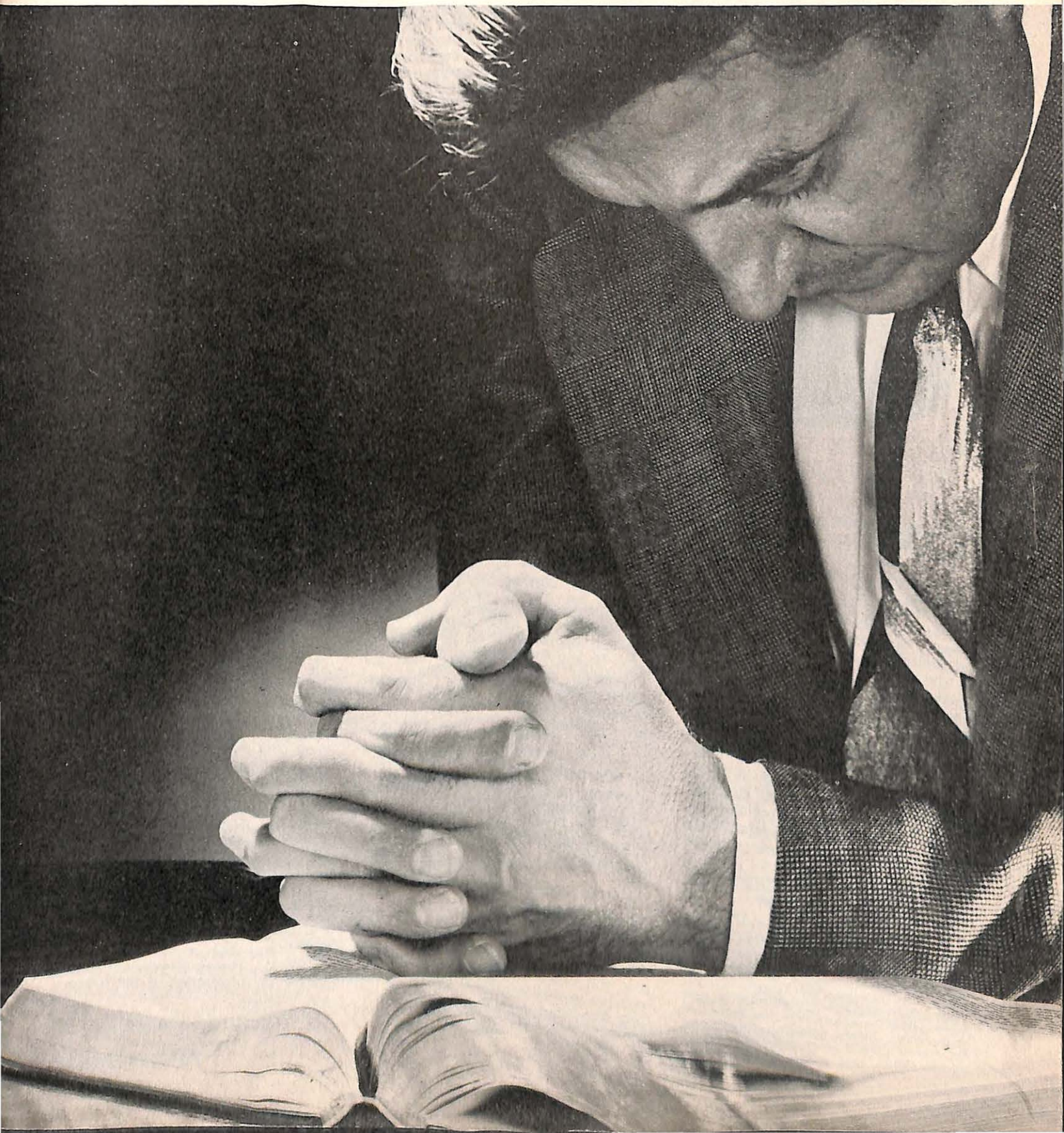


# BAPTIST HERALD

THE PASTORAL MINISTRY

DECEMBER 1, 1968



## KYLE HASELDON, CHRISTIAN CENTURY EDITOR, DIES

CHICAGO, ILL.—(ABNS)—The Rev. Dr. Kyle Haseldon, editor of THE CHRISTIAN CENTURY since 1964, died Wednesday evening, October 2, after an extended illness.

Born in Latta, S. C., in February, 1913, Dr. Haseldon graduated from Furman University, Greenville, S. C., in 1934. In 1937, he graduated with a B.D. degree from Colgate Rochester Divinity School, Rochester, N. Y. He had received honorary doctorate degrees from Morris Harvey College, Charleston, W. V.; Keuka College, Keuka Park, N. Y.; and from Chicago Theological Seminary, Chicago, Ill.

His wife, Elizabeth, is active in church, civic and educational fields and is listed in Who's Who Among Women. They have three children.

The funeral service were conducted at the First Baptist Church of Evanston, Ill., the Rev. Robert Zearfoss, pastor, on October 5.

the cause of freedom with justice for all.

The committee reiterated the call of the American Baptist Convention at its 1968 annual session to press for reform in law enforcement agencies in local communities, for the creation of civilian review boards, and to protest any processes which result in unequal justice to any of our citizens.

The city of Philadelphia was commended for its effective gun control law and the committee urged that at the next session of Congress legislation be passed requiring registration of all fire arms, the licensing of all owners, and limitation on types of firearms available for private ownership.

## CHURCHMEN ADVOCATE NEW APPROACHES TO ALCOHOLISM

WASHINGTON. (BPA)—Church spokesmen advocated a new strategy on the problems of drinking during the

The Congress provided a forum for specialists in scientific and humanitarian fields to exchange research and treatment findings. This year's theme was "Alcohol, Society and Man."

The new stance among some church groups, one that other professionals arrived at earlier, is based on the concept that alcohol is a problem to man because man is a problem to himself.

A particular illustration of this came in the section of the congress studying the problem of young alcoholics. "Problem drinkers" among adolescents are more often "problem people," according to the findings presented.

Another church spokesman, John C. Ford, S. J., professor of pastoral theology at Weston College Massachusetts, approached the need for ecumenical efforts from another angle. He proposed that exponents of total abstinence and moderate use come to terms on "the common ground of Christian sobriety."

The Jesuit priest said he recognized that "this is not possible in some denominations." But, he observed, there "is no intrinsic reason why two social-religious movements, one for total abstinence and one for virtuous moderation, should not work side by side as friendly allies in a common cause."

The Catholic theologian urged a study of a whole list of "chemical comforters" from tea and coffee, through tobacco down to tranquilizers, barbiturates and narcotics and their relationship to Christian virtue.

Ford said he personally was not disposed to make total abstinence from any of these chemicals an essential part of a Christian way of life. He cited dangerous consequences of depriving people of satisfactions derived from moderate use of some chemicals, including alcohol and nicotine.

An example of this, included in his prepared manuscript, told of the man "who first cut out smoking, then cut out drinking, and is now cutting out paper dolls."

The Catholic teacher pointed out that while Christianity inculcates self-denial, it is not a religion which excludes human pleasures whether of the body or of the mind.

In making a plea for Christian sobriety, he said there is a "rather nice line to be drawn between a use of pleasures which is legitimate and Christ-like, and a use of pleasures which is hedonistic and excessive."

This approach is especially important for any kind of preventive program among young people, the priest said. Few young persons would be motivated toward total abstinence because of some far-off possibility of becoming alcoholics, he pointed out.

He urged church educators to direct their efforts toward the "positive, immediate and explicit" aim of the practice of the virtue of sobriety rather than at the prevention of the sickness of alcoholism.

(Continued on page 24)

## Editorial

# Problems of the Pastoral Ministry

The pastoral ministry is confronted with many overwhelming problems. Because of this several are escaping the ministry by going into teaching, social work or something else. I will refer to some of the problems and conditions of the ministry, as I have observed them, hoping that we might together pray and work toward their solution.

1. The problem of irrelevance. Many times pastors are out of touch with the real world in which the people of their congregation find themselves. We tend to live in an ivory tower. Pastors must try to get to the actual places where people work and feel their situation. It is also helpful to read secular books which describe our society,

Another phase of irrelevance is expending so much energy and time in carrying on irrelevant activities. Two or three hours may be spent in one committee talking about a church bulletin matter and finally when it comes before the church Board the idea is turned down. The most disturbing thing about it is the unchristian attitudes being expressed and dramatized by so many people in the process. The pastor begins to wonder if anything he has taught and preached has really taken hold. The activities and program of the church must be evaluated continually to determine whether or not they are essential and helping to achieve the objectives of the church.

2. The problem of competition. Often pastors find themselves in a situation similar to a business firm competing with other churches and pastors for customers. We are often not recognizing that we are to proclaim the Gospel together, helping each other rather than hindering each other.

What hurts young pastors especially and also older ones occasionally is the lack of Christian ethics among certain pastors. Not only pastors of another fellowship but even of our own N. A. B. fellowship. Fellow pastors have often dug graves for fellow pastors. This is one of the hardest things to take.

3. The problem of neglecting the home. Some pastors spend too much of their time in church activities and neglect the home completely. The pastor needs a proper balance of home and church involvement.

4. The problem of relationships with people. This may not be very important for a factory worker but it is of utmost importance for every minister. And yet it is being reported that "the gap between the minister and the congregation is widening every day in nearly every church." If this trend is to be changed, it will come only through the honest efforts from both sides.

5. The problem of salary. The salaries of most pastors are very inadequate. A pastor who is preoccupied by economic needs will be hindered in his effectiveness. This can be changed as layman use their knowledge of economics and assume their responsibility in the ministry of the church. However, the unreasonable and strong demands of some pastors' families for more pay and luxurious parsonages will also harm the ministry in the end.

Despite these and other problems the majority of pastors still feel called of God and know who they are and whom they serve. They love their work and wouldn't exchange it for any other. They count it a privilege to proclaim the Good News of Christ as they share with people their joys and sorrows, their hopes and fears, their triumphs and trials, the happiness and heartbreak of everyday life.—J. B.

December 1, 1968

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Semi-monthly Publication of the NORTH AMERICAN BAPTIST GENERAL CONFERENCE

7308 Madison Street  
Forest Park, Illinois 60130

John Binder, Editor

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

SUBSCRIPTION PRICE: \$3.50 per year in the United States or Canada (\$4.00 in foreign countries).—\$3.00 per year for "Church Family Subscription Plan," and for ministers and missionaries.—\$2.00 per year for students, residents in homes for the aging and servicemen.—35 cents for single copies.

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

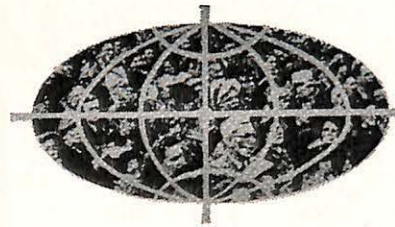
ADVERTISING RATES: \$4.00 per inch single column, 2¼ inches wide.

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

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

Second class postage paid at Forest Park, Illinois 60130 and at additional mailing offices.

(Printed in U.S.A.)



## NEWS & VIEWS

### WELSH BAPTIST DECLINE IN MEMBERSHIP

SWANSEA, WALES.—(ABNS)—Total membership of the Baptist churches in Wales is now 80,090, a loss of 1,903 during the past year. These statistics were presented at the yearly meeting of the Baptist Union of Wales.

The Rev. M. J. Williams, general secretary of the union, commented on the decline in membership: "We cannot but grieve that the deterioration is worse in Wales than in England, and population movement is not a sufficient explanation for this."

Of the 215 pastors now in active service in Baptist Union churches, seven expect to retire before the next yearly meeting and at present there is only one pastoral candidate available.

### PHILADELPHIA COMMENDED FOR GUN CONTROL LAW

PHILADELPHIA, PA.—(ABNS)—The Christian Social Concern committee of the American Baptist Convention meeting here recently called upon all citizens, and especially all political leaders, to a high-minded and responsible use of the processes of democracy, the safe-guarding and hard-won civil liberties and constitutional rights, and a new dedication to

28th International Congress on Alcohol and Alcoholism here.

"The old legalistic-moralistic attitude is fading," Bishop Mathews of the United Methodist Church told delegates to the world's largest scientific meeting on alcohol and alcoholism. This attitude is being replaced by a new freedom of choice for the individual and active involvement in society, he explained.

Mathews said the Church's new strategy sees the total person in society and the interrelatedness of various alcohol problems. The religious community, according to the Methodist leader, is seeking the opportunity for a healthy wholeness of life for everyone.

"The concern is for man, for the whole man and for man to be truly whole. It is this spirit, I think, that exemplifies the Church today at its best. . . ." It is this that should cause the Church to understand "with both head and heart" all the problems which beset humanity, he said.

"Religion and Church" was one of 16 topical areas considered by scientists and other professionals from all over the world. Over 2000 participants from 40 nations, including several East European countries, registered for the five-day meeting.

"I was made a minister, according to the gift of the grace of God. . . . Unto me, who am less than the least of all saints, is this grace given, that I should preach . . . the unsearchable riches of Christ. . . that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and . . . that ye might be filled with all the fulness of God." Ephesians 3

## Paul was a Happy Pastor

by William E. Hulme

**ALTHOUGH** he has been in the ministry for six years, I remembered Paul as a student in my classroom at the seminary. Now as I was visiting him in his parsonage, I was brought abruptly up to date. Paul was obviously a seasoned pastor. Yet what impressed me even more—he was a happy pastor.

In recent years I have talked also with some unhappy pastors. Their numbers are sufficient enough to warrant our taking their problems seriously. The churches are experiencing a growing casualty list in clergy who are leaving the parish ministry, some for specialized ministries within the church and some for other vocations.

The majority of these people cannot be written off as unfaithful to their commitments. In their own minds they have not lost their faith. Rather they have come to believe they can serve Christ better in other ways. The frustrations they experienced have led them to conclude that the present structure of the parish ministry is an obstacle to their understanding of ministry.

### I

Yet Paul felt just the opposite. I was curious and asked him why. "It's this congregation," he said. "These people are great!"

I am sure that Paul had something

to do with it also. He was a pastor who *knew* his people. When they needed him, he was *there*. This kind of concern does remarkable things to the pastor-parishioner relationship.

I happen to have known also that Paul had his discouraging times. Yet he stuck it out. He had his own ideas about what a pastor is and does, and in spite of difficulties that could have pressured him to compromise, he doggedly carried out his pastoral convictions.

Yet Paul had a point. The parish ministry is a two-way street. The congregation also plays a decisive role. I wanted to hear more about his particular congregation.

"What's so unusual about these people," I asked with tongue in cheek. "Do they agree with everything you say?" Paul laughed. "No," he said, "I'm afraid it's far from that. This is a day of social change. I think for some of the people, I'm a bit on the radical side. Yet what I appreciate about them is that they come to me when they are irritated. They talk to me and not *about* me. We have had some real meaningful discussions as a result."

I thought of Matthew 18—"If your brother sins against you, go and tell him his fault, between you and him alone." This is the way of the peacemaker in the congregation—and

blessed is he! His opposite is the crisis-creator. He complains to *others* about the pastor.

Paul hit the nail on the head when he said this was a changing society. It is changing so rapidly that few of us can keep up with it. In such a day we need to be open to new ways of thinking. The old is passing away and the church cannot afford to become dated if it expects to fulfill its commitment to Christ.

Paul was still young—thirty-two years of age. He could see the generation gap in both directions. Like any pastor worth his salt he liked to try new ideas and chafed under limitations binding him to his creative spirit. He feels free to dream and experiment.

What is our purpose in listening to preaching and in asking for pastoral leadership? Is it to hear only what we want to hear? Perhaps it would do us more good to hear what we do not want to hear! The herald of the good news is also the prophet who holds up the mirror to the prejudices and blind-spots that are hindering our reception of the good news. It is never pleasant to see our real sins—but it can be helpful.

### II

Paul had more to say. "It's not just I who am happy," he said. "My wife

is happy here, too. We both feel 'cared for,' if you know what I mean."

I knew what he meant all right! I was thinking of the laments of loneliness that I have heard from other parsonages—particularly from the wives. It is very difficult for any pastor to be happy in a congregation where his wife is not happy. Loneliness is a chief cause of parsonage unhappiness. Parsonage people like others need friends. The pastor who gives pastoral care to his people needs to receive from these same people a similar care for him and his family.

Such care requires a tangible form. Their marriage, like any other marriage, needs the company of other couples for its own healthy development. Otherwise, they begin to drain each others emotional reserve. The lay people who accept their pastor and his wife's humanity will see that they have this company by inviting them to social events in their homes and elsewhere.

The friendship thus offered should have no strings attached to it. Some may hope to gain special status in the congregation by being friends of the pastor and his wife. Others may resent it if the pastor and his wife's friendship should go to others as well as to themselves. Yet those who are genuine in their offer of friendship get to know the pastor and his wife as persons rather than as congregational status symbols, and thus receive from the relationship as well as give.

### III

Paul had a final point to make. "There's no double standard here," he said. "These people don't think that I am called to live any different life than they are."

"In other words," I said, "They haven't hired you to be a Christian for them."

"That's part of it," he said, "but it's more. They haven't hired me to be a *minister* for them"

Some congregations are turned in on themselves. They are concerned primarily for their own group rather than for the community in which they live. The pastor is supposed to minister to *them*. If he expects them also to be ministers to others, they protest that this is what they hired him to do. As Paul had said, his congregation had no such double standard for clergy and laity.

"I'm like a coach training a team, instead of trying to be the team," he said. "Think of the larger outreach our congregation has because we are all ministers. It's exciting!"

No wonder that Paul is not talking about leaving the parish ministry! His congregation has caught the New Testament vision of the congregation in which the pastor is called to equip the people for the work of ministry. The scope of the congregation's ministry is enlarged when the layman as well as the pastor takes a personal interest in people who have needs.

The church that makes for a happy pastor is the church that believes in the *pastorhood* of all believers.

Some people have authority problems over the pastor. Either they feel the need to please him as a good child would please his mother, or they feel the compulsion to resist him like a rebellious teenager would resist his father. In both of these instances, the layman feels inferior to the pastor. These problems over authority can create havoc also in team ministries. When there are two or more pastors in a church, such laymen like to play the game, "Let's you and him fight!" Subconsciously they get satisfaction from playing one pastor against the other.

The pastor's authority is an authority among equals. The layman is of equal value as a person and as a member of the congregation. He is free from the obligation to a "yes-man" and free from the necessity to be a "no-man." His respect for authority is for the sake of "decency and order"—of getting the job done. In this way the church is a witnessing community serving others, a power for Christ in the work of ministry.

After I had been around Paul's congregation for a few days, I discovered something else. The church that has a happy pastor is also a happy congregation.

*William E. Hulme is Professor of Pastoral Counseling, Luther Theological Seminary, St. Paul, Minnesota.*

## A Prayer

by an unknown Confederate soldier

I asked God for strength, that I might achieve,

I was made weak, that I might learn humbly to obey,

I asked for health, that I might do greater things,

I was given infirmity, that I might do better things.

I asked for riches, that I might be happy,

I was given poverty, that I might be wise.

I asked for power, that I might have the praise of men.

I was given weakness, that I might feel the need of God.

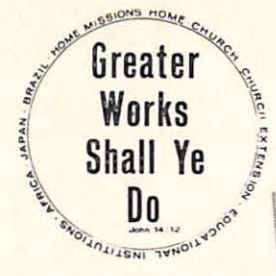
I asked for all things, that I might enjoy life,

I was given life, that I might enjoy all things.

I got nothing that I asked for—but everything I had hoped for.

Almost despite myself, my unspoken prayers were answered.

I am among all men, most richly blessed.



WE  
THE  
WOMEN

BY MRS. HERBERT HILLER,  
Woodside, New York,  
President Woman's Missionary Union

Since this issue of the Baptist Herald is dedicated to the Pastoral Ministry, we have asked Mrs. Everett Barker, president of the Pastors' Wives Fellowship for a contribution.

### THE PASTOR'S WIFE—A GEM IN THE MAKING

A diamond is one of the most valuable of the precious stones. In its natural state the diamond is hard to distinguish from the other worthless stones with which it is found. It is only after it has been expertly cut and polished that it acquires its bright sparkle and fire. The cutting of a number of facets greatly enhances the brilliance and the beauty of the gem. The Christian woman can be likened to a diamond in the rough. In her natural state, her identity from other women would be difficult to discover. However, the Lord knows her potential. The Master Diamond Cutter allows the cutting and polishing processes to bring about the acquired Christ-likeness that results when He is pre-eminent. Serving the Lord together with her husband is a challenge. She is the pastor's ardent supporter, his loving critic. She is a sounding board for his ideas and plans. Gossip, complaints and destructive criticism are undesirable characteristics of the spouse. I Corinthians 4:2 states, "Moreover it is required in stewards, that a man (or woman) be found faithful." God honors and blesses faithfulness. Undergirding the man of God with constant prayer can strengthen her husband's effectiveness. To complement his ministry rather than to compete with it is something a minister's wife needs to learn early in their married life.

Her enthusiasm and willingness to accept her share in the work should be an inspiration to her husband and the church they serve. It is important to have good communication between husband and wife and with the Lord. She begins to become the brilliant gem that has fire and sparkle when there is victory over self and sin. Surrender of will and ambition to the Saviour qualifies her for a happy and fruitful life. Problems involving church and family can be resolved by the united prayer and searching out of God's wonderful promises.

*by Mrs. Everett A. Barker, President, Pastor's Wives Fellowship, Lombard, Illinois.*

# Church-Pastor Relationships

by Frank Veninga

dertook an interesting study. The responses of 100 IAPS students were studied. The men were all ministers of churches who attended the Institute between 1958 and 1962. They represented 12 denominations, including 12 Baptist pastors. They came from all parts of the country and from many seminaries. They ranged from age 25 to 50 years. The 489 frustration statements were divided into the following 6 categories:

- |                                   |     |
|-----------------------------------|-----|
| a) 196 Functions of the Ministry  | 35% |
| b) 116 People in the Congregation | 24% |
| c) 63 Personal inadequacies       | 13% |
| d) 58 Style of Life               | 12% |
| e) 42 Ministers' Role Conflict    | 8%  |
| f) 41 Present State of Church     | 8%  |

The greatest number (35%) were irritated by the administrative work they have to do. They describe themselves as ecclesiastical errand boys

"The ministry is the worst of all trades, but the best of all professions."

—John Newton

THAT ALL is not well in these relationships is, of course, an understatement. Good men, well trained men, are experiencing sharply the frustrations of serving an erring and often critical church. Whose is the blame? Where is the fault? Can a remedy be found?

Studies indicate that the pastor needs a better understanding of his own position in the church. And the church needs a Holy Spirit bathed appreciation for her spiritual leader. Clergy and laity belong together as two parts of one ministry. They should not contradict each other but always and under all circumstances complement each other.

## I. FRUSTRATIONS AND IRRITATIONS

What really bugs the minister? The Institute of Advanced Pastoral Studies, Reuel L. Howe, Director, un-

and say they are bogged down with a multitude of trivial chores. These, they say, are unpleasant or unimportant. Other studies reveal that the average American minister spends between 40% and 60% of his time in administration of the congregation. The same studies reveal that the average clergyman thinks this part of his work is the least important, is the least enjoyable, and is the function in which he is least competent. The following ranking of the six functional identities of the minister was found in Samuel Blizzard's study reported by Waye E. Oates, *The Christian Pastor*.

Importance	Effectiveness	Enjoyment
1. Preacher	1. Preacher	1. Pastor
2. Pastor	2. Pastor	2. Preacher
3. Priest	3. Teacher	3. Teacher
4. Teacher	4. Priest	4. Priest
5. Organizer	5. Administrator	5. Organizer
6. Administrator	6. Organizer	6. Administrator

Since 60% or more of the ministers showed irritations and frustration in the area of administration and people relationships in the congregation, I am limiting myself to three concerns.

Perhaps one of the chief reasons that the role of the administrator is not liked is because this role is understood least. If pastors were able administrators much of the small detailed work could be delegated to individual groups. The busy minister must keep a sane balance between the greatly needed practical direction of the activities of the whole church toward its appointed goal and the necessary disciplines of study and meditation by which his mind and spirit are kept burnished amid the tarish of modern life.

The pastor is steward of a church and as such he has charge of the household of another. God owns the pastor, the people, the church and all that pertains to the affairs of the church. The pastor must render a proper account for the way he handles the personal responsibility that is his for all of his own life and life's affairs. He must also render account to God for the way he administers the local church, which belongs to God and of which the pastor is steward.

But in a time when the world is confronted with crucial issues and the pressures of life create inner crises for a great many people, the pastor—prophet—priest resents having to putter with paper work and to promote nice programs. He longs to serve the real needs of people, to proclaim the gospel of Christ's healing power, to speak and act with strength and relevance. How can he do this if he must labor at the routine of keeping the organization wheels revolving?

Evidently administration needs re-defining. The outcry against it indicates misunderstanding and malpractice. Too often the administrator is thought of as a man busily engaged with office details, continuously concerned with organizational and promotional matters, burdened with responsibility for keeping the machinery moving. This picture is untrue to Paul's concept and is certainly out of line with the ideal of modern business administration. Administration is the efficient use of ways and means of ministering. The pastor's chief job is not to do all the ministering but to supervise it and to inspire and direct others in doing it. This calls for pastoral care at its best, preaching at its finest.

I like to believe that administration enables the minister to identify with and speak to the conditions experienced by many laymen. "One cannot help," says R. Lewis Johnson, "but be struck by the parallel situation which exists in the lives of most people today. Wage earners working on assembly lines in factories are required to do repetitive, mechanical tasks which require very little creative ability and very little mental concentration. There are many commercial artists who have trained to pursue their natural creative bent and discover that their work requires them to do numerous lay-outs which are arduous and routine. Salesmen who are interested in selling also find it necessary to do a great deal of study and to write up careful detailed reports of each week's work. Business executives and lawyers also have their chores which often seem to them to be monotonous. Life is made up of many routine activities which often seem to be drudgery and which we refer to as meaningless. Yet these are the stuff of which life is made, and the doing of these chores comprises a service to one's fellow man."

It is good for the minister to identify with his people at this point and, with them, search for meaning in monotony. The affairs of the gathered church merit efficient organization and administration. Time spent in managing the affairs of the church is a justifiable and significant part of the pastor's ministry. As an able administrator he will never allow himself to become a leg man, but always a gatherer of talents.

**What can we do to alleviate the pastor's frustrations and irritations in the area of administration which tend to disrupt pastor-church relations?**

1. We must make certain that the seminary's "finished" product has not been shortchanged in the area of church administration and pastoral care. During seminary years there must develop an appreciation for an understanding of these important functions of his total ministry. The student should be as eager to excel in administration as he is to exegete the Word.

2. Churches must be made aware

of their obligation to provide clerical help and office equipment to ease the pastor's administration load. Again, the pastor if he is a "gatherer of talents" will seek out knowledgeable and willing individuals who gladly render this service in Kingdom work.

3. Our larger churches might consider employing alert and able individuals of retirement age to become church business administrators. Thus giving of their time and talent in Christian service. Within the past two years two Sioux Falls churches hired such individuals to relieve the pastor and to set them free to devote time and talent elsewhere.

## II. PASTOR-CHURCH RELATIONS

The church needs a Holy Spirit bathed appreciation for her spiritual leader. The Institute of Advanced Pastoral Studies survey indicated that 24% of the ministers showed dissatisfaction and frustration in regard to Pastor-People relationships. Another survey indicated that nearly 43% of the ministers were troubled by the apathy of church members. It takes a solid corps of laymen and laywomen to keep the minister at his best and the church healthy.

The necessity for involving more of the church members in the work of the church is demonstrated in the study of a typical middle class suburban church conducted in the New York area. This survey revealed that three fifths of the persons affiliated with the church either gave no time at all or contributed on an average less than the equivalent of one evening a week to the all-important work of the church. Only 25.8% invested as much as two or more hours per week in the church for all purposes. This apathy on the part of the minister's flock is heard again and again from the lips of God's servant. Result? An embittered and lambasting minister. And, according to Roy Pearson, President, Andover Newton Theological School, "a pouting, puckered pastor is as alien to the gospel as the proverbial peck of pickled peppers to the needs of most households." The church retaliates. Some ministers have been broken by the opposition of the world, but more by the apathy, indifference, criticism and hatred existing in the churches. This causes the minister to be on the move, to look for "greener" pastures. However, the present nomadic life of the minister serves neither God nor man.

The fact that ministers are men of flesh, with human limitations should cause the church to pray and to encourage. They need their sympathy, understanding, consideration and wholehearted support. Fewer ministers will be broken and smaller numbers will leave the ministry when Christians show love and concern.

If each church member realized that the pastor, in spite of his faults, is a man sent from God, I am sure much of the petty criticism and gossip in

our churches would be eliminated. Some may reply, "but you don't know our pastor; he murders the king's English; his sermons are boring; he doesn't like to call on the members; his temper is short and his sermons are long. You don't know our pastor." I repeat, the pastor's human limitations demand prayer on the part of the congregation, and the fact of his divine calling, his special office, demands respect.

But what if there are justifiable complaints stated in love by concerned individuals? What if the criticisms are genuinely sincere and constructive? Should these be withheld and the work suffer? What if the minister fails through self-indulgence, unwillingness to study, neglect of pastoral duties and opportunities, lack of originality and creativity, complacent drifting with the tide? What can we do to remedy such a tense situation? To pray is good, but not good enough. A Pastor's Pastor should be called in to counsel. Since no such office exists our district secretaries may serve as "trouble shooters." I believe that a properly constituted church board or committee should have a confrontation with the pastor. Such confrontation should be preceded with the gathering of facts and a season of prayer. No short tempered or spiritually deteriorated individuals should dare serve on such a committee, but only those of good balance, sound judgment, and Christ-like spirit.

## III. CONCLUSION

The minister must give himself unreservedly to his most formidable task—to make the Scriptures meaningful to individual men and women whose inner resources have been drained away by the emptiness and shallowness of their daily lives. He must have a vision beyond buildings and numbers to bring these back to God. The lukewarmness of nonexistent faith of men, must be challenged with all a minister's fervor.

A strong wind is blowing through the church, according to Dr. Arthur L. Foster, "Cleaning out musty old corners of cobwebs, and tumbling down barriers. A new breed of minister and a new kind of laymen are appearing."

While there may be proliferation of the minister's roles and activities, may the minister be confident of his calling, certain about his unique function, relevant in his tasks. The challenge of the ministry appears in mountainous portions.

"To serve the present age  
My calling to fulfill,  
O may it all my powers engage,  
To do my Master's will!"

*Dr. Frank Veninga is the president of the North American Baptist Seminary, Sioux Falls, S. D. This paper was presented at a recent denominational workshop session.*

# Make Your Preaching Relevant

by Milton Ferguson

**P**REACHERS don't always strike out!

Sometimes they slam a line drive right at you—like the one I heard recently at a pastors' conference.

His mind was keen, his tongue sharp, and his message had a sting in it. "We live in a new age," he insisted. "The 'Bible belt' with its built-in cultural and social aids to faith is gone. Chanting ancient shibboleths in the 'language of Zion' will no longer do," he went on. "In this age of social upheaval we've got to make the gospel relevant."

Not just once, but many times he said it: "We've got to make the gospel relevant!"

The reaction was mixed—and strong. But no one felt more strongly than a pastor friend of mine. "Non-sense," he muttered angrily: "That guy's off his rocker. The gospel is relevant—we don't have to make it so."

We eventually agreed, two hours later, that, whatever the speaker had meant, the gospel is indeed relevant—in every age. We also agreed, however, that the relevance of the gospel does not guarantee that our preaching will be relevant, not even "gospel preachin'." In fact, it is possible that the "preachin'" sometimes obscures the gospel.

## WHAT MAKES A SERMON RELEVANT?

Relevant preaching is hard to define. It's even harder to do.

To be relevant is to be related to the matter in hand, to be pertinent or to the point.

Preaching is "to the point" when it says something to someone which makes a difference in his life. Let's put it another way. A relevant sermon is something said, something heard, something helped.

A sermon must say something. Its content must be significant. Adequate content alone, however, is insufficient. The content must be communicated; it must be made meaningful. It must register with those who listen. When

the sermon "gets across," when it "comes alive in the pew," preaching is related to the matter in hand.

The supreme test of relevant preaching is whether or not anyone is helped. Good preaching, in order to be effective, must be informative and inspiring. But truly relevant preaching requires more. Its purpose is to rescue, to lift, to heal, to help.

When *something is said, something heard, and someone helped*, then a sermon is relevant.

## PROCLAMATION: SOMETHING SAID

Proclaiming the gospel is more than the mere giving of information about God; it is the declaration of a fact—the fact of what God did in Jesus Christ (II Cor. 5:17-19). It is not intended to entertain our minds with novel notions, but to confront us with salvation (Acts 1:12; Rom. 1:16; Eph. 1:13).

The gospel, indeed, is good news. It is good news from God proclaimed through his living word, Jesus Christ. Christ is God's power and wisdom (I Cor. 1:24), our peace (Eph. 2:14), the end of fulfillment (telos) of the law (Rom. 10:4), and our righteousness, consecration, and redemption (I Cor. 1:30).

We proclaim the gospel, then, when we confront men with Jesus Christ. This is why John could say that the "Word of life" is something "which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands" (I John 1:1, RSV).

There is a place in preaching, of course, for analysis of the gospel and for discussion of its implications. However, such analysis and discussion must be grounded in proclamation, not offered as a substitute for it! Halford E. Luccock said: "Christianity did not come into the world on the editorial page but on the news page."

## PROCLAMATION: SOMETHING HEARD

Julia, our young daughter, came

running from the mailbox one day, waving a letter and shouting, "Daddy, Daddy, does it have my name on it?"

The gospel is God's first-class mail. It is our job to deliver it so that every man can "see his name on it."

The common New Testament term translated "to preach" means "to make a proclamation as a herald." A "herald" was a public messenger who lifted up his voice and claimed public attention to some definite news he had to announce. He was the town crier.

There is a difference between a town crier and a Christian preacher, however. The crier may be indifferent to the news he proclaims. The Christian preacher, on the contrary, is a man who himself has been "laid hold on by Christ Jesus" (Phil. 3:12, ASV). He personally believes the good news he announces.

The preacher, therefore, faces an added challenge. He is eager for his listeners to sense the urgency of the news he proclaims. This confronts him with two requirements. First, he must know the news. Second, he must proclaim it in thought and language which strikes quickly to the heart of the listener.

Professor Kenneth Chafin speaks of the need to translate "preacher talk" into "people talk." We preachers resist the idea that we indulge in "preacher talk" to the extent of obscuring the gospel. However, I once asked a seminary class made up of experienced pastors, as well as students, what the phrase "to be saved" means.

The first reply was, "it means to be converted." I asked what "to be converted" means and I was told it means "to be born again"—and on it went. Ten minutes or more passed before someone offered a definition which did not depend wholly on "preacher talk."

This experience with ministerial "slanguage" prompted an unusual assignment for the class. Each man was required to prepare a sermon in his usual style, writing it out in full. Then

he had to translate his message, conveying his thought some way other than with the traditional terms taken for granted. In short, he was forced to preach in "people talk."

It was a good exercise. It not only clarified their understanding; it occasionally woke up their people.

## PROCLAMATION: SOMEONE HELPED

Proclamation does not automatically bring salvation to the hearer. The gospel is helpful for those who take it seriously, who respond. It requires acceptance and obedience. We cannot guarantee a proper response to the gospel. In fact, we prostitute its very nature if we try. However, the attitude and perspective in which it is proclaimed will have much to do with the listener's hearing and response.

The preacher who wants to proclaim the gospel effectively must take his place among the people who listen. He is, in fact, one of them. He shares their weakness, knows their doubt, suffers their pain. He need not hide this fact. His preaching will be impotent if he does.

When the preacher admits his common humanity, the people will hear him when he talks of a common hope.

John D., a prominent pastor, was unusually proud of his only child, Jimmie. But Jimmie, a dynamo of fun and freckles, took leukemia and died—on his eleventh birthday. This pastor's life was shattered. For months he struggled with the question. Why did this happen to me? Outwardly he held up fine, even preaching more fervently than before, but inside he was bitter and disillusioned.

John D. finally found help in a pastor's seminar on Christian faith and suffering. There he was helped to admit his bitterness—to be honest with himself as well as with God. This experience convinced him that he must do the same with his people.

John shared his true feelings from the pulpit, pointing up his strength and courage which had resulted from prayer since he had learned to be honest with himself. To his amazement, his people were helped, not hindered. As one man put it, "Pastor, since I know you have real problems, too, somehow I get more out of your preaching."

This pastor learned that proclamation must be rooted in more than an urge to talk. It must flow from an eagerness to share. The gospel is not an heirloom which can be handed from one generation to the next. It is a formula to be passed from mind to mind. The gospel is God's good news—it must be shared from heart to heart.

*Mr. Milton Ferguson is professor, Christian philosophy, Southwestern Baptist Theological Seminary, Fort Worth, Texas. This article is reprinted by permission from "Church Administration."*

December 1, 1968

# How to Get Rid of an Undesirable Preacher

"Not long ago, a well-meaning group of laymen came from a neighboring church to see me. They wanted me to advise them on some convenient, impressionable, painless method of getting rid of their pastor. I'm afraid I was not much help to them, for at the time I had not had the occasion to give the matter serious thought. But since then I have pondered the matter of great deal, and next time anyone comes to me to get advise on the subject, I'll be ready for them:

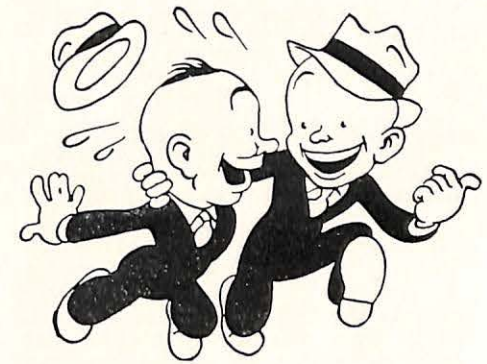
"1. Look him straight in the eye while he's preaching, and say 'amen' once in a while, and he'll preach himself to death in a few weeks.

"2. Pat him on the back and brag on his good points, and he'll probably work himself to death.

"3. Start paying him a living wage. Many preachers have gone on starvation wages so long, that they'll eat enough to kill them if they get the chance!

"4. Re-dedicate your own life to Christ, and ask the preacher to give you a job to do, preferably some lost person you could win to Christ, and he'll die of heart failure.

"5. Get the church to unite in prayer for the preacher, and he'll soon become so effective that some larger church will take him off your hands."



## What Does a Pastor Do?

The pastor teaches, though he must solicit his own classes. He heals, though without pills or knife. He is sometimes a lawyer and often a social worker, something of an editor, a bit of a philosopher and entertainer, a salesman, a decorative piece for public functions, and he is supposed to be a scholar. He visits the sick, marries people, buries the dead, labors to console those who sorrow, and admonishes those who sin, and tries to stay sweet when chided for not doing his

duty. He plans programs, appoints committees when he can get them, spends considerable time in keeping people out of each other's hair, and between times he prepares two sermons for Sunday and one for Wednesday evening and preaches them to those who don't happen to have any other engagements. Then, on Monday, he smiles when some jovial chap roars and says "What a job, parson one day a week!"

## Minister's Ulcers

"Nearly every business man complain of at least one ulcer. We could not help thinking how many ulcers the poor business man would have if he worked under the same circumstances as the average minister.

"Just suppose, Mr. Business Man, that you were over-seer of 100 workers. Suppose only about 50% of them ever showed up at work at a given time, and only 25% could be really relied upon.

"Suppose that every time one of your workers had a slight headache, or company dropped in, or a flash of lightning appeared in the sky, large numbers of your workers pulled the covers over their heads and failed to appear for duty.

"Suppose your workers only worked when they felt like it, and yet you must be very sweet and never fire one

of them. To get them back to work you must beg them, plead with them, pat them on the back, and use every means under the sun to persuade them without offending them.

"And suppose you were in competition with a notorious rascal, the devil, who has no scruples and is far more clever than you are and uses such attractive things as fishing rods, guns, soft pillows, television, and a thousand other things to attract your customers.

"And suppose that you had to depend upon your own work force for your capital and that they gave only when 'felt led'—to carry out the biggest business in the world?

"How many ulcers would you have?"

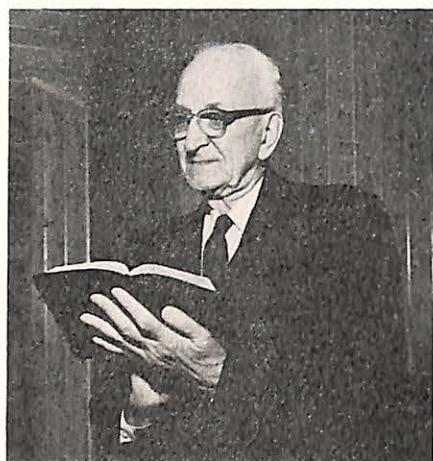
—The Highland Park Evangelist

# "God's Tall Man" in the Ministry

(A tribute to Rev. W. S. Argow who died October 8, 1968)

Rev. Willibald S. Argow of Erie, Pa., in his long and fruitful life of 93 years attained notable distinctions in physical stature and spiritual achievements for God. He was often described as "a tall man in the pulpit" for he towered over others in physical height which was accentuated by his slender build and straight shoulders. But he also stood with regal splendor among other pastors as God honored him with unusual opportunities of service to Christ.

Brother Argow was the oldest living alumnus of our Seminary, having graduated in the class of 1902. In 1908-9 he served on important committees and participated in the heated discussions that led to the division of the Northwestern Conference and the organizing of the Dakota Conference. In 1913 he was largely responsible for the decision to hold the 17th General Conference sessions in Madison, S. D. This was the first time that the Conference was held west of the Mississippi River. He was actively engaged in the solicitation of funds for the relocation of the Seminary to Sioux Falls, S. D., and for the building campaign. It was Brother Argow



who gave the first \$25 gift to the Seminary Library Book Fund which now totals more than \$75,000.

His fervency in the pulpit, his faithfulness as a pastor, and his dedication to Christ and His Gospel are lovingly remembered in the churches that he served with long pastorates: Hutchinson, Minn.; North Freedom, Wis.; Madison, S. D.; Kankakee, Ill.; and Erie, Pa. He attended General Conference sessions for an unprecedented

period of 60 years, and served on many committees, denominational boards and programs. On frequent occasions he conducted the conference memorial sessions and communion services. He was the author of a study course book for young people on "The Apostle Paul as a Missionary."

After retiring to Erie, Pa., Brother Argow rendered an amazing ministry as interim and supply pastor in 54 different churches of 15 denominations in and around Erie. He was beloved for his gracious ministry as interim pastor and in a promotional capacity throughout our Conference.

His radiant faith always shone like a bright halo over his ministry. He saw the sunshine behind every cloud, and the love of God on every page of Scripture, the blessedness of serving Christ even into the years of old age. He was constantly quoting new definitions of an optimist, for he believed that every Christian should open the windows of his life Godward. He loved to repeat Robert Browning's words:

"Grow old along with me!  
The best is yet to be. . . !"

Brother Argow in his influence still stands tall and straight in our midst, surrounded by a host of friends, with many memorials to his name, and especially pointing all to the Christ of the Cross whom he loved and served so faithfully!

—by Dr. Martin L. Leuschner

time. According to the present mailing rates, boat mail letters cost 13 cents and take three months to get here, whereas airmail letters cost two cents more or 15 cents, and come within 8 or 10 days. This is U. S. postage. So, a word to the wise is sufficient.

Now, I would like to see an article in the BAPTIST HERALD regarding letters missionaries should write. Has anyone any pointers or helpful suggestions as to what they would like to hear from missionaries?

We here on the field can't tell you how much we appreciate the BAPTIST HERALD. It is like a letter from home and the uplifting articles in it are food for our souls. Thank you to those who make our publication available to us and to the W.M.U. for making it possible for us to receive in airmail so that it comes to us up-to-date.—Mrs. Herman L. (Ar-dath) Effa

To the editor:

It is very regretful that the BAPTIST HERALD had to get into politics in the issue just before the election. (Referring to picture on page 2 of the October 15 issue.)

Just when our church, Harbor Trinity Baptist, Costa Mesa, Calif. was lining up strongly behind N. A. B. then this. Had it been at some other time or in some other setting it may not have been as serious.—Mr. Ernest Crain, Newport Beach, Calif.

BAPTIST HERALD

# Baptist Joint Committee on Public Affairs Elects Negro Chairmen

The Baptist Joint Committee on Public Affairs elected Homer J. Tucker of New Jersey as its chairman at the semi-annual meeting in Washington, D. C. Dr. S. Emanuel Carlson is the executive director.

Tucker is the first Negro to be named as chairman of the agency that is maintained in the Nation's Capital by eight Baptist bodies in North America.

A large portion of the meeting of the Baptist Joint Committee was spent discussing the ways it should serve the various Baptist bodies in the future.

The Baptist Joint Committee is authorized by its sponsoring denominations "to act in the field of public affairs" (1) when a need for conference or negotiation with government arises, (2) when Baptist principles are involved, and (3) when items are re-

ferred to it by a Baptist convention or agency.

Among other functions, the Committee is empowered "to inform the Baptist constituencies of governmental movements and measures affecting principles held essential to true relations between church and state and the right application of Christianity to the life of the nation."

In the past the Committee worked largely in the areas of religious liberty and separation of church and state. But in recent years the problems of church-state relations have rapidly expanded and have become more complex.

The Committee authorized a special committee "to re-study the role of the Baptist Joint Committee and its working relationship with the member communions." This committee will

make a report of its findings in October 1969.

Other officers of the Baptist Joint Committee are: C. R. Daley of the Southern Baptist Convention, first vice chairman; G. K. Zimmerman of the North American Baptist General Conference, second vice chairman; and Alton Wheeler of the Seventh Day Baptist General Conference, recording secretary.

In accepting his election as chairman, Tucker pointed out many of the overwhelming problems in the nation to be confronted by Baptists. But, he continued, "I am staggered by the resources of the combined eight bodies in the Baptist Joint Committee. The total membership of some 23 million are greatly multiplied when they come in contact with the divine power of God."

Tucker is director of Urban Work and Community Ministries for the New Jersey Baptist Convention. Prior to that (for 14 years) he was pastor of the Mt. Zion Baptist Church, Newark, N. J. He serves on the Baptist Joint Committee as a representative of the American Baptist Convention.

# The Role of the Christian Through Church and State in International Relations

by Herschel H. Hobbs



Brigadier General William A. Knowlton speaking at a luncheon during the 12th annual conference on religious liberty.

## OFFICIALS FACE BAPTISTS WITH NON-MILITARY WAR

Two top government officials involved a group of Baptists here in discussing the need for non-military assistance to fight the war against poverty, ignorance and disease at home and abroad.

One was a military man, Brigadier General William A. Knowlton, secretary of the General Staff of the United States Army. The other was the mayor of the nation's capital, Walter E. Washington.

Representatives of seven Baptist

bodies in North America heard the reports on government efforts to minister to human need at home and overseas. The two addresses set the stage for dialogue on the conference theme, "The Role of the Christian Through Church and State in International Relations."

Brig. Gen. Knowlton told of U. S. efforts to win the "other war" in Vietnam. By assisting in economic and cultural developments, the United States is helping to bring about a social revolution among the peasants there, he said.

Knowlton recently returned to the states after a two-year assignment in Vietnam where he directed the Government's pacification efforts.

In the address of the mayor of Washington, D. C., neither of the two wars going on in Vietnam was mentioned. Instead, the mayor's speech focused entirely on the search for answers to the serious domestic problems in America's cities and the role of the churches in helping to solve these problems.

The "other war" in Vietnam, according to Knowlton, is presently involving some 48,000 persons working in small "revolutionary development" teams. These civilians, aided by the military, are working in over 12,000 hamlets in the Vietnamese countryside.

Knowlton explained that these teams are made up of persons trained to teach ideology, agricultural and educational methods and to give medical assistance.

The military man especially praised the work of many Christian groups who work independently or sometimes in cooperation with U. S. agencies. These groups, he said, are helping to provide inspiration and education, and are assisting the poor people of Vietnam to raise their standard of living.

Because of illness and a disturbance in one of the ghetto areas of the capital city, Mayor Washington was unable to deliver his address in person. Pinch-hitting for him was Carl

(Continued on page 24)

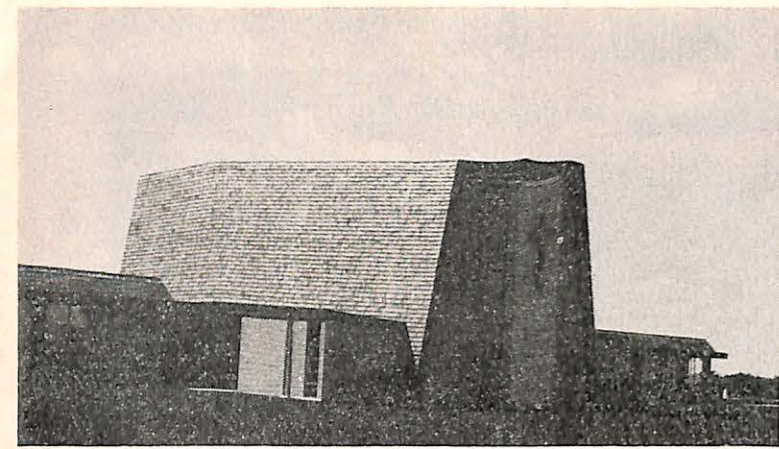
# OPEN DIALOGUE

— LETTERS TO THE EDITOR —

To the editor:

I appreciated the article so very, very much which appeared in the October 15th issue of the BAPTIST HERALD, entitled, "Writing Letters to Missionaries." I hope every reader of the BAPTIST HERALD has read it. I write on the average of 60 letters per month. These are personal letters and are over and above any regular printed letters from Headquarters or from our mailing secretary in Canada. As you can imagine, this is very time-consuming, but I enjoy doing this as it is the next best thing to visiting everyone personally, and I also feel it is a vital part of our missionary work. There are some things which I would like to emphasize to those who write to missionaries and have special requests or articles which they want sent within a certain time limit. The people back home don't

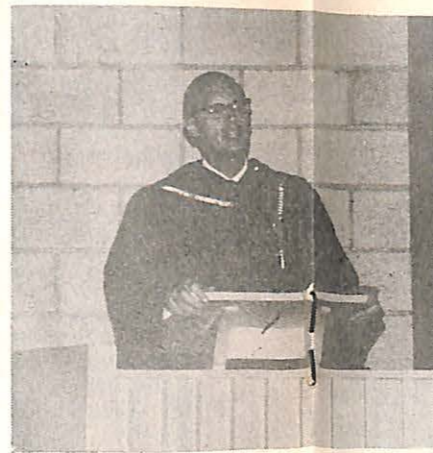
realize how long it takes for missionaries to receive mail in a foreign country. Many write and request a letter from a missionary within a week or two. At the best, air mail letters reach us in 8 days. Then, the missionary should have some time to think about the request, plan the response, write it carefully, and then it takes another 8 days by air to reach the party again. So my plea is, PLEASE GIVE THE MISSIONARY AMPLE TIME IF YOU WANT SOMETHING FROM HIM! If slides or photos are requested, these things can't be produced in 24 hours here like in the U. S. or Canada and require a lot of time. One other thing, anything not marked airmail comes by boat mail. Here in Brazil, boat mail takes at least three months to get here. For that reason, we often receive Christmas cards until Easter



Front view of the chapel, administration and faculty offices (on the right side), classrooms and library (on the left side).



Dr. Frank Woyke, Associate Secretary B.W.A., brings the dedication message on Wednesday evening.



Rev. David Draewell, Secretary of Stewardship and Higher Education, challenges the guests to build foundations for life.



Rev. Gideon K. Zimmerman, Executive Secretary for the N.A.B.G.C., challenges the guests to greater Christian devotion during his address on Friday evening.



Mr. Carl Lang is standing to the right of the podium at the head table at the Banquet. Mr. Lang who is the chairman of the Board of Trustees of the College served as the M.C. at the banquet. Mr. Stanley Johnson (third from right) gave the concluding message. There were 750 guests at the banquet.



Mr. Ron Granthum (r.) manager of Dominion Construction Co., presents a gold key to president Dr. A. S. Felberg.

# Days of Dedication At the N. A. B. College

by Charles Kiker

THE DAYS of dedication for the North American Baptist College were characterized by the theme of involvement. These were, indeed, days of involvement on at least three levels: the denominational level, the ecumenical level, and the community level.

Denominational involvement was very pronounced during these days. The presence of denominational leaders for the workshop brought about an involvement of the college, including administration, faculty, staff, and student body, with these leaders. Key addresses were delivered at evening sessions by Rev. David J. Draewell, Secretary of Stewardship and Higher Education, by Rev. G. K. Zimmerman, Executive Secretary, and by Mr. Stanley Johnson, Conference Moderator. The pastors and laymen from the local churches were also involved during these days; the "grass roots" level had an opportunity to see the fruits of their sacrificial giving in the material facilities of the campus, in participation by the student body, and

in dedicated scholarship as evidenced by faculty presentations. The school, on the other hand, had the opportunity for face to face involvement with the source of its support. It is our hope, and our intention that this face to face involvement with our supporters shall evoke from us a continual and growing sense of gratitude for what God has done for us through them, and that this gratitude shall be expressed in a renewed commitment to the task of training leaders, both lay and professional, for the work of our churches.

The theme of involvement extended beyond the denominational level to an ecumenical level. This was exemplified in a major address delivered by Dr. Frank Woyke, formerly Executive Secretary of North American Baptists but presently Associate Secretary with the Baptist World Alliance. Greetings were delivered from St. Stephens College by Dr. G. M. Tuttle, President, from the Edmonton and District Council of Churches by Rev. W. A. Harvey, and from the Baptist

Union of Western Canada by Rev. Harry A. Renfree, Executive Minister.

The involvement of these days was not restricted to the religious community; it extended, rather, into all areas of community life. The secular academic community was represented by Dr. Walter Johns, who brought greetings from the University of Alberta as President of that institution. Greetings from the City of Edmonton were related by Dr. Peter Borgen, Chief Commissioner. The Provincial Government was represented by the Hon. Henry Ruste, Minister of Agriculture of the Province of Alberta.

It is our fervent prayer that this wide range of involvement manifested in these days of dedication may be an ever growing reality in the days and years to come—that the North American Baptist College may always be responsibly involved with the North American Baptist Denomination, that we may share our distinctive with and learn from all Christians everywhere, and that we may keep open lines of communication to

the community at large that will enable us to perform a Christian ministry in the world.

*Dr. Charles Kiker is professor of Old Testament Literature and English at the North American Baptist College, Edmonton, Alberta. He is a new faculty member since September 1968.*

## BUILDING REPORT

by A. S. Felberg

WE ARE looking back with gratitude to God, the Denomination, the Northern Conference, the North American Baptist College Alumni Association and the many individuals who have devotedly and sacrificially supported the cause of the relocation of the college. This has been a vision and an aspiration for many years, and while some people deemed it an impossibility, others helped to make it



Dr. A. S. Felberg, President of the College welcomes all the visitors and friends of the school. This is the inside of the College Chapel. All guests were thrilled and proud of the beautiful new million dollar campus.



Rev. E. P. Wahl, founder and first President of the college leads the invocation during the dedication session.



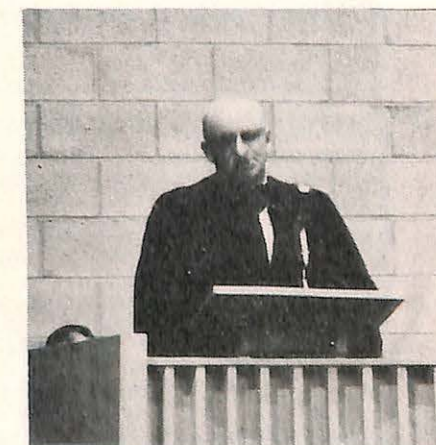
Mr. Ed Marklein, chairman of the denominational Finance Committee, speaks about the "NAB College and Denominational Advance."



Rev. Bert Milner, Northern Conference moderator brings greetings in behalf of the Northern Conference.



Mr. Wayne Ohlhauser, president of the NABC alumni association, brings greetings.



Rev. William Sturhahn, Northern District Secretary, reports about the achievements through the Northern Conference Centennial Advance Project of \$185,000 toward the relocation of the NABC.



The NABC Choristers, directed by Professor Ed Link, greatly enriched the program with their singing.



Dr. Walter Johns (second from the left), President of the University of Alberta, is conversing with Rev. Harold Weiss (on his left) and Dr. Frank Veninga (on his right) as preparations are being made for the academic procession.

possible.

The Board of Trustees dealt with the issue of campus expansion and relocation for nine years. Much planning and prayer has gone into this effort. Last year a Building Committee, consisting of 10 members was appointed. These members are: Mr. Les Albert, Mr. Jacob Huber, Mr. Stanley Johnson, Mr. Carl Lang, Mr. Lincoln Love, Mr. Edwin Marklein, Mr. Melvin Metke, Mr. Edmund Streuber, Dr. Frank H. Woyke and Dr. A. S. Felberg. These men have diligently planned and laboured to make this venture possible.

How grateful we are to all who have given their support to this cause. The General Conference in July 1967 voted to provide \$650,000.00.

However, the Board found itself facing additional demands for utilities. The water had to be piped from the city to the campus for an enormous price. We had to provide our own sewage system; a lagoon had to be built. Roads, parking lots and extra furnishings had to be provided, so that the total cost for the present

campus will be very close to \$1,000,000. Though the Northern Conference and the Alumni Association set their goals higher it still became necessary to borrow \$250,000 to do the job. This loan needs to be repaid as soon as possible.

Thanks to God, the people who made it possible and to Dominion Construction for a job well done.

*Dr. A. S. Felberg is the President of the NABC. He has served as President since 1958.*

## Introducing a New Faculty Member of the North American Baptist College



Dr. Charles Wayne Kiker was born and raised in the State of Texas. After completing his high school in Tulia, Texas, he attended Asbury College at Wilmore, Kentucky, for

two years and then graduated with the B.A. degree *cum laude* from Wayland Baptist College in 1962. In the fall of the same year he enrolled in Southern Baptist Theological Seminary in Louisville, Kentucky, where he completed his studies toward the Th.D. degree in the field of Old Testament in 1968.

Dr. Kiker was ordained to the ministry in December 1961. His fields of service include several pastorates and teaching at Southern Baptist Seminary.

Dr. Kiker was married to Patricia Nan Culwell in 1953. They have two daughters, Nancy aged 13, and Kathy aged 12.

The North American Baptist College welcomed the Kikers to the school in September 1968. Dr. Kiker has attained to high standards in scholarship and Christian commitment. He is well prepared to assume the chair of Old Testament at the College. May the Lord bless his ministry.

THE FOREST PARK Baptist Church adult Sunday school department, in common with many other adult departments, had been based on a system of classes divided according to age and/or sex and teaching the International Uniform Lesson. This led to difficulty in getting enough teachers and, in some cases, apathy toward the curriculum, or perhaps not so much apathy as attendance out of sheer habit or duty. The problem: How to awaken adults to a new interest in Sunday school.

### THE NEW FORMAT

A member of our board of Christian education suggested we try a system of electives on an experimental basis for one quarter with the courses open to any adult regardless of age or sex. The board was agreeable and with the help of a catalogue of electives secured from the Department of Christian Education of North American Baptists, four courses were selected as the basis for our experiment. The board members agreed that we would keep one class on the International Uniform Lesson series and that the other courses be Bible oriented and not be allowed to become mere talk sessions. The initial course offerings include a course on contemporary problems, a course on missions, a course on basic Christian doctrine, and the International Uniform Lesson series. About six weeks before the quarter was to begin, the names of the courses were announced in a general assembly and opportunity was given for all adults to sign up for the course of their choice. On the basis of the resulting lists, the Sunday school secretary was able to order the approximate number of books needed for each course. When the literature arrived, each person's name was attached to the book for the course of his choice and the study books were distributed a week before the quarter began. Thus each person had the chance to familiarize himself with the material ahead of time.

### REACTIONS

Although the board of Christian education was enthusiastic about trying the experiment, the initial response to the idea from the class members was not unanimous. Some did not want a different teacher; others preferred to remain in their own age group. Thus it was with some trepidation that we watched for results. Toward the end of the quarter a brief questionnaire was distributed. It asked the adult class members to state whether they would like to:

1. continue the elective system as presently constituted;
2. return to the previous system; or



## How About Electives for Adults?

By Dorothy G. Barber

3. have classes based on age groups, as previously, but with occasional electives chosen by the individual class.

The results of the questionnaire were two to one in favor of continuing the present elective system and we are now in our third quarter of electives. Also, as a result of the discontinuance of the adult opening assembly, the classes have gained additional needed time for study.

### ADVANTAGES AND PROBLEMS

What have been the benefits of this experiment? Many have commented that they enjoy the various points of view expressed by people in an age group different than their own. They also appreciate the opportunity to become better acquainted with people outside their usual group. Another benefit has to do with leadership. It is true that teachers are more willing to accept the responsibility of a class if they know it is not a permanent position. A teacher may be asked to take a class for one or two quarters a year, thus freeing him from the necessity of intensive preparation month after month. By the same token, comparatively inexperienced teachers are willing to try a class if they know it is for one quarter only. The system also allows all groups to benefit from the instruction of an outstanding teacher who otherwise is heard only by the men's class, the career group, or whatever age group he originally served. Thus student interest is increased. Still another benefit may come as a by-product of a course. For example, in the "problems" course, one of the lessons dealt with Christian treatment of sex relationships. As a result of the interest aroused a series of four Sunday evening meetings were set up, designed for parents who wished to discuss at greater length Christian attitudes toward sex, the responsibilities of parents to their children in this

area, and what the church's role should be in sex education.

Are there problems encountered in the elective system? The literature is likely to be more costly. The Forest Park Baptist Sunday school met this problem by taking a special offering at the beginning of each quarter to which anyone could contribute for the specific purpose of augmenting the literature fund. Another factor to be considered is that new courses must continually be planned and the curriculum kept well balanced. This also necessitates having people sign up for their choice well in advance so study material will be on hand in time. Choosing electives takes more planning than simply renewing the usual order for lesson quarterlies four times a year. Another possible problem is that one course may prove to be much more popular than others in the curriculum. This may be overcome by limiting each course to a stipulated number of participants. Those who sign up first get first choice. Late registrants will be able to take the course in a subsequent quarter.

### FUTURE PLANS

Will our Sunday school continue with electives indefinitely? This will depend on continued approval by the adult department. At the moment we believe electives have given our adult department added impetus and enthusiasm and have promoted much freer discussion. We do not look on them as a "be-all" and "end-all." Our aim is, by whatever method, to teach the Word of God and its application to our lives in our time. We plan to keep our ears to the ground and if, some other plan seems better in the future, we will try it. For the present, we like electives!

*Mrs. Dorothy Barber is the Sunday School Superintendent at the Forest Park Baptist Church, Forest Park, Illinois.*





# Sunday School Lessons

by James A. Schacher

## THE TEACHING GUIDE

Date: December 22, 1968

### THEME: A HALLELUJAH CHORUS

Scripture: I John 1:1-4;  
Revelation 15:3-4; 11-15

THE CENTRAL THOUGHT, The Christian's hope today will become a reality in the future as all the saints join in expressing their joy to God.

INTRODUCTION. Even as the Resurrected Christ was observed and touched so He will appear unto men again. This shall be a time of rejoicing. In that Day joy shall be unspeakable and voices will be lifted in unison to laud Him. Then He will rule over all forever and ever.

I. CHRISTIAN OPTIMISM IS BASED ON FACTUAL RECORDS. I John 1:1-4. John's religion was not based on second-hand information. Eight times in three verses he refers to personal experience with the eternal One who was with the Father. "We've heard, seen, looked upon, our hands have handled," etc., etc. Almost to the point of monotony John repeats himself. This provides confidence that the record John left indeed belongs in the Bible and that God speaks through its pages.

II. CHRISTIAN OPTIMISM IS EXPRESSED IN WORSHIP. Revelation 15:3-4. True worship is not forced. It comes from a willing heart. This removes it from the ventriloquism act of a Charlie McCarthy. Adoration stems out of the heat of real life testing and trial. Many have fallen by the wayside and have cursed God. Therefore, those who elect to serve Him, do so meaningfully.

The voices lifted in praise may be thinking of the deliverance of the Israelites from the Philistines during the time of the Judges or when God rescued them out of the grip of the Assyrians when Isaiah prophesied. In later years God has shown Himself in a marvelous way to Paul and Silas in the Philippian jail. He has sustained Adoniram Judson in Burma and John Noble in Soviet Russia's "death camps." The question now is, "How is He showing Himself to you today and to the martyrs of our time?"

III. CHRISTIAN OPTIMISM WILL CULMINATE IN A HALLELUJAH CHORUS. Revelation 11:15. At the last day it shall come to pass that "then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." I Corinthians 15:24. To this end all things move. The League

of Nations and The United Nations shall have passed from the scene. Then there will be a stable world government. No revolutions or riots shall mar its tranquility. Its subjects shall not strike for better wages, improved working conditions or more generous retirement benefits. The dreams of peace and prosperity will finally find their fulfillment.

This will not be a democracy. The government will be a benevolent monarchy. The citizens will rejoice with joy unspeakable and the Ruler, Christ, will reign unendingly.

### Questions for Discussion

- (1) Is your religion based on what a friend or a Sunday School teacher or a pastor has experienced? Or, is it a matter of personal knowledge?
- (2) Why do we set up certain ways in which God must act? Does this hinder our whole-hearted praise of Him?
- (3) What is the "kingdom" in 11:15? How is it related to the Church and the kingdom of heaven mentioned in Matthew?

## A TEACHING GUIDE

Date: December 29, 1968

### THEME: THE KINGDOM SHALL COME

Scripture: Revelation 21:3-7; 22-27;  
22:17

THE CENTRAL THOUGHT. The Kingdom of God is the realm where God rules. In heaven all will submit to His reign.

INTRODUCTION. At the conclusion of a play the curtain falls to signal the end. Even so Revelation tells of the end of time and the culmination of human history.

Using brilliant word pictures the story warns the wicked of terrifying prospects both in the calamities of this life and punishment to come. The sanctification process which was begun in the believer at conversion is now brought to its glorified conclusion. For Christians pain and inner defilement will be no more. They shall be with their Lord in unhindered harmony.

I. THE KINGDOM INCLUDES ALL OF GOD'S PEOPLE. Revelation 21:3-7. Does it help us in our present illness, poverty and pain to anticipate heaven? It does if we really believe that it will come true. Unfortunately, we are probably like the person who says of his dream house, "I'm not

going to get my hopes up. Because if I do, I'm sure to be disappointed."

Let us not plan the dimensions of the rooms where God will be staying with us. But let us expect that our basic needs of loving and being loved, of belonging, being respected as a person and of achieving purpose and fulfillment shall be met in God's own mysterious manner.

II. THE KINGDOM EXCLUDES THAT WHICH CONTAMINATES. Revelation 21:22-27. Heaven is pure. This necessarily excludes many. As chapter 22, verse 11 implies those who have rejected Jesus Christ in order to "live their own life," will not change their attitude after death. One's destiny is fixed by one's decisions in this life.

Some people have said that the world is getting better and better. But after the World Wars this feeling has lost much acceptance. The sad fact, is that, in themselves, people are accountable for their defilement and acts of abomination. They need to submit to the touch of God.

III. THE KINGDOM INCLUDES "WHOSOEVER WILL." Revelation 22:17. The invitation is still open. Many who have been church members for decades may not know the glorious certainty of this invitation. It is true. But it is R.S.V.P. We must respond to it, as Jesus said, in the fashion of a little child. Don't take this for granted. Be definite in your reaction.

One person has said that he believes God reveals Himself in a special way to every individual before he dies. But reading this invitation may be as direct and personal an opportunity as you will ever have. What is your response?

### Questions for Discussion

- (1) How can you apply the hope of God dwelling with men (21:3) to your present problems?
- (2) Would it do any good to give sinners a second chance to accept Christ?
- (3) What does it mean to "take the water of life freely"?

## WATER HEATERS

GAS AND ELECTRIC

For baptistries, church kitchens, rest rooms. Also, fiberglass baptistries, spires, crosses and "Beauty Glass" for windows.



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BAPTIST HERALD



Rev. and Mrs. Henry Schumacher and family.

# New Church Being Started In St. Catharines

by Henry Schumacher

WITHIN A few miles of the majestic Niagara Falls, and in the sheltering lee of Queenston Heights, lies the city of St. Catharines, known affectionately as "The garden city of Ontario." It is the hub of the rich, fertile fruit belt of the Niagara Peninsula and an important link in the Welland Canal of the St. Lawrence Seaway System. Past the gates of this city come the ships of almost every nation to unload their cargoes and pick up new ones at our inland cities. Much could be said about its industrial boom and its population that has now reached the one hundred thousand mark.

More important than all this is the fact that while this city is breaking out on every side with new construction and building of every kind, the christian church has not kept pace with its growth. The entire Northern area of the city is without a positive Christian witness and presents an enormous challenge to all of us. It was to this area of the city that the Lord directed us when we made our plans to start a new work. The beginning of the work has been very hard because people here, as everywhere, have plenty of money and somehow do not see their need of Christian fellowship. It has been made even harder by the fact that we did not and do not now have a supporting church or churches such as many Church Extension Projects have. We began this work with one family and there were many days of discouragement. When we look back over these months however, we can see that we have made good progress in the short time that we have been here. Today we have a regular Sunday morning worship service which is attended by from seven to ten families. We have a Sunday School in which we have six different classes, a Sunday evening study hour and communion service, a youth organization that meets twice a month, and a Ladies' Missionary Society that meets once every month. In the near future we are planning a special club for the boys and one for the girls, also a visitors club composed largely of lay people who will

make regular calls every week.

At the present time we have seven families that we can depend on and several others that attend regularly but have not as yet committed themselves. We are encouraging each family to reach another family by befriending them and interesting them to come and join us in our work.

With the help of the denominational Church Extension Department we have been able to purchase two acres of land in a very good district and have organized our members into a church body which will be known as Lakeshore Baptist Church. It is our hope and prayer that within the next year or two we will be able to construct at least the first unit of a building for Worship and Sunday School. We would like to lay this before all our people as a special challenge.

Prospects for a church in this area are very good and we hope that you will see this as an opportunity to invest in the future of one of our churches. We have been asked, "How can we help you?" Here is a summary of our needs.

1. We need thousands of people who will pray for this work everyday.
2. We need people who are willing to bring their gifts both large and small to support this work. The peo-

ple here are too few to carry the load by themselves, although they have given sacrificially of time, talents and gifts.

3. We need someone or a group of people who will be prepared to make a large investment, either in the form of an outright gift or in the form of a loan at a low rate of interest, to put this work on its feet by building a small church. I am sure that there are people in our conference who have money in their accounts that they could use for this. JUST THINK OF IT—here is an opportunity for you to invest your money and at the same time do some real missionary work for God. I challenge you to do business for God.

4. We need a sponsoring church. One that will take our little group under its wings and help them provide so many little things that are often so very necessary in the work of the Lord. Our challenge to you is this—

ARISE AND DARE TO PRAY AND GIVE  
IN ORDER THAT THIS CHURCH  
MAY LIVE

Rev. Henry Schumacher is the pastor of the newly organized Lakeshore Baptist Church.



Members and friends of the new Lakeshore Baptist Church presently meeting in public school facilities. Rev. Daniel Fuchs, visiting the church, is seen standing at the extreme left and Pastor Schumacher is standing at the extreme right.

# Our Churches in Action

● Rev. David Littke has resigned from the Bethel Baptist Church of Cherokee, Okla., effective November 30, 1968. He is retiring.

● Rev. Milton Zeeb has resigned from the Pilgrim Baptist Church of Philadelphia, Pa., to accept the call to become the Assistant General Secretary of the Department of Christian Education and Director of Adult Ministry for the North American Baptist General Conference, effective June 1, 1969.

● Rev. and Mrs. David C. Keiry announce the adoption of a girl, Denise Colleen, born May 24, 1967.

● "Moments With God" will have the following increase in rates effective January 1, 1969: single copies to same address—35c each or \$1.25 a year for each; 10 or more copies sent to same address—80c a year for each.

● Chaplain Clinton E. Grenz is having additional duties from October to January as the Deputy Post Chaplain. This Program involves planning the Protestant quires complete program planning and sonnel of enlisted and officer responsibilities. Other areas of development include professional conferment of Chaplains, training for personnel and all recurring reports additional and training. The second sponsional duty is administrative re- the Master Chapel program, supervising the Religious Education program, Character Guidance Quarterly Reports for Fort Riley as well as other re- Morris Hills Chaplain and is respon- activities for all the Protestant parish.

● Dr. Martha Leyboldt conducted an

eight hour Religious Education workshop at Fort Riley on teaching methods. Individuals participating in the workshop were from the Protestant and Catholic Religious Education staff as well as Sunday School teachers from Junction City.

● Robert Veniga held a workshop at Fort Riley on "The Art of Counseling and Human Relations." This provided junior officers techniques for better communication between the young soldier and the officer.

● Mr. Stanley C. Johnson, of Tacoma, Wash., owner of the Gerrish Machinery Company, has been accredited as a Certified Parliamentarian by the American Institute of Parliamentarians.

## NEW ADDRESSES

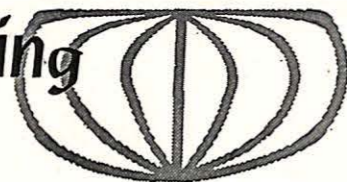
Rev. Assaf Husmann  
400 N. E. 20th Street  
Building A-115  
Boca Raton, Florida 33432  
(Temporary address until the end of March 1969.)

Rev. John Wobig  
20810 Highway 99 No. 25  
Lynnwood, Washington 98036

## MAKE PLANS FOR THE SUMMER 1969

You are invited to attend the joint Pastors' and Laymen's Conference to be held at Green Lake, Wis., July 12-19, 1969. Over 800 pastors and laymen are expected. Will you plan to be there?

what's happening



## CONTRIBUTION SUMMARY September 1968

### CONTRIBUTIONS FOR BASIC PROGRAM

Conferences	Sept. 1968	Sept. 1967	Sept. 1966
Atlantic	\$ 1,977.11	\$ 3,726.07	\$ 4,367.87
Central	15,786.77	18,498.91	15,929.56
Dakota	7,685.71	15,187.61	9,460.86
Eastern	707.59	2,128.99	3,268.00
Northern	7,048.85	11,505.31	3,496.82
Northwestern	10,831.17	17,410.80	12,905.71
Pacific	13,080.17	9,745.49	19,318.75
Southern	1,183.77	283.91	514.37
Southwestern	3,771.71	3,712.37	5,331.74
Inter-Conference	1,801.75	2,237.35	4,926.81
<b>Total Basic Program</b>	<b>\$ 63,874.60</b>	<b>\$ 84,436.81</b>	<b>\$ 79,520.49</b>

### FISCAL YEAR CONTRIBUTIONS FOR BASIC PROGRAM

	Budget Contributions	Special Projects	Total Basic Program
April 1, 1968 to Sept. 30, 1968	\$394,825.09	\$ 36,839.50	\$431,664.59
April 1, 1967 to Sept. 30, 1967	369,097.23	40,827.60	409,924.83
April 1, 1966 to Sept. 30, 1966	381,351.22	33,284.13	414,635.35

### CAPITAL FUNDS CAMPAIGNS CONTRIBUTIONS

	Sept. 1968	Fiscal Year
Northern Conference Centennial Advance for NABC	\$ 5,102.65	\$ 56,389.97
Mission Advance Program	8,894.44	108,090.53
<b>Total</b>	<b>\$13,997.09</b>	<b>\$164,480.50</b>

### CONTRIBUTIONS FOR ALL PURPOSES

Total Basic Program	\$63,874.60	\$431,664.59
Capital Funds Campaigns	13,997.09	164,480.50
<b>TOTAL</b>	<b>\$77,871.69</b>	<b>\$596,145.09</b>

## OUR STEWARDSHIP RECORD

N.A.B. MISSION PROGRAM  
April - September, 1968

\$1,300,000 Approved Goal



## THREE ADDED TO CENTRAL BAPTIST

WACO, TEX. Rev. LeRoy Schauer, Pastor of Central Baptist Church, Waco, Texas, had the privilege of baptizing three young people, twin boys Perry and Terry Kelly, and their sister Diane. These three, along with four others who came by transfer of letter, were extended the hand of fellowship on September 8, 1968, during the Communion Service. (Mrs. R. E. Engelbrecht, reporter.)

## TWO RECEIVE AWARDS FOR SCRIPTURE MEMORY

EAST DETROIT, MICH.—The Scripture Memory Program of Ridgemont Baptist Church was presented on October 6, by all those enrolled in memory work. Recognition was given to two young people completing



the course: James Waltereit, nine years, and Doris Salter, five years. Awards were presented by Rev. and Mrs. H. J. Waltereit (pictured above), who started and directed Scripture Memory work five years ago.

Presently, 64 children are enrolled. The work is being directed by Mrs. W. Jeske. (E. Shoel, reporter.)

## STANLEY C. JOHNSON SPEAKS TO LAYMEN AND PASTORS



Mr. Stanley C. Johnson

AUBURN, WASH.—Fifty-nine laymen and pastors from seven Puget Sound area North American Baptist churches were challenged September 13 to fully commit themselves to taking the Gospel message to Western Washington.

The challenge was issued by Stanley C. Johnson, NAB moderator, and a member of Portland Avenue Baptist Church in nearby Tacoma.

Johnson, recently returned from a speaking tour of NAB

missions in Cameroon, Africa, strengthened his challenge by describing how a single native Christian without any formal education started a dozen churches.

He returned to the U.S. with a new appreciation for NAB missionaries in Cameroon, saying: "The dedication these people have is overwhelming. I don't think I'll ever be the same after being over there."

The dinner meeting was arranged by the men's brotherhood of Portland Avenue Baptist Church in Tacoma. James Flake, president, was master of ceremonies. Similar programs are planned for the future. (Richard Ferguson, reporter.)

## BISMARCK CHURCH REPORTS IMPORTANT EVENTS

BISMARCK, N.D.—Sunday, October 6, we had our Harvest Mission Sunday with Rev. Richard Schilke as our guest

speaker. For our evening service Rev. Schilke showed pictures of the mission work in Brazil, South America. Our total offering for the day was \$6,168.14.

On Sunday, October 13 the hand of fellowship was extended to 19 new members. Six came by baptism and 13 by confession of faith and transfer of letter.

Our pastor and his wife, Rev. and Mrs. Allan Strohschein, and 12 others from this area, left October 17 for a tour of the Holy Land and other points in Europe. They will return November 7. (Mrs. Lloyd Schroeder, reporter.)

## WHITESHELL WMU PRESENTS PROGRAM

RIVER HILLS, MAN.—On September 29 the ladies of the Whiteshell Baptist Church presented a yearly program. A play, "My Heart, Christ's Home," was presented with solos, duets and poems. The offering of the evening was contributed to missions. We have a membership of twenty-three. (Mrs. Herb Knopf, reporter.)

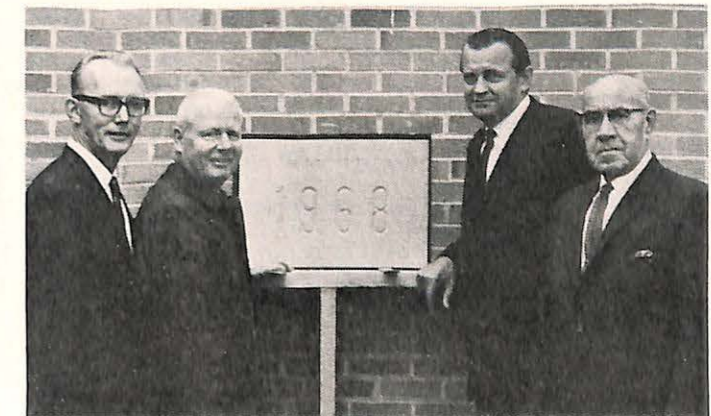
## TEMPLE CHURCH HOSTS GERMAN CONFERENCE AND OBSERVES 10TH ANNIVERSARY

CALGARY, ALTA.—Our church was privileged this summer (June 6-9) to have the German Conference held in our church. The guest speaker was Rev. Assaf Husmann, from West Chester, Pa., U.S.A. Saturday evening the young people were in charge of the service. The closing program on Sunday was held in the Balmoral School Auditorium.

We also celebrated our 10th Anniversary on June 23. Our guest speaker was Dr. Schalm. After the program everyone was invited to the lower auditorium for lunch. In closing a film was shown of the construction of our church, and some of our early programs. (Mrs. Wirzlea, reporter.)

## MISSIONARY CONFERENCE AND BUILDING PROGRESS REPORTED BY PARMA HEIGHTS

PARMA HEIGHTS, O.—The Parma Heights Baptist Church observed the Cornestone Laying service for the



Main Sanctuary on October 6. Mr. Myron Kronenberger, Chairman of the Building Committee, reports that construction is progressing as scheduled and we are looking forward to our first service in the new sanctuary next Easter. Our Pastor, Rev. Aaron Buhler, gave a brief history dating back to the Erin Avenue Baptist Church, our mother church, and the founding of the Snowview Baptist Church, our daughter church. This is the third phase in a long range building program with two more units to be built. The commercial value of the church property apart from any buildings is \$1,000,000. The buildings cost an additional \$750,000.

Our annual Missionary Conference was a highlight and we were privileged to have Rev. Fred Folkerts, Rev. and Mrs. Oryn Meinerts, and Miss Ruby Salzman of Cameroon,

Africa, and Rev. Richard Mayforth of Japan. All five NAB churches in Greater Cleveland participated in the Missionary Conference and they joined us in a closing service on Sunday evening. (Mrs. Ruth Pech, reporter.)

#### HARVEST MISSION AND BAPTISMAL SERVICES REPORTED BY STRASSBURG CHURCH

STRASSBURG, KAN.—On September 8, twelve souls



were added to the fellowship of the church. Eleven of these were baptized (pictured above) on August 25 when the Strassburg congregation joined the Memory Lane Church in Wichita for a musical program presented by the Strassburg men. One of the twelve, Mrs. Harold Kleiber, joined the church by transfer of letter.

Rev. Lyle Wacker, Director of Church Extension, was the Harvest Mission speaker on Sunday, September 29. The Durham and Marion churches joined Strassburg for the evening service at which Rev. Wacker showed slides of our church extension projects. The day's missionary offering amounted to \$1800. (Mrs. Harvey Kruse, reporter.)

#### REV. DONALD DECKER ENDS FIVE YEAR MINISTRY

STRASSBURG, KAN.—On October 6 Rev. Donald Decker terminated a five-year ministry at Strassburg. The church members expressed their appreciation of Rev. and Mrs. Decker's work. There were gifts for the family from the various organizations, words of appreciation by department heads, and a church fellowship hour concluded the evening's program. The church sent their best wishes with the Deckers to Lorraine where they began their ministry October 13. (Mrs. Harvey Kruse, reporter.)

#### ELDER FELLOWSHIP OBSERVES FIRST ANNIVERSARY

CHICAGO, ILL.—The Elder Fellowship of the Foster Avenue Baptist Church of Chicago, which served as a pilot project for the Conference, celebrated its first anniversary on October 8. This new organization was started a year ago with 15 members and now has grown to 33. We thank our leaders, Rev. and Mrs. H. G. Dymmel and our pastor, Rev. Clarence H. Walth for their direction and encouragement.

Our Elder Fellowship meets on the 2nd Tuesday of each month from 10 a.m. to 3 p.m. The morning is spent on various projects helpful to different organizations of our church and for the American Cancer Society.

At our anniversary meeting, after our project work was completed, a delicious luncheon was served. The guest speaker was Rev. Oliver Strong, Minister of Christian Education of the Immanuel Baptist Church of Kankakee, Illinois.

We would encourage other churches to provide such a ministry for their senior citizens. An excellent guide-book may be obtained from the Conference office in Forest Park. (Mrs. Kurt Finzel, reporter.)

#### FIRST BAPTIST OBSERVES HARVEST MISSION FESTIVAL

GOODRICH, N.D.—On Sunday, October 13, the First Baptist Church of Goodrich, N.D., observed Harvest and Mission Festival with Prof. Hugo Lueck of our Seminary as guest speaker. His theme for the morning service was based on missions and witnessing. Prof. Lueck showed slides of Brazil and Argentina during the evening service. We designated our offerings to go for missions, which amounted to \$1,684.65. Rev. Harry Johnson is our pastor. (Mrs. Albert Schmidt, reporter.)

#### MISSIONARY PROGRAM PRESENTED BY WMU

TYNDALL, S.D.—The Tyndall Baptist WMU presented a program October 14. The women from Parkston, Avon, Danzig and the Tyndall United Methodist churches were their guests. Their theme was, "Our Mission in Brazil." A film-strip was shown accompanied by a tape recording. Mrs. Calvin Finck and Mrs. Arnie Lubbers greeted the guests by the door; they were dressed in South American type clothing. Mrs. John Lubbers, president of the group, gave the welcome. Each society responded to roll call with a number. Rev. Holman Cowherd, our interim pastor, gave the benediction and thanks for the food. The Sunshine Committee was in charge of arrangements. (Mrs. Glen Hoerth, reporter.)

#### HILLSIDE BAPTIST CHURCH IS RECOGNIZED

DICKINSON, N.D.—On October 4 delegates from eight churches of the Central Dakota-Montana Association, and Dr. J. C. Gunst met to form the council for the purpose of recognizing the Hillside Baptist Church. Rev. Peter Wiens was elected chairman and Rev. E. Kopf secretary.

The pastor, Rev. Wilfred Dickau, gave a short history of the church and also read the articles of incorporation. He gave reasons why the church wishes to be recognized and become a part of the Association and Conference. The council withdrew into closed session. After favorable and encouraging discussion it was unanimously voted to accept the decision of the church.

A recognition service was held with the chairman, Rev. Wiens, presiding. Rev. Alfred Weisser gave the charge to the church, followed by a prayer of dedication by Rev. E. A. Kopf. The message was given by Dr. J. C. Gunst. After the closing prayer a fellowship lunch was served. (Rev. E. A. Kopf, reporter.)

#### NORTHSIDE CHURCH REPORTS ACTIVITIES

STIOUX FALLS, S.D.—On August 25th our Church had a farewell for Rev. and Mrs. Kruegel and Rose Mary.

On October 13th in the evening at an all-church supper, the church welcomed Mr. and Mrs. Rudy Lemke and family and Mr. and Mrs. Douglas Woyke.

Mr. Lemke will serve as our interim pastor. And Douglas Woyke as our choir director and youth worker.

On October 13th we also dedicated our choir robes. These were obtained through special gifts and choir offerings. (Jackie Buchholz, reporter.)

#### MAGNOLIA CHURCH SPONSORS MUSICALE

ANAHEIM, CALIF.—The Magnolia Musicale under the direction of Pastor Wayne Bibelheimer, got off to a thrilling start as ten trumpeters marchd down the aisles of the



Magnolia Baptist Church Music Committee (Rev. Wayne Bibelheimer on right).

sanctuary playing GOD OF OUR FATHERS. Appropriate Scriptures, illustrated with projected pictures, were read. The Women's Sextet, Youth Choir, Men's Chorus and the Cherub Choir each sang numbers written and arranged by members of Magnolia. The Harmony Choir and the Youth Ensemble sang loved and familiar hymns. In closing, the congregation joined by all choirs and musicians, sang AMAZING GRACE. Pastor Ken Fischer followed with prayer. (Rosemary Query, reporter.)

#### PASTOR IS WELCOMED INTO OREGON ASSOCIATION

PORTLAND, ORE.—On Sunday afternoon, October 13, the Oregon Association churches gathered at Immanuel Baptist Church, Portland, Ore., to welcome our new pastor, Rev. Richard Grabke, his wife and family into the Oregon Association fellowship.

The Oregon pastors took part in the program with Rev. Joe Sonnenberg, Western District Secretary, giving the challenge to the local church and the Oregon Association.

In response, Rev. Grabke and Mrs. Grabke each spoke and favored us with a vocal duet entitled "To Be Used of God."

After the program a time of greeting and fellowship was held in the church fellowship hall. (Rod Rosentreter, reporter.)

#### CHURCH SAYS FAREWELL TO CHRISTIAN EDUCATION DIRECTOR



Rev. Oliver Strong

KANKAKEE, ILL.—Sunday evening, October 13, Immanuel Baptist Church gave a farewell reception for Rev. and Mrs. Oliver Strong. He has been the Director of Christian Education for the past four years. He also served as coordinator of the Greater Kankakee Sunday School Convention, Christian Education Secretary for the Central Conference of the North American Baptist General Conference, Chairman of the General Christian Education Committee of the N.A.B., consultant for Gospel Light Publishers, and author of OUR MINISTRY WITH OLDER PERSONS, published by Roger Williams Press. He has taken a position as Gospel Light Field Consultant for Eastern Canada.

Dr. Douglas Gallagher, pastor; Mr. Donald Vaupel, Chairman of the Board of Deacons; Mr. Edwin Kapchinske, chairman of the Board of Christian Education expressed their appreciation and wished them God's blessing. The couple were presented with a check and a silver serving tray. Mr. Gilbert Luhrs, moderator, closed with the dedicatory prayer. (Alice M. Luhrs, reporter.)

#### MISSIONARIES SPEAK AT FALL RALLY

KANKAKEE, ILL.—A Fall Rally and reception for Miss Ruby Salzman, missionary to Cameroon, and Miss Esther Salzman, missionary nurse from the Iilo Mission Hospital, Philippines, with the American Baptists, was held in the Fellowship Hall of the Immanuel Baptist Church, Kankakee, Illinois. Mrs. Donald Salzman, president of the Women's Missionary Union, welcomed the members and guests. Mrs. Allen Small, of New York, brought special music.

The two missionaries spoke of their work. Rev. Fred Folkerts was also present and spoke briefly. Gifts were presented to the two ladies from the group. (Alice M. Luhrs, reporter.)

#### COMMUNION TABLE DEDICATED AT EMMANUEL CHURCH

MORRIS, MAN.—Sunday, October 6, during the observance of the Lord's Supper, it was our privilege to dedicate a new Memorial Communion Table. This gift was presented to the church in loving memory of Brother Emil Stephen Walters.

Brother Walters was converted in 1909 and baptized in 1910 by Rev. Albert Karlenzig. He served as Deacon, Sunday school superintendent, choir member, and as God's messenger in the absence of the pastor. The exceptional gift shall be a constant reminder to faithfulness, loyalty and love.

As the congregation stood in reverence, the pastor offered the Dedicatory Prayer. We are grateful for this memorial gift and to all who thought it appropriate to cherish the

memory of a faithful soldier of the Lord Jesus Christ. (Rev. Henry Pfeifer, reporter.)

#### VBS HELD IN OAK BANK CHURCH

OAK BANK, MAN.—The Oak Bank Baptist Church held its Vacation Bible School June 27-July 5 with 58 students and 9 teachers. We studied God's Word and completed various handcraft projects. The offerings during the week were designated for buying picture books to be sent to hospitalized children in Cameroon. The children presented a program on July 5. Lessons and handwork were displayed for parents and friends in attendance. (Mrs. W. Schmitke, reporter.)

#### TWELVE RECEIVE SCRIPTURE MEMORY AWARDS

OAK BANK, MAN.—On Sunday, October 13, twelve young people received awards for their Scripture Memorization during the past year. We have an even larger enrollment for the coming year and we pray God's richest blessings upon these youth as they commit God's Word to memory. (Mrs. W. Schmitke, reporter.)

#### CENTRAL CHURCH DEDICATES PARSONAGE

EDMONTON, ALTA.—On Sunday afternoon, October 6, Rev. and Mrs. Richard Hohensee held open house in the new parsonage purchased recently by Central Baptist Church.

The Parsonage Dedication Service was held during the evening service in the church. The guest speaker, Rev. Willy Muller, Professor at N.A.B.C., spoke on "The Christian Home in Today's World."

Mr. Leslie Albert, chairman of the Board of Trustees, presented special greetings in the name of the Church Board. (Mrs. W. Dykau, reporter.)

#### AIR FORCE CHAPLAIN SPEAKS AT BAPTISMAL SERVICE

ELK GROVE, CALIF.—Sunday evening, October 6, the pastor, Rev. Merle Brenner, had the privilege of baptizing 10 young people and children. Following the baptism we were honored to have an address by Major Berge Hoogasian, Chaplain in the United States Air Force, who served in Vietnam for the past year. He spoke of his experiences there, and told how the service men need our prayers. He has had many experiences of leading men to Christ. Two of our members, Ken Forsch and Bob Forsch, were signed up with Major Baseball Leagues the past summer and will continue their education in the fall. (Mrs. Leonard Fandrick, reporter.)

#### MAGNOLIA WMS HOLDS ANNUAL RETREAT

ANAHEIM, CALIF.—Including guests from Bethel and Sunkist, 71 ladies enjoyed Christian fellowship during the annual retreat of Magnolia's W.M.S. held at Arrowhead Springs, Calif., October 4-5.

Authoress Eileen Gruder spoke on the following three topics: "God's Love For Us," "Our Love For God" and "Our Christian Witness to the World."

Missionary Elaine Crane related Christian growth experiences from the lives of two young people in Trinidad. One, a young man, is studying at Multnomah Bible School in Oregon and the other, a young lady, is presently out of fellowship with God.

The ladies were favored with special music by soloist, Judy Koenig and Magnolia's Women's Sextet. (Rosemary Query, reporter.)

#### VARIETY OF ACTIVITIES REPORTED BY MADISON CHURCH

MADISON, S.D.—On September 8, Rev. J. Benke had the privilege of baptizing eleven young people.

Beginning on Sunday morning, September 15, Spiritual Crusade meetings were conducted by Rev. Everett A. Barker, ending on Thursday evening.

On October 13, the Women's Missionary Society held its annual program featuring Mrs. Walter Sukut, former missionary to Japan. An offering for our work in Japan was taken.

Professor A. J. Kleinsasser, from the Sioux Falls College,

was the speaker for Laymen's Sunday.

Memorial gifts in the church are: Choir chairs in memory of Mr. Gilbert Krause, Mrs. Lena DeBoer and Miss Ruth Krueger. The Bible holder from the Klaas Dirksen family, and the hanging cross in memory of Mr. Milton Schrepel. (Mrs. Carl Frautschy, reporter.)

#### WOMEN'S MISSIONARY GROUP VISITS INDIAN RESERVE

EDMONTON, ALTA.—A group of our W.M.S. with Rev. and Mrs. O. A. Ertis arrived at the Bull Reservation This was our first trip and we didn't know what to expect.

The ladies were about to start with the sewing and we marvelled at what they could do with a few pieces of cloth and some thread. As we spoke to them many were shy, but a smile always brought an answering smile.

After the sewing we had testimonies and songs. Afterward we read the Bible together and prayed in Cree, English and German.

We look forward to returning soon to see Brother and Sister Aaldyke and especially to see our many new-made friends. (Mrs. Liese Penno, reporter.)

#### SIX ARE BAPTIZED IN BETHANY CHURCH

MILWAUKEE, WIS.—During a Sunday evening service in June, six of our young people followed the Lord in baptism upon their confession of faith.



The candidates were Mark Schmidt, Sandra Rebigier, Betty Erbach, Athena Robinson, Susan Rebigier and Karen Kopf, pictured above with our pastor, Rev. Walter Schmidt.

After the service, everyone met in the Church Fellowship Hall for a time of singing and testimony. (Barbara Kasprzak, reporter.)

#### CHURCH HAS ENTHUSIASTIC PROGRAM WITH NEW PASTOR

NORTH SURREY, B.C.—“Venturing With God Into The Unknown” was our theme for the Vacation Bible School which was held July 14-19 with 60 children enrolled. The closing program was held on July 19, and handcrafts were displayed.

Sunday afternoon, September 8, members and friends, together with the Vancouver churches, officially welcomed our pastor, Rev. Edmond Hohn and his family. Special words of welcome came from the various members, as well as from Rev. P. Siewert and our District Secretary, Rev. J. Sonnenberg.

The fall program has also included Pioneer Girls work. We now have 16 girls. The boys work was unable to get started through lack of facilities.

The young people met at the home of Rev. and Mrs. Hohn October 18, to organize the youth fellowship.

Sunday evening, September 29, our organization meeting with 27 members took place. Letters of transfer were read and members shared their personal testimony. This also marked the beginning of our Sunday evening services.

The recognition meeting will take place November 26. Plans are being made for an educational unit which will contain classrooms, study, kitchen, and an auditorium which would accommodate 200. We thank you Church Extension Builders for your contribution in the June appeal. (Mrs. Elsie Bloom, reporter.)



#### LADIES DONATE QUILT

This quilt being held up by Mrs. Herbert Hiller and Mrs. H. Waltereit was made by the ladies of the Atlantic Conference. It was started at their 1966 Fall Retreat held at Keswick Camp, New Jersey and was completed by the ladies of the two churches in Philadelphia, namely, the Fleishmann Memorial and the Pilgrim churches.

The ladies requested that it be sent with White Cross supplies to the Camerons to be placed in the room reserved for Missionaries in the Banso Hospital.

This was reported at the recent meeting of the W.M.U. Executive Committee held at Forest Park.

#### REV. RICHARD GRABKE IS WELCOMED TO IMMANUEL CHURCH

PORTLAND, ORE.—On October 2, Immanuel Baptist Church, Portland, Ore., welcomed our new pastor, Rev. Richard Grabke, his wife and children with a church family potluck supper and a pantry shower.

Rev. Fred David, who served as interim pastor, spoke words of welcome; also the moderator, chairman of deacons, Sunday school superintendent, and youth president.

Rev. Grabke spoke on behalf of the family and thanked the church for their first pantry shower in his 17 years of ministry. This is his first established church. He had been working in church extension projects prior to coming to Immanuel Baptist Church. (Rod Rosentreter, reporter.)



REV. CHARLES M. KNAPP (pictured above) died on October 12, 1968 at 91 years of age. His obituary appears on page 23. He is remembered with sincere gratitude for his faithful ministry in the churches, the Conference and the Bismarck Home.

## Obituaries



#### SANDER TERVEEN Of Emery, South Dakota

Mr. Sander Terveen was born in Taylor, Township, Hanson County, South Dakota on January 29, 1897.

After having received Jesus Christ as his Savior by faith, Sander was baptized by Rev. Dobrovolny and received into the membership of the First Baptist Church of Emery on April 4, 1914. He was a faithful member serving in a number of areas, the last being a trustee.

On February 19, 1920 Sander and Elsie Veenker were united in marriage at Chancellor, South Dakota. They farmed in the Emery area until their retirement and remained living in the country until his death on August 2, 1968 at the age of 71 years and 6 months.

He is survived by his wife Elsie; one sister, Mrs. Ed Roskens of Winner, South Dakota; and one brother, Albert of Emery. May the God of all comfort be our consolation knowing that he has gone to be with the Lord.

First Baptist Church  
Emery, South Dakota  
M. D. WOLFF, pastor

#### WILSON H. KRIER, SR. of Bethlehem, Pennsylvania

Wilson H. Krier, Sr. was born in Bethlehem, Pa. on Dec. 18, 1912 and died on August 31, 1968.

On Oct. 12, 1940, he was united in marriage to Ruth E. Sintay. To this union were born two children—Susan R. and Wilson H. Krier, Jr. These three now mourn the loss of a devoted and kind husband and father.

Also surviving are a sister, Alveretta (Mrs. Earl Engle) of Allentown, Pa., and a brother, Ellwood J. Krier of Bethlehem.

Mr. Krier was employed for 15 years as a clerk in the Bethlehem Steel Corp.

In 1963 he confessed his faith in Christ, was baptized by the Rev. Frank J. Kolk on July 25, 1963, and joined the fellowship of the Calvary Baptist Church.

He was a loving husband and father; a good worker; and a practical Christian. The many loving deeds he did for the church and the pastor are recorded in heaven, where he now serves his Lord forever.

Funeral services were held, with his pastor speaking on the text: "The Master's here, and is asking for you."

Calvary Baptist Church  
Bethlehem, Pennsylvania  
HAROLD W. GIESEKE, pastor

#### MARTHA VIETZ of Hebron, North Dakota

Martha Vietz was born in Dec. 1900, at Ashley, North Dakota, and passed away on September 23, 1968, at the age of 67 years, 9 months, and 17 days.

With her parents, she moved to a farm near Hebron in 1910.

She was united in marriage to Alfred Vietz on Dec. 28, 1920. This union was blessed with five children.

They engaged in farming near Glen Ullen until 1947, when they moved to Hebron, which was home until the end.

She recognized her need of Christ as Savior at the age of 19 years under the ministry of Rev. John Fisher. Together with her husband, she followed the Lord in Believer's Baptism and became a member of the Hebron Baptist Church, where she remained a member until the end.

The last few years of her life were spent in failing health. Death resulted from a massive coronary.

Left to mourn her passing are: her children, Rev. Milton Vietz, Selby, South Dakota; Mrs. Lorraine Hartman, Bismarck, North Dakota; Norman Vietz, Minneapolis, Minn.; Rev. Donald Vietz, Grafton, Wis.; Richard Vietz, Minneapolis; three brothers: George of Jamestown; Sam of Dickinson; Dan of Hebron; three sisters: Mrs. Ed Vietz, Dickinson; Mrs. Elmo Hudgens, Seattle, Wash.; Mrs. Penny Gore, Honolulu, Hawaii.

Funeral services will be held at 10:00 a.m. on Friday, October 11, 1968, at the Bismarck Home. Burial will be in the Bismarck Home cemetery. (Mrs. Penny Gore, reporter.)

Her parents, husband, three brothers, and one sister preceded her in death. There are also 15 grandchildren, and other relatives and friends who mourn her passing.

First Baptist Church  
Hebron, North Dakota  
PETER J. WIENS, pastor

#### GORDON SMITH of Sidney, Montana

Mr. Gordon Smith of Sidney, Montana, was born June 28, 1900, near Frazee, Minn. May 8, 1968 he was hospitalized and on June 8, 1968 the Lord called him home.

In his early childhood he moved with his parents to North Dakota and grew up in the Dickinson area. June 15, 1925 he and Helen B. Lillie were married in Dickinson. The Lord blessed this marriage with four children. He accepted Christ as his personal Savior in his youth and worked with the Salvation Army for some time in Dickinson.

April 7, 1946 he was baptized by Rev. Otto Fiesel and united with First Baptist Church in Sidney. He served as deacon for 15 years, usher and janitor. He loved his Lord and the church.

He is survived by his wife, two sons: Wesley, of Sheridan, Wyoming and Gary, of Sidney; two daughters: Mrs. Violet Synek, of Sidney, and Mrs. Eunice Pust, of Glendive; sixteen grandchildren, three brothers and four sisters. Rev. Harold Lillie, brother-in-law of brother Smith, and the undersigned conducted the service.

First Baptist Church  
Sidney, Montana  
WILLIAM EFFA, pastor

#### SELMA T. PENZEK of Milwaukee, Wisconsin

Selma T. Penzek was born in Dortmund, Germany, on November 5, 1909. She accepted the Lord as her personal Savior while in Germany, and upon her arrival to America in 1930 she became a member of the Temple Baptist Church of Milwaukee.

In 1934 she was united in marriage to William Penzek by Rev. Holzer. A son and two daughters blessed this union. Mrs. Penzek joined the Immanuel Baptist Church in 1938 and remained a faithful member.

The Lord took her home to glory on October 5, 1968. Those who mourn her departure are: her dear husband, William; 1 son, Arnold; 2 daughters: Christa (Mrs. Roger Anderson) and Margo (Mrs. Raymond Zastrow, Jr.); 6 grandchildren; 4 brothers: August and Walter of Germany, Gustave and William of Milwaukee; 1 sister, Mrs. Hedwig Dormeyer of Milwaukee and many friends.

Selma Penzek reached the age of 58 years and 11 months. Blessed are the dead who die in the Lord.

Immanuel Baptist Church  
Milwaukee, Wisconsin  
J. J. RENZ, pastor

#### GUSTAV MIELKE of Minneapolis, Minnesota

Mr. Gustav Mielke, born of German parentage in Russia in 1892, went to his eternal reward on October 1, 1968. For 76 years he was permitted to walk this earth, before the angel of death, knowing that his body was weak, tapped him on the shoulder and insisted that his time to go had come.

At the age of 14, he planted his feet upon the pathway of the "Just" by accepting Christ as his personal Savior. He was an active member of the Faith Baptist Church. Of special significance was his life-long habit of remembering his church and pastor in prayer every morning.

Mr. Mielke leaves to mourn his passing, his wife, Katharina, two sisters: Mrs. William Borchert and Mrs. Nick Zeitner, both of Vancouver; and two brothers: Emil of Canada and August of Germany. An only child, Heinz, preceded him in death.

Faith Baptist Church  
Minneapolis, Minnesota  
DONALD N. MILLER, pastor

#### CHARLES M. KNAPP of Bismarck, North Dakota

The Rev. Charles M. Knapp, 91, retired Baptist minister and former superintendent of the Baptist Home, Bismarck, North Dakota, died Saturday, October 12, 1968 at the Home.

He was born at Haldon, Wurtenburg, Germany, on March 10, 1877. He came to this country on June 20, 1893. He accepted Christ as his personal Savior and was baptized by Dr. Jacob Kratt on March 18, 1898 becoming a member of Trinity Baptist Church.

Upon responding to the Lord's call to the ministry he received his theological training at the Baptist Seminary, Rochester, New York from 1901-1907. He received his Ph.D. degree from Oskaloosa College, Oskaloosa, Iowa in 1914. He was ordained into the Gospel ministry on June 21, 1907.

His first pastorate was in Baltimore, Maryland where he married Wilhelmina Noweck of Buffalo, New York, September 12, 1907. Together they served the following churches: Baltimore, Maryland; Baileyville and Pekin, Illinois; Wasau, Wisconsin; Hutchinson, Minnesota; Rosenfeld, Wishek, Hebron, and Ashley, North Dakota; and Herreid, South Dakota. His last position was that of Superintendent of the Baptist Home from 1945-1947.

Rev. and Mrs. Knapp retired to Salem, Oregon in 1948 where they became members of the Salem Baptist Church serving the Lord in many ways in both church and Sunday school.

For many years Rev. Knapp was contributing editor of the German Baptist periodical "Der Sendbote."

On June 23, 1963 they became residents of the Baptist Home, Bismarck, North Dakota. Mrs. Knapp died in July 1964.

He leaves two daughters: Mrs. Ernest W. (Esther) Herr, Wishek, North Dakota, and Mrs. George (Marcella) Seitz, Hempstead, New York, and a son, Charles M. Knapp, Seattle, Washington. There are two grandchildren and two great grandchildren.

The Rev. Emanuel Wolf and the Rev. Alfred Weisser officiated at the services held at the Baptist Home chapel on Monday, October 14.

Services were also conducted at the Riviera Baptist Church, Salem, Oregon with the Rev. Arthur Brust officiating.

Baptist Home Chapel  
Bismarck, North Dakota  
ALFRED WEISSER, Administrator

#### WILLIBALD S. ARGOW of Erie, Pennsylvania

Willibald S. Argow was born in Albany, New York, January 2, 1875, where his father, William, was then pastor of the German Baptist Church. Willibald died on October 8, 1968, attaining the age of 93 years, 9 months, and 7 days.

In 1902 he graduated from the German Baptist Seminary, Rochester, N.Y., and the same year married Emma H. Hamel, and subsequently served churches at Hutchinson, Minnesota; North Freedom and Ableman, Wisconsin; Kankakee, Illinois; Madison, South Dakota; and Erie, Pennsylvania. Here he retired but continued as interim pastor in 54 different churches in and around Erie.

In addition to his ministry to churches, Rev. Argow will be remembered for his contributions on many denominational boards, numerous articles to the Baptist Herald and Der Sendbote. He was author of several study courses, and he faithfully attended the sessions of the General Conference for sixty years, an unprecedented record in the history of our denomination.

Just before his death he said to his pastor, "I lay it all down at the feet of Christ who called me as His servant. My prayer is 'Forgive me, Lord, that I did not do it better.'"

His wife preceded him in death on December 27, 1963. The surviving children are four daughters: Mrs. Gordon H. (Clara) McCreary and Miss Sarah E. Argow, both of Erie; Mrs. W. W. (Marie) Jones, of North Bridgton, Maine; and Mrs. Ronald C. (Alberta) McCreary of Thornwood, New York. He is also survived by six grandchildren and seven great-grandchildren.

Private funeral services were held on Friday, October 11, 1968, followed by a public memorial service at the South Hills Baptist Church of Erie, Pa. Rev. Fred Mashner, pastor, followed the expressed desire of Rev. Argow and spoke on Psalm 15:17. Several local pastors also participated in the services.

South Hills Baptist Church  
Erie, Pennsylvania  
FRED MASHNER, pastor

## The Role of the Christian In International Affairs . . .

(Continued from page 11)

D. Coleman, chairman of the Parole Board of the District of Columbia.

Washington, a Baptist layman, issued a straightforward challenge to the denominational leaders present to create more and better programs to involve the churches in the problems of the city.

"Unless the church . . . engages in a mission directed toward metropolitan society, it is not engaged in a mission designed to serve the needs in this contemporary world," he stated.

In his prepared address, the Negro government official asked pointedly if one can believe in churches that cannot provide moral leadership to help people face the problems of poverty, race, crime, violence, war, equal opportunity and mutual respect for the rights of all.



Mayor  
Washington



Monsignor  
Bordelon

### CATHOLIC LEADER DEBUNKS OUTMODED CHURCH IDEAS

A Roman Catholic specialist in foreign relations charged that both Baptists and Catholics have been "far too anxious about a United States ambassador to the Vatican."

Msgr. Marvin Bordelon, director of the Division of World Justice and Peace of the U. S. Catholic Conference, addressed the 12th annual Religious Liberty Conference.

"I suppose that in some Roman Catholic circles there still exists a secret and gleeful hope that our government will appoint an ambassador to the Vatican. But this is not the dominant Roman Catholic position," Bordelon declared.

The Monsignor called on both Baptists and Catholics not to "waste time and energy on this chimera." "I suggest that Christians would do much better by getting on with the real work of the church," he continued.

The Catholic spokesman hit hard at false ideas in both Catholic and Baptist circles that hinder them in their universal world mission. "The view of the church as a pyramid with all power and virtue and grace concentrated at the top simply isn't valid anymore, if indeed it ever was," he declared.

As a result of Vatican II the key phrase depicting the church is "people of God," Bordelon said. This, he continued, has led to a de-emphasis of hierarchical structure in the Catholic church.

He chided Baptists who continue to hold to outmoded concepts of the Catholic church. "When Baptists keep insisting that there is more than ample reason to fear the all-powerful Holy See or all-powerful and conniving Vatican State or Roman church hierarchy, they are not helping Catholics become more mature in their ecclesiology," he said.

Bordelon hit hard at rigid "institutionalism" and church structure, both on Baptist circles and in the Roman Catholic church.

He declared that "at least three baneful consequences follow over-involvement of church-as-institution." They are: (1) the church succumbs to playing the role of state; (2) the obligations of conscience are not fulfilled; and (3) personal moral integrity is eroded.

Likewise, he continued, what can be done together as churches, in con-

sort with each other, should not be done alone, confessionally.

The church should never undertake any program that any other agency can accomplish creditably well, Bordelon concluded. Where the church has been effective in the past, but where others can now manage, it should retreat "in order to redeploy its resources in money and people to new causes, objectives and goals," he said.

## NEWS AND VIEWS

(Continued from page 2)

### NATIONAL SAFETY STANDARDS WOULD AFFECT CHURCH CAMPS

WASHINGTON (BPA)—Rep. Dominick V. Daniels (D., N. J.) is pushing for action in Congress for stricter safety regulations in the more than 11,200 resident, travel and day camps in the nation.

National attention to the problem of safety in youth camps is being pressed by Mitchell Kurvan of Westport, Conn. In 1965 Kurvan's son, David, age 15½, was drowned in a canoeing accident. Since that time he has led a one-man campaign to improve safety standards in youth camps.

A number of bills on the problem have been introduced in Congress. Two days of hearings were held by the Select Education Sub-Committee of the House Education and Labor Committee. Rep. Daniels is chairman of the Sub-Committee.

The measures, if enacted into law, would affect church youth camping programs, and other camping activities where organized groups gather for five days or more.

The proposals that are being made in Congress do not involve in anyway the nature of the camping projects or the programs that are carried on in them. The bills deal exclusively with the safety, health and welfare of the youths in such camps.

**BAPTIST HERALD**  
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Forest Park, Illinois 60130

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