



BAPTIST HERALD

MAY 15, 1967 • NO. 10



Stewardship Issue

STEWARDSHIP

*Ah, when I look up at the Cross
Where God's great Steward suffered
loss—
Yea, loss of life and blood for me!—
A trifling thing it seems to be
To pay the tithe, dear Lord, to thee,
Of time or talent, wealth or store—
Full well I know I owe thee more;
A million times I owe thee more!*

*But that is just the reason why
I lift my heart to God on high,
And pledge thee by this portion small,
My life, my love, my all in all!
This holy token at thy Cross
I know, as gold, must seem but dross;
But in my heart, Lord, thou dost see
How it has pledged my all to thee,
That I a steward true may be!*

—Ralph S. Cushman

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BAPTIST HERALD

Editorial

THANK GOD FOR INVESTORS!

Guest Editorial by Donald N. Miller, pastor, Faith Baptist Church, Minneapolis, Minn., and chairman, Stewardship Committee

For a number of years now I have been an investor! I say it with pride and gratitude. Actually, I have no bonds or stocks. Yet ever since I was a small boy in Northern Canada, earning as much as \$350.00 a season from the sale of muskrat and weasel furs, I have been receiving rich dividends on the **money, time and energy** I have been investing in God's Kingdom.

Now I have stock all over the world and in eternity. I have a small stake in Africa, Japan, Austria, Brazil and in hundreds of lives across the United States and Canada. Some of my investments have transformed lives and built churches. They have helped to give sight to the blind, food to the hungry, hope to the discouraged and salvation to the sinful.

What's more, my investments have paid far more generous returns than anything I could ever have hoped to get from a Savings and Loan Company or the New York Stock Exchange. The returns on investments in God's Kingdom were once described by our Lord as being thirty, sixty and a hundred fold. Think of it! Where else can a man get that kind of return?

Not only that, but some of my investments have been paying for years. And they continue to pay daily—sometimes, even hourly. And they will never stop paying, for that which is invested in God's Kingdom reaches beyond the grave to eternity.

It's a thrilling thing to be an investor in God's Kingdom. For God himself is an investor. Scientists tell us that nothing in our universe is ever lost; it simply changes form. Thus, in God's economy, even rotten leaves and animal refuse become fertilizer and enrich the soil. This same God who has so built his universe that there is no waste, expects you and me to invest our resources with equal wisdom and diligence.

You remember, too, that Jesus once told a story of a wealthy man who entrusted some of his resources to three of his junior executives. The man who failed to invest his share of the master's money not only lost it, but was discharged from his employ (Matthew 25:30).

Thank God for all the investors in our North American Baptist churches!

Stewardship Essay Winners

by David J. Draewell

A FEW MONTHS ago, North American Baptists, young and old, were reading and writing about the subject of Christian stewardship. They were preparing their entries for the first denominational Stewardship Essay Contest.

There were five categories for entrance: Grades 6-8; Grades 9-12; College and Grad Students; Laymen (including women); and Pastors. Each category was assigned its own theme. The length of essays varied from 400-1200 words.

The deadline for all entries was December 1, 1966. Shortly thereafter, four judges began grading the essays. They used the following five criteria in making their evaluations:

- (1) Development of assigned theme.
- (2) Proper Biblical basis.
- (3) Practicality and originality of approach.
- (4) Clarity of expression.
- (5) Grammatical correctness.

The judging was not easy. Most entrants had given careful thought to their assignments. All undoubtedly had benefited from their wrestling with various phases of stewardship truth and experience. When all the judges' points were totalled, the following were declared winners:

- Category 1—Grades 6-8**
First prize—Miss Marilyn Schulz of Hunter, Kansas.
Second prize—Miss Judith Ann Klingenberg of Jansen, Saskatchewan.
- Category 2—Grades 9-12**
First prize—Miss Helen Hammer of Lodi, California.
Second prize—Miss Marlene Joan Kramer of Adrian, Minnesota.
- Category 3—College and Grad Students**
First prize—Mr. David Follack of Edmonton, Alberta.
Second prize—Miss Jacquelyn Kay Howell of Seattle, Washington.
- Category 4—Laymen**
First prize—Mr. Milton H. Hildebrandt of St. Paul, Minnesota.
Second prize—Mrs. Harry (Theodora) Kadowsky of Marion, Kansas.
- Category 5—Pastors**
First prize—Rev. Kenneth Howe of Waco, Texas.

Congratulations to each victor! Congratulations also are in order for parents and churches who have fostered an awareness of the importance of Christian stewardship in their children and among their members. Cash awards as well as attractive Certificates of Recognition have been sent to first and second prize winners in each category.

In this special "Stewardship Issue" of the *Baptist Herald*, we have featured the five winning contest essays. While we do not express stewardship truth in exactly the same manner, these essays should stimulate your devotion to Jesus Christ.

May 15, 1967



Jack Rosio

Category 1 — Grades 6-8

GIVING TO JESUS

by Marilyn Schulz

THE CHURCH IS OFTEN accused of talking too much about the need of money. This may be true in some churches, yet the Bible talks about money and substance quite a lot. Way back in the beginning of man, God laid down some principles concerning money and worldly goods. If we followed God's principles the church would never have to say much about money. The principle that God established for his work and workers was called the tithe. Tithe means tenth. Tithing was paying one tenth of one's income in money and goods.

There are several things involved in the giving principle. First we should recognize that all things come from, and belong to, God. Then we should recognize that we owe God a portion of what he has given us. Christian giving is the responsible employment under God of one's life, talents, time, and material substance in Christian service. What is entrusted to each individual is not to be hoarded or spent selfishly. Young people should keep in mind that talents given to God bring joy and happiness not found in worldly places.

Often the question is asked of young people: Should a Christian give even when his or her income or allowance is very small? The teaching in the New Testament is to give "as God has prospered" (I Corinthians 16:2). We are to give regularly and according to our means. There is no minimum or maximum limit. Every Christian should give according to the amount God has entrusted to him. We may think if we give regularly and according to our means that is enough, but it isn't. We should be very cheerful and happy in our giving. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity for God loveth a cheerful giver" (II Corinthians 9:7). The cheerful giver gives not only his money but his heart with the gift. A Christian that gives gladly, enthusiastically, and joyously knows he is giving to God, doing good for others, fulfilling God's will for his life, and is storing up treasures in heaven for himself. The Christian's giving should spring from a heart of love and of compassion.

Last of all, God promises that he will bless and reward us for our giving. "Give, and it shall be given unto you; good measure, pressed down, and running over, shall men give unto your bosom" (Luke 6:38). John Bunyan said, "There was a man, some called him mad; the more he

(Continued on page 5)

Category 2 — Grades 9-12

THE MEANING OF STEWARDSHIP

by Helen Hammer

ONE SLOW summer day, a small boy was seen scurrying from friend to dusty onlooker, inquiring the Stranger's whereabouts. His heavy shirt, wearing thin in places, was rent and his shabby trousers had given way to those tell-tale patches, sewn with a bare thread. Many stared at the impoverished child. Bouncing and full of life, he knew the joy of living and, in full expectancy, clutching his bundle, ran off toward the lake. His good mother had packed his usual, slight lunch of loaves and fishes, to supply his one meager meal that day.

Breathlessly reaching the lake, which lay a distance from the village, he observed, disappointedly, that crude wooden fishing boat had been anchored slightly off the crowded shore. Wearily he sank into the tiny, desert flowers, sparsely scattered among the sandy soil. Although exhausted from the heat of the day, his young heart jumped within when a soft palm reached, gently, to his shoulder. Glancing, hopefully up, the child met the kind and questioning gaze of a disciple. His heart leaped within him when the stranger inquired of the small lunch beside him. Love seared through him, as a warm wind, as he reached, unhesitatingly, for the little package and eagerly handed it to him. His tiny bundle? Oh, that he could give more! It was so little, but the wonderful Stranger would have the most important, his ALL. Anxiously awaiting the master to speak, his heart beat within him. The Galilean was tall and strong and his countenance was serene but for the revealed marks of strain and care for the busy multitude. The crowd hushed as he blessed the tiny particles. He then turned, lovingly, to his disciple and spoke, "Give, ye, them to eat." The words sounded as music to his ears but disturbing questions arose. The food he saw was HIS small bundle.

The child and those around him were given fragments and he wondered how, after his thirst and great hunger, the small pieces satisfied him, but, then, his thought returned, once again, to the Stranger.

Later, when the crowds had dispersed and he slowly wandered onto the long, dusty trail to town, he wondered at the miracle of the feeding of five thousand. The warm day was coming to an end and he knew the Stranger, Jesus, had thanked his Heavenly Father for it. How warm he felt! He would learn and tell the people, one day, of the wonderful Stranger and thanked God for the chance to give his small portion.

(Continued on page 5)

A LIFE INVESTED FOR GOD

by David Follack

SOCIETY TODAY faces problems, the complexity of which may have never existed in any previous generation. The rapid social pace, and the keen competition for influential positions are ever present. Society is often challenged with the fact that in order to attain they must be vocationally well prepared. The constant challenge is toward preparation for vocation, and filling our place in society.

In contrast to this, however, we as Christians have before us the challenge of living for Christ. The challenge of Christ in Acts 1:8: "Ye shall be witnesses unto me," rings clearly through the ages. It is the challenge of a life invested for God.

An investment always holds forth the hope of future dividends. A life invested for God will surely reap great dividends both in this life and the life to come.

A LIFE INVESTED

Jesus said: "As my father hath sent me, even so send I you." Jesus' life on earth was truly an example of a life invested for God. His aim was to glorify God, his heavenly father. His entire life was channeled in this way. There were no areas in Christ's life which he held back from his heavenly father. Christ was completely surrendered to the will of God, though he knew it would mean physical suffering and death, and even more repulsive, being made the sin-bearer for humanity.

The Apostle Paul writes: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." In this context he strongly asserts that stewardship, to be pleasing to God, must reflect the inner attitudes and desires of the heart. It is not enough to be financially involved; the life of the individual must also be invested for the cause of Christ.

To follow the example of Christ is the Christian ideal. However, the pressure to conform to worldly standards, to compromise our Christian ideals is never far from any one of us. The question, "Why should I sacrifice for Christ?" is often raised. It is true that to follow Christ means to sacrifice. Are we, however, really giving up anything which is worth keeping?

Let us consider our position to God. God is the sovereign owner of all things. Christians, in relation to God, are stewards of the many blessings and obligations which God has entrusted to them. They will be required to give an account concerning their handling of these things. Paul states in I Corinthians 4:2: "It is required in stewards, that a man be found faithful." We then, as stewards of God, must be faithful in our task.

The dictionary defines the word "steward" as "an officer or employee of a household, charged with the general administration of its affairs." If we relate this definition to our relationship to God, we cannot fail to see the responsibility before us. We are charged with, yes, made

GIVING TO JESUS (Continued from page 4)

gave, the more he had." There seems to be a circle pointed out here in giving. First, you give as God has prospered you. Then, as you give, God prospers you more, so you can in turn give more, and so on! God has entrusted us with our money, time and talents. LET US GIVE TO HIM!

Marilyn Schulz is a member of the Bethany Baptist Church of Hunter, Kansas. She is twelve years old and a seventh grade student at Lincoln Junior High School, Lincoln, Kans.

MEANING OF STEWARDSHIP (Continued from page 4)

The gift of true stewardship is a gift forever. It can multiply as a miracle. Stewardship means small sharings of, both heart and garments. If the heart is not right, the giving means little. Instead of mechanically writing out that checkbook Sunday morning, turn that checkbook into a

liable for, the administration of our lives in the service of God.

This yielding of our lives to God does not mean, as many assume, the passive acceptance of a rigid program or inflexible discipline. On the contrary, it offers a fascinating opportunity to enter into the vision and purpose of God for his world. It gives us the high privilege of exercising every God-given ability to persuade others of the validity of the claims of Christ.

RESULTING DIVIDENDS

A life invested will be a life resulting in dividends. In Galatians 6:7, 8, Paul writes: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." He goes on to say: "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

A life not invested for God is a life invested against God. "He that is not with me is against me" (Luke 11:23). As Christians we must be found in the service of our King, or we will be charged with working against him.

To those who have made their investment for God is promised rich spiritual blessings in this life and a great reward in the life to come. The identification with Christ will involve suffering and sacrifice but also glory and honour. As co-labourers with God we must be prepared to face the opposition of Satan's forces working through unregenerate man. This opposition, however, is not even "worthy to be compared to the glory that shall be revealed in us" (Romans 8:18).

Our difficulties often seem to grow out of all reasonable proportion when viewed from a human standpoint. A life invested for God, when faced with pressures will look beyond these problems. It will rather consider the peace of Christ, and be joyful in the assurance of his smile of approval upon our actions. Let us be found faithful in the tasks God has entrusted to us.

CONCLUSION

In a day when man is searching for life's answers, we as servants of Christ ought surely to be "worthy of the vocation wherewith (we) are called" (Ephesians 4:1). We have been called and commissioned of God to be his witnesses. This is not forced upon us. Our motivation ought rather to be the compulsion of love for Christ and love for a lost world.

The Master has but one plan for the completion of his task on earth. That plan involves each one of us. Can we, who have been shown such great mercy and love fail to share it by investing our life for God?

David Follack is a member of the McKernan Baptist Church of Edmonton, Alberta. He is 22 years old and a first year theological student at the Christian Training Institute.

prayerbook, with Christ as the master, revealing the needs of the world. Christ paid the dearest: his time, talents and material possessions, but most important, his LIFE. Many times Christians are the only gospel much of the world sees and it is our words and deeds that bring lost sheep into the fold. Sooner or later, every man's works will stand revealed, "Whether it be of gold, silver, or precious stones, wood, hay, or stubble, the fire will reveal it." "He gives double who gives unasked." Grow by using Christ as the perfect example. Let actions speak so loud that the words of love, which we bear, are given warmth and meaning. With Christian's good stewardship, God's love will be spread around the world.

Helen Hammer is a member of the Temple Baptist Church of Lodi, California. She is 17 years old and a senior student at Lodi Union High School.

GUIDES FOR CHRISTIAN GIVING

by Milton Hildebrandt

LIFE WOULD BE impossible without guides. Maps and highway markers make travel practical; recipes and cookbooks help make eating a joy; book titles and a table of contents bring purpose to reading; and a host of other things such as the law of the land, the numeric system, the alphabet, weights and measures, our monetary system, time zones, quality control standards, etiquette and protocol act as guides for us in daily living. There is really no such thing as total independence.

We accept these guides. More than that, we expect them, depend upon them and live by them—not grudgingly—but gratefully if we would only think for a moment of the total chaos which would result from the removal of all guidelines in life. Guidelines here, we would probably agree, are quite necessary and good for us.

But there are other areas in life where we are very reluctant to accept guides of any kind. One such area seems to be in Christian Stewardship, and specifically in the area of Christian Giving. Here we want to be our own boss, decide for ourselves what is a proper measure, retain absolute sovereignty over this part of life. Some of us become very angry whenever anything at all is mentioned on this subject. Most of us are willing to listen politely, but with relatively little acceptance because we have long since made up our minds on this subject. A few of us are willing to listen and learn. Depending upon the category in which you have consciously or unconsciously placed yourself, you will find the rest of these thoughts irritating—interesting—or perhaps inciting.

We often look to the Old Testament law for a guide to giving. Here we find much to be said concerning the tithe. For the people of that day this was the guide or standard of giving. Jesus

affirmed this principle to the Scribes and Pharisees in the New Testament in Matthew 23:23, but other than this, very little is said in the New Testament concerning the tithe. The obvious, or at least haunting, question then is, "Does God still intend the tithe to be the standard or guide to Christian Giving?" With a certain amount of fear of being misinterpreted, I am going to suggest that we have been given a new standard; that the standard of the tithe is no longer really applicable.

It becomes increasingly clear to me that victory in the Christian life is not so much dependent upon what a man gives, but rather what he retains for himself. Even God had little success with Israel when he gave only the law and spoke only through the patriarchs and prophets. It was only when he gave of himself in sending his Son that victory over sin was assured.

Jesus did many fine things while he was here on earth. He taught; he healed; he even brought some back to life who had died. In his teaching he always seemed to emphasize total commitment. To the rich young ruler he said, "...sell whatsoever thou hast... and come, take up the cross, and follow me." And to the disciples he said, "He that loveth father or mother more than me is not worthy of me." But saying and doing are two different things, as we so well know! And it was not until Jesus had literally given of himself—emptied himself—laid down his life—that final victory over sin was obtained. It is most amazing to me that even in the life of the Christ we worship, we see the need for total commitment before anything really happens!

But this is not unique just to diety. Paul, in speaking of the Macedonian Christians and their liberal contribu-

tions, makes this very significant statement, "And this they did, . . . but first gave their own selves to the Lord. . . ." Paul would understand this, since he lived within the concept of, "not I . . . but Christ who lives within me."

Most of us know relatively little about this today. We are very possessive about that which we feel belongs to us. Therefore we have problems about the tithe—or whatever portion of our substance we feel should belong to God. How interesting it is to note that almost everyone feels that he should give something to the Church! However, unless we first give our total selves to Christ, we can give nothing. Any other guide than total commitment is meaningless, for it in itself supports the concept of compartmentalization of life which is absolutely contrary to the principles outlined in God's Word.

This concept applies just as readily to our time, talents and thoughts. As a matter of fact, it is probably impossible for us to be totally committed to Christ in the area of financial stewardship without being totally committed to him in all of life. Looking a bit more closely, we may very well find that our lack of commitment in the time and talent area has adversely effected our commitment in the financial area. Financial stewardship does not exist in a vacuum but is rather only a part of total life.

This then is the proper Guide to Christian Giving. Not the tithe or any neat percentage whatever it might be or however exactly calculated. But rather *Total Commitment to Christ!*

Milton H. Hildebrandt is a member of the Riverview Baptist Church, West St. Paul, Minnesota. He is Director of Training for the Minnesota Mutual Life Insurance Company.

AS CHRISTIANS we proclaim that Christianity is a way of life; Christianity involves all of life. When a person becomes a Christian, not only his soul, but his entire life is given over to Christ. Christ now lives in that person's life and should permeate every part of that life. Jesus makes this demand of anyone who would follow him, "If any man would come after me, let him deny himself and take up his cross and follow me. . . and whoever loses his life for my sake and the gospel's will save it." Jesus Christ demands nothing less than 100% from the Christian.

Today we find that there are many who are ready to claim Christ as Savior; they are quite willing to trust him, and ready to give their lives. . . but quite reluctant to give him their pocketbook.

We are all familiar with the story of the man who was planning to be baptized. Prior to leaving for the service his daughter asked him if he should not leave his wallet home so it would not get wet. After a moment's consideration he replied, "No, when I am baptized I want my wallet to be baptized, too." Certainly God could use more of us with that attitude.

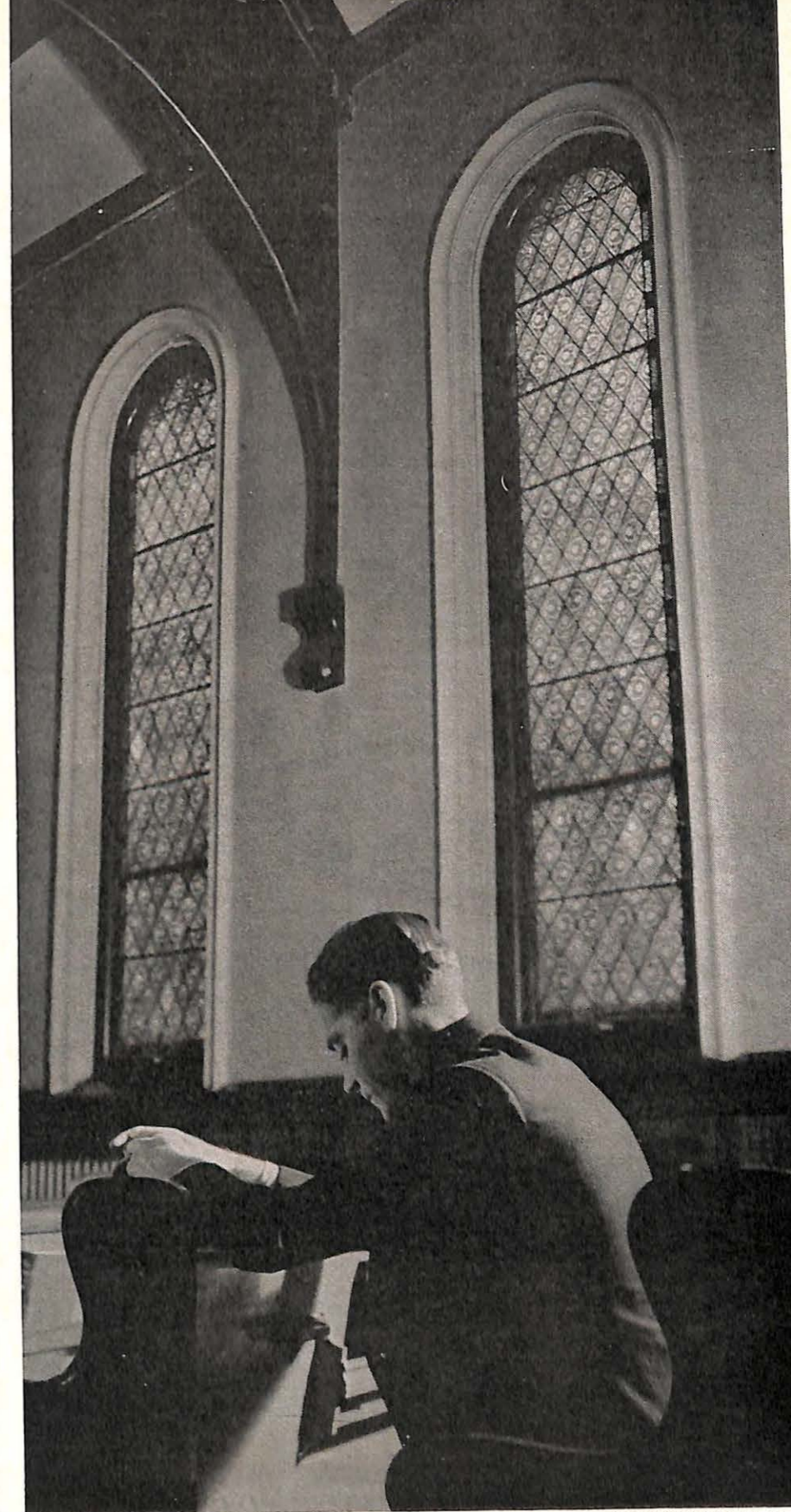
THE MOTIVE OF FAITHFUL STEWARDSHIP

In our text we find a man coming to Jesus with the request of receiving eternal life. Now it would appear that he was very sincere in his motive. However, we find that, ultimately, he failed to obtain salvation; because he refused to completely yield his life to Christ. Saving faith in Jesus Christ calls for the complete submission of one's life to Christ; it is impossible to devote a portion of one's life to Christ and hold on to the remainder of it for self.

Our text implies (rather severely) that if one is saved it will influence his entire life, and this includes his giving to the work of the Lord. Now had this man who came to Jesus completely yielded himself it would have included the surrendering of his wealth to Christ. But he just could not give it up. Consequently, he was guilty of breaking the very first commandment which says, "You shall have no other gods before me."

King Louis XI of France once felt that he wanted to do a very righteous and sacrificial deed; therefore he donated and gave the entire province of Boulogne to the Virgin Mary. It was supposedly a pledge of the love of Louis XI for God. But note this. . . he reserved "all the revenues thereof" for himself. What can we say about the king's motives? Certainly his motives were wrong; as it is apparent that he was concerned only for himself and his popularity.

If we are going to be guided by the proper spiritual motivation, we must first be able to see beyond the monetary. . . to the cause of Christ. As we consider the program of proclaiming the Gospel, we readily recognize that it (Continued on page 8)



Ewing Galloway, N. Y.

Pastor

A CALL TO FAITHFUL STEWARDSHIP

by Kenneth Howe

CONTRIBUTION SUMMARY

March 1967

CONTRIBUTIONS FOR ALL PURPOSES

Conferences	March 1967	March 1966	March 1965	Member-ship	Total Giving 1966-67	Total Giving 1965-66	Difference
Atlantic	\$ 6,267.50	\$ 5,451.99	\$ 11,416.29	3,550	\$ 55,713.27	\$ 50,503.14	\$ 5,210.13
Central	31,659.04	37,836.98	45,585.89	10,001	263,311.67	245,663.81	17,647.86
Dakota	18,177.89	10,399.84	15,548.31	8,044	164,154.82	153,917.76	10,237.06
Eastern	4,445.64	2,943.76	5,112.40	3,141	46,625.96	35,212.83	11,413.13
Northern	18,762.19	13,008.37	14,507.05	8,219	178,949.22	137,857.51	41,091.71
Northwestern	20,037.35	22,549.78	14,344.29	6,854	138,505.00	133,208.89	5,296.11
Pacific	33,868.56	19,486.75	20,673.32	10,467	212,708.94	193,684.70	19,024.24
Southern	1,162.12	1,198.89	963.27	798	12,537.47	12,986.30	(448.83)
Southwestern	12,599.14	7,474.89	9,867.18	2,668	87,974.76	80,121.74	7,853.02
Inter-Conference	4,008.62	5,204.94	2,490.26		6,994.78	4,253.80	2,740.98
Total Contributions	\$150,988.05	\$125,556.19	\$ 140,508.26		\$1,167,475.89	\$1,047,410.48	

CONTRIBUTIONS RECEIVED

	Total Contribution	Total Contributions	Total Contributions
For the month of March 1967	\$137,948.79	\$ 13,039.97	\$ 150,988.76
For the month of March 1966	108,555.56	17,000.63	125,556.19
For the month of March 1965	132,054.97	8,453.29	140,508.26

CONTRIBUTIONS FOR THE FISCAL YEAR

April 1, 1966 to March 31, 1967	\$1,059,755.42	\$107,720.47	\$1,167,475.89
April 1, 1965 to March 31, 1966	954,981.43	92,429.05	1,047,410.48
April 1, 1964 to March 31, 1965	931,096.90	76,854.11	1,007,951.01

FAITHFUL STEWARDSHIP

(Continued from page 7)

takes personnel, organization, and financial support. In some areas we may be limited as to what we can do, however, each and every Christian can contribute financially toward the area of stewardship. In Ezekiel 33:8 the prophet declares, "If I say to the wicked, O wicked man, you shall surely die, and you do not speak to warn the wicked to turn from his way, that wicked man shall die in his iniquity, but his blood I will require at your hand." When we fail in the area of stewardship, we also become guilty of sending souls to an eternal hell. Occasionally we have the privilege of hearing our missionaries speak to us; these are opportunities which thrill our hearts. But suppose that when any one of these missionaries appealed to our mission board to be sent out that the mission board would have replied, "Sorry, we have no funds available with which to send you out." Who would be guilty in this instance? Would the pastor of the Sunday school teacher through whom the missionary first heard the call to the mission field be the guilty person? No. Would the mission board which had to respond with "No funds available" be guilty? No. Would those North American Baptists who faithfully gave through their mission board be guilty? No. The guilty ones would be those who failed to give as they should. Ultimately, the guilt of those eternally lost will fall on those who fail to give of their money to the cause of Christ.

Our giving should be motivated by our love for the lost, a love which we possess because Christ first loved us and gave himself for us.

THE METHOD OF FAITHFUL STEWARDSHIP

Stewardship is a very practical subject; therefore we must answer such

questions as "How much should I give?" and "What method should I employ?"

How much should a Christian give toward the work of the Lord? In answer to that question we must say that there is no limit to that which a Christian should give; the Christian should give as much as he possibly can. In the 28th chapter of Genesis we read of Jacob running away from home and fleeing from sin. One morning, following a dream, he awoke to make a vow to God saying that he would return one-tenth of all that God gave him. Often we interpret this message to infer that the Christian is obligated to give one-tenth of all of his income to the Lord. Personally, I have little appreciation for Jacob at this point in his life. I do not believe that Jacob was nearly as interested in that which he would give as he was in that which he would receive. Most any one of us would be happy to enter into a contract where we receive a sum of money with the only obligation to return one-tenth of that sum to the source. Jesus would never have said that a Christian has met his stewardship obligation when he has given one-tenth of his income back to the Lord. Christ demands 100% from every Christian and that includes all of the possessions of that Christian. We must conclude that there are no limitations placed upon Christian stewardship.

Now to answer the question, "What method should a Christian employ in giving?" We would do well to remind ourselves that we live on a budget, allowing a certain percentage of our income to go for specific items. The same method should be employed in our giving to the work of the Lord. We should give on a percentage basis. If we give spasmodically or according to the amount that we have in our wallet at the time of the offering, we will discover that we actually give very little to the Lord. The Lord needs consistent contributors, which calls for



every Christian to give systematically by allowing a certain percentage of his income to go to the Lord. If a Christian is not accustomed to give in this manner, it may be advisable to begin with a small percentage, such as five percent. However, the Christian should always strive to continually increase the percentage... even beyond the ten percent.

Finally, I would suggest that the Christian occasionally give sacrificially. For example, if there is something that you would desire, prohibit yourself from purchasing that item and give the amount of its cost to the Lord; you will be blessed in doing so.

We are so often reminded of the physical and spiritual needs throughout the world, of the many starving, of the millions of children who have never known the satisfaction of a complete meal, of the two-thirds of the world without Christ. At the same time, we have been blessed, both physically and spiritually. God has blessed us, but with each blessing God calls for a response. As Christians we are God's stewards, and as stewards he calls us to be faithful.

Kenneth Howe is pastor of the Central Baptist Church of Waco, Texas.

BAPTIST HERALD

Meaningful Christianity

By Bernard Schalm

"FOR IF THE trumpet give an uncertain sound, who shall prepare himself to the battle? . . . Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian. . . ." (I Cor. 14:8, 11).

The story is told of a mountaineer who came rushing into his log cabin one day, exclaiming, "Ma, I can write!" His wife took a questioning look at the strange marks engraved on a piece of wood and queried, "What did you write, my love?" The husband replied, "I don't know, I haven't learned to read yet!"

For nearly 2,000 years the Christian church has written its story of success and failure in the annals of history. Unfortunately, some parts of the story are clothed in a shroud of mystery, impenetrable for the theologically illiterate. When asked, "Understandest thou what thou readest?", many an admirer of the church has to answer, "How can I, except some man should guide me." Being overly anxious to preserve its writing, the church has not always made sure that its message is correctly read and understood.

Existentialism, in spite of its many undesirable by-products, has drawn attention to a long-neglected area of human experience: perception and cognition. As a result, assumptions commonly held a few decades ago are no longer tenable today. Scripture memorization, church attendance, and prayer, for example, will have a negligible effect on a person's attitudes and conduct unless these responses are meaningful to the person. The task of the church, therefore, is not merely to induce behavior which gives every appearance of being Christian but to evoke responses which are meaningful.

This is not to say that we should make our faith rational. God's

thoughts will always be higher than our thoughts. This "supra-rationality" or "supra-meaning" in our faith, however, should not be confused with irrationality or meaninglessness. Belief in Christ can be very meaningful to us even though we cannot fully comprehend the spiritual powers which initiate and sustain our faith. Meaningless responses remain on the periphery of a person's experiences; they have no revolutionizing effect on his thought processes. To the contrary, a faith which has cognitive assent will affect and often change a person's total repertoire of responses.

Even though the criteria by which the presence or absence of meaning in a Christian life can be assessed are of necessity somewhat subjective, they are not altogether hid in obscurity. To begin with, a meaningful Christian life has its origin in a meaningful Christian experience. The Fourth Gospel records the story of Nicodemus whose intellectual honesty was certainly commendable. He refused to subject his mind to something which did not make sense to him. Jesus did not depreciate Nicodemus' quest for meaning; he merely criticized his inability to grasp the significance of Christ's teachings.

Conversion, if it is to be meaningful, must be preceded by a recognition of one's spiritual needs and a willingness to respond to Christ's invitation. The church frequently contributes to a meaningless Christian experience by attempting to save people before they have recognized their need of salvation. Or, if the need for salvation is recognized, personal workers are tempted to assume an overbearing role in the counseling relationship, thus depriving the counselee of the opportunity to make his own decision. One reason



Dr. Bernard Schalm
Academic Dean and Professor of New Testament and Psychology, Christian Training Institute, Edmonton, Alberta.

for the uniqueness of Martin Luther's conversion and the dynamic nature of his faith was that he had no "spiritual adviser" to give directives in his search for meaning.

WORSHIP

Furthermore, a meaningful Christian life is inseparably linked to meaningful worship. The Samaritan woman of whom Jesus said: "Ye worship, ye know not what," is a classic example of meaningless worship. Her religious exercise had no bearing on her moral life. Although we today are much more fortunate than the Samaritan woman—we know whom we worship—still our act of worship often becomes a conditioned response, void of meaning. We sing, pray, read the Bible, and listen to the sermon without grasping the significance of these acts. Meaningful worship is a conscious, voluntary religious exercise which involves the whole man: body, soul, and spirit. It leaves its imprint on the worshiper by satisfying his personal, social, and spiritual needs. The man who has truly worshiped will not leave the house of God without being renewed in mind and soul.

PURPOSE AND DIRECTION

A meaningful Christian faith also gives purpose and direction to life. Victor Frankl, an eminent Viennese psychiatrist, ascribes the neurotic spirit of our time to "existential emptiness." People know that they exist, but they do not know why they exist. According to Sorokin, a contemporary sociologist, there are two dimensions to meaning: the pure state and the external state. The pure state of meaning refers to

(Continued on page 24)



SPEAK UP!

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

OUR MISSIONARY ENDEAVOR

Dear Dr. Ihrie,

Your Forum in the *BAPTIST HERALD*, is followed with great interest among the *BAPTIST HERALD* constituency in Africa. I am enjoying it immensely. I like these controversial issues; it might cause people to think. It might even cause people to think into an area where they might never have thought before. Its good mental as well as spiritual exercise.

I would like to see some of the weighty problems of our North American Baptist missionary endeavor discussed among our readers. Or does everybody feel that we've got everything under control, and that we are doing the very best we can?

As the great spiritual congress in Berlin recently pointed out so graphically to the world, 2.14 people are added to the world population every second, and 67,302, 144 people are added to the world every year; while the Christian church is growing only one-tenth as fast. Why? Our world is growing pagan nine times faster than it is growing Christian. Why? What can we do about it? Could, or should, North American Baptists be doing more about it?

Let's get more personal. Is our North American Baptist missionary outreach all that it should be, all that it could be? If not, why not? Why, how, and where could we do more? Will we as a body of North American Baptists be held accountable for any particular area of this world to possess for him? Or do we as a denomination have a particular responsibility to God at all? In what areas, and in what places?

Recently I heard of a pastor, who would not permit a missionary letter to be read in the church, because "if we allow one to be read, we would have to read letters from all of our missionaries." Of course, anybody knows that would "waste" too much

Please limit all letters to 250 words or less.

time in a church service! And this comes from one of our North American Baptist churches.

Do you suppose that the missionary Paul's letters were intended to be read "in the church"? Or would that have "wasted their time" and our time today as well? It seems all too confusing for me to figure out. Maybe someone can help me.

And what is the purpose of a church service? Can anyone tell me? Why so many meetings every week? Oh yes, we need to get inspired. Inspired for what? Why are Christians so completely worn out these days? Maybe it's because of so much inspiration "in the church." I believe it was Wesley who said, our field of labor is "in the world," not "in the church." However, even Wesley could have been wrong. On the other hand, there is a phrase like it in the Bible, too.

Maybe our giving and going is so little, because we know so little about what we are going and giving for. Is our approach too superficial? Ask the average Christian what are some of the greatest problems on our NAB mission fields; would they know? Why not? Is there time and place in our many services to discover these things? Is not our NAB mission field the responsibility of every Christian within that body? Or should the problems and needs only be borne by the missionaries that we send . . . and the powers that be at Headquarters? To discuss such issues in the church would not make such an "exciting program." And by all means, we must choose subjects that will inspire and not burden Christians. Missionary problems sound just plain dull. And then there are always so many needs. Yes, we must squeeze "needs and money" in there someplace. That's the biggest problem about missionary discussions, they always involve money. Such issues just do not inspire one. It sounds too much like begging.

Could it be that some of our "Fundamental" churches are being preached to death? One must have "Key Speakers," famed evangelists, well-known personalities, Hollywood actors whose conversion is more dramatic and inspiring than the ordinary sinner—and more worthwhile, too. We need really first class speakers who can keep an audience entertained with really good stories, and not just plain missionary facts and statistics. What we really need in our churches, is more opera stars who can really sing—and

who get more in one offering than some missionaries earn in a year. One comes home from such meetings really revived, and inspired and determined to do—to do what? And that's my real question. To do what?

Are you still with me? How many people within one mile of your home are lost—eternally lost? What are you doing about it? If there are no lost people in your neighborhood, please do come to the Camerons. I will take you to a whole tribe that does not know the Gospel story, and we, as North American Baptists, do not have the money nor the missionary to send there.

It's all very confusing, isn't it? Or is it just me who is in such a quandary? Maybe some of our NAB readers have the answers.

Your missionary,
Alma Henderson

Dr. Ihrie's Comment:

Thank you for your provocative letter, Alma. I'm sure it speaks for itself and will be read with serious concern. As you are aware, most pastors are confronted with the realistic fact that people (even dedicated believers) respond to persuasive speaking and stimulating testimonies. The fault is with all of us. We may have become infected with carnality from the world, but vital work makes no impact if its presentation is dull or prosaic. Your question: "After inspiration, what?" is in good order. Let's have some reaction from others.

GERMAN READING MATERIAL

Dr. Ihrie's Comment:

As I am reading the letter of one concerned person in your *Speak Up* column about *Der Sendbote* being printed in Latin type instead of the old German Gothic, I couldn't help feeling sorry for those people that cannot read this paper any more and must surely feel left out. If this writer cares to write back to me, I would be glad to refer his or her address to my mother in Germany, who would be happy to send a number of "Friedensboten" or other reading material to these old folks in the Lutheran home for the aged.

I know my mother is doing that all the time around her own neighborhood and keeps about 20 people, mostly elderly, supplied with reading material. In addition she witnesses to them, as most of them are not born again Christians, and I feel sure, that mother would love to send things and write letters to lonely people.

Respectfully,
Mrs. Fritz Baresel
2744 Diana Avenue
Anaheim, California 92806
(Magnolia Baptist Church, Anaheim)

Dr. Ihrie's Comment:

This is indeed gracious on your part. It may be that a number of our people will want to take advantage of your good offer.

May God bless you in your service for Christ.

AS I COME to the conclusion of my second year as college chaplain to students of our churches in attendance at Michigan colleges and universities, I do so with mixed emotions. I see the sprawling campuses, the crowded dormitories, the throngs of young people making their way to classes, and I wonder what it all means. I wonder what ideas are taking shape in the minds of these thousands of young people.

Recent statistics, which have come to my attention, state that 90% of the college young people do not attend church worship services. This is an appalling figure. How do young people from our churches stand in this matter? Questionnaires and personal contacts with these young people point up that most of them are regularly attending campus area churches, and most of them give evidence of a vital, stimulating faith in Jesus Christ.

CONCERNED AND COMMITTED

As I hold one-to-one conversations with these young people, I am heartened by their sincere love for Christ. Many of our young people have a strong desire to communicate their faith in Christ to fellow students. Where Inter-varsity Christian Fellowship and Campus Crusade organizations exist on campus, I find many of our young people actively involved. Several of the students hold key positions of office. Some students hold Bible study groups in their dormitories, and others conduct one-to-one Bible studies in their rooms. One young man told me how the Lord has given him an opportunity to live the Christian life before his Jewish roommate. A young lady evaluated her activities and concluded that she must give more time to befriending young women in her dormitory so that she can share her love for Christ with them. Another young lady serves as sponsor for a high school Bible club. In one area several young people are spearheading a door-to-door distribution of Christian literature and conducting a survey of religious thinking.

In my role of Central Conference Camp Director, I have sought to challenge the young people to give of their time as camp counselors and workers. Their response has been gratifying. These are young people of conviction, young people who want to serve Christ wherever possible.

APPRECIATION EXPRESSED

Our young people, without fail, express appreciation to the North American Baptist General Conference for the interest shown in them as evidenced by the chaplaincy program. They are grateful for the campus directories they have received. *ONE WAY*, the Gospel of John in modern English, is gratefully accepted and passed on to fellow students. Other literature is also distributed to the young people which helps them find answers to questions and problems that sometimes crop up. College students are pleased when home churches remember them with newsletters, bul-

letins, personal letters, and gift packages of cookies, candy, and so forth. **SOUND-OFF**

The college young people have some things to say to our churches. They spot-light a weakness in communication between the church and today's youth. There is some phoniness in churches; out-of-date language is often used, and there is little connection between church talk and what we actually do in everyday living, they say. Some students expressed that they had their guard up when they arrived on campus for suspicions had been deeply ingrained in them by the home church. Whereas they expected to come upon professors antagonistic to their Christian faith, they found little or no challenge.

Other students expressed the idea that the churches should counsel their young people during high school, probably eleventh grade, to prepare them for college. Some young people expressed reaction to inadequate Sunday school training. They suggested that high school students be given the opportunity to elect teachers and courses of study in the Sunday school.

So go the voices of our college young people. They need to be heard. They are an interesting and challenging people.

FRUSTRATED CHAPLAIN

To be a part-time chaplain has its frustrations, too. There is the problem of distance to campuses. It is very difficult to schedule visits with the young people for semester breaks, quarter breaks, exam times, holidays and varying class schedules necessitate considerable correspondence before a visitation hour can be arranged. Also, I do not receive the addresses of most students until some two months after school schedules have been operating. The first two months are the crucial months when young people are adjusting to college life. At such a time as this a number of students have expressed that they would have liked to have seen me. I cannot stress too strongly, therefore, that our churches make available the addresses of their students as soon as possible.

I thank God for the opportunity to minister to these college young people. Our denominational chaplaincy program is a step in the right direction. But at its best the program is very limited. Perhaps the day will come when men can be placed in key areas of our country to devote sole attention to the needs of these college young people. A college campus of 30-40,000 students is indeed a mission field. So also is the campus of 1,000 students.

Pictured are (upper) Margaret Ernst, Grosse Pointe Baptist, at Michigan State; (center) Chaplain Eugene Stroh with Robert Sutter, Grosse Pointe Baptist, at Michigan State; (lower) Yvonne Schaudt and Chaplain Stroh, Ebenezer Baptist, Detroit, at Michigan State.

Rev. Eugene K. Stroh is campus chaplain for the Michigan area and the pastor of the Bible Baptist Church, Troy, Michigan.



Campus Chaplaincy Program in Michigan

by Eugene K. Stroh



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STUDYING MERGER OF DENOMINATIONS AND SCHOOLS

by Frank H. Woyke

IF THE 19TH century can be looked upon as the century of denominationalism the 20th can certainly be regarded as the century of ecumenism. Many ecumenical movements have been organized in our day. Denominationalism has been roundly denounced as a sin and an abomination, by liberals and conservatives alike. As a result, a number of denominations have already merged, and numerous others are engaged in merger talks.

DENOMINATIONAL MERGER?

The ecumenical spirit has exerted its influence on our own constituency also. From time to time the question as to the possible merger of our fellowship with the Baptist General Conference has been raised. In 1964 this question was referred to the Denominational Advance Planning Committee for preliminary study and report. During the past two years the DAP Committee has discussed this subject at length, and a subcommittee has met twice with a committee of the Baptist General Conference. The discussions were always cordial but at the same time also quite frank. Both committees came to the conclusion that the decision in such an important matter should be made by the constituencies themselves on the basis of thorough study.

Since all DAP Committee recommendations require General Council approval before presentation to the General Conference, the committees representing both denominations agreed to withhold any official announcement of any resolutions until after our General Council session had been held in May.

We note, however, that the General Secretary of the Baptist General Conference, Rev. Lloyd W. Dahlquist, has already published an article in the April 10 issue of *The Standard* entitled "Studying Merger of Denominations

and Schools." Our report is being written in order to clarify a misunderstanding and to assure our people that our committee has no desire to withhold important information on these matters from them.

In his article Rev. Dahlquist states: "However, on two occasions our long range planning committee has met with the NABGC general council for frank and candid evaluation of the possibility, or better, the desirability of merger." This statement needs amplification. It was made very clear at the joint meeting that our General Council would not meet until late in May. The joint meeting was with the committee of our DAPC. Rev. Dahlquist further states that "As a result of these conversations our board of trustees will present to the Baptist General Conference in Duluth the proposal to elect a special committee to study in depth the possibility of merger. Their general council is presenting a similar recommendation to their triennial convention in July in Detroit." The reference to our General Council is obviously based on a misunderstanding, since that body will not meet until May 25-27, 1967.

In view of the above report, we are herewith releasing the recommendation of the DAPC, still to be voted on by the General Council: "The DAPC recommends the appointment by the General Conference of a committee to explore closer cooperation and to inaugurate a detailed study of the feasibility of a possible merger with the Baptist General Conference." A similar resolution has already been approved by the Board of Trustees of the Baptist General Conference for consideration by their Conference.

SCHOOL MERGER?

The relocation of the Christian Training Institute has been a matter of concern for us for at least five years, as the school is very much in need of more adequate facilities. The CTI Alumni Association has already purchased and paid for some fine acreage in South Edmonton. In December of 1966 Dr. A. S. Felberg, President of the CTI, discussed mutual problems with the President of the Vancouver Bible Institute, affiliated with the Baptist General Conference. Since both institutions are struggling to provide adequate facilities and faculties, the question of a possible merger arose. Actually, this possibility had been considered by representatives of both schools several years ago. At that time the representatives of the VBI, for various reasons, considered it advisable to terminate the talks. In January of this year the CTI Board of Trustees met jointly with the VBI Committee of Directors, and both groups adopted the following resolution:

"WHEREAS the Board of Trustees of the Christian Training Institute and the Committee of Directors of the Vancouver Bible Institute have agreed that a merger of the two institutions is desirable;

"AND WHEREAS the location of the merged school is the most difficult issue of the implementation of such a merger;

"THEREFORE the Board of Trustees of the Christian Training Institute will recommend to its Denominational Advance Planning Committee and the General Council of the North American Baptist General Conference the merger of the Vancouver Bible Institute and the Christian Training Institute into the Vancouver "area provided a similar recommendation is made by the Vancouver Bible Institute Committee of Directors to its Baptist General Conference Board of Trustees on a basis which will include the following considerations:

"(1) That the Vancouver Bible Institute furnish the site for the merged institutions.

"(2) That all building and equipment costs be shared equally by both denominations.

"(3) That operating budget subsidies be shared equally by both denominations.

"(4) That moving costs of equipment and personnel from Edmonton to the Vancouver area be the responsibility of the merged school.

"(5) That the North American Baptist General Conference provide the initial president of the merged institutions and that the Baptist General Conference provide the initial administrative officer who is second in command.

"(6) That a joint committee representing the two institutions and their denominations be appointed to work out further details of merger."

The Joint Committee mentioned in the resolution was then appointed and met in March to work out further details of merger. Although the talks were carried on in a very friendly atmosphere, it soon became evident that many problems would be involved in such a merger. One of the serious problems arose from the strong opposition to the Vancouver location that had meanwhile developed in our Northern Conference. Nevertheless, the Joint Committee did prepare a proposed plan of merger for presentation to the BGC and the NABGC.

The Board of Trustees of the BGC, which is in a sense the counterpart of our General Council, met on March 30 to consider the proposed merger plan. We now have their report. After some introductory statements referring to the fine spirit prevailing during the merger talks and to the cordial fraternal relations between our Conferences, the resolution reads as follows:

"We express sincere regret that at this time we are not ready to give a positive recommendation to our Conference for the merger of the two schools for the following reasons:

"1. The apparent uncertainty of its workability by the leadership of both groups;

"2. The evident strong feeling of resistance by both N.A.B. and B.G.C. people in Central Canada, a feeling

● **Rev. and Mrs. Fred Moore and family**, missionaries, returned to the United States in April to begin their furlough after having completed another term of service in Japan. Rev. Moore is the president of the Osaka Biblical Seminary there.

● **Miss Florence Miller**, missionary, returned to Japan after a year of furlough in the United States to begin another term of service.

● **Rev. Herman Palfenier** has been serving as the interim pastor of the First German Baptist Church, Benton Harbor, Mich.

● **Chaplain (Major) Clinton E. Grenz** recently attended a Swiss Young Life Ski Camp at Stoons, Switzerland, March 26-April 2, as a counselor for 200 senior high and college students. These students came from Jewish, Catholic, and Protestant backgrounds. Many of the students who came to this Ski camp were confused about Christianity because they live in a society that has believed in the "relativity" of morals. Others were skeptical wondering what the "angle" is. Still others were more sensitive to the opinions of the peer group. It was to these kind of students that the counselors were called to be a witness for our Lord. By the end of the week many teen-agers responded to Jesus as Savior and Lord. It was a thrilling experience to see the power of our Lord working in the lives of these students.

STUDYING MERGER

(Continued from page 12)

that could be divisive in either or both groups;

"3. The lack of sufficient time to give this proposal the proper in-depth study and the proper information and cultivation to our constituencies in Canada;

"4. The failure to effect anticipated operating budget and capital expansion savings;

"5. The escalating potential of expansion into an academic program that goes beyond either the desire or needs of the B. G. C.;

"6. The probable benefit of a more proper sequence, that is, denomination-level merger should come before the merger of institutions of the two groups."

Seeking God's will in this important matter, the members of the Board of Trustees of the BGC came to the conclusion that they could not, at this time, recommend a merger of the VBI and the CTI to their Conference.

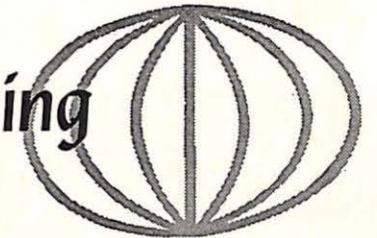
We must accept their decision in good faith. In view of this situation, the CTI Board of Trustees will be considering an alternative plan for relocation. We are confident that God, having closed one door, will reveal to us the direction in which we are to proceed.

Dr. Frank H. Woyke is the Executive Secretary, North American Baptist General Conference.

● **The engagement of Miss Patricia Anne Heller** to the Rev. Oryn Gene Meinerts, is announced by her parents, Mr. and Mrs. Harvey L. Heller of Glenside, Pa. Rev. Meinerts is the son of Mr. and Mrs. Jacob Meinerts of Emery, South Dakota.

Miss Heller, has been for the past four years, a missionary nurse at Belo, in West Cameroon, Africa. She is a

what's happening



graduate of Cheltenham High School, Bryn Mawr Nursing School, Pa., and the Teachers College at Columbia University, N. Y.

Rev. Meinerts is Acting Principal, for the past three years, at the Joseph Merrick Baptist College, Ndu, West Cameroon, Africa. He is a graduate of Emery High School, Dakota Wesleyan University in Mitchell, S. D., and North American Baptist Seminary at Sioux Falls, S. D.

No wedding date has been set as Miss Heller comes home on furlough in July, 1967, and Rev. Meinerts will be coming home in August, 1968.

● **Church Extension Director Rev. Daniel Fuchs** announced that suitable church site property has been purchased in the Redmond-Bellevue, Wash., area on the east side of Seattle by the Church Extension Committee in April. A pastor is being considered for this new church extension work.

● **Rev. and Mrs. Allan Gerber** of Drumheller, Alberta, announce the birth of a son, Arden Allan, on April 8, 1967. Mr. Gerber is the pastor of the Parkdale church extension project in Drumheller.

● **Calvary Baptist Church, Carrington, N. D.**, and the Baptist Church at Cathay, N. D., welcomed their new pastor, Rev. Jack Christensen, formerly of New Lisbon, Wis. He and his wife, and little daughter, Heather Sue, age one, arrived in Carrington, March 9. For five years he worked in the Christian publication field, and two years prior to that was youth director in the Baptist Church, New Lisbon.

After the prayer service Thursday evening, the Christensens were honored at a get-acquainted and pantry shower party.

A reception honoring the new pastor and his family was held at Calvary

Church, March 12. Members of the Cathay and Germantown Churches also attended. Rev. Don Waggoner was guest speaker, and other participants in the program were Lowell Leppke, Walter Larson and Ben Edinger, deacons; Mmes. Albert Seibold, Albert Reddig and Louis Bibelheimer, Cathay, singers; Rev. E. S. Fenske, Germantown and Albert Reddig, Cathay.

On Thursday, March 23, Pastor and Mrs. Christensen were given the right hand of fellowship before the Bible study and prayer time. We then celebrated the Communion Service, as we meditated upon John 13. (Mrs. Percy Pepple, Reporter.)

● **Rev. D. Unrau**, pastor the First Baptist Church, Golden Prairie, Sask., since 1964, has accepted a call extended to him by the Grace Baptist Church, Ohre River, Man., effective June 4, 1967.

● **Mrs. Henry Pfeifer, Morris, Manitoba**, underwent major surgery in March at the Mayo Clinic in Rochester, Minn. She is now recuperating at home.

ADDRESS CHANGES

Christensen, Rev. Jack, 775 North First St., Carrington, N. D. 58421.

Grabke, Rev. Richard E., 1628-202nd Place S.W., Alderwood Manor, Wash. 98036.

Grenz, Chaplain (Major) Clinton Edwen, 05501560, Office of the Post Chaplain, USAG, Fort Riley, Kan. 66442.

Landenberger, Rev. J. H., 200 West Maple St., Gladwin, Mich. 48624.

Miller, Miss Florence, 4-13, 3 Chome, Asahigaoka, Ikeda Shi, Osaka Fu, Japan.

Moore, Rev. and Mrs. Fred G., 11711 N. E. Fremont, Portland, Ore. 97220. Sootzmann, Rev. Alex, 3910-27th A St., Vernon, B. C., Canada.

Sturhahn, Rev. Wm., Room 610, 504 Main St. (corner William and Main), Winnipeg 2, Man., Canada.

Wipf, Miss B. Lucille, 2-502 Nraguchi Cho, Ise Shi, Mie Ken, Japan.

Kirstein, Rev. Elton, 4315 Brownstone Drive, Houston, Texas 77045.

We the Women

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

W.M.U. NEWS AND VIEWS

Coming soon: Detroit women's detailed warm welcome to General Conference women's activities. Many of our W.M.U. members are eagerly anticipating this "big family reunion" in Detroit. Plan to come into our W.M.U. exhibit area at the Central Methodist Church, register, and meet your friends there as you examine the fascinating exhibits.

Members of our Executive Board plan to serve as hostesses to greet you. We are eager to visit with you and to have you share our challenging "Women's area of service." Also, please plan to be present at our W.M.U. Luncheon on Thursday noon, July 13, and at our Missionary Program on Friday afternoon, followed by the Missionary Tea.

TRUST

by Mrs. Jothan Benke,
W.M.U. Secretary,
Cheektowaga, New York

Recently we ate in a restaurant where the place mats had printed on them a puzzle which consisted of a maze of corridors. The idea of the game was to start a pencil line in the middle of this maze and find your way to the outside avoiding many dead-ends and other obstacles.

Life for many has become just so complicated. We try to solve our problems by turning to the pharmacist to offer solutions to real life puzzles with tranquilizer drugs or the psychiatrist to listen to our frustrations. As helpful as these means may be at times, they do not offer a lasting solution for the difficulties and unrest which are present.

We put our trust in so many things and people. Think of but a few which we rely upon almost daily. Our car, numerous appliances in our homes, the bank, the government, weapons of defense, and yes, even as small an object as our alarm clock! How about people—your doctor, pastor, the pilot of the plane on which you travel, the grocer, the beautician who does your hair? Friends and family—and so the list becomes endless. But here again, all these things, however useful, are prone to failure and all these people, quite indispensable—will at times bring keen disappointment, and as a result cause us to become disturbed and dis-

couraged. Have we come to the place where we rely too heavily on things and people rather than on the Lord? The writer of Proverbs 3:5, 6 suggests a formula for successfully keeping our lives in order and solving the problems which bring on our frustrations:

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

In a taxi, for the benefit of the customer was this sign—"Trust Your Driver!" Does the Lord occupy the driver's seat in your life?



God's Volunteers 1966-67

GOD'S VOLUNTEERS

All former and present God's Volunteers are asked to be present for a special Youth Singspiration on Friday, July 14, at 9:30 P.M. at the NAB General Conference, Detroit, Mich. The Singspiration will be held at the Ford Auditorium.



The Board of Trustees, Publication Society, met in Forest Park, Ill., on April 14, (1. to r.) Rev. Edward Kary, ch., Mr. Myron Dudek, secretary, Rev. B. C. Schreiber, Mr. William Hemmerling, Rev. Jothan Benke, Mr. Walter Kohrs, Dr. Frank Woyke, Mr. Gerhard Panke, Rev. Donald Patet, Mr. Delmar Wesseler, Rev. Eldon Janzen, and Rev. John Grygo. Mrs. Fred Paul and Dr. M. L. Leuschner could not attend because of illness.

God's Volunteers

by Judy Michelson

WE REGRETTED to finish our campaigns in California; as we really learned to like the Californians. After completing these campaigns, we enjoyed five days of vacation in Southern California. During our vacation we visited the Magnolia Baptist Church, Anaheim, who made us quite at home there. It was really a joy to see how the Lord has worked in the church there in such a short time. One of the highlights of our vacation spent in Los Angeles was visiting the Campus Crusade headquarters in San Bernardino. In our visitation program we have been using the Campus Crusade's Four Spiritual Laws because of its simple but complete way of explaining the gospel.

After a short but sweet vacation, we moved on up to Oregon. We visited the Salt Creek Baptist Church, Dallas; Riviera Baptist Church, Salem; and Immanuel Baptist Church, Portland. Riding to the Coast and playing on the beach with the young people was a blast! Although we received many blessings in Oregon, there was one blessing that was overwhelming and that was that Oregonian "rain."

It took three long days to drive over and down to Beatrice, Nebraska. Moose (the station wagon) and Steamboat (trailer) did a fine job going such a long distance, and we were once again glad to be back to the ol' grind stone.

Christ has been a great challenge to each one of our lives this year. Giving one year to the Lord is really no sacrifice. We can feel the prayers of the many people who pray for us daily.

Contact IS ADDING SOMETHING NEW IN Mission Education

by Bruce A. Rich

WHERE IS MAMFE? Who is E. K. Martin? Where does Joyce Batek serve as a missionary? Who are our missionaries in Brazil? How many church extension projects are we aiding?

How well do you know your mission responsibilities? What is your concept of missions? Nevin Harner and David Baker, in their book, *Missionary Education In Your Church*, have ably defined our mission responsibility as follows: "Missionary education is the sum of all our efforts to cultivate in children, young people, and adults a Christlike concern for people of every class, race and nation; an intimate knowledge of how the Christian fellowship is being extended both at home and abroad; and a hearty participation in all endeavors to enlarge this fellowship until it covers the earth." Why not plan now to become better acquainted with the full scope of our denominational mission opportunities?

Because of a concern that mission education needs must be an integral part of the total program of the church, we are introducing a systematic, comprehensive approach to a better ministry in this area.

In October 1967 and thereafter, CONTACT, our mission education paper, will be geared to a regular yearly schedule. In addition to the story presently prepared for children, CONTACT will include resource materials and ideas for your church mission education program. We trust that through this program every person in the Sunday school and church will be exposed to a systematic consideration of our mission enterprises.

SCHEDULE

The schedule of emphasis will be as follows:

October—Mission of the church in the local community

November—North American Baptist schools

December—Campus Ministry

January—Cameroon Mission

February—Cameroon Mission

March—Cameroon Mission

April—Spanish-American Mission

May—Indian-American Mission

June—Church Extension

July—Japan Mission

August—Japan Mission

September—South American Mission

HOW TO IMPLEMENT

By designating one Sunday each month as mission Sunday you can plan a definite emphasis on the par-

ticular mission for the month. Each department of the Sunday school may build its opening worship period around the theme and share something of the mission responsibility. The youth groups, weekday groups, including Men and the W.M.S., may want to include a mission brief for the month or undertake a project in connection with the emphasis. Various resource ideas will be shared each month in CONTACT.

HOW TO ORGANIZE

To build a systematic mission education program it must be co-ordinated through a person or persons. In most

cases, a mission education chairman serving on the Board of Christian Education will be most suitable. The leaflet entitled "Missionary Education will give you assistance in establishing a proper basis for your mission education program.

attempt to help all of us become better stewards in the use of the Lord's money.

Rev. Bruce A. Rich is Director of Children's Work, North American Baptist General Conference.



cases, a mission education chairman serving on the Board of Christian Education will be most suitable. The leaflet entitled "Missionary Education will give you assistance in establishing a proper basis for your mission education program.

DISTRIBUTION OF "CONTACT"

To simplify the handling and maintenance of a current mailing list for CONTACT, we are initiating a systematic literature. With the October 1967 issue of CONTACT we will follow this policy:

(1) The pastor will receive one copy of each issue without cost.

(2) The Sunday school superintendent will receive in bulk all other copies ordered by individuals and groups within the church at the rate of 4c per copy.

(3) Mailings to individuals other

SUNDAY SCHOOL LESSONS

(Continued from page 16)

him to the apostles. He was rightly named "a son of consolation." It is a great victory to have a faith in God, but it is also a great comfort to have a friend who has faith in you.

Questions for Discussion

1. Why did not Paul recommend to anyone else that they have a similar experience of the new birth?

2. What is the difference between "church work" and "work of the church"?

3. How does the church encourage and help new converts today?

RESOURCE IDEAS FOR CHRISTIAN EDUCATION



sunday school lessons

B. C. SCHREIBER

A TEACHING GUIDE

Date: May 28, 1967

Theme: **THE GOSPEL IN SAMARIA**

Scripture: Acts 8:4-17

THE CENTRAL THOUGHT. Evangelism is often most successful in areas where we do not expect it.

INTRODUCTION. When Jesus gave the Great Commission to his disciples, he said they are to begin at Jerusalem. We have seen how this had been fulfilled to such a degree that thousands were won to Christ. The first phrase of the Commission was drawing to a close, and the second phase was about to begin. After Jerusalem was Samaria, and this is the subject of our lesson today.

We must be careful, however, not to put too much emphasis on the mechanics and technicalities and the literal wording of the Commission. On the day of Pentecost there were pilgrims present from all over the then known world. Many of these who were converted and received the Holy Ghost and spread the good news of the gospel among their own people. But the main thrust of the Commission was initiated by the Christian leaders and Samaria was not an easy field for evangelism; because they were traditional enemies of the Jews for centuries. In the fourth gospel John pointed this out clearly when he recorded the experience of Jesus in chapter 4. He repeated the common saying, "The Jews have no dealings with the Samaritans" (John 4:9).

I. THE GOSPEL FOR DESPISED PEOPLE. Acts 8:4-8.
Philip who was one of the original seven to help in the administration of relief work became Philip the evangelist. The witness in Samaria was not begun by the apostles but by a layman. He soon discovered that God endowed him with the gifts of preaching and healing, and he was not disobedient to his higher calling. Although there was persecution in Jerusalem, and the apostles courageously remained there, Stephen did not show cowardice by leaving. Going to Samaria was like jumping from the frying pan into the fire. This was a dangerous mission, for the Samaritans and Jews hated each other fiercely. The miracle now seemed to be that they were ready for the gospel.

II. AN UNWELCOME CONVERT. Acts 8:9-13.
In many churches we have a few people who should not have accepted the gospel, and we should not have accepted them into the membership of the church. Ordinarily a man like Simon, who established a reputation

for himself, would show evidence of jealousy and hostility toward Philip who so quickly drew people away from him to Jesus Christ. However, he even submitted to the rite of baptism and followed Philip; as he continued in his daily ministry. But he seemed to be more interested in miracles and signs and wonders than in the message of Christ. Later when Peter arrived, he wanted to buy the gift from him so that he would have the power of laying hands on people and having them receive the Holy Spirit. We hope that Simon was "straightened out." The text seems to imply that he may have (verse 24).

III. THE COMPLETE GOSPEL.

Acts 8:14-17.
The best and most meaningful follow-up in any evangelistic effort is the follow-up of the Holy Spirit. Without this power any conversion or repentance is meaningless. We do not know why the Holy Spirit could not have been received through Philip. Peter and John had to be used for this. However, the same procedure was not always followed; because God is not restricted to certain rites and ceremonies.

Questions for Discussion

1. Was Simon's repentance genuine after Peter spoke to him so harshly? See Acts 8:20-23.
2. How do some people use Christianity in order to show off their talents and abilities?
3. What are some of the hindrances that keep you from being an effective witness? Do we ask people today whether they received the Holy Spirit?

A TEACHING GUIDE

Date: June 4, 1967

Theme: **THE CONVERSION OF SAUL**

Scripture: Acts 9:19b-31

THE CENTRAL THOUGHT. Saul the persecutor, by the grace of God, became Paul the persecuted.

INTRODUCTION. We are often surprised at the type of people who are won to Christ. Many are not even approached; because we have no faith that God will ever save them. If the church at Jerusalem had a list of "prospects," you can be sure Saul was not one of them. He was avoided; because he was a dangerous character. Giving him a tract or witnessing to him would mean prison or even death. There were too many others who were ready to respond to the gospel to bother or waste time with such an unlikely convert as Saul seemed to be. He was zealously dedicated to do away with Christianity, not to accept it.

Although Jesus taught his disciples to pray for their enemies, it is un-

likely that much prayer was wasted on Saul of Tarsus. With a man like that in the area, there was only one thing to do and that was to get out of his way as quickly as possible.

Sometimes God has to intervene without the help of his children. In this case he saw something in Saul that no one else was able to see. No matter how dedicated we may be there are often blind spots in our life; because our human weaknesses and frailties get in our way. Some things are still beyond our faith, but thanks be to God they are not beyond the power of the Holy Spirit.

I. A NEW MAN IN CHRIST.

Acts 9:1-18.
The man who was once Christianity's greatest opponent became Christianity's greatest proponent. His sudden change almost surprises and shocks us. We see the power of God so wonderfully revealed that we wonder why this cannot happen more often. In an examination of our own life we are tempted to compare our conversion with that of Paul's, and more often than not we feel that something is missing in our new birth experience. No doubt the religious civil war which was raging in the heart of Paul was much more intense than that which goes on in ordinary men.

II. A NEW WITNESS FOR CHRIST.

Acts 9:19-22.
The Jews expected a loyal friend and staunch defender of their faith, and now he turns out to be a "turncoat" and an enemy. The people in the synagogue were dumbfounded. This was the very doctrine which Saul had so tremendously opposed, and now here he was propounding it. He came to destroy "those of the way," and now he is their most ardent supporter. Evidently he knew the Scriptures very well, and when once he received the Holy Spirit, he had no difficulty in understanding the revelation of the prophets.

III. A NEW AND DANGEROUS LIFE.

Acts 9:23-31.
When the Jews could not defeat him by argument, they decided to put an end to his influence by killing him. They did not realize that "truth crushed to earth will rise again." A new and difficult road lay ahead for Paul. He barely escaped with his life from Damascus, but it was even more dangerous for him to go to Jerusalem. He was considered a traitor in Damascus; he will be thought of as a spy in Jerusalem. How were the disciples to know that he was sincere? Human nature, even at its best, is not perfect. But thank God for a few people like Barnabas who took him and brought

(Continued on page 15)

SHARE MY DEVOTIONS by Catrina P. Whaley. Baker Book House—1965—\$1.95.

This is a 120 page book of 55 devotions for women. Each of the meditations is a subject in itself to which the author devotes a paragraph. Following that there are selections of Bible verses to establish the truth of the theme, and then each study is concluded by some poetry and a prayer.

The devotions include God, the Lord Jesus, and the many experiences of life as related through a spiritual application. The book is suggestive for personal or group use and, in some instances, can be used as a nucleus for further development of a subject.

Lydia Grygo (Mrs. John)

SERMON SUGGESTIONS IN OUTLINE FORM by R. E. O. White. Eerdmans—1966—95 pages—\$1.45 (paper).

Sermon outlines are no substitute for the pastor's personal inspiration and originality, but they can often serve as thought starters. Sometimes the suggested outlines can even point in opposite directions in which the minister becomes involved in an altogether new pattern of thought. Even if the pastor does not use the actual material, he can learn how to develop and plan his own message and material by noticing the orderliness of others.

101 OUTLINE STUDIES ON QUESTIONS ASKED AND ANSWERED BY OUR LORD by Harry A. Baldwin—\$1.95.

SKETCHES OF FUNERAL SERMONS by F. E. Erdman, J. M. Kinker, and others—\$1.95.

Both of the above are published by Baker and are part of the Minister's Handbook Series which number 36 or more volumes.

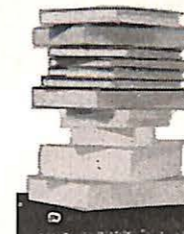
The questions asked and answered by our Lord can be developed into an interesting series of sermons depending, of course, upon how much research the pastor is willing to do in order to make the studies profitable for his people.

Funeral sermons are not always easy to plan, especially where they are necessary in ever increasing number in larger congregations.

THE GOD WHO SHOWS HIMSELF by Carl F. H. Henry. Ward Books—1966—138 pages—\$3.50.

Although not everything which Dr. Henry writes in this book may sound new, there is an important value to the coherence in the chapters which lead to a significant climax. The editor of *Christianity Today* is undoubtedly one of the strongest and most profound advocates of evangelical Christianity.

Beginning with the biblical revelation of God, he goes on to expose the super-isolationist, as well as the liberal who is willing to "drop everything" for the sake of unity. However, the author is much less concerned about the weaknesses among evangelicals than the weaknesses among the



BOOK REVIEWS

By B. C. Schreiber, Promotional Assistant

liberals, and he sees the latter as a much greater threat to biblical Christianity. He is cognizant of the fact that there are greater and lesser evils. He therefore warns the Christian to avoid both the liberal error of "absolutizing relatives," as if these were identical with the will of God, and also the fundamentalist temptation to consider any gain short of the absolute ideal in history as worthless or unworthy.

The last chapter, in which he discusses the problems and promises of the ecumenical age, Dr. Henry seems to be at his best. His keen insight becomes not only evident in his own thinking, but also in the review of comments made by the important churchmen of our day.

Both layman and pastor will receive a better understanding of the "evangelical involvement with contemporary socio-political problems," as indicated in the author's sub-title.

MY COMFORTERS by Helen Good Brenneman. Herald Press—1966—80 pages—\$1.50 (paper 7 1/2 x 10 1/2).

These twenty-four poignant, inspirational and devotional chapters cannot help but touch the heart of any sympathizing Christian. Perhaps even more, it may move the hearts of the unsaved who, when they are struck by illness, have no recourse to "the God of all comfort."

In her battle with multiple sclerosis, Mrs. Brenneman reveals the human feeling of being frightened by physical weakness and the gradual growth and development of a faith which revealed her spiritual strength. Unlike Job she had wonderful, not miserable, comforters.

As a gift to a suffering friend it would be a most welcome blessing—a sharing of both sorrow and joy.

JESUS OF NAZARETH by Norman Vincent Peale. Prentice-Hall—1966—\$3.95.

The price seems quite high when one realizes that there are barely forty pages of printed material with wide margins. However, great care was given to make this a beautiful and artistic special volume, as well as a special size (9 1/4" x 12").

The story moves rapidly from Palm Sunday to the resurrection, although there are a number of "flashbacks" in the course of the narration.

Joshua, the son of Andrew, and his friend, Benhadad, the son of a prominent and wealthy citizen, are young men who are fascinated by Jesus, and their lives are affected in one way or

another throughout the narrative. It is truth portrayed in a realistic and believable way.

Written in a typical Norman Vincent Pealean style, it should have popular appeal to the reading public. Those who missed the original version in *Look* magazine have an opportunity of purchasing the story in a beautiful and lasting binding. The book could probably be classified as being factual but non-theological as to doctrine.

HELP! I'M A LAYMAN by Kenneth Chaffin. Word Books—1966—131 pages—\$3.50.

The author covers more than the ordinary offices and activities in which the layman participates in the local church. The new age, mature Christianity, the family, the Bible, prayer and the secularized environment are all taken into consideration. The work of God is interpreted in the broadest possible terms. There are so many places where God is at work, and his people are not. In order to meet all these needs, the layman must realize that God needs his total commitment—will, feeling and mind. The mind, especially, is not to be left at home when attending church services. Many do not wish to be thinking Christians. They come to church for organ music and a nice, warm spiritual message. Because they are active all during the week in their work and business, they feel that they deserve to be inactive in church.

Mr. Chaffin shows how the layman can and should be an active Christian in all areas of life. The men's fellowship will find this an excellent book for purposes of study and discussion.

HYMNS AND SONGS OF THE SPIRIT. The Judson Press—1966—\$1.90.

Published jointly by the Baptists and Disciples of Christ, this new song book has proved to be a musical gem. Although it has filled the need for informal settings, it can, nevertheless, be used as a worship hymnal in the church service. Many of the Gospel songs and spirituals are included with tunes and texts arranged; so they can be easily played and sung.

Among the many questions used as a basis for decisions are these: Does the text convey ideas that are consistent with biblical truth? Does the tune avoid undesirable secular associations?

There are over two hundred hymns with Scripture readings and other devotional helps bound in a hard, durable cover.

OUR DENOMINATION IN ACTION

baptism — evangelism

COLUMBUS, NEB., SHELL CREEK.

It was with great joy and blessing that during a special service on the evening of March 12, nine candidates entered the baptismal waters following a message on "The Meaning of Baptism in the New Testament" by Pastor Elwyn L. Zimmerman.

On April 1, during the communion service, the hand of fellowship was extended to these nine candidates, and to Mr. LeRoy Johnson who was received by letter. (Mrs. George Behlen, Reporter.)



Those recently baptized at the Shell Creek Baptist Church, Columbus, Neb., are (back row, l. to r.) Barbara Behlen, Miriam Behlen, Mrs. Le Roy Johnson, Pastor E. Zimmerman; (front row) Jane Mohrman, Patricia Mohrman, Marlin Mohrman, Merle Alswager, Russell Mohrman, Eldon Mohrman.

WACO, TEXAS. Central Baptist Church of Waco, Texas, had the privilege of having Dr. Kyle Yates lead a Bible Study, February 19-22. Dr. Yates, an instructor in the School of Religion at Baylor University, is recognized as one of the greatest scholars of the Old Testament and Archaeology in the United States, and we were richly blessed as he presented the life of Amos and of Hosea.

March 15-19 Rev. Tom Wolf, Associate Pastor and Youth Director of Central Baptist Church, led in a series of special meetings. Our lives were enriched, and we were challenged to dedicate ourselves anew, as we studied together in the book of Romans. Rev. Kenneth Howe is pastor of Central Baptist Church. (Mrs. R. E. Engelbrecht, Reporter.)

BUFFALO, N. Y., TEMPLE. We praise and thank the Lord for the blessings he showered upon Temple Baptist Church, Buffalo, N. Y., during the first quarter of 1967.

In January two young Sunday school students, Linda Faltisco and Brian Hartman, followed the Lord in baptism. At the February Communion Service our Pastor extended them the hand of fellowship together with three other members who came by letter. May it please our Lord to use them in his service.

February 19 to 23 we held our Mis-

sionary Conference. We felt especially privileged and blessed to have Rev. Elmer Strauss and Mr. Norman Haupt, Cameroon missionaries, and Miss Florence Miller, missionary to Japan, with us. Their messages and reports were a real inspiration to us. (Mrs. Hulda Hartman, Reporter.)

BETHLEHEM, PA. The folks of Calvary Baptist in Bethlehem, Pa., are praising the Lord for the rich blessings experienced during the Easter season. On Palm Sunday evening seven persons (three adults and four children) were baptized by our pastor, Rev. Harold W. Gieseke. To add to our joy of the season, we had seven other decisions.

On Easter, our day started with a sunrise service at 6 A.M., sponsored by the C.B.Y.F., followed by breakfast in the lower auditorium. Walter Stangl, one of our own young people, brought the message. In the evening the senior choir of twenty-five voices, under the direction of John Blake, gave John W. Peterson's cantata, "No Greater Love." (Mrs. Ernest Zentgraf, Reporter.)

anniversaries



MR. AND MRS. P. J. GOEHRING CELEBRATE 50th WEDDING ANNIVERSARY

Mr. and Mrs. P. J. Goehring of the First Baptist Church in Lodi, Calif., recently celebrated their 50th wedding anniversary. A reception at the Micke Memorial Building for 400 guests was hosted by the families of their eight children, assisted by Mrs. Margaret Goehring Lehr.

A buffet luncheon was served. A lavishly decorated six-tier cake was inscribed with the names of the children, 17 grandchildren, and three great-grandchildren.

Mr. and Mrs. Goehring were married February 4, 1917, in Lodi and have lived in the Lodi area all of their married life except for six months spent in Idaho. They farmed in the Victor district for 45 years, founded Goehring Meat Co. in 1951, and re-

tired and moved to Lodi several years ago.

The couple has one daughter, Mrs. Marvin (Elsie) Albedt, and seven sons: Reuben, Levi, Elmer, Harold, Victor, Clifford and Ben. All live in or near Lodi.

They have been members of the First Baptist Church for 48 years. Mr. Goehring has served many years as deacon, among other activities. God has blessed them wonderfully for which they are deeply grateful.

associations

ALBERTA BAPTIST ASSOCIATION. Carbon Baptist Church, Carbon, Alberta, hosted the Alberta Baptist Association on March 9-12. The theme of the meetings was "Christian Discipline Today"—in the home, church and in the personal life. The talks given by our own pastors were encouraging and enlightening.

Present were delegates from our Alberta churches, C.T.I., Missionary Harrisons from the Montana Reserve, and our District Secretary Rev. W. Sturhahn.

C.T.I. Choristers presented a concert on Saturday evening. It was a thrill and blessing to have them present and to hear the wonderful message in song and word.

The Association meetings came to a close on Sunday afternoon. Rev. W. Muller spoke on John 10:10 "I am come to give life and to give it more abundantly."

We want to thank our pastors for the spiritual uplift which came through their dedicated messages as well as the host church and its pastor, Rev. Milner, for the warm reception we received.

The newly elected officers are as follows: Moderator: Rev. R. Neuman, Vice Moderator: Mr. W. Wuerful, Secretary: Rev. N. Dreger, and Trea.: Mr. T. Biebrick. (Mrs. N. Laudon, Reporter.)

ILLINOIS ASSOCIATION, CHRISTIAN EDUCATION. In the fall of last year the Christian Education Committee of the Illinois Association of North American Baptists, Inc., met. The need for a united effort on the Sunday schools of the Chicago area churches was discussed. It was suggested that during the month of March, we would have the "March to Sunday School in March" attendance contest. Mr. M. Church of the First Baptist Church of Bellwood was appointed to be the contest secretary. The following churches participated with the increase in percentage over the same four Sundays a year ago as follows: First Baptist Church, Norridge, Ill.,—63% increase; Glenbard Baptist Church, Glen Ellyn, Ill.,—13%

increase; Forest Park Baptist Church, Forest Park, Ill.,—5% increase; German Mission Baptist Church, Chicago, Ill.,—5% increase; Immanuel Baptist Church, Kankakee, Ill.,—no increase; Foster Ave. Baptist Church, Chicago, Ill.,—no increase; First Baptist Church, Bellwood, Ill.,—no increase.

It was very exciting to see the Sunday School of the Norridge Church have such a tremendous increase. Mr. John Stengel is the superintendent. Congratulations!

We hope that through these efforts many souls were won to the Lord, and that many were blessed as they studied God's word in the Sunday schools. (Paul Schroeder, Contest Coordinator.)

ILLINOIS ASSOCIATION, CHRISTIAN EDUCATION. The month of March marked an experiment in co-operation among four of the Chicago area NAB churches who met for a joint leadership training program. The course was conducted at the Forest Park Baptist church, with Norridge, Bellwood and the German Mission church participating. The sessions ran for two hours on three Sunday afternoons, March 5, 12 and 19, and were followed by informal discussion over coffee and doughnuts.

The course was divided into four classes as follows: Nursery-Kindergarten—Teacher: Miss Martha Remus (with one hour under Rev. Bruce Rich); Primary-Juniors—Teacher: Miss Celia Kose; Youth—Teacher: Rev. John Binder; Adult—Teacher: Rev. G. K. Zimmerman (with one session under Rev. Eldon Janzen).

The textbooks chosen were from the series published by Warner Press: *So You Work with (Nursery, Kindergarten, Primary, etc.)* Each participant who attended the full six hours and completed the textbook earned a Teacher Training Certificate from the denomination. Total enrollment for the course was 52. Of all those enrolled, 32 completed the course and received certificates from denominational headquarters. (Dorothy Barber, Co-ordinator.)

SOUTH DAKOTA ASSOCIATION. The annual Ministers' and Deacons' Clinic of the South Dakota Association of the Dakota Conference convened on February 17 with Avon as the host church.

Chairman of the Planning Committee Rev. Ray Hoffman, Fessenden, N. D., presided at the sessions. The main topic for consideration, "A Realistic Look at Our Ministry to Youth," was developed in three topics. "A Sustaining Ministry to Our Younger Generation" was given by Dr. J. C. Gunst. Dr. Frank Veninga continued with "Training and Guiding Our Youth in Christian Doctrine," and Rev. A. Strohschein of Bismarck, N. D., concluded the messages with "Preparing Our Youth for Scriptural Marriage." These timely subjects provided much information for working with and leading our youth toward a successful way of life.

The two missionary societies of the host church were in charge of the noon meal and served refreshments after the final session. (Charles Voigt, member of Deacon's Board.)

christian education activities

LA CROSSE, WIS. Each Wednesday starting at 6 P.M. Bible Baptist Sunday School workers are having a pot-luck supper followed by a conference to present new ideas and material for a better Sunday school in our church.

This is in its seventh week and proving invaluable for teacher training, S. S. promotion and a general upgrading of the S. S. Our staff felt if business finds it necessary to have a daily or weekly meeting of their leaders to keep things going efficiently, how much more does the greatest institute in the world need to do the same. A S. S. monthly meeting is simply not enough to do God's work effectively. Loose ends are always "dangling."

Proof of its value is seen in more S. S. enthusiasm; children enjoy S. S. more due to better teaching; highest monthly average of 110 persons attending in eight years since our church split.

In this quarter, the pastor is writing the lessons on the theme: "What is a Baptist Church." Needed truths are being employed for our local situation. Thus far our experiment is proving invaluable; although it demands more of all the staff. However, we all feel if Christ is coming soon, we must do our best. (Leon Franck, Pastor.)

ST. JOSEPH, MICH., FIRST. The First Baptist Church of St. Joseph, Michigan, was host to 220 Southwestern Area Pioneer Girls and leaders on April 6, 1967. There were seven churches participating.

The program began with a "Sundae Desert" which was followed by a sing-spiration. Our area representative, Nancy Walker, introduced the guest speaker, which was Helen Ebaugh, better known as "Doc" to the Pioneer Girls, from Holland. She taught the girls and leaders the song, "Thy Word Have I Hid In My Heart," in Dutch.

It was interesting to see and hear of her work in the largest city of Limburg—Heerlen, Holland. (Mrs. Alvin Wetter, Reporter.)

STOCKTON, CALIF. At Swain Oaks Baptist Church, Stockton, Calif., a Leadership Training Course was held each evening, March 6-9. The class was taught by Mr. Robert Radcliffe, Director of Christian Education, Temple Baptist Church, Lodi. Fourteen people registered for the course, "Teaching Techniques," from ETTA.

Pastor Alvin Harsch is conducting a training class each Saturday for junior and junior high students who are already members of the church as a refresher course in the Christian life,

using the text, *This Life of Yours for Boys and Girls.*

The theme for our pre-Easter Sunday school contest was "Climbing the Mountain Peak." The contest was under the supervision of Joe Champion, general superintendent. Anne Jantzen, junior supt., and Anita Porter, primary supt. The main stress in the contest was on increased attendance; the contest closed Easter Sunday with 154 in Sunday school. The Adult Class was the winner.

This contest is being followed by another to consolidate the gains. We have already experienced much growth and are averaging 140 in Sunday school.

The Board of Christian Education has appointed teachers and directors for Vacation Bible School to be held June 19-22, using Gospel Light materials with the theme, "Exploring God's Hidden Wonders."

Easter Sunday evening our 16 member choir, under the direction of Mrs. Alvin Harsch, presented an Easter cantata entitled, "Halleluja, What a Saviour!" arranged by John Peterson. The narration was done by Mr. G. W. Kaemmerling. (Walter Claypool, Reporter.)

WOODSIDE, N. Y. In view of previous difficulties in securing necessary teachers and reaching children during the hot summer days in New York, Immanuel Baptist Church for the second time conducted a successful VBS during the Easter Vacation week. The attendance averaged 60 children and ten teachers, and it is amazing what this group accomplished in learning Bible facts, memorizing Scripture passages, choruses, hymns and doing interesting handwork. All of this thrilled the parents and friends at the closing program on Friday, March 31. A missionary offering of \$75.00 was contributed and sent to Forest Park for children's work in the Cameroons. We had a wonderful time. May the Lord bless all who teach the young God's will and way! (Ursula Sterling, Reporter.)

church building

BROOKLYN, N. Y., RIDGEWOOD BAPTIST. The joys of Easter were prolonged for the members and friends of the Ridgewood Baptist Church when they broke ground for the new addition to the church building on April 2. This will extend into the church grounds about 36' x 32' and provide space for the pastor's study on the ground floor, several Sunday school rooms, a reception room and utility areas.

We were privileged to have our Executive Secretary, Dr. Frank Woyke, at the worship service, and he brought the Communion message.

After the service, dinner was enjoyed in the fellowship hall. Rev. Frank Orthner and Mrs. Orthner were present, and Rev. Orthner said grace. Many people took the opportunity to



Groundbreaking ceremonies for the new educational unit Ridgewood Baptist Church, Brooklyn, N. Y., with pastor, Rev. A. Lamprecht turning the ground.

find their signatures embroidered on the banquet cloth used at the speakers' table.

At the afternoon meeting the program began in the sanctuary. Various pastors brought greetings as spokesmen for associations. Dr. Frank Woyke was followed by the representative of local churches: Rev. D. O. Reveerts, Trinity Reformed; for the Atlantic Conference: Rev. Joseph Hoden, Walnut St. Baptist, Newark; the Catholic Churches of the community were represented by Rev. H. J. Doherty; the more than 300 churches of the Queens Federation were represented by Rev. Grant Anderson. Rev. Rubin Kern, our district secretary and former pastor, brought the address: "The Church and the Community." The choir again enriched the occasion with its fine music.

The congregation moved to the church garden and there continued the service. In the warm spring sunshine each participant expressed some pertinent comments and turned over a shovelful of earth where the new building will stand: Rev. Rubin Kern, former pastor; Mr. Edwin Marklein, moderator; Mr. F. C. Arnold, former church school superintendent; Mr. John Steinhoff, church school superintendent; Mrs. John Marquardt, representing those who have been with the church many years; Mr. Harold Kris, chairman, Deaconate; Mr. H. V. Ross, chairman, Building Committee; Rev. Alphonz Lamprecht, present pastor. Prayer was offered by Rev. Herbert Hiller, pastor, Immanuel Baptist, Woodside, N. Y. The hymn, "Now Thank We All Our God," was sung. Rev. Daniel Kolke, Valley Stream Baptist, pronounced the benediction.

With the singing of the Doxology the events of this day merged into the 112 years of the church's history. When the present edifice was erected in 1925 many members hoped to add an educational unit within a short time. But the proposed building remained

an architect's drawing. Rev. Paul Wengel, who was pastor when the church was built, was prevented by poor health from participating in this venture and helping to make his past dream a present reality.

To God be the glory and may this material extension become a spiritual extension of the work of his kingdom in our community. (Marion von Ahnen, Reporter.)

receptions — farewells

TURTLE LAKE, N. D. March 12 was a day of rejoicing for our church family, when Rev. and Mrs. Gordon Huisinga and their children, Danny, Timmy and Sharon were welcomed. Pastor Huisinga brought his opening sermon at the morning service.

In the afternoon we gathered for a reception, along with our guests from the Mercer, Underwood and Washburn churches. Rev. Albert Steinke, who had served us so faithfully as interim pastor, was in charge of the program. Mr. Elmer Schindel led a very fine song service, after which Rev. Weber from Underwood read Scripture and led in prayer. Rev. Otto Fiesel from Mercer and Rev. Alfred Weisser from The Baptist Home at Bismarck also participated in the festivities. Rev. Harry Haas from Wash-



Rev. Gordon Huisinga, Sharon, Danny, Timmy, and Mrs. Huisinga, new pastor and family at Turtle Lake Baptist Church, North Dakota.

burn, a Seminary classmate of Rev. Huisinga, brought a challenging message. The Men's Quartet sang a special number.

The president of the WMS presented Mrs. Huisinga with a corsage, and leaders of the various departments of the church spoke words of welcome, after which Rev. and Mrs. Huisinga graciously responded.

After the program we all gathered in the dining hall for a time of fellowship and refreshments.

It is our desire and prayer to work together with our pastor that God's Work might prosper here in Turtle Lake. (Mrs. August Schiller, Reporter.)

LEOLA, S. D. The members of the First Baptist Church of Leola S. D., together with many friends from our denominational churches in the area, were happy to welcome our new pastor, the Rev. and Mrs. Arthur G. Fischer, on March 5 at an evening service.

Mr. Edwin Loebs, moderator, was in charge. A welcome was extended by the deacons, a representative of each of the departments and organizations of the church. Also, Rev. I. Faszler of Ashley, Rev. M. Falkenberg of Venturia, Rev. Harris of Leola Methodist and Ted C. Bertsch of Aberdeen gave words of welcome. Rev. Fred Fuchs of Eureka, who also served as interim pastor, delivered the message. Special music was rendered by quartets from Ashley, Eureka, Venturia and the local church. Rev. and Mrs. Fischer responded with words of appreciation.

A time of fellowship followed the service with lunch served by the ladies of the church (Mrs. Elmer Feiock, Clerk.)

seasonal programs

BUFFALO, N. Y., TEMPLE. During the pre-Easter season our Pastor brought each Sunday soul-stirring messages, and on Wednesday evenings we had guest speakers, whose messages altogether brought to us anew the suffering and tragedy of Christ's crucifixion for our salvation. On Good Friday evening Pastor and Mrs. Jothan Benke presented a program of Scripture readings, poems and slides, together with special music on the crucifixion.

On Easter Sunday morning our pastor brought a message of hope in the resurrection of our triumphant Christ. The Easter lilies, the music, and five young people stepping forward at the close of the service to indicate their willingness to follow the Lord made it a glorious morning at Temple Baptist Church, Buffalo, N. Y.

The climax came on Easter evening when our Choir presented the cantata, "No Greater Love," by John Peterson. We appreciate the time and effort put into it by our choir members and our guest bass soloist, Mr. Donald Wessel.

We appreciate the talents and efforts of our church organist, Mrs. Judson Stumpf, and the pianist, Miss Linda Dickson. Pastor Benke was the narrator for the cantata, and Mrs. Benke directed the music. We are very grateful to them for their labors of love. (Mrs. Hulda Hartman, Reporter.)

HILDA, ALTA. On March 24, 1967, the choir presented a special Good Friday program relating the Easter story. This program was taken to Medicine Hat, Alta., that afternoon and presented at the Baptist Haven of Rest for the benefit of the elderly. (Mrs. Alvin Reiling, Reporter.)

HILDA, ALTA. On March 5, 1967, the Hilda Baptist Church presented its Bible Day program. The main event of the program was a playlet about the American Bible Society and its work. This playlet was very interesting and educational. Several musical numbers were also on the program. (Mrs. Alvin Reiling Reporter.)

LA CROSSE, WIS. On Good Friday and Easter Sunday night the youth of Bible Baptist, La Crosse, Wis., presented a pageant, "The Cross of Glory."

Soloist was Evelyn Phillips; others in the cast were Joey Johnson, Cindy Schroeder, Daniel Franck, Lynne Thompson, David Wilson, Karen Franck, Lili Ann Wilson, Rebecca Coleman, Yvonne Goyette, Keith Lee, Roni Murphy, Jenny Phillips, Kathy Murphy, Jim Lehmann, Mike Goyette, David Goyette and Mari Murphy.

The stage and lighting was handled by Pat Murphy and Dennis Franck. Mrs. Dan Johnson had charge of costuming, and the production was directed by Mrs. Donna Murphy.

We, the young generation, were happy to be a part of this great Easter season. (Mari Murphy, Secretary, C. B. Y.)

LORRAINE, KAN. The Easter season was a blessed one at Lorraine. A baptismal service was held on the evening of Good Friday at which time Pastor Everett Barker baptized Kathy Jones and Mary Johnson. Following this service and the pastor's Good Friday message, the Lord's Supper was observed.

The climax of a wonderful Easter Sunday was the evening when the program, "He Lives!" was presented by the choir. Music, narration and tableaux depicted the life, death and resurrection of Christ. The manger scene, Judas Iscariot, and the Last Supper in tableaux made the Easter message vivid, with the "Hallelujah Chorus" bringing the evening to a fitting close. The program was in charge of Mrs. Walter Kohrs, and the choir was directed by Mrs. Paul Schroeder. (Mrs. William A. Sies, Reporter.)

SELBY, S. D. The Junior Department put on a Bible Day program. Each class contributed a part. Group songs about the Bible were sung. A filmstrip on "Using Your Bible" was shown by Rev. Zepik. The Brotherhood and W.M.S. have purchased a film-

strip projector. All those attending were blessed. (Mrs. Jo Ella Thorstenson, Reporter.)

WARREN, MICH., TRINITY. Easter Sunday dawned a beautiful day at the Trinity Baptist Church of Warren, Mich. Our morning service began with the singing of "Crown Him with Many Crowns." The choir lifted their voices in song, "He Is Not Here," taken from the cantata "Behold your King." Mrs. Vance Crane sang "Open the Gates of the Temple" preceding Rev. Fadenrecht's message, "Easter Evangel."

In the evening the choir, under the direction of Mr. Marvin Cann, sang a missionary cantata, "The Greatest Story Yet Untold." Pastor Fadenrecht was narrator, and the accompanists were Mrs. Clarence Wheeler, organist and Miss Debby Crane, pianist. Soloists were Mrs. Vance Crane, Mrs. Albert Fadenrecht and Mrs. Gary Ferdig. The duet was sung by Mr. and Mrs. Marvin Cann.

From the Doxology beginning the morning service to the choir's benedictory "Amen," Easter was a day of praise and blessings. (Mrs. Clarence Wheeler, Reporter.)

special events

LEDUC, ALBERTA. On February 17, 1967, the First Baptist Church of Leduc, Alberta, held its annual church supper. A delicious chicken supper was served to approximately 180 people. Following a fifteen minute intermission, a business meeting was held with Rev. N. Dreger in charge. The meeting was opened with prayer and a selection by the male quartet. The pertinent item on the agenda regarded the church parsonage. For several years the church has been critically aware of the necessity of a more modern and better equipped home for the pastor. Consequently, Mr. Lyle Fillenberg, chairman, Building Committee, presented the church with a plan of the building. It was unanimously voted that construction of the new \$24,000.00 parsonage begin in May of this year. It is our prayer that by proving our faith in this manner, we might continue to witness to the world in a more effective manner. (Mrs. Lily Seutter, Reporter.)

LORRAINE, KAN. "Treasures of Fellowship" was the theme of the annual fellowship supper held March 7. Rev. Donald McCracken of Eldorado, Kan., who had been a member of the Lorraine church during his youth, was the guest speaker. The pastor, Rev. Everett Barker, presided over the dinner, and special music was provided by a men's octet of the Hillsboro, Kansas, Mennonite Brethren Church, under the direction of Mr. Jona Baltzer. About 250 persons were gathered about the daffodil bedecked tables.

On Sunday, March 19, Rev. and Mrs. Gary Schroeder, North American Baptist missionaries from the Cameroons, were guests for the day. They spoke

in various departments of the Sunday school and training unions. Rev. Schroeder gave the inspiring message at the morning worship service. Although an electrical storm and power failure prevented the Schroeders from showing their slides at the evening service, yet by candle light and flashlight, they were able to give an abbreviated but informative report of their African work.

Miss Bea Westerman, also a North American Baptist Missionary from the Cameroons, had been at the Lorraine Church just a short time before, speaking at the mid-week service and showing her slides. She was also the guest of the Dorcas society at their all-day meeting. (Mrs. William A. Sies, Reporter.)

women's missionary societies

ANAHEIM, CALIF., SUNKIST. Speaker at the Sunkist Baptist Church Woman's Missionary Society's March meeting was Miss Minnie Kuhn, NAB Cameroons mission nurse on furlough.

"The demand for White Cross materials is continual and most appreciated in the surgical and obstetrical wards of the mission hospitals," she said, in bringing a report on the War Cameroons mission work, especially among the women and children.

Mrs. Joe Quast, society president, conducted the meeting with Mrs. Alma Fox, program chairman of the evening. Complementing the annual birthday offering, the Baudisch circle members presented a large birthday bundle containing colorful kitchen towels for use in the new church nearly completed. The Cross circle members served as hostesses. Mrs. William Issler and Denise Nordheimer gave a violin duet.

Mrs. Donald Ganstrom gave the closing prayer. The Rev. and Mrs. Donald Ganstrom are former missionaries on the same mission field as Miss Kuhn, in West Africa. Miss Kuhn is presently taking a special medical course at Loma Linda Sanatorium. (Ruth Mellen, Reporter.)

BISON, KAN. The W.M.S. of the First Baptist Church of Bison, Kan., held their annual program on Feb. 26, 1967, at 7:45 P.M. Program participants were Lydia Hanhardt, welcome; Leona Hanhardt, Scripture and prayer; Lena Thielenhaus, secretary's report; Deloras Hanhardt, treasurer's report; Martha Hanhardt, white cross report; as well as the ladies as a group singing a hymn.

We were privileged to have Berniece Westerman as our guest speaker, which was very interesting as she told of the progress of her 16 years of service in the Cameroon of Africa. After the offering and prayer, we enjoyed an hour of fellowship in the basement. (Mrs. Edward Sell, Reporter.)

CARRINGTON, N. D. Ladies of the

Missionaries Society of the Calvary Baptist Church, Carrington, N. D., held a personal shower for Mrs. Jack Christensen at the Kenneth Klein home March 20. It was in the form of a welcome party for Mrs. Christensen, the new pastor's wife. (Mrs. Percy Pepple, Reporter.)

CLEVELAND, OHIO, PARMA HEIGHTS. A combined meeting of the Parma Heights Baptist Church Missionary Society was held on March 16, 1967.

Mildred Ferritto opened the service. The prayer was led by Nancy Wittuhn. Sonia Deering gave her testimony and sang "The Stranger of Galilee" and "He Died for Me."

Sharon Samson directed the election of officers with the following selected for the coming year: President Norma Nuetzel, First Vice President Nancy Wittuhn, Second Vice President Ruth Winslow, Secretary Jean Miller, and Treasurer Joy Eilertsen.

Helen Vortman gave a missionary report. Marjorie Gallagher led the offertory prayer. The speaker of the evening was Florence Hagan, who told us of her missionary work among the Jewish people in Cleveland.

Refreshments were served by the Laverna Mehlhaff Circle. (Mrs. Jean Miller, Secretary.)

HILDA, ALTA. On March 3, 1967, the Woman's Missionary Society of the Hilda Baptist Church held their annual Fellowship Supper in the church basement. The theme for the evening was "Redeeming the Time." The main item on the program was a panel discussion on the "Pressures of Our Day." Suggestions for living for the wives, husbands and grandmothers were given. The spiritual fellowship was enjoyed by everyone present. (Mrs. Alvin Reiling Reporter.)

SELBY, SOUTH DAKOTA. The new officers of our W.M.S. are President—Mrs. Carroll Brockel, Vice President—Mrs. Alvin Ackerman, Secretary—Mrs. Ken Thorstenson, Treasurer—Mrs. Deryl Fenske, and White Cross—Mrs. Gebhardt Pfitzer.

Communion clothes were purchased by the W.M.S. A constitution was adopted, and a scrapbook started.

On Easter Sunday a play, "On Edge of Calvary," was presented with the assistance of the Brotherhood. Mrs. Deryl Fenske, Mrs. James Brietling, Carroll Brockel, and Ken Thorstenson portrayed the four characters in the play. Several appropriate songs were sung by the group. Many blessings have been ours through these labors of love for our Master. (Mrs. Jo Ella Thorstenson, Reporter.)

youth activities

BISON, KAN. The CBYF of the First Baptist Church of Bison, Kansas, were hosts to a banquet for the CBYF's of Stafford, Lorraine, Ellinwood and Hoisington on March 25,

1967. The theme of the banquet was "Press Toward the Mark." The program was led by Ron Hanhardt, toastmaster. Monty Niedenthal led the sing-spiration. Deloras Hanhardt welcomed the group. There was a trumpet duet by Rick and Craig Gfeller. The guest speaker was Ronald Siebel, Dean of Men at the Grace Bible Institute of Omaha, Nebraska. His message was taken from I Cor. 9:24-27 and II Timothy 2:1-7, based on "The Race of Life." (Mrs. Edward Sell, Reporter.)

SIoux FALLS, S. D., TRINITY. Because of the "melody of love" ringing in our hearts, thirty-five young people wanted to share their abundance of life in Christ with others. The Youth Caravan, representing Trinity Baptist Church, Sioux Falls, S. D., proceeded on a trip to five North American Baptist churches in Iowa on March 2-5. The Caravan was composed of students from Sioux Falls College, the North



Youth Caravan, Trinity Baptist Church, Sioux Falls, S. D., with director, Harry Hiller and Wayne Bibelheimer and accompanist, Mrs. Donald Madvig.

American Baptist Seminary, and Nettleton Commercial School, and career young people in the Sioux Falls area. Harry Hiller and Wayne Bibelheimer directed the choir, and Mrs. Donald Madvig accompanied on the piano.

Traveling by chartered bus, the Caravan presented programs in song and word, in this way praising God and testifying of his love. Members of the churches in George, Elgin, Aplington, Cedarloo, and Sheffield very graciously opened their churches and homes to us. One unexpected highlight of the tour was singing for a wedding at the Little Brown Church in the Vale in Nashua, Iowa. Not only did this excursion provide an opportunity to meet and fellowship with new friends, but it also contributed to the unifying bond of members within the Youth Caravan. All returned to Sioux Falls, having been richly blessed from this valuable experience. (Becky Heerts, Reporter.)

OBITUARIES

(Continued from page 23)

PAUL R. KRUEGER
of Watertown, Wisconsin

Paul R. Krueger was born on February 7, 1888, in Lebanon, Wisconsin, to William and Emma Krueger. He married Anna M. Senn on December 21, 1914, and she preceded him in death February 7, 1933. Paul died on March 11, 1967, at Jefferson Hospital from the infirmities of age. He was baptized on July 26, 1908, in the Rock River by Rev. Paul Manard. Surviving him are two daughters, two sons, eleven grand and three great-grandchildren. Paul Krueger was an active member at the First Baptist Church of Watertown, Wisconsin, during all the years of his membership.

First Baptist Church
Watertown, Wisconsin
PAUL MEISTER, Pastor

MRS. SOLOMON LORENZ
of Okeene, Oklahoma

Mary Krause Lorenz was born Feb. 23, 1887, in Russia and came to America in

1891. Mrs. Lorenz passed to her eternal reward on March 25, 1967.

On Sept. 15, 1905, Mary Krause was united in marriage to Solomon Lorenz. To this union twelve children were born.

Preceding her in death were her husband, Solomon; two daughters: Laura Lorenz, and Mrs. Dora Hoskins; and a son, Glenard M. Lorenz. After the demise of her husband, Mrs. Lorenz united with the fellowship of the Immanuel Baptist Church of Loyal. In 1961 Mrs. Lorenz moved to Okeene where she united with the fellowship of the Zion Baptist Church.

Left to cherish memories of her are two daughters: Mrs. Bob (Delores) Williams of Modesto, Calif., and Mrs. Ralph (Gladys) Brickman of Okeene; seven sons: Jay, Kenneth and Raymond Lorenz of Seattle, Wash., Emil Lorenz of Downey, Calif., Earl Lorenz of Oklahoma City, Merl Lorenz of Tulsa, and Harold Lorenz of Omega; 25 grandchildren; and 22 great-grandchildren; one brother: Henry Krause of Okeene; and many relatives and friends.

Zion Baptist Church
Okeene, Oklahoma
KARL E. BIEBER, Pastor

Obituary

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

MRS. MARGARET GRUENEICH
of Bismarck, North Dakota

Mrs. Margaret Grueneich was born in Russia on Jan. 11, 1887. In 1899 she came to America with her mother, and they settled in the community of Ashley, N. D. Here she was married to John Grueneich on Jan. 4, 1906. They resided in the Ashley community and later moved to the Washburn district where they resided until their retirement when they moved to Bismarck. Mr. Grueneich passed away in 1959.

Mrs. Grueneich accepted Christ as her personal Savior in 1922 and was baptized in 1924. She loved the Lord and trusted him with unwavering confidence.

Our sister departed from this life on March 7, 1967, having reached the age of 80 years.

She leaves to remember her testimony and love three sons: Edward, Bennie and Johnny, all of Washburn, N. D.; seven daughters: Mrs. Johanna Bader, Emma (Mrs. Martin Johnson), Lorraine (Mrs. John Grenz), Ella (Mrs. Walter Aman), Viona (Mrs. Ruben Schlichenmayer), all of Bismarck; Bertha (Mrs. Fred Steinwand), of Wilton, N. D.; Martha (Mrs. Reuben Koenig), of Underwood, N. D.; 36 grandchildren and 31 great-grandchildren.

Bismarck Baptist Church
Bismarck, North Dakota
ALLAN STROHSCHNEIN, Pastor

AMALIA DIENERT
of Philadelphia, Pennsylvania

Amalia Dienert, nee Rosner, was born in Europe on Oct. 10, 1877. She found the Lord as her personal Savior in her early teens and was baptized while still in Europe. Upon her arrival in the United States she and her family settled in Detroit, Mich. She was a faithful member of the Conners Ave. Baptist Church, now Ridgemont Baptist Church, in Detroit, Mich. She loved the Lord and was active in the Sunday school and the Ladies' Missionary Society, till the year of 1963, when she and her husband, August Dienert, moved to Philadelphia, Pa. and made their home with her daughter and son-in-law, Mr. and Mrs. Ewald Hartkorn.

On Oct. 10, 1966, she celebrated her 89th birthday. On Jan. 10, 1967, she suffered a stroke. The Lord relieved her of her suffering and took her home on Jan. 16, 1967.

Besides her husband, August Dienert, she is mourned by five children: Oswald, Wanda, Lydia, Otto and Alfred; 12 grandchildren; 25 great-grandchildren; two great-great-grandchildren; and a host of relatives and friends. She was preceded in death by one daughter Alma.

The funeral service was conducted by the Rev. Dr. Theodore Elsner, of Philadelphia, Pa., father-in-law of Alfred Dienert.

She was buried in the Lawnview Cemetery, Philadelphia, Pa.

THE FAMILY

MR. JACOB HODEL
of Corell, Texas

Mr. Jacob Hodel was born January 1, 1889, in Austria, and came to America at the age of six months. He passed away Sunday morning, March 19, 1967. At the age of ten he was baptized by Rev. Sydow and continued to be a person of deep, faithful conviction. On February 21, 1922, he took as his wife, Miss Minnie Hoppe of Osage.

He has farmed near Corell all his life. Being a good-natured, hard-working person with a happy disposition, he had many friends. He leaves to mourn a sister, Mrs. Carolyn Schanz, of Gotebo, Okla.; a brother, Mr. Henry T. Hodel, of McGregor, Texas; his wife; two daughters: Alice Irene and her husband, Rev. Arthur Dunn, of Austin, Texas; Janie Ruth and her husband, Don

Noble, of Dobbs Ferry, New York; four grandchildren: William Henry Dunn, Cynthia Ann Dunn, Lory Eugene Dunn, and Miles Gregory Noble; and many relatives and friends.

Canaan Baptist Church
Crawford, Texas
O. K. RINGERING, Officiating Pastor

MRS. ANNA LEHMAN
of Onaway, Alberta

Mrs. Anna (Bartel) Lehman was born on Feb. 10, 1921, to David and Emma Bartel. In 1935 Mrs. Lehman accepted Jesus Christ as her personal Savior, whom she faithfully trusted to the end of her life. The year of her conversion, Mrs. Lehman was baptized by Rev. Gottschalk, and was added to the German Baptist Church of Kicin, Poland.

In 1937 Mrs. Lehman immigrated to Canada. On July 16, 1942, she united in holy matrimony with Mr. William Lehman with Rev. Benke officiating. The wedding took place at the Onaway Baptist Church of which both are members.

After a lengthy illness due to a chronic kidney failure, Mrs. Anna Lehman passed away on March 29, 1967, at the age of 46 years, one month, and 19 days.

She leaves to mourn her husband, William A. Lehman, of Onaway, and her four children: Walter, Victor, Bernard, and seven-year-old Darlene; six brothers: Adolf of South America, Leonard of Edmonton, Richard of Fort Saskatchewan, Henry of Onaway, Sigmond of Edmonton, Jearly of Onaway; two sisters: Mrs. Alice Rentz of Ponoka and Mrs. Tillie Liske of Ponoka.

Mrs. Lehman is predeceased by her parents, one sister, and five brothers. The funeral service was held on April 1, 1967, at the Onaway Baptist Church with the local pastor officiating.

Onaway Baptist Church
Onaway, Alberta
REINHOLD WILDE, Pastor

JULIUS TIEDE
of North Kildonen, Manitoba

Julius Tiede, son of Gottlieb and Ida Tiede, was born in Russia on Sept. 13, 1911, and passed away suddenly while on a trip to Vancouver, B. C., on March 27, 1967, at the age of 55 years.

In 1926 Julius came with his parents to Canada, settled in Whitemouth and became a successful farmer. In 1960 Julius discontinued farming, moved to North Kildonen, where he lived until his homegoing.

On April 30, 1933, he was married to Ida Kuhn, and the marriage was blessed with seven children, all of whom are faithful workers in the Lord's vineyard. In 1962 our brother was converted, baptized and joined the East Kildonen Baptist Church. In 1963 he became a member of the McDermot Baptist Church of which he remained a faithful member until his death. Julius was a willing worker in his church, lately serving as member of the finance committee.

He leaves to mourn: his beloved wife, Ida; four daughters: Rose Ann Lucius, North Kildonen, Man., Hildegard Hodges, Richmond, B. C., Ingrid and Carol at home in North Kildonen; three sons: Alfred, River Hills, Man., Arthur, Vancouver, B. C., Erving, Winnipeg, Man.; three sisters: Martha Zink, Vancouver, Mrs. Anne Schroeder, Chilliwack, B. C., and Mrs. Frieda Zielke, Vancouver, B. C.; two stepbrothers: Albert and Wilson, Winnipeg, Man.; two stepsisters: Mrs. Linda Knopf, Seven Sisters, Man., and Mrs. Margaret Klepitz, Seven Sisters, Man.; stepmother: Mathilda Tiede, Whitemouth, Man.; nine grandchildren, and a host of friends and neighbors.

McDermot Avenue Baptist Church
Winnipeg, Manitoba
WALTER STEIN, Pastor

FRED H. HECKMANN
of Saint Paul, Minnesota

Brother Fred H. Heckmann of Saint Paul, Minn., was called home to be with the Lord on Feb. 27, 1967, at the age of 93 years. His widow, Mrs. Anna Heckmann, and six children survive: Vernon, Reuben, Esther (Mrs. Harvey Stanke), Ruth (Mrs. Leo Pfeiffer), Betty (Mrs. Lloyd Campbell) all of Saint Paul, and Harvey of Neenah, Wis.

Brother Heckmann was converted in his youth and gave expression to his faith through baptism in 1907 as administered by his pastor, the Reverend C. F. Stoedkman. He was a member of the Dayton's Bluff Baptist Church for sixty years. He served as church custodian for forty-five years and was an honorary deacon at the time of his death.

Brother Heckmann will be remembered by his family and friends for his faithfulness to the Lord and his Church, and certainly be rewarded for an acceptable service rendered in the name of the Lord.

Dayton's Bluff Baptist Church
St. Paul, Minnesota
LELAND H. FRIESEN, Pastor

JOE BESELT
of Minitonas, Manitoba

Mr. Joe Beselt of Minitonas, Man., was born in Rosyszce, Poland, on July 28, 1878, and passed away at the age of 88 on March 19, 1967. In 1904 he married Ida Pulsfus who passed away in 1960. For eight years he served in the Russian Army and was a veteran of the Russian-Japanese War of 1904 and of World War I. In 1928 he immigrated to Canada, farmed at Minitonas, Man., and also retired there. He was baptized in the Stier River by the Rev. Albrecht and was an active member of the Baptist Churches in Rosyszce and Minitonas, served for many years as deacon and treasurer, sang in the choir, taught Sunday school, ministered with the Word of God and led many souls to Christ.

He is survived by four sons: Joe of Calgary, Alta., Jack of Swan River, Man., Ben and Reinhold of Minitonas, Man.; four daughters: Tabea (Mrs. Roy Henson) of Minitonas, Man., Otilie (Mrs. H. Kruschel) of Winnipeg, Man., Martha (Mrs. R. S. Kuhn) of River Hills, Man., Agnes (Mrs. A. Mehan) of Brandon, Man.; 28 grandchildren, 14 great-grandchildren, and one brother, Albert, of St. Joseph, Mich. Six of his grandsons served as pallbearers, and the pastor spoke on Luke 23:36, "Christ is our hope," at the funeral service held at the First Baptist Church of Minitonas, Man.

First Baptist Church
Minitonas, Manitoba
HERMAN A. POHL, Pastor

BERNARD KIX
of George, Iowa

Mr. Bernard Kix, son of Fred Henry and Elsa Kix, was born on Sept. 6, 1906, in George, Iowa. He departed this life on Feb. 1, 1967, following a heart attack at his home. He had reached the age of 60 years, four months, and 25 days.

He was united in marriage to Esther Dreesman, and to this union were born four daughters and three sons.

He was owner of the Kix Oil Company of George and a school bus driver.

He became a member of the Central Baptist Church of George upon his profession of faith in Jesus Christ on Oct. 6, 1949.

He was preceded in death by an infant son; his parents; a sister, Mrs. John DeBoer; and a brother, Henry.

Survivors include his wife; four daughters: Ellen (Mrs. Gaylord Schrick) of Sioux Falls, S. D., Bernelle (Mrs. Elwood Kruger) of Barnesville, Minn., Marcella (Mrs. John Bloem) of Huron, S. D., and Lola (Mrs. Ronn Veenker) of Cincinnati, Ohio; two sons: Lawrence and Frederick, both of Sioux Falls, S. D.; and nine grandchildren.

Other survivors include three sisters: Minnie (Mrs. Hillery Krull), Kate, (Mrs. Weert Krull), and Elfrieda (Mrs. Tom DeBoer).

Central Baptist Church
George, Iowa
HAROLD DRENTH, Pastor

ADOLF SEEMAN
of Medicine Hat, Alberta

Adolf Seeman was born in Helenoraka, Russia, on Aug. 11, 1888, and passed from this life on Dec. 18, 1966. As a young man he moved from Russia to Germany, and while residing in that country was married to Mrs. Emilie Wuerfel. In 1921 the family came to Canada and settled on a farm in the Burstall, Sask., district. He became a member of the Gnadent Baptist Church located in this area, and when he retired from the farm and moved to Hilda, Alberta, he transferred his membership to the Hilda Baptist Church. In 1961 illness caused him to become a resident of the Baptist Haven of Rest, Medicine Hat, Alberta.

He is survived by his wife, Emilie; two sons: Ernest Wuerfel of One Four, Alta., and Walter Wuerfel of Hilda, Alta., one daughter, Mrs. Eldon (Bertha) Janzen of Broadview, Ill.; 13 grandchildren and ten great-grandchildren; one brother, August, of Lampman, Sask.; and one sister, Mrs. Reinhold (Emma) Dreger of Lang, Sask. He was preceded in death by one son, Gustav Wuerfel, and one grandchild.

The funeral service was held in the Grace Baptist Church of Medicine Hat with Rev. Reinhold Kanwischer, superintendent, Baptist Haven of Rest, bringing words of comfort, and with Rev. F. Goliath, pastor, Hilda, Alta., assisting in the service.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Corinthians 5:1).

ELDON L. JANZEN,
for the family

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THE UNUSUAL CHURCHBIRDS

ON FEBRUARY 6, the Immanuel C.B.Y.F. of St. Catharines, Ontario, studied ornithology (study of birds). Our youth leader, Manfred Krueger, led the discussion. We studied six unusual birds which inhabit today's churches. Here they are:

Ecclesiasticus Criticus, or the Complaining Church Bird, is a common bird. He is found in almost every church. His relationship to the exitable snowhen, or ptarmigan, is easily seen: they both utter a constant plaintive cry. The bird does none of the work which needs to be done in the church, but flies aimlessly around the outskirts of the church, emitting its cry: "why-do-you-do-that, why-do-you-do-that." This bird's well-padded and well-insulated nest is often found in the finest part of the church, and most of the other birds respect his "rights."

The Backwards Looking Bird, or *Dodo Respiciens*, is one of the most unusual birds. It is found most often in churches over two decades old. Churches with special traditions have multitudes of these birds. Dodo cannot see where he is going because his head is on backwards. Hating any change, he becomes alarmed when other birds decide to build new nests, and permits his resonant alarm call to squawk indignantly throughout the church. One of the most unusual characteristics of this bird is that it lays no eggs. However, the species continues to multiply in numbers. This occurs because many birds suddenly become dodo respiciens after they reach middle age. Should there be a prevalent number of this species in a church, the church will be brought to a standstill.

At first glance, the *Gregarius Conferencius*, or Conference Friend, appears to be the ideal bird. He is very friendly, indeed; his right wing is abnormally developed from the amount of wing-shaking that he does. Upon a closer look, however, undesirable characteristics immediately become apparent. Often he leaves his mate and children in order to attend the large bird assemblies. He is constantly on the move, going from church to church. He is found at all of the major bird assemblies, where he expresses the view that he thinks should be other birds' opinion. He is an enthusiastic bird when something is being planned, but when it is time to begin work, he is already on his way to the next bird conference.

Statisticus Primus can be known anywhere for his love of numbers. Other birds eat worms, but he eats pages and pages of statistics; he can devour them in any quantity. When there are big bird assemblies, he loves to go along with *Gregarius Conferencius*; for he loves to take attendance. The bird is skilled in division and addition in order to find the average. He becomes irritable and feels lost without them. In fact, he becomes extremely angry when anyone mentions the Scripture: "where two or three are gathered in my name. . . ." *Statisticus* does not know what the numbers mean; he only digests and quotes them. He is found in large numbers in churches with high or rapidly increasing membership.

Pegasus Fidelius is also known as the Trusty Winged Horse. Actually, she is not a bird but a close relative of the horse. The female of this species far

outnumbers the male. For years she will carry a heavy burden, and as a result, will have the characteristic depression on her back. This "bird" gives her characteristic cry only a few times in her life. She is found in every church and is always found where there is the most work. She regularly assumes too great a role and burden, and as a result, does none of her many jobs properly. One must always keep an eye on her, for her love of work is often fatal. Once the bird has collapsed under the strain, she never again accepts another job and never assumes another responsibility. Instead, she becomes a close relative of the *Dodo Respiciens*: the *PVEDoneMYpart* Bird. The *Pegasus Fidelius* can rarely be stopped from playing too great a part in the church.

The *Loyalus Laborosus*, or the Bird-That-Remains-and-Works, is a praiseworthy bird. This bird does not migrate in the winter but instead stays and picks up what must be picked up. Because it has no characteristic call or feather-coat, and because it continually humbles itself, this bird is often confused with the common swallow. When noticed by other animals or birds, this bird runs and merges with the anonymity of the whole church. It always thinks of the whole and the other bird and not of itself. Many ornithologists claim that under certain atmospheric conditions, the bird has a golden glow about its head, and other ornithologists claim that *Loyalus Laborosus* is a direct descendent of the birds preached to by St. Francis of Assisi.

Are you perhaps a *Loyalus Laborosus*? (Karl von Harten, Reporter.)

MEANINGFUL CHRISTIANITY

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one's beliefs, attitudes, values, and so forth. The external state of meaning consists in the objectification or externalization of the pure state. In a normal Christian life the external state of meaning, e.g. religious behavior, will proceed spontaneously from the pure state. If the reciprocal relationship between the two states is disrupted, life becomes meaningless. Conduct no longer supports one's beliefs, attitudes, and values; and beliefs, attitudes, and values no longer determine one's behavior.

MEANINGFUL WITNESS

Finally, a meaningful Christian faith makes possible a meaningful witness. During the last few decades the Christian population has steadily declined, being 32.2% in 1900 and only 30.3% in 1960. A general lack of evangelistic fervor among Christians is, no doubt, a major factor in this decline. Another reason, however, may very well be a dearth of meaningful witness. Schools impress upon our young people the need of defining terms. Unfortunately our churches are not as particular in their use of terms and concepts. Traditional ideas, such as "soul,"

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"saved," "faith," and so forth, are constantly used without explanation. Experience has born out that these biblical concepts are no longer meaningful to most people.

The New Testament was written in the *koine* Greek, the language of the common people. Our preaching, in contrast, is often confined to expressions and thought forms current a few centuries ago. While we as evangelical Christians are preoccupied with the

past and the future, the non-Christian world of today is preoccupied with the present, hence, communication is often difficult.

The gospel is "good news" to those who understand its message. It is the task of the Christian church to restrain the confusion of tongues by giving forth a certain sound. Preaching is not enough; we must preach in such a way that people understand the meaning of the gospel for their lives.