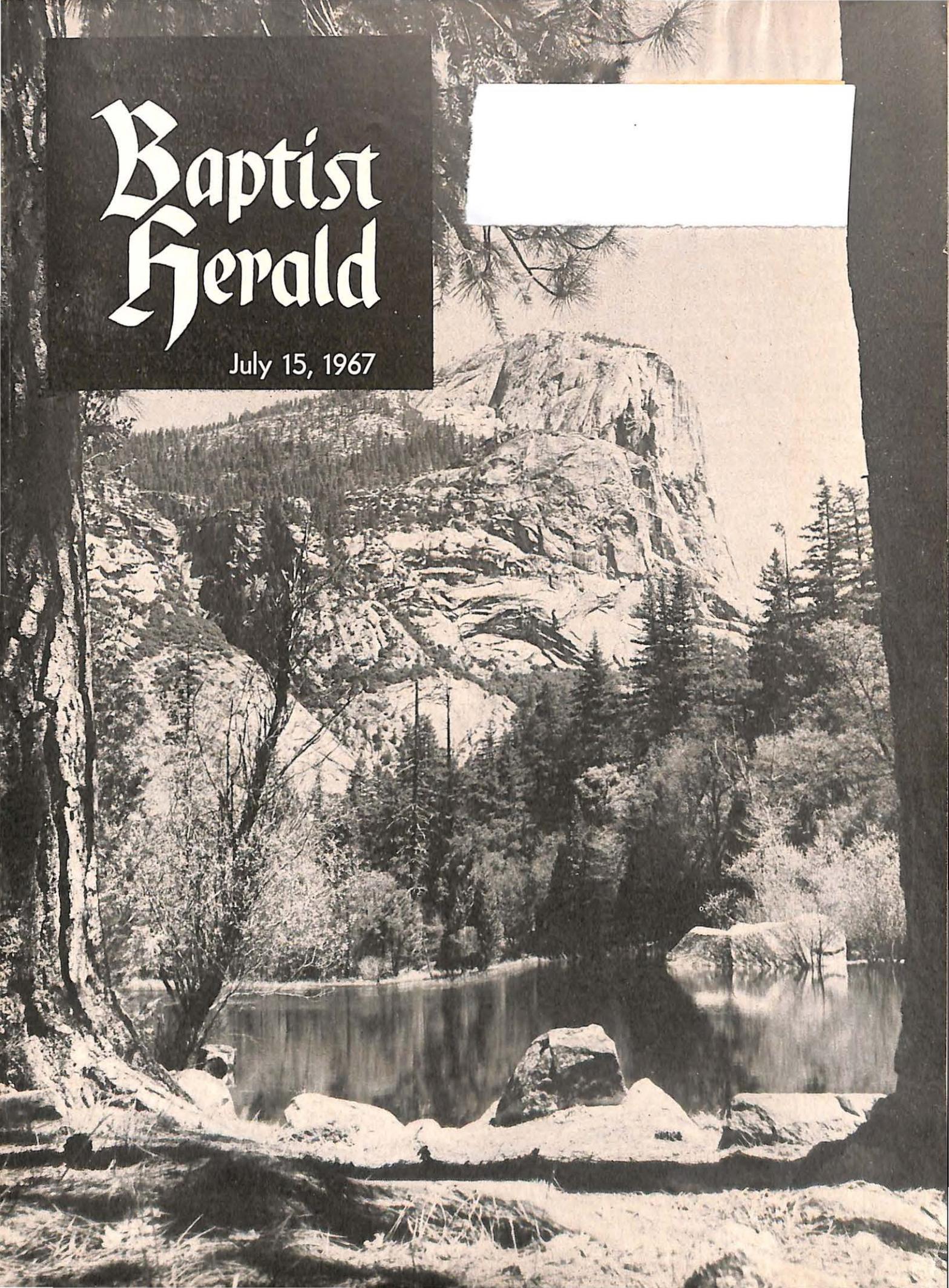


Baptist Herald

July 15, 1967



NEWS and NEEDS...

THE MISSION OF NORTH AMERICAN BAPTIST CHURCHES

Fiscal Year, April 1, 1967 - March 31, 1968

	Basic Program	Special Projects
OUR MISSION IN NORTH AMERICA		
Indian Mission in Canada	\$ 10,631.00	\$
Spanish-American Mission in U.S.A.	25,466.00	
OUR MISSION ABROAD		
Cameroon Mission in Africa	262,000.00	
Cameroon University Scholarships		10,000.00
Warwar Landrover		4,000.00
Japan Mission in Asia	67,500.00	
Japan Land Purchases		5,000.00
South Brazil Mission in South America	19,000.00	
Brazil Volkswagen Kombi		3,400.00
OUR MISSION TO NAB CHURCHES		
Mission Church Support	72,903.00	
God's Volunteers	26,000.00	
Woman's Missionary Union	2,400.00	
District Secretaries	47,900.00	
OUR MISSION IN BUILDING NEW CHURCHES		
Church Extension—Operating	98,000.00	
Church Extension—Building		32,000.00
Church Extension Builders		38,000.00
OUR MISSION IN MISSIONARY ADMINISTRATION	46,000.00	
OUR MISSION IN TRAINING LEADERS		
Christian Training Institute	49,750.00	
North American Baptist Seminary	91,750.00	
Seminary Library Fund		10,000.00
OUR MISSION THROUGH THE PRINTED WORD		
Bible Distribution	5,900.00	
Roger Williams Press	42,800.00	
OUR MISSION IN CHRISTIAN EDUCATION		
Children's Work	12,000.00	
Youth Work	13,400.00	
Adult Work	14,000.00	
Student Service and Campus Ministry	6,000.00	
OUR MISSION TO THE NEEDY AND AGED		
Aged Ministers and Relief	7,000.00	
Seven Homes for the Aged	4,200.00	
Pension Fund	16,500.00	
Fellowship Fund	2,000.00	
OUR MISSION IN FELLOWSHIP AND PLANNING		
Conference and Council	52,700.00	
Promotion and Publicity	42,000.00	
Stewardship and Higher Education	19,800.00	
Stewardship Filmstrip		1,000.00
OUR MISSION IN GROWTH AND DEVELOPMENT		
Advance Fund		74,000.00
Budget Reserve	20,500.00	
Miscellaneous		7,000.00
	\$1,078,100.00	\$184,400.00
Less Missionary Investment Income	(12,500.00)	
	\$1,065,600.00	
TOTAL FINANCIAL GOAL	\$1,250,000.00	

BAPTIST HERALD CONTENTS

Volume 45 No. 14

July 15, 1967

	★
Cover	
News and Needs	2
"The Mission of North American Baptist Churches"	
Editorial	3
"Are We Guilty?" Bruce A. Rich	
"The Sound of Division" Mervin Kramer	4
"Cameroon Missionary Convention" Carol McGee	6
"A NAB Seminary 'First'" George A. Dunger	7
"Campus Ministry—Edmonton, Alberta" Charles Littman	8
"Rescue the Evening Service with Variety" James Schacher	9
"Religion and Public Education" Baptist Joint Committee on Public Affairs	10
Denomination Contributions of NABGC Churches	12
Speak Up! A. Dale Ihrie	12
We the Women "Board of Missions" Mrs. Edward Kopf	15
What's Happening	15
Book Reviews	16
Resource Ideas for Christian Education "Record Reception of Sunday School Curriculum" "1967 Enlargement Campaign" G. K. Zimmerman	17
Sunday School Lessons	18
Our Denomination in Action	19
The King's Men	24

★
Semi-monthly Publication of the
NORTH AMERICAN BAPTIST
GENERAL CONFERENCE
7308 Madison Street
Forest Park, Illinois 60130
Barbara J. Binder, Editor

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

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

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

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

ALL EDITORIAL correspondence is to be addressed to Barbara J. Binder, 7308 Madison St., Forest Park, Ill., 60130.

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

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

(Printed in U.S.A.)

BAPTIST HERALD

Editorial

ARE WE GUILTY?

Guest Editorial by Rev. Bruce A. Rich,
Director of Children's Work, Forest Park, Illinois

Are we guilty of rushing our children into baptism? Every year in our churches many children, ranging in age from seven to eleven, are baptized. Most have had instruction and know the answers, but are they ready?

It is my opinion that many of these children are not ready for a meaningful participation in the ordinance of baptism. Some are not ready because they really are not sure of their own salvation. Many have given testimony to this fact later. One girl of high school age reported that she was baptized at age nine. She explained it this way, "My friends were being baptized, and I wanted to be, also. I had been in Sunday school and learned all the answers and was able to answer all the questions my parents, the pastor and deacons asked about salvation and baptism. But I really didn't accept Christ until I was fifteen." Others are not ready because the ordinance of baptism has no real significance for them. I have interviewed many junior and junior high age young people who are baptized members of our churches who could not tell me who qualifies for baptism or what significance it has.

I have reason to believe that many parents, if not teachers and pastors, are anxious to baptize young "converts," because they then feel they can relax in their concern for that individual. Thus baptism becomes, in practice, our assurance of the salvation of our children. We have a fear that if we have them wait, they may decide they do not want to be baptized, and then we must continue our concern for their salvation.

Lest you think I am throwing the baby out with the bath water, may I add that I believe children can be saved, but do not believe that baptism should be, necessarily, an immediate next step, since we cannot say without reservation, "They are saved." Jesus Christ is Savior and Judge. As illustrated in a few Scripture passages on baptism,

some persons argue for baptism immediately after testimony of conversion is given. However, very few, if any, of our churches practice this procedure, thus to wait longer should be no problem. It ought to be a time of continued nurture leading to that day of knowledgeable commitment and full identification with Christ. Personally, I cannot build a case for child baptism except upon the silence of the Scriptures, and this seems unjustified when viewed from a practical standpoint.

If you have followed the response of a child reared in a Christian atmosphere, you will have noticed that at age three or four he may say, "I love Jesus." At age five or six he may spontaneously respond with, "I want Jesus to live in my heart." Later he may say, "I want Jesus to come into my life and save me from sin." Every one of these responses is a sincere expression of the inner feelings of the child at that particular time. They are sharing in a growing relationship with a Friend they are coming to know and to love. Dare we baptize them on the basis of these periodic responses in their spiritual development?

Many followed Jesus as he walked among men. Many said, "Lord, I love you," but were not ready to say, "Lord, I'll do what you want me to do." Many that followed gradually became committed to Jesus' cause and were willing to give all for him. Can't we give our children time to walk with the Savior, get acquainted with him and the Way he prescribes, and come to a realization and acceptance of his call to love and commitment, without rushing them to the baptismal waters before they are spiritually prepared to assume the sacred mantle of baptism? Baptism signifies a life-time commitment to Christ's cause. Should children be expected to seal, through baptism, a commitment of such magnitude, and then later be berated because they did not fulfil the expectations of that commitment?

THE SOUND OF DIVISION

by Mervin Kramer

(This sermon was preached in the North American Baptist Seminary chapel, Sioux Falls, S. D., on December 4, 1966 by Mervin Kramer.)

THIS PAST summer was a very interesting and busy summer for me. One of the highlights was the trip I was privileged to make with the youth group, led by Bob Veninga, which went to our mission field in Colorado.

We left Sioux Falls early on a Monday morning. Everything was going great until we blew a rod on the Sioux Falls College bus outside Norfolk, Nebraska. Fortunately, the bus coasted into a farmer's yard. After obtaining permission from the farmer to use his yard, Don, another adult worker from First Baptist Church, and I hitchhiked the four miles into Norfolk. In Norfolk we called Sioux Falls College, and they started out with another bus. We hitchhiked back again to the bus, and we spent the next three or four hours waiting for the next bus. When it arrived, we transferred all the equipment, etc., to it and were again on our way. We finally reached Hayes City, Kansas, at 1:00 A.M. (I hadn't planned on sixteen hours of driving.) After a good night's rest (six hours) in sleeping bags, we proceeded on our journey. Stopping at Dodge City and Garden City and only a brief stay at Collidge, Kansas, while the bus engine cooled from being overheated, we arrived in Monte Vista—another sixteen hour day. Without mentioning it, we were happy to have arrived. Needless to say, we had a great time painting the chapel and refinishing the pews as well as rebuilding a clothing center. In addition to this, we talked to the people every chance we had—mostly young children about whom it was difficult to tell whether they were better at being a nuisance

or of help. We even spent one evening playing a game of softball with the young men of the Spanish-American community; they beat us 18-8, but, boy, did we have fun. A second game the next evening was cancelled, because of rumors that several of the Spanish-American fellows were after some of our girls.

AN IRRIGATION DITCH-DIVISION!

That night after Bob and I were sure we had everybody safe in their respective sleeping quarters and because the girls' quarters and the men's were separated by several blocks, we needed to walk the distance from the girls' quarters to the men's. As we walked, we discussed the day's activities; then for a time, neither of us said a word. You could hear only the sound of the gravel underfoot. Then came the sound of the running water in the irrigation ditch. Upon hearing this, I asked Bob to stop, and we listened. It was then that I said, "Just listen, Bob, the sound of division." It is this ditch which divides the city of Monte Vista where the white Americans live from the shacks of Laramie where the Spanish-Americans barely exist.

All the time I was there, the thought kept penetrating into my heart—just how unconcerned and withdrawn people can become. Here, there were many churches in this city of 3,000, and yet not one church was doing anything constructive to help these people.

On one occasion, while talking to a mechanic who was repairing the generator on the bus (another incident which gave color to the trip), he asked sarcastically what we were doing in Monte Vista. I told him why we had come, and how the young people had earned the money to finance the trip and equipment, because they felt there was a need for it. I then asked him

why the community wasn't doing anything to help these people. He looked at me and said, "Why, it's always been like this; they've lived on their side, and we live on ours."

"Well, would you trade places with them?" I asked.

He gave me a questioning look and resumed his work. Somehow I feel that the real mission of this trip was not so much helping the Spanish-Americans, for we did very little, but it was to open the eyes of the people of Monte Vista to what it has been overlooking.

THE SOUND OF DIVISION IN US?

Then I was wondering just how great and where "the sound of division" was in my own life. Where is it in yours? Maybe the situation is not as drastic here in Sioux Falls, but hints of it may well be here. The "sound of division"—prejudice, apathy—are all around us and throughout the world. Whether it be a woman with hate on her face screeching at a small Negro child entering a New Orleans school, or a crowd jeering a white minister taking his child to the same school, or a crowd threatening a Roman Catholic priest and calling him a "Communist," or a synagogue being burned in Peoria, Illinois, or churches overlooking the great mission in Monte Vista, Colorado. Wherever it is, it points to a very real and distinct line of division, and each of us, when we come right down to it and are serious and honest with ourselves, realize that it is present even within our own lives.

Most of us tend to think that such evils as these mentioned are committed in spite of organized religion, which teaches the love of one's neighbor and the brotherhood of man. But many of the people who are responsible for these acts are church members. The sad and shocking truth is that the roots of it often reach back to the pulpit and the Sunday school; the seeds are frequently planted by the churches themselves by what they teach, and even more so by what they fail to teach. In this they practice a form of idolatry, for they place themselves, or their own group, church or nation above God.

I must confess that there are many times in my life when I think that matters such as prejudice and apathy, etc., do not involve my life, for they belong only to the south or to places like Monte Vista, and other parts of the world. It is the case whereby we see the speck in another's eye but cannot see the log in our own. When I see what race hatred could do in Dachau and Buchenwald and on a thousand battlefields and then the same thing translated into flesh in my own country, it is then I realize it is very much a part of me. For I know that if any healing of this matter is to be done, it must begin with me. For each man is my brother, whether I like it or not, or whether I ever choose to act like a brother to him.

He is my brother, for God, our Father, gave him birth, even as he did me. He chose him, and me, and you, to be born at this particular time, to our particular parents, in this particular land, to live as one people before him.

Whether I turn to ancient Proverbs (1:1) or to Matthew (5-7), I am reminded that it is not my opinion that counts but the inescapable judgment of God, our Father. So I must begin by removing the barriers I have here at the Seminary, and let us not fool ourselves for there are many, and if we cannot free ourselves from them here, it may well be that we never will. There are many forms here. Time does not allow me to list them all, but let me suggest one or two.

THE FORM OF RELIGION

The form of religion is one. It is when one is convinced of a certain strain of belief or thought, when one is wholeheartedly devoted to a certain philosophy or theology, when one gives his life to a certain course, that he is in danger of neglecting the other side, of becoming so biased that other means are not even considered. It is much like the case whereby the liberal accuses the conservative of becoming too static and too dogmatic even to consider the liberal's point of view, and the liberal in turn plays the same game only from the other side of the fence, and in this he practices that which he accuses the conservative of doing. It is easy for us to hold to our Baptist distinctives and belittle our pentecostal friends over their "speaking in tongues" and "emotionalism" by labeling them "Holy Rollers," or by accusing the liturgical church with its extreme formalism without realizing that we can learn much from each and that each is a necessary part. With ecumenicity on its move, it is easy for us to build walls of "prevention," lest the Roman Catholics make us like them and forget that it is the Spirit of God which is causing all of this to happen.

APATHY

Or let us consider the fact of apathy. How would seminary students be unconcerned? Well, when was the last time you sat down with a student who was having difficulty with a subject and offered to help him? Yes, we all say we are willing to help if he would only come to us. Well, why don't you take the initiative, if you are so concerned, and offer your assistance? I could speak much on this to you as well as to myself, but I shall end it here with this plea: that we may examine ourselves and see where we might be of some help and show our concern.

For all the shortcomings of its followers, Christianity itself provides the needed anti-dotes to overcoming the problems of prejudice or apathy or any other similar problem. We can teach and teach again the essential Christian message of love of neighbor and

the obligation to seek justice. The Church cannot bear effective witness to its Lord, unless it proclaims the righteousness of God in relation to contemporary problems. To act upon this truth is to seek to bring all human thoughts and actions into conformity with the will of God who was in Christ reconciling the world unto himself.

FIRST RESPONSIBILITY— WHAT GOD SAYS

It is our first responsibility as the spokesmen of the church to proclaim the truth of God with a voice of conviction and authority. What "everybody thinks" is not necessarily what matters, it is rather what God says that matters. We must stand in this generation as did Moses, or Elijah, or Isaiah, or Amos, or Paul, or even Christ himself in his generation. It is our task, and particularly we who will be the spokesmen for our churches, to proclaim the Word of Truth, even though all the world reject that Word, for the will of God is not dependent upon the consent and agreement of men.

APPLY GOD'S TRUTH TO MAN'S NEED

It is further our responsibility as spokesmen of the church, after we have proclaimed the truth, to apply that truth in the spirit of Jesus Christ, to the needs of all men. I am confident that all of you are quite willing to agree with me that it is our responsibility as spokesmen of God to proclaim the truth of God, but there may be some who hold that as long as the preacher only proclaims his message, he is truly preaching, but when he begins to apply it where the people live, he has begun to meddle in affairs which should not be his concern. It is also commonly held that the preacher should "preach the Gospel" without touching the burning social and political issues of his day. But when we do this, then the truth which we proclaim only touches the abstract.

CHURCH'S TRUE DESTINY

If the church is to realize its true destiny, it must permeate society with the saving salt. Jesus himself admonishes us to prefer others above ourselves, for true greatness is seen in the willingness to be a servant of all. We need to follow our Lord's example as in the Upper Room he takes a towel and girds himself, that he may wash the disciples' feet. He not only saw the need for this menial task, but he willingly performed the task. Perhaps in the church today, we need more towels and basins for the washing of others' feet. Oh, not literally, as some have supposed, but in a deeper and far more meaningful way, the way of the Spirit, the Spirit of Christ. To be a follower of his is to see the needs of our brothers, one by one, and to sense their inner feelings, and then to apply the truth of God to that need.

Do you wish to see the meaning of Christ-like love in action? Listen while the Master describes the Samaritan who kneels in the dirty ditch to wipe the blood and dirt from the face of a Jew who has been beaten, robbed, and left to die. One by one, others have seen the poor fellow, and then passed by on the other side." They may have pitied him, but they did not have the sort of love that leads at once to action. The Samaritan had such love, and he did everything in his power to show that love by deeds. He gave up time, energy, money, and may even have risked his life, and all for the sake of an unconscious stranger who belonged to a "hated race." The writer of the epistle to James has caught the spirit of love in action. In his epistle he shows how ridiculous and hypocritical it seems, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, 'Depart in peace, be ye warmed and fed.'" (2:15, 16). Christ-like love cannot be so empty and hollow as to proclaim the truths of God without ever stretching out a hand to meet the needs of a person in distress. You can give without loving, but you cannot love without giving.

ACCEPTING CONSEQUENCES OF ACTION

It is the final responsibility as the spokesmen of the church to accept the consequences of the action in applying the Truth. And we need to be realistic at this point, too, for the consequences will not always be good. Scripture voices a warning for us at this point: "The foxes have their dens, and the birds of the air have their nests, but the Son of Man has no place to lay his head. He is despised and rejected of men, and upon him is laid the iniquity of his people. He who has come to seek and save the lost, has also come to offer himself as a ransom for their souls. For though he came to his own people, they knew him not; neither did they receive him."

And if we would identify ourselves with this Son of Man, if we would belong to his church and participate in his saving mission to the world, then we, too, must be willing to wander unwanted, hated, and despised among our own people if need be; we, too, must be willing to be a sacrifice, a ransom for their souls; we, too, must be willing to take up our cross to follow him, for it may require some occupational hazards in order to serve him—criticism, misunderstanding, ostracism. We cannot effectively proclaim and apply the truth of God in this crucial hour and still retain the favor of self-interested men. If we would follow the Lord in this crisis, it may be highly possible that a sword will sever us from our friends, and even those whom we seek to help may misunderstand and misinterpret us.

But if we do keep silent in this crucial hour, then let us at least

(Continued on page 17)

THE TRIP

THE CAMEROON Missionary Conference is the annual meeting of the missionaries for fellowship and business. It is held at the centrally located Bamenda Station. I travelled in the Saker Baptist College Land-rover with several others from our station at the coast. This was my first trip north into the grasslands, and I was looking forward to the good scenery and the cooler climate. We had been told that there was a missionary dentist from Nigeria staying temporarily at our Bansa hospital, and we were to take the opportunity to have dental work done. It was important, because it might be the only time one could get attention from a fully trained English speaking dentist. So we left a day early to go to Bansa first.

The bad road to Kumba had been smoothed considerably, and the rains had not yet begun to do their damage, so we were able to make the whole 280 mile trip in one day. Of course, there were still some long stretches where we had to travel at about 20 mph and try to dodge or ease through the large holes. We stopped along the road a few times, so we could take pictures

of the beautiful mountains and valleys. Truly, Cameroon is a lovely country. At the town of Foumban we saw the ruling Fon's Palace and Mosque. The Palace is an old German building, which looks like a castle with its impressive high arches and pillars. Then we walked down the street where artisans have their workshops and looked at their brass figures, embroidery, weaving and wood carving. One man was tapping and chiseling carefully as he carved a huge ivory tusk. He had been working on it for two months and expected the job would take another two months. After a day of dental work at Bansa, we travelled south again to Bamenda.

THE PROGRAM

The large group of missionaries was well accommodated at Bamenda. The 21 single women were closely fitted into rooms of the rest house, office and primary classrooms. The seven single men and the 12 families also stayed in classrooms which meant that they had to bring camp cots, mattresses and bedding, wash tubs and water buckets for bathing, etc. It could be likened to camping out back home. The dining hall is usually a storage room, but it had a new coat of paint,

Ken Anderson, Inc.



and so it was very pleasant. Rev. George Henderson supervised the use of a new outdoor oven which the cooks appreciated, and Miss Tina Schmidt planned the meals, including a special treat of roast pork. Our meetings were held in a large new classroom, and we enjoyed the use of a piano which is a rarity here.

The conference was held from Tuesday evening, April 18, to Monday morning, April 24, and Miss Laura Reddig planned it around the theme of God's Promises. The morning schedule included devotions, testimonies from the new missionaries, a study from the Bible, mission reports, group prayer and music time. The afternoons were scheduled for business sessions.

On the first day Rev. Fred Folkerts, field secretary, gave an excellent introduction, reviewing for us what the mission had accomplished in the last 20 years, growing in size from three missionaries to 52. He reviewed the growth of the medical work, and the recent rapid expansion of the educational work. He also reviewed our aims in building a strong church here in Cameroon and our plans for allowing the local church to take increased leadership. He challenged us with the work yet to be done and made us anxious to co-operate in accomplishing it.

The new missionaries who gave their testimonies were La Verna Mehlhoff, Geraldine Martin, Jarvis Schlaffman, Carol McGee, and Mr. and Mrs. Berndt Lemke. This gave an opportunity for everyone to meet them and welcome them.

The Bible studies were presented by Rev. Kenneth Goodman, Rev. Gilbert Gordon, Rev. John Nfor, and Rev. Fred Holzimmer. Mr. Goodman showed us the economy of God's promises in the first part of the Old Testament. God gave the appropriate promise at the time it was needed, and then fulfilled it at the right time. Mr. Gordon pointed out the warnings that God gave in his promises through the prophets and the conditions that were necessary to see the promises fulfilled. Mr. Nfor told us how God promises things for our personal needs in the Psalms. Mr. Holzimmer reminded us of the tremendous meaning in Jesus' promise to return and also his promise that his followers would do "greater things than these" as recorded in the New

Cameroon Missionary Convention

by Carol McGee

BAPTIST HERALD

Testament. Our prayer times allowed us to share the concerns and pray for needs on all of the stations.

We enjoyed music throughout the week as Don Witt led a choir of volunteers in preparing a brief concert for Sunday. The choir sang arrangements of hymns, a Negro spiritual, "Troubles and Trials," and "Surely He Hath Born our Griefs" from the *Messiah*. Some other special music was a brass trio, a men's quartet, and other vocal groups. Then for fun one evening we heard Oryn Meinerts and George Black play their washtub and ukelele. Gerry Glasenapp joined them with her ukelele to imitate some of the popular folk singers.

During each day Mrs. Roger Dermody had a program planned for the children, so they heard stories, sang and did handcraft with their friends.

MISSION BUSINESS

The mission work was discussed as we heard reports on all of the medical work, the educational work, the field evangelism, the women's work and the boys and girls work, etc. We heard of the problems and the need for more to be done in every area. Those reporting told us where they felt the work had been good and where it was still weak.

Some specific business items were to elect some of next year's Field Committee Chairmen and members. Also we took an offering of approximately \$1,900.00 to pay \$200.00 for a training building at Warwar, and the remainder to apply toward a scholarship for one of our Cameroonian leaders to study in America. We recommended to the Board of Missions that an Education Authority be established to be responsible for all aspects of our education program. This would allow the convention of churches to grow unhampered by education administration problems.

GENERAL EVALUATION OF WORK

One of the general conclusions we reached was that we need to do more to provide helpful literature to our church people. In the 3-H girls' work, the women's meetings and in the training of the leaders, we need to be able to give them more guidance. Mimeographed material, Bible studies and other study materials should be developed and made available.

Something we need to beware of is preoccupation with our work so that we forget our need to evangelize. The past few years have seen many new schools opened, and now our attention must be turned to an effective counselling of the students in our schools. Also, we need to continue helping the Cameroonian leaders in their efforts to reach their people. We were reminded that they still need and desire our assistance in evangelism.

Another lack in our work was pointed up as we considered that many of our young church people and our secondary school graduates are going into the cities, and our city churches

(Continued on page 13)

July 15, 1967

—Story by Dr. George A. Dunger, professor of missions

—Reproductions by Dr. Roy W. Seibel, professor of applied theology

NABS OF COURSE stands for our North American Baptist Seminary. What's the "First"?

Missionary guests come and go. Challenging sessions are almost inevitable between them and the students. It would be strange if it were different, with all the fascinations our mission fields hold. At this time the focus is the Federal Republic of the Cameroon, Africa. The need is visual aids for Christian education in the churches of the Cameroon Baptist Convention.

Dennis Rundlett who has majored in art wants to do a reading and research course in communication. Christian art is communicating the gospel

A NAB Seminary "First"

message. How? Where? When?

Seminary professors Seibel and Dunger, visiting missionaries Norman Haupt, Berneice Westerman and Gary Schroeder and Dennis get into a huddle. The answer: Produce a number of large-size flip-pictures in black and white, illustrating the parable of the sower. Six pictures: The African cultivating the ground; some seed fell by the way side and the fowls came; some fell upon stony places; when the sun was up, they were scorched; and some fell among thorns; other fell on good ground; and brought forth fruit. . . .

The scenes are African. The time is now! Materials are sturdy canvass and a plastic paint that will not peel or crack. The size is 26" by 54". The flip-pictures will be rolled up to be taken along by Berneice Westerman when she returns to the Cameroon.

What next? The vivid pictures show spiritual truth taught by Jesus. Some missionaries—perhaps George Henderson or Eunice Kern—will introduce them to the African pastors and Sunday school leaders. Perhaps a Cameroon Baptist artist will put color to them to make them even more realistic. There may be a budding artist somewhere among the thousands of Baptists who will begin to create series of pictures of some other parables—The Lost Coin, The Lost Sheep, ah—and the most dramatic and significant of them all ". . . this thy brother was . . . lost, and is found."

A dedicated seminary student, together with his teachers and missionary friends, communicates with his African friends. Spiritual truth stands forth in bold symbols. It will make its way from church to church, from Sunday school to Sunday school. People will see and understand. Some will be entertained. Others will see their own spiritual condition. There will be those

(Continued on page 8)



CAMPUS MINISTRY— Edmonton, Alberta

Charles Littmann

CAMPUS MINISTRY SERIES
No. 8

Harold Roth, Camrose, Alta., who attends the University of Alberta, discusses his studies in medicine with Chaplain Littmann.

THE CHAPLAINCY of our denomination exists to serve—to serve Students of Higher Education. Our work is carried on in order to encourage a fuller development of the lives of individual students and, therefore also, the welfare of the student body as a whole. Certainly if more students can acquire more responsible attitudes in all areas of their lives the student body and school will benefit. This we would desire of our N.A.B. students. It seems ever since William Shakespeare had Mark Anthony utter the immortal line, "Friends, Romans, Countrymen, lend me your ears," and probably long before that, people have been looking for others who will listen to them. Usually we don't have too much trouble finding people who will listen, or at least pretend to listen, when we talk about the weather, sports, teachers, classes, exams, or the opposite sex. I suspect, though, that we find it more difficult to find some ears into which we can feel free to pour our problems or our deeper spiritual questions. Our chaplaincy service is trying to provide those extra set of ears. We are not serving only to talk to students with

distressing problems, but we are also serving to listen to others who have something to say and want someone to say it to.

I have discovered that some students have found that leaving home and going off to school has given them a chance to break many of the ties that have held them since childhood. Perhaps they find that now in their new-found freedom the church is no longer relevant and has nothing significant to say to them. But the church should be relevant to them in their situation, and it is difficult for it to be so unless it knows how they think and what their problems are. The chaplaincy is serving as a channel for feedback to help the church know them and face their problems and interests.

I have found my greatest ministry as a chaplain has been in simply sitting down and talking with students, showing an interest in them, thus keeping them in touch with our denominational program and encouraging them to attend one of our churches. Through this I have also had the opportunity to encourage and give guidance and help when needed. For example this personal testimony of Peter Gothe of

the special numbers which they would like repeated. Possibly incorporate both ideas into the evening of music.

Occasionally, have a Bible quiz. Ask a number of questions either in general, from previous Sunday school lessons, prayer meeting passages, or the Scripture which was used as the basis for the Sunday morning sermon. Use easy questions at first. Then present more challenging ones. Be sure that the questions will invite short, crisp answers.

Does it seem that these suggestions require too much preparation and bother? If so, are we declaring to the world that we cannot respond alertly to changing times, that we are immune to adaptation? These haunting questions may be a necessary stimulus



Larry Olhauser, Edmonton, attends the University of Alberta. He and Chaplain Littmann are checking the Baptist list of U. of A. students.

Medicine Hat, Alberta:

"The chaplaincy service has been a great help to me. Living away from home it has provided someone who would listen and understand my problems. It has helped me adjust to attending N.A.I.T. and enjoy this different way of life."

My work with the students consists of visiting them in their place of residence, meeting them at Varsity Christian Fellowship, counseling through the Guidance Counseling Office at the Northern Alberta Institute of Technology, and by having them stop in at the parsonage.

The most outstanding one activity this past year was the Baptist Student Banquet when over 200 students attended. The McKernan W.M.S. catered and gave us a most delicious Hot Turkey Banquet, family style, for \$1.00. Complete report on the Banquet appeared in the March issue of the *Baptist Herald*.

Rev. Charles Littmann is the pastor of the McKernan Baptist Church, Edmonton, Alberta, as well as the Campus Chaplain for the Edmonton Area.

to prompt us to meaningful action.

Rev. James Schacher, is the pastor of the Calvary Baptist Church, Stafford, Kansas.

NAB SEMINARY FIRST

(Continued from page 7)

whose hearts are like the good ground from which the seed multiplied a hundred times.

Awareness of needs, prayer-fellowship, study, research and willingness to see the task done are the watchwords at our Seminary. More than that! In an age of intense ideologies and much strife, North American Baptists and Cameroon Baptists together try to build the Church of Jesus Christ.

BAPTIST HERALD

HERE IS A RIDDLE: "Which of the Sunday services is undergoing the greatest job of reclamation?" Without hesitation, many hands would be raised on behalf of the Sunday evening service.

It is in trouble. In one mid-western city only 26 churches listed an evening service out of 68 who advertised their schedule in the newspaper.

Churches which continue to maintain this service confront the competition of television, the week-end safari to the lake or beach, and the increase of maddening traffic problems.

Is it worth it? Apparently a determined nucleus of churches answer, "Yes." However, since the nonreligious are no longer attracted, its function has changed. Instead of being primarily evangelistic, it serves, instead, to bolster the "in-group" warmth of Christian fellowship.

Therefore, the real question is: "What can be done to inject it with new vitality?" This is the heart of the problem. Anything which succumbs to routine will forfeit its place of urgency. How can the need for variety be exploited without making artificial changes?

Here are some ideas which can be incorporated into the existing typical evening service. Of course, they must be adapted to the local situation. But if used with good taste, they can add a dash of color to a struggling Christian enterprise.

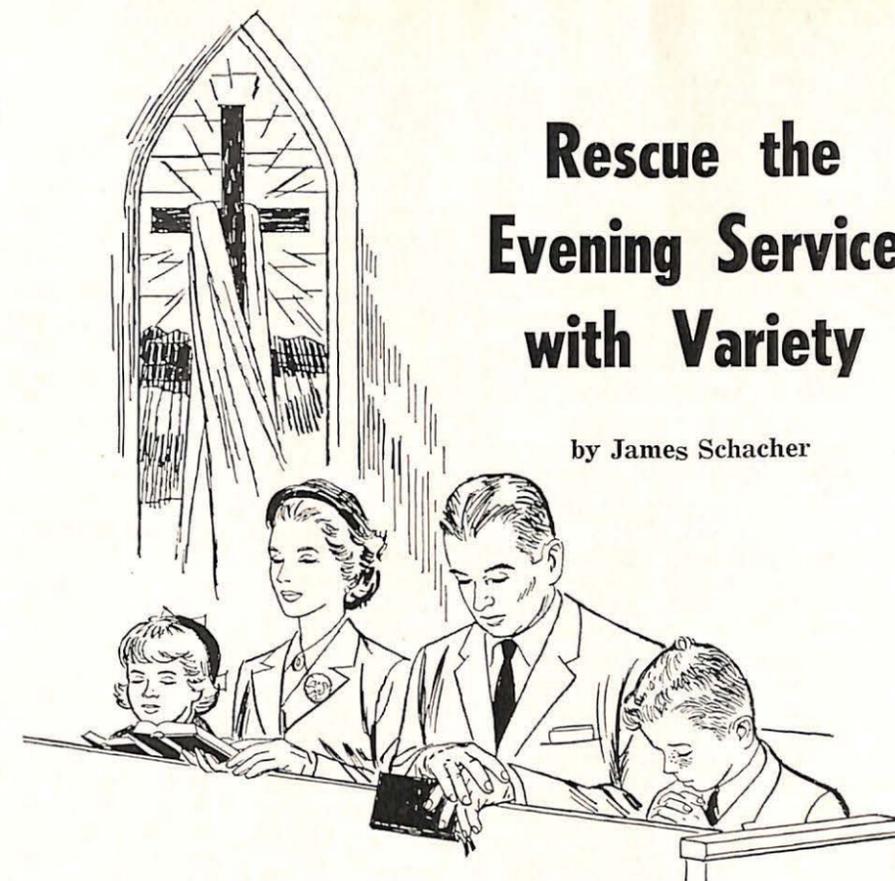
USE VARIOUS KINDS OF READINGS

Arrange a worship time of responsive readings from Scripture, have the leader of the service read an anthology of Bible selections. Vary this diet with unison readings and intersperse the singing of a hymn or two during the reading of a long passage.

Be sure to choose a dominant theme. Spotlight an idea such as "The Creativity of God" (Job 38), "Life After Death" (I Corinthians 15:42-58; II Corinthians 5:1-8; Philippians 1:21-24; 3:20, 21), and "Antidote for the Blues," (Isaiah 40 and 42).

Read an Old Testament story, that creates a problem and then shows what happened. An example would be Joshua chapter 22. The Gibeonites trick Joshua into making a peace pact. After discovering the truth, Joshua sticks to his word and finds an appropriate place of service for the deceivers. Divide this passage into sections; then select certain hymns, or special music, to fit into the space between the paragraphs.

Try a silent worship service. Arrange the responsive readings, musical selections, prayer time, unison readings and sermon under a certain topic. Mimeograph the service in detail and distribute it to the congregation. Every part of the service is done spontaneously. There are no announcements or verbal acknowledgements. This can be an aid to inculcate a greater at-



Rescue the Evening Service with Variety

by James Schacher

mosphere of reverence.

Present a play-reading. Virtually no props are necessary, and a single practice session should be adequate for experienced readers. For a variation, use the public address system. As the play is read in another room, have it appear that the sound is coming out of a family radio in a simulated living-room (situated on one side of the platform). Don't overlook choice dialogues from missionary books and Christian fiction for use in this manner.

REALIGN THE TESTIMONY TIME

Why not have someone prepare a testimony beforehand? Or have the people choose a meaningful Bible verse from their daily devotions of the past week. Let them share it on Sunday night. Invite someone from a sister church who may have just had an unusually thrilling experience. Make sure that they understand that no remuneration is involved, but that this is an opportunity for them to share their encounter with God.

Why not try a "testimony interview?" Choose someone within your own church who has a stable witness. Then conduct an on-the-spot interview.

There are two options regarding procedure on this matter. You might have the interviewee come to the front and conduct the conversation from behind the pulpit. Or you might use a "mock" microphone and go out into the group in Art Linkletter style. Of course, this second alternative is quite informal and may involve acoustical problems.

New approaches to the Sunday evening service seem to be necessary to meet the needs of the local congregation and community. This article suggests some answers which may be helpful to your Sunday evening service. We will be pleased to share your helpful suggestions for a more effective Sunday evening church program. Our churches would welcome your suggestions.

Some questions to ask: Where were you born? Where and when were you born again? Why didn't you decide to follow Christ sooner? What has been a great satisfaction you have experienced since becoming a Christian? What advice would you give to someone without Christ or who is struggling in their Christian walk? If the person has a unique occupation or avocation, ask him what effect the Christian life has had on this activity or what unusual experience has come to him as a result of his being a Christian in that particular situation.

POP CORN IDEAS FOR EVENING SERVICES

Get lay people to participate. Men, youth, ladies' groups can put on programs. Let them take part in leading the song service, reading Scripture, leading in prayer, and giving the announcements. This will provide a welcome contrast to the pastor's voice droning on.

Why limit Bible drills to the youth? In certain select situations it would

(Continued on page 8)

RELIGION AND PUBLIC EDUCATION

The following guidelines are proposed by the staff of the Baptist Joint Committee on Public Affairs as a basis for inter-church and inter-faith discussions regarding the proper place of religion in the public schools.

These proposals are based on a study of Supreme Court decisions which have restrained public (government) officials from using their official powers or positions for religious objectives. Such use of power was declared to violate the no-establishment clause of the First Amendment.

The proposals assume that considerable "dialogue" will be needed to enable communities to agree on the scope of a well-balanced educational system.

INTRODUCTION

Many Americans believe that good education should expose all children to ideas about the role religion plays in shaping man's values and history.

As a result there is much study and formal discussion on the problems of teaching about religion in the public schools. True, issues are delicate, but we think religious groups can have a positive contribution to make in these discussions.

Unhappily, criticism of recent Supreme Court decisions on prayer and Bible reading in the public schools has created confusion and misunderstanding in many communities. School superintendents, teachers and school boards have felt pressured and ill-informed on the matter of religion in the public schools.

Therefore, we must be clear about what happened in the prayer cases. In them the Court ruled out "government sponsored prayer and Bible reading in the public schools."¹ Put differently, the Court denied the constitutionality of publicly sponsored religious exercises.²

However, without implying that the opinion required it, the Court stated ways the Bible can be studied and religious values and history can be examined in public schools:

"In addition, it might well be said that one's education is not complete without a study of comparative religion or the history of religion and its relationship to the advancement of civilization. It certainly may be said that the Bible is worthy of study for its literary and historic qualities. Nothing we have said here indicates that such study of the Bible or of religion, when presented objectively as part of a secular program of education, may not be effected consistent with the First Amendment."³

The holding of the Court today plainly does not foreclose teaching about the Holy Scriptures or about the differences between religious sects in classes in literature or history."⁴

These and other court statements imply that objective teaching which introduces material of a religious nature intrinsic to the public school curriculum is constitutionally proper. While such teaching requires balance and sensitivity in our pluralistic society, it can and should be undertaken. The attempt to achieve it requires the informed attention of religious leaders.

A. The Role of Religious Leaders

1. Religious leaders are unavoidably involved in public education through taxation, through their children, through active participation, or through its influence on society. Therefore, religious leaders should encourage the constituents to support the public schools in all their proper educational efforts, including teaching about religion.

2. Religious leaders should be alert to cooperate with and encourage public school officials at all levels to devise means

to teach moral and ethical values.

3. Religious leaders should recognize that it is the responsibility of educators to train personnel and prepare materials for use in the public schools. The personnel must be made aware of the possibilities and limitations under which the materials may be legally and effectively used.

4. Religious leaders should hopefully maintain that citizenship in a pluralistic society presents privileges and obligations. An understanding of the philosophies and practices of varied ethnic and religious groups can lead to deeper appreciation of people as neighbors and co-workers. Hopefully it can also lead to more positive community relationships and cooperation. On the other hand, any attempt to reach sectarian goals by use of public agencies is undesirable and illegal.

B. Content That Is Proper To Public Education

1. In a society of high geographic and economic mobility the standards of education must prepare people for life in the larger society in addition to life in one locality.

2. General education must provide for a measure of continuity of culture and its legacy of values from one generation to the next. Such continuity is necessary to group living and achievements.

3. Religious materials of various cultures are among the necessary resources for education.

4. The use of religious materials in the public schools seems appropriate in at least the following ways:

a. The study of sacred writings as literature and history.

b. The use of sacred writings as reference materials when studying secular subjects.

c. The study of comparative religions and the history of religion as components in analyzing history and societies.

d. The study of the relation of religion to the advancement of civilization.

e. The drawing of personal inspiration from national declarations, national biographies and national ceremonial life, including their religious dimensions.

f. The cultivation of appreciation for great music and art as media of feeling and experience.

5. Excluded from the proper functions of the public schools is the establishment of a "religion of secularism" in the sense of affirmatively opposing or showing hostility to religion, or the preference for a particular religion.

C. The Proper Concern for Ethical Values

1. Ethical values are essential to the preservation of a democratic society. Religious leaders should encourage practices of integrity in social, political and economic relationships as essential to security and progress of all citizens.

2. A society of law and order has continuity when its moral standards are generally applicable and widely accepted. However, religious leaders should encourage and keep well adjusted to needed social change and to the importance of diversity and freedom. They should avoid a "religious bloc" approach which freezes freedom of thought and exploration of new ideas.

3. The preservation of moral and ethical values is a proper concern of public schools. However, school officials must exercise care that such values are not promoted as expressions of sectarian viewpoints.

D. The Proper Concern for Rights

1. Individual and group rights must be guarded in all lo-

calities. These rights include personal free exercise of religion, academic freedom, and freedom of assembly.

2. The First Amendment is designed for the protection of the person against action of public authority in religion. While governments should promote moral values, they must do so on the basis of social rather than religious reasons. Governments are obligated to recognize religious majorities and minorities on the same basis.

E. Acceptable Educational Methods And Activities

1. Leadership and materials are two of the chief vacuums which presently prevent a widespread effort to teach about religion in the public schools. Teacher training institutions, classroom teachers and curriculum specialists will need to work closely with publishers in preparation and use of materials.

2. Religious education leaders should encourage institutions that conduct teacher training programs to undertake investigations and experiments with methods and materials which relate to instruction about religion.

3. Academic freedom gives the teacher a right to express his own philosophy of science, history, art, religion, etc., but this freedom may not be exploited by a teacher for the propagation of his religious belief.

F. The School Calendar and Religious Groups

1. *School Absence*—Since most religious movements attach particular meaning to certain days as "holy days," the calendar becomes a problem for the public schools. Freedom to be absent from the school on a particular day may be an important religious freedom. However, excessive use of such freedoms penalizes the whole group and the community. Policies related to school calendars should maximize the possibility of appropriate religious observances by all children and staff members, while providing for the number of full days required for uninterrupted sessions of the school.

2. *Important Religious Holidays*—A reasonable recognition of holy seasons in the public schools is appropriate when they are designed to inform about the customs and rites of different cultures and creeds. Religious leaders should be willing to accept varied interpretations of the seasons that represent different cultures of interest to Americans.

3. *Extra-curricular Activities*—Informal collaboration between school authorities and religious organizations regarding after-school and out-of-school activities is both desirable and practical, consistent with legal requirements and restrictions. Religious leaders should examine all forms of such cooperation with attention to the dual obligation to promote the free exercise of religion and to avoid most carefully any semblance of religious establishment by using public resources or coercion.

G. School Personnel Policies

1. School boards and school administrators should be supported by the religious community in a diligent effort to provide competent staffs in public schools, and insist that no religious test should be made as a qualification for employment.

2. Staff absence, without undue penalty, should be provided when observance of religious days is requested. Such absences should be explicitly provided for in working agreements pertaining to personal privileges for absences but should not introduce inequalities in staff obligations.

H. Ceremonials

1. *Prayers*—Religious leaders and school officials will need to be aware of the delicate matter of invocations and prayers at dedications and other ceremonial occasions. Con-

sideration should be given to:

a. Respect for the various formulas for prayer which individuals may find themselves conscientiously bound to use while participating in a community-wide experience.

b. An awareness of the diversity of the faiths and affiliations of those present.

c. Good manners and taste with respect to all concerned.

2. *Dedications*—Public dedication of a new educational facility is a worthwhile climax to a community effort. Such a dedication ceremony is an occasion to recognize and formally set apart a facility for community service. Such a ceremony should be conducted:

a. In a spirit of respect for all beliefs.

b. In a way to make students aware of the trust and confidence the community has displayed for their welfare.

c. With an appreciation for the value of development of young people shared in by all groups in the community.

3. *Baccalaureates*—Religious leaders are urged to work with school authorities to provide all public school graduating classes an inspirational experience within sound Constitutional policy. Consideration of both school administrators and religious leaders should be sensitive to:

a. Recognizing the important role of ideals and dedication in the lives of young people.

b. Avoiding the imposition of a religious point of view or attempting to provide a religious experience.

c. Suggesting the importance of graduation as a momentous step in the development of young people toward personal and community responsibilities.

d. Making clear that any baccalaureate service sponsored by the public schools should be focused on personal inspiration and guidance and should be voluntary.

e. Recognizing that planning aimed at a distinctive religious commitment should be part of the voluntary church programs in the community.

I. Some Conclusions

1. Religion is a factor in life and society. Therefore, information about religion is proper for discussion and treatment in public schools.

2. Knowledge about religion and the influence of religious values on American culture and world history is a valuable and indispensable part of a person's total education.

3. Neither personal nor corporate religion is the function of the public schools.

4. The free exercise of religion both by pupils and school personnel is guaranteed by the U. S. Constitution and must be protected by public authorities.

5. Public power and public office are inappropriate agencies for religious promotion and practice.

6. Religious leaders should recognize that teaching about religion in public schools is an educational function, administered by public school authority and financed by public funds.

7. Cooperative planning by school authorities, religious leaders and parents should result in an understanding of the proper role of the school, the church and the home in teaching religion.

8. Tensions about religion in the schools can usually be resolved by discussion groups and a spirit of cooperation avoiding arbitrary demands, legal action, constitutional amendments, or abdication of responsibility by school authorities.

1 *Engle vs. Vitale.*

2 *Engle vs. Vitale.*

3 *Abington School District vs. Schempp, Justice Clark.*

4 *Abington School District vs. Schempp, Justice Brennan.* (Reprinted from the *Report from the Capital*, May, 1967.)

Denominational Contributions of NABGC Churches

Total contributions and per capita giving of all churches from April 1, 1966, to March 31, 1967

Conference	Contributions Received	Per Capita Giving
ATLANTIC CONFERENCE		
Connecticut		
Bridgeport, King's Highway	\$ 2,050.00	\$17.52
Hamden, Central	884.00	10.78
Meriden, Liberty Street	260.72	2.74
Delaware		
Elsmere, First	1,489.68	10.35
Maryland		
Baltimore, West Baltimore	456.74	1.59
Massachusetts		
Jamaica Plain, Rock Hill	521.50	5.22
New Jersey		
Hoboken, Willow Avenue	1,055.01	95.91
Jamesburg, First	1,974.91	12.82
Newark, Evangel	650.00	1.20
Newark, Walnut Street	1,594.97	17.34
Parsippany, Littleton	829.66	21.27
Union, Clinton Hill	2,024.10	7.44
Union, Cornerstone	1,740.03	22.03
Union City, Second	2,742.37	34.71
West New York, First	224.18	3.30
New York		
Littleneck, Zion	1,036.45	14.20
Lynbrook, Evergreen	214.44	6.31
Ridgewood	2,583.45	8.36
Woodside, Immanuel	5,365.76	18.76
Pennsylvania		
Bethlehem, Calvary	8,736.78	41.41
Philadelphia, Fleischmann	3,087.85	20.45
Philadelphia, Pilgrim	12,738.49	39.44
Subtotals	\$ 52,261.02	\$14.72
Atlantic Conference W.M.U.	403.03	
Atlantic Conf. Baptist Men	110.00	
Atlantic Conference CBYF	837.07	
New York & Vicinity CBYF	100.00	
Baptist Residence for Women	500.00	
New Jersey Churches	114.50	
Philadelphia Home for the Aged	30.00	
W.M.U. of N. Y. & Vicinity	225.00	
Atlantic Conf. Annuities	270.08	
Miscellaneous	546.50	
Total—Atlantic Conference	\$ 55,397.27	\$15.60
CENTRAL CONFERENCE		
Illinois		
Bellwood, First	\$ 6,890.88	\$30.49
Chicago, East Side	1,393.97	13.40
Chicago, Foster Avenue	14,047.20	51.64
Chicago, Baptist Mission (German)	2,272.30	16.12
Forest Park	22,245.66	63.20
Glen Ellyn, Glenbard	4,330.00	43.74
Kankakee, Immanuel	15,397.84	30.19
Norridge, First	2,894.57	38.59
Peoria, North Sheridan	3,181.10	15.08
Trenton, First	1,091.98	14.37
Indiana		
Indianapolis, Bethel	699.75	4.70
Michigan		
Alpena, Ripley Boulevard	1,258.89	6.99
Auburn, First	6,558.30	38.13
Benton Harbor, First German	3,542.00	25.48
Benton Harbor, Napier Parkview	24,811.34	33.94
Bloomfield Hills	2,000.00	18.52
Detroit, Ebenezer	18,806.19	24.33
East Detroit, Ridgemont	20,559.76	61.56
Gladwin, Round Lake	2,214.71	13.26
Grosse Pointe Woods, Grosse Pointe	26,058.49	31.10
Grosse Pointe Woods, (Not NAB)	2,143.00	0
Lansing, Colonial Village	9,861.40	21.82
St. Clair Shores, Bethel	4,356.70	9.92
St. Clair Shores, Community	46.80	1.00
St. Joseph, First	11,953.74	29.44
Stevensville, Lakeshore	1,241.94	10.71
Troy, Bible	238.02	2.40
Utica, First	103.55	2.35
Warren, Fellowship	2,406.18	17.56
Warren, Redeemer	6,409.13	12.87
Warren, Trinity	554.87	2.68
Missouri		
Mt. Sterling, Pin Oak Creek	910.23	39.58
Ohio		
Cincinnati, Walnut St.	30.00	.49
Cleveland, Erin Avenue	4,214.15	19.24
Cleveland, Hillcrest	508.22	3.50
Cleveland, Parma Heights	18,576.15	33.11
Cleveland, Missionary	582.57	8.82
Cleveland, Snowview	1,539.40	9.06

Conference	Contributions Received	Per Capita Giving
Dayton, Shroyer Road	1,353.84	2.73
Xenia, Community	3,596.29	37.08
Ontario		
Windsor, Bethel	361.65	5.93
Subtotals	\$251,242.76	\$24.91
Benton Harbor Area Churches	627.84	
Central Conference	127.56	
Central Conference for the Aged	55.00	
Detroit Area Pastors' Fellowship	40.00	
Central Conference CBYF	828.98	
Central Conference M.W.U.	193.09	
Chicago Woman's Service Union	105.00	
Chicago Area		
Missionary Rally	198.73	
Detroit W.M.U.	309.39	
Tri-Church Ladies Retreat—Michigan	50.00	
Matching Gift Contributions	2,150.00	
Central Conference Annuities	145.55	
Miscellaneous	7,237.76	
Total—Central Conference	\$263,311.67	\$26.11
DAKOTA CONFERENCE		
Montana		
Billings, Calvary	\$ 1,325.99	\$10.20
Plevna, First	9,153.03	79.59
Sidney, First	652.68	7.25
North Dakota		
Anamoose	1,098.35	13.73
Anamoose, Rosenfeld	1,476.96	27.87
Ashley	4,698.57	15.71
Beulah, Immanuel	874.33	10.93
Bismarek	5,902.76	17.26
Carrington, Calvary	2,014.54	14.81
Cathy	1,993.61	29.76
Cathay, Germantown	2,828.74	55.47
Dickinson, Hillside	103.75	
Fessenden, First	4,003.77	25.67
Fredonia, Berlin German	2,826.24	5.83
Gackle, Grace	2,826.19	24.79
Goodrich, First	4,679.31	29.62
Grand Forks, Grace	2,915.64	12.10
Harvey, Bethel	704.59	7.05
Hebron, First	2,418.80	11.25
Hettinger, Grace	892.43	19.40
Jamestown, Temple	471.80	4.49
Lehr, Ebenezer	2,157.20	16.85
Lincoln Valley	320.53	7.82
Linton, First	3,327.60	16.47
Martin	1,481.36	10.97
McClusky, First	2,533.25	16.56
Medina, First	693.25	18.74
Mercer, First	551.45	8.23
Minot, Crestview	470.29	9.04
Minot, First	973.14	4.87
Mott, First	235.70	8.73
Napoleon	1,834.22	21.33
New Leipzig	1,942.48	22.33
Selfridge, First	200.25	9.10
Streeter, First	592.05	11.17
Turtle Lake	2,505.85	17.40
Underwood, First	923.36	8.17
Venturia	2,699.96	20.15
Washburn	2,103.58	16.18
West Fargo, Grace	1,799.64	15.79
Wishek, First	2,923.69	14.47
South Dakota		
Aberdeen, Calvary	1,068.86	9.81
Avon, Danzig	1,934.15	12.48
Avon, First	8,028.60	27.59
Bison, Grace	107.80	3.08
Chancellor, First	4,625.21	19.60
Corona, First	8,943.49	77.10
Emery, First	10,882.65	29.49
Eureka, First	2,239.97	10.98
Herreid	5,769.87	22.36
Leimon, Temple	810.71	9.43
Leola, First	80.00	3.48
Madison, West Center Street	620.95	8.62
McIntosh, First	9,219.76	38.74
McLaughlin, First	445.18	6.10
Parkston and Tripp	1,659.66	20.49
Plum Creek	4,738.84	14.49
Rapid City, South Canyon	4,176.59	28.41
Selby, Faith	450.10	6.49
Sioux Falls, Northside	788.21	25.43
Sioux Falls, Trinity	1,024.61	9.31
Sioux Falls, Trinity	1,682.08	13.57
Spring Valley	741.99	11.07
Tyndall	2,032.08	24.48
Wessington Springs, Ebenezer	1,472.59	46.02
Wessington Springs, Immanuel	2,245.53	24.41
Subtotals	\$155,206.84	19.29

Conference	Contributions Received	Per Capita Giving
Northern North Dakota CBYF	1,088.00	
Badlands Assembly	733.32	
Baptist Home of Dakota Conf.	117.60	
Dakota Conference Baptist Men's Brotherhood	364.70	
Crystal Springs Camp	731.52	
Dakota Conference	348.85	
Central Dakota CBYF	490.17	
Mont. Central Dakota Asso.	141.88	
Northern Dak. Laymen's Asso.	127.50	
South Dakota CBYF	557.48	
North American Bap. Seminary	300.00	
South Dakota W.M.U.	86.96	
Northern N. D. Association	182.02	
South Dakota Association	807.57	
So. Dakota Men's Brotherhood	136.44	
Dakota Conference W.M.U.	1,117.25	
Miscellaneous	1,515.72	
Total—Dakota Conference	\$164,154.82	\$20.41
EASTERN CONFERENCE		
New York		
Amherst, Bethel	\$ 6,369.14	\$30.33
Buffalo, Austin Street	833.00	9.25
Cheektowaga, Temple (Buffalo)	4,501.13	17.86
Folsomdale	0	0
Rochester, Andrews Street	4,278.22	27.96
Rochester, Zion	1,084.00	36.13
Ontario		
Arnprior, First	3,043.74	17.29
Burlington	77.52	
Hamilton, German Baptist Mission	1,380.00	5.63
Killaloe, Calvary	2,586.19	15.58
Killaloe, First	526.30	6.27
Kitchener, Central	580.70	2.31
Kitchener, Salem	1,779.87	23.12
Neustadt, First	1,126.65	12.11
St. Catharines, Immanuel	563.41	5.47
Sebastopol	25.00	.93
Sudbury, German Bethel	0	0
Toronto, German Baptist	3,552.55	15.18
Pennsylvania		
Arnold, Union	2,946.17	16.19
Erie, Open Bible Tabernacle	874.29	13.66
Erie, South Hills	1,579.95	15.49
Munson, Forest	848.31	9.86
Pittsburgh, Calvary	175.00	3.18
Pittsburgh, Holiday Park	996.53	10.83
Pittsburgh, Temple	6,207.77	19.52
Subtotal	\$ 45,935.44	\$14.62
Eastern Conference CBYF	400.00	
Eastern Conf. W.M. Society	150.00	
Ontario Association	188.67	
Ontario Association W.M.U.	35.00	
Ontario Faith (German) Conf.	123.20	
Miscellaneous	109.65	
Total—Eastern Conference	\$ 46,941.96	\$14.94
NORTHERN CONFERENCE		
Alberta		
Calgary, Brentview	\$ 1,600.37	\$14.55
Calgary, German	1,493.09	10.30
Calgary, Grace	1,160.92	10.65
Calgary, Temple	2,868.11	9.82
Camrose, Fellowship	676.98	7.20
Carbon	7,074.53	31.30
Drumheller, Parkdale	580.30	52.39
Drumheller, Zion	6,077.66	11.81
Edmonton, Bethel	590.35	16.01
Edmonton, Capilano	1,904.72	21.54
Edmonton, Central	11,977.66	15.26
Namoo Park	5,295.48	9.54
Edmonton, German Zion	1,631.62	31.52
Edmonton, Immanuel	5,515.84	18.58
Edmonton, McKernan	4,032.05	32.86
Edmonton, Meadowlark	5,224.32	17.57
Edmonton, Salem	4,023.81	7.90
Hilda	908.78	22.69
Hobbema, Benke Memorial Indian	2,428.12	5.32
Leduc, First	447.09	15.06
Leduc, Temple	1,716.82	3.40
Lethbridge, Bethany	336.64	9.06
Medicine Hat, Grace	571.00	55.04
Medicine Hat, Temple	13,374.04	8.19
Medicine Hat, Temple	1,880.54	31.34
Millet, Wiesenthal	1,123.40	8.92
Olds, East Olds	6,209.32	30.40
Onoway	8,660.81	27.49
Rabbit Hill	239.65	3.47
Telfordville, First	2,997.91	30.07
Trochu	1,443.35	13.21
Valleyview, Emmanuel	185.00	39.45
Wetaskiwin, Calvary	5,957.12	10.13
Ponoka Mont. Indian Chapel	516.56	7.98

Conference	Contributions Received	Per Capita Giving
British Columbia		
Creston	442.64	
Manitoba		
Minitonas, First	2,152.17	6.54
Mooshorn, First	407.09	7.83
Morris, Emmanuel	10,939.21	54.97
Oak Bank	1,626.99	54.23
Ochre River, Grace	685.42	7.37
River Hills, Whiteshell	1,206.40	21.93
Swan River, Temple	4,141.67	31.38
Whitemouth, German	128.41	
Winnipeg, Baptist Brethren	722.50	48.00
Winnipeg, Ellice Avenue	45.00	
Winnipeg, German Mission	4,107.00	9.46
Winnipeg, Grant Park	1,997.26	16.51
Winnipeg, McDermot Ave.	17,708.52	26.91
Winnipeg, Rowandale	2,144.35	21.23
Saskatchewan		
Balgonia	59.85	4.99
Davin, Grace	322.80	10.41
Ebenezer	2,967.76	20.61
Edenwald	424.75	11.18
Esterhazy	439.95	16.92
Fenwood	254.72	3.14
Glidden, Calvary	284.80	7.30
Golden Prairie, First	602.97	8.87
Jansen, Temple	6,711.04	152.52
Mainstone (Lashburn)	10.00	.38
Melville	560.35	16.98
Nokomis	2,161.67	18.80
Raymore	362.84	8.06
Regina, Bethany	385.00	7.13
Regina, Faith	322.95	2.15
Saskatoon, First German	297.10	8.49
Saskatoon, Hudson Bay Park	1,428.41	23.42
Saskatoon, Pilgrim	1,399.65	12.07
Springside	3,606.97	15.55
Yorkton, Central	3,074.79	16.53
Subtotals	\$164,13	

SPEAK UP!

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

ON JOHN BIRCH SOCIETY

Dear Dr. Ihrie:

I am much interested in your answer to Mrs. Kuhlman ("Speak Up," Feb. 15, 1967). As one who loves our Lord, is active in local politics, and is also a member of The John Birch Society, perhaps I can add a little to your answer:

I was converted about 12 years ago. For half that time my husband and I have been active politically. Is this fit activity for a Christian? Yes! God gave us a nation where we may worship as we are led, where we can raise our families in his "fear and nurture." To keep it this way we have the responsibility to govern ourselves. If politics is "dirty" we have only ourselves to blame.

What can one person do? It only takes one honest, dedicated, informed . . . person . . . to sit in each precinct to insure a clean, honest election. Without secret, honest elections our systems of government cannot survive. At present, we cannot read the Bible in public school nor pray there; there is a movement to take "In God we trust" off our coins, and the chaplains out of our armed forces. No need for Christians in politics?!

There are persons in this world who do not believe in God. They do not want anyone else to believe in or worship him. These people are trying by every means possible to take over the world. So far, much of the earth's area is controlled by them. These same people, the communists, have made it bluntly clear that they intend to conquer the entire world—us included. At present many of our young men are dying to stop them half way across the globe. Meantime, by the use of domestic communists and unknowing, but well-meaning, dupes, we are in danger from within. My loyalty to my country demands that I do all I can to stop this. Should this movement succeed, I would no longer be permitted to attend my church or teach my children about my Lord. Therefore, loyalty to Christ demands that I take up the fight. . . .

. . . the John Birch Society . . . tries to inform as many people as possible about the nature, aims, and methods of the atheistic enemy. The one thing the communist power-drive has not come up against before is an informed public opinion. This is the one thing they cannot overcome. Nowhere on earth has communism taken hold in a free election. It has always been imposed from above by force. If people are made aware of the true nature of collectivism and how it erodes our

freedoms, if this can be done in time it will be stopped. The big job is to awaken America while there is yet time.

Many Christians believe we are very close to the rapture. Some of these believe the growing power of the communists and the United Nations are setting the stage for the coming anti-Christ. If all this is part of God's plan, should we fight against it? Can a Christian ever NOT fight the anti-Christ? Christ says, "He who is not with Me is against Me." If we are with him we MUST fight those who oppose him. Revelation mentions a "remnant" of true believers during the tribulation period. Do you think they will NOT oppose the anti-Christ? For me, whether this be one more battle in the struggle against the devil, or the shaping up for the great final battle, for me there can be no choice. I must do whatever task he puts in my hand.

Certainly there is an element of politics in the anti-communist movement. It is an important element. Preserving the country and freedoms our fathers passed on to us is very important. But there is an even more vital element: preserving the right to raise our children to worship our God; preserving the right to own and read the Bible,—these are of so much more value.

There are around 2,000 different anti-communist groups in America today. Of them all, none has been smeared as badly as the John Birch Society. It is a fact that most of the attacks on this society have had their origin in the "Daily Worker," the official communist newspaper in America. . . .

Name Withheld

Dr. Ihrie's Comment:

Thank you for your interest and testimony. May God use you to be a living witness to his saving grace and power in the world out there beyond the church walls.

ON THE JOHN BIRCH SOCIETY

Dear Dr. Ihrie,

I was shocked by your reply to the question concerning the John Birch Society. The general goals you attribute to the J.B.S. and are in sympathy with are overly simplified and dangerous cliches that mask problems of too much importance and complexity to be approached in this manner.

What do you include in the "protection of free enterprise against beaurocracy?" Would it really be in our best interest to return to the days of unlimited monopolies and trusts?

Do you oppose child labor laws, guaranteed pensions, food and drug standards, laws and agencies to prevent the pollution of air and water, etc.? We tend to forget the benefits that our much abused government has brought us.

Second, will the "enforcement of established laws against trends of revolution and civil disobedience" really solve any of the problems that have come to our attention in the past few years? The rioting and revolt in the Negro ghettos of our cities and the south are products of treatment accorded the American Negro for more than 200 years that was far more intolerable and unfair to his rights to life, liberty, and the pursuit of happiness than anything that caused Washington, Franklin, and the other founding fathers to revolt.

Finally, it must be remembered that the United States is no longer a wide open frontier land where everyone can establish his own empire or escape from his problems. A certain amount of collectiveness must be used to restrain the individual from trampling his neighbor.

Sincerely yours,
James Loewen

Comment for James Loewen:

Dear brother in Christ,

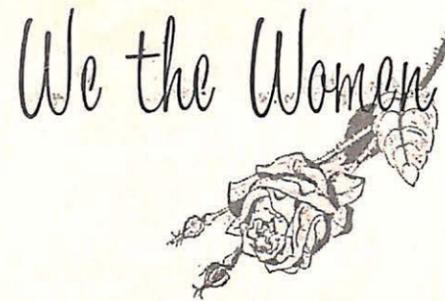
One of the interesting and profitable things we can do is to share our variations of perspective and viewpoints about important issues and movements. This you have done, and we appreciate it.

I am not aware that the John Birch Society is opposed to government as such. It would seem to be a distortion of their viewpoint to imply that they oppose child labor laws, food and drug laws, anti-pollution laws, etc. My impression is that they are pleading for more stringent enforcement and more patriotic concern for civil obedience to the very constitution which sustains all these things.

Your question "will the enforcement of established laws against trends of revolution and civil disobedience really solve any of the problems that have come to our attention in the last few years," is a fair question to ask, but you leave it unanswered. What is your alternative? Anarchy? Civil rioting unchecked by law enforcement?

The plight of the Negro population is the concern of all of us, but sentimentalizing is one thing; constructive work is another. As I understand the Birch society, they are not opposed to changes in the laws or in the social structures. They are only advocating that these be engendered within a framework of civil peace and legal obedience.

Incidentally, I do not sanction the Birch society with blanket approval. One of our members recently left our church because I refused to join the group. I do think we should try to be fair all the way around, though. Don't you?



BY MRS. DELMAR WESSELER
of Lorraine, Kansas
President of the Woman's Missionary Union

Each year a member of the WMU Executive Board is selected by its members to attend the Board of Missions meetings as a non-voting member. We have always been appreciative for this opportunity to face the existing needs and to feel the actual pulsation of our mission work. Mrs. Adeline Kopf, our "Broadcast" editor, is our current W.M.U. representative.

BOARD OF MISSIONS

Mrs. Edward Kopf, Plevna, Mont.,
W.M.U. Representative to B.O.M.

Prepared to Learn. For the eight months preceding the Board of Missions meeting, all of the Board of Missions correspondence was sent to me "for information." Reading these many pages of Missionary Society business proved very interesting and informative. All of the planning that is done on our Mission Fields by the Cameroon Field Committee and the Japan Field Committee is recorded and sent to our Board of Missions for consideration and approval. All of these pages represent many hours of necessary clerical work on the part of our missionaries and our office staff here at home.

Missionary Challenge. In the four days prior to the Board of Missions meeting, we held a missionary conference in our own church. It was our joy to have three missionaries and a church extension pastor with us during these days. Hearing again the challenge of the missions and the needs of our mission field, I was very definitely beginning to look forward to personally observing our Board of Missions at work.

Temporary discouragement. Illness has become a serious factor to several individuals in the leadership of our denomination. All of these were remembered in prayer during the days of the sessions and greeting cards were sent to them. Our women will want to continue in prayer support of our faithful Mrs. Erika Borrmann. Doctor and Mrs. Stockdale have left our mission work. Miss Bergatt will terminate her services of teaching our missionary children at Ebolowa School. In the last morning of our sessions, we also were notified of the health difficulties of Mrs. Walter Sukut and the early homecoming of the family from our work in Japan.

Needs considered. A great deal of

● **Rev. John Hisel, pastor of the Parkston-Tripp Baptist Churches, South Dakota,** presented his resignation to these churches and has accepted the call of the Church Extension Committee to become the pastor of a new church extension work in Redmond, Washington, the middle of August, 1967. He has served the Parkston and Tripp churches since 1964.

● **Miss Sharon Tobin, a graduate of the St. Paul Bible College,** became the Director of Christian Education of the Riverview Baptist Church, St. Paul, Minn., June 1.

● **Leonard Showalter, formerly Director of Christian Education, Trinity Baptist, Portland, Ore.,** will assume the pastorate of two Methodist churches, Inwood, Iowa, the end of July, 1967. He plans to attend the North American Baptist Seminary, Sioux Falls, S. D., in the fall.

● **Rev. Herbert Bushkowsky, pastor of the Temple Baptist Church, Swan River, Man.,** since 1963, has accepted the

time must be consumed in considering the needs of our Home Mission-aided churches. Forty-eight churches are on our list calling for mission support. During the past year four churches became self-supporting which is a fact to cause rejoicing and should provide encouragement for others to strive toward this goal. The opportunities for church extension are unlimited, and many new areas are under consideration by the various church extension committees.

Hope for the future. I will always remember the careful deliberations and many questions considered as new mission appointees were considered. The needs of our Cameroon field will be met as new couples and short-term missionaries were appointed. However, our field in Japan has asked for two missionary couples, but only one couple has responded for service in Japan. There had been no applications for several years for Japan, and we need to pray more earnestly that the Lord will speak to some couples and lead them to this field of service.

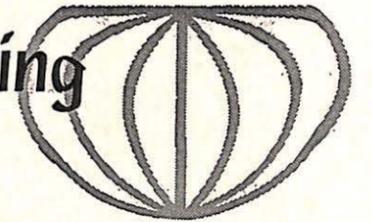
Evening of Inspiration. What a privilege it was to spend all of Wednesday evening informally listening and looking. We previewed slides of Japan which were taken by Dr. Schilke on his recent trip to Japan. We also looked at slides prepared by Ken Anderson Films and a complete series of

call to become the pastor of the East Olds Baptist Church, Olds, Alberta, effective the end of August, 1967.

● **Rev. Gilbert Schneider, former NAB missionary to Cameroon,** was awarded a doctorate in philosophy from the Hartford Seminary Foundation on May 20.

● **Mr. and Mrs. Allen Wilcke are serving as student assistants in Oregon this summer.** In June they served at the Salt Creek Baptist Church, Dallas, Ore., and in July at the Riviera Baptist Church, Salem, Ore. and at Camp Tapawingo.

what's happening



● **Correction.** In the June 15, 1967, *Baptist Herald* it was incorrectly stated that Rev. Klaus Tonn is now an English pastor at the McDermot Ave. Baptist Church, Winnipeg, Man. He is not serving as a pastor of the McDermot church, but as interim at his former church in Moosehorn until the new pastor arrives on the field. Mr. Tonn plans to engage in further education in Winnipeg.

45th ANNIVERSARY, W.M.S., LEDUC, ALTA.

The Woman's Missionary Society of the First Baptist Church of Leduc, Alberta, would like to make known to all our friends that we will be observing our 45th anniversary on August 28 of this centennial year. We welcome our former pastors and their wives as well as former presidents or members who have been especially interested in this work in the past. (Mrs. Martha Ohlmann.)

slides of our Cameroon fields which will also be available to our churches in the near future. Our missionaries in Japan and Brazil were brought very close to us in conversation and singing on tape recordings.

It was a busy week. I cannot begin to mention all of the areas discussed. It was also a joy to fellowship with one another and with our office staff as we enjoyed the delicious meals served in our headquarters dining room. The responsibilities are great; the work is great! We rejoice over the large amount given in the past, but we know that costs are increasing in all areas. Our work is growing and will continue to grow, if God's people are willing to sacrifice and to "pray the Lord of the harvest, that he would send forth laborers into his harvest."



BOOK REVIEWS

By B. C. Schreiber, Promotional Assistant

GOD IS FOR REAL, MAN by Carl F. Burke. Associated Press. 1966—128 pages—\$1.75 (paper).

At first glance the reader may wonder whether the book is written to be funny or serious, or whether the author merely published it as a novelty. Only those who work with the off-beat crowd, the adolescents in prisons and teenagers in detention homes will have a real use for these Bible stories and passages. They are, as the author points out, "interpretations by some of God's bad-tempered angels with busted haloes."

FOUR MINUTE TALKS FOR LAYMEN by Gene E. Bartlett et al. Judson Press—1966—128—\$1.95 (paper).

These are excellent and well-prepared talks given by outstanding ministers who have taken part in the Laymen's Hour, a radio program which originated about 20 years ago and is continuing to grow in popularity. Laymen will find this small volume packed with practical Christian thoughts which can be used for inspiration and planning of their own groups.

THE GAMBLING MENACE, edited by Ross Coggins. Broadman—1966—128 pages—\$2.95.

Like alcoholism, gambling is a menace that seems to increase at a tremendous rate. Although the sociological, psychological, moral and biblical aspects are gathered together in a combination not usually found in one volume, it, nevertheless, seems to harbor a weakness in the fact that all the lectures are presented by Southern Baptist theological seminary professors of Christian social ethics. The one exception is Reuben A. Zubrow, professor of economics at the University of Colorado, who has made an intensive study of the Nevada tax structure. Their information, data and statistics, particularly in chapters four and seven, are revealing as well as frightening, but it lacks something when it comes merely from the lecture hall or the classroom. Someone who is closer to the problem should have been chosen to add a chapter or two in order to get a closeup of the gambling craze.

The chapter on "A Plan of Action" ought to involve every honest citizen and Christian. It is because we do nothing that gambling flourishes as it does. The church and individual have a solemn responsibility which should be followed by the grace of God and with his help.

ALCOHOL IN AND OUT OF THE CHURCH by Wayne E. Oates. Broadman—1966—136 pages—\$3.95.

This is an age-old problem which is becoming increasingly serious. Not only the missionary on Skid Row, but anyone who works with alcoholics, is aware of how difficult it is to deal with this problem.

The author has given a composite review of the things a Christian needs to know and do in order to arrive at an intelligent and sympathetic understanding of alcoholism in and outside of the area of the ordinary church program. Because of the effect it has on family, friends, vocation and human relationships in general, it cannot be thought of as merely an individual problem.

To the readers of the *Baptist Herald* it might be interesting and shocking to note that religious groups who have the lowest incidence of alcoholism, such as Jews, Methodists and Baptists, nevertheless tend to be the harshest in their treatment of the alcoholic. We tend to forget that we are a fellowship of sinners and not just a fellowship of the righteous. If we miss this, we become so filled with our sense of being right that we are empty of the goodness which God intends. The more we understand ourselves and the more we understand the nature and message of the Lord Jesus Christ, the better we will understand the alcoholic.

SONGS IN OUR BIBLE by Jessie E. Moore. Judson Press—1966—\$2.95.

This little volume is designed to stimulate interest in the literature of the Bible. Centered on people and places there are 17 stories all based on songs and poetry of Holy Writ. Woven in the text is a psalm or group of verses, and then in conclusion the author gives the factual, historical background as a foundation for each story.

The biblical quotations are in the language of the Revised Standard Version, and each story is enhanced by a soft illustration in the atmosphere of biblical times.

An example is, "Praising God with Music," a story of David as musician before King Saul with Psalm 150 as focal point.

A nice title for a church library. Lydia Grygo (Mrs. John), reviewer

NANCY HANKS, MOTHER OF LINCOLN by Charles Ludwig. Baker—1965—88 pages—\$1.95.

Even adults will appreciate this story of the mother of Abraham Lincoln, who

died as the result of the disease of "milk sickness," which struck the cows of many pioneers in the early days of the Middle West. Her character-building witness and the tragic loss of his mother at the age of ten, left an indelible impression upon his life.

APOSTLE TO INLAND CHINA by James S. and Velma B. Kiefer. Baker—1965—\$1.95.

Although it is a very short biography of J. Hudson Taylor, this small volume should nevertheless appeal to juniors. Written in a fast-moving style, emphasizing the highlights of his life, in language easily understandable to children, it should prove to be informative and inspiring.

1600 SQUIBS AND QUIPS by E. E. McKenzie. Baker—1966—\$1.00 (paper).

For those who are interested in "attention getters" for the church bulletin board or church bulletin this will prove to be a desirable aid. Care should be taken in choosing those which relate to a meaningful truth. Some may be used simply as a religious or moral "wisecrack."

THROUGH THE BIBLE WITH FINGER PLAYS by Marion White. Baker—1965—\$1.00 (paper).

The suggestions may not all be practical but the pre-school teacher may find many of them very interesting. Some kind of "action teaching" always gets the attention of restless little children.

SPORTS ALIVE by James C. Hefley. Zondervan—1966—120 pages—\$2.50.

This kind of book will probably not appeal to everyone. But the sports-fans, especially the young people, who are interested in knowing how many Christians there are in football, baseball, basketball and other areas, will find a degree of inspiration and encouragement from these testimonies.

GOD'S CHURCH by DeVere Ramsay. Eerdmans—1966—48 pages—\$1.95.

Attractively illustrated, this book not only includes Bible stories such as the conversion of Paul and the Ethiopian, but also biographical sketches of Francis of Assisi, Martin Luther, Robert Raikes and others. All are related to the church of God in the world and expressed in an interesting and attractive vocabulary suitable for your children.

TEEN WITH A FUTURE. Edited by James R. Adair. Baker—1965—83 pages—\$1.95.

These outstanding stories of faith and courage were compiled by one of the Scripture Press editors. No matter how tragic, all of them have a happy ending. We cannot help but wish that this were the general rule rather than the exception. Nevertheless, these experiences do contribute a measure of hope for the hopeless, particularly for the teen-agers who find themselves in an environment which has little to offer in the way of redemption.

Record Reception of Sunday School Curriculum

1967
Enlargement
Campaign

by G. K. Zimmerman

OUR CHURCHES have demonstrated a most encouraging response to adopting the imprinted Sunday school curriculum. Since adopting the curriculum, there was a 500% increase in the number of students books being used by our churches. There are several important phases of the imprint program to which we would like to call your attention.

The working relationship with the editors and administrative staff of Gospel Light Publications becomes one of the most significant and meaningful phases of the entire imprint program. There are regular annual meetings and special meetings with the

editors and administrative personnel of Gospel Light to discuss the revision of curriculum and development of new Christian education products. The annual meetings are held in Glendale, California, for a period of three to four days. Participation by representatives from other denominations, who also imprint the materials, makes this a very stimulating and helpful series of sessions. North American Baptists have had at least three representatives at these annual meetings. We have found a very cordial spirit and a most understanding attitude on the part of participants in these meetings. The cordial atmosphere has provided for frank discussions which have helped to formulate meaningful and constructive plans for revising materials and launching out to develop new Christian education resource materials.

A more direct involvement by our churches has been their participation in testing revised and new materials. Before products are ready for final printing, we have had opportunity to let several of our churches use the material and provide us with their evaluation and suggestions, which are then related to the publisher. Some significant changes have resulted from this procedure.

The manuscripts of the new student's and teacher's materials are shared with us regularly for evaluation. The possibility of a full-time editor of Christian Education Literature will increase our effectiveness in maintaining the necessary continuous contact with the publisher.

We are very pleased to report that several areas of the Sunday school curriculum are undergoing revision or will be replaced with new materials. There are continuous efforts by the publisher to upgrade the materials. Many of our churches have adopted the newly imprinted Sunday school curriculum; however, there are less than half of the churches using the imprinted material at the present time. There are regular requests for sets of the curriculum for review purposes by the local churches, and we are hopeful that eventually most all of our churches will adopt the imprinted cur-

riculum. Churches may obtain additional information about the curriculum by contacting the members of the Local Conference Committee on Christian Education, or the staff members of the Department of Christian Education. We would urge churches who have not adopted the Roger Williams Press Sunday School Curriculum to take steps to do so.

1967 ENLARGEMENT CAMPAIGN

The theme: GOD SPEAKS

The five sub-themes for each of the five weeks of the campaign are as follows:

- GOD SPEAKS... To Warn
- GOD SPEAKS... To Save
- GOD SPEAKS... To Judge
- GOD SPEAKS... To Guide
- GOD SPEAKS... In Love

A Sunday school conducts such a concerted effort as an Enlargement Campaign for the purpose of reaching new people in the community and building the Sunday school enrollment. But such a campaign must first capture the imagination of the current Sunday school members before it can make an impact on the people of the community. So the planning for this campaign undertakes a two-pronged objective:

(1) To challenge Sunday school members to participate in the evangelistic effort of the campaign and to help build the Sunday school enrollment.

(2) To convince the visitor or newcomer that God speaks today and that his message is relevant to modern life.

To help you plan now for the Enlargement Campaign, we have mailed sample campaign materials to your pastor and Sunday school superintendent. It is important for you to order your supplies by using the order blank provided in the kit.

North American Baptists can reach thousands more through our local church Christian Education program.

Rev. G. K. Zimmerman is the General Secretary of the Department of Christian Education and Director of Adult Work.

RESOURCE IDEAS FOR CHRISTIAN EDUCATION

SUNDAY SCHOOL LESSONS

(Continued from page 18)

ARY TASK. Acts 16:6-12.

God overruled this unfortunate incident, and the result was that there were now two missionary teams instead of one.

No one knows how often the Macedonian call has gone out nor how many thousands have responded. What often seems to be a mental or spiritual block turns out to be a Spirit-led missionary expedition. When God closes doors it should be a venture of faith for every Christian, waiting in anticipation for the next door to open. Fortunately Paul knew the difference between a mere dream and a vision. Since then God has revealed himself to thousands of others in various ways

but with the same clarity.

Questions for Discussion

(1) How can we settle arguments and disagreements without harboring resentment?

(2) In what way was the contention of Paul and Barnabas unchristian? In what way was it Christian?

(3) Do you know of any definite closing or opening of doors in your life?

THE SOUND OF DIVISION

(Continued from page 5)

pray that in the next twenty years there will arise a new generation that will know the truth of God and will be willing to apply that truth to life and to accept its consequences.

WELCOME THE CHALLENGE

I realize the crisis in which we are, and I see its challenges and hazards, but I am also aware of the power available through Jesus Christ. I do not shun my responsibility as a spokesman for God, but I welcome its challenge, and I dedicate myself to the purpose of God and to its fulfillment for I live in an age and at a time when I cannot be silent.

Rev. Mervin Kramer, formerly from Napoleon, N. D., is a 1967 B.D. graduate of the North American Baptist Seminary, Sioux Falls, S. D., and became assistant to the pastor at the Forest Park Baptist Church, Forest Park, Ill., June, 1967.



sunday school lessons

B. C. SCHREIBER

A TEACHING GUIDE
Date: July 30, 1967

Theme: **RESPONSES TO THE GOSPEL**

Scripture: Acts 16:11-23

THE CENTRAL THOUGHT. We never know where souls are seeking God. That is why it is so important to seek God's guidance.

INTRODUCTION. Ministers who are in the important area of church extension know how difficult it is to begin a new work, to establish a "beachhead." Missionaries on the foreign field, working in areas where Christ is still unknown, know the frustrations and difficulties of preaching of God, Christ and the Holy Spirit. Their spiritual eyes and ears must be tuned continually to God's leading and guiding Spirit while watching for every opportunity among the people for the right moment of invasion with the gospel. Sometimes years pass by before the first convert is won. Others never live to see the harvest.

Compared to the results of Peter's sermon at Pentecost, and after, where thousands were added to the church, this seemed like an insignificant missionary and evangelistic endeavor. But this was a great turning point both historically and geographically, even though Paul and Silas were not yet fully aware of its importance. The power of the gospel was gradually reaching out, and this was one more step in the direction in which Jesus said it should go "to the ends of the earth." But while we are following the progress of the gospel in all parts of the world, let us not forget the unsaved in our country, or community, our next door neighbor and, in many instances, members of our own family.

I. LYDIA RESPONDS TO GOD.
Acts 16:11-15.

Lydia was a prosperous Gentile businesswoman who became a proselyte to the Jewish faith. Her prosperity and Jewish faith did not seem to meet her deepest hunger—a hunger for God and the truth. When she heard the gospel, her heart was ready to receive Christ. Her warm Christian hospitality became evident when she opened her home to the missionaries, and they remained in Philippi. This same kind of hospitality seemed to be a special characteristic of the whole church, partly because of Lydia's influence.

It is interesting that a faith which was supposed to appeal mainly to the poor and downtrodden should attract the rich and influential. Both Lydia and Cornelius, people of wealth and

distinction, have been convinced of the need for a Savior.

II. A SLAVE GIRL RESPONDS TO GOD. Acts 16:16-18.

Evidently the prayer meetings continued, and Paul was probably considered the leader of the group. A slave girl who was a clairvoyant and partly demented followed Paul and his company, and her shouting made it very embarrassing for him. What she said was true, but coming from such a witness created more harm than good. Paul decided to put an end to it, and he rid her mind of the demon and left her well. The madness was gone, but so was the profitable piece of property for the syndicate. We take for granted that the healing included the gift of salvation; although Luke does not report this.

III. THE RESPONSE OF THE ROMANS. Acts 16:19-23.

The reaction was immediate and violent. It is said that where ever Paul went he created a revival or a riot. In most cases it was both. When the preaching of the gospel conflicts with the greed of men, there is always bound to be trouble. The masters of the girl saw all this money slipping through their hands, and the best they could do was to try to get even with Paul and Silas for their loss. They trumped up charges, had them arrested and beaten and put into jail. Even this turned out for the best, because in the end the jailor and his household were also saved.

Question for Discussion

(1) Is it always easy to follow the leading of the Holy Spirit? Does that exclude seeking and making an effort on our part?

(2) Why is it so difficult for those who love money and material things to accept the gospel?

(3) To whom does the gospel bring peace? To whom does it bring trouble?

A TEACHING GUIDE

Date: July 23, 1967

Theme: **THE GOSPEL GOES TO EUROPE**

Scripture: Acts 15:36-41; 16:6-12

THE CENTRAL THOUGHT. A church cannot be so concerned about itself that it can afford to forget the Great Commission.

INTRODUCTION. The topic for our lesson today sounds a little strange and unrealistic. We know that the gospel doesn't go anywhere unless we take it. The gospel went to India because William Carey took it there; it went to Burma because Adoniram Judson took it there. The gospel went to Africa, Japan and South America because our missionaries are taking it there. There-

fore, when our topic states that the gospel goes to Europe, we know it went there because Paul and Silas took it there. It goes wherever you go, if you are always ready and willing to take it. That is why the first two words of the Great Commission are so important when Jesus said, "Go ye."

The gospel can be held up by various circumstances. Disobedience to the Lord's command is no doubt first on the list. Another obstacle is dissention in the local church. Last week we became aware of how time consuming this can be. The Lord's work suffers in its outreach when members become too involved with petty differences within their own ranks. These should be settled as quickly as possible, so that God's men, money and time can be used to take the gospel to others who are still in darkness and in the shadow of death.

I. STRENGTHENING THE MISSIONARY WORK. Acts 15:36.

The church in Antioch was doing well and there were enough teachers and talented personnel to keep it going and growing. Paul was concerned about the newer, weaker churches which were established on their first missionary journey. He realized that they needed leadership and encouragement. A genuine sense of pastoral care pervaded his spirit. Establishing churches here and there and leaving them is not good church extension planning nor is it good missionary policy. A follow-up program must be inaugurated in order to strengthen the spiritual life of the church and help it get started in practical work.

II. PERSONALITY CONFLICTS. Acts 15:37-41.

Barnabas wanted to give his young cousin another chance. Paul, however, thought it better if Mark were left behind. Perhaps he thought he would be more of a hindrance than a help. He was too young and inexperienced to cope with such strong opposition which was expected on this trip.

We wish the words in verse 37 could be stricken from the record, but they are there, and they are true. Sometimes it is difficult to understand how two men who are filled with the Holy Spirit can have such contrary opinions. This is also a problem at church business meetings and conferences. The fact remains that God must deal with imperfect human beings. When consecrated Christians quarrel it is a sad thing, but by God's grace some good may come of it. To their credit it must be said that Paul and Barnabas kept their disagreement to themselves. The church in Antioch did not have to take sides. No resentments were harbored by either party.

III. THE CONTINUING MISSION-
(Continued on page 17)

our denomination in action

anniversaries



MR. AND MRS. ADAM FEHR OBSERVE 50TH WEDDING ANNIVERSARY

Mr. and Mrs. Adam Fehr, Hebron, N. D., were the guests of honor on April 23, when many of their friends and relatives gathered at the First Baptist Church to help them celebrate their golden wedding anniversary.

Mr. and Mrs. Fehr were married on April 10, 1917. They have lived in Hebron since their marriage and for many years operated a grocery store before their retirement.

The Fehrs were blessed with five children; four of whom are living and were able to attend. These include Walter, Minot; Erne Mowry, Iowa City; Viola Sayler and Irene Heinle, Tioga. Also attending were seven of their eight grandchildren and one great-grandchild.

A program was presented with the following participating: Irene Heinle, Walter Fehr, Viola Sayler, Erna Mowry, Mrs. Charles Heinle, Mrs. Christina Hauck, Mrs. Katherine Heinle, the Ladies' Missionary Society, the church choir, and Rev. and Mrs. Wiens.

Mrs. Fehr's sister, Maggie Krein, who is 78 years of age and has been deaf during her entire lifetime, presented the Fehrs with a Bible as a token of appreciation to Mrs. Fehr for helping her to know the Lord, thus enabling her to accept him as her Savior. The gift was presented in their own sign language. She has made her home with the Fehrs since 1926.

The Fehrs have served the Lord in many capacities as members of the First Baptist Church. (Mrs. R. Stanley Schneider, Reporter.)

MR. AND MRS. LEOPOLD GUENTHER CELEBRATE 60TH ANNIVERSARY

Mr. and Mrs. Leopold Guenther, both

age 81, observed 60 years of wedded life on April 18. Congratulations were received at a church celebration at McDermot Ave. Baptist Church on April 19. A further celebration took place in the First German Baptist Church, Minitonas, on April 22, with many friends and relatives in attendance.

The Guenthers were married in the Ukraine where he was a farmer. He was very active in the work of the church there, especially in the Sunday school. After World War II they moved to Germany, and in 1948 they came to Canada, settling in Minitonas. At present they live in Winnipeg.

Congratulatory wishes were sent to the couple by Her Majesty Queen Elizabeth II, Prime Minister Lester B. Pearson, Premier Duff Roblin, Liberal Leader Gil Molgat and Mayor Stephen Juba of Winnipeg.

We congratulate this still very happy and harmonious couple on this occasion and wish them many more. (W. D. Gutowski, M. D.)



Mr. and Mrs. Leopold Guenther

baptism — evangelism

ODESSA, WASH. On April 30, we at the Odessa Baptist Church had a very inspirational service as our interim pastor, Rev. H. E. Widmer, held a baptismal service, at which time Beverly James and Bill Roller were baptized, and a dedication service for the baby daughter of Mr. and Mrs. Daryl James. We also had seven others join our church; they were Rev. and Mrs. Albert Richardson and daughter, Donna; Esther Roller, Lynnae Roller,



New members of the Odessa Baptist Church, Washington, are (front row, l. to r.): Mrs. Albert Richardson, Donna Richardson, Lynnae Roller; (second row) Esther Roller, Beverly James, Rev. H. E. Widmer; (third row) Rev. Albert Richardson, Bill Roller, Jean Goetz and Tom Goetz.

Jean Goetz and Tom Goetz. On May 7, our new pastor, Rev. Richardson, delivered the message in the morning at which time we observed the Lord's Supper. At noon we had dinner in our dining hall. At 2:30 P.M. we had an installation service for Rev. Richardson. Rev. Widmer, who had served us so faithfully as interim pastor, was in charge. Tom Goetz read the Scripture. The installation message was given by Rev. Joe Sonnenberg from Portland. Dr. R. L. Tanck, mayor of Odessa, Rev. M. E. Thiesies from Spokane and Rev. Bernard Edinger from Colfax gave messages of welcome, as did Alfred Weist, speaking for our church and Sunday school. We had special music from the Spokane choir and music from our church. After the service, we had refreshments and a fellowship hour.

We are thankful for Rev. Richardson and his family, which includes his wife and three children. They come to us from Moses Lake. (Geraldine Goetz, Reporter.)

EDMONTON, ALTA., MEADOWLARK. On May 28 the Reverend William Sibley of the Meadowlark Baptist Church of Edmonton, Alberta, had the joy of baptizing five youths on profession of their faith in Jesus Christ. Among the baptismal candidates were two sets of twins, including the pastor's own twin boys. The hand of fellowship was extended to these persons after the baptismal service, and they were added to the church. The membership of the Meadowlark church now stands at 140. So far this year there have been over sixty decisions for Christ made through the church's many ministries. Meadowlark is the fastest growing Baptist church in the Edmonton area. (Rev. W. Sibley, Pastor.)

TRENTON, ILLINOIS. The First Baptist Church of Trenton, Illinois, is praising the Lord for the addition of six children and thirteen adults into its membership. On Sunday evening, April 16, baptismal services were held



New members of the First Baptist Church, Trenton, Ill., with the pastor, Rev. C. Chadderdon, at extreme right.

for four children and six adults. The Lord's Supper was observed following the baptismal service and the hand of fellowship was extended to the ten baptized converts and to nine others who came by letter and confession of faith in the Lord. This brought into our membership two complete families, one of six members and another of three.

To add to our joy we were blessed to have God's Volunteers with us from March 12-19, at which time five of the above came forward for baptism, two for full-time Christian service and many for rededication. (Mrs. Florence Ranz, Clerk.)



LEHR, N. D., EBENEZER BAPTIST

It was with great joy and anticipation when on Easter Sunday evening seven candidates followed their Lord in baptism after a fitting message by our pastor, Rev. D. Heringer. On Sunday, April 2, during the Communion Service, the hand of fellowship was extended to the seven candidates by Mr. Heringer, followed by representatives from all organizations and departments of the church. Those received into the church were (back row) Keith Stolz, Perry Schnabel, Mrs. Clifford Schnabel, Mr. Clifford Schnabel; (front row) Marsha Schnabel, Beverly Buchholz and Sandra Ulmer. (Mrs. John Kranzler, Reporter.)

ARNPRIOR, ONT. The First Baptist Church in Arnprior was privileged to have "God's Volunteers," under the direction of Rev. Edgar Klatt, the week of April 30 to May 7 to minister unto them and the community at large. As a result of the meetings, a time of spiritual refreshment and dedication and decisions for Christ were witnessed by all who attended. Thursday night was of particular significance for it was set aside as youth



On Sunday morning, Jan. 8, at the Faith Baptist Church, Minneapolis, Minn., the hand of fellowship was extended by Pastor D. N. Miller to 23 persons, 14 having been baptized on Christmas Sunday and nine who had previously been received by letter of transfer: Mr. and Mrs. Willard Auch, LaMonte, Kathy and Galen; Mark Anderson; Suzanne Asplund; Susan Baker; Lynne Bibelheimer; Mrs. C. Wayne Bloomquist and Debra; Daniel Coder; Debra Firtko; Mr. and Mrs. John T. Fraser; Judy Golightly; Robert Jung; Jeanette E. Lang; Julie Mehrer; Mr. and Mrs. Ronald Mohrmann; Vicki Quiring; and Roland Voss. Our present membership is 263. (Mrs. Flora H. Woyke, Reporter.)

night. As a result of the personal testimony of the team, decisions for Christ were made by many young people. An informal get-together was held after the service. Many young people from other denominations in the town were present. As the service closed on Sunday morning, one could feel that the Holy Spirit had been working during the week of special services. (Mrs. N. Frieday, Reporter.)

christian education events

ELK GROVE, CALIF., FIRST. Family Month was observed at the First Baptist Church, Elk Grove, Calif., during May. Families were urged to strengthen their homes by family prayer, worship, church attendance, recreation and visitation.

On Mothers' Day, during the morning worship service, there was a short Dedication Service led by pastor, Rev. Merle Brenner, of seven small children by their parents. The morning message was "A Priceless Portrait of Motherhood." At the evening service there was a panel discussion, "Teenage Responsibilities in the Home," participants were Debbie Dockter, Charlene Amundsen, Tom Givens and Dan Fandrich; Don Hepperle was the moderator.

On May 26, 1967, the church participated in a family potluck supper. The guest speaker was Rev. Charles Holsinger, missionary to Formosa.

Toward the close of the month, the church choir planned to have an evening of singing. It was cancelled for two weeks, due to the sudden death of a brother of some choir members fifteen minutes before service time. This made two deaths in seven days; as the father, Jacob Adam, passed to eternity one week before. The evening service was spent mostly in prayer for the saddened family with the closing hymn, "What a Friend We Have In Jesus." (Mrs. Leonard Fandrich, Reporter.)

ALPENA, MICH. Every Monday night approximately 100 young people from age 8-18 gather at Ripley Baptist for Pioneer Girls and Boys' Brigade. Much use is made of the new gym recently added to our church. We thank God for this opportunity and for the 20 adults who help each week.

The year's work ended May 29. A week of camping coming in July will highlight this year's work. (Mrs. Lillian L. Pinkel, Reporter.)

church building

DANZIG, S. D. Dedication services for the new addition and other improvements at the Danzig Baptist Church were held on Sunday afternoon, April 30. The pastor, Rev. David Zimmerman, was in charge of the program with Mrs. Jean W. Hebner playing the piano prelude. President Frank Veninga, North American Baptist Seminary, Sioux Falls, guest speaker, spoke on "Cathedral Builders." Also appearing was a ladies' trio: Mrs. James Janssen, Mrs. Richard Voigt and Miss Marlene Mattis; vocal solo, Darrell Mattis and a duet, Ramona and Barbara Voigt.

Greetings and remarks from various representatives were made by Eldon Voigt, Avon Baptist; Harold Lippert, Parkston-Tripp Baptist Churches; Elmer Pritzkau, Immanuel Baptist Church, Wessington Springs, and Erwin Weber, Tyndall Baptist Church. In addition there were floral arrangements.

Many friends attended and viewed improvements at open house which was followed by refreshments served by Mrs. Otto Wormsbecker, ch., Mrs. Roy Buchholz and Mrs. Rowland Pudwill.

Jean W. Hebner, church clerk, read portions of various business meetings regarding the needs and vision for an improvement project. The building committee named was Wilbert Buchholz, ch., Leonard Buchholz, William Radack, John Brandt, Laverne Berndt, Wilbert Berndt, and Arnold Berndt.

John Brandt, treasurer, reported that

the many hundreds of hours of donated labor greatly reduced the overall cost. Wilbert Buchholz, ch., expressed his appreciation for the co-operation of the members in this important task.

The Danzig Baptist Church is a rural church located from the junction of highway 50 and 37 four miles north and ¾ mile west. The present church was erected during the ministry of Rev. A. W. Lange, 1918-1931.

The present membership of 155 members is very active in its various departments. Harlen Voigt is the S. S. superintendent. (Mrs. David W. Zimmerman, Reporter.)

EMERY, S. D., PLUM CREEK. Sunday, May 7, was a blessed and joyous day for the Plum Creek Baptist Church, southwest of Emery, S. D. Over 350 people gathered for the dedication of the new addition to the church, which was 20 feet added on to the former church. This provides the main auditorium with an increased seating capacity of sixty, a church office, a nursery, and a large foyer. The second floor has a large multiple purpose room for classes and church activities. The basement has two more classrooms and two rest rooms, beside added space in the dining area and modern kitchen facilities.

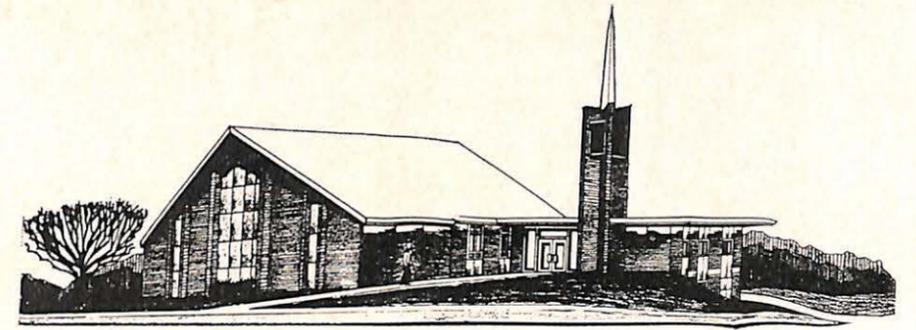
The guest speaker, Rev. David Draewell of Forest Park, Ill., spoke during the morning and afternoon services. The choir rendered appropriate numbers; our career girls' trio and men's quartet also sang. The visiting pastors extended best wishes; the chairman of the Building Committee, Mrs. Bennie Fauth, gave words of thanks to faithful members and various committees.

The building committee consisted of seven men: our pastor, Rev. Walter Hoffman, Mr. John Decker, Mr. Dan Triebwasser, Mr. Walter Jucht, Mr. Emil Radel, Mr. Merle Radel (Treas.) and Mr. Bennie Fauth (chairman). In undertaking this project, the building committee served as the contractors, thus reaching out and hiring the sub-contractors. The addition came to a cost of \$14,500, to which was added approximately 5,000 hours of voluntary man hours by our faithful men. Women of the church also gave much of their time during the construction of this addition. We are thankful for our members who shared these hours, knowing it is only because of one's genuine love for Christ and his Church.

A fellowship lunch and open house followed the afternoon service. (Mrs. Bennie Fauth, Reporter.)

conferences

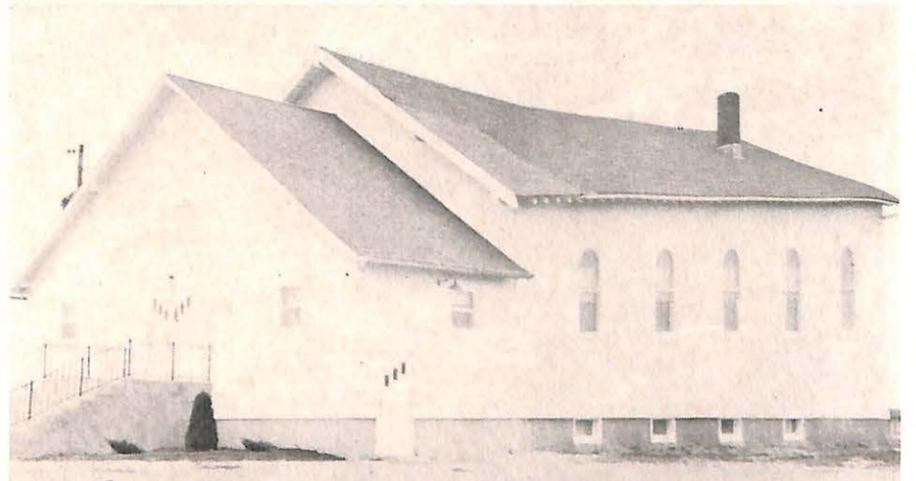
ATLANTIC CONFERENCE. "Quickened and led by the Spirit." This was the timely and thought provoking theme of the 70th Annual Session of the Atlantic Conference which met at Calvary Baptist Church, Bethlehem, Pa., May 4-7, 1967. We were



The above picture is the architect's sketch of the new Calvary Baptist Church building of Parkersburg, Iowa. Construction is to commence shortly, as the bids have been let, and the contract signed. The church will be an entirely new structure, including an educational unit, consisting of 16 classrooms. The sanctuary will seat 240 people with an overflow area which will seat another 200 people. The overflow area will also be used as our social hall. On the top level is the pastor's study, church office, kitchen and a large vestibule. The estimated cost is \$146,073.00 without furnishings. The projected date for completion is March 1, 1968. We praise God for his wonderful leading and guidance thus far. It has been an inspiration already, to see how God has blessed his people. They have responded so wonderfully. We pray for God's continued blessing upon his people. (R. F. Dickau, Pastor.)



The Plum Creek Baptist Church, Emery, S. D., pictured with the recent addition.



Actual work on the remodeling project of the Danzig Baptist Church, South Dakota, was started Aug. 29, 1966 when volunteer labor removed the church tower and laid the foundation for a 14' x 40' addition to the front of the church. The new addition includes a wide stairway to the lower auditorium, an attractive foyer and two additional classrooms. Other improvements include a complete redecorating of the sanctuary walls, laying new carpet in the sanctuary, refinishing of all the pews, a complete outside paint job and the planting of evergreens and shrubbery. (Mrs. D. Zimmerman, Reporter.)

reminded that the Holy Spirit is God coming down to touch man where he is, and man responds. Even then the Holy Spirit enables him to respond. Then having yielded to the Spirit's call, we have new life in him; we serve him in this newness of the Spirit, and are quickened to witness at home and abroad. Some of the pastors in our Conference area together with Dr. Roy Seibel and Rev. and Mrs. Gary Schroeder brought these messages which were a blessing to the delegates and visitors. Our missionaries shared some of their experiences with us and challenged us to support them faithfully.

It was a real thrill to the Conference to meet Mr. Solomon Gwei and to hear his glowing testimony. Solomon is a product of our missionary efforts in the Cameroons and is presently studying at Princeton. He joyously told how Christ saved him and led him through strange and wondrous ways.

We returned to our churches praising God for a mountain top experience with him. We are also grateful to the wonderful people of Bethlehem and their devoted pastor, the Rev. Harold Gieseke and his family, who together made this a conference long to be remembered. (Mrs. E. A. Hoffmann, Reporter.)

ATLANTIC CONFERENCE, WMU. The women of the Atlantic Conference Missionary Union met for their annual meetings, May 5, at Calvary Baptist Church, Bethlehem, Pa. The activities began with a luncheon attended by over 180 women, representing twelve churches.

Following the business session, the Missionary Rally was convened, based on the theme, "Quickened by the Spirit to Serve—At Home and Abroad."

Our president, Mrs. Irene Lamprecht, Ridgewood Church, Ridgewood, N. Y., led in the opening hymn, after which the Scripture was read by Mrs. Mary Boymook, First Baptist, Jamesburg, N. J., and prayer was offered by Mrs. Annie Hoffmann, Fleischmann Church, Philadelphia, Pa. A new minister's wife, Mrs. Milton Zeeb, from Pilgrim Church, Philadelphia, Pa., was welcomed to our midst. Our President then introduced The Willing Workers, a new society from Ridgewood Church, N. Y., which is joining our Missionary Union. The Attendance Banner was won by the Missionary Society of Fleischmann Church for the largest percentage of their members present at the Rally.

The newly elected officers are Mrs. Audrey Dorozowski, Calvary Church, Bethlehem, Pa., secretary; Mrs. Lydia Kosik, Pilgrim Church, Philadelphia, Pa., white cross chairman; and to fill the unexpired term of treasurer, Mrs. Evelyn Emr, Second Baptist Church, Union City, N. J. Dr. Roy W. Seibel brought greetings from our Seminary in Sioux Falls, and our National W.M.U. president, Mrs. Delmar Wesseler, sent her good wishes by letter. Special music was presented by a ladies' trio from the host church and by a

women's chorus led by Mrs. Herbert Hiller, Immanuel Church, Woodside, N. Y. Our missionary speaker, Mrs. Edith Schroeder from Cameroon, West Africa, gave us a challenging message. Our vice president, Mrs. Hilda Gieseke, Calvary Church, Bethlehem, Pa., presented our speaker with a gift from the Women's Missionary Union, and our conference moderator, Rev. Harold W. Gieseke, closed the meeting with prayer. (Mrs. Gary W. Miller, Secretary.)

seasonal programs

FESSENDEN, N. D. The combined choirs of the Cathay, Fessenden, and Germantown Baptist Churches presented the cantata, "The Glory of Easter," by John W. Peterson on Easter Sunday, March 26, at the First Baptist Church in Fessenden and on March 24, at the Calvary Baptist Church in Carrington.

Mrs. Albert Reddig was director; Mrs. Roy Bibelheimer-pianist; Mrs. Bryce Streibel-organist; Bryce Streibel-narrator; Roy Bibelheimer-tenor solo; Dennis Hoffman-baritone solo; Orlien Melby-bass solo; Mrs. Albert Seibold-soprano solo; Mrs. Orlien Melby-alto solo; Mrs. Fenske and Mrs. W. Buechler-soprano and alto duet.

The offering taken both nights was sent to our Crystal Springs Youth Camp. (Mrs. James McBain, Clerk.)

LEHR, N. D. On Palm Sunday evening, March 19, the choir of the Ebenezer Baptist Church, Lehr, N. D., under the direction of Mrs. Daniel Heringer, rendered a cantata, "The First Easter." Between musical numbers the appropriate Scripture and reading was read by Mrs. Wilbur Quatier. After the close of the service all choir members and their families gathered in the church parlors for a time of fellowship and refreshments, where Mrs. D. Heringer was presented with a gift. (Mrs. John Kranzler, Reporter.)

SIoux FALLS, S. D., NORTHSIDE. On Palm Sunday evening the choir of the Northside Baptist Church, Sioux Falls, S. D., presented the cantata, "He Is Risen." We were invited to present the cantata at George, Iowa, which is the home church of choir director, Walter Reemtsma.

At the April meeting of the Dorcas Mission Circle, we were privileged to have Berneice Westerman as our guest speaker. Berneice, who is our missionary to the Cameroons, is home on furlough. After the program and business meeting, Berneice was honored at a surprise birthday party.

In the month of April we had our bi-monthly Sunday evening fellowship supper. The seminary quartet, "The King's Men," presented a program of song and testimony which was indeed a blessing and enjoyed by all.

On May 12 we had our mother-daughter banquet. The theme was "The Rainbow." We invited the ladies from the Dell Rapids Church to be

our guests. Our guest speaker for the banquet was Mrs. John Hisel. Rev. Hisel and his wife serve the Parkston and Tripp churches.

On May 19 the father-son banquet was held. The theme for this banquet was "Fishers of Men." The guest speaker was Bob Smith who is a student at our North American Baptist Seminary, Sioux Falls. (Mrs. Gerald Bertsch, Reporter.)

special events

ELK GROVE, CALIF., FIRST. The First Baptist Church, Elk Grove, Calif., observed Library Week by having open house of the church library on April 23, 1967. The pastor, Rev. Merle Brenner, brought a challenging message in the morning service, "THE POWER OF PRINT," with "give attendance to reading" referring to the Bible. In the evening service personal testimonies on "books I have enjoyed reading" were given by people of the congregation. An oral report of two children's books read by one of the younger children of the church was also given. A film, "Getting the Most Out of Your Bible," was shown, after which everyone went to the library in our Educational Building. Light refreshments were served in the Fireside Room.

The head librarian is Esther Adam. The library has now over 460 books in it. The different organizations of the church and different memorial funds have given money to purchase some of the books. (Mrs. Leonard Fandrich, Reporter.)



The Library staff of the First Baptist Church, Elk Grove, Calif., consists of Lois Fandrich, Esther Adam (head), Edna Ehinsz, and Laura Schuh.

POUND, WISCONSIN. Since the arrival of our new pastor, Rev. Guenther, last fall, we have been greatly blessed.

During recent weeks we were privileged to have a week of Layman Spiritual Life with Rev. James Connors, guest evangelist. Rev. Connors was formerly pastor here from 1950-54.

Recently our pastor dedicated 60 new pulpit Bibles that were given by Mr. and Mrs. Arthur Grell.

Our church was host to the young people's banquet of the four local churches on April 29. About 112 young people attended. Rev. Alexander of St. Paul Bible College was guest speaker.

A Missionary Conference was held in our church, May 10-17, with Rev. Edwin Kern of Japan and Miss Berneice Westerman of the Cameroons. It was a round robin conference with the First Baptist Church of Manitowac and Bethel Baptist of Sheboygan cooperating. (Mrs. J. W. Matrisch, Reporter.)



Recently the Southy Baptist Church, Sask., witnessed a church mortgage burning ceremony. Pictured are (back row, l. to r.) John Wagner, Albert Lang, Rev. Len Strelau, pastor; Rev. Peter Schroeder, Jake Lang; (front row) Mrs. Albert Kurasky and Mr. Albert Kurasky.

SOUTHEY, SASK. On April 23 a special event occurred in the life of the Southy Baptist Church. The members and friends gathered together to witness the burning of the church mortgage. This event occurred earlier due to the generosity of Mr. and Mrs. Albert Kurasky. We are thankful to God for this couple and for their gift of \$5,000. The ceremony was followed by a supper and program. Rev. Peter Schroeder, former pastor at the time when the church was built, was guest speaker and showed slides of the church during that time. "The Lord hath done great things for us, whereof we are glad" (Psalms 126:3). (Mrs. Annette Lang, Reporter.)



Miss Elk Grove, member of the First Baptist Church of Elk Grove, Calif., Roberta Sue White, an 18 year old Elk Grove High School senior, daughter of Mr. and Mrs. Willis White was selected from a field of nine contestants who ran for the title. She is active in the Commissioned Baptist Youth Fellowship and in her church and Sunday school attendance. Her Christian personality is well shown in her smiling face as she knows Christ as her Savior and Guide. (Mrs. Leonard Fandrich, Reporter.)

WARREN, MICH., REDEEMER. For the past eight months, Robert and Margaret Ratzliff, from Edmonton, Alberta, Canada, have been doing their missionary internship at Redeemer. They helped in every area of church work and endeared themselves to all of us.

They are on their way to their eventual goal of being missionaries to Ethiopia. On April 30, the Ratzliffs were fetted at a fellowship following the evening service. Approximately 300 people attended. The young people, especially, benefited from the Ratzliff's work with us. To show their appreciation, the combined groups gave them a tape recorder and 15 rolls of tape. In addition, they received a total of \$1,033.00 from a love offering and memorial fund. The church also voted to give \$1,000.00 a year towards their support. (Doris Kintzer, Reporter.)

women's missionary societies

ALPENA, MICH. Mr. and Mrs. Norman Haupt, our church supported missionaries on leave from Africa, spoke to the Women's Society and Brotherhood on May 9. Mrs. Haupt talked about a missionary wife's duties. Mr. Haupt showed an enlightening film about a student's struggle preparing for high school entitled, "Two Cows and a Prayer." We are looking forward to hearing more at the General Conference in July. Refreshments were served by the Women's Circles. (Mrs. Lillian L. Pinkel, Reporter.)

ANAHEIM, CALIF., MAGNOLIA. On May 12, 1967, the Women's Missionary Society of The Magnolia Baptist Church held their fifth annual Mother-Daughter Banquet.

One of the highlights of the evening was the bridal fashion show in which 31 wedding gowns were modeled by members of the society. Gowns modeled included bridal fashions from 1906 to the present.

The program with the theme, "The Giving Life," was headed by Mrs. Pat Gilbert, program chairman, and the delicious turkey dinner was prepared by Mrs. Lola Timm. The featured guest of the evening was Mrs. Gail Moser McKinney, a well-known Orange County musician, who appears with Youth for Christ regularly and has won many awards and honors for her musical talent. She played several selections on the accordion and piano.

A lovely evening of fellowship and blessing was enjoyed by all who attended. (Mrs. Joyce Fischer, Reporter.)

BUFFALO CENTER, IOWA. The Mission Band and the Christian Mission Circle of the First Baptist Church of Buffalo Center presented a Mother and Daughter luncheon May 16 at the church.

All mothers and daughters were treated to an evening of food for

thought and body. The entire program and lunch was given by the local ladies and girls.

A large group attended and left the service feeling it was indeed a blessing to be able to be present. (Mrs. Fred Stratman, Reporter.)

DANZIG, S. D., WMU. The Danzig Baptist Women's Missionary Union hosted a Baptist Guest Day on May 12 with approximately 80 ladies attending from Avon, Parkston, Tripp, Tyndall, Danzig and the Plum Creek church near Emery. Ladies participating in the program were Mrs. Wilbert Berndt, Mrs. Richard Voigt, Mrs. Helmuth Berndt, Mrs. James Janssen, Mrs. David Zimmerman, president, Mrs. Harlen Voigt, and Mrs. John Hisel of Parkston.

The guest speaker was Mrs. Walter Hoffman, of the Plum Creek Baptist Church.

Mrs. Arnold Berndt, Mrs. Rueben Mattis, Mrs. John Brandt and Mrs. Richard Voigt were in charge of the fellowship hour. (Mrs. David Zimmerman, Reporter.)

EMERY, S. D., PLUM CREEK. The Women's Missionary Society, Plum Creek Baptist Church, met on May 11, for their annual guest day. Guests were from the E. U. B. churches of Olivet and Milltown, S. D.; thirty women from these two churches were present. There were also visitors from Emery and Bridgewater.

The theme was "Mothers." The meeting was opened with hymns concerning mothers. Participating in the program were Mrs. Ben Lehr, prayer; Mrs. Edwin Decker, devotions; and ladies from Milltown, song and Scripture verse; the Olivet group, a trio number; the local W.M.S. sextet, songs; Mrs. Edwin Decker, poem; and Mrs. Walter Hoffman, musical poem. The mothers with the most children and the oldest mother were acknowledged with a gift. Mrs. Kenneth Ontjes, our guest speaker, spoke on "Choices."

Mrs. Lehr thanked the ladies for coming and sharing in the service. Mrs. Hoffman closed with prayer. A delicious lunch was served by the food committee: Mrs. Adam Fauth, Mrs. Herbert Jucht, and Mrs. Edwin Jucht. (Mrs. Bennie Fauth, Reporter.)

ELK GROVE, CALIF., FIRST. The First Baptist Church, Elk Grove, Calif., Ladies' Missionary Society had their annual Mothers' and Daughters' Tea on May 19, 1967, in the church social hall. The theme was "Patterns for Living."

Pattern pieces of the program were Welcome—President Ruth Rausser; Scripture—Vice-President Lorraine Dockter; Prayer—Mrs. Miriam Brenner; Beatitudes of the Housewife—Mrs. Sally Davis; Ladies' Trio—Geri Palmer, Beverly Ranger and Grace Rausser; "The One Perfect Pattern"—Ruth Rausser; and a Mother and Daughter double duet—Laura and Debbie Schuh and Stella and Barby Adam. The highlight of the evening

was a fashion show; Ruth Kammerer was the commentator. The clothes modeled were made by the mother and daughters. About 35 different pieces were modeled, including Miss Elk Grove and her two princesses, modeling their hand-made dresses. Miss Elk Grove is a member of our church. To close we had a delicious lunch and fellowship. Food arrangements were made by Ida Dolliver and Kathryn Kammerer and decorations by Diana Maynard. Other officers of the Society are Secretary Mrs. Jane Givens and Treasurer Mrs. Esther Adam. About 135 attended the occasion. (Mrs. Leonard Fandrich, Reporter.)

STOCKTON, CALIF., SWAIN OAKS. The Swain Oaks Baptist Women's Missionary Society, under the leadership of Mrs. Vella Burzloff, was hostess to a Mother and Daughter Tea, Monday evening, May 8. The evening began with a tribute to mothers in verse and a song led by Mrs. Connie Redman. The devotional, "A Pattern for Living," given by Mrs. Dorothy Kanwischer, was a challenge to those present. The program consisted of several numbers by the Junior Choir led by Mrs. Carolyn VanBergan, and a fashion show of home sewn garments was narrated by Mrs. Ethel Neufeld. The program concluded with a number by the ladies' trio: Misses Anne Jantzen, Anita Porter and Sharron Hust. The meeting was closed with prayer followed by a social hour. Delicious refreshments of sandwiches and cookies were served.

There were approximately eighty members and guests present. It was thrilling to have as guests a number of our Sunday school pupils accompanied by their mothers who do not attend our church. It was a real blessing to have this opportunity to get acquainted with these mothers during the social hour. (Walter Claypool, Reporter.)

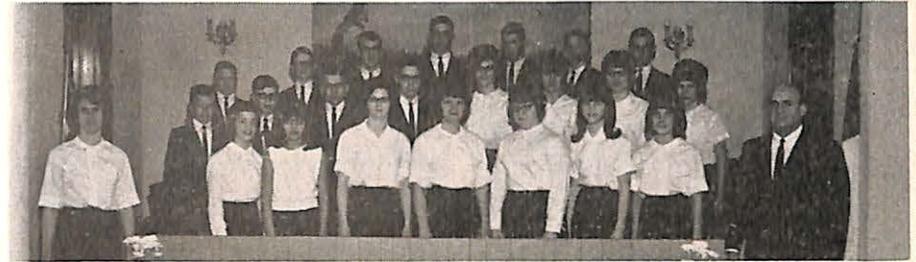
TYNDALL, S. D. A Mother-Daughter Tea sponsored by the Tyndall Women's Missionary Society was held at the Tyndall Baptist Church on May 17. Guests were members of the Danzig Baptist W.M.U. and mothers and daughters of the Tyndall Church. The theme, "Patterns for Living," was chosen. Mrs. Bertha Berndt was chairman of the program committee. Participating in the program were Mrs. George B. Lubbers, Mrs. John Lubbers, Mrs. Edwin Weber, who narrated a fashion show, Mrs. David Zimmerman, Eunice Zimmerman, Barbara and Karlon Rueb, Betty Blight, Kayleen Finck, Mrs. Bertha Berndt, Mrs. Andrew Stemper, Mrs. Albert Schuh, Mrs. Albert Schuh, Mrs. Edith Berndt, Mrs. David Zimmerman, Pamela Stemper, Mrs. Grace Lubbers and Mrs. Calvin Finck.

Mrs. Andrew Stemper presented "nylon net" corsages to the following: oldest mother present, Mrs. Chris Bechtold, Sr.; youngest mother present, Mrs. Donald Rueb; mother that came the farthest, Mrs. Clarence

Mayer, Naper, Neb.; mother with most children, Mrs. Harlen Voigt; oldest teenager present, Barbara Rueb; daughter that came the farthest, Mrs. John Varvel, Yankton; and newest first time grandmother, Mrs. Rueben Mattis.

The refreshment committee was composed of Mrs. Arnold Lubbers, Mrs. Glen Hoerth, Mrs. Grace Lubbers and Mrs. Edith Berndt. (Mrs. David Zimmerman, Reporter.)

youth activities



The Grace Baptist Youth Choir, Gackle, N. D., consisting of 22 members (11 boys and 11 girls), has given a total of 12 concerts at various churches throughout the Dakota Conference. The group has sung at churches in Goodrich, Fessenden, Jamestown, Napoleon, Washburn, Ashley, Wishek, Herreid, S. D.; the Home in Bismarck, Hi-Acres Manor in Jamestown, and have given two concerts in their home church. Their program consisted of duets, trios, quartets, as well as numbers by the Boys' and Mixed Choirs. The offerings received at the concerts were designated toward various Conference C.B.Y.F. Mission projects. Members of the choir are (first row) Dorothy Stading, Jean Anderson, Connie Schmidt, Debbie Dorr, Carol Heller, Cathy Schmidt, and Donna Hummel; (second row) Gary Grenz, Grant Metz, Errol Wolff, Billy Anderson, Coleen Martin, Cindy Kirvida, Sheila Anderson, Pamela Martin; (third row) Ervin Wolff, Dean Remboldt, Glenn Stading, Rory Metz, Ivan Rivinius, Wendell Janke, and DuWayne Schlittenhard; (far left) Debbie Martin, pianist, and (far right) Rev. Stading. (Sheila Anderson, Reporter.)

THE KING'S MEN

The following is the itinerary of the men's quartet, The King's Men, of the North American Baptist Seminary, from July 25-August 27.

Tuesday evening, July 25, First Baptist Church, Elgin, Iowa.

Wednesday evening, July 26, Calvary Baptist Church, Parkersburg, Iowa.

Thursday evening, July 27, First Baptist Church, Steamboat Rock, Iowa.

Friday evening, July 28, First Baptist Church, Buffalo Center, Iowa.

Sunday morning, July 30, Dayton's Bluff Baptist Church, St. Paul, Minn.

Sunday evening, July 30, Faith Baptist Church, Minneapolis, Minn.

Monday evening, July 31, Minnetrista Baptist Church, Waconia, Minn.

Tuesday evening, August 1, Bethany Baptist Church, Hutchinson, Minn.

Wednesday evening, August 2, Randolph Baptist Church, Randolph, Minn.

Thursday evening, August 3, River-view Baptist Church, West St. Paul, Minn.

Sunday morning, August 6, First Baptist Church, Watertown, Wis.

Sunday evening, August 6, Grace Baptist Church, Racine, Wis.

Tuesday evening, August 8, North Freedom Baptist Church, North Free-



Keith Stolz, Helen Knoll and Wayne Kranzler of the Ebenezer Baptist Church, Lehr, N. D., are two-time winners and the happy recipients of a trophy which they won at a Bible quiz contest, first at Crystal Springs Youth Camp and early this spring at Beulah, N. D.

dom, Wis.

Wednesday evening, August 9, First Baptist Church, Manitowoc, Wis.

Thursday evening, August 10, Bethel Baptist Church, Sheboygan, Wis.

Sunday morning, August 13, Forest Park Baptist Church, Forest Park, Ill.

Sunday evening, August 13, Foster Avenue Baptist Church, Chicago, Ill.

Wednesday evening, August 16, Round Lake Baptist Church, Gladwin, Mich.

Sunday morning, August 20, Bloomfield Hills Baptist Church, Bloomfield Hills, Mich.

Sunday evening, August 20, Redeemer Baptist Church, Warren, Mich.

August 20-23, Tri-state Camp—Senior, Camp Caledon, Lake City, Pa.

Wednesday evening, August 23, Bethel Baptist Church, St. Clair Shores, Mich.

August 23-26, Central Conf. CBY Camp—Senior, Evangelical Mennonite Conference, "Miracle Camp," Lawton, Mich.

Sunday evening, August 27, First Baptist Church, George, Iowa.