

BAPTIST HERALD

MARCH 15, 1969

THE SEMINARY THE BOARD OF TRUSTEES



**CLASS
OF 1969**

A close-up of
new pastors and
missionaries

**PAULINE
EVANGELISM**

The dynamic
and the
20th century

AS I SEE IT

Religious News Analyzed

by Paul Siewert

THE NAME of Bishop James A. Pike is not a rare acquaintance to the pages of modern religious controversy. Not only has Pike been tried for heresy by the Episcopal Church, but he has also labeled himself as being at opposite poles with mainstream Christianity of today. Only about a year ago he openly defied belief in the Biblical account of Jesus, on Canadian T.V.

We can wonder if such a person is to be judged or pitied, worked over or wept over. Pike's mental and emotional framework reminds us of the words of Rousseau: "The mind grows narrow in proportion as the soul grows corrupt."

The self-absorption of this religious leader is rather stultifying. After his son committed suicide in 1966, he turned to seances to satisfy his craving to communicate with the deceased. When his first marriage did not satisfy, he had it annulled. His second wife divorced him last year on grounds of mental cruelty. However, the 55 year old Bishop was not undaunted. Late last year he announced that his next wife would be 30 year old Diane Kennedy.

Probably the most amazing thing here is the seemingly delightful amusement of the public. Is the public ear more impressed with impudence than discreetness? The Apostle Paul said: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away" (1 Cor. 9:27). But what hope is there for someone who has not even preached the truth of Christ, despite his clerical role?

Paul Siewert, is pastor of the Ebenezer Baptist Church, Vancouver, B. C.

80,000 HELP LAUNCH CRUSADE OF AMERICAS

An estimated 80,000 people turned out January 25 for a rally in Rio de Janeiro's Maracana Stadium to officially launch Brazilian Baptists' part of the Crusade of the Americas, hemispheric evangelistic campaign. During a brief invitation at the close of the service 100 persons made professions of faith in Christ.

The rally was planned in connection with the annual assembly of the Brazilian Baptist Convention, held January 23-29 in Niteroi. The assembly was the second largest in the 62-year history of the convention, with 2,500

messengers registered. A convention budget almost double the amount of money received in 1968 was approved, and 63 new churches were received.

PUTTING THE BIBLE IN THE PICTURE

LONDON. (UBS) The Bible Society of Brazil is twenty years old this year. Among the events which will mark the occasion is to be the issue of a commemorative postage stamp, and the official decree authorizing this issue has just been published. The motto of the Society, "Giving the Bible to the People," will appear, together with a design incorporating an open Bible. Last year, in Brazil, circulation of complete Bibles, through city outlets, went up from 386,000 to 206,000.

SERVICEMEN'S DEMAND FOR SCRIPTURE SETS RECORD

NEW YORK. (ABS) More than two million copies of the Bible or parts of it have already been distributed to U.S. servicemen this year by the American Bible Society. There has not been such a demand for Scriptures in the Armed Forces since World War II.



NEWS & VIEWS

OPPOSITION TO VATICAN EXCHANGE

WASHINGTON, D. C. (C/SNS) Disturbed by what he called "apparently reliable" reports that the President is about to set up a "diplomatic exchange" with the Vatican, Glen L. Archer, executive director of Americans United for Separation of Church and State, has appealed to President Nixon not to do so. "The country does not need this. This is not the way to bring us together. . . . Mr. President, you do not need this. . . . It will only have succumbed to sectarian pressures which your immediate predecessors resisted."

Mr. Archer reminded the President of the furor that was raised in 1951 when President Truman appointed General Mark Clark as Ambassador to the Vatican State. He said that those advising the President that the situation was "different" today were wrong.

CRUSADE TELECAST MARKS EVANGELISTIC TV FIRST

ATLANTA. (BP) Baptists in 1969 will get at least three cracks at gaining the attention of 75 per cent of a nationwide, prime-time television audience—big thinking in anybody's league.

In the boldest move by any denomination to use television for direct appeal, Southern Baptists have produced a series of three evangelistic color telecasts as part of their role in the hemisphere-wide Crusade of the Americas.

First in the series is "The Seeking Generation," a 30-minute production aimed at American youth featuring a young Oklahoma Baptist singing group called the Tuneclippers.

The second production zooms in and out on the nation—"The Two American Dreams."

Here is an example of narrative, with Paul Harvey speaking: "Isn't it true that the closest contact the vast majority of us have with America's problems is through the evening paper? We seem to have developed the 'election syndrome.' A few of us go to the polls and elect fewer still to take care of problems we're too busy for. "Even in our spiritual lives, we hire a minister to be there on Sunday and say a few words to make us feel pleasantly guilty so that we can cleanse ourselves for another week of self-indulgence."

The third and final telecast con-

cerns "The Home and Revolution," and the role of the church in mediating between the two.

In each of the telecasts, Evangelist Billy Graham sits and talks conversationally for eight to 10 minutes to put commitment to Christ in the context of each emphasis.

The series is being marketed to 39 local television stations across the country, primarily metropolitan areas, such as, New York, Chicago, Los Angeles, Dallas, St. Louis and Jackson, Miss. Other Baptist groups, such as Ohio and Georgia Baptist departments of evangelism, are securing time on smaller TV stations, so the total number of stations carrying the series could reach 60 to 70.

The series is planned for March 31, April 1 and April 3, although these dates will vary. Some stations, apparently, will be showing the series on consecutive Sunday afternoons.

RESEARCH DIRECTOR GIVES WORLD 25 YEARS

VALLEY FORGE, PA. (ABNS) A bio-chemist said here to a church planning group that the "fate of the world may be determined in the next 25 years."

Speaking to a program-planning conference of the American Baptist

(Continued on page 22)

Editorial

Whither Bound Theological Education?

During the past decade we have witnessed drastic changes on the national level, in human relationships, in loss of respect for authority, and in growing demands by youth for self-determination and "independent" action. Paradoxically, these same young people have been caught up in mass movements and swept along by emotional tides instead of practicing their professed self-determination. At the same time, there are many serious, law-abiding students who are genuinely concerned with the failings of the social, economic, educational and religious systems of today, and are dedicated to bring about reforms through community action.

In theological circles, the idea of "community" has been much discussed in recent years. This reverses the trend toward privatism or individualism which formerly prevailed in seminaries. This idea of community in Christian life is truly Scriptural, and today it is the proper function of the pastor to release and develop the latent ministries of his people; so that all will carry on the work of the church together. Community life should, therefore, begin on the seminary campus, among students, between faculty and students, and in every phase of campus life. This has been strongly emphasized by our Seminary in the past and will receive continuing emphasis; even though the teacher-student relationship in secular educational institutions is becoming increasingly impersonal.

Closely related to community on campus is the need for students to keep abreast of current issues causing ferment in today's society and to learn the cause and cure for social ills. Perhaps the seminary curriculum of the next decade will devote less time to the study of abstract and theoretical matters and dwell more on matters dealing with human problems and their solution.

It is suggested by some that theological education will increasingly take place within the context of the larger academic community, and that seminaries will need to move in the orbit of such an academic community, where an interchange of thought between the seminary and graduate faculty will provide the highest mental stimulation and the highest educational standards. While this may be true, it is important that the seminary not lose its orientation, but always maintain a responsible relationship to the church and an adherence to the basic tenets of the Christian faith.

According to many theologians, the next decade will mark radical changes in theological education. There will be both university divinity schools and denominational seminaries and cooperative efforts of two or more schools in the same geographic area. In my opinion, our own Seminary should be alert to changes occurring in the theological scene but should not feel coerced by them. While seeking to utilize benefits gained from a stimulating interchange of thought with other institutions of higher learning, it must maintain its proper perspective by facing the problems of church and society within the context of our denomination and attempt to solve these problems in the best tradition of our Christian faith. In so doing, it will lead our denomination to new patterns of effective ministry.

—Guest editorial by Walter C. Pankratz, secretary of the Board of Trustees of the North American Baptist Seminary

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CHRIST the only hope



the CRUSADE of the americas

Second of a two part series

by Gerald L. Borchert

Part II. The Pauline Dynamic and the Twentieth Century

THE ISSUE OF REAL CHRISTIANITY

As far as the twentieth century is concerned, it should be clear that real Christianity is not merely a matter of words, but it is basically a matter of life. Anyone who has been a teacher of young people knows that the hostile rebellion which periodically erupts today often expresses a youthful disgust with superficial Christianity. I could outline many stories of rebellion in Christian homes which make us think seriously about the genuineness of much of modern Christianity, but you know enough of these illustrations yourselves, and you also know that young people expect genuine Christianity to go beyond appropriate words, church attendance, and rigid rules.

Let me say in passing, however, that this era is a very strange one in which we are living. The adult population has passed through a period of poverty in the thirties, of war in the forties, of unlimited prosperity in the fifties, and of gripping frustration in the sixties. This combination has molded an adult population which has struggled for money as a means to security, but in the midst of this struggle it has been unable to dis-

The Dynamics

the hippie, but the philosophy of the hippie which sees little purpose to life may be God's judgment upon a church which has said in flowery words that its Lord is Christ, but a church which has little understanding of the Pauline idea of what commitment to Jesus really entails.

LAW AND FAITH; THE EVANGELISTIC PROBLEM

If our Christianity does not go beyond outward signs as much of the Jewish religion failed to do, then we can be mightily certain that our evangelistic efforts in the Crusade of the Americas will be short-circuited. The short-circuiting of evangelistic efforts is not something new. You remember that Jesus talked about it when he condemned the Jews for touring the Mediterranean world in search of a proselyte and then heaping upon him a mountain of outward signs, but failing to place that poor life in a free and dynamic relationship with God (Matt. 23:15).

But how different is the situation today? Sometimes Baptists are hypercritical of the liturgists and those of other traditions, but are we really free? Are we not just as bound by formless formalisms? What does "believe in the Lord Jesus Christ with all your heart" really mean to us? And are we as Protestants who readily repeat "The just shall live by faith" in Rom. 1:17 still in actuality unaware of what it means for us? Sometimes I think we Protestants stress "faith" so much we forget that the word "live" is also in that verse. And notice, since the Greek verb *zao* ("live") comes at the end of the sentence and at the end of Paul's introduction to Romans, it is a word that cannot be forgotten and should not be avoided. The stress of the verse must be placed upon the total concept of a *living faith!* By the way, notice how Paul interprets the Old Testament quotation there by the first part of verse 17. He says, "... the righteousness of God is revealed *ek pisteos eis pistin*" which is usually translated "from faith to faith" or less adequately in the R.S.V. "through faith for faith." Righteous originates

BAPTIST HERALD

of Pauline Evangelism

(*ek* meaning origin) out of faith and moves (*eis* meaning its direction to the goal) to its conclusion in faith. The totality of life, then, in Paul's view is a life of faith. It is vital to realize that *Paul is not talking about a once for all affirmation of faith!* Faith for him is a continuing expression of a life which is oriented to God. Moreover, when it is recalled that the most pervading phrase in the Pauline corpus is *en Christo* ("in Christ") then it is clear that some of our preaching has been less than faithful to Paul.

I think we have been more philosophical and less biblical than sometimes we realize. For example, we have started with a presupposition of the almightiness of God which has led us to all types of *unnecessary philosophical conclusions* concerning the nature of salvation and eternal security. At the same time we have often forgotten in the construction of our theological formulations that God is not a philosophical idea, but a person! Faith is not a statement of beliefs, but a dynamic relationship which God permits us to have with him through his wonderful son, Jesus. As I have stated in *Great Themes From John*, Jesus clearly indicated to the Jews and to all others that mental comprehension should never be equated with knowing God.

Now we Baptists, who have stood so strongly in the past for regenerate church membership, should take careful note of this fact and also of how many young children we have been baptizing in order to fill out our statistics. Are we really being faithful to our God-given heritage, or are we somehow on the road of a half-return to pedo-baptism? Perhaps we have become too subjective in our evaluation of Christian life and perhaps unbeknown to us we are in fact stressing the intellectual ability of a person—even a child—to parrot an appropriate "confession" whether or not he has exhibited the fruits of the exchanged life.

One of the most amazing things I find as I travel is the number of people who profess to be Christians but who are "tied up" inside with all types of laws and resultant guilt feel-

ings. What is so ironic is that these people are trying to tell others about the glorious salvation freedom in Christ. Now as I indicated earlier we are currently passing through an era which is struggling to overthrow rules, patterns and laws. Christianity, moreover, is caught up in this struggle, because *Christianity is not at its heart a religion of rules and regulations;* as though one could be saved by faith and grow into maturity by law. Do you remember what Paul would say to this type of Christianity? He would use his famous Greek phrase *me genoito*, translated "God forbid." If you being a Christian must live by law, then you must admit that you have not attained Christian maturity (Rom. 7:4ff.). But Paul does not mean that laws and rules are no good. To such a thesis Paul again says, "God forbid," (Rom. 7:7), because if we cannot live in the mature freedom of Christ then we must live in the realm of rules and regulations. Our lives

must have some semblance of order. Our lives cannot be chaotic and be satisfying.

The basic problem with our current North American culture is that we are rebelling against forms and rules, and our nations are rejecting their old psuedo-Christian foundations. While they are rejecting these foundations, they have not yet found anything to replace this important substratum. Accordingly, many people are becoming uneasy as the Germans were before the Hitler era. We are, thus, becoming ripe as nations for hyper-conservatism both in politics and life. The tragedy of such a move is only balanced with the tragedy of a growing anarchy in our nations. But we must not panic in the church! We must neither move in the direction of hyper-conservatism nor hyper-liberalism. We must maintain our equilibrium. The whole nation did not kill Robert Kennedy or Martin Luther

(Continued on page 11)

Dr. Gerald L. Borchert is teaching one of his classes in New Testament at the North American Baptist Seminary.



1969 Seminary Graduates (l. to r.) are: (bottom row) Arlyn Thielenhaus, Douglas Woyke, Gerhard Kalmbach, Bernard Thole, Walter Bernadsky; (middle row) Allan Wilcke, Heinz Rossol, Rudy Lemke, Victor Gunst; (top row) Curtis Wiens, Helmut Michelson, Ernie Pasiciel, Jerry Edinger and Benno Przybyski.



Presenting the 1969 Graduates

by Frank Veninga

FOURTEEN dedicated and gifted young men will soon complete their formal theological training to go forth at the command of their Saviour and Lord to "Preach," "Teach," "Baptize," "Make disciples."

In this revolutionary world, where radical and convulsive changes are reshaping our environment, the church needs leadership with commitment, courage and a sense of direction. I am confident that the graduates of 1969, as twentieth century messengers, have a profound conviction and a sense of urgency to declare the Good News and to proclaim the message of reconciliation.

The Seminary has sought to the best of its ability to prepare these young men to become "good ministers of Jesus Christ" who will be able and eager to carry out the Great Commission. We are pleased to present a

brief sketch of each senior in order to help you know them individually. Churches interested in securing one of these men as pastor, associate pastor, youth minister, music director, or director of Christian education should write to the Seminary for further information or write directly to the student at the Seminary address.

The 1969 seniors will be the Seminary's first graduates receiving the new Master of Divinity (M. Div.) degree.

WALTER BERNADSKY

Walter Bernadsky was born August 5, 1944, in Arran, Saskatchewan, Canada. Central Baptist Church of Yorkton, Saskatchewan, is his home church. Walter is a graduate of the University of Saskatchewan, B. A. degree, with a major in philosophy.

During his Seminary training, he

served one summer as student minister at Sylvan Lake Resort near Rapid City, S. D., and has had preaching engagements in the larger Sioux Falls area.

He was married August 16, 1968, to the former Marilyn Woyke of Faith Baptist Church, Minneapolis, Minnesota, B. A. degree, with a major in elementary education. Marilyn, who is musically talented, is a second grade teacher at Cleveland School.

In regard to future service, Walter indicates the following preference: pastor, assistant pastor, youth director, director of Christian education or missions. He is available March 1, 1969.

JERRY J. EDINGER

Jerry J. Edinger was born April 6, 1941, in Woodworth, N. D. Calvary

Baptist Church of Carrington is his home church. His present membership is in the Grace Baptist Church Grand Forks, N. D. Jerry is a graduate of the University of North Dakota, B. A. degree, with a major in psychology.

During his Seminary training, he served as assistant pastor with special responsibility in youth ministries at the Grace Baptist Church, Grand Forks, N. D.; student pastor for nine months at Sioux Valley Baptist Church; guidance counsellor at Baltic High School for two and one half years, and as pastor of the Grandview Covenant Church, Larchwood, Iowa.

He was married August 16, 1963, to the former Karen Preston of the Grace Baptist Church, Grand Forks, N. D., B.S. degree, with a major in business education. She taught business education for two years at the Baltic High School, Baltic, S. D. Karen has cared for three foster children during the past year. The Edingers have one son, Scott, four years of age.

In regard to future service, Jerry indicates the following preference: pastor, youth director, assistant pastor, director of Christian education, chaplaincy, missions, director of music. Possibly he will be available the summer of 1969, although some thought is being given to staying on at his present church with plans to start work on a Master's degree in psychology.

VICTOR J. GUNST

Victor J. Gunst was born October 13, 1943, at Bismarck, N. D. His present membership is in the Faith Baptist Church of Minneapolis, Minnesota. Victor is a graduate of Mankato State College, Mankato, Minnesota, B. A. degree, with a major in English.

During his Seminary training, he served as a member of the Journeymen Quartet; chaplain and assistant administrator at Central Baptist Home for the Aged, Chicago, Ill.; director Youth for Christ Teen Chorale for two and one-half years; Minister of Youth and Music at East Side Presbyterian Church, Sioux Falls, and Emery Baptist Church, Emery, S. D.; interim pastor, Sidney, Montana; and in Clinical Training, Hennepin County General Hospital, Minneapolis, Minnesota.

He was married August 13, 1965, to the former Ruth Anne Goetz of the Faith Baptist Church, Minneapolis, Minnesota, R.N., with a major in general nursing. Ruth has been employed by Sioux Valley and McKennan Hospitals in Sioux Falls, S. D.

In regard to future service, Victor indicates the following preference: pastor, assistant pastor, director of music, youth director, director of Christian education, chaplaincy, missions. He will be available March 1, 1969.

GERHARD KALMBACH

Gerhard Kalmbach was born September 30, 1936, at Bessarabia, Romania. Immanuel Baptist Church, Vancouver, B. C., Canada, is his home church. Gerhard is a graduate of the University of British Columbia, B. A. degree, with a major in psychology and German.

During his Seminary training, he served as assistant pastor the summer of 1968 at the Pilgrim Baptist Church, Philadelphia, Pennsylvania, and also as supply pastor at the First Baptist Church in Appleton, Minnesota.

In regard to future service, Gerhard indicates the following preference: pastor, assistant pastor. He will be available in September, 1969. Gerhard may enroll in a six-week Pastoral Clinical Training program during the coming summer.

RUDY E. LEMKE

Rudy E. Lemke was born June 12, 1940, at Wetaskiwin, Alberta, Canada. The Lemkes' present membership is in the Trinity Baptist Church, Sioux Falls, S. D. Rudy is a graduate of Sioux Falls College, Sioux Falls, S. D., B.A. degree, with a major in psychology.

During his Seminary training, he served as a student pastor at the Reformed Church of America, Volga, S. D., at Sioux Valley Baptist Church of Dell Rapids, S. D., and at present is serving as interim pastor at the Northside Baptist Church, Sioux Falls, S. D.

He was married November 17, 1962. His wife's home church is the Trinity Baptist Church, Kelowna, B. C., Canada. Mrs. Lemke was employed as secretary at the National Bank of S. D., Sioux Falls, S. D. The Lemkes have two children, Warren, age two and Weldon, age five months. Mrs. Lemke is the former Dorothy Bredin. Rudy has accepted the call of the Northside Baptist Church of Sioux Falls, effective June 1, 1969.

HELMUT A. MICHELSON

Helmut A. Michelson was born March 29, 1938, at Riga, Latvia. Ridgmont Baptist Church, East Detroit, Michigan, is his home church. Helmut is a graduate of Sioux Falls College, Sioux Falls, S. D., B. A. degree, with a major in history.

During his Seminary training, Helmut attended a Clinical Training Institute at Jamestown State Hospital, Jamestown, N. D. He is serving as student pastor at the United Church of Christ, Valley Springs, S. D.

Helmut was married September 22, 1962. His wife's membership is in the Ridgmont Baptist Church, East Detroit, Michigan. For a time she was employed as a part-time secretary at the George Boom Funeral Home, Sioux Falls, S. D. The Michelsons have one son, Brian Mark, who is two and one-half years old. Mrs. Michelson is the former Ilse Ellen Jeschke.

In regard to future service, Helmut indicates the following preference: chaplaincy, pastor, assistant pastor. He will be available September, 1970.

Current plans are to enter the M.R.E. program this September.

ERNIE K. PASICIEL

Ernie K. Pasiciel was born December 19, 1943, in Germany. Grace Baptist Church, Medicine Hat, Alberta, Canada, is his home church. Ernie is a graduate of the University of Alberta, B. A. degree, with a major in history.

During his Seminary training, he attended a Pastoral Clinical Institute at Rochester Methodist Hospital, Rochester, Minnesota, and was a youth sponsor in a Sioux Falls Church.

He was married June 24, 1967, to the former Sara Lou Gunst of the Faith Baptist Church, Minneapolis, Minnesota, B. A., M.A., M.R.E. degrees, with majors in English, speech, and Christian education. Mrs. Pasiciel is a high school teacher in the Sioux Falls School System.

In regard to future service, Ernie indicates the following preference: assistant pastor, missions. He is available June 15, 1969.

BENNO PRZYBYLSKI

Benno Przybyski was born May 21, 1941, at Sampter, Germany. Immanuel Baptist Church, Vancouver, B.C., Canada, is his home church. Benno is a graduate of the University of British Columbia, Vancouver, B. C., B.S. degree, with a major in physics and mathematics.

During his Seminary training, he worked for the Geomagnetic Division of the Canadian Federal Government and as student pastor at the Parkston Baptist Church, Parkston, S. D. For the past two years, he has taught Greek at the Seminary.

In regard to future service, Benno indicates the following preference: pastor, assistant pastor, youth director. He is available to serve in a church during the coming summer, after which he may pursue graduate studies.

HEINZ D. ROSSOL

Heinz D. Rossol was born February 7, 1944, in Germany. Ridgmont Baptist Church, East Detroit, Michigan, is his home church. Heinz is a graduate of Wayne State University, Detroit, Michigan, B. A. degree, with a major in history.

During his Seminary training, he has served in varied preaching assignments in the larger Sioux Falls area.

He was married June 25, 1966. Mrs. Rossol's church membership is in the Zion Baptist Church, Milwaukee, Wisconsin. She has been employed as a sales clerk in Sioux Falls. Mrs. Rossol is the former Marlene Schoen.

In regard to future service, Heinz indicates the following preference: pastor, assistant pastor, chaplaincy. He will serve as exchange student to Germany 1969-1970. Heinz will be available the summer of 1970 and may be interested to serve in a bi-lingual ministry.

(Continued on page 17)

A parish minister can live in the institutional Church and remain honest. He can even be creative.

I Can Affirm The Pastoral Ministry

by Richard L. Keach

THE FACT that some of us are still pastors of local churches—or intend to be—means that we have survived the first round of the controversial fallout. However, not all have.

For instance, one clergyman made *The National Observer* by asking: "Is the Church a job for a man?" And answered his question by saying: "No! The Church is soft . . . mushy and maternal." Another, the Reverend William Baxter, has gone off to the Peace Corps because he feels the institutional Church is dead.

So there are pastoral dropouts. More and more men are leaving the parish for secular jobs. They are leaving to find freedom and fresh ways to express their convictions.

But some of us are still in "the soft . . . mushy, maternal" institutional Church. For us, and for you, the question is, "How can I live in it and stay honest? To say nothing of remaining creative!"

Peter said, "You may have to suffer some trials . . . to test your faith . . . there may be some fire in the storms of controversy." If you move at all, you will have problems, but if you can persevere, you just might honor Jesus Christ and serve your fellow man.

Were things any different when Jesus lived? I doubt it.

Don't forget that Jesus was accused of being an agitator.

He had no sooner called the disciples—so Mark reports—than he healed a man mentally ill. The evil spirits cried out about this. When he told the lepers they were clean, the establishment began to burn. And when he told a paralytic his sins were forgiven, the scribes denounced him as a blasphemer and an agitator. When the Pharisees fasted, Jesus ate. What's more, he had the effrontery to pick grain on the Sabbath. The representatives of the establishment said that he, a troublemaker, had to go.

Probably Paul stood in the same tradition. In Antioch on his first journey, his own people reviled him. They incited the women and drove him out of the city. At Lystra, he was stoned and left for dead outside

the city walls. I do not recall anyone in Acts who ever said, "Paul, I enjoyed your sermon."

What does this mean? I read it as saying that Jesus and Paul were born agitators.

Then, too, Jesus was resisted.

Wherever Jesus went, he found stubborn resistance. And look who resisted Jesus. The religious leaders. He had a running battle with the Pharisees. Frankly, I believe it inevitable in this day that a man who wishes to be an honest minister of Christ will find, as others already have, that "my people is the enemy."

Jesus was opposed by the political authorities. Herod had already executed John, and word filtered down to Jesus that he should flee for Herod wanted his hide.

Nor was it any different with Paul. He was a disturbing political influence, just as he was branded a religious heretic. The Jews never forgot that he defected to the Christian cause, and they hounded him all his life.

For Paul, life was a continuous struggle. He faced it in trying to start new churches. Along with successes—and he did have some—and new communities of faith, came resistance to change, to the new message, to Paul himself. This resistance ceased for Paul only when he died in Rome.

So a serious man of God has to ask, "Isn't the Christian life one of conflict and controversy?"

The Christian life is lived under the shadow of the Kingdom of God. That is, human life on this earth is to be lived in peace and love. It's to be lived in the spirit of the Sermon on the Mount.

But such a Kingdom is different from ordinary life. It's so different that whenever disciples of Jesus seek to speak, work, and live for that Kingdom, conflict with "the way things are" is inevitable.

The TV documentary, *A Time for Burning*, about life in the Augustana Lutheran Church in Omaha, Nebraska, is a modern illustration. When the pastor of that church sought to engage members of his church in a

simple exchange of ten families with a Negro church so that the two groups could get to know one another, a storm of criticism and controversy blew up. In the middle of it, a layman sighed, "Things used to be so peaceful before Bill Youngdahl became our pastor."

In Luke 16, Jesus made a bold statement. "The law and the prophets were until John . . . since then the good news of the Kingdom is preached . . . and everyone enters it violently."

Yet an executive in the Philadelphia area complained, "I wrestle with Negro problems all week in my company, with labor problems and civil rights demonstrations. When Sunday comes I want peace—a quiet place—and what I get is more controversy."

It's true that Jesus said, "Come unto me . . . all who labor . . . I will give you rest . . ." But he concluded by saying, "Take my yoke upon you." Or, "Stick your head in here with me and let us pick up the cross together."

What this really means hit me when I read Becket by Anouilh. As a young fellow, Becket was the gay, unattached, carefree companion of Henry IV. But when Henry made Becket Archbishop of Canterbury in order to have his own man control and manipulate the Church, a strange thing happens. Becket enters the Kingdom and enters in violently. In his new position, Becket defends the Church so stoutly that he has to flee.

When they meet in France, he tells his ex-friend the King, "I felt for the first time I was being entrusted with something—that's all—back there in that empty cathedral. That day you ordered me to take up this burden, I was a man without honor. Suddenly I found it, one I never imagined would be mine—the honor of God."

Eventually, of course, Becket is murdered in his cathedral by retainers of the king. Dying, he says, "Oh, how difficult You make it all and how heavy Your honor is to bear."

Bearing the honor of God these days in a Church that is "soft, mushy, and maternal" is difficult. How can

a minister live in it and be honest and faithful?

Here are three brief suggestions which have come out of all this for me.

My first suggestion is this: take a hard, realistic look at the Church. A ferment is going on. Some young seminarians think the local Church as an institution is done. To be sure, it is shackled with chains. It may be dying. One thing seems sure, in the years ahead radical changes will come about or the Church *will* be dead.

I believe that the local church is as good a place to work as any other, a place to begin the ministry of agitation, resistance, and conflict.

Do you have the stamina and the courage to risk it? Are you free enough to precipitate crisis in the local church so that the people of God will move out in freedom to minister to the world?

Just here let me observe that the image of death and resurrection is a true representation of how God has worked in the past and how he will work in the present. The people of God who are resurrected will be engaged in guerrilla warfare against the powers and forces which are dehumanizing persons.

This means that people in the Church will be free enough to move out of the Church in the name of Jesus Christ, not just free enough to ask persons to be saved, but free enough to form task forces to confront social, political, economic powers with a freeing and saving work of love seen in action. As an example, the ministry of the Wayne Church in the rehabilitating houses in the Ludlow section of Philadelphia has revealed that the power of God in a group of people can move mountains of barriers which together spell slum.

A second suggestion: call an end to church building until you establish what the Church is. Frankly, I consider one of my major accomplishments in Wayne for ten years has been to discourage the kind of conversation that says, "We ought to sell this property and build a new church."

Because we haven't done this, we have no property debt, and this has freed us to look at the needs of the world around us. Our ministry has been to people. Buildings are secondary. Church people build structures because buildings become primary and ministry to people merely secondary.

My last suggestion concerns the minister. Most of us are a timid group. The confusion of the Church today reflects the confusion of the clergy. We are disorganized. There is no unity of impact among us.

We feel afraid and trapped in the local parish. We often feel bought and captive. We are kept by a congregation. Maybe we should take a secular job and earn a living. Or perhaps we need to go to a local church expecting to be thrown out.

As ministers, we will visit the sick,

comfort the dying, and counsel the troubled, but half the time we will be afflicting the comfortable. We will be finding persons who are free—or willing to be free—to minister in the servant role. If these persons are not in the Church, we will join them where they are.

We will help and support people who are willing to risk being agitators, who will precipitate crisis and challenge structures to be human. We will form task forces—guerrilla forces—to meet the enemy of evil where he is—in the world.

All this requires a person who is free himself, free to think, free to love, free to act.

You can be that person.

Rev. Richard L. Keach is the pastor of the Central Baptist Church, Wayne, Pa.; he gave the above as the baccalaureate sermon for the 1967 graduating class at Crozer. Reprinted by permission from Crozer Seminary Bulletin, VOICE, a publication of Crozer Theological Seminary, Chester, Pa.

WISE AND FOOLISH WORDS

(Continued from page 10)

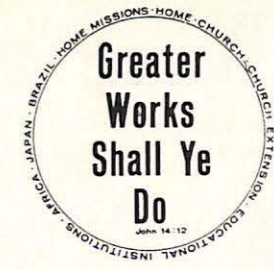
luctance to preach in the spirit of "Thus saith the Lord" that borders on inanity.

A pastor in a large church of a total-abstinence denomination preached a sermon entitled "To drink or not to drink." Afterwards a young woman remarked: "I'm still not sure whether he thinks we ought to or ought not to."

Years ago Mark Twain revealed, in characteristic fashion, the absurdity of being overly equivocal. His editor had cautioned him to state only facts, and those that he could verify by personal knowledge. When he was sent to cover an important social event, he turned in the following: "A woman giving the name of Mrs. James Jones who is reported to be one of the society leaders in the city gave what is reported to be a party yesterday to a number of alleged ladies. The hostess claims to be the wife of a reputed attorney."

God has chosen to save the world by means of the foolishness of preaching. Preaching is the utilization of words. Words that leave the hearers awed but perplexed, words that fail to capture the imagination, words that reflect the preacher's personal frustrations, words that lack practical application, and words that hesitate in uncertainty will fall into that chasm that ever threatens to separate the pulpit from the pew. May our words be worthy of the "exceeding riches of his grace."

Rev. Robert H. Lauer is pastor of Salem Baptist Church, Florissant, Missouri. This article is reprinted by permission from Christianity Today © 1966.



WE
THE
WOMEN

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

THE INFLUENCE OF THE HOME by Mrs. Frank Veninga

The emphasis of this brief article is on the home and its influence upon our young people to commit their lives to Christ and His service. I firmly believe that the key to recruitment for church-related vocations is the Christian home. The home holds the key that will unlock a vast storehouse of potential Christian leaders.

Christian parents need to set Godly examples. In our contemporary setting, we need the resolute will of Joshua, "As for me and my house, we will serve the Lord." Prayer concern must be expressed for our young people, especially for those entrusted to us in our homes. Frank C. Laubach expressed this concern in *Prayer the Mightiest Force in The World* when he said "We need to mobilize a new army of ten million and train them to use a weapon (prayer) as powerful for peace as rocket bombs were for destruction." Our life, deed, and word are carefully observed by our alert young people.

Last year our daughter asked to bring four college friends to the house for Thanksgiving dinner. With this request she stated, "I want to prepare the entire dinner without your help." I was amazed and asked, "Do you think you can do that?" She then proceeded to prepare a very delicious meal. In my compliments I asked, "Honey, where did you learn to cook?" Then came the heart-searching reply, "Why, mother, I have been watching you for twenty years." Yes, for twenty years she had observed my life, not only in cooking but in every other area. The thought came, "How much has she and her brothers observed and absorbed of my faith in God?" I could not help but to ask, "Are we as parents living consistent and radiant lives? Are we honestly seeking to portray the mind and Spirit of Christ? How enthusiastic are we about the Lord's work?"

When Christian parents are positive about church-related vocations, enthusiastic about the minister and ministry, thrilled with the church and its program, Seminary enrollment will increase, and the church will reap a harvest of young recruits.

Mrs. Frank Veninga is the wife of the president of the North American Baptist Seminary, Sioux Falls, S. D.

Wise and Foolish Words

What to do when the minister discovers that churchgoers remember little more than the sermon illustrations

by Robert H. Lauer

A PASTOR who grew weary of the usual Sunday morning "That was a good sermon" comments determined to find out just how effective all his "good" sermons were. He began to ask his people questions, such as which part of the sermon they particularly found helpful, or which part they remembered best. He was horrified to discover that the majority could remember nothing at all except a few incidental illustrations!

His problem is the problem of every preacher of the Gospel. We are all acutely aware of the difficulty of effective communication, a difficulty that is by no means a modern one. Paul noted that he had been sent to preach, but "not with wisdom of words, lest the cross of Christ should be made of none effect" (I Cor. 1:17).

And here we find a clue to the perennial problem of communication. It is quite possible, as Paul says, that the chasm between the pulpit and the pew has been created by the words of the preacher rather than the hardness or blindness of the congregation. Reflecting upon some of the sermons that I have heard and read and preached, I find this to be not only a possibility but an actuality. In many ways the modern preacher is tempted to rely upon the wisdom of his words, only to find that such wise words become foolish and of no effect upon his hearers.

There are, first, the *overly elegant*. A good figure of speech, like a sharpened spade, can enable the user to dig deeper and faster. But it can be overdone. I have a copy of a sermon that I heard delivered to a group of ministers. In it there are such phrases as "asbestine, fear-filled negativists"; "history's epileptic time clock"; and "hanging by a neurotic, emotional thread." The entire message was peppered with similar elegant, and often bewildering, word combinations. I remember showing the sermon to a member of our church, a man with a master's degree in education. We puzzled and debated for some time over the meaning that was intended, finally agreeing that the message was a striking and elegant achievement but quite ambiguous and perplexing.

It is not difficult for most preachers to overwhelm their congregations. Usually the preacher has had a cer-

tain amount of specialized education; often he is a man of superior intelligence. He will usually be speaking to at least a few people who have little formal education. It is imperative, therefore, that he keep in mind the counsel of Denney: "No man can give at one and the same time the impression that he himself is clever and that Jesus Christ is mighty to save."

Secondly, there are the *overly psychological sermons*. A sermon preached in a large Eastern church included such ideas as the "quest for identity," the risks involved in "self-declaration," and our "involvement in the anxieties of living." After reading the sermon carefully, I was able to capture the basic meaning. But what of those who were not able to give it careful study, who needed to understand it by hearing? I doubt that one person in an average hundred could have followed the thought.

The training in pastoral psychology that the modern preacher receives should not blind him to the fact that, even for the average college graduate, the thought patterns of psychology and psychiatry are not familiar ground. You may easily overwhelm your congregation with your psychological acumen, but will you bring them face to face with the living Christ?

Thirdly, there are the *overly simplified sermons*. I once sat under a preacher who used the same phrases and ideas so frequently that he began to apologize for them himself! An evangelist once said, "It's the old, old story. You've heard it so many times before, but it's still the wonderful Gospel." I wondered whether he was *proclaiming or apologizing*.

The peril of depending upon the wisdom of human words does not excuse the preacher from striving to make the most effective use of the language. The story is an old one indeed, but it can be expressed in limitless ways. If the minds of the congregation are to be kept focused upon Christ rather than the Sunday roast, it is imperative that the preacher labor to retell the old, old story, sparing no efforts to capture the immensity of grace in human words, and drawing forth freshness from the well of his own experience and growth.

Fourthly, there are the *overly egocentric sermons*. While it is true that the preacher will always be working around the hub of his own experience, he must beware lest he find himself proclaiming his own frustrations rather than the riches of God's grace. Somehow he must separate himself from the irritations and problems that he encounters throughout the week and concentrate wholly upon the truths of the Gospel as found in the Bible.

Otherwise he may find himself mistaking a chip on his shoulder for fire in his bones. A pastor stood up on Mother's Day, looked at his congregation, and said: "I guess I'm supposed to say something nice about mothers today. But the way I feel about women today, it'll be hard to say anything." Problems with women in churches go back to the days when Euodias and Syntyche were at odds at Philippi. The wise preacher, however, will proclaim his Lord rather than advertise his personal problems.

Fifthly, there is the *overly theoretical sermon*. Ours is a pragmatic age. Whether the sermon is topical or expository, devotional or doctrinal, it will not penetrate the hearts of the congregation unless it can be shown to be practical. A man should never be left at the end of a sermon with the attitude, "Well, so what?" He ought always to be faced with a decision.

At some point, the sermon must intersect the problems, the aspirations, or the interests of the hearer. Some years ago the newspaper proclaimed that President Truman had announced that the national deficit would be seven billion dollars less than anticipated. On a back page of one newspaper, there was a story about three boys who had made a splint for a dog with a broken leg. A survey revealed that 44 per cent of the women readers remembered the dog story but only 8 per cent recalled the President's announcement.

Finally, there is the *overly equivocal sermon*. The temper of the age is symbolized by a Methodist church that had on its outdoor signboard a message urging attendance at the nearby Presbyterian church. There is almost a fear of dogmatism, a re-

(Continued on page 9)

WINNING PERSONS TO CHRIST

by Daniel Fuchs

CHRIST, THE ONLY HOPE

The theme of the Crusade of the Americas, "Christ, the Only Hope," is a statement of fact. It is the only effective alternative for the central ills of society. The Gospel of Jesus Christ is indeed redemptive and relevant to

PAULINE EVANGELISM

(Continued from page 5)

King, Jr. The whole Negro community did not riot in Detroit or Los Angeles. The whole student population did not rebel at Columbia or Ohio Universities. But these incidents are warnings to us that neither rigid authoritarianism nor soft-hearted paternalism are the answers to man's needs. The answer must go beyond external laws to internal motivations. Law must find its end in a personal relationship with an understanding of the great law-giver. That is why Paul says in Gal. 3:24 that the law is merely a *paidagogos*, a "school-master" or "custodian," preliminary to meeting Christ. But let me mention the other side as well. The answer must also go beyond a spineless love, because love must find its end in an obedient response to the God who loved us so much that he died for us. We, as Christians, walk a tight-rope in our relationship with the world, and neither an evangelism of legalism nor of spineless love will suffice. The world needs to know the God whose demands permeate all of life. God is a God who makes demands, but he is a God who loves man and offers to meet him where he is and to assist him in fulfilling these divine demands.

MOTIVATION AND THE EVANGELISTIC DYNAMIC

But let us return to Paul and ask the question: why was he so strongly motivated? The answer to this question concerns his relationship with Jesus. In sending Jesus into the world God had done something for Paul which the Tarsian was convinced that nothing else in the world could do for him. After a choking life of rules and regulations, but an extremely sensitive life of trying to earn God's approval, Paul discovered that Jesus had died to give him that for which he was seeking. Is it any wonder why he said that everything I have pre-

an individual lost in sin as well as to a world in revolution.

The following letter from a member of one of our church extension churches is a testimony to the fact that Christ is the only hope.

"Dear Rev. Fuchs: I am enclosing \$5 to become a God's Volunteers Prayer Partner. It was such a privilege to have a God's Volunteers team in our midst at our church extension church this year. I am sure it has brought each Christian closer to our Lord and Savior, and it has opened up a whole new field of evangelism in our area. Our pastor has been very busy with visitation, counseling, and follow-up work since the crusade. We expect to be very busy during 1969 doing our part in the Crusade of the Americas.

"However, the reason I am writing you at this time is to express gratitude on behalf of my wife and myself

viously done I regard as worthless rubbish in comparison to my relationship with Jesus (Phil. 3:7-8). The one thing he was searching for, the one pearl he was working for, this one thing was given to him—a life which filled his human existence. Paul then is a perfect example of our Lord's parable of the man who found a buried treasure and invested everything he had to gain it (Mt. 13:44).

But the amazing thing about this investment is that Paul discovered that what previously seemed to him to be so valuable was actually worthless, and this realization led him to an over-whelming attitude of gratitude for Jesus. It gave Paul a freedom that he had never known, a freedom which surpassed the law. It gave him a joy that striving among his peers was at an end. It gave him a boldness like his Lord to set his face steadfastly to go to Jerusalem even though he was warned time and again that it would mean his imprisonment. It gave him a faith which he could not help communicating; it gave him a hope that life would open in the hereafter to those who lived and died in the Lord, and most of all it gave him a love that went far beyond martyrdom, to a life of personal concern for others. It was Paul's gratitude to God that made him a staunch advocate of the fact that human superiority distinctions; such as male or female, Greek or barbarian, slave or freeman, were simply meaningless in Christ Jesus. Unfortunately, even today we are only slowly learning this lesson from the great apostle. But we should never forget that if human distinctions had meant anything to the converted Jew Paul, then he would probably never have become an Apostle to the Gentiles, and we might not know the Lord Jesus today! Paul's gratitude for the gift of God in Christ is the clue to his motive for evangelism. I wonder, is it possible that one of the major reasons for much of our ineffective evangelism is a result of a lack of gratefulness to God,

for the God's Volunteers program and for the North American Baptists instituting such an evangelistic program.

"My wife and I have much to thank this Conference for. Both of us accepted Jesus Christ as our personal Savior on September 13, 1966, after leading lives of sin and when our home with two babies was breaking up. Because of this church extension work in our city, we accepted Christ, were baptized, are members of the church and have had the opportunity to serve him in various ways, and we have a happy home.

"Thank you for starting this church extension work and thank you for sending the God's Volunteers our way.

"May the Lord bless you in the year, 1969, as you seek to impress upon the people of this continent that Christ is the only hope.

Yours in Him,
Doug Anderson"

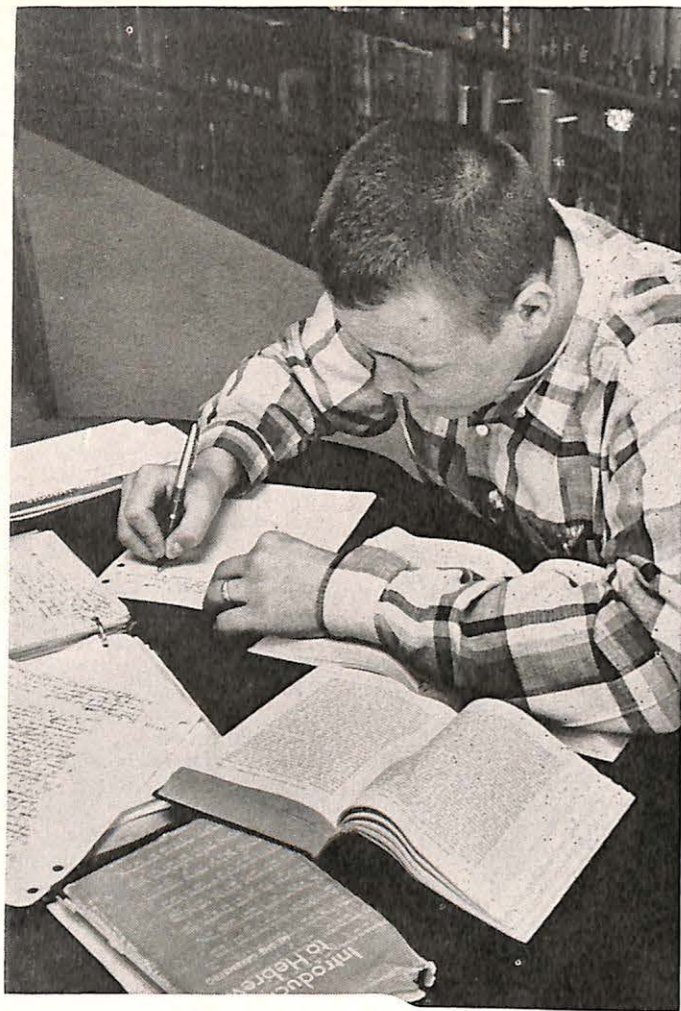
and this lack of gratitude the result of an unwillingness to let God operate in the reserved corners of our lives? Perhaps, where we need to begin this potentially great Crusade of the Americas is with a renewed prayer of confession to Almighty God.

Two more factors of evangelism stand out clearly from the life of Paul. First, God is not impressed with the proud spirit. He rejected it in the Jew, and he will reject it in the Christian. But *God employs man's humility as a catalyst* for manifesting Christ's love to the world, and no evangelist of the good news can afford to be without it. Second, God is the strongest power in the world, and *nothing can defeat him*. He has proven this fact in the resurrection. To be an evangelist without this conviction of God's supreme power is to be *helpless* in a hostile world.

THE TWENTIETH CENTURY COMMISSION

God has given us the greatest task in the world. He has called us and committed to us the transforming proclamation of life. He has given to us the resources of a fellowship in Christ. And he has blessed us with the personal presence of his Spirit. In fulfilling our task, we must shun cheap motives and inappropriate methods. We must learn to understand our society and its frustrations. But most of all we must experience in our own hearts the overwhelming goodness and greatness of God in Christ Jesus. Without this experience our evangelism will deteriorate into the wisdom of philosophy and the activity of institutionalism. Brethren, God has summoned us to Washington for this hour.

Dr. Gerald Borchert, professor of New Testament, North American Baptist Seminary, Sioux Falls, S. D., delivered the above article at the Continental Congress on Evangelism in Washington, D. C. The article is reprinted by permission of the author. © Copyright 1969 Gerald L. Borchert.



A Biblical and Theological Basis for Social Concern

by Allan Wilcke

IN OUR WORLD today men are asking for action and not just talk. When Christians proclaim the Gospel of Jesus Christ, men are not too impressed unless they see that the Good News really produces persons of ultimate worth. It is not enough to tell men about the good news of salvation. Rather, remembering that Jesus is the Lord of all life, Christians, like our Lord who provides salvation, healed the sick, and fed the hungry, must see men as

whole beings. Christians must participate in and initiate Christian social action which is defined as influence brought to bear by the Church or a group of Christians upon social institutions and practices for the purpose of giving all mankind the chance to live as God wants them to live. Christian social concern, used synonymously here with social action, must have a proper Biblical and theological basis, a brief sketch of which is to be outlined in this article.

MAN AND SOCIAL CONCERN

God created man in His own image, in a relationship of loving obedience to Himself. But since love is true only when it is freely given, God gave man the opportunity to choose whether he would glorify and love God or not. So, man fell into a state of alienation and estrangement from God, a state of being called sin. He no longer conformed to God's image of perfect love, holiness, righteousness, and justice. Love and compassion were gone, a selfish egoism controlled man's life and actions, and injustice prevailed in human relations because man had lost even the imperfect righteousness with which he had been created.

Though natural man still exists in a state of sin, God has provided a means of salvation, namely Christ accepted by grace through faith. The man who has asked Christ to be his Lord and Savior has been declared righteous and undergone the continuous process of sanctification. He is still sinful, but by God's grace he begins to conform more fully to the image of God, becoming more holy, loving, and just. The Christian becomes more concerned about those around him, treating them as God would treat them, namely with love and justice. He becomes more socially concerned.

Since all men are equal before God, as is indicated by the fact that all were created by God in his image, all have fallen, and Christ died for all, the Christian cannot view himself as having graduated to some other race leaving fallen man behind with no responsibility to reinstate justice in the world. Failure to respect the inalienable rights of all men, the source of which is man's equality to man as founded in creation, is injustice and, therefore, sin.

Thus, for a Christian to put his social conscience to work is to do nothing more than to begin to conform to man as he was originally created. To be socially concerned is to assert one's true manhood that was destroyed by sin but is restored by grace through faith in Jesus Christ.

THE INCARNATION AND SOCIAL CONCERN

In the Incarnation God became personally involved with mankind. His Son not only died a cross death to make righteous living possible for mankind, but he also lived a cross life, sacrificing the privileges of his divinity to live a human life. Christ had both a spiritual concern for man and a social concern. He healed, fed, and was a friend to those in need, living a life of humility, love, and devoted service. Not by logical argument and right doctrine, but by his social action, Christ unmistakably demonstrated His Messiahship.

Now if God saw fit to involve Himself in the problems of human society through incarnation, how can Christians do less? The Church can hardly afford to be more holy than God who

incarnated Himself and mixed with the dregs of society, adulterers, tax collectors, and other sinners. The true disciple to be like Christ must become a humble servant of humanity.

GRACE AND SOCIAL CONCERN

Because Christians believe in the grace of God, they believe that no human life or social situation is beyond redemption if God is only allowed to work in the situation. The Christian is responsible not to wait for God's grace to act but, having discovered what God is doing, to speak the word which the Gospel has for the situation and become involved himself in human affairs, offering himself as a channel for God's grace and love.

LOVE AND SOCIAL CONCERN

Making one's self available for God's use in all areas of life is not optional. It is a demonstration of a man's faith. "What's the use of saying that you have faith and are Christians if you aren't proving it by helping others," says James.

The helping act of a Christian is not mere philanthropy but is made in response to God's love. It is mere obedience to Christ's commandment to love one's neighbor, the violation of which is to rebel against God and to bring disorder and confusion to human relationships which God has willed to be ordered by love.

Man can know what real love is only when he is confronted with the action of God on man's behalf, with Christ's vicarious sacrifice on the cross for him, his healing act at the pool of Bethesda, or his feeding of the 5,000. Man's love is in turn measured by his action toward his fellow-man; in fact, it is hardly possible for a man to love God without demonstrating a steadily increasing love toward his fellows. Real Christian love is more than mere concern, it is concerned involvement, a sacrificing of one's own interests to become actively involved in the problems of others.

RELIGIOUS ACTIVITY AND SOCIAL CONCERN

For the prophets, love for neighbor was far more important than religious activity. The Lord requires us to do justice, to love kindness, and to walk humbly with God. In this same tradition, Jesus, in opposition to the religious leaders of his day, saw no dichotomy between the "religious" and the "social." Jesus gave indication in His life and ministry that social action was really the final test of true religion (Matt. 25:31-46). In general Jesus evaluated the measure of a man's spiritual life, not in terms of formal religious observances, but in terms of the way he treated those around him, in other words in terms of his social concern.

Allen Wilcke is a senior student at the North American Baptist Seminary, Sioux Falls, S. D.

March 15, 1969

Problems of the Christian Life

by T. B. Maston

DIVORCE AND SIN

A PROPER understanding of the Biblical conception of marriage and the home on the one hand, and of sin on the other hand, will convince some that sin is involved in every divorce.

The Bible clearly reveals that God's original purpose and his ultimate ideal for the home was and is the union of one man and one woman as husband and wife for life.

On the other hand, a word for sin in the Old Testament and a comparable one in the New Testament that are both particularly significant for our purpose mean "to miss the mark." Any time an individual or a God-ordained institution misses the mark that God has set, it is sin.

Since God's mark or purpose for the home was and is the lifetime union of husband and wife, divorce on any grounds involves sin. In addition, there are sins of various kinds that may contribute to the sin of divorce.

Pastors and other marriage counselors know when a divorce has occurred or is threatened that, with rare exceptions, both husband and wife must share in the responsibility for the divorce. There is seldom if ever a completely innocent party in a conflict that leads to divorce. Most of the responsibility may be on one side or the other, but both have sinned and come short of the purposes of God: they have "missed the mark."

Either husband or wife may sin simply by not being willing to make adjustments, by being unwilling to work as hard as he or she should to make the marriage succeed. In other words, the husband and wife should be reminded that there are sins of omission as well as commission. Also, one or both partners may sin by refusing to acknowledge his or her responsibility for the failure of their marriage. It is a sin to shift to others the responsibility that properly belongs to us.

Closely akin to the preceding is the fact that repentance and forgiveness are essential in any mutually satisfying human relations. There is no relation where these are more important than in the home. Insofar as a lack of either or both of these has been a factor in the divorce, sin is involved.

It is possible that so much emphasis has been given to adultery as a factor in divorce that some couples may think of it as the only sin that is involved in a divorce. Let us repeat

that divorce itself is a sin and that sins of varying degrees of seriousness may be contributing factors to the sin of divorce.

One other word needs to be said about sin and divorce. The sin of divorce and the sins that contribute to divorce are not unpardonable sins. This sin and these sins, like other sins, can be forgiven. God can and wants to forgive every sin, including the sin of divorce. The latter is true regardless of the reason for the divorce.

If men and women who have been divorced are to have the Father's forgiveness they must seek it. One factor in seeking God's forgiveness is genuine repentance for sins that have been factors in the divorce and repentance for the divorce itself. The forgiveness that is available from God if one will genuinely repent must be appropriated.

Entirely too many Christian men and women seemingly do not believe that God has forgiven them when the basic problem is that they have not forgiven themselves. And there is no forgiveness of self without a prior acknowledgment of guilt.

T. B. Maston is retired Professor of Christian Ethics, Southwestern Baptist Theological Seminary, Fort Worth, Texas.

SEMINARY APPOINTS . . .

(Continued from page 14)

Mark 11, and Timothy 9.

In the letter of acceptance addressed to the President, Mrs. Long stated, "I want you, the faculty, and the Board of Trustees to know that I will seek, with God's help, to serve the Seminary to the best of my ability in this capacity. I shall appreciate the counsel which you and Dr. Dunger will be able to supply from time to time."

In this new area of service, her work will center on the Seminary's academic records which comprise pertinent data on admissions, registration, graduation, and so forth. There will be voluminous correspondence with prospective, pre-enrolled, post-graduate students and with educational institutions. Mrs. Long will assist students in planning their academic program and in meeting graduation requirements.

To the current Registrar, Dr. George Dunger, we express appreciation for his efficient administration of the past several years. Dr. Dunger will return to full-time teaching in the areas of Church History and Missions effective September 1, 1969.

The appointment of Mrs. Long is another forward step in the Seminary's program of advance and development. This decision is indicative of administrative efficiency in the Registrar's office and enables the Seminary to place a qualified professor in full-time teaching responsibility.

SEMINARY APPOINTS MILLER AND LONG TO NEW POSITIONS

IT IS with genuine pleasure that the Seminary announces the appointment of the Reverend Donald Miller, Minneapolis, Minnesota, as Director of Public Relations and Business Administrator and Mrs. Isabelle Long as Registrar. Both appointments have been made upon the unanimous recommendation of the Faculty and the approval of the Board of Trustees.

Mr. Miller will serve in a dual capacity: Public Relations Director and Business Administrator. As he commences his ministry March 18, 1969, public relations will receive priority



Rev. Donald N. Miller

with gradual involvement in the area of business administration. Attention will be given to the production of printed materials—brochures, leaflets, *Seminary Bulletin*, preparation and placing of advertisements in religious periodicals, and writing of articles for the *Baptist Herald* and other publications. Audio-visual materials will be prepared by the Public Relations Office. Correspondence and dialogue with inquiring and prospective students will be a vital ministry for the newly appointed Director. Plans are on the drawing board to visit strategic educational centers in order to reach N.A.B. affiliated and other young people. A program is being planned to visit four of six

educational centers a year. Visitation to our churches and youth camps is to be arranged as schedule permits. Mr. Miller will be related to the Campus Chaplaincy program, Seminary Alumni Association, Seminary Auxiliary, Recruitment Committee, and the larger denominational constituency.

The newly appointed staff officer comes well prepared to serve in this strategic Seminary position. As a Canadian farm lad, the Reverend Donald N. Miller decided at the age of 20 that God had put His hand on him for the Christian ministry. After grammar and high school in Camrose, Alberta, where he was born, he attended Northern Baptist Seminary in Chicago for three years to prepare for the pastorate. It was while he was there that he realized the need for a broad liberal arts education and, thus, enrolled at Temple University in Philadelphia, Pennsylvania, from which he graduated in 1956 with the degree of B.S. in Secondary Education with a major in History and a minor in Human Behavior.

He then attended Eastern Baptist Theological Seminary in Philadelphia, from which he received the B.D. degree in 1960. For three and one half years he served as pastor of the First Baptist Church in Watertown, Wisconsin, and now for the last five years has been pastor of the Faith Baptist Church in Minneapolis, Minnesota.

Mr. Miller has during his ministry been active in denominational work, serving on the General Conference Stewardship Committee for three years, and at present serving on the Editorial Committee and 1970 General Conference Program Committee, of which he is chairman. In addition, Mr. Miller has been a frequent contributor to *Moments with God*, the *Baptist Herald*, and various denominational leaflets and pamphlets.

Mr. Miller is married to the former Nancy L. Bauder of Jamesburg, New Jersey. They have three children: Denise 9, Cheryl 7, and Timothy 5.

In responding to this call Brother Miller stated, "During the ten years of my pastoral ministry, it has always been uppermost in my mind to serve the Kingdom of God in its widest and most strategic way. I have certainly been grateful to God that He called me to be a minister. And, now, when in the providence of God, a yet wider door of service seems to have opened,

I feel that God has again put His hand on me to help recruit young men for the Christian ministry."

Mr. Miller stated furthermore, "One of the reasons I find joy and freedom in accepting this call is because of the wonderful and exciting years I have had in the pastoral ministry. It is from my 'heart' that I will be able to encourage young men to consider God's claim for the Christian ministry. I pray that great and glorious things may be accomplished for Him."

The Seminary is looking forward to welcoming Mr. Miller as a co-worker in this strategic ministry and mission. This appointment indicates the Seminary's forward thrust in theological education.



Mrs. Isabelle Long

Mrs. Isabelle Long will assume the Registrar's responsibilities September 1, 1969. She is well qualified to serve in this important position having received a Bachelor of Religious Education (B.R.E.) degree from Northern Baptist Theological Seminary, 1944, and a B.A. degree (Cum Laude) from Sioux Falls College, 1949, with majors in Christian education and English and minors in psychology and education. Academic requirements for secondary teaching certificate have been met.

The newly appointed Registrar served as Church Missionary on student basis, Logan Square Baptist Church, Chicago, Illinois, 1943-1944, and as Assistant to the Pastor, Tabernacle Baptist Church, Milwaukee, Wisconsin, 1944-1947. She served as Secretary to the Dean and Registrar, Sioux Falls College, 1947-1948, and as Secretary to the President, 1948-1954. Since 1962 she has served as Secretary to the Registrar and Director of Public Relations (part-time) at the North American Baptist Seminary and was Acting Registrar, 1963-1964. The Longs have three children: Daniel 14,

(Continued on page 13)

BAPTIST HERALD

Ideas For Christian Education

Edited by Dorothy Pritzkau

Vacation Bible School has a built-in attraction for most children. Have you ever thought that its outreach power should be put to more use? The Foster Avenue Baptist Church of Chicago, Illinois, caught this vision and planned two Vacation Bible Schools for 1968. The first one, focusing on the children in the Sunday school, was held during spring vacation in April.

The second one, planned and organized by Dr. and Mrs. Lowell Saunders, had an entirely new and different concept. It was called the "Back Yard Bible Club" and it was held in the summer. The club sessions were held outdoors in a backyard setting (the parsonage yard). This and the fact that it was called a club rather than a school opened the way for some to come who may not have been willing to come inside the church building.

The enrollment, deliberately kept small, consisted mainly of neighborhood children who had never attended a Bible school before. People from the church went door-to-door within walking distance of the church and enrolled non-Christian children, with the parents' consent, from Kindergarten through Junior age. Arrangements were made to have young people of the church walk with smaller children at street crossings for safety.

Backing for the club was secured by enrolling a sponsor for each registered child and each staff member. The sponsor took a special interest by praying for his assigned individual and contributing one dollar toward expenses of the Club. The student or staff member's name and information about him were given to each sponsor in advance of the Club. When Bible Club was over each sponsor was given a report of the number of times his student attended the club and a summary of any spiritual growth or decisions made by the student during the week.

The teachers and curriculum (*Gospel Light*) of the April VBS were used in the Bible Club as well. This made it easier and more "relaxed" for the teachers. Mrs. Betty Johnson served as director.

The Club had definite objectives. The basic objective was to present the plan of salvation to each pupil during the week and try to lead him to receive Christ as his Savior and Lord. This was accompanied by having two full-time staff members who did individual counseling. Eleven of the forty-nine children enrolled received Christ as Savior.

Each child, Primary through Junior age, was given a copy of the TEV New Testament, *Good News for Modern Man*.

An effort to reach mothers of the pupils was made by inviting them to a closing, outdoor program on the last morning of the Club.

Converts and contacts were followed up by assigning certain members or organizations of the church to visit in homes and try to enlist them in Sunday school, Pioneer Girls or Boys Brigade.

The Back Yard Bible Club was a success in every way. The Community children and parents were delighted with the entire program and are anxiously awaiting another one next summer.

The weather was excellent and the outdoor atmosphere made the Bible stories, missionary stories, group times, handwork, and games all very appealing to children and workers alike.

Their prayers are that as they have "planted the seed" in specific homes in the neighborhood, God will give the increase. Only He knows and measures the eternal value of this endeavor.

Mrs. Dorene Walth is the wife of the pastor of the Foster Avenue Baptist Church, Chicago Illinois.

March 15, 1969

NEW LOOK FOR VBS: A BACK YARD BIBLE CLUB

By Dorene Walth



"I pledge allegiance. . . ." Club began each morning in the parking lot.



Third and fourth graders at Bible study and work book time.



Visual aids go outdoors. Note the table-sized screen shaded by the cardboard box.



Sunday School Lessons

by James A. Schacher

A TEACHING GUIDE

Date: April 6, 1969

THEME: HE HAS RISEN!

Scripture: Mark 15:42-47; 16:1-7

CENTRAL THOUGHT. The historical aspect of Jesus' death and resurrection must be exposed so that faith may respond.

INTRODUCTION. The Easter story contains the seeds of hope for a bewildered and exploding world. The news that someone was dead and has come back to tell the tale would be startling. But this story is about Someone who died and then conquered death. This means that never again will He die. Therefore, He offers hope to all who follow Him.

I. HE WAS BURIED. Mark 15:42-47. The burial of Jesus does not receive as much spotlight as His death and resurrection. It is such an obvious event because human corpses are not normally permitted to lie around. But this is important. First of all, it had to be made certain that Jesus was literally dead. When Pilate had an official certify that Jesus had actually died, he released the body to Joseph of Arimathea. The Resurrection would have seemed quite shallow, if Jesus had come back to life while yet on the cross or just before being buried.

Secondly, the significance of this is seen in the symbolism of baptism. Even as Jesus was enclosed by the earth so the baptismal candidate is enveloped by the water (Romans 6). Thus the burial designated the common experience of men: we die and are buried.

Thirdly, I Corinthians 15:55-57 declares that, as we contemplate our own death, we can be assured that it has lost its sting. Christ entered into its jaws and broke its power. For older people who may be gripped by a dread of death or for youth in Vietnam or for all moderns confronted by meaninglessness and nothingness there is hope. Christ confidently asserts victory over the enemy of death.

II. HE RETURNED TO LIFE. Mark 16:1-7. There is no record that any human being actually observed Jesus' eyelids opening, the bands of cloth being unwound, and the Savior stepping out of the tomb. The reason is that the disciples were not expecting that He would return to them. Even though He had spoken of it, they were too realistic to bother to post a watchman inside the tomb. In actual fact, the inner unit of Jesus' intimate friends were fearful, hiding behind barred doors. It was up to the women to venture out in broad

daylight to embalm the body. To their startled amazement they discovered the doorway was open. Even as angels were present at His birth to explain the meaning of the event, so it was necessary for an angel to interpret the significance of the empty tomb for them: "He is risen."

"He is not here!" Something had happened to Jesus' body. There is no positive evidence that the cadaver did not leave the grave. The Roman soldiers possessed a serious responsibility as military sentries to keep the body there. The Jews could easily have disproved the later Christian claim of the Resurrection simply by producing the body as rebuttal (if they had stolen it). The Christians were not only fearful, but they would hardly have been willing to stake their lives on the truth of the Resurrection, if they had robbed the grave.

The Story of the Empty Tomb confronts you. How you respond to the question of what happened to the body and the claim of the witnesses who stated that they talked to and touched the Savior—how you react to this will seal your eternal destiny.

QUESTIONS FOR DISCUSSION

(1) "The feeling I have when someone dies is that I'll never see that person again in this life. Therefore, the disciples didn't expect to see Jesus alive after His crucifixion." Do you agree with the logic in this statement?

(2) What is the difference between believing that Jesus may have been immortal and the idea of the Resurrection?

(3) What are your feelings inside of you as you hear this story?

A TEACHING GUIDE

Date: April 13, 1969

THEME: THE BIBLE—WRITTEN RECORD OF REVELATION

Scripture: Hebrews 1:1-4; I John 1:1-4; John 20:30-31

CENTRAL THOUGHT. Not only has God unveiled Himself through certain events, but the meaning of this action is explained with the use of language.

INTRODUCTION. Theologians normally are not speaking about the Book of Revelation when they use the word "revelation." To be sure, the last book of the New Testament is a record of the revelations which John received on Patmos Island. But in general theological usage, "revelation" is a term which designates the idea that the Unknown God has made or is making Himself known. This means

that He is uncovering the mystery about His Person, somewhat like the President venturing out of his bullet proof limousine to mingle with the crowd or like a premier making a nation-wide telecast.

I. THE BIBLE—A RECORD OF JESUS' DISCLOSURES. Hebrews 1:1-4. God's methods of revelation have included visits by His messengers to Abraham, a dream to Jacob, dry and wet fleece to Gideon, the event of the Exodus to Israel, and the prophetic messages of Jeremiah.

When small children go to bed at night, they are often in a thoughtful mood. It becomes the sacred privilege of a parent to hear them utter the ageless questions, "Dad, what is God like? Mom, I wonder if I'll see our Father in heaven some day?"

God answers these questions for all of us through the waterfall and the mountain peak, the rainbow and the sunset, but also through the messages given to His servants. Particularly He speaks through the Divine Mediator, Christ His Son, Who Himself radiates the total essence of God's characteristics.

II. THE BIBLE—A RECORD FOR FUTURE GENERATIONS. John 20:30-31. The messages of God were repeated often by word of mouth. But this was not sufficient to provide a full and complete road map of God's plan and purpose. In order to preserve a permanent record of God's communication, it was written down. Because of this it is possible for future generations to possess a direct word from God. The manner in which God acted toward the people of Biblical times reveals what God is like. Now we are able to apply the will of God for those situations to our own experiences because we have obtained an understanding of what God wants.

III. THE BIBLE—A RECORD EXPLAINING THE MEANING OF GOD'S ACTIONS. I John 1:1-4. John refers to his first-hand contact with Jesus. He saw and touched Him. The vehicle John used to transport his discovery to the minds of others was language. According to this passage, he testified, proclaimed and wrote. But it is not sufficient to announce the event which occurred. John goes a step further. He explains that this means that eternal life broke into time. This illustrates what Bernard Ramm says about events. Unless the event is interpreted, even the meaning of the crucifixion would be opaque to a bystander.

Furthermore, John not only had a comprehension or a feeling about God,

(Continued on page 17)

1969 GRADUATES

(Continued from page 7)

ARLYN THIELENHAUS

Arlyn Thielenhaus was born August 3, 1943, at Hays, Kansas. First Baptist Church, Bison, Kansas is his home church. Arlyn is a graduate of Sterling College, Sterling, Kansas, B.A. degree, with a major in education.

During his Seminary training, he served in varied preaching assignments in the larger Sioux Falls area. For the past two and one-half years, he has served as Youth Minister and Christian Education Director at the First Christian Church, Sioux Falls, S. D.

He was married June 5, 1965. Mrs. Thielenhaus' membership is in the First Baptist Church, Bison, Kansas. She was graduated from Sterling College, Sterling, Kansas, B. S. degree, and Fort Hays Kansas State College, M.A. degree. At present she is a teacher in the Sioux Falls School System. Mrs. Thielenhaus is the former Carol Ann Ray.

In regard to future service, Arlyn indicated the following preference: pastor, assistant pastor, youth director. He will be available August 20, 1969. After graduation he and his wife plan to direct a tour to the Holy Land and Europe for a three-week period leaving New York, July 14.

BERNARD G. THOLE

Bernard G. Thole was born July 19, 1943, at Hutchinson, Kansas. Calvary Baptist Church, Stafford, Kansas, is his home church. He was graduated from Sterling College, Sterling, Kansas, B. A. degree, with a major in secondary education in mathematics.

During his Seminary training, Bernie served in varied preaching assignments in Kansas, Idaho and South Dakota. He was co-ordinator of services at Trinity Baptist Church, Sioux Falls, S. D.

He was married August 19, 1966, to the former Judith Evonne Pfof.

SUNDAY SCHOOL LESSONS

(Continued from page 16)

but he expressed it in words. This is notable in view of the fact that some feel that the Bible's words are unimportant and that only the broad ideas are crucial.

Often more than one word could have stated the same thought without distortion. This does not mean that misleading words were employed. That is, various words could express the same doctrine, but it cannot be said that the choice of the words which were used involve inaccuracy. Therefore, words are important: their misuse could communicate a false idea. Such nonfundamental scholars as A. M. Ramsey and Robert Bryant have clearly admitted that in order for thoughts to be communicated, they

Her home church is Southminster United Presbyterian Church, Boise, Idaho, with her present church membership in the Calvary Baptist Church, Stafford, Kansas. Judy is a graduate of Sioux Falls College, B. S. degree, with a major in elementary education. She is presently teaching in the Sioux Falls School System.

In regard to future service, Bernie indicates the following preference: assistant pastor, pastor, missions. He will be available July 1, 1969.

CURTIS WIENS

Curtis Wiens was born March 22, 1943, at Spencer, Iowa. First Baptist Church, Avon S. D., is his home church. Curtis is a graduate of Northwestern College, Minneapolis, Minnesota, B. A. degree, with a major in pre-theology with social science emphasis.

During his Seminary training, he attended a Clinical Pastoral Education Institute and served in a student pastorate for three years.

Curtis was married August 7, 1965. Mrs. Wiens' home church is the First Baptist Church, Rochelle, Illinois. She attended Northwestern College, Minneapolis, Minnesota for two years. She was employed by Shriver's Department Store, Sioux Falls, S. D., for one year and the South Dakota Auto Club (AAA), Sioux Falls, S. D., for two years. Mrs. Wiens is the former Connie Garrison.

Curtis has accepted the call of the Appleton, Minnesota, Baptist Church, effective February 1, 1969.

ALLEN L. WILCKE

Allen L. Wilcke was born February 22, 1944, at Olds, Alberta, Canada. Salt Creek Baptist Church, Dallas, Oregon, is his home church. Allen is a graduate of the University of Minnesota, Minneapolis, Minnesota, B. A. degree, with a major in Greek.

During his Seminary training, he has served as student worker at the Salt Creek Baptist Church, Dallas, Oregon; Riviera Baptist Church, Sa-

lem, Oregon; Oregon Baptist Camps, Salem, Oregon; and Temple Baptist Church, Lodi, California; and has had varied preaching assignments in the larger Sioux Falls area. He is president of the Student Association.

QUESTIONS FOR DISCUSSION

(1) Define the word "revelation."
(2) If God hadn't spoken to men, how would we have been able to understand the story of redemption? How does this answer illustrate the importance of possessing a revelation from God?

(3) Assume for the sake of argument that only the thoughts of the Bible, not its words, are important. What effect would this have on the Resurrection of Christ (Luke 24:37-43); the need for foreign missions (Romans 10:11-15); or the requirement of pure thoughts (Matthew 5:28)?

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WRITE FOR FREE BROCHURES

Allen was married August 20, 1966. Mrs. Wilcke's church membership is in the Riverview Baptist Church, St. Paul, Minnesota. She is a graduate of Anker School of Nursing, R. N. degree. Mrs. Wilcke is the former Peggy Witt.

In regard to future service, Allen indicates the following preference: pastor, assistant pastor, missions. He will be available the summer of 1969.

DOUGLAS WOYKE
Douglas Woyke was born January 21, 1943, at Minneapolis, Minnesota. Faith Baptist Church, Minneapolis, Minnesota, is his home church. Douglas is a graduate of the University of Minnesota, Minneapolis, Minnesota, B. A. degree, with a major in psychology.

During his Seminary training, he traveled with the King's Men Quartet; directed the choir at Northside Baptist Church, Sioux Falls, S. D.; has had experience in Sunday school and youth work; and has had varied preaching assignments in the larger Sioux Falls area. He is serving as president of Bender Fellowship during this school year.

Douglas was married June 29, 1968. Mrs. Woyke's church membership is in the Turtle Lake Baptist Church, Turtle Lake, N. D. Sharon is a graduate of North Dakota State University, B.S. degree, with a major in home economics. She is auditing several courses at the Seminary during this semester. Mrs. Woyke is the former Sharon Schlafmann.

In regard to future service, Douglas indicates the following preference: missions, pastor, assistant pastor. He will be available for September, 1969.

Enrolled in this semester's program are missionaries, George Black and Oryn Meinerts, graduates of 1964, who, upon completion of additional course work and the writing of a thesis will transmute their Bachelor of Divinity (B.D.) degree to the Master of Divinity (M.Div.) degree. Mrs. Meinerts, a registered nurse, is auditing several courses.

The Seminary proudly presents the 1969 graduates. It is our prayer that each graduate will be providentially led to an area of challenging and stimulating Christian service.

Dr. Frank Veninga is president of the North American Baptist Seminary, Sioux Falls, S. D.

● **The General Christian Education Committee** recently voted by mail to grant the request of Rev. Milton Zeeb to be relieved of his former acceptance of the position of Assistant General Secretary and Director of Adult Ministry.

● **Because of health reasons** Rev. and Mrs. Fred W. Pahl will be leaving the active ministry at the Namao Park Baptist Church, Edmonton, Alta. He is taking a sabbatical leave, effective April 30, and will continue to make his home in Edmonton.

● **The Roger Williams Book Club** membership has now reached the 100 mark. Members of the Book Club Committee hope that this will encourage others to join and take advantage of the reduction in price of the books offered.

● **Mr. Ben Breitzkreuz** has accepted the position of Professor of Old Testament studies at the North American

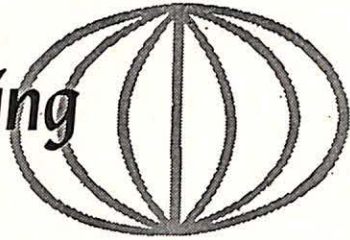
Baptist Seminary. He will begin in September and take the place of Dr. Donald Madvig who resigned. Mr. Breitzkreuz is finishing his doctoral program at Hebrew Union College, Cincinnati, Ohio.

● **Rev. Wesley Gerber** has resigned from West Broadway Baptist Church in Enid, Okla., effective June 15, and has accepted a call to the Bethany Baptist Church in Hutchinson, Minn. He will begin his ministry July 1, 1969.

WANTED
Superintendent and Matron
 for the N.A.B. Home for the Aged
 Philadelphia, Pennsylvania

— o —
 Contact
Mr. Rudolf Yahn, Sec'y.
 7023 Rising Sun Ave., Philadelphia, Pa. 19111

what's happening



Madvig resigns to accept new post

It is with deep regret that the Seminary announces the resignation of Dr. Donald Madvig, professor of Old Testament, effective at the end of this academic year. Dr. Madvig has accepted the position of Associate Professor of Biblical Literature at the North Park Theological Seminary, Chicago, Illinois. This institution is affiliated with the Evangelical Covenant Church of America and has an enrollment of approximately 80 students.

Dr. Madvig commenced his teaching ministry at the North American Baptist Seminary, September 1, 1963, as Associate Professor of Old Testament. Tenure was granted after three years of dedicated service, and he was promoted to full professorship at the beginning of this school year. His sabbatical program was approved by the Board of Trustees for the 1969-1970 school year. On numerous occasions he participated in pastors' fellowships, continuing education institutes, and wider denominational ministries. He is greatly appreciated as a teacher and is much in demand as a speaker and lecturer. During the summers of 1967 and 1968, he was enrolled in

graduate studies at Luther Theological Seminary.

In his letter of resignation dated December 27, 1968, Dr. Madvig stated, "It is clear that the North American Baptist Seminary has a strategic ministry and I have rejoiced in the privilege of sharing in the preparation of dedicated men and women during my years of service here. The personal ties which I have developed at the Seminary and in the denomination make it difficult to contemplate leaving." Likewise, it makes it difficult for the Seminary family to have Dr. Madvig and his family leave us. We express sincere thanks for the excellent ministry rendered to the Seminary and also to the denomination. Our prayers accompany Dr. Madvig as he commences his teaching ministry at the North Park Theological Seminary.

ADDRESS CHANGES

Rev. Ernest A. Hoffmann
 61 Jeffrey Drive
 North Tonawanda, New York 14120

Rev. Arthur W. Boymook
 2304 Victor
 Lansing, Michigan 48910

Rev. George W. Zinz, Jr.
 Box 54
 Jobstown, New Jersey 08041

● **Mr. Robert Radcliffe**, Director of Christian Education in the Temple Baptist Church, Lodi, Calif., was ordained on February 11, 1969. The ordination took place in the Temple church where he has already served in his present position for almost five years.

● **On November 2**, the "Day of the Dead," Rev. Herman Effa had an opportunity of giving an hour-long tape recorded program of gospel singing, music, and preaching to 20,000 people gathered at Caxias do Sul, Brazil. This program was broadcast over a radio station on the same day at 6:00 p.m. and repeated at 8:00 p.m.

● **Dr. Jerry Fluth** and family and Miss Laura Reddig left on February 9 for Addis Ababa, Ethiopia for a three month course at the All-African Leprosy Rehabilitation Centre. Dr. Fluth will take a course in hand surgery and Miss Reddig in physical therapy. They hope to be back in Cameroon by the middle of May.

● **Rev. Lorimer Potratz** has resigned from the First Baptist Church in Corona, S. D., and has accepted a call from the Baptist Church in Venturia, N. D.

● **The denominational leaders** held their workshop sessions on February 18-19. One of the outstanding items for discussion was our analysis of preaching in the North American Baptist General Conference. This research paper was prepared by Dr. George A. Lang, member of the faculty of the North American Baptist Seminary.

OFFICIAL OPENING and DEDICATION OF SUNNYSIDE NURSING HOME

The Baptist Haven of Rest, our existing senior citizen's home in Medicine Hat, Alberta, Canada, has added a 100 bed nursing home to its facilities.

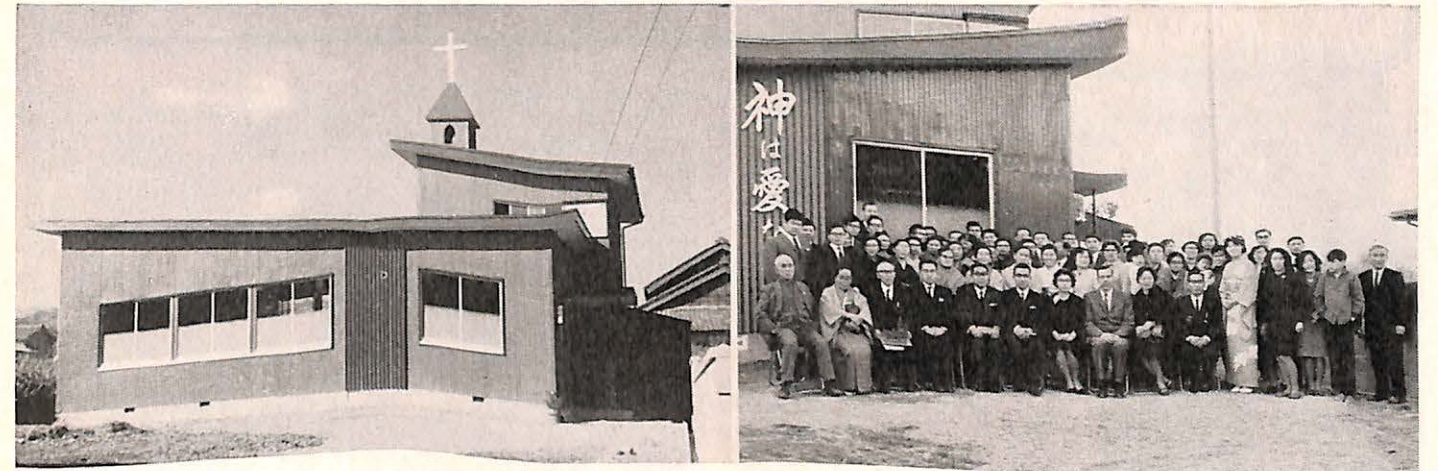
The Haven Board of directors is pleased to announce the official opening of this new building, the SUNNYSIDE NURSING HOME, on Sunday, March 30, 1969, at 2 P.M.

Representatives from our denomination, the city of Medicine Hat and the province of Alberta, have been invited to take part in the opening and dedication service.

Life members and the general public are invited to visit the Home and to share in this memorable occasion.

R. A. Weiss, superintendent

MATSUSAKA BAPTISTS, JAPAN, DEDICATE NEW CHURCH BUILDING



Sixty-five people gathered together, praised God for His wonderful work and prayed for His business of spreading the Gospel at the dedication service of the new building of the Matsusaka Baptist Church, Matsusaka, Japan, on January 15, 1969. Rev. Honda, guest speaker, told the congregation that dedication of the church building was not the end of the work, but just the beginning of the work of God, and that members of the church should go ahead with

vision and cooperate with each other in earnest prayer and with sacrifice.

The new church building was completed in December, 1968. For five years the congregation of this church had worshipped in a rented building. The pastor, Rev. Yukio Hanazono, is pictured sixth from the left, front row, with his wife to his right and missionaries Rev. Fred Moore and Florence Miller to her right.



God's Volunteers Team I Reports

by Ginny Van Kirk

Our first Crusade of 1969 was held at the First Baptist Church, Steamboat Rock, Iowa. We opened the New Year by presenting our first program in their Watchnight service. Our visitation was limited due to the cold Iowa weather, but we were still able to do a few prospect calls. We held a Children's Rally on Jan. 9, 1969, and presented programs at two nursing homes in the area. Although the weather was bad we were able to present the Gospel to the people in the area.

Our crusade in Junction City, Kan., concluded on Jan. 17, 1969. We gave a program at the U.S.O. service club for the servicemen stationed at Fort

Riley, Kan. We were warmly received by the servicemen, and many came out to our meetings during the week. God blessed in this crusade, and six young people received Jesus Christ as Savior. This also included some of the servicemen from Fort Riley.

Rev. Daniel Fuchs was our guest evangelist for our crusade at the First Baptist Church in Buffalo Center, Iowa. Mr. Fuchs is the Secretary of Evangelism at the North American Baptist Headquarters in Forest Park, Illinois.

We had a wonderful time in Buffalo Center. Although the weather was quite bad, we were able to do a small amount of visitation. During the

course of the week, seven young people made various decisions concerning salvation, baptism and rededication.

Our crusade in Kenosha, Wis., concluded on Feb. 2, 1969. Our meetings were held at the Immanuel Baptist Church where Rev. Clifford Barker is pastor.

Again God used His Word through the ministry of the team and the messages which our director, Rev. Edgar Klatt, presented to the people through the Holy Spirit. Through his messages people yielded their hearts and lives to Jesus Christ. On Sunday night five young people found Christ as Savior, three rededicated their lives, and one came forward showing interest in baptism.

During the course of the week, we made over six hundred visitation calls. Many came to the meetings because they had been invited by team members and the members of the church.

On Saturday night, Feb. 1, we held a special meeting at the German Bethel Baptist Church where Jo Lueck of our team is a member.

We enjoyed the fellowship of the people at Immanuel, just as we have enjoyed working with the people of our past crusades. We sincerely believe that through the efforts of each Christian, God will work in a way which to us may seem impossible.

Again, we ask that you remember us in prayer as our year is slowly drawing to a close as "God's Volunteers—Team I 1968-69."

—Geneva Van Kirk

Our Churches in Action

CAMEROONIAN STUDENT IS GUEST OF PAT AND ORYN MEINERTS

SIOUX FALLS, S. D.—Thanks to you who contributed to the special scholarship fund for Cameroonian students, the Oryn Meinerts were able to have a Cameroonian as a guest for Christmas in South Dakota. They enjoyed attending basketball games, touring Norrell's meatpacking plant, shoveling snow and remembering Christ's birth together.



Mr. William Tayui, pictured with the Meinerts, is the third student to come to the States on our \$7,500.00 yearly special project.

He is now studying at the University of Northern Iowa. The other two students who have used this program are Mr. Becke who completed his degree here and is now the principal of our teacher training college in Soppo, Cameroon, and Mr. Tutawan who is a senior at Howard University, Washington, D. C.

We are looking forward to the arrival of our talented Baptist Cameroonians, as the special project scholarship fund grows. (Oryn Meinerts, reporter.)

BAPTISM AND YOUTH SERVICES REPORTED BY CALVARY CHURCH

BETHLEHEM, PA. A baptismal service was held during the evening service on January 26. One adult and three teenagers were baptized upon confession of faith. This service was a little different and very heart warming because one of the candidates was deaf and statements were made by use of cards.

Our youth took over the Sunday school on February 2, teaching in most classes and taking part in morning and evening worship services. The young adults had a potluck supper followed by a program by the musically talented Simpson family. Four couples dedicated their children to the Lord on February 9. (Mrs. R. S. Hostetter, reporter.)

UNION BAPTIST CHURCH REPORTS MANY BLESSINGS

ARNOLD, PA. Last March a new Baldwin Organ was purchased by the Union Baptist Church of Arnold, Pa. The Sunday school assembly room was renovated and re-decorated. A new parking lot was blacktopped and landscaping was done around the Church. Finances are climbing to an all-time high. Attendances are steadily growing. Many have found the Lord under the ministry. A very active youth group placed a Christmas float of the Nativity in three valley parades. A successful evangelistic crusade was held with Dr. John Tierney. We enjoyed a visit from Miss Eleanor Weisenburger. Rev. Allen B. Herman is pastor of the church.

BAPTIST MEN HOST SWEETHEART SUPPER

NAPOLEON, N. D. Members of the Napoleon Baptist Men's Brotherhood entertained their wives and other guests at their Annual Sweetheart Supper on February 3, 1969. The supper is held annually in February in honor of the wives or sweethearts of the members of the group. (Dennis D. Schulz, President.)

CRUSADE FOR CHRIST EMPHASIZED IN IOWA CHURCH

BUFFALO CENTER, IOWA. The Baptist church enjoyed Team I of God's Volunteers with Daniel Fuchs as

speaker January 19-24.

Weather and roads made it impossible for many to come, but those who were able to come received many blessings through the theme, "Crusade For Christ." (Mrs. Fred Stratman, reporter.)

GREENFIELD BAPTIST CHURCH BORN AND GROWING

EDMONTON, ALTA. Sunday, November 24, was an exciting day for the members of the Greenfield church extension work in South Edmonton. Our beautiful church was completed and ready for use.

Our dedication program started Sunday morning with a challenging message by our pastor, Rev. Jake Leverette. The guest speaker for the afternoon service was Rev. Fred Folkerts, Field Secretary in Cameroon. Greetings were brought from the Northern Alberta Extension Council by Rev. M. Schultz, the city of Edmonton by Alderman N. Crawford, and the North American Baptist College by Dr. A. S. Felberg.

After the dedication prayer and choir selection the members and friends went downstairs for a time of fellowship.

The first Christmas program held in our new church was presented by the Sunday school on December 15. The program, "Unto Us . . . A King," was under the direction of Miss Ursula Lange.

Sunday, January 12, the members of Greenfield Baptist Church shared in the observance of the Lord's Supper and had the joy of receiving another 18 believers into the membership of the church. Present membership is now 59. Pastor and new members are pictured below. (A. Petrich, reporter.)



NAPIER PARKVIEW COMMISSIONS MISSIONARIES

BENTON HARBOR, MICH.—An impressive service was held at the Napier Parkview Baptist Church in Benton Harbor on Sunday evening, January 19 honoring Mr. and Mrs. George Priebe, members of the church who are leaving to do mission work at Bonaire, South America.

Several musical numbers were rendered, testimonies were given by the couple, and an inspiring message by Rev. Burton Reed, deputation Secretary for the Trans World Radio system (for which the Priebe's will be serving) commissioning them. (Mrs. Isabelle Grenewetzki, reporter.)

WMU IN CARBON CHURCH REPORT YEAR'S ACTIVITIES

CARBON, ALTA.—The Women's Missionary Society at Carbon, Alta., have enjoyed another year. We are pleased to say 35% of the members attended all the meetings.

The White Cross quota was completed in one afternoon. It was interesting to have the Peter Aaldykes from the Bull Reserve, near Wetaskiwin, visit us. Mrs. Aaldyk gave us an inspiring talk. Mr. Aaldyk then showed us pictures

and spoke of the work among the Indians.

Jeannette Newton, a girl born and raised in Carbon, spoke in one of our meetings. She and her husband are going to India, as missionaries under the Wycliff Bible Translators.

In the fall, the women had their annual program, using as the theme, "My Heart, Christ's Home."

The Christmas social, revealed to each one their Secret Prayer Partner. (Mrs. Eunice Bitz, reporter.)



FOSTER AVENUE ADDS SIX TO MEMBERSHIP

A baptismal service was held at the Foster Avenue Baptist Church in Chicago on Sunday morning, January 26. Rev. Clarence H. Walth, third from left, baptized five of the six people pictured above. One came by transfer of membership. All six people were welcomed into the membership of the church at the Communion Service held February 2. (Beatrice Scroggin, reporter.)



Junior Choir, Temple Baptist Church, Medicine Hat, Alta.

TEMPLE CHURCH REPORTS CHRISTMAS ACTIVITIES

MEDICINE HAT, ALTA. The Junior Choir, consisting of 40 voices with director Estella Reich, sing every Sunday for the opening of our Sunday school, and for other programs and activities of the church. They were happy to go to our Baptist Haven of Rest at Christmas time to sing for the aged folks.

The Women's Missionary Society made and donated their choir gowns.

In December we had a child dedication service.

Our Homemakers rendered a Christmas Program, December 8 and presented the church with a magnificent Pulpit Bible.



Senior Choir, Temple Baptist Church, Medicine Hat, Alta.

The choir rendered a cantata, "The Great Light." The narrator was our pastor, Rev. I. H. Schmuland, and director, Gust Schatz.

The Sunday school program, "Jesus Christ—Star of the Ages," was on December 24. The N.A.B. College group rendered their program on December 27.

March 15, 1969

On December 31 we had our Family Watch Night Service from 8:00 to midnight. The young people rendered a program on Youth Night, January 25, including a play, "In As Much," directed by D. A. Schmidt our young people's sponsor. (Mrs. Vera Croissant, reporter.)



WINTER HIGHLIGHTS AT MCKERNAN CHURCH

EDMONTON, ALTA. Sunday morning, December 1, a baptismal service was held for four young candidates. In the evening the hand of fellowship was extended to these four and seventeen others pictured above, with Rev. Charles Littman on far left.

Sunday evening, December 15, the Senior Choir presented its annual Christmas Song Fest, and the annual Children's Concert was held Sunday evening, December 21.

March 7-16 the Campbell-Reese Evangelistic Team will hold meetings at McKernan under the sponsorship of the Edmonton Southside Evangelical Ministerial Association. (Mrs. Edward Klatt, reporter.)



Rev. and Mrs. R. I. Thompson, Mark, Kim and Scott.

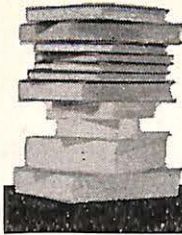
THOMPSONS BRING TO A CLOSE 4½ YEARS OF MINISTRY AT ILLINOIS CHURCH

BELLWOOD, ILL. Rev. and Mrs. R. I. Thompson and family were honored at a potluck dinner and informal service led by the church moderator, William Nabors, on Sunday evening, Jan. 12, 1969. Representatives of various boards and committees spoke in appreciation of the Thompsons' many fine contributions to the ministry of the First Baptist Church of Bellwood, Ill., during the past four and one-half years. A monetary gift was given to them. Mr. Thompson is now pastor of the Temple Baptist Church, Milwaukee, Wis.

CHURCH HONORS TAHRANS

JAMESTOWN, N. DAK. Mr. and Mrs. Henry Tahrans, charter members of Temple Baptist Church, were honored recently at an open house at Temple Baptist Church. Attending the reception were 125 relatives and friends. Ruessell Tahrans, eldest son, presided as anniversary host.

Rev. Elmo Tahrans of Detroit, Mich. presided as master of ceremonies for the program. A number was sung by a quartet who sang at the reception of their wedding 25 years ago. A duet, "My Father Planned It All," sung by Rev. and Mrs. Elmo Tahrans, was the closing selection. Rev. Gordon Voegelé presented a devotional and Rev. N. E. McCoy spoke briefly.



BOOK REVIEWS

by B. C. Schreiber

LIVING PSALMS AND PROVERBS by Kenneth N. Taylor. Tyndale House—1967—\$4.95.

Billy Graham, the evangelist, helped to distribute hundreds of thousands of copies of the book, *Living Letters, the Paraphrased Epistles*, with its popular translation of the Bible's epistles. Equally well received were the succeeding volumes, *Living Prophecies* and *Living Gospels*. Now another volume is available, *Living Psalms and Proverbs, with the Major Prophets Paraphrased*. These paraphrases have been carried out with evangelical scholarship by Kenneth N. Taylor of Tyndale House with critical evaluation by Harry Hoffner of Brandeis University.

The important Bible books of the Psalms, Proverbs, Isaiah, Jeremiah and Ezekiel are presented in contemporary wording thus giving the biblical message clarity of thought, smoothness of diction and dramatic expression. Consider Psalm 46:10, "Stand silent! Know that I am God! I shall be honored by every nation in the world."

Dr. Taylor calls his paraphrasing a "thought-for-thought" translation and

regards this as the highest form of translation. Isaiah 53 is translated graphically so that God's truths of revelation shine with brightness and clarity.

This excellent and highly recommended translation is for you to "read, enjoy, grow—in grace, in faith, in love."—Reviewed by Dr. M. L. Leuschner

IF I PERISH, I PERISH by Major W. Ian Thomas. Zondervan—1966—\$2.50.

The book is highly christological, and there seems to be an attempt made to place this Old Testament book into the New Testament. No effort is made to relate this interesting and inspirational story to Old Testament customs and culture. Symbols and allegory are used to the utmost. Throughout the volume there is little doubt of the author's intention to make clear the true meaning of discipleship and Christian commitment. It is not a biography of Esther as the title seems to imply.

A NEW SONG IN THE SOUTH by Lewis F. Brabham. Zondervan—1966 —\$1.95 (paper).

This is a report of a Billy Graham

fluence mankind's future. Nuclear energy, which is inexhaustible and will eventually be cheaper than either coal or oil, will replace the exhausted natural sources of energy. Before very long there will be a race for the domination of space, with new developments in space installations such as space monitors, manned orbital laboratories, space cities, and interplanetary travel. Nuclear engines will make suspended animation possible. The Laser Beam will radically change our lives.

In addition, the population explosion and world hunger will be critical problems of the future. The social problems that we face with increasing population density will bring greater increase in crime; approximately three out of five marriages will fail; and seven out of ten people will be hospitalized because of mental illness, all within the next 25 years.

Dr. Merrifield said that because the U. S. has most of the resources and most of the technical know-how that we will have to feed half the world in 20 years. Enough food can be produced through chemical means to sustain vast populations. This has great potential for good or for bad. Additives placed in food could control peo-

Crusade from beginning to end written by the Sunday editor of a southern newspaper. Dozens of pictures give the reader a more personal insight into the leadership, working organization and candid shots of the Crusade in progress.

THE CHRISTIAN PARENT TEACH- ES ABOUT SEX by Edsel Schweizer. Augsburg—1966—\$1.95 (paper).

Although some think there is a tendency to overemphasize sex education, it is only because we have become sex conscious so suddenly. The Christian parent should be concerned that his children get the right kind of sex education so that they do not have to learn it in the "gutter." Since God has made us with these desires they ought to be controlled and directed by him. Sex is a part of the total life and should be part of the total education. The author leads the parent step by step so that the instruction coincides with the growth of the child.

THE CHRISTIAN PERSUADER by Leighton Ford. Harper and Row— 1966—\$3.95.

A vice-president and associate of the Billy Graham Evangelistic Association has some pertinent thoughts on evangelism today. Mass evangelism naturally gets major treatment as is expected, but Mr. Ford does not belittle the personal approach, visitation, tract or any other way. Telling people about Jesus is the important thing so that they will not only do right in every area of life but will want to do it because of the constraint laid upon them by Jesus Christ.

ple: tranquilizers, memory blocking agents, and anti fertility drugs could be placed in foods and under the influence of a certain type of person the frightening prospect of world manipulation and control is a possibility. On the other hand, chemical food could be a carrier for vaccine and medicines that would aid and help mankind.

In other words, the bio-chemist said, man has the capacity to shape his environment. The responsibility for action and initiative rests "with those of us who understand the need, for time is short."

The speaker went on to say that so few people see the impending crisis of society, and because man will have to employ technological means to survive, popular consensus may not be possible in time to solve the problems. "Rule by the elite" (scientists and technocrats) is a "realistic possibility," said Dr. Merrifield.

The scientist indicated that the church is the one place where people can act in trust and faith. "We underestimate the power of the church. I don't believe that the church is dead. There is a deep confidence level in the church; it is the one organization that doesn't have an ax to grind."

Obituaries



FRANCIS E. JACOPIAN of Stratford, Connecticut

Mr. Francis E. Jacopian was born in Marash, Turkey on July 6, 1906. Coming to Bridgeport, Connecticut with his parents several years later, he lived in the Bridgeport area the rest of his life. In his early youth he accepted Christ as his Savior, followed his Lord in baptism and united with the King's Highway Baptist Church of Bridgeport.

Mr. Jacopian passed away, after an illness of a number of years, on January 17, 1969. Mourners of his departure are his wife, Helen Knapik Jacopian; two children, Gary and Arlene, both of Stratford; his mother, Mrs. Anna Jacopian of Stratford; two brothers, Fred and Minas, both of Stratford; three sisters, Mrs. Reuben P. Jeschke of Sioux Falls, South Dakota, Mrs. Frank H. Woyke of Silver Spring, Maryland and Mrs. Marion Krommuller of Stratford; two grandchildren, a number of nieces and nephews and a host of friends.

The funeral service was held at the King's Highway Baptist Church on January 20, 1969 with the Reverend William E. Christensen of Buffalo, New York officiating. King's Highway Baptist Church
Stratford, Connecticut
FRANK H. WOYKE

MATILDA MOSER of Greeley, Colorado

Mrs. Matilda Moser was born on March 10, 1892 in Kronendorf, Russia and passed away on January 14, 1969 at the age of 76 years, 10 months and 4 days. She came to the United States in 1907 and lived in Texas for a year before coming to Colorado. On January 7, 1912 she was united in marriage to Charlie Moser in La Salle, Colo. Mr. Moser passed away in 1955. Two sons also preceded her in death.

She accepted Christ as Savior and was baptized in 1956 by Rev. Frederick Fuchs and united with the First Baptist Church, La Salle, Colo. When the Sherwood Park Baptist Church in Greeley, Colo., was organized, she became a charter member. In her quiet manner she witnessed to the saving grace and blessing of the Lord.

She had been in failing health for about a year and passed away in a local hospital after having been in a coma for ten days. Mourners of her departure are: three sons, Clarence of San Francisco, Calif., Harold and Alvie of Greeley; four daughters, Mrs. Adam (Esther) Moser of Hudson, Colo., Mrs. Harold (Corona) Howard, Jr. of Cheyenne, Wyo., Mrs. Lawrence (Ruby) Stewart of Ault, Colo., Mrs. Gilbert (Ilene) Johnson of Portland, Ore., 22 grandchildren and 8 great-grandchildren; one brother, Fred Klinger of Costa Mesa, Calif., and three sisters: Mrs. Emily Johnson of Costa Mesa, Calif., Mrs. Olga Cawthra of Fountain Valley, Calif., and Mrs. Lena Smith of Irving, Texas.

Sherwood Park Baptist Church
Greeley, Colorado
RICHARD A. GRENZ, pastor

FREDERICK SAILER of Calgary, Alberta

Fredrick Sailer was born in Johannestal, Russia, on July 7, 1893. In the year 1900 the Sailer family emigrated to Canada and settled at Hebron, North Dakota. In 1913 they moved to the Hatton district, Saskatchewan.

In 1915 Fred was united in marriage to Caroline Stregger. Eight children were born, three of which predeceased their father. During the year 1919 Mr. and Mrs. Sailer moved to Alberta settling in the Carbon area where they farmed until 1946, when they moved to Medicine Hat. There Fred was employed with the Baptist Haven of Rest until his retirement three years ago. On November 30, just 16 days before his going home, the Sailer family moved to Calgary, to be closer to their children and to be near their daughter, Mrs. Milbrand.

In November 1918 Fred came to the saving knowledge of Christ. He was baptized by

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the late Rev. A. Kujath in June 1936. He joined the Bethel Baptist Church at Carbon, transferring later to the Freudental Baptist Church, now the Carbon Baptist Church. After moving to Medicine Hat the Sailer family were members at the Grace Baptist Church and Fred served faithfully until his passing.

Fred Sailer leaves to mourn his wife Caroline, of Calgary; three sons: Ray of Vulcan, Edwin of Calgary, Albert of Carmengay; two daughters: Mrs. Clara Milbrandt, Mrs. Pauline (Emery) Mueller, Champion; 16 grandchildren; 3 brothers: Henry and Ed of Trochu, Art of Red Deer; 2 sisters, Emilia Richter of Trochu, Lydia Lindemann of Chilliwack.

He reached the age of 75 years, 5 months, and nine days.

The funeral was held at the Temple Baptist Church in Calgary, Alta. on December 20, 1968. Both Rev. G. Poschwatta and Rev. C. T. Rempel officiated.
G. POSCHWATTA, pastor

KATHERINE BOSCHEE of Medicine Hat, Alberta

Mrs. Katherine Boschee was born December 22, 1890 in Odessa, Russia. She was united in marriage to Mr. John Wohlgenuth in 1907.

The Wohlgenuths came to Canada in 1911, after a stay of only a few months in North Dakota. They homesteaded in the Burstal area. Nine children grew up in the Wohlgenuth family, two of which predeceased their mother. In 1926 the Wohlgenuths moved to the Glidden district.

In 1931 the husband and father died, leaving Katherine to care for a family of nine, some of them very small children. They moved to Southey, Sask. in 1937. Katherine married for the second time in 1940 Mr. Mike Herrmann. They moved to Medicine Hat in 1952. Mr. Herrmann died in 1957, leaving Katherine a widow again. In 1960 Katherine married August Boschee. He died after a few months.

When they came to Canada they attended the Baptist church. Soon she felt need for a personal commitment to Jesus Christ. She was baptized in 1913. The children and her friends knew her to be a praying and hard working Christian.

Katherine died three days after her 78th birthday on December 25, 1968. Her prayer, the last days was, not to live, but to be faithful to the end, and to praise her Savior.

The following of the family sorrow with a hope to meet her again: three daughters: Leona, Mrs. Jake Huber of Edmonton, Alta., Frida, Mrs. Ben Schuler of Carbon, Alta., Ida, Mrs. Elmer Wolf of Calgary, Alta.; four sons: John of Abbotsford, B.C., Herb of Edmonton, Alta., Lloyd of Edmonton, Alta., Ray of Inisfail, Alta.; one sister, Mrs. Lydia Kirsch living in Germany; 17 grandchildren, and 6 great-grandchildren.

Rev. G. Poschwatta, pastor of the Grace Baptist Church in Medicine Hat, officiated at the funeral.
Grace Baptist Church
Medicine Hat, Alberta
G. POSCHWATTA, pastor

ROY E. SCHUYLER of Bethlehem, Pennsylvania

Roy E. Schuyler was born in Allentown, Pa. on February 11, 1921 and died in Bethlehem, Pa. on Sunday evening, January 19, 1969. He was 47.

He was a research technician for Bethlehem Steel Corp. and had worked for the company for 22 years before becoming ill last September. He was a veteran of World War II, serving in the U.S. Army.

On July 22, 1939, he married Vivian A. Koch. To them were born four children, all of whom survive and with their mother now mourn the passing of a dear father and husband: Mrs. George Hulsizer of Dover, Del.; Dennis R. of Hellertown, Pa.; Richard W. F. and Thomas J., both of Bethlehem. Surviving also are his mother and step-father, a sister, a brother, and five grandchildren.

Through a trying illness of four months,

he fought a good fight; he finished his course; he found and kept the faith.

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

ADOLF RAPSKA of Morris, Manitoba

Adolf Rapska was born October 25, 1895 in Poland and the Lord called him home January 14, 1969. He reached the age of 73 years, 2 months and 20 days.

On September 9, 1919 he entered into the bond of holy matrimony with Wilhelmine Wittmaier and the Lord gave them 8 children, three of whom were called home in their infancy. He accepted the Lord Jesus as his Lord and Savior in 1920 and in 1921 was baptized. He served his Lord and Master faithfully. During the 40 years of fellowship with the Emmanuel Baptist Church in Morris he served 29 years as Sunday school superintendent and deacon. For nearly 50 years he was privileged to share life's joys and sorrows with his wife.

Among those who mourn his passing are his wife Wilhelmine; three sons: Rev. Rudy Rapska, superintendent in the Home for the Aged in White Rock, B.C., Bob Rapska, Vancouver, B.C., Rev. Arnold Rapska, Professor at the N.A.B. College in Edmonton; two daughters: Ida, Mrs. Littke, Winnipeg, Man., Violet, Mrs. Stork, Morris, Man.; two brothers: Emil, Winnipeg, Man., and Emanuel, Barnesville, Minnesota; other relatives and friends.

Funeral services were held at the church and the pastor brought the message. A memorial fund has been established and contributions will be forwarded for the N.A.B. College in Edmonton.
Emmanuel Baptist Church
Morris, Manitoba

HENRY PFEIFER, pastor

FLORA E. KLINKENBORG of George, Iowa

Mrs. Flora Klinkenberg was born on November 1, 1891 and passed away on December 21, 1968. She reached the age of 77 years, 1 month, and 20 days. She was born in Grundy County, Iowa.

Mrs. Klinkenberg was united in marriage to John Klinkenberg in November of 1918. To this union one daughter and four sons were born. They farmed in Lyon County until 1953 when they retired and moved to George.

Mrs. Klinkenberg united with the Central Baptist Church of George on October 6, 1949. She remained a very faithful member until the time of her death. Mrs. Klinkenberg was preceded in death by her husband in May of 1967. She is survived by one daughter, Janelle, Mrs. Louis Loger of Rock Rapids; four sons: Everon and Kenneth of Rock Rapids, Elmore Jack of George, and Ronald of Sacramento, Calif. Three brothers also survive: Jake Kruse of George; Earl Kruse of Westbrook, Minn.; and Martin R. Kruse of George; and one sister, Mrs. Grace Klinkenberg of George. Eighteen grandchildren survive.

Central Baptist Church
George, Iowa

HAROLD DRENTH, pastor

LILLIAN SCHROEDER GROSSER of River Forest, Illinois

Mrs. Grosser was born on December 30, 1885 in Fulton, Iowa, the daughter of Herman and Elise Schroeder. Her father was a pastor in what was then called the German Baptist denomination. Her girlhood was spent in Quincy, Illinois, where she graduated from high school as valedictorian of her class.

After moving to Oak Park, Illinois, from Quincy, she met Frederick Grosser and they were married on September 15, 1909. She spent the rest of her life in the Oak Park and River Forest area. She joined the Forest Park Baptist Church on coming from Quincy and was always active in it. Her outstanding contribution was as teacher of a Young Ladies' Bible Class which she taught faithfully for more than 25 years. In recent years she was also active in the Women's Missionary Society and the Guild. One of her chief joys was in visiting members and friends in outlying districts, especially those who were ill or unable to come to services.

She suffered a stroke on December 18, 1968 from which she never recovered. Death came early in the morning of January 7, 1969.

Surviving are her husband, Frederick A., with whom she had lived happily for 59 years; two children: Dorothy Barber and Frederick; her sister, Mrs. Esther Buster; and six grandchildren.

Forest Park Baptist Church
Forest Park, Illinois

MERVIN J. KRAMER, asst. pastor



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