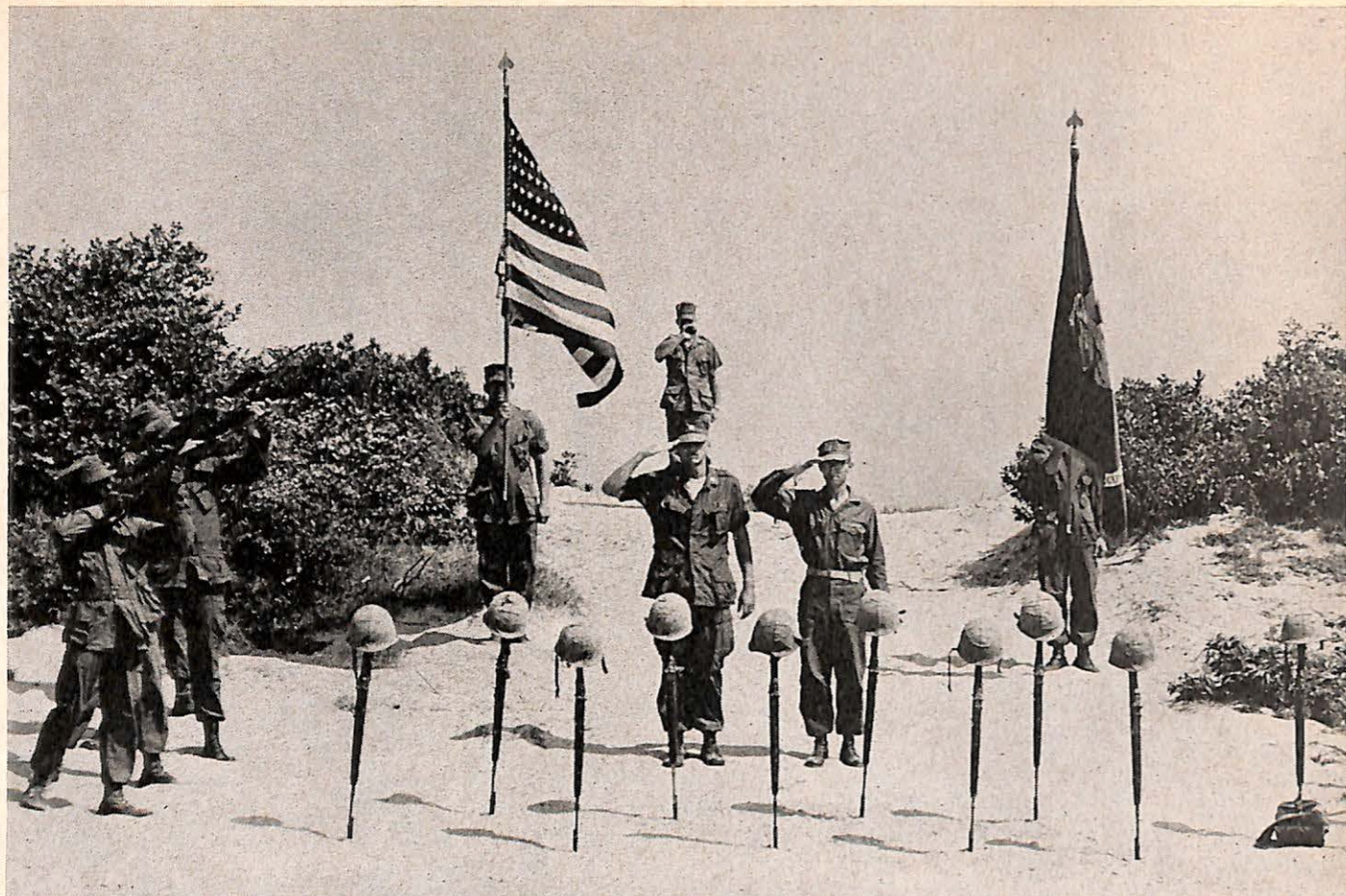


# BAPTIST HERALD

JUNE 15, 1968



“ARMS OTHER THAN MILITARY”



Defense Dept. Photo (Marine Corps)

## "IN MEMORIAM"

On Memorial Day each year  
We climb the tall hill of memory  
And look out over all our vast land  
To all these green fields where our Country's  
Fallen Fighters  
Lay hidden.

And from this vantage point  
Memory makes present, History.  
The myriad corridors of our history echo a  
Gigantic questioning whisper that gradually  
Grows in intensity until its voice becomes  
Deafening with the import of its question:

"What shall I do for the land that bred me . . .  
Her homes and fields that folded and fed me?"

. . . Gerald Manley Hopkins

And up from these hundreds of green valleys  
With their thousands of white, silent, solemn-  
Crossed sentinels  
Comes the reply  
Ringing out in the warmth of the May morning . . .  
A cry of joy, of pride, of honour, of true  
Nobility . . .  
"I have given my life . . . my life as an offering,  
As a holocaust for you, My Nation;  
For you, My Countrymen!  
My blood, precious as it is  
I gave to make you fertile.  
My living presence in this land  
I sacrificed

That you might have a new, vital and surging spirit!"  
And mixed in this shrill cry and yet somehow  
Below it,  
As if on a steadier, yet more joyful pitch  
A chorus of men's rich voices

Resounding with timber akin to thunder  
Booms out their standard:

"Greater love than this, no man has  
That a man lay down his life for his friends."

. . . John 15:13

And like the quiet that falls upon the cannon's boom report  
Silence now seeps up like soft smoke  
And with it, the thickening knot  
That strangles the throat.  
Here were the young men with warm, lithe bodies  
Strong arms and glittering eyes . . .  
Fathers and husbands and sons . . .

Who would never dream the dreams of old men  
Or realize the visions of the young.  
Here were the men . . .  
The loss of whom choked a million hearts.  
And robbed a nation of a million worlds.  
Here were the men . . .  
Our Brothers in Arms!

These noble co-sires of our Nation  
Would have us not mount Memory's hill  
For sterile mourning nor maudlin meditation  
But rather, they bid us, when we hear the peal of restful Taps  
Ring out over their silent graves,  
To follow in their dust covered steps;  
To pledge ourselves to their same loyalty and dedication;  
To life, though at times it be heavy,  
The burden and prize of our call;  
To shoulder together, though they be  
Misunderstood and maligned,  
The Standard of our God and the  
Emblem of our Nation.

—Chaplain Robert C. Franklin, CHC, USN

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## Editorial SUPPORTING OR PROTESTING

While many in the U.S.A. are protesting the war in Vietnam and the draft laws, thousands are risking their lives everyday on the battlefields.

Among the latter are military chaplains who have sensed the call of God to minister to persons in need even under extreme danger. To agree or disagree with the war is not the decisive factor with them. There is a job to be done and they are ready to do it. They don't ask questions and don't express doubts. Amidst war they implement the prayer of St. Francis,

"Lord, make us instruments of thy peace;  
Where there is hatred, let me sow love;  
where there is despair, hope;  
where there is doubt, faith,  
where there is darkness, light;  
and where there is sadness, joy.

Divine Master, grant that we may not so much seek to be  
consoled, as to console;  
to be understood, as to understand;  
to be loved, as to love;  
for it is in giving that we receive,  
it is in pardoning that we are pardoned,  
and it is in dying that we are born to eternal life."

For these on the battlefields we are grateful.

But what about the protestors? Are they all wrong or can we also be grateful for them? We must remember that in a free society the public must have ways of expressing its dissatisfaction beyond what is provided by the ballot. The First Amendment secures the right of people to petition the government for redress of grievances. So what can a citizen do who is strongly opposed to the war in Vietnam or the draft laws?

There are three types of protests taking place in our society today. First, there are the lawful protestors such as Senator Eugene McCarthy and others who openly speak out against the war and the draft but do not violate the law in so doing or advocate unlawful acts on the part of others. For these we can be grateful because they prod each of us to evaluate our concepts and attitudes. We need such voices in our society to keep it moving toward progress.

Second, there are those who refuse to be drafted or elect to disobey the law in some other way to register their protest. If this is an individual decision without any effort to conspire with others, it is known as civil disobedience. This is considered a legitimate type of protest even though it has no legal protection under the constitution or otherwise. The person is expected to pay the full penalty of the law for this disobedience. While this is a rather extreme way of protesting it may be the only way at times to dramatize a problem and bring about change. So some of us may even be grateful for these protestors.

The third group of protestors are those who conspire to disobey the law or advocate disobedience by others. This is not legal nor will many consider it legitimate. This can only lead to chaos in any society. A society may be able to digest some acts of this kind but not many for very long.

A Christian may seek to bring about a peace by supporting the war in Vietnam or by protesting it in the first two ways mentioned above. But he could find no scriptural support for becoming involved in the third group of protestors.

—John Binder

June 15, 1968

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U.S. Navy Photo

RADM, James Kelly USN, Chaplain Corps, Chief of Chaplains, greets a patient at the First Marine Hospital in Chi Lai during his holiday tour of bases in the Republic of Vietnam.

# ARMS OTHER THAN MILITARY

by James Kelly

**D**URING the past three years I have been privileged to experience more occasions of great inspiration than any one man has a right to experience. I have been stirred and inspired by evidences of unwavering faith, and by instances of heroism and self sacrifice through which chaplains of all our services in Vietnam have demonstrated and expressed their dedication. I have been inspired by the courage, the professional skill, the principled patriotism of our youthful combat troops, and by their sensitive, friendly concern for the welfare of the beleaguered Vietnamese people. I have been inspired by the uncomplaining, quiet suffering of a war-weary nation of people and by the aspirations for freedom and self reliance they have maintained through their years of struggle against forces dedicated to their destruction. But most of all, I have been stirred and inspired repeatedly by evidences that to our chaplains, to civilian missionaries of our churches, to our combat troops and to their families at home, God has been very near and very real and very active in their lives and experiences.

Chaplain Ed. Kinzler wrote me, "I have never ministered in a place or at a time when God was more real, the messages of personal salvation and peace on earth were easier to preach, or worshippers were more receptive than on the battlefield. God was there: in the valley, on the mountain top, on the mined road, in the fox hole and around the parapet, in the field aid station and on the hospital bed." Chaplain Al Craven said, "I felt that in Vietnam more than anywhere else in my ministry I did not have to search for evidences of God's presence. I found God everytime I saw a Marine reach over and pick up a little Vietnamese child, or help an old man or woman across a narrow bridge or give them a drink of water from his canteen." "Many of the troops," he said, "found God without actually knowing what was happening in their lives. Much of this came from fear when they had no one else to lean on except God. They found him at the end of the day's patrol when they felt they could not go another step or they would pass out from sheer exhaustion. I would hear, 'Padre, the Good Lord must have been with me or I would never have made it that last mile.'" Chaplain John Glynn told me, "I have never felt closer to the reality of God and never felt more keenly what it meant to be a priest than while I served with the Marines in Vietnam. I found Him in the ministry to men in a situation where often the issue was life or death and all other values faded. I myself,

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living in the midst of such circumstances, found the peace that comes from putting oneself in God's hands."

Repeated evidences. God was there. They did not have to search for signs of his presence. They leaned upon him. They put themselves in his hands. I am sure you can understand how, in the midst of the devastation and violence, the suffering and heartbreak and of the tragic and untimely death which accompanies our defense of South Vietnam, my own faith has been sustained and strengthened. The war in Vietnam has been one long religious experience for me.

I am sure you are reminded, as I am, of the great lesson of Moses' life which he described as he blessed the tribes just before his death. He said, "The eternal God is thy refuge, and underneath are the everlasting arms." God was real; God was near; so real and so near that Moses leaned upon His Lord and trusted himself to divine hands. You recall the delightful Negro Spiritual drama, Green Pastures, where Moses was sitting on a stone on Mt. Nebo. His shoulders were stooped and his head was bowed. He was sad as he sat there alone, awaiting the end of his life. Then God, with his white beard and flowing robes, came over and put his hand on Moses' shoulder. Moses straightened a bit but did not look up. In the classical Negro dialect he simply said, "You'se wid me, ain't you, Lawd"? And the Lord answered and said, "Co'se I is, Moses. Co'se I is."

Moses was never privileged to look upon the face of God. On one occasion God did permit him to catch a fleeting glimpse of his back as he passed a sheltered crevasse in the rock where Moses was standing. But Moses was fully aware of God's presence. He trusted God and depended upon him. Every day of his life he found his leadership strengthened and his life enriched by the certain knowledge that the undergirding arms of God were ever present and never failing. The courage, the stamina, the self assurance with which he led the tribes of Israel evolved out of a relationship with God, a divine-human relationship which Moses assured the descendants of Jacob was freely extended to them too. It is the kind of relationship today which strengthens our people in Vietnam. Over and again they sense it and they say it: "Underneath are the everlasting arms."

I am sure you understand that I am not suggesting that God is present in Vietnam as a result of our presence there. Neither am I saying that God is exclusively aligned with our interests in the conflict. Chaplain Galen Meyer wrote me not long ago, "The war is

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considered at least morally ambiguous by many churchmen in the United States, both clergy and laymen. And it would be less than the truth to say that chaplains serving in Vietnam don't feel the ambiguity about the war. And rightly so for if they really seek to serve God they must, in the words of Thomas A. Kempis, 'mind and take care to do this, that God be with you in everything you do.' In other words they must continually ask the anxious question, which admits of ambiguity, "Am I on God's side?" As soon as they stop asking that question and forthrightly affirm 'God is on our side', they are no longer seeking to serve God, but are concerned that God serve them." You should not infer from what I am saying either that God is exclusively on our side or that he is present in Vietnam because we who seek to serve his will are there. But I do thank God that we have chaplains and laymen there who are sensitive to his presence and, insofar as they are able, work



Defense Dept. Photo (Marine Corps)  
Lt(jg) Harry T. Jones, (Atlanta, Ga.) Chaplain of 1/9 baptizes a man in the Seng Bo Bien river.

diligently to make themselves available as appropriate human channels for his divine power, instruments to whom and through whom he makes himself known.

I pray daily for our chaplains in Vietnam. I pray for their safety and their effectiveness. I pray for our young combat troops and the dear families from whom they are separated. I pray for the Vietnamese, both South and North, that God will bless them, will preserve and sustain them through their hours of national peril on both sides of the 17th parallel. I pray that God will work his will through them. I pray that God will strengthen and support our people and make them keenly aware of his presence and his limitless reservoir of sustaining, restoring, reconciling power upon which they may freely draw. I pray that God will continually bless them with that sense of peace which is possible in the midst of combat, that consolation and comfort which comes to the man who does not walk alone through the valley of the shadow of death, and that confidence which comes from knowing that "underneath are the everlasting arms."

Underneath are the everlasting arms. Those are words of comfort indeed. They are words of confidence. But more than that, they are words of challenge. They remind our people that there are indeed arms other than military in Vietnam. And I take deep pride in the fact that God is using the human arms of our people, routinely, to lift up the downtrodden, to bind up the wounds of the afflicted, to comfort the bereaved and the fatherless. The unshakeable faith engendered by the words "Underneath are the everlasting arms" makes the Jew a better Jew and the Christian a better Christian. It challenges them both to lend their human arms to divine employment. After he returned from Vietnam, Chaplain Gordon Cook said, "I believe that our assistance in South Vietnam's fight for survival is based on an ethic that runs a bit deeper and a bit wider than that of the Good Samaritan, and therefore I, as a chaplain, can express my Christian faith positively and confidently by ministering to our gallant American fighting men who are risking their all to provide that assistance. In Vietnam, we, the United States Armed Forces, have in a sense arrived on the scene before the Good Samaritan. We have come actively to the defense of the victim while he was being brutally beaten by his attackers." The people of our Armed Forces have been challenged through the use of military arms to drive away the attackers and with arms other than military gently to carry the victim to safety and shelter,

to dress his wounds, and to support his steps as he regains his strength. Our chaplains and our physicians and corpsmen are privileged to share in this selfless humanitarianism. They are also privileged to lend their human arms for divine employment to undergird and strengthen those young Americans to whom their reconciling and healing ministries are addressed. I thank God for the religious experience which has come to all of them in the midst of the holocaust of war. I thank God that spiritually they are becoming increasingly sensitive to his will and his works, to his presence and his power. They have been permitted in fact to look upon the face of God. As Chaplain Al Craven said, "I saw God weep through the eyes of a young Marine over the fallen body of his buddy."

And all of this speaks to me of progressive spiritual enrichment. The more sensitive one becomes to the will of God, the more adept he becomes at seeing the will of God in the works of men. The more he observes God's use of human arms to strengthen and sustain, the more readily he commits his own arms to divine employment. The more deeply committed he becomes, the more powerful he becomes in God's strength. All of this leads to a deeper faith. God is very near and very real and very active. As each day succeeds the one before, he reaffirms his faith by proclaiming, "He Still Comes."

As I close I want to leave with you a statement by Chaplain Bill Hampton, written at Khe Sanh, about a month ago during the height of the siege. He entitled it, "He Still Comes."

They descended the dirt stairway quietly and cautiously, taking great care not to be noticed. They were not an impressive group by typical standards. Their appearance was that of a group of laborers coming in after a hard day's work with dirty clothes and bodies. One thing did stand out, however, and that was their youthfulness. Only about a dozen could gather at one time in the underground cave-like chapel. The surroundings were starkly simple and earthy: A makeshift table, a plate of bread, a cup of wine, worshippers and a leader. The atmosphere couldn't help but remind one of the stable-crew in which the Son of God had become human flesh; and now in this small, underground assembly He had promised to the present again with his glorified humanity under the forms of bread and wine.

A young man was called out of the group and presented himself before the table. On his forehead the leader signed a cross, the symbol of his new loyalty. Using phrases of the Creed of the Apostles, the leader asked him questions about his faith. The young man answered with a serious "I believe." When asked if he promised to remain loyal to this faith he responded, "I do, by the help of God." Signs of emotion were obvious. The young man then knelt and while the leader prayed, the concussion of a great explosion above



U.S. Navy Photo  
RADM. James W. Kelly, CHC, USN.

ground shook loose some of the dirt wall.

The worship continued with the Prayer of Thanksgiving and the newest member of the sacred Body of Christ joined the others as they came to the table to receive the holy communion. The leader gave the final blessing and the worshippers began to file out one at a time, with a deliberate time interval in between each person's leaving.

And another celebration of holy communion had brought the peace, joy, and

strength of the forgiving love of God into the lives of this little community. Not knowing what lay in the future, they were now prepared to face another period of days.

It is hard, if not impossible, for Christians living in the U. S. in 1968 to grasp what it must have been like for the early Christians who dared worship only in secret, and then at great risk. But for many of the military personnel at the enemy-surrounded outpost of Khe Sanh, RVN, there is strong feeling for those early brothers in the faith. Although the above story could almost be the story of a group of Christians worshipping in the catacombs so long ago, it is the story of a group of Marines meeting to celebrate holy communion. The service took place to the accompaniment of a continual anthem of in-coming rockets, mortars, and artillery strikes shaking the ground on which the small group stood, often striking dangerously close.

God still comes to His people as He always has, even in the center of the hellish nonsense mankind calls war. He comes in His spoken Word and in the Sacrament of His glorified humanity. And for many of the men at Khe Sanh, His coming is their only source of strength to continue.

*Rear Admiral James W. Kelly is the United States Navy Chief of Chaplains. The above address was presented in April, 1968 at the National Convention of the Military Chaplains Association. He was a Southern Baptist minister before entering the naval service in 1942.*



Defense Dept. Photo (Marine Corps)  
Ronald L. Williams, 1st Hospital Company, is surrounded by his patients, children from the village of An Tan, Republic of South Vietnam, as he treats a child's infected leg.

# ON BEING A CONTEMPORARY CHRISTIAN

It is conceivable that Christianity is heading toward an era in which its status will be akin to that of the despised minority who proclaimed faith in the one God against the idolatry of the Roman Empire.

"WHAT is bothering me is the question what Christianity really is, or indeed who Christ really is, for us today." So wrote the young Lutheran Theologian Dietrich Bonhoeffer from his Berlin prison cell in April 1944, one year before he was executed by the SS for complicity in the plots against Hitler's life. It is a question that today—for more complicated reasons—concerns countless thousands of U.S. churchgoers, who see about them a Christianity in the midst of change, confusion and disarray.

For Roman Catholics, the religious revolution set loose by the Second Vatican Council has changed many traditional patterns of worship and thought, and seemingly unleashed a legion of priests, nuns and laymen who feel free to cast doubt on every article of defined dogma. Protestants too have been stunned by the spectacle of an Episcopal bishop openly denying the Trinity and the Virgin Birth, and ordained ministers teaching in seminaries proclaiming the news that God is dead. On the theological right, evangelical preachers summon believers back to a strict Biblical orthodoxy; on the left, angry young activists insist that to be a Christian is to be a revolutionary, and propose to substitute picket lines for prayer.

It is not really surprising that the churches should be sounding uncertain trumpets, or that Christians should be insecure as to the meaning and direction of their spiritual commitment. Undeniably, one of the most telling events of modern history has been a revolution in the relationship of religion to Western civilization. The churchgoer could once take comfort in the fact that he belonged to what was essentially a Christian society, in which the existence of an omnipotent God was the focus of ultimate meaning. No such security exists today, in a secular-minded culture that suggests the

eclipse rather than the presence of God.

Science and technology have long since made it unnecessary to posit a creative Deity as a hypothesis to explain anything in the universe. From Marxists, existentialists and assorted humanists has come the persistent message that the idea of God is an intellectual boggy that prevents man from claiming his mature heritage of freedom. In the U.S., which probably has a higher percentage of regular Sunday churchgoers than any other nation on earth, the impact of organized Christianity appears to be on the wane. One problem for the future of the churches is the indifference and even hostility toward them on the part of the young. Even those drawn to the person of Christ chafe against outmoded rules, irrelevant sermons, dogmas that apparently have no personal meaning to a generation struggling to understand themselves, to grapple with such concrete issues as sex and social injustice.

## Also a Man

Undeniably, one major task of theology today is to define what it means to be a Christian in a secular society. For millions, of course, there is no real problem. Baptism and church membership are the external criteria of faith, and a true follower of Jesus is one who keeps his beliefs free from heresy and tries to live a decent, upright, moral life. Yet to the most thoughtful spokesmen of modern Christianity, these criteria are not only minimal, they are secondary and even somewhat irrelevant. Instead, they argue that faith is not an intellectual assent to a series of dogmatic propositions but a commitment of one's entire being; ethical concern is directed not primarily toward one's own life but toward one's neighbor and the world. The mortal sins, in this new morality, are not those of the flesh but those of

society; more important than the evil man does to himself is the evil he does to his fellow man. "The Christian's role is to bear witness to God in man," says Jesuit Clinical Psychologist Carlo Weber. "Jesus Christ is the wedding of the divine and the human. Being a Christian for me means bearing witness to the wedding of divinity and humanity, to love God and man—to be involved, therefore, in human affairs."

Although the churches have always taught that Christ was both God and man, Christians have hardly ever seemed to accept his humanity. Historically, preaching has emphasized the Risen Christ, who sits at the right hand of God, and will come in glory to the Last Judgment. This is a basic premise of faith, but it is equally true that Jesus was emphatically a man—a lowly carpenter who walked the earth of Palestine at a specific moment in human history, and whose death fulfilled Isaiah's prophesy of the Suffering Servant. Jesus, as Bonhoeffer memorably put it, was "the man for others."

Summing up his message to man, Jesus asked his followers to love God, and "thy neighbor as thyself." For centuries, Christians have seemed to emphasize the first of those commands—and all too frequently, when there was a conflict between the two, it was love of man that went by the boards. But Biblical scholars point out that the New Testament is a very secular book, and there is an unmistakable social concern in Jesus' moral teachings. In Matthew 23, for example, Jesus condemns as hypocrites the scribes and Pharisees who ostentatiously tithe their possessions but neglect "the weightier matters of the law, justice and mercy and faith."

## Christian & Atheist

There is nothing fundamentally new about the insight that Christian ethics are corporate rather than individualis-

tic. The medieval monasteries, for example, were dedicated to serving their communities as well as to praising God in communal prayer; the Mennonites and Quakers have always emphasized brotherly love and peace rather than dogma. The difference is that theologians now take it for granted that Christian love is something that cannot be confined to the church but is directed toward all the world. The commitment of a man who follows Jesus is not to an institution, but to life itself.

Within the churches, there is considerably less agreement on how this commitment should be exercised. Christian radicals—such as the young firebrands who dominated the National Council of Churches' Conference on Church and Society in Detroit last fall—argue that the true follower of Jesus is the revolutionary, siding with forces and events that seek to overthrow established disorder. On the other hand, Protestant Theologian Hans-Joachim Margull of Hamburg University points out that it is not always so easy to identify the secular causes that Christians have a clear moral duty to support.

It is easy enough to argue that Christians have a God-given duty to work for racial equality, or for the eradication of hunger and disease in the world. The strategies to be followed in achieving these goals do not so easily acquire universal assent. For that reason, Dean Jerald Brauer of the University of Chicago Divinity School argues that churches should not necessarily be engaged in trying to hand down specific solutions to social and political problems from the pulpit. Christian creativity in trying to solve these questions, he says, "won't be a case of the churches poking their noses into areas where they have no right to be. Churches may have no special answers, although they certainly have a responsibility to sensitize their people to the questions. But the answers will have to be worked out by the body politic."

What this means, in essence, is that a commitment to love in worldly life cannot be separated from faith in Christ, who demanded that commitment. One argument against trying to build Christianity on moral action alone is that Jesus' teachings, unlike those of, say, Confucius, make sense only when understood as counsels of perfection in obedience to God rather than as workable guidelines of behavior. The Rev. David H. C. Read, pastor of Manhattan's Madison Avenue Presbyterian Church, points out that in facing many problems of life the behavior of the Christian and the humanist might well be identical. Bertrand Russell and the Archbishop of Canterbury, for example, could equally serve on the same committee to improve housing. "The distinction is not in their action," Read argues. "It is in their motivation and ultimate conviction on the meaning of life." This suggests that the committed

Christian who is immersed in the secular world will also be to some extent an anonymous Christian; his light will still shine before the world, but it will not be so easily identified.

Since faith is the reason for commitment, most churchmen regard the idea of a "Christian atheist" or a "Christian agnostic" as something of a contradiction in terms. "I can't see how it is possible to be a Christian atheist," says Episcopal Bishop James A. Pike, who has been accused of being just that by some of his fellow clerics. "You cannot attack the idea of an ultimate and at the same time accept Jesus as an ultimate." Swiss Catholic Theologian Hans Küng points out that "Jesus had no sense of himself without God. He made it clear that his radical commitment to men presupposed a radical commitment to God."

Nonetheless, theologians also acknowledge that only God is the final judge of who can rightly be considered a Christian. Austrian Jesuit Theologian Karl Rahner, for example, suggests that there is today "an invisible Christianity which does indeed possess the justification of sanctifying grace from God. A man belonging to this invisible Christianity may deny his Christianity or maintain that he does not know whether he is a Christian or not. Yet God may have chosen him in grace." Similarly, the late Protestant theologian Paul Tillich contrasted the "manifest church" of confessed believers with what he called the "latent church," whose membership included all men engaged with the ultimate realities of life.

#### The Decline of Dogma

Since faith is primarily a way of life rather than a creed to be so proclaimed, it is not something that can be reduced to an articulated set of principles. In an age of ecumenical breakthrough and doctrinal pluralism, sectarian particularities of belief seem largely irrelevant and even a little quaint. What is important is not the doctrine of predestination, for example, but the mystery of man's relationship to God that lies behind it. A Christian must accept the Incarnation—but there is room for differing interpretations of Jesus' unique relationship to God. The Resurrection is, as St. Paul insisted, the cornerstone of faith: but how one defines this unique defiance of death is of less moment.

Even in the Roman Catholic Church, which has traditionally upheld the immutability of dogma, there is widespread recognition by theologians that all formulas of faith are man's frail and imperfect vessels for carrying God's truth, and are forever in need of reformulation. In the light of Christianity's need to respond to the human needs of the earth, many of these ancient formulas hardly seem worth rethinking. "The central axis of religious concern," notes Langdon Gilkey of the University of Chicago Divinity School, "has shifted from matters of ultimate

'salvation,' and of heaven or hell, to questions of the meaning, necessity, or usefulness of religion for this life." In other words, the theological task is to justify Christianity in this world—and let God take care of the next.

The faith commitment of the Christian also implies the need for allegiance to a church—or at least to some kind of community of faith. Theoretically, it may be possible for a Christian to survive without any institutional identity—but the majority of modern theologians would agree that to be "a man for others" there must be others to be with, and that faith is sustained by communal structure. Churchmen would also argue that there is nothing obsolete about the basic necessity for worship and prayer. "Liturgy must be an expression of something that is happening in the community," says the Rev. David Kirk, a Melchite Catholic priest who is founder of a unique interfaith center in Manhattan called Emmaus House. "Without worship, the community is a piece of rubbish." On the other hand, there is little doubt that the churches are in desperate need of new, this-worldly liturgies that reflect present needs rather than past glories.

#### A Band of Soul Brothers

While a church—in the sense of a community—may be necessary for a viable Christian life, institutional or denominational churches are not. Today it would be hard to find an atheist whose criticism of religion is any more vociferous than the attack on the irrelevance, stagnation and nonutility of organized Christendom offered by its adherents. "Christianity is like a trip," muses Episcopal Bishop Edward Crowther, a Fellow of the Center for the Study of Democratic Institutions at Santa Barbara, Calif. "The church is like a travel agent with a lot of pictures in her office describing what it's like. But either she's never been there, or was there so long ago that she doesn't remember what it was all about."

Methodist Theologian Van Harvey suggests that the church should not be "a place where men come to be more pious. The church is a place of edification, where one comes to learn to be an honest-to-God person living in dialogue with others." Despite all the yearning for spirituality that may exist in the average American church, it is questionable how many churchgoers can and do live up to this ideal. The stratified irrelevance of the established parish, whether Catholic or Protestant, is a major reason for the growth of what Episcopal Chaplain Malcolm Boyd has dubbed "the underground church"—informal, *ad hoc* gatherings of Christians who cross over and above denominational lines to celebrate improvised Eucharists in each other's homes, and study Scripture or theology together.

To some theologians, the emergence of this underground church is a sign of spiritual health, a harbinger of renewal. To be sure, there is the possi-

bility that these unstructured groups might coalesce into a new kind of gnostic sect—an elect that considers itself set apart from the erring mass of nominal believers. On the other hand, there is the far greater danger that institutional Christianity, without an extraordinary amount of reform, will end up as a monumental irrelevancy. Faced with a choice between the church in its present form and the underground cell, it is likely that a majority of Christian thinkers would opt for the small, unstructured community as a likely model for the future. Jesus never explicitly said that all men would be converted to believe in his word. Far more meaningful is his image of his followers as the "salt of the earth" and "the light of the world"—similes

suggesting that the status of Christianity, until God's final reckoning, is properly that of a band of soul brothers rather than a numberless army.

Despite the visible health and prosperity of existing denominations, there is a considerable number of future-oriented theologians who feel that the church, in large parts of the world, is entering a stage of Diaspora—when, like Judaism, it will survive in the form of a scattered few, the hidden remnant. Strangely enough, there are any number of Christians who rejoice at this prospect rather than fear it. This is not because they want to see the fainthearted and the half convinced drift away into unbelief. Rather, they prefer that the choice of being Christian once again become openly, as

Kiekegaard puts it, a leap of faith, an adult decision to serve as one of God's pilgrims on the road of life.

It is conceivable that Christianity is heading toward an era in which its status will be akin to that of the despised minority who proclaimed faith in the one God against the idolatry of the Roman Empire. To be sure, the Christian burden in the future will be different from that of the past: less to proclaim Jesus by word than to follow him in deed and loving service. It may prove a perilous course, but the opportunity is great; the courage and zeal of that first despised minority change the history of the world.

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## Biographical Vignettes of F. W. Robertson

by Bruno Schreiber

Frederick William Robertson began life with no special privilege. He did not win academic distinction, and he did not hold an honorary degree. As a minister of the Church of England, he received no preferment, held no office and wrote no scholarly or popular books. His influence did not reach far beyond Brighton. He never delivered a sermon at the University in Oxford, his alma mater, or in Cambridge. He never filled the pulpit at St. Paul's or Westminster. Robertson died at the early age of thirty-eight and by certain measurements he fell far short of success.

Two distinctions were conferred upon him which go far beyond any academic standards. He was called "The preacher's preacher" even by those who reached the age of three score years and ten. And one of his contemporaries referred to the Brighton preacher as the "most faultless clergyman I have ever known."

Robertson's heart was in the army. He was already a captain with the Royal Artillery when he was asked to consider the ministry. His quick reply was: "Anything but that; I am not fit for it." What he said later in life reveals an interesting comparison: "If a man's heart be set to glorify his Lord with the best service his feeble mind and body can offer, there can be nothing comparable to the ministry."

The glamor of military life gradually faded until he came to feel that to save men's lives is better than to destroy life. He had given up the thing he most desired and chose life and death with Christ.

His method of study was simple: work according to plan; do not aim at too much; do not become too fastidi-

ous; seek what is actual and real. He had ample opportunity to learn what was real. In the filthiest byways of Winchester he learned the romance of the ministry. He faced the cross everywhere he went; he did not have to go out of his way to find it.

To Robertson preaching did not come easily. He discovered early in his ministry that he must not gamble on the inspiration of the moment. He must read, plan, write, tear up, rewrite, struggle, agonize and pray. Then he would be ready to preach. His goal was for honest eloquence—skill to express the right thing at the right time, in the right way. He read deeply rather than widely. Another rule was to preach suggestively rather than exhaustively and dogmatically, positively and not negatively.

Doctrine was important to Robertson, but by "true" doctrine he meant an experience that each man or woman could verify in daily life. He assumed that the man in the pew brought his brains as well as his heart to the house of God.

Intensity was the secret of his power. His very calm was a hurricane.

Conviction did not come to him easily. He had his bouts with doubts. He also experienced the painful truth that professional opposition to others' sin does not release a minister from the struggle with his own. In dealing with the problems of others he often found the biggest problem within himself. But he kept striving as he doubted. He was finally released from them because he was strong and humble enough to admit and express them.

The person of Christ was the pulse-beat of Robertson's public ministry, as was also his faith. He began to evolve a combination of Biblical truth and historical fact and brought them to

bear on every day human needs. Other hearts opened to him because he spoke truly of his own. When he made a visit the chair in which he sat became a prize.

At one period he brought his fellow ministers to task for the irreligious mechanization. Some extreme evangelicals valued the printed word of God more than the living voice; they worshiped the Bible rather than the God of the Bible; they bolted down their thoughts and lived according to a memorized system rather than by the power of the Holy Spirit. His opinion of the ministry reached a low point when he said: "It is the most quarrelsome of all professions and sometimes the most cowardly." Sunday after Sunday the pulpits of England would ring out with the pros and cons of some doctrine but no opposition was expressed against sensuality, pride, vice and evil of all kinds.

Robertson disturbed those who never pushed their thoughts to a conclusion, and also those who would not listen to a conclusion other than their own.

He believed in a Christianity that had a fearless bearing, that dreads to look no man in the face, a willingness to let men search you through and through and defy them to see any difference between what you seem and what you are. The price for such a Christ-like life is a cross.

The evidence of an understanding heart was at once the highest and elusive quality of his preaching. It could never be explained; it could only be felt.

Rev. Bruno Schreiber is the promotional assistant at the North American Baptist General Conference office, Forest Park, Ill.

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

**THE DEBT I OWE**  
 by Mrs. Frank Woyke

Lot's wife was sternly admonished that she was not under any circumstances to look back and perhaps this would be good advice for anyone contemplating a sudden move.

Looking back can involve embarrassment, misgiving, lamentation, self-accusation, and even tears of sadness but it can also bring gladness, gratification, delight, satisfaction and tears of laughter.

When a sort of swan song article for the Baptist Herald was requested of me, asking for "gleanings and observations of past experiences," it was the most natural thing in the world to find myself, like Lot's wife, looking back, and I am happy to report that the only salt involved is the salty taste of a few tears of nostalgia.

My parents were members of the King's Highway Baptist Church in Bridgeport, Connecticut when I was born. At an early age I attended our bilingual Sunday School where I was taught by dedicated teachers. I firmly believe that religion, like grammar, is more "caught" than "taught" and from these fine Christian people I caught the desire to follow Jesus Christ. At sixteen years of age I was baptized by the Rev. Emil Berger.

How grateful I am that my church was a small one, for where else could an immigrant family, gradually assimilating the culture of a new country, have found a warmer welcome and where also than in that small intimate group could a young, inexperienced girl have had the temerity to lead a meeting? No matter how inept the performance, the kindly, charitable older members would rush up and shake my hand, giving me words of encouragement. To have been nurtured in a small Baptist church whose members had no delusions of grandeur, no social-climbing ambitions, and whose only concern was the serious business of winning souls for the Lord, was for me fortunate, indeed.

The years as a young professor's wife in Rochester, New York, were happy and eventful ones. We were privileged to have close Christian fellowship with outstanding colleagues on the faculty and their wives. Then came the long and trying years of World War II, when as an Army Chaplain's wife, I waited out the years

# OPEN DIALOGUE

— LETTERS TO THE EDITOR —

**To the editor:** As an editor and designer of a number of Christian publications, I would like to congratulate you on the "new look" of THE BAPTIST HERALD. It certainly was long overdue and very much needed. I personally am delighted. Since 1961, I have been in full-time Christian service, serving a variety of Christian organizations in publication editing, designing, advertising and public relations, so I am somewhat familiar with the financial problems involved in upgrading a publication's design.—Harry J. Albus, Portland, Oregon.

**To the editor:** We, as two junior students at the N.A.B.C., read with avid interest each issue of the BAPTIST HERALD and we have appreciated some of your innovations in its format.

However, in the Open Dialogue some comments which have appeared have emanated a suggestion which has caused us some concern;

"For the first time it (the BAPTIST HERALD) was a truly family paper."  
 "Best issue of the BAPTIST HERALD that we have ever seen."

with our two small sons. After the war we came to Forest Park where my husband with some awe undertook to follow in the footsteps of Dr. William Kuhn.

During the years of 1949-1954 I served our Woman's Missionary Union as English Editor of the Broadcast and I have kept in close working contact with the problems and concerns of our women's work ever since.

In looking back I must, in all truth, say that my Denomination has done more for me than I for it. By the very nature of its smallness, it has given me a sense of belonging that no larger fellowship could have given. The work and the friendly people have been more meaningful because of this. The debt I owe my Denomination is a large one and can never be paid with a mere word of thanks. I shall, therefore, continue in my struggle to grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ, and thus be a worthy representative of our beloved North American Baptist fellowship wherever God leads me.

Mrs. Frank Woyke is the wife of the Executive Secretary of the NABGC.

"We have appreciated the BAPTIST HERALD since your 'take-over.'"

What is the purpose of the Open Dialogue? Is it not to express opinions on issues concerning our denomination and our world at large? Interestingly enough, out of the thirty-nine letters printed as of April 29, perhaps ten express anything resembling an issue which is deserving of valuable space in a periodical designed to serve the denomination; unless congratulations to the editor is an issue.

It seems to us that each of the above comments could be taken to mean that previous editions of the HERALD were less appreciated. Such expressions reflect on the editorial work of Dr. Leuschner; expressions reflecting disrespect for a man who, after thirty-three years of service for the Lord's cause in our denomination, is not deserving of even a hint of such disrespect.

Could we perhaps be more careful in our "expression of opinions on issues?"  
 —Wenzel Hanik and Harvey Hiller, students, Edmonton, Alberta.

**To the editor:** Enjoy the "new look" of the HERALD, and particularly the layout changes of "Denomination in Action." Much easier on the eyes!—Mrs. Rosemary Query, Anaheim, Calif.

**To the editor:** Accept my thanks for the wonderful articles on Missions which have appeared in the recent issues of the BAPTIST HERALD.—Allan Kranz, pastor, Harvey, N. D.

**To the editor:** Again I must commend your stance in the BAPTIST HERALD of April 15. It begins to make me proud of our North American Baptist Conference and some of its leaders. I appreciated especially pp. 17 and 18. But everything else in the Baptist Herald is enlightening, progressive, courageous and provocative. Keep it up despite carping criticism. I for one have no heart to support a denomination that is pussyfooting when crimes like the murder of Dr. M. L. King are given the silent treatment; when we pour millions to proclaim the message of hope to negroes in Africa and never, never breathe a helpful word on behalf of our ghettos in the U.S.A.—H. G. Dymmel, Wilmette, Illinois.

**AUTHOR OFFERS TIPS ON TEENS-PARENTS COMMUNICATION**

NEW YORK (EP)—Despite their polite, chilling stares and little half-smiles, teen-age children do want to talk with their parents, but often keep things on a superficial level for many reasons.

This is the view of Stanley Jacobs, writing in the Christian Herald, in which he tells why this conversation gap exists between the generations and how it can be bridged.

"If my wife and I try to speak with the boys about any subject in which a real exchange of thoughts and feelings is involved," he quotes one father as saying, "all we get are polite but chilling stares and gestures as if we weren't quite right mentally."

Jacobs said after gathering opinions of large numbers of teen-agers, he has found that children avoid conversations in depth with adults for the following reasons:

—The youngsters have learned their confidences are not respected. Their parents tell each other, or other relatives what has been revealed in private, or make jokes, or discuss their



## NEWS & VIEWS

opinions with outside friends, and the child clams up.

—Parents do not accept their children's feelings as real, but attempt to change their moods without sitting down and trying to find out exactly what bothers them.

—Parents substitute advice and orders for real conversation, dodging the issue when it comes to telling their children what they really think about such subjects as petting, cheating on examinations, politics, or religion.

—Parents talk too pompously, or too knowingly, emphasizing only what they think without listening to the youngster's ideas, which is boring. Before the child's friends, they pretend to be authorities on subjects about which they are really ignorant.

—In the midst of a discussion, parents lose patience, lay down the law and bark out, "You'd better do what I say," or "I know best," cutting off communication.

Fathers refuse to take time to talk with their sons except at the dinner table, when the boy does not want to go into man-to-man conversations before his mother and sisters.

"After children are in their teens, you no longer automatically can obtain their attention and talk with them whenever you feel like it," cautions Mr. Jacobs. "In a sense, parents become strangers to almost all adolescents. And no stranger is always welcome in conversations unless he earns friend-

ship and respect and is willing to listen as well as speak."

You must be patient while trying to snare a teenager's attention, he advises. You must win interest before attempting to start a conversation. However, with a little psychology and a lot of patience, adults can be admitted to the "charmed conversational circle of the cool generation," he says.

**BETHEL SEMINARIANS APOLOGIZE TO NON-WHITE SOCIETY**

The students of Bethel Theological Seminary asked forgiveness and apologized to non-white society today which has suffered because of "our indifference."

This apology was contained in an Open Letter of Concern approved by the seminarians in a standing response as read to them by their senate president, David Frenchak, at a service of personal dedication in memory of Dr. Martin Luther King this morning (April 9).

Frenchak read, "We who bear the name of Christ cannot do less than follow the example of our crucified

Lord" and then:

"We hereby apologize and seek the forgiveness of the non-white segment of our society which has needlessly suffered because of our indifference."

Bible passages were read and also excerpts from the writings of Dr. King. Dr. Carl Lundquist, Bethel president, paid tribute to the memory of Dr. King and reminded seminarians to be faithful in their calling as servants of Jesus Christ.

After the chapel program, seminarians and faculty members joined in a silent march of Christian witness out from the chapel to the campus flag location. The flag at half mast was raised to full mast as a trumpet tribute was sounded. Mark Coleman, secretary of the student association, led in a prayer of dedication.

The letter is being distributed to the more than 650 churches of the Baptist General Conference which operates Bethel. Seminarians are asking this Conference, among other things, to give concrete and definite leadership to its pastors in order that they might educate their congregations to the avenues of service that are open and that a Board of Social Responsibility be established as part of our United Mission for Christ.

**CANADA: IMMORAL TV?**

Canada's three largest church bodies asked in February that educational TV be provided for home reception under

the government's new Broadcast Act, which passed the Senate late last month. A similar appeal from the Parent-Teacher Federation said such programs "will do much to offer an alternative to the banalities, the insults to intelligence, the stress on crime, brutality, vulgarity and sex which permeate much of commercial TV."

The Anglican, United, and Roman Catholic Churches made their joint presentation as part of the first overhaul in broadcast legislation since 1958. The bill would create a powerful Canadian Radio-Television Commission, with authority to set conditions for licensing and imposing penalties.

**NEW EDITOR NAMED FOR CHRISTIANITY TODAY**

Washington, D.C.—The Rev. Dr. Harold Lindsell, 54, Professor of Bible at Wheaton College, Illinois, has been named Editor of *Christianity Today*, an independent, interdenominational Protestant journal published here.

Lindsell, who assumes the post September 1, served for three years as Associate Editor of the magazine and is a long-time colleague of the retiring Editor, the Rev. Dr. Carl F. H. Henry, who has led the biweekly journal since it was founded in 1956. The Board of Directors has asked Henry to continue as Editor-at-Large. He plans to use a six-month sabbatical leave for study at Cambridge, England. The Board has also provided an eighteen-month study grant for further research in addition to acting in his new capacity with *Christianity Today*.

Henry has led the evangelical magazine to international prominence and a paid circulation of 160,000—largest of America's religious thought journals. This year the *Reader's Guide to Periodical Literature* began indexing the magazine.

Lindsell said evangelicals have "an increasing awareness that the Gospel of Christ is more than simply a matter of personal salvation. It includes the Lordship of Christ, in which the Christian has an obligation not only to Church, but to Caesar's kingdom, as a Christian."

**BRETHREN GROUP REFUSE TO GO ALONG WITH METHODIST UNION**

Portland, Ore.—The uniting conference of Evangelical United Brethren and Methodist denominations at Dallas, Texas, April 21—May 4, found more than half of the Brethren congregations of the states of Oregon and Washington conspicuous by their absence when it came to taking the last step in uniting these two church bodies.

The die was cast at a Special Session of the Pacific Northwest Conference on March 19 in Portland, Oregon when 51 of the 75 churches petitioned to withdraw from E.U.B. to avoid uniting with the Methodists at Dallas.

To meet the technical requirements of E.U.B. "Discipline," each of the 51 churches filed requests for discontinuance. By doing so, they also put themselves at the mercy of the parent

church for settlement on (1) church properties, (2) ministerial pensions, and (3) other related items.

The withdrawing churches expected to transfer into the newly incorporated Evangelical Church of North America which was formed to retain the evangelical position of the E.U.B. church tradition.

"We wish to emphasize that our withdrawing churches are not guilty of splitting our denomination," Conference Superintendent V. A. Ballantyne stated. "The purpose for our withdrawal is to avoid uniting with the Methodists in order to continue our evangelical E.U.B. ministry, not desert it."

"Let there be no mistake about it," Conference Superintendent George K. Millen stated, "while we do not wish to judge our brethren going along with the union, we wish to state that our decision is based upon retaining our traditional position that the Bible is indeed the infallible Word of God and that Jesus is the Christ, the Son of the Living God."

The move could be costly. Under church law of both of the uniting bodies, a local church which withdraws leaves its property to the denomination. Nevertheless, the withdrawing churches elected to do this rather than involve themselves in an undignified and questionable policy of going to court for settlement. They are, consequently, putting themselves entirely at the mercy of the church for a settlement, which they hope will be based upon the "spirit of the law" rather than the "letter of the law."

#### LEGAL BATTLE LOOMS OVER STATE VS CHURCH

ATLANTA (EP)—A directive from the State of Georgia says a major Protestant denomination has not adhered properly to its doctrine and that therefore two congregations could pull out and take church property with them.

The historic ruling by George Cornell of Associated Press is seen as the start of a far-reaching legal battle over whether an arm of government can decide what a Christian church is supposed to teach.

An appeal is being readied by the million-member Presbyterian Church in the United States (Southern) for the U. S. Supreme Court. Church leaders say it's the first time in the United States that an instrumentality of the state has acted to pass judgment on whether a religious body is rightly promulgating its faith.

Other denominations with immense property holdings have a stake in the decision. More to the point is the historic church position that the state can't specify what constitutes doctrinal fidelity.

Arad Riggs, a New York attorney said he thinks every denomination is disturbed by the ruling. "What the Georgia court has done is to usurp the right of the church to define itself," he said.

The outcome of this case could effect numerous other lawsuits brewing across the country on similar questions of church teachings and practices.

In the Georgia battle, two Savannah congregations, the Hull Memorial Presbyterian Church and the Eastern Heights Presbyterian Church, quit the denomination, saying it had departed from its faith and that they, as its authentic heirs, were entitled to keep local property. A county-court jury made up mainly of Baptists upheld the charge, finding that the Presbyterian denomination had "deviated substantially" from its doctrines and practices. The Georgia Supreme Court has upheld the decision.

#### RADIO PREACHER OF 43 YEARS DIES

Charles E. Fuller, heard for nearly 43 years over the Old Fashioned Revival Hour radio broadcast, died in Pasadena, California on March 19, following complications resulting from congestive heart failure. He was 80 years old.

The pioneer radio evangelist began preaching in 1925 over a 100-watt station in Santa Ana, California. Gradually the broadcast was extended to cover the Western states, then coast to coast over the Mutual—and later the ABC—radio network. At present the broadcast is heard weekly on every continent over more than 500 radio stations with a combined total of 4,450,000 watts of power.

Dr. Fuller is survived by his son Daniel, Dean of the Faculty of Fuller Theological Seminary, and four grandchildren. He died 22 months after his wife of 55 years passed away in 1966. She had participated with him in the broadcast, and as editor of the monthly HEART TO HEART TALK for some 35 years.

The broadcast will continue, featuring the Old Fashioned Revival Hour Choir, pre-recorded messages by the late Bible teacher and other speakers including Dr. Daniel Fuller.

#### A RECORD YEAR IN CANADA

1967, Canada's centenary year, was a record year for the Canadian Bible Society. In the field of Scripture distribution, 777,000 copies in 77 languages were distributed. This was a 67% increase over the previous year and 265,000 more than in any year since Bible Society work began in Canada in 1808. 64,000 volumes were in French, which was 50,000 more than in 1966.

Among the special projects of Centennial Year were the distribution of over 125,000 copies of the TEV New Testament, 77,000 "Strength for Today", a booklet of Scripture passages for hospital patients, and 97,000 Gospels of St. John in English and French at Expo '67 and other Centennial events. Scriptures were also distributed to the blind in Braille and to citizenship courts.

Increased giving by churches and individuals made possible a contribution of \$750,000 for Bible work in other countries.

**INFORMATION AND THE COMPUTER.** The most significant single result of man's growing information is the computer. Already it is far more effective than man in any situation requiring maximum speed and repetitive calculations: it will in the foreseeable future take over any task for which the decision-making rules can be set out in advance. Two major implications spring from the definition of the computer as "a logic machine of increasing power." First, it should be clear that if you ask the computer a stupid question you will get a stupid answer, or in the terminology of the computer scientist, "garbage in—garbage out."

Unfortunately, man's past record for recognizing stupid questions is not distinguished and it would seem that the coming of the computer is worsening it still further. There is highly disturbing evidence that we are coming to treat the computer as a new "god"; that once the computer has given its answer, we are not disposed to challenge it. In effect, the computer has become a crutch for the policy-maker. We must insist on a distinction between information and knowledge, and preserve humanness in an era where we have the power to do whatever we want.—Robert Theobald, socio-economist.

## DIAL-A-THOT

by Rubin Herrmann

#### THE VALUE OF AN EXAMPLE

You've probably met those who claim they got an overdose of religion in their childhood—so they've acquired a distaste for it, or else feel that they've stored up enough merit to last through middle age.

I don't know about you, but it always amuses me a bit at those fellows who at the age of 40 or 50 are trying to catch up the sleep on Sunday mornings which they claim they lost when they were 10 or 12 by going to church too much.

It is a rather laughable alibi were it not for the tragic part. I respond by saying, "Well your parents had the best of intentions in doing their duty by you to make you a good, wholesome citizen. What are you doing for your children?"

Oscar Wilde wittily said that "a cynic is one who knows the price of everything and the value of nothing." People refusing to pay the price of setting a good example for Christ are looking for prices and not the values received. Judged by market prices, the best things have gone tragically cheap—Jesus was sold for 30 pieces of silver.

*Rev. Rubin Herrmann is the pastor of the First Baptist Church of Auburn, Michigan. The above thoughts were used in a DIAL-A-THOT telephone ministry that Mr. Herrmann has recently started in the Auburn area.*

# "LEARNING TO WITNESS"

#### WHAT KIND OF WITNESS?

by Daniel Fuchs

The Bible says, if you are a true Christian, you are a witness. "We are His witnesses of these things." Acts 5:32. It does not say "you may be His witnesses" if you wish to. No, you have no choice in the matter of whether to be or not to be a witness. You do have a choice in the kind of a witness you will be. Are you a good witness to Jesus Christ or a bad one? Are you a weak witness, or a strong one?

What is a witness? What did Jesus mean when He said: "Ye shall be witnesses unto me"?

Did Jesus mean you should tell everybody what you think about this thing and that? Did He mean you should make fireworks of your religion and buttonhole people on the street and talk to them about your faith? It cannot be said that this would not be witnessing. This would be a type of witnessing, but is this what Jesus meant when He said "Ye shall be witnesses unto me"? Not necessarily. He did mean, however, "Do not hide your light under a bushel, but let your light shine."

A witness to Jesus Christ is a person who knows Christ personally and who lets his life count for Christ in all of life's relationships. His life is a testimony both by word and deed in favor of Christ. He reflects Jesus Christ and communicates Christ in all of his relationships in such a way that others are introduced to Christ and brought into a personal confrontation with Christ, so that they too may personally learn to know, trust, love and obey Him.

You are a good witness to Jesus Christ when you relate to your neighbor in such a way that you come to care for your neighbor, understand his needs, and by your words and deeds introduce him to Jesus Christ, so that he will come to know Christ as his personal Savior and Lord.

What kind of a witness are you?

# God's Volunteers Team II Reports

by Linda Frey

From Cleveland to Newark to New York City, we continued on our tour. The majority of the second half of our tour was spent in the larger cities of the East. For those of us from rural areas, this was rather different from what we were used to. Everything seemed to move at such a fast pace, and excitement was everywhere. We wondered just what kind of reception we would receive here. How would people react to our door-to-door visitation? Would New Yorkers really be as unfriendly as their reputation indicated?

As we canvassed the many apartment buildings and homes, we encountered different reactions. Some hollered out their windows, "We're not interested." Others, for fear of opening their door to strangers, wouldn't answer at all. However, we were encouraged to find many people, upon learning we represented a church, readily welcomed us into their homes. Again we found that basically people are friendly. And whether they live in the busy city or in the quiet rural town, they all have needs. The wonderful thing about the Christian faith is that Christ can fulfill all these different needs.

As we've talked to people this year, we've realized anew the loneliness in this world. People long to have someone to talk to and really care for them. When they discover that we are there to help them and not cram something down their throats, they open up more readily. Many times we have spent an hour or more just listening to a person pour out their troubles. One thing we have learned this year is that Christian people have to take time to show interest in others and become involved in their lives. Only in this way can we change our witness from just words to action, resulting from a sincere love for people.

During this year, we have made about 6700 calls. Of these, we have gotten a chance to talk to approximately 1400 people about spiritual things. As we are in a church for only one to two weeks, we are unable to follow through with these contacts. For this reason we prefer calling with a church member. In this way we can train them and encourage them to recall on these people. About 550 people have helped us with

the visitation program. We are most grateful for their support and enthusiasm, for in actuality it is not the Volunteers visitation program but the church's, and we are there to help and train.

As we come to the end of our tour, each of us wish to thank you for your support of the God's Volunteers program, for we realize how our own lives have changed as we've grown spiritually this year. The experiences we have had, the things we have learned about people, about ourselves, the great thrill of leading someone to Christ; all have added up to an unforgettable year. As we go back to our own homes and schools, we would appreciate your prayers for each of us that we might be effective witnesses for Christ.



A team meeting with Rev. Connie Salios to prepare for the day's activities.



The morning Bible study with the church members in Valley Stream, New York.

# GOD'S AMBASSADOR AND TROUBADOUR

Three close associates of Rev. Paul Wengel, who passed away on April 23, 1968, express words of tribute.

by Dr. M. L. Leuschner

Rev. Paul Wengel of Lynbrook, N. Y., left a spiritual imprint upon the sands of time in our Conference in preaching, in Christian friendships and in church music that the on going waves of the years will never erase. His homegoing on April 23, at 75 years of age revived memories of an outstanding ministry that touched many lives with glory and blessing.

Even in his seminary days and early ministry Paul Wengel was recognized as a forceful pulpiteer and able administrator. As pastor of the Ridgewood Baptist Church in the New York City area (two pastorates) and of the Bethel Baptist Church of Detroit, Mich., he attracted a large following. He was outspoken, dynamic and always interesting in his sermons. His message at Paradise Valley on Mt. Rainier near Tacoma, Wash., in 1937 prior to the General Conference in Portland, Ore., is still remembered by many as well as the Sunday morning sermon in the Central Baptist Church of Waco, Texas in 1955 before the opening of the General Conference sessions. Some listeners may have disagreed with him on some of his sermonic utterances but none could doubt his sincerity, his personal honesty and his fervency of speaking as God's chosen prophet!

Paul Wengel was a man of many interests and talents. In his earlier ministry in the Atlantic Conference, he was instrumental in organizing youth assembly programs, the purchase of a permanent summer cottage for the Conference, and participation in the National Young peoples and Sunday School Workers' Union. He wrote frequently for our denominational publications. He was one of our finest bilingual speakers, being equally proficient in English and German. He emphasized Christian education in his churches. Miss Alatheia S. Kose was his director of Christian education in the Ridgewood Church (1925-1929) and the Bethel Church of Detroit, Mich., (1929-1933) which resulted in a strong friendship with the family.

Paul Wengel's greatest and most lasting contribution to our Conference undoubtedly was as champion of worshipful church music. His chapter on "Their Glorious Song" in the book, "These Glorious Years" gave a brilliant description and review of our churches' heritage of song. During his lifetime Mr. Wengel wrote hundreds of translations of German hymns and songs and was a serious student of church music. When the publication of our denominational hymnal was

considered, Mr. Wengel became the chairman of the work committee. He prepared the original arrangement of the hymns and scores of his translations were selected for the hymnal. He insisted that Hymn No. 1 should be "Mighty God We Worship Thee." This popular and very successful "North American Hymnal" will always be a memorial to the hard work, sacrificial efforts and wonderful selection of hymns made by Paul Wengel and his committee.

by Rev. G. K. Zimmerman

The departure of our beloved brother, Paul Wengel, to his eternal life has taken away from this world one who exerted an indelible influence upon my life. Words of appreciation, which I had opportunity to relate to Brother Wengel in person and through letters, become my tribute to him now. Four months of association with Brother Wengel in the Bethel Baptist Church of Detroit, Michigan, in the summer of 1941, marked the beginning of an acquaintance with one of God's servants who helped to influence and train me for the ministry. I had studied many books and sat in numerous classes to learn about pastoral work, but no lessons were so impressive as the insights gained by working with this veteran minister. I observed Brother Wengel as we went calling and noted his poise, empathy, encouragement, spirit of reassurance, and sensitivity to the needs of those visited. I appreciated knowing, as I worked with him this short period of time as a summer student worker, that I could reap many benefits from this experience. I have often felt that a student gains far more from an experience of this type than he himself can give to those he is to serve.

I learned during this time about the many hymns which he had translated. He told me about his joys in translating these hymns from German into English. He spoke of the possibility that some day, as our German hymnal, *Die Glaubensharfe*, would need replacement with an English hymnal, maybe some of these hymns would be incorporated. Those who use the *North American Baptist Hymnal* will find in it more than fifty hymns translated from German into English by Brother Wengel. The messages of these hymns live on as a continuing ministry of our Brother Wengel, who was a faithful servant of the Lord.

The dedication, courage, and Christ-like spirit communicated through Brother Wengel will continue to live

on in my life and that of others because he "kept the faith." II Timothy 4:7.

by Rev. Rubin Kern

Having known Rev. Paul Wengel and his family for many years, it gave me a sense of deep satisfaction to be present for his funeral. However, much more than honoring him with my presence at his funeral service, he has honored me in life with friendship in the spirit of Christ.

Succeeding him as pastor of the Ridgewood Baptist Church in 1959, I soon became aware of the solidarity that his life and the years of his ministry had built into the lives of many members, as well as into the total structure of the congregation. Good sermons may be forgotten; able leadership may fade into the background; but the Christian testimony of a man's life given in honest dedication rises into prominence in the lives of those to whom he has ministered after the servant of God is gone. In that sense Paul Wengel's "works will follow him."

Through his personality, his abilities of leadership and his talents as a preacher he challenged people to the true and abiding values of Christian dedication and service. Through his linguistic aptitude and poetic strain his translations, from the German to the English, of the many loved hymns will follow as a refrain of his life in the memories of those who knew him and on to coming generations who will only see his name in print. This contribution adds beauty, dignity and meaning to our worship services. Through this ministry also, "his works follow him."

Having visited him many times in illness during the past nine years, I always came away from his presence encouraged by his optimism; strengthened through his faith; cheered by his wholesome and ready sense of humor.

## SUNDAY SCHOOL MISSION PROJECTS

Recommended by the General Christian Education Committee:

**Campus Ministry and Student Service—No. 1130**  
**Ndu Bible Training Center—Cameron—No. 1131**  
**Church Extension—No. 640**

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

A greater measure of effectiveness can be realized from your Christian Education program if the year's activities are scheduled and planned well in advance. July and August are the months recommended for your initial planning. As you consider the year's program, seek to develop ways of enlarging the concept of evangelism as captioned in our 1968-69 denominational theme, "Winning Persons to Christ," John 1:42a. Advance planning from year to year will enable you to structure the year's program according to your changing needs. You may wish to include new activities. Assistance and information may be secured from the Department of Christian Education, 7308 Madison Street, Forest Park, Illinois 60130.

### JULY, 1968

- Begin planning fall enlargement campaign, "Doorways Unlimited."\*
- Return Vacation Bible School reports\* to Director of Children's Ministry.
- Order Christian Education materials (Sunday school curriculum, Scripture Memory supplies, training hour material).
- Participate in church camping program.
- Schedule reports from campers.
- Begin planning Christian Education Week, "Winning Persons to Christ."\*

### AUGUST, 1968

- Finalize plans for observance of Christian Education Week, September 29-October 6, 1968.\*
- Plan monthly workers' conferences for the year. See Christian Education Week material for suggestions.\*
- Plan dedication service for Christian Education staff. Expand evangelism emphasis into Christian Education program by using resources provided by the Department of Evangelism on the theme, "Winning Persons to Christ."\*\*
- Make plans for National Bible Week observance, October 20-27. See *Special Days Program Resource Guide*.\*

### SEPTEMBER, 1968

- Official launching of 1968-69 denominational emphasis, "Winning Persons to Christ."
- Set financial goals for mission projects recommended by the General Christian Education Committee. (See box ad this page.)
- Obtain names and addresses of college and university students in your church and send to denominational Director of Youth Ministry. (To be reported by the pastor on the form provided.)
- Finalize plans for enlargement campaign on the theme, "Doorways Unlimited."\*
- Conduct first leadership education course for your Christian Education staff. (*Leadership Education Curriculum Guide* available upon request).

# CHRISTIAN EDUCATION CALENDAR

July, 1968—June, 1969

SUN	MON	TUE	WED	THU	FRI	SAT
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23/30	24	25	26	27	28	29

- Consult *Special Days Program Resource Guide*\* for Harvest Mission-Thanksgiving Day observance ideas.
- Prepare annual Scripture Memory report and send to Director of Children's Ministry.
- September 29—October 6: Christian Education Week. Theme: "Winning Persons to Christ."\*
- September 29: Promotion Day. See *Special Days Program Resource Guide*\* for program ideas.

### OCTOBER, 1968

- Involve college and university students in your area in the ministry of your church.
- Appoint planning committee for Christmas activities. See *Special Days Program Resource Guide*\* for program ideas.
- October 13: Thanksgiving Sunday in Canada.
- October 13: Laymen's Sunday.
- October 20-27: National Bible Week.
- Conduct enlargement campaign and structure continued contact.
- Prepare Sunday School Standard achievement reports.\*
- Recognize students who have completed the year's Scripture Memory assignments.
- Order Christian Education materials (Sunday school curriculum, Scripture Memory supplies, training hour material).

### NOVEMBER, 1968

- Structure plans for Youth Week ob-

servance, January 26-February 2, 1969.\*\*\*

- Concentrate on plans for second leadership education course.
- November 10: Publication Sunday. Prepare a display of Bibles, books, periodicals and Christian Education literature.
- November 28: Thanksgiving Day. See *Special Days Program Resource Guide*\* for program suggestions.
- Develop a calendar for all Christmas and New Year's events.

### DECEMBER, 1968

- Assign responsibilities for Watch-night services.
- Schedule Christmas vacation activities for college students.
- Receive a Christmas offering for national and missionary children on our North American Baptist mission fields.
- Publicize Youth Week activities.

### JANUARY, 1969

- January 6-10: Week of Prayer. On Sunday, January 5, encourage periods of prayer within classes and services centering on our concern for winning persons for Christ.
- Set dates for 1969 Vacation Bible School.
- January 26-February 2: Youth Week.
- Order Christian Education materials (Sunday school curriculum, Scripture Memory supplies, training hour materials).
- Promote Pastor—Laymen Conference, July 12-19, to be held at Green Lake, Wisconsin.
- Promote NAB Youth Congress, August 23-30, to be held at Green Lake, Wisconsin.

### FEBRUARY, 1969

- February 2: Baptist World Alliance Sunday.
- Secure Vacation Bible School kit from Roger Williams Press and outline plans for the school.
- Participate in your second leadership training course.
- Prepare for Easter observance, April 6. See *Special Days Program Resource Guide*\* for program ideas.

### MARCH, 1969

- Plan to feature your library during Library Week in April.
- Announce Vacation Bible School plans. Schedule training sessions for teachers and workers.
- Publicize church camping program.
- Review and forward mission project contributions to North American Baptists, Inc.

### APRIL, 1969

- Display selected books for Library Week.
- Appoint committees for Sunday school picnic.
- Prepare for Family Month\* and Sen-

(Continued on page 17)

RESOURCE IDEAS FOR CHRISTIAN EDUCATION





# Sunday School Lessons

by James A. Schacher

(Editor's Note: Beginning with this issue James A. Schacher, who is the pastor of the Calvary Baptist Church, Stafford, Kansas will be writing the Sunday school lessons.)

## A TEACHING GUIDE

Date: July 7, 1968

THEME: JEREMIAH'S PROPHECY FULFILLED

Scripture: Jeremiah 38:14-18; 39:1-2, 6-10

**THE CENTRAL THOUGHT.** God acts in the history of mankind. He inspires His servants. He punishes the disobedient.

**INTRODUCTION.** The conquering Babylonians had enthroned Zedekiah as King of Judah at the second Fall of Jerusalem, approximately 597 B.C. But King Zedekiah failed to get his history lesson. He, like his predecessors, began to act quite independently. As the curtain unfolds for our study the Chaldean troops march on Jerusalem for the third time to subdue rebellion. After casting a military net securely around the Holy City the military commander received a message. The Egyptian army was said to be on maneuver. So the Babylonians departed to deal with this stronger foe. In the interim Zedekiah summoned Jeremiah out of a dungeon to consult with him.

**I. GOD'S WORD SOUGHT BY ZEDEKIAH.** Jeremiah 38: 14-16. It is interesting to note the great lengths to which Zedekiah was willing to go to insure secrecy. If news of this secret meeting were to be circulated it appears that some Jews would have tried to execute the prophet.

At first Jeremiah hesitated to declare God's will concerning the national welfare. But on the king's promise he declares that if rebellion continues the capital city would become smoldering ruins.

Speaking God's message may be an unpopular task. Jeremiah had to speak against his own country in the face of physical death. Christians in our time may only need to fear a loss of acceptance and reputation. One Christian said recently that the fear of what people will think is the chief obstacle preventing Christians from witnessing at their job.

**II. GOD'S WORD SPOKEN BY JEREMIAH.** Jeremiah 38:17-18. "Thus saith the Lord" is a distinctive phrase employed by the prophets. This means that Jeremiah was not the real Hero. God is the One standing behind the messenger.

Just as certainly as God spoke words of doom to Zedekiah so God speaks to people today. Sometimes it is a

word of love, sometimes a word of discipline. But God speaks. A farmer may be pitching ensilage in his silo, the housewife may be spring cleaning the house, the vacationer may be enjoying the sunset. Suddenly one's train of thought is interrupted as a warm sense of God's Presence descends. Treasure that moment! Pause. Suspend whatever may be the task of the moment. Listen to Him. Right there in the everyday setting of life, worship Him. Then obey.

**III. GOD'S WORD FULFILLED BY NEBUCHADNEZZAR.** Jeremiah 39:1-10. After a two year siege the patient Babylonians broke through the outer perimeter of defense. Zedekiah tried to slip away. But the Babylonians arrested him in the plain by Jericho. His sons were killed. The king was blinded and transported away to Babylon. The city's buildings were left in rubble, the temple was abandoned in debris. The curtain fell on a desolate scene.

This passage paints a vivid picture of the consequences of disobeying God. Punishment is certain. It is like the child who habitually steals money from his sleeping father's billfold. Eventually he will be discovered. Then he will have less money to spend on candy and comic books. In addition stern punishment will be measured out. Even so with God. Wrong doing never pays in God's court.

## Questions for Discussion

1. Was Jeremiah's message lacking in Jewish patriotism?
2. What does this passage teach about God?
3. Have you recently experienced God speaking to you?
4. What characteristics of God guarantee that sin will be punished?

## A TEACHING GUIDE

Date: July 14, 1968

THEME: EXILED IN BABYLON

Scripture: Lamentations 5:1-7, 15-22

**THE CENTRAL THOUGHT.** Human suffering raises several problems. On the human side men must learn to bear it. With regard to God they wish to learn His purpose in it. The solution lies in relating man's part to God's plan.

**INTRODUCTION.** Lamentations is placed immediately after the Book of Jeremiah in the Old Testament. This is fitting because what Jeremiah spoke now comes to fulfillment in Lamentations.

In chapter five each verse has two lines. The first line in the original Hebrew is longer than the second,

written in downhill style. This underscores the sinking feeling of the book and emphasizes the heartbreak of the writer.

**I. THE CIRCUMSTANCES OF THE EXILES.** Lamentations 5:1-7. The writer addresses Jehovah. He calls for the God of Israel to look upon His people. Just seeing their plight surely would cause Him to relent and have mercy, he thinks.

War produces many horrors. The Jews lost their inheritance and their homes. They owned no water to drink nor wood to burn for fuel. The Viet Nam Conflict starkly testifies to the plight of the refugees and to the calamity of combat. But as long as the human heart is sinful and greedy there will never be an easy solution. There is always the haunting question of what will come in the future if an aggressive attitude is not checked. The basic issue then is to determine which course of action will reduce the most human suffering in the long run.

**II. THE EMOTIONS OF THE EXILES.** Lamentations 5:15-18. In their desolation their joy of heart had ceased. In any experience of torment there is emotion. It is well to express these feelings in some way. It may be impossible for you to sit down and write a poem such as this. But perhaps you could release your emotions to a counselor or to a particularly trustworthy friend. If this is too risky, write down your thoughts and then burn the paper if necessary. Or sing a song that declares your heartache. But break the repetitious circle of your mental process. Take it to the Lord and tell Him. But remember that He often chooses to work through a human instrument to alleviate your misery.

**III. THE GOD OF THE EXILES.** Lamentations 5:19-22. Just for a moment the light shines through the gloom in verse 19. The writer turns away from his troubles to look at God. As long as men concentrate upon themselves there is much to lament. Let them look to the Eternal and they will see things in a fresh perspective.

But actually the question underlying this passage goes deeper. The problem of the exiles is, "If God is the fountain of faithfulness, why does He not help us and deliver us from this dilemma? This query touches a responsive chord in hearts of every generation. But the solution is not given in a neat, logical, little package. No sugar-coated pill is dispensed as a cure-all. Similar to the Book of Job the answer is that men must look to God and trust Him. This is the most satisfying thing because He knows

what is proper and He will never forsake us. If philosophical logic were used to satisfy our struggle some new factors may arise in the future which would catch us by surprise. But trusting God is always relevant.

## Questions for Discussion

1. Do you sometimes feel that you suffer unjustly?
2. How is the Viet Nam War related to the Fall of Jerusalem?
3. List some ways to overcome the blues.

## CHRISTIAN EDUCATION. . .

(Continued from page 15)

- ior Citizen activities in May.
- Review Vacation Bible School plans.
- Distribute information regarding Pastor—Laymen Conference to be held July 12-19, Green Lake, Wisconsin.
- Order Christian Education materials (Sunday school curriculum, Scripture Memory supplies, training hour materials).

## MAY, 1969

- Conduct training sessions for Vacation Bible School workers.
- Pre-register campers for church camping program.
- May is Family and Senior Citizens Month.
- May 11: Mother's Day. See *Special Days Program Resource Guide\** for program suggestions.
- Organize resources for your 1969-70 Christian Education planning conference.
- Distribute information regarding NAB Youth Congress, August 23-30, Green Lake, Wisconsin.

## JUNE, 1969

- June 8: Children's Day. See *Special Days Program Resource Guide\** for program ideas.
- June 15: Father's Day. See *Special Day Program Resource Guide\** for program ideas.
- Recognize graduates during a church service.
- Conduct Vacation Bible School.
- Participate in church camping program.
- \*Sent to pastors and superintendents.
- \*\*Sent only to pastors.
- \*\*\*Material sent to pastors and youth group presidents.

## FOR RENT

Furnished farm home with boat in secluded Wild Rivers Country on upper St. Croix River, 45 miles from the Twin Cities, Minn. \$42.00 per week. Write: Dale Rott, 1506 N. Snelling, St. Paul, Minn. 55108.

June 15, 1968

# OSAKA SEMINARY GRADUATES FIVE STUDENTS

At the 9th annual commencement on March 31, the Osaka Biblical Seminary in Japan presented diplomas to five young people who successfully completed their training. About 130 people filled the chapel to overflowing for this service. Rev. Funake from the Japan Bible Seminary was the guest speaker for the graduation exercises.

On April 13, ten new students were welcomed into the Seminary to begin their training for the Lord's service. Two of the new students are from our church in Tsu, which brings the total of students from our churches at OBS to five. There are a total of 29 students enrolled for the new term which began in April. Rev. Fred Moore is the president of the school.



Rev. Fred Moore (far left standing) and Rev. Funaki (far right standing). The other five are the 1968 graduates of the Osaka Biblical Seminary.



Construction on the new house in Nagoya, Japan. Rev. and Mrs. Edwin C. Kern moved to Nagoya in May to begin evangelistic work.

# Our Churches in Action

● **Rev. Gideon K. Zimmerman** was elected as the new Executive Secretary of the North American Baptist General Conference at the annual sessions of the General Council on May 25, 1968. He will assume office on July 1, 1968. He will replace Dr. Frank H. Woyke who has served as the Executive Secretary for twenty-two years.

Details of the General Council actions will be reported in the next issue of the BAPTIST HERALD.

● **Mr. William Matney** has accepted the call to become the pastor of the Bethany Baptist Church of Lincoln County, Kan. He began his ministry May 5, 1968.

● **Kurt Redschlag**, a graduate of the North American Baptist Seminary, has accepted the call to become the pastor of the Temple Baptist Church, Swan River, Manitoba, effective August 1, 1968.

● **Dr. C. H. Seecamp** has resigned from the First Baptist Church, Appleton, Minn., to accept the call from the First Baptist Church, Chancellor, S. D., effective July 15.

● **Rev. Richard Goetze** resigned as pastor from the Baptist Mission Church, Chicago, Ill., to accept the call from the German Baptist Church, Toronto, Ont., effective August 1, 1968.

● **Rev. Edmond Hohn**, pastor of the Hudson Bay Park Baptist Church of Saskatoon, Sask., has resigned to accept the call from the Church Extension Committee to become the pastor of the Sunshine Ridge Baptist Church, Delta-Surrey area, British Columbia, effective July 31, 1968.

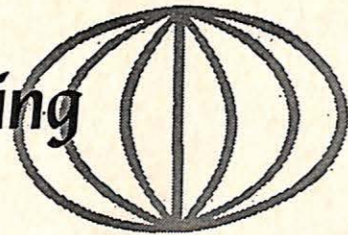
● **Rev. Clinton E. Grenz**, Chaplain (MAJ) U.S. Army, had a baptismal service for three young people at the Morriss Hill Chapel, Fort Riley, Kansas on Palm Sunday. One baptismal candidate was the daughter of Mr. and Mrs. Grenz. On June 1, 1968 Chaplain Grenz received his M.S. degree from Kansas State University, Manhattan, Kan.

● **Rev. Alfred Weisser**, administrator of The Baptist Home, Bismarck, North Dakota, was recently granted membership in The American Association of Hospital Accountants. In order to qualify the Home must meet the standards of certification by Medicare or the Joint Commission on Accreditation of Hospitals.

● **Mr. and Mrs. Peter Aaldyk**, missionaries to the Indians in Alberta, announce the birth of a daughter, Margaret Debra, born April 19, 1968.

● **Rev. Robert Roxburgh** has resigned from Glenbard Baptist Church, Glen Ellyn, Ill., effective May 15, 1968. He has accepted a church in Calgary with the Fellowship Baptists.

## what's happening



### CONTRIBUTION SUMMARY

April, 1968

#### CONTRIBUTIONS FOR BASIC PROGRAM AND SPECIAL PROJECTS

Conferences	April, 1968	April, 1967	April, 1966
Atlantic	\$ 2,914.91	\$ 6,159.25	\$ 4,504.38
Central	16,899.66	16,821.61	13,081.41
Dakota	13,374.88	3,351.87	10,874.58
Eastern	5,703.78	3,877.79	6,468.40
Northern	10,859.37	13,438.24	17,313.12
Northwestern	15,159.83	11,842.43	12,545.21
Pacific	17,848.73	13,356.98	13,513.96
Southern	1,276.14	2,216.76	863.62
Southwestern	3,387.14	2,821.57	8,825.38
Inter-Conference	3,444.46	2,689.10	2,258.10
<b>Total Basic Program</b>	<b>\$ 90,868.90</b>	<b>\$ 76,575.60</b>	<b>\$90,248.16</b>

#### BASIC PROGRAM CONTRIBUTIONS FOR THE FISCAL YEAR

	Budget Contributions	Other Contributions	Total Contributions
April 1, 1968 to April 30, 1968	\$ 85,243.50	\$ 5,625.40	\$ 90,868.90
April 1, 1967 to April 30, 1967	69,853.88	6,721.72	76,575.60
April 1, 1966 to April 30, 1966	83,523.50	6,724.66	90,248.16

#### CONTRIBUTIONS FOR CAPITAL FUNDS CAMPAIGNS

	April	Fiscal Year
Northern Conference Centennial Advance for NABC	\$ 50.00	Same as April
Mission Advance Program	5,739.31	Same as April
<b>Total</b>	<b>\$ 5,789.31</b>	

#### CONTRIBUTIONS FOR ALL PURPOSES

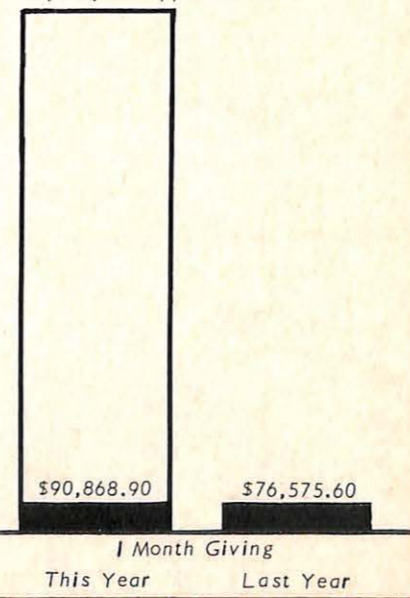
Basic Program	\$ 90,868.90
Capital Funds	5,789.31
<b>Total</b>	<b>\$ 96,658.21</b>

### OUR STEWARDSHIP RECORD

#### N.A.B. MISSION PROGRAM

April, 1968

\$1,300,000 Approved Goal



BAPTIST HERALD

#### EASTER SERVICES HELD IN AVON CHURCH

AVON, S. D. Rev. Walter Sukut of the First Baptist Church, Avon, S. D., held evangelistic meetings at the McDermot Avenue Baptist Church, Winnipeg, Man., April 1-7.

On Good Friday evening, April 12, a candlelight communion service was held at the First Baptist Church directed by Rev. Walter Sukut, pastor. A vocal solo was sung by Mrs. Sukut.

The annual Easter Sunrise Service and Breakfast was held at the Avon Baptist Church. Mrs. Walter Sukut presented the message. Musical selections were given by the youth groups of the community.

On Easter Sunday evening the choir of the church presented an Easter concert, which was followed by a short program and a fellowship hour in recognition and appreciation of the choir and its ministry in the church. Mrs. Chester Betz is the director.

On April 15 the All-Church Youth Banquet was held at which time the four 1968 graduates of Avon High School were honored. A brief program followed with Pastor Sukut giving the message.

On April 21 during the annual pulpit exchange, Mr. Sukut occupied the pulpit at the North Side Baptist Church, Sioux Falls, S. D., and the pastor of that church, Rev. Jack Kruegel spoke in the Avon Baptist Church. (Estie Betz, reporter.)

#### "NO GREATER LOVE" SUNG BY MADISON CHOIR

MADISON, S. D. A reception April 10 was given by members of the West Center Street Baptist Church, Madison, S. D. honored Rev. and Mrs. Jothan Benke on their 25th wedding anniversary.

The choir of the West Center Street Baptist Church, under the direction of Mrs. Jothan Benke, gave the cantata, "No Greater Love," by John W. Peterson on Easter Sunday evening. Elton Wernisch was the narrator. (Mrs. Carl Frautschy, reporter.)

#### SPECIAL CHOIR CONCERTS HEARD IN WATERTOWN

WATERTOWN, WIS. The Sioux Falls College Concert Choir, S. D., composed of 44 students from eleven states in this country, as well as several Canadian provinces and Cuba, rendered an inspiring concert in one of the Watertown schools, sponsored by the First Baptist Church, of which two students, Janet Krause and Nancy Norman, are members.

On Palm Sunday evening the choir of the First Baptist Church of Watertown, Wis., presented the cantata, "No Greater Love," by John W. Peterson. Solos and duets interspersed choir selections. Mrs. Russell Miller served as organist and Miss Dorothy Norman as pianist for the occasion. Mrs. Roger Norman is the choir director. (Mrs. J. J. Abel, reporter.)



North American Baptist Seminary senior students and some of their wives meeting with the Secretarial Staff of the Forest Park office in March, 1968. Dr. Frank Woyke is seen speaking to the group. Two N.A.B. senior students, attending Bethel Seminary in St. Paul, were also present. The following list of senior students participated in this visit: Wayne Bibelheimer, Fred Jantz, Kurt Brenner, Kurt Redschlag, Peter Ristau, James DeBoer, Walter Bernadsky, Victor Gunst, Curtis Wiens, Delino M. Eslinger and Leo Reck, Jr.

June 15, 1968

#### TREMENDOUS REVIVAL OCCURS IN RENTON CHURCH

RENTON, WASH. God sent a tremendous revival to Sierra Heights Baptist Church, Renton, Wash., during our campaign with God's Volunteers, April 7-14.

Three pastors served as evangelists. On Sunday, April 7, Rev. Edward Klatt, director-evangelist of God's Volunteers, Team I, was our speaker. Rev. Bernard Fritzke, pastor, Bethany Baptist Church, Portland, Ore., served as evangelist during the week. Rev. Ervin Gerlitz, pastor of our church, spoke on Easter Sunday. The working of the Holy Spirit was evident in all the services; as souls were saved, and Christians rededicated their lives to God.

One of the evidences of the genuineness of the Spirit's moving was the immediate outreach for others. There was a oneness in prayer as young people and adults united in tearful supplication for a soul, and God marvelously answered. Happy embraces, expressions of praise, unashamed tears of joy, and spontaneous outburst of song seemed the most natural thing in the world! It was the most beautiful experience we have ever known.

God continued to work as individuals and several teams went out calling on neighbors and friends. Again each one witnessed to was deeply moved, and another soul came back into glad reunion with Christ. Our young people have been witnessing to their skeptical friends with glad boldness. God has made us aware of the power of the Holy Spirit. (Ervin Gerlitz, pastor.)

#### VACATION BIBLE SCHOOL HELD AT IMMANUEL, WOODSIDE

WOODSIDE, N. Y. Vacation Bible School at the Immanuel Baptist Church, Woodside, N. Y., was held during Easter Vacation week, April 15-19, with an enrollment of 50 students, 15 teachers and helpers. Using the Gospel Light material, the group was divided into four classes. To be helpful we raised daily offerings for missions amounting to \$30.00, which was more than matched at the closing program. Several children indicated willingness to follow Christ. (George Schiwy, secretary.)

#### PROGRESS IS NOTED AT BETHANY, PORTLAND

PORTLAND, ORE. Rev. Bernard Fritzke has welcomed 26 members to the fellowship of the Bethany Baptist Church. The God's Volunteers Team I was with us for one week of intensive ministry in January. The young people of our Greater Portland Area churches of N.A.B. gathered with the Volunteers on Saturday night for a most enjoyable banquet.

Our choir of thirty-six voices, under the able direction of Kimball Hodge, sang the cantata, "The Crucifixion," at the Riviera Baptist Church, Salem, on Palm Sunday evening and at our evening service on Easter Sunday.

Many of our members participated in the preparations for the Billy Graham Crusade held in Portland in May. (Merle Rich, reporter.)

#### FIRST MISSIONARY CONFERENCE HELD AT FORT GEORGE CHURCH

PRINCE GEORGE, B. C. Our first Missionary Conference was held with the ministry of the Rev. Lloyd Kwast of Cameroons, West Africa, and Mr. and Mrs. Meno Voth serving with the Missionary Aviation Fellowship. Special music was sung by our church choir and the Voths. Saturday morning a family style fellowship breakfast was held with a large number in attendance. That evening services included slides of the Cameroons shown by Rev. Kwast.

On Palm Sunday, Rev. Joe Sonnenberg, western district secretary, NABGC, gave the morning's message. At the closing Missionary Rally held that evening, this year's pledges for Missions were obtained going well over the

goal. Mr. and Mrs. Voth presented a movie titled "Breaking Jungle Barriers" at the Youth fellowship meeting held after the evening services. (Mrs. Robert Wiseman, reporter.)

#### CRAWFORD W.M.S. HEARS CAMEROON GIRLS

CRAWFORD, TEXAS. The Women's Missionary Society of the Canaan Baptist Church, Crawford, Tex., is thankful for the many blessings they receive in serving Christ. Our motto is The Added Touch. Our purpose is to develop more zeal for home and foreign missions and to encourage Christian love.

We meet once a month for White Cross work, Bible study and programs. Several times a year we have family night, as well as sponsoring a Mother-Daughter banquet and Father-Son banquet.

On March 24 we had our annual anniversary program. Two girls from our Cameroon mission field in Africa, who are attending Mary Hardin Baylor College at Belton, Texas, were the guest speakers. (Mrs. Walter Gauer, reporter.)

#### ELEVEN NEW MEMBERS RECEIVED INTO FLEISCHMANN CHURCH

PHILADELPHIA, PA. The Fleischmann Memorial Baptist Church of Philadelphia, Pa., held a baptismal service Easter Sunday evening at which time Rev. Ernest A. Hoffmann baptized the following persons upon confession of their faith: Harvey Allen, Jr., Miss Beverly Doppler, Miss Suzanne Pycszak, Miss Elba Rodriguez, Luis Rodriguez, Miss Raquel Rodriguez, William Rodriguez, and Miss Ruth Weber.

On the following Sunday, April 21, the hand of fellowship was extended to these eight young people and to Mr. and Mrs. Harvey Allen, Sr. and Mrs. Mildred Pycszak who were accepted into the congregation by letter. (Jeannette MacMeekin, reporter.)

#### HERREID CHURCH WELCOMES EIGHT NEW MEMBERS

HERREID, S. D. On Sunday evening March 10 we had the privilege of welcoming eight new members into our church family. Those joining us by baptism were Mr. and Mrs. Jake K. Schmidt, their daughters, Judy and Mary Lou, and Gregory Berndt. Mrs. Don Hlavinka and daughters, Peggy and Patty, joined us by transfer of their church letters.

A skit, "God Speaks," began our Sunday School Enlargement Campaign on March 10. Following the skit the entire Sunday school was introduced to our campaign song, "God Speaks," which was our theme for the following five Sundays. Talks were given by various members of the Sunday school on the manner in which God speaks to all of us. Our goal was set at 175 members by Easter Sunday, but we soon by-passed that goal and found our enrollment had climbed to 202 from the 160 enrolled at the beginning of our campaign. (Mrs. Howard C. Conway, reporter.)

#### EBENEZER CHOIR PRESENTS EASTER PLAY

LEHR, N. D. Members of the Ebenezer Baptist Choir, Lehr, N. D., presented an Easter play entitled, "To This End," by Lucille R. Green on Good Friday evening and again on Easter Sunday evening under the direction of Mrs. Daniel Heringer. On April 28, it was presented in the Ashley Baptist Church with the final presentation in the Berlin Baptist Church, Fredonia on May 5. (Mrs. John Kranzler, reporter.)

#### TEN MEMBERS RECEIVED INTO MEADOWLARK CHURCH

EDMONTON, ALTA. Easter Sunday was a day of unusual blessing at the Meadowlark Baptist Church, Edmonton, Alta. Not only was there a visible response to the Gospel invitation to receive Christ as Savior after the morning message, but Pastor W. Sibley had the joy of baptizing nine converts in the evening service. With the transfer of one member from another Baptist church the Meadowlark Baptist Church had the pleasure of extending the hand of fellowship to ten new members. This now makes the membership of this church, which began as a church extension project in 1963, number 171.

#### TEN PERSONS JOIN IMMANUEL CHURCH, BROOKFIELD



BROOKFIELD, WIS. On Palm Sunday morning, members and friends of the Immanuel Baptist Church, Brookfield, Wis., witnessed the baptism of nine converts by the pastor, Rev. J. J. Renz. Pictured above with the pastor are the baptized candidates: Debbie Freigang, Mrs. R. Baker, Mrs. W. Reimann, Ruth Wagner, Elaine Marks, Gary Davis, Mr. R. Akeson, Donna Freigang, and Mr. F. Schery. Mr. R. Baker (not shown) joined the church by the transfer of membership. (Miss E. Wengel, reporter.)

#### SEVEN LAST WORDS SUNG AT BROOKFIELD CHURCH

BROOKFIELD, WIS. Easter Sunday morning, a well attended, early breakfast was served by the Young Adult Class, (Mr. Robert Freigang, teacher) of the Immanuel Baptist Church, Brookfield, Wis., after which a short play, "The Challenge of the Cross," was presented. The morning worship service was climaxed by the choir's rendition of "The Seven Last Words" by DuBois, under the direction of Mr. Wm. Penzek.

Preceding these crowning events in the life of Immanuel, an inspirational film series, "The Life of the Apostle Paul," was presented on five consecutive Sunday evenings.

We were privileged to entertain 45 young people of the Sioux Falls College Choir, S. D., who presented a concert and thrilled the hearts of a capacity audience on April 1. (Miss E. Wengel, reporter.)

#### HOUSTON SANCTUARY AND PARSONAGE DEDICATED



HOUSTON, TEXAS. The Anderson Road Baptist Church of Houston, Texas, dedicated their beautiful new sanctuary and parsonage, Saturday, April 20, 1968. To think that only one year ago we spaded over the first shovel of dirt with "the golden shovels for the golden hour," and now we have a beautiful, complete, new church. With that, there is a promising congregation under the direction of Rev. and Mrs. Elton Kirstein.

The services were enhanced by two beautiful numbers from their choir under the direction of Mrs. Lyle Grenz, formerly of God's Volunteers. The Key to this beautiful church and our Southern Conference action Dr. Wm. Barsh, who was the dedication speaker. He pointed the dedication to the Word of Jesus, the Gospel message, the power of prayer, the right or privilege of salvation, and the sound Scripture. Humbly all look to God in deep gratitude for answered prayers, the blessings upon the efforts of many servants, and the hopeful challenge that is before us. (Rev. Oliver K. Ringering, reporter.)

#### NORTHERN CONFERENCE W.M.U. HOLDS ANNUAL PROGRAM

YORKTON, SASK. The Woman's Missionary Union of the Northern Conference held its annual luncheon and program at Yorkton, Sask., on April 18, 1968. Mrs. Daun Buyer, president, welcomed 212 ladies. Special music was provided by ladies from Mintonas, Man., and Springside, Sask. Seven new pastors wives were welcomed into the Northern Conference. Miss Gertrude Schatz, missionary, Cameroon, gave a challenging devotion.

The Creston, B. C., W.M.S. was welcomed into our fellowship. Our Missionary Union now consists of 59 societies with approximately 10,605 members. The Hudson Bay Park Baptist Church, Saskatoon, Sask., was awarded a trophy for outstanding achievement. Mrs. E. Breitreuz commended the ladies on their untiring labour of love through our White Cross work.

Our goals for the coming year are as follows: (1) support of our national W.M.U. projects, (2) Cameroon Mission Field, (3) kitchen facilities for N.A.B.C., Edmonton, and (4) two scholarships for N.A.B.C. students. The evening offering of \$391 was designated for these projects.

Through poems, songs, and narration, the heart was depicted as a home with various rooms; each room must be fully turned over to Christ. Missionary Gertrude Schatz gave a concluding challenge at the end of the dramatization.

Mrs. Charles Littman, national W.M.U. secretary, installed our new officers: Mrs. D. Buyer, president; Mrs. D. Richter, vice-president; Mrs. R. Neuman, secretary-treasurer; Mrs. M. Schultz, assistant secretary; and Mrs. E. Breitreuz, White Cross chairman. (Mrs. F. Taubensee and Mrs. A. Gerber, reporters.)

#### GREAT DAYS EXPERIENCED AT McDERMOT AVENUE CHURCH



WINNIPEG, MAN. With great joy do we report of the victory in Christ Jesus. On Palm Sunday, April 7, Pastor Walter Stein baptized 25 people, a goodly number of married men and women among them. On Good Friday we had the joy of receiving 30 new members into our fellowship for which we thank the Lord.

We had two revival campaigns, one was directed by Rev. Henry Pfeifer last fall, and one by Rev. Walter Sukut this spring.

Under the able leadership of our pastor and his wife and our student pastor, Paul Enns, the Lord's work in our church is going forward. Our church has been renovated; \$22,000 was given for Missions. The congregation has decided to build a new parsonage this summer.

We are also already thinking of our General Conference which will be held here in 1970. (Mrs. J. Lepholtz, reporter.)

#### DURHAM CHURCH IMPROVES BUILDING

DURHAM, KAN. The First Baptist Church, Durham, Kan., has completed a number of improvements and redecorations in our church building during the past few months. New carpeting was laid in the aisles of the sanctuary. Folding door partitions, a new table and folding chairs added to the nursery classroom make this room an attractive place. The entire basement floor has been tiled. Each Sunday school

class helped to pay for the tiles. The basement walls have been repainted. New cabinets with a double sink and counter-tops and a new water heater improve the kitchen.

Approximate cost of the projects was \$1,500. Our pastor put in long hours of work and other men and women from the church donated their time to these projects. (Mrs. Larry Hamm, reporter.)

#### SECOND DEDICATION SERVICE IN DECADE HELD AT BETHEL, AMHERST



AMHERST, N. Y. For the second time in less than a decade, the Bethel Baptist Church of Amherst, New York, observed dedication services in a new edifice. The Service of Dedication was held on Sunday, March 3, at the new church, located in Getzville, New York.

In 1959 the members of Bethel Church moved from their 63-year-old Buffalo location to a new church building in Amherst. The State, however, obtained this property in May, 1966, to be used as a part of its land acquisition program for the new Amherst campus of the New York State University at Buffalo. On March 19, 1967, ground was broken for the church's new sanctuary and educational building in Getzville. Initial services were held on Dec. 10, 1967.

Guest speaker for the dedication service was Dr. Frank H. Woyke, executive secretary, North American Baptist General Conference. The program of dedication also included participation by several area pastors and laymen. Among those who brought greetings were Rev. Walter Damrau, pastor, Zion Baptist Church, Rochester, representing the Eastern Conference, and Rev. Paul Galambos, pastor, Austin Street Church, Buffalo.



Rev. W. E. Christensen, pastor (from left), Dr. F. H. Woyke and Rev. P. Galambos, (second from right) in new sanctuary, Bethel Baptist, Getzville (Amherst), N. Y.

In conjunction with the dedication, a community concert was presented on Wednesday evening, March 6, by the Houghton College Choir. This occasion gave area residents an opportunity to view the \$300,000 building.

The concluding services of the week of dedication were held on Sunday, March 10. Rev. Rubin Kern, eastern district secretary, spoke at the morning and evening worship services.

Rev. William E. Christensen has served as pastor of Bethel Baptist Church since January, 1967. (Mrs. Wm. E. Christensen, reporter.)

### THREE BAPTIZED BY REV. O. METH IN ELGIN

ELGIN, IOWA. Easter Sunday was truly a day of blessing at First Baptist Church, Elgin, Iowa. The choir presented the cantata, "No Greater Love," at the morning worship service.

Miss Laura Reddig, our Cameroon missionary nurse, spoke during the Sunday school hour.



Pastor O. H. Meth baptized three children (pictured): Le Ann Lehman, Mark Hackmann and Robert Schmidt, at the Sunday evening baptismal service. (Mrs. Fred Schaar, church clerk.)

### MR. AND MRS. JULIUS PETER WED 50 YEARS



VANCOUVER, B. C. Recently Mr. and Mrs. Julius Peter celebrated their Golden Wedding Anniversary. A family dinner was given in their honor. They received relatives and friends at an Open House. Messages of congratulations were received from the Honorable R. B. Bennett, Prime Minister of British Columbia, Minister of Industrial Development, Trade and Commerce, as well as many friends.

Mr. and Mrs. Peter were married in Yorkton, Sask., Dec. 5, 1917, by Rev. Bloedow. They lived in Saskatchewan for 34 years, then moved to Edmonton, Alta., where they resided six years. For the past 10 years Mr. and Mrs. Peter have lived in Vancouver where they are members of the Ebenezer Baptist Church where Mr. Peter is an honorary deacon. The Church presented a lovely floral arrangement for the occasion of Open House.

Mr. and Mrs. Peter have six children: Edna, Vancouver, B. C.; Violet (Mrs. Harry Brucks) Vancouver, B. C.; William, Leduc, Alta.; Ruth (Mrs. Lawrence Bienert) Jacksonville, Ill.; Lillian (Mrs. Duane Witte) Seattle, Wash.; and Donald, Leduc, Alta. They also have nine grandchildren.

May the Lord continue to bless their journey through life together. (S. J. Brucks, reporter.)

### REVIVAL BLESSINGS EXPERIENCED AT FIRST CHURCH, ELK GROVE

ELK GROVE, CALIF. Revival blessings came to the First Baptist Church of Elk Grove, Calif., during an Evangelistic Crusade for Christ campaign from Palm Sunday through Easter led by Dr. Harry McCormick Lintz of Redlands, Calif. Much prayer and planning had preceded the campaign including a 24-hour prayer vigil in which many members participated. Splendid music by the church choir, led by Edwin Schuh, spirited congregational singing with Robert Schmidt directing and special vocal numbers by members and area musicians gave strong support to the evangelistic thrust of the services.

There were a good number of decisions for Christ and the Church, for salvation, baptism, transfer of membership and rededication of life to Christ. Dr. Lintz' unique and effective "afterglow" prayer and praise service will be long remembered by many. (Mrs. Leonard Fandrich, reporter.)

### ELEVEN MEMBERS RECEIVED INTO RIVERVIEW CHURCH

WEST ST. PAUL, MINN. At the Sunday morning communion service, May 5, the following eleven persons were welcomed into the fellowship of the Riverview Baptist Church by the pastor, Rev. Raymond Yahn: Mr. and Mrs. Kenneth Ellingson, Sharon Tobin, Kent Phelps, Nancy Phelps, Mr. and Mrs. William Reed, Mark Yahn, Russell Christian, Luann Patterson, and Dana Salisbury. The last four were young people who had followed the Lord in baptism on Palm Sunday evening, April 7. At the baptismal service the church choir presented the Easter cantata, "No Greater Love," under the direction of David Martin, director of music, resulting in a truly blessed and inspirational evening. (Mrs. Gerald Miller, reporter.)



The Southern Conference Mission Committee met recently in the Rio Grande Valley, Texas. Those who met there were (l. to r.) Rev. D. Fuchs, Rev. R. Sandoval, Dr. W. Barsh, Rev. O. Bender, Mr. Adolph Hill, Dr. J. Gunst, Mr. Earl Harms, Rev. E. Sandau, not pictured is Rev. O. Ringering. The little fellow is from Mexico.

### MATNEY IS NEW PASTOR, BETHANY, HUNTER

HUNTER, KAN. Mr. William Matney began his ministry as the pastor of the Bethany Baptist Church of Lincoln County, Kan., on May 5, 1968. A reception was held for Mr. and Mrs. Matney and Carla Jo on Friday evening, May 3. Rev. Harold Weiss of Ellinwood was moderator. Several local pastors assisted in welcoming the Matneys to our community. (Mrs. Melvin Schulz, reporter.)

### THREE MEN BAPTIZED BY REV. SEECAMP

APPLETON, MINN. On April 7, a baptismal service was held. Rev. C. H. Seecamp baptized Alvin Maas, Harlan Sjolie Sr. and Harlan Sjolie Jr. On April 11 these three men were given the hand of fellowship into the church during our Lord's Supper service. (Mrs. Harold Pust, reporter.)

### REV. HOHENSEE BAPTIZES TEN YOUTH AT EASTER SERVICE



EDMONTON, ALTA. On Palm Sunday evening Rev. Richard Hohensee baptized 10 young people (as pictured above), who had been prepared for this important step in special classes, held for several weeks by our pastor. The Church was filled to capacity and the sermon that night, "Behold, Your King," was as meaningful as only Christ's life, death and wonderful resurrection can make it. On Good Friday during a Silent Communion Service the hand of fellowship was extended to the new converts, and they were accepted into the Church as members. (Mrs. W. Dykau, reporter.)

# Obituaries



### PAULINE FISCHER of Avon, South Dakota

Pauline Fischer was born March 19, 1904, in South Russia, the daughter of Gottlieb and Ula (Boetcher) Hoffman. She came to South Dakota with her parents at the age of one year.

On Aug. 20, 1922, she was married to Jacob Fischer, at Avon, S. D. She was baptized in Lake Andes, S. D., in June, 1926, by Rev. Schaffer. The Fischers farmed in the Tripp area until three years ago when they retired and moved to Tripp. Mrs. Fischer joined the Danzig Baptist Church in 1943 and remained a faithful member until her passing.

Mrs. Fischer passed away March 9, 1968, at the age of 63 years, 11 months, and 20 days.

She is survived by her husband, Jacob; one son, Ervin, Tripp, S. D.; two daughters: Mrs. Louis (Lillian) Wuertzer, Parkston, S. D., and Mrs. Arnold (Laverne) Berndt, Tyndall, S. D.; three brothers and three sisters.

Danzig Baptist Church  
Tyndall, South Dakota  
ELMORE BLAIN, interim pastor

### MRS. SUSANNA LENTZ of Sultan, Washington

Mrs. Susanna Lentz was born to Mr. and Mrs. Fred Schalo on Sept. 2, 1901, in Rumania. She passed away on April 21, 1968.

She was united in marriage to Andrew Lentz in March, 1924. They came to the Sultan-Startup area in 1925. She was a faithful member of the Startup Baptist Church, Wash.

She is survived by her husband, Andrew; one daughter, Stella (Mrs. Joseph Yencich) of Seattle, Wash.; one son, Clarence of Everett, Wash.; one sister, Mrs. Herbert (Ruth) Fiedler of Butte, N. D.; one brother, Gus Schalo of Sultan, Wash.; and seven grandchildren.

Startup Baptist Church  
Startup, Washington  
KENDRICK GOULD, pastor

### THE REVEREND PAUL WENGEL of Lynbrook, Long Island

The Reverend Paul Wengel, pastor emeritus of the Ridgewood Baptist Church, Ridgewood, N. Y., passed away on April 23, 1968. Pastor Wengel served this church from 1920 to 1929 and again from 1950 to 1959, almost 20 years in all. During his first pastorate the church was constructed, and during his second pastorate the parsonage was built.

In the intervening years he was pastor of the Bethel Baptist Church, Detroit, Mich., and of the First Baptist Church, Adrian, Mich. In Michigan he also served as President of the Michigan Baptist Convention for several terms and taught German at the Adrian Methodist College. His services and talents were many. He was the chairman of the committee that compiled the *North American Hymnal*, translating many of the hymns and chorales from the German into the English.

Mr. Wengel was born in Germany, Sept. 28, 1892, and came the next year with his family to Milwaukee, Wis. He received his theological training at the Rochester Baptist Seminary, New York, and received his Master of Arts degree from the University of Michigan, Ann Arbor. He was ordained to the ministry by his home church, First Baptist Church, Milwaukee. The Ridgewood Baptist Church, then located on Montrose Ave., Williamsburg, was his first charge. Because of failing health he retired from the ministry in 1959 and had been living with his wife, Katherine, in Lynbrook, Long Island.

Rev. and Mrs. Paul Wengel were married in 1918 and three children were born to them: Esther, at home; Naomi, Queens; and

Paula (Mrs. Roger MacDonald), Parkside, Pa. His three sisters are Mrs. Mae Shepherd, Miss Edna Wengel, and Mrs. Anita Neubauer, all of Milwaukee and his brothers are William H. Wengel of Milwaukee and Elmer Wengel of Detroit.

The services were conducted by Rev. A. Lamprecht, pastor, Ridgewood Baptist Church. Sharing in the service was Rev. R. Kern of Detroit, eastern district secretary. His life added a dimension to our fellowship that will endure.

Ridgewood Baptist Church  
Ridgewood, New York  
A. LAMPRECHT, pastor

### MRS. CHRISTINE BECHTOLD of Plevna, Montana

Mrs. Christine Bechtold, daughter of Mr. and Mrs. Frederick Rueb, was born on April 5, 1892, at Leola, S. D., and died on April 27, 1968, at Baker, Mont.

Mrs. Bechtold was reared in the Leola, S. D. area and in October, 1914, married Edward Bechtold at Leola. In 1926, they moved to a farm south of Baker, Mont., and in 1937 they moved to Plevna.

Mrs. Bechtold accepted Christ in her youth and was baptized by Rev. Schaeffer, becoming a member of the Baptist Church, Eureka, S. D. She united with the First Baptist Church, Plevna, Mont., in 1926, where she remained faithful until her passing. She was a member of the Woman's Missionary Society.

Mrs. Bechtold is survived by two daughters and six sons: Martha (Mrs. Andy Wenz), Chico, Calif.; Ann (Mrs. Reuben Kiehlbach), Sturtevant, Wis.; Herbert, Caledonia, Wis.; Edwin, Plevna; Ted, Otto, Benjie and Bobby, all of Baker. She is also survived by two sisters: Mrs. Martha Mettler, Eureka, S. D.; and Mrs. Emma Hoff of Sacramento, S. D.; one brother, Chris Rueb, Leola, S. D.; 20 grandchildren, and four great-grandchildren. She was preceded in death by her husband, two daughters and one son.

The funeral service was conducted at the First Baptist Church, Plevna, Mont., on May 1, 1968, with the pastor officiating.

First Baptist Church  
Plevna, Montana  
EDWARD A. KOPF, pastor

### MRS. JACOB KRUSE of George, Iowa

Mrs. Jacob Kruse was born on March 18, 1896, in Little Rock, Iowa. She was the daughter of Mr. and Mrs. Gabrand Jurrens. She passed away on Sunday, Feb. 25, at a Sioux City hospital.

She reached the age of 71 years, 11 months, and 7 days.

Etta Kruse attended the rural schools in the Little Rock area. For the past 48 years, she lived in the George area.

Etta and Jacob Kruse were united in marriage on Feb. 27, 1920. To this union were born two sons, Harold and Glen of George, and one daughter, Ina Faye (Mrs. Murray Underwood) of Spencer, Iowa.

On Oct. 6, 1949, Mrs. Kruse became a member of the Central Baptist Church of George upon her profession of faith in Christ as her Lord and Savior.

She is survived by her husband, Jacob; her three children; seven grandchildren; four brothers: George and Henry Jurrens of George, Edward Jurrens of Rochester, Minn., Franklin Jurrens of Waltham, Minn.; and one sister, Anna (Mrs. John H. De Boer) of Little Rock, Iowa.

Funeral services were conducted at the Central Baptist Church on Feb. 28 and burial was in the Evergreen Lawn Cemetery of George, Iowa.

Central Baptist Church  
George, Iowa  
REV. HAROLD DRENTH, pastor

### MRS. JOHANNA A. JANSSEN of Lorraine, Kansas

Mrs. Johanna Janssen was born Nov. 25, 1881, at Lorraine, Kan., and departed to the eternal home April 13, 1968. As a young girl she experienced a vital faith in Christ as her Savior and became a member of the First Baptist Church of Lorraine, Kan. She was active in service to the church especially as a Sunday school teacher.

As a young lady, Mrs. Janssen was a public school teacher. She taught in the first consolidated school in Kansas at Lorraine.

In 1902 she was united in marriage to Lewis C. Janssen. Two sons were born to them.

She was preceded in death by her husband, a son, five sisters and two brothers. She is survived by her son, Herschel, five grandchildren, twelve great-grandchildren, and two sisters.

The funeral service was conducted at the Lorraine Baptist Church by Rev. Paul F. Zoschke, interim pastor.

First Baptist Church  
Lorraine, Kansas  
PAUL F. ZOSCHKE, interim pastor

### MRS. VERN DAVIDS of Buffalo Center, Iowa

Thressa Davids was born at Buffalo Center, Iowa, Dec. 7, 1924, the daughter of Dick and Minnie (Bronleewe) Winter. As a girl she attended the Buffalo Center School, and in 1938 she was baptized by Pastor Peter Peters upon her confession of faith in Christ as Savior and Lord. She was faithful and active in her Christian witness, especially with the women's work and the teaching ministry of the Bible School.

On Sept. 17, 1943, she was united in marriage to Vern Davids. They farmed in the Buffalo Center community. The family was blessed with two daughters: Mrs. Karen Sue Fennell of Fairview, Ill., and Sheryl at home; and by a son, Kim, at home.

Thressa went to be with her Lord on March 4, 1968, following a number of months of illness and frequent hospitalization. She was consistent, even in her sickness, to her faith in Christ. She leaves to mourn her passing, in addition to her husband and children, her mother, Minnie Winter of Buffalo Center; two brothers: Harold and Rudolph, both of Portland, Ore.; a sister, Edith Bendix of Kasson, Minn.; two grandchildren of Fairview, Ill., and many other relatives and friends.

Memorial services were held at the First Baptist Church of Buffalo Center with Pastor G. W. Blackburn in charge.

First Baptist Church  
Buffalo Center, Iowa  
G. W. BLACKBURN, pastor

### REINHOLD GOTTLIEB ADOLF of Lodi, California

Reinhold Gottlieb Adolf was born June 19, 1901, to Gottlieb Adolf and Katharine Sprecker Adolf in North Dakota and raised in Idaho.

He came to California in 1919 and married Ruth Schafer on March 31, 1921. Their union was blessed with seven children of which four survive: Arthur, Calvin and Don Adolf, and Goldie Lehmann. Sixteen grandchildren also survive as well as the following sisters and brother: Paulina Knecht, Lydia Smith, and Edward Adolf.

Mr. Adolf received Christ as his Savior on Nov. 28, 1926, and was baptized on April 3, 1927, by Rev. G. Lohr. A member of the First Baptist Church of Lodi, he went to be with the Lord on March 16, 1968.

First Baptist Church  
Lodi, California  
JOHN WOBIG, interim pastor

### EDWARD J. WOODRICH of Kankakee, Illinois

Edward J. Woodrich was born in Kankakee, Ill., on June 29, 1889, son of Mr. and Mrs. Charles Woodrich, and passed away March 1, 1968.

He accepted Christ as his personal Savior at an early age and was a loyal life member of the Immanuel Baptist Church. His friendly smile and cheerful greeting will be missed by all.

On Sept. 6, 1918, he was married to Myrtle Seedorf in New Haven, Conn. Four children were born to this union: Evelyn, Ardis, Mrs. Arlene Hanners, and one son, Edward E., who preceded him in death. Besides his widow and three daughters, he is survived by five grandchildren and two brothers.

He had retired in 1962 after 50 years as head florist at the Kankakee State Hospital. Memorial services were conducted by Dr. Douglas Gallagher at the church on March 4.

Immanuel Baptist Church  
Kankakee, Illinois

THE FAMILY

# NEW BREED OF SOLDIERS AND CHAPLAINS IN VIETNAM

"TODAY'S long-haired, tight-trousered young men, whom elders tend to regard as hopelessly undisciplined, are turning out to be some of the most highly disciplined soldiers of current history, and the Army Chaplains who minister to these young men are adding a new dimension to the term 'Soldiers of God,'" said Chaplain (Major General) Francis L. Sampson, Army Chief of Chaplains, in an interview following his recent 30 day tour of the Far East.

Chaplain Sampson's itinerary, which included Vietnam, Thailand, Okinawa, Korea, Japan and Hawaii, enabled him to visit commanding officers, chaplains and individual soldiers at each echelon from major headquarters down to small units in the field.

Commenting on the young soldier in Vietnam, the Chief of Chaplains added, "I will never in my life again prejudge our youth, because time after time when heavy demands are placed on their young shoulders, they've made the pessimists and cynics eat their own words. The United States soldier has never looked better, never been more disciplined, never met the challenge of duty, honor and country with greater faith in God and in his fellow man than these men in Vietnam.

"I thought in World War II no unit could have higher morale than my parachute outfit, but I've never seen morale like Vietnam. I can't quite explain it.

"These young men are better soldiers than their dads were. They accept responsibility better. They are better motivated, more committed. It is indicated in their acceptance of hardships, in their care for the people there (Vietnamese) who are caught in a desperate situation, and in the many voluntary extensions of duty in that war-beset country.

"One reason the morale is so high is that they know they must be there for only one year. Also, they know if

they are hit they will get immediate aid, evacuation and treatment.

"Hot meals are provided for them in the most amazing places. We ate delicious hot chicken and drank ice tea at an outpost right next to the Cambodian border."

During his trip, the General talked with more than 300 Vietnam casualties receiving medical care at Army hospitals in Okinawa, Japan, Hawaii and San Francisco. He said that his purpose for visiting these men was to comfort and encourage them, but he himself received inspiration and encouragement from the patients. Their morale was unbelievably high. Not one of the wounded soldiers whom he met was bitter or disgruntled.

The war in Vietnam is producing not only a new-type soldier, but also a new-type Army chaplain, according to the General.

Through his travels, Chaplain Sampson found that today's chaplain does not wait at the chapel for the men to come to him. Chaplains are going into the elephant grass, the swamps, and jungle to hold services for as few as five men at a time. "Services are short, spontaneous, to the point and sometimes as many as 12 or 14 are held during a day. They are held outdoors, in battle areas. The men are not as attracted to the institutionalized, rigid, chapel services," he said. Because the chaplain is taking the church to the

servicemen rather than the servicemen coming to the church, the chaplain learns to know the men better.

"There is a much more intimate relationship between chaplain and soldier than has existed before because the U. S. Army Chaplains in Vietnam have made religion a man-to-man ministry," said the Army's top chaplain.

When asked about the tactical situation in Vietnam, the Chief said that the chaplain is not a tactician. "That is not his mission," he stated firmly and added, "So long as this world puts men on crosses, the church must put crosses on men. So long as there is conflict, there must be courage. The church must be where the issues are faced. On the battlefield, the chaplain is the church. To go with these men to their battle stations and to their places of watchful waiting and vigilance is a great privilege and almost overwhelming responsibility. The chaplain goes with them not as a hawk or a dove—but under the aegis of the American Eagle and in the inspiration of the Holy Paraclete. We, too, are soldiers—soldiers of America and soldiers of God."

The Army has more than 350 chaplains in Vietnam. Chaplain Sampson talked with 331 of them during his visit there which extended from the Delta to the DMZ and from the Cambodian and Laotian borders to the South China Sea.

## PRAYER BY THE CHIEF OF CHAPLAINS, UNITED STATES NAVY Rear Admiral James W. Kelly, CHC, USN FOR AMERICAN SERVICEMEN IN VIETNAM — 1968

Hear our prayer, O Lord, for all Americans who serve the cause of freedom in Vietnam: Prosper their compassion for the suffering people whose future they seek to enhance; confirm their dedication to the principles of human dignity and self-determination; and strengthen their resolution that what is right will prevail. Be their Shield and their Shepherd in the shadow of death, their Fortress and anchor of their faith, for the sake of Your Son, our Savior Jesus Christ. Amen.

**BAPTIST HERALD**  
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