

# BAPTIST HERALD

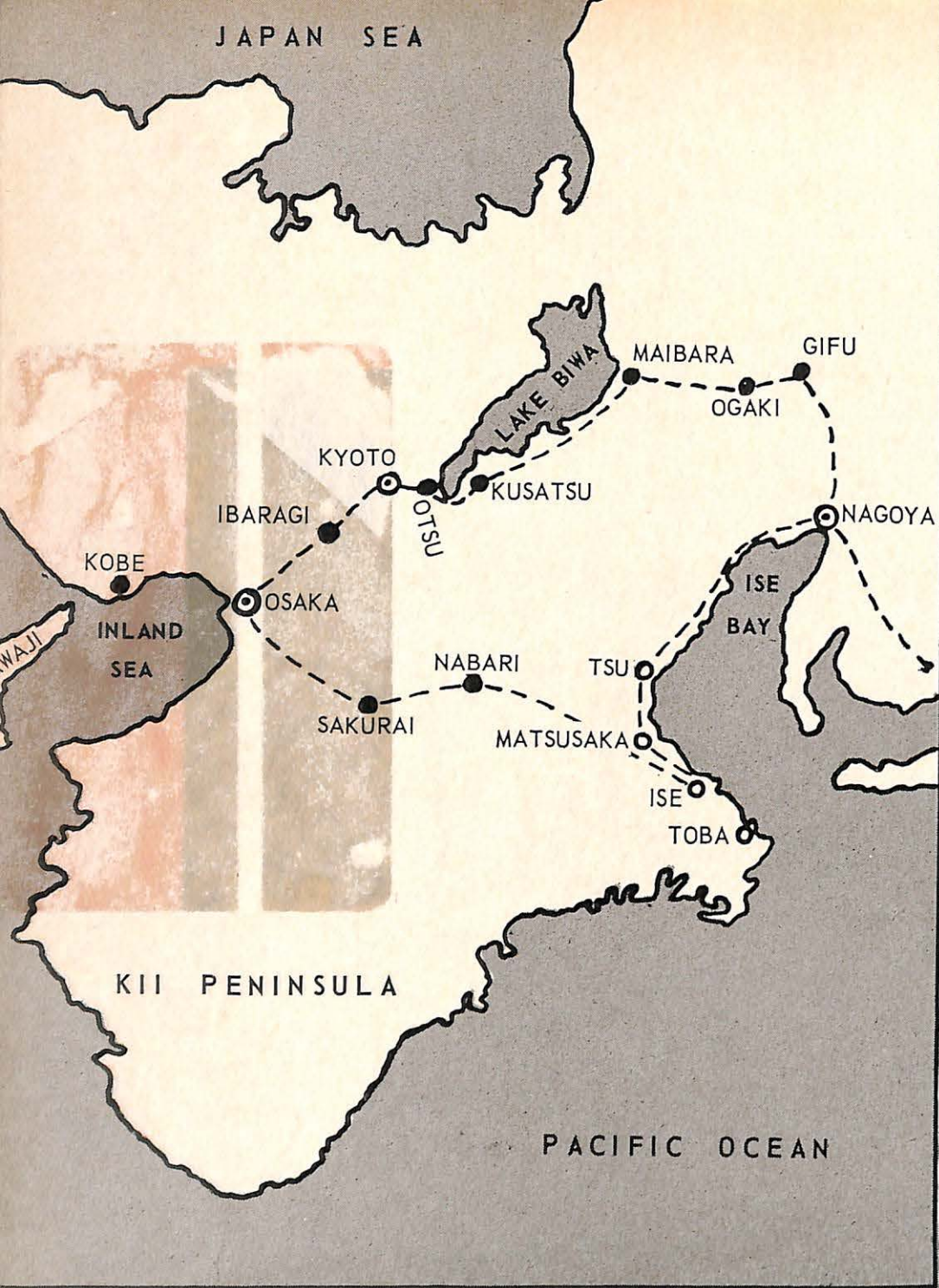
OUR MISSION IN JAPAN

MAY 15, 1968



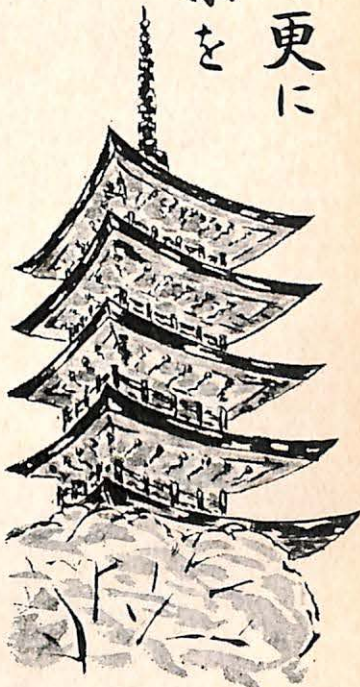
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**LEGEND**  
 ● Metropolitan areas  
 ○ Cities in which our mission has organized churches  
 ● Proposed cities for future evangelistic work

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# A GUIDE TO NORTH AMERICAN BAPTIST EVANGELISTIC WORK IN JAPAN

## Editorial

### Gospel for the Millions

"Gospel for the Millions" is the title of a popular evangelical monthly magazine distributed widely in Japan. This title points in several ways to what the witness for Christ faces in present day Japan. There are literally millions that are yet to be reached for Christ.

The Japanese census bureau reports that in April 1967 the total population passed the one hundred million mark. In one hundred years of Protestant witness only some five thousand churches have been established. Counting churches of all denominations this amounts to only one church for every fifteen thousand people. Less than one percent consider themselves Christians. In spite of the fact that basic historical facts about Christianity are even taught in the public schools, most of the people we talk with have no clear ideas of Christ or His gospel. They have never been faced with His claims clearly enough to enable them to make a reasonable decision to accept or reject Him.

The message of forgiveness, new life, and eternal life in Christ is the "good news" for these unreached millions. The ancient customs that once gave a unique strength to the society continue to be shaken by an inflood of Westernization. The traditional religions that once gave a superstitious hope to the quests of life, a superstitious resignation to the problems of life, and a superstitious comfort to the end of life get only a weakly superstitious nod from the young sophisticated materialistic generation. Men and women are at sea, not knowing whether their lives are to be governed by the new or the old, the east or the west, and not finding certainty or security in either. Those who do open their hearts to take Christ as Savior find in Him "the Way, the Truth and the Life."

"Gospel for the Millions" also points to the unique opportunity for reaching present day Japan with the gospel. The publisher of this excellent Christian journal is but one of several companies publishing high quality evangelical tracts and books. Gospel films and filmstrips with narrations in Japanese are available at modest rentals. The foreigner finds that his English opens many doors and that the tools for working in the Japanese language are as highly developed as he could reasonably expect. Warm hearted and well trained Japanese co-workers provide unique Christian fellowship and encouragement in which to work. All that is needed is for hearts that love our Lord to respond to his call, and with the enthusiastic support before the Lord of our fellowship of churches to come to Japan and in faith to buy up these opportunities of reaching the millions with the gospel.

Guest editorial by Rev. Richard Mayforth, North American Baptist General Conference Missionary in Japan.

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# The Paradox of the Cross to the Japanese: Foolishness & Power

by Hisashi Murakami

FROM THE mouth of an experienced man in his missionary work come the following words; "For the preaching of the cross is to them that perish foolishness; but unto us who are saved, it is the power of God" (I Cor. 1:18). Here Paul speaks of the two worlds in which people lived: a world in which the preaching of the cross was utter foolishness, and a world in which it was the power of God to them that believed in Him. Just as Paul found in his day that the cross was a stumbling block to the Jews and foolishness to the Greeks while counting it his great joy and privilege to serve God by the foolishness of the preaching of the cross, we, God's servants here in Japan, have discovered his experience to be true in our day as well transcending centuries between his and ours.

A little more than a century has passed since the first Protestant missionaries came to this land in the year 1859 in order to bring the Japanese into right relationship with the true and living God by the preaching of the cross. During this century many churches and missions have helped Japanese Christian churches in many ways: in establishing churches, in education, in medical work, in social welfare activities, and in other ways, while Japanese Christians have lived bold, courageous, and dynamic lives in making the good news of the cross relevant and meaningful to their fellowmen. According to the latest statistics about 880,000 believers are counted; Protestants being 537,000 and Catholics 343,000. This is far less than one per cent of the total population. These figures are not encouraging, but we must face up to this reality that the cross is a stumbling block and foolishness to the Japanese.

Why is it so? To help you to understand why the Japanese conceives the cross to be foolishness we will examine the basic traits of Japanese mentality concerning God, sin, and the destiny of man, which have close relationships with the cross. Christ of the cross is the revelation of God in its fulness; on the cross sin is punished and forgiveness is promised; and on the cross new life is inaugurated.

As a man brought up in Western culture a missionary writes as follows: "Knowledge of absolute propositional truth is a basic to us. We are vitally interested in origins and ultimates, in finding a meaning in history. The typical Westerner can never rest till he finds some sort of logical coherence in his philosophy of life." In sharp contrast to the Western mentality expressed above the Japanese believes not in the absolute, but absolutely in relativity. The original Japanese tribes were thoroughly optimistic. They were happy and content with the present life and had no ultimate viewpoint from which to judge the present. So it is often said that this mentality had determined all aspects of spiritual life of the Japanese.

Shintoism is basically polytheistic. This means that for the Japanese ultimate concern never was an element in their religious attitude, because monotheism is possible only when people are ultimately concerned with one ultimate meaningful reality. Buddhism is basically pantheistic with its doctrine of nothingness and transiency; nothing changeless but change, and nothing absolute but relativity. In both polytheism and pantheism resulting personality goes to all lengths to compromise in the interest of tolerance. Therefore to proclaim the message of the cross as the absolute truth is intolerance, and intolerance is something less than the highest virtue in Japan. The Japanese will accept Christianity as an equal

partner, but finds it offensive to conceive of Christ of the cross as the way, the truth, and the life. Thus the absence of the sense of ultimacy is characteristic of Japanese mentality. This is clearly stated in the writings of Dr. Nishida, one of the greatest philosophers in Japan. "God is certainly not a thing transcendent outside this reality, for the foundation of reality is directly God, that which submerges the distinctions between subjectivity and objectivity, and unites both spirit and nature in God. The relationship between God and the universe is not a relationship such as that between an artist and his work, but is the relationship between essence and phenomenon, and the universe is not a thing created by God, but is a manifestation of God." This clearly stated pantheism is the substructure of all Japanese religious thinking. To the Japanese the preaching of the cross is definitely foolishness and a stumbling block.

In the Western world the logical consequences and the theological content and the historical source have a great deal of significance in religious appeal. But here in Japan they have little to do with religious appeal. In fact they fail to stir an excitement among the people. The Japanese asks not, Is your religion true?, but Does it profit me? or How does it make me feel? The appeal is made rather to the heart and emotions. According to their understanding of religion it ought to serve men, not men serve God. God becomes our use, but not we God's use. Therefore we cannot understand the truth that to have faith in God is an end in itself. If this is the case it becomes quite easy to see that for the Japanese there is no need for the forgiveness of sin offered in Jesus of the cross. It is no accident that there is no word for sin in the Japanese language. The word Tsumi (sin) is used, but it is used as meaning innocence. "There was nothing," states Dr. Nishida, "which we must call absolutely evil, that all things in their origin are good and that reality is precisely good. Just as when a flower has expressed a flower's basic characteristic is it most beautiful, so too when man has expressed his basic characteristic has he attained the summit of beauty." It appears that for the Japanese the sense of beauty is more basic than the sense of goodness. I am sure that no tourist from abroad can ever overlook the fact that most of the chief temples are located on the top of mountains or in the bosom of thick forest in perfect harmony with their surroundings. Even those temples and shrines which are located in cities are adorned with beautiful gardens symbolizing oceans and mountains. From this comes an expression such as, "Good is precisely beauty."

When there is no ultimate concern there will be no consciousness of sin, for the consciousness of sin

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A Japanese couple walking over the stepping stones at the Heian Shrine, Japan.

is possible only where man believes in an ultimately righteous God to whom he is ultimately responsible. It is utterly impossible for the Japanese to conceive of sin in relation to the Ultimate, God. Thus our difficulty lies in the fact that we are trying to communicate to the Japanese the forgiveness of something of which they do not even conceive. The preaching of the cross is foolishness to them.

You may be surprised to know that the Japanese were so worldly that they never entertained a serious hope for future life. Once a famous poet said that if he were allowed to enjoy this life fully then he would not care whether he should be reborn a worm or a bird in the life to come. Even today so-called new religions pay very little attention to future life. Although the Japanese have undergone a considerable change as different streams

of philosophical thoughts have crept into the life and the thinking of the people, one can be sure that beneath the ever-changing flux of thought there still remains the original Japanese thinking and feeling. It is not too hard to see difficulties involved in communicating the message of the forgiveness of sin and of eternal life to those who have neither a consciousness of sin nor yearning for eternal life. The cross is a defeat and not a victory. Thus the preaching of the cross is utter foolishness to the Japanese.

Yet, as Paul says it remains true that the preaching of the cross is the power of God. There is certainly nothing in the religious thinking and attitude of the Japanese that contributes to their understanding of what the cross connotes and denotes. In fact the preaching of the cross is utterly opposed to the Japanese mentality. Looking at the message of the cross and foolishness of the cross to the Japanese from the theoretical viewpoint we find no point of contact between the two. However, from the viewpoint of God's words and of the reality of our own experience we learn that there are people who discover in their own life that the cross is the power of God. They discover under the operation of the Holy Spirit that Christ of the cross is alive and living in them. Simply trusting in the crucified Christ, the gospel has become the power of God. We all know that it is the work of the Holy Spirit that convicts of sin, judgment, and of righteousness, enabling the Japanese to have faith in Jesus of the cross. The urgency of today, may I conclude, in our endeavor to communicate the message of the cross, is not so much our ingenuity in devising methods and approaches skilfully and professionally as our utter dependence on the Spirit of God, who makes the preaching of the cross to be the power of God.

Rev. Hisashi Murakami is the pastor of the Tsu Shinmachi Christian Church, Japan. He studied at our North American Baptist Seminary in Sioux Falls, S. Dakota.



Tsu Shinmachi Christian Church Pastor: Rev. and Mrs. Hisashi Murakami and Church Worker: Miss Joyce Batek.



# Lengthening the Evangelistic Cord in Japan

by Edwin C. Kern



Our missionaries in Japan are Miss Florence Miller (front row, l. to r.), Joyce Batek, Lucille Wipf; (second and third row, l. to r.), Rev. and Mrs. Richard Mayforth, Rev. and Mrs. Fred Moore, Rev. and Mrs. Edwin Kern and Rev. and Mrs. Wilfred Weick.

THE LENGTHENING and strengthening of the evangelistic cord in Japan is a most welcome task. In spite of the existing traditional and religious barriers, the challenge of reaching out into new areas with the Gospel message has been extremely rewarding. In looking back over the past years of our mission work in Japan, it seemed as though there were times when our evangelistic cord was being shortened. But when the command of the Lord came to lengthen the evangelistic cord, genuine blessing in the existing church was evident and the Lord added to the church those who were saved. Our fellowship is showing a marked growth both in spiritual maturity and also in members.

The spiritual growth and maturity in our churches has caused some of its members to look beyond the confines of the local church to nearby towns, cities, children's homes, hospitals and schools with the Gospel message. These churches are carrying heavy financial burdens in order to meet local expenses, but their concern for those without Christ in "the next town" is not cut off by their limitations. The desire and passion to see their fellow-countrymen come to a saving knowledge of Christ is growing.

What are we as a mission doing to lengthen the evangelistic cord in Japan? From time to time our Church and Evangelism Committee and the Japan Field Committee explores the possibilities of establishing a witness in a new area. If you were to look at a map of Japan you would notice that Kyoto, Osaka, Ise, Matsusaka, Tsu and Nagoya, our present places of contact, are located in the central part of Honshu Island. Another closer look would help you to see that these cities form a circle along two main railways, the Kinki Railway Line and the National Railway. The projected plan for outreach which has been generally adopted by our missionaries and Japanese brethren is to establish churches along the above two mentioned railways. If all the cities of 20,000 people or more between the above mentioned metro-

politan areas had an established church in our fellowship, it could become a dynamic force for winning men to Christ.

Why have we chosen this area for evangelistic outreach? This central area of Honshu Island is the second fastest growing population center in Japan. The Tokyo area, of course, is the fastest growing center. Another glance at your map would teach you that our work is moving toward the large metropolitan areas. The reason for this trend is a marked shift in population from the rural areas to the large cities. To illustrate this, two figures will be of help. In 1920, not quite 25% of the Japanese lived in areas of over 20,000 people. In 1960, 67% of Japan's population was living in cities of over 20,000 people. Therefore, the general plan for outreach is to establish churches in areas which attract large population movements in cities like Osaka, Kyoto and Nagoya. Along with this general plan, our mission is also keeping in touch with people belonging to our churches who move to remote places because of their work or teaching responsibility. In co-operation with our churches we also want to be open to the Lord's guidance in establishing

churches in such remote rural areas. Along with all of our planning we are also mindful of the fact that the Holy Spirit may lead and bless even beyond any type of plan or guiding principle set up for the establishment of a local church.

The responsibility and challenge to lengthen the evangelistic cord of small local churches is tremendous. This staggering responsibility for the local church has challenged your missionaries in Japan to help bear some of the load of reaching out into new areas. A missionary has already been placed in Nagoya, Japan's third largest city, with a population of about 2,000,000 people. At our last Japan Field Committee meeting a five-year plan for expansion was considered including the hope of beginning a new work in the Osaka area. This would also be an opportunity for service for some of our students attending our Osaka Biblical Seminary. In the five-year plan it is also hoped that another evangelistic work can be opened in the Kyoto area in co-operation with the church already established in that city. The city of Nabari in Mie Prefecture is also included in this plan. On the outskirts of this old,



Richard Mayforth and Pastor Yukio Hanazono conducted a baptismal service at Matsusaka.

conservative city a new housing development has been opened for approximately 30,000 people. There is no Gospel witness in that area at present. Along with the plan of opening at least three additional evangelistic points within the next five years, the present work of a church development in a city like Matsusaka must go on. The work done in the Sunday School and High School in Ise cannot be dropped. The hospital evangelistic outreach and English Bible classes on the university campuses in Tsu and elsewhere are in continual need of personnel. To God be the glory for all of these opportunities of ministering in his name to the salvation of souls.

In order to lengthen and strengthen the evangelistic cord in Japan, we as a mission will need your continued sacrificial prayer and giving for the next five years to purchase land for church buildings and housing for missionaries and Japanese evangelists. We lay this need before you for sincere prayer and consideration so that you will be ready to help in whatever way the Lord may lead.

Along with the request for needed funds the field is also urgently requesting more missionaries. It is our prayer that there will be at least four or five from our home churches, of about 54,000 members, who will respond to the call of the Japanese Christians and missionaries to "come over and help us." Frederick J. Gillman in his poem, *God Send Us Men*, very pointedly expresses the prayer of Christ's ambassadors on your behalf.

God send us men whose aim 'twill be,  
Not to defend some ancient creed,  
But to live out the laws of Christ  
In every thought and word and deed.

God send us men of steadfast will  
Patient, courageous, strong and true;  
With vision clear and mind equipped,  
His will to learn, His work to do.

We need 'strong men' to help lengthen and strengthen the evangelistic cord in Japan. Without additional missionaries and Japanese pastors and evangelists this mammoth task cannot be developed. We need men who are willing to open new evangelistic points, to do student evangelism on high school and university campuses in order to provide capable, trained leadership in our churches. We need help in the development of hospital evangelism in the cities where churches of our fellowship are located. These are only a few of the possibilities of service in Japan.

If you have experienced God's call to accept the challenge of the work in Japan, be sure to write to Dr. Richard Schilke, our General Missionary Secretary and he will be very happy to give you guidance in your preparation for a life of service in Japan.

Rev. Edwin C. Kern is a North American Baptist General Conference missionary in Japan.

## OPEN DIALOGUE

— LETTERS TO THE EDITOR —

**To the Editor:** Thank you very much for the BAPTIST HERALD. I enjoy reading this magazine. It is spiritually satisfying and informative. I am filled with joy when I see pictures of Cameroonians and the work that is done there by the Mission.

—Dora Ekiko, African student,  
Norton, Mass.

**To the editor:** Mrs. Engelbrecht and I want to express our appreciation to you for the fine job you are doing as Editor of the BAPTIST HERALD. It is always a pleasure and a blessing each time when we receive the HERALD. It gets better each issue.

—Raymond Engelbrecht  
Waco, Texas

**To the Editor:** I look forward to the BAPTIST HERALD in the mail, some articles of which I read with keen interest. Some not so much. First of all I turn and read the Editorial which I feel should set the tone and mood of the Christian faith as relates the church of Jesus Christ. If this is lacking my interest wanes. I then turn to the titles of articles that follow. If a title is such that deals with the Church of Christ, the Christian faith and current world conditions I continue reading. If not, I turn to the page (Open Dialogue) to see what others have to say and then came back to the other articles.

My intention here is not to praise or to find fault. God knows we all have faults and are in need of encouragement in the right direction. My aim is to say something constructive which would be some kind of help to my fellow pilgrims in the faith. And please, Editor, if you find nothing helpful in my letter do not include it in (Open Dialogue). Already there is enough dissension in the world. As I see it, there is only one issue worth expending our time and contending for, and that is the faith once delivered unto the saints, The gospel of the Lord Jesus Christ. No time for lesser issues or the splitting of words, not even our enemies. The Lord will take care of that, But rather get on with the witness of the Lord who paid the penalty for our sins. We would see Jesus.

My personal wish would be, more expository articles on the Christian faith, Current world issues as relates

the church of Christ. Its present and future role in the program of God in relation to the lost, the nations and the world. In short, Bringing prophecy up to date in line with the great commission with some kind of action from every Christian. Go ye into all the world and preach the gospel to every creature, And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come. May we all have a forward thrust in the common faith left us by the Lord and his Apostles.—Gottlieb Kessler, Anamoose, North Dakota

**To the editor:** I think the urge to write you has come about four times while reading various issues of the BAPTIST HERALD. Each time I wanted to say how much I appreciated the improvement—but each time, the opportunity passed by. So I will spell it out here—I think you've done a good job in bringing "personality" to the periodical. And as you implement some of your other ideas, I think that the great majority of our constituency will be solidly behind you (99 and 44/100 per cent by way of ivory soap). Keep up the good work.

—Fred Jantz, seminary student,  
Sioux Falls, S. Dakota

**To the editor:** May I add my little say about the BAPTIST HERALD and wish you much happiness and joy in your, by this time, not so new ministry. Have been a reader of the BAPTIST HERALD from its beginning as an English magazine. Am happy you give us the pleasure and inspiration of other writers; the Christmas number was cheerful and bright, enjoyed every article. Also your very fine mission reports. I look forward to each issue. If we look for blessings we will find them. We pray God's blessing on you and your staff of workers as you serve Him in your area of Christian service.

—Miss Olga M. Justin,  
St. Petersburg, Florida

**To the editor:** We do enjoy reading THE BAPTIST HERALD. We feel that THE BAPTIST HERALD is giving its readers good Evangelical and contemporary reading. We especially appreciate the Christian Education section. You're doing a good job!—Rev. Curtis Haas, pastor, Valley City, N. D.





A Sunday school class of the Ise church.

# God Gave the Increase

by Florence Miller

"THE KINGDOM of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seed: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof" (Matthew 13:31,32).

The work of our North American Baptist Mission in Japan began as a grain of mustard seed sixteen years ago with the sending of a missionary couple and a single girl. Among the millions of Japanese to whom they were going, their presence was hardly noticed. But they were bringing with them a gospel which contained a life-giving power. Like the tiny mustard seed, it was capable of growing into a tree that would become a refuge for many from the storms of life. It only needed to be planted in the hearts of the Japanese, watered with prayer and tears, and it could be expected that the Lord of the Harvest would in due time give the increase.

Since then a number of other missionaries have been sent to Japan. Unfortunately some have had to return to the States for health or other reasons. At present our missionary staff numbers eleven in all, four couples and three single women. We have two ordained Japanese pastors, one soon to be ordained, a student-pastor, and three seminary students in training. These have been the leaders in planting the seed of the gospel, but we must not overlook the faithful witness of many Christian laymen as well. Our workers have been transferred from place to place as the need has arisen, and so it is impossible to know exactly what contributions each has made. But we are sure that to each has been given certain gifts which have been used of the Lord to build up the church in every place.

## The Increase in Ise

Our work in Ise began in 1953. A number of our missionaries and Japanese workers labored here before the



Ise's Pastor Akasaka and deacon.



In front of the Kyoto parsonage are the following church workers and friends of the Kyoto church: Mr. and Mrs. Roki (front row, l. to r.) and Mr. and Mrs. Igaki; (back row, l. to r.) Miss Takonoshita, Mrs. Konoshima and Mr. Ando.

church became stable and put down its roots. In 1958 Mr. and Mrs. Yoshio Akasaka came to work with our missionaries. In 1959 under his leadership a church building was constructed and dedicated to the Lord. In 1961 the church ordained Mr. Akasaka as their pastor. Since then the church has gradually become independent. The church has assumed all but about one sixth of the pastor's salary, and is continuing to repay regularly the loan for the church building. This has meant great sacrifice for both pastor and church. The present membership of the Ise Baptist Church is around forty. The average attendance on Sunday morning is around twenty-five.

At present Miss Lucille Wipf is working in the Ise church but not in a supervisory capacity. The church has invited her to help in the Sunday School, with English Bible Classes and through personal contacts.

A young man and a young woman from the Ise church who felt God's call to Christian service were married last year and are now serving a student-pastorate in Kyoto, while Mr. Aoki finishes his training at the Osaka Biblical Seminary. Thus the Ise church has not only developed its independence but has also given of its sons and daughters to spread the gospel in other places.

## The Increase in Kyoto

A Norwegian missionary in Kyoto planted a seed in the heart of a Japanese woman which sprang up and bore fruit. Mrs. Uchida was effectively used of the Lord in the opening of our second church there, in 1954. Here, also, many different missionaries worked for a time with national workers. A church building was constructed in 1961 with a loan from the mission. A parsonage was added in 1967.

The sudden return of the Sukuts to the United States as a result of Mrs. Sukut's illness threw much of the responsibility for the church upon the lay leaders. They have done well

and have grown as a result. In the spring of 1967 the church called Mr. Aoki to be their student-pastor. Mrs. Aoki graduated from the Osaka Biblical Seminary and assisted our missionaries several years before her marriage. Now she is active in the Kyoto church as the pastor's wife, Sunday School teacher, and adviser to the women's group. Mr. Aoki will graduate from Seminary in the spring of 1969 and will then be able to give full time to the church. To help out until then, the church has invited Mr. Fred Moore to preach once a month and to conduct the communion service. He also performs the baptisms. Miss Florence Miller was invited to teach an English Bible Class and an Adult Sunday School Class. The missionaries are no longer in a supervisory position but are merely assisting. Since Mr. Aoki is still a student, the laymen of the church are taking turns bringing a morning message once a month. They find it very difficult but are blessed as they do it and in turn inspire others to assume responsibility also.

The Kyoto Church is the only one of our churches that has a Sunday School Class for every age. Our other churches have classes only through Junior High. Due to lack of classroom space, the young people's class and adult class meet after the morning service.

One of the sons of the church, Mr. Hiroshi Arita, is now in his third year at the Osaka Biblical Seminary. He will graduate in the spring of 1969 and be ready for some new work.

The Kyoto church at present has a membership of about thirty five with an average attendance on Sunday morning of about twenty five or six. Rev. and Mrs. Wilfred Weick are living near the Kyoto church and are busy in their initial language study.

## The Increase in Tsu

The work in Tsu began by Miss Florence Miller largely as a student work but gradually developed into a church. Under the leadership of Rev. Edwin Kern, a church building and parsonage was constructed in 1965. Mr. and Mrs. Hisashi Murakami returned to Japan in 1966 after a lengthy period of study in the States and were called to pastor the Tsu Shinmachi Christian Church. Under their leadership the church has been growing numerically and spiritually as well. It has sought to build up the faith of the church members through a little bookstore in the church and also through a Layman's Bible School conducted once a month. The church now has a membership of about forty and about twenty-seven attending the morning worship service.

Miss Joyce Batek was invited to work with the church in its outreach into the community through hospital and student evangelism. She now has a Bible Class in one of the T.B. sanitariums and English and Bible classes for university students.

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A Bible study with patients at the T B hospital in Tsu. Hisashi Murakami, Joyce Batek and Dr. Richard Schilke are seated in the front row among others.



The Tsu Church group.



A Bible Class at Tsu.

The Tsu Church, being still quite new, is not as far along financially as the Ise church but they have done very well too. The mission pays less than half of the pastor's salary. They are hoping to enlarge their building soon.

A young woman from the Tsu church is now completing her first year of study at O.B.S. Another young man who felt the call of God joined the staff of K.G.K. (Japanese I.V.C.F.) and has been doing student evangelism in Osaka. He lives at O.B.S. and is taking a few courses at the Seminary now. He plans to enter full time in the fall. Tsu is also sending another young man to the Seminary this spring. Because Tsu is a university

center and from the beginning the Tsu Church has been interested in the evangelism of students, it has been particularly used to challenge young people to give their lives for Christian service.

## The Increase in Matsusaka

The work in Matsusaka began in 1960. Although the beginnings were somewhat discouraging, in recent years, the work has begun to prosper and there are many encouragements. After graduating from the Osaka Biblical Seminary, Mr. Hanazono and his wife, also a graduate of O.B.S., went to Matsusaka to work with the May-forths, just out of language school. The work was still undeveloped and under





Mr. and Mrs. Yukio Hanazono and children.

the supervision of the mission. Both pastor and missionary were feeling their way in their first place of service but gradually new converts were added and a little nucleus of believers was formed.

The building used for church services was a wing of a small private hospital which had been purchased by the mission and set on rented land. The contract for the land will soon expire and the owner wishes to sell the land. But it is too expensive for us to buy. While we were searching for other land, a Baptist believer who recently moved to Matsusaka indicated that he would be willing to donate

enough land to build a church near his home. It is a good site and the church has been overjoyed at this unexpected provision of the Lord. They are now planning to build a new church and parsonage on this land sometimes within the next year.

The church will also be organized at the time and the believers who have had their membership in other churches will transfer to the Matsusaka church. It is hoped that Mr. Hanazono will be ordained by the church in the near future so that he will be able to carry on the full responsibilities of the church himself and that the relationship between church and pastor will be thereby strengthened. The mission is still assuming most of the pastor's salary. There are now ten baptized believer in the church and about thirteen attend the Sunday morning services.

#### The Increase in Osaka

The Osaka Biblical Seminary was begun as the Mennonite Bible School in 1957 and became a cooperative Seminary sponsored by three missions (Mennonite Brethren, Baptist General Conference, North American Baptist General Conference) in 1961.

Rev. Fred Moore of our mission is serving as the President of the Seminary, as well as teaching. Miss Florence Miller is also teaching full time in the field of Christian Education. Mr. Hisashi Murakami comes to Osaka once a week to teach one course. We hope it will not be too long before

he can come full time.

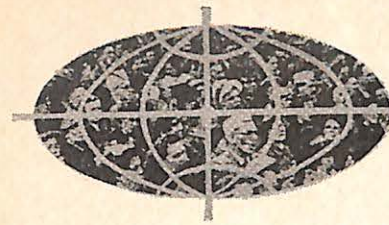
Our students go to serve in our churches on weekends for practical Christian experience. Since our churches are quite far, our students must travel two or three hours on the train to get there. We feel the need to have a church in Osaka so they need not travel so far to serve. The Moores, who live in Osaka, have begun English Bible classes in their home and it is hoped that eventually a church may be formed through it.

#### The Increase in Nagoya

Plans are already underway for a new work in Nagoya, a large metropolis a little smaller than Osaka. A number of our Christians from Mie Prefecture have gone to work in Nagoya and it was felt that we should have a church there also. The mission is now building a missionary residence and the Kerns will be moving their in April or May.

In the first sixteen years we have seen only four churches established. But now that the foundations have been laid, progress should be more rapid. Over the years many, both Japanese and missionaries, have been sowing and watering and we can now testify that, faithful to his promise, God has been giving an increase year by year.

*Miss Florence Miller is a North American Baptist General Conference Missionary in Japan.*



## NEWS & VIEWS

### BAPTISTS WELL-REPRESENTED IN LATEST "BEST SERMONS"

NEW YORK, N. Y.—(ABNS)—Ten of the 52 sermons in the latest volume of BEST SERMONS for 1966-1967 are by Baptist pastors, of whom six are American Baptists.

The book, which appeared in March, is published by Trident Press here, and is the 10th volume in a series edited by G. Paul Butler, featuring "inspir-

ing sermons from the world's leading Protestant clergymen."

### ARGENTINES USE RADIO TO PROMOTE CRUSADE

A Crusade of the Americas radio program, broadcast weekly over a station in Rosario, Argentina, claims first place with the Sunday morning audience, according to the station's reports.

The program is directed by Rev. Samuel O. Libert, an Argentine who is regional coordinator for southern South America (Argentina, Chile, Paraguay, and Uruguay) for the Crusade, a mammoth Baptist evangelistic effort to culminate in 1969.

On the air since August, the radio program has led to Baptists being given some free time on television. It has won laudatory comment in an important Argentine newspaper and good wishes from civic clubs, schools, and churches, Mr. Libert reports.

The program's purpose, Mr. Libert explains, is to create and increase interest in the Crusade, particularly among rural churches and special groups such as German-speaking and Russian-speaking Baptists; to make contact with youth, especially the young Spanish-speaking generation in the German- and Russian language churches; to express in colloquial terms the relationship of the Bible to daily living, through provocative discussion of issues and events; and to present "Christ, the Only Hope" (the theme of the Crusade).

### AMERICA'S LEADERS DECLARE DEPENDENCE ON GOD, PRAYER

WASHINGTON (BPA) — The nation's top government leaders paid tribute to the meaning of prayer and faith in God for their lives at the annual Presidential Prayer Breakfast meeting here at the Shoreham Hotel.

President Johnson spoke. Vice President Humphrey read from the New Testament. Sen. Joseph D. Tydings (D., Md.) read from the Old Testament. The Army Chief of Staff brought the message.

Prayers were offered by Secretary Robert C. Weaver of the Department of Housing and Urban Development, John A. Volpe, the Governor of Massachusetts and Price Daniel, Director of the Office of Emergency Planning.

"Your President prays," Johnson stressed in his short message to some 1200 men representing national and state leaders in government, business and the professions, the judiciary and many persons from the diplomatic corps.

### MERGER STUDY . . .

*(Continued from page 10)*

nominations for comparative purposes. Mr. Ralph Kletke and Rev. Alphonz Lamprecht will study our denominational statement of purpose as it applies to both limited and long range goals. This latter study is intended to help the committee to suggest the best method of implementing these goals.

The next meeting of the full committee will take place in October, 1968, and at that time we also hope to have a joint meeting with the committee appointed by the Baptist General Conference. We will keep the constituency of our own General Conference informed of our work by means of reports in THE BAPTIST HERALD, but our final report and recommendations will be presented to the General Council in 1970 in preparation for the General Conference sessions. Until such a time when a final report is made the committee believes it can serve its purpose best by maintaining a completely neutral and objective attitude on the subject of merger. In the meantime the committee covets the prayer interest of every North American Baptist. Whatever our personal interests or desires may be let us join together in prayer that the mind of the Lord may be made known to us.

It is also the earnest desire of the committee that its study shall not in any way interfere with the continued growth and strengthening of the work which has been committed to us as North American Baptists. The Mission Advance Program deserves our wholehearted support because it is the Lord's work and the needs are urgent. Let us not fail HIM who has entrusted us with this work. We cannot predict the future, but we must see present opportunities and responsibilities. Let us be faithful to our present obligations and let the Lord guide us into the future.

*Dr. Robert Schreiber is the pastor of the Trinity Baptist Church, Portland, Oregon.*

May 15, 1968

# Merger Study Committee Report

by Robert Schreiber

ON MARCH 8-9, 1968, the Merger Study Committee, representing every area of our North American Baptist General Conference, met at Forest Park in response to a resolution passed by the General Conference delegates in Detroit, Michigan, July, 1967. It was decided that this committee explore possibilities of closer cooperation and inaugurate a detailed study of the feasibility of a possible merger with the Baptist General Conference. It was further decided that the nine local conference moderators each appoint a member to this committee, that the General Conference moderator and Executive Secretary be members, and that the General Conference moderator add such other members as he deemed advisable. The committee members are: Rev. Alphonz Lamprecht, Ridgewood, New York; Rev. Frank Walker, Warren, Michigan; Dr. George Lang, Sioux Falls, South Dakota; Rev. Wilmer Quiring, Rochester, New York; Rev. Henry Pfeifer, Morris, Manitoba, Canada; Mr. Carl Glewwe, St. Paul, Minnesota; Dr. Robert Schreiber, Portland, Oregon; Mr. Adolph Hill, Kyle, Texas; Rev. James Schacher, Stafford

Kansas; Mr. Carl Lang, Edmonton, Alberta, Canada; Mrs. Delmar L. Wes-seler, Lorraine, Kansas; Mr. E. Ralph Kletke, Philadelphia, Pennsylvania; Mr. Bert Braun, Warren, Michigan; General Conference Moderator, and Executive Secretary.

This action by the General Conference delegates came as a climax to resolutions which had been previously sent to the General Council by several local conferences. In 1964 at Sacramento the Denominational Advance Planning Committee was asked to make a preliminary study of the subject and to report at the next General Conference.

As a result of its study the Denominational Advance Planning Committee presented a resolution to the General Council and General Conference in 1967 recommending the appointment of a committee to study the feasibility of closer cooperation and possible merger with the Baptist General Conference.

The present committee met for the first time as stated previously with all members present and elected Dr. Robert Schreiber of Portland, Oregon, as chairman and Mrs. Delmar Wesseler of

Lorraine, Kansas, as secretary.

Consistent with the purpose and intent of the resolution the committee is fully aware of the fact that it has no power to act for the General Conference nor to commit the Conference to any position related to merger. Furthermore the committee is also aware of the fact that its study is limited to a relationship with the Baptist General Conference only and is not related in any way to the ecumenical movement which is presently much in the headlines.

As we sought to find our way into a pattern of procedure we decided to appoint four sub-committees who would study some areas that could help us to understand ourselves as well as our brethren in the Baptist General Conference. Dr. George Lang has been asked to make a study of the comparative pattern and rate of growth for both groups. Dr. Robert Schreiber, Mr. Carl Lang and Mr. Stanley Johnson will study the possibilities for cooperative ministries between the two groups. Mr. Carl Glewwe will study the organizational structure of both de-

*(Continued on page 11)*

The President did not mention the war in Vietnam nor the recent Pueblo incident involving North Korea. He did speak of the time of winter as "a time of despair." Through it all, Johnson said, God gives a "saving faith."

"We cannot know what tomorrow will bring," the President continued. "We can know that to meet its challenges and to withstand its assaults, America never stands taller than when her people go to their knees."

The annual prayer breakfast in Washington, sponsored by International Christian Leadership, is a joint meeting of the breakfast prayer groups that meet each week in the U. S. Senate and the House of Representatives. Started in 1942, the weekly meetings are private and non-sectarian.

In addition to the meeting in the nation's capital, governors and mayors throughout the country held simultaneous prayer breakfasts. Also, parliamentary bodies of more than 40 countries have inaugurated similar meetings for prayer.

### ALCOHOLICS TREATED AS ILL GET INTO TROUBLE IN SOUTH

ATLANTA, GA.—(ABNS) — Ever since the Georgia Supreme Court decided last July that alcoholism is an illness, not a crime, treatment facilities here have been swamped, according to *Wall Street Journal* correspondent, Richard B. Leger.

Although Atlanta is one of the few cities that faithfully adheres to the new ruling, there is practically no place to take the "sick" patient.

Drunkenness currently comprises 55 per cent of all Atlanta arrests, in spite of police adherence to the law. However, a drunk must be examined by a physician to be declared a chronic alcoholic.

But only about 200 of Atlanta's estimated 50,000 to 75,000 alcoholics have been certified so far, said Mr. Leger, since "many . . . can't afford to be examined" privately, and free public examinations are often not available.

One woman, he said, asked a physician to "de-certify" her brother as an alcoholic because now that he cannot be picked up by the police and jailed, he is never sober.

In the District of Columbia, Virginia, West Virginia, Maryland, and the Carolinas, a federal appellate court decision has required courts since 1966 to count chronic alcoholics among the ill.

According to one health official, "utter chaos" resulted in Washington, with more than 4,000 persons officially alcoholics and therefore immune from jail sentences.

One result has been expansion of hospital facilities for alcoholics in the affected states. However, in most of these states, chronic alcoholics still go to jail because they cannot afford physicians and lawyers.

One difficulty is in defining: what is an alcoholic? Mr. Leger wrote that

*(Continued on page 15)*



# Training God's Men for Japan

by Fred Moore



President of O.B.S. Rev. Fred Moore, counseling a student.

MANY YEARS ago, the apostle Paul wrote to young Timothy with this very sage advice: "Everything that you have heard me teach in public you should in turn entrust to reliable men, who will be able to pass it on to others" (II Tim. 2:2, Phillips). This principle, of course, applies to all Christians, for the wonderful message of the Gospel of Christ spreads as one person tells of the Saviour to another, and the process is repeated again and again. But very likely Paul is thinking here of those who, like Timothy, are called by the Lord to a special ministry of proclaiming and teaching the Word of God. We here at the Osaka Biblical Seminary have accepted this challenge of "entrusting the truth to reliable men," and are privileged to have an important share in the training of young men and women who have felt God's call in their lives. The work of missionaries in Japan is by no means finished; indeed, there is a great need for more ambassadors for Christ to be sent from our NAB churches to join in our missionary work here in Japan. But the future of our total ministry of the Gospel in this land will depend upon the Japanese Christians themselves, those who are burdened with the evangelistic fervor to proclaim the Good News of Christ to their own people. We are thrilled that the Lord has called a number of young people from our NAB churches to Japan for the Gospel ministry.

One of our present Japanese pastors, Mr. Yukio Hanazono, felt the Lord's call to Christian service while he was a member of our Tsu Shinmachi Christian Church and was attending Mie Prefectural University. Just a-

bout the same time that he was ready to graduate from the university, our NAB mission had completed preliminary negotiations with the missionaries of the Mennonite Brethren Conference and the Baptist General Conference regarding the possibility of a cooperative training school to prepare our young people for Christ's service. Both our conference and the Baptist General Conference have been investigating Bible Schools and Seminaries in Japan, but we all felt that there was no school that would truly meet our needs, particularly in our Kansai area of the country. The Mennonite Brethren had felt the same leading of the Lord several years earlier, and under that impetus had started and were operating the Mennonite Brethren Bible Institute, using the facilities of one of their churches in Ikeda, a suburb of the sprawling metropolis of Osaka. In a very wonderful way, the Lord brought our three groups together, and as a result, Mr. Hanazono was able to receive his training at the Osaka Biblical Seminary. Graduating in the Spring of 1965, he has since proven to be a "reliable man," in our church at Matsusaka, well able to teach and to preach the unsearchable riches of Christ.

Our North American Baptist cooperation in the ministry of the Osaka Biblical Seminary extends to the sharing of expenses, such as the costs of property, buildings, and the operating budget; assisting in the administration of the school through participation in the Board of Directors; plus the assignment of two of our missionary staff to full-time work at the school. Miss Florence Miller joined the OBS

faculty in 1960, and Rev. Fred G. Moore in 1963. In similar fashion, the other two cooperating missions also contribute two missionaries each to the full-time staff. At the present time, Miss Miller serves as the head of the Christian Education department, and as Dean of Women. Mr. Moore is the president of the school and heads the Bible department. In addition to the missionary members of the faculty, there are a number of Japanese pastors who are teaching at OBS in a part-time capacity. In this way, Mr. Hisashi Murakami, pastor of our Tsu Shinmachi Christian Church is very capably assisting us in the vital OBS ministry. We are very much in need, however, of full-time, capable Japanese teachers, and we would especially urge you to make this a specific prayer concern.

At the present time, out of a total student body of 28, we have four NAB students at OBS. Mr. Aoki and Mr. Arita are in the fourth and last year of what we call the "Honka A" course, the equivalent of the B.D. program in an American seminary. Mr. Aoki and his wife have been called to the pastorate of our Rakuyo Baptist Church in Kyoto. He is presently serving as their student pastor, and will be entering into this ministry full-time after his graduation in Spring. Mr. Arita has not yet been led to his future place of service, but during this school year will be assisting Rev. Akasaka in the Ise Baptist Church on weekends. We feel that both Mr. Aoki and Mr. Arita will go forth into the full-time Gospel ministry as "well-prepared" men of God (taken from the school motto, II Tim. 3:17), and we are thankful to the

Lord for the privilege we have had in having a part in their training. Miss Nakai, a second year student, has also been a blessing to us as she continues her preparation in the Christian Education field, looking forward to a future ministry in this general area in one of our churches. Our fourth student, Mr. Kajita, just started with us this April, and is finding his new schedule busy and exciting. Mr. Kajita is also a candidate in our "Honka A" program, looking forward to serving Christ as a minister of His Word. Mr. Aoki comes to us from our Ise church; Mr. Arita, from Kyoto, and Miss Nakai and Mrs. Kajita are from the Tsu church. This Fall another very capable young man from our Tsu church, Mr. Fujie, is also planning to join Mr. Kajita in the first year of the Honka A course. Praise the Lord with us for these wonderful young people whom He has raised up to preach the Gospel in this difficult yet challenging land. Please be much in prayer for them, that they may truly receive the kind of training at OBS that will best prepare them for the task God has for them. And pray that other young people in our churches here will be challenged to give their lives to Christ for the Gospel ministry.

Last year we were privileged to see the first building on our new OBS campus become a reality (See the June 1, 1967 issue of THE BAPTIST HERALD). Our classroom-administration building has proven to be a tremendous help, providing adequate facilities for administration, classrooms, chapel and library. As this is being written, the three cooperating missions have taken a very large step of faith in launching

out on a \$100,000 dormitory-dining hall building project to meet an urgent need for these facilities. A new highway project is taking out the building we have been renting for dining hall use, and the present dormitory quarters, both men's and women's, are already too crowded. Now, as we watch construction proceeding on our new building, we are very thankful to the Lord for His goodness and provision. We will have dormitory space for 44 students, with dining facilities for approximately 70 when the new building is completed by the end of August. With this project, all our building will be on one campus, and we should have adequate, complete facilities for some time to come.

Please do not get the impression that everything needed is now in hand, however! It was mentioned that this building project was a "large step of faith," because we are trusting that the Lord, through His people in our churches, will supply the \$30,000 needed for our NAB part. We thank you all for what you have done through your prayers and your giving to make the Osaka Biblical Seminary a reality. We urge you to continue with us, praying that the Lord will supply the funds for our building, the teachers for our faculty, and the students for our school. As the Lord lays these particular burdens upon your hearts, may it ever be said that you people were found faithful to His cause. As you give, and as your church gives, the training of future laborers for the harvest will go forward, and the Gospel for the millions will be proclaimed here in Japan.

Rev. Fred Moore is a North American Baptist General Conference missionary in Japan.



Osaka Biblical Seminary faculty and student body 1967-1968.



Students and teachers in the library at O.B.S. (l. to r.) Biller, Nakei, Fujie, Murakami, Moore and Aoki.



Rev. Hisaschi Murakami and Mr. Fujie, a part-time student at O.B.S., looking at the new dormitory-dining hall of O.B.S. under construction.



Ground breaking service of O.B.S. dining hall dormitory.



The English class group taught by Florence Miller at O.B.S.



Osaka Biblical Seminary Board.



# "LEARNING TO WITNESS"

## SHARING CHRIST WITH OTHERS

by Daniel Fuchs

THE APOSTLE PETER said to the lame man who was begging for alms at the temple Gate Beautiful: "Silver and gold have I none; but such as I have give I thee; in the name of Jesus Christ of Nazareth rise up and walk . . . and he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God" (Acts 3:6, 8).

Peter had what the lame man needed more than philanthropic assistance, grant in aid, or any anti-poverty program. Wonderful and needful as these benefits are in human society, the lame man had been the recipient of all these for a long time, however his basic need had not been met. "They laid him daily at the gate of the temple to ask alms of them that entered into the temple." Nevertheless he remained lame, impotent, and a burden to himself and to society.

The Church of Jesus Christ has what the world needs more than silver and gold. If you know Jesus Christ as your personal Savior and Lord, you have something which your neighbor needs. Without having what you have in Christ, your friends and neighbors will never be what God intended them to be. No matter what else they may have, they will never know the abundant life nor the hope that is eternal. Many of them will remain a burden to themselves and society.

Our problem is one of communication. How can we share with our generation God's answer in Christ to the basic needs of humanity? How can we bring people not only to the gate of the temple to receive the material benefits of a worshipping community, but into the temple with us, walking in the power of God and praising God for meeting their deepest needs.

The answer is impossible without a person-to-person involvement in the power of the Holy Spirit. Peter said: "Such as I have give I thee." This is your greatest responsibility and your greatest privilege, to share Christ personally with others.

# God's Volunteers Team I Reports

by Jeannie Nordheimer

SOME TIME ago one of the Volunteers received this letter from a young girl:

" . . . I wish I could become a Volunteer someday but I belong to another denomination. I was deeply touched by the first message when I yielded my life to the Lord. I have been a professing Christian since ten or eleven but never really knew Jesus as my personal Savior. Now I know Christ is always with me and I can really feel His guiding hand. I know that I have now committed my life to His work and I dedicate each day to God. I think the more I am exposed to the Baptist Church whose purpose only is to teach God's Word and save that which is lost the more fault I find with my own. I kind of feel un-

Baptist Youth—has your religion taken on personal meaning? There comes a time when your religion better take on personal depth or it will be worthless, leaving you unhappy and unsatisfied.

The young girl who wrote the above letter has realized this. She feels a "compelling need" to be "something different." If she had come to you would you have been able to advise her on the strength of your own convictions that your belief is established on something more than heritage and tradition? ". . . and be ready always to give an answer to every man that asketh you a reason of the hope that is in you" (I Peter 3:15).

A common yet crushing occurrence which had great impact upon our lives, namely, took on very real meaning. God saw fit to take the lives of two young children from homes of churches in which we held campaigns. In both cases the Volunteers shared with the bereaving families and had a part in their sorrow. God chose to speak to each Volunteer in a personal, agonizing way when indirectly he pained our hearts and troubled our souls through another's loss. We were reminded of the brevity of life and our Christian commission "to know Christ and to make Him known." To do it NOW! The curtain of death is not reserved for the elderly who have had a lifetime of opportunity to share Christ.

The power of prayer has taken on new meaning in each of our lives. Our strength, effectiveness and interpersonal relationships have been better established through communication with God. Together we tell Him about the heartaches, longings, failures, baffled purposes and our weaknesses. When we believed that he answered our prayers, they were answered, perhaps not as we wanted or expected, but answered nevertheless.

We have conducted campaigns in Washington, Oregon and British Columbia. Our services up until this time revolved around school assembly programs, youth banquets, Youth for Christ rallies, childrens' hours, radio broadcasts, classes in personal evangelism, Pioneer Girls, and a most blessed visit to the N.A.B. Home For The Aged in Portland, Oregon. We thoroughly enjoyed the day of fellowship there with Rev. E. Kuhn as we ministered to the elderly of our own denomination and viewed the

(Continued on page 15)



Television appearance at Wichita, Kansas.

easy in my own church. I get the impression from the sermons in our church that the church itself is more important than preaching the Bible. I don't like using the Prayer Book because a service repeated each Sunday eventually carries no meaning. There is a communication barrier between the minister and the congregation. Can you understand how I feel? I don't know what to do because as long as I am living with my parents I must remain with their church but I feel a compelling need to be something else. . . ."

What would your answer have been? Christian—North American

## NEWS & VIEWS

(Continued from page 11)

clarification and perhaps a nationwide solution to the problem may be expected this spring when the U. S. Supreme Court hears the case of a Texas man convicted of intoxication, who has appealed his case.

### ANGELICAN AND UNITED CHURCHES PLAN TO UNITE

The union of the Anglican and United Churches of Canada may be consummated by 1974, according to a timetable approved by the 40-member General Commission on Union.

### SCHOOL PLANS 2 MILLION DOLLAR EXPANSION

A \$2,000,000 expansion program of building and development will be started in the immediate future by Conwell School of Theology in Philadelphia. Dr. Billy Graham has become a member of Conwell Board of Trustees. Also newly elected to the Board are several other members of Billy Graham Evangelistic Association.

### UNITED CHURCH OF CHRIST RECEIVES GRANT

NEW YORK—The Ford Foundation has made a grant of \$160,000 to the

## GOD'S VOLUNTEERS . . .

(Continued from page 14)

facilities and progress being made there. The team also felt it a privilege in being instrumental in North American Baptist church extension work. We received a great blessing in carrying out a visitation program for the Sunshine Ridge Baptist Church in Vancouver, British Columbia.

After these five activity-filled campaigns the team went to Anaheim, California for nine days Spring vacation time. Our days were action packed as we endeavored to get in every attraction that southern California had to offer—Disneyland, Knotts Berry Farm, Forest Lawn Memorial Gardens, Sea World, Marineland, Hollywood and Tijuana, Mexico. Perhaps we didn't exactly rest too much but the hectic pace afforded us another experience of a lifetime. While in California the Volunteers also conducted services in the Sunkist Baptist and Bethel Baptist churches of Anaheim. Like all other good things they never last long enough so with sun burnt backs and water still gurgling in our ears we departed for Seattle, Washington for our final two and one half months of service.

Our minds burst with the thrill of past experiences but as we look towards the final months of service anticipation pervades and we continue *In His Service*. Would you pray with us that God would give us divine guidance as we seek His will for the future; that we would be sensitive to the directing of His Holy Spirit.

May 15, 1968

Office of Communication of the United Church of Christ to assist the church agency in fighting discrimination against Negroes in television and radio programming.

### A NEW APPOINTMENT AT NORTHERN SEMINARY

Announcement has been made of the appointment of Earl A. Abel as Associate Professor of Theology and Preaching at Northern Baptist Theological Seminary.

He will be coming to Northern highly recommended by Dean Robert C. Johnson of Yale University Divinity School as "one of the most effective graduate assistants at Yale Graduate School in recent years." Professor Emeritus of Yale, Dr. Kenneth Scott Latourette, also describes him as "a strong man of sterling Christian faith and a sound scholar."

He holds degrees from North American Baptist Seminary at Rochester, New York, the University of Rochester and Colgate-Rochester Divinity School. He will soon receive the Doctor of Philosophy Degree from Yale University. He has also studied at Westminster College in England.

He has had more than a decade of pastoral experience in several churches including the Andrews Street Baptist Church at Rochester, New York (North American Baptist General Conference) and the Lake Avenue Baptist Church of Rochester, the Camillus Baptist Church, Camillus, New York and the Noank Baptist Church of Noank, Connecticut.

### COURT UPHOLDS RIGHT TO TEACH BIBLE AS LITERATURE

SEATTLE (RNS)—In an 8-to-1 decision, the State Supreme Court has upheld the right of the University of Washington to teach an English course called "The Bible as Literature."

The court action affirmed a lower court's ruling that the course—English 309—did not violate the constitutional prohibition against establishment of religion, is not slanted in a particular religious direction and does not promote a particular theology for purpose of religious indoctrination.

Two Bible Presbyterian ministers, the Rev. Thomas W. Miller of Seattle and the Rev. Harold Webb of Tacoma, brought suit against the university charging that the course would influence students by the religious ideas presented.

The ministers had the support of the fundamentalist American and International Councils of Christian Churches.

Mr. Miller, in a prepared statement, said that the State Supreme Court's decision "in effect establishes a state religion" and described the majority opinion as "an affront to all Bible-believing Christians." He said he will appeal the decision to the U. S. Supreme Court. Mr. Miller's argument in these actions has been that the Bible is an "infallible revelation from God to man" and

not the proper subject of scholarly study.

### LAYMEN MAKE CRUSADE PLANS

CHICAGO, ILL.—In Chicago, about 35 laymen from six different Baptist conventions in North America, met to discuss ways of involving laymen in the forthcoming Crusade of the Americas. While the ABC is not officially participating, the immediate past president of the ABC, Carl W. Tiller of Washington, a layman, was present as an active member of the committee.

### GRAHAM ASSOCIATION MAY BID ON OCEAN LINER

MINNEAPOLIS, MINN.—(ABNS)—The Billy Graham Evangelistic Association expects to know soon whether it will bid for the ocean liner Queen Elizabeth.

If an unidentified country does not purchase the liner, the Graham association expects to make a bid. If bought, the association will probably dock the ship at some southern port and use it as a conference and retreat center.

The sister ship, Queen Mary, was bought by the City of Long Beach, Calif., for a "couple million dollars." The Queen Elizabeth would be more expensive since it is newer and completely air-conditioned. A spokesman said it could accommodate "a couple thousand persons."

Word also has come from Evangelist Billy Graham that he has decided against building a Christian college bearing his name at the present time. He said he had considered 17 different sites for a Christian college which he has described as the future "West Point of Christian education."

### PRIESTS MEET TO ORGANIZE FOR SOCIAL THRUST

CHICAGO (EP)—For a meeting that would have been considered unthinkable a few years ago, 300 priests from 114 U. S. dioceses met here to organize a nationwide movement called the Federation of Priests' Councils.

Its aims are to mobilize area priests' associations to improve the quality of the clergy and speed up reform within the church. To evidence their ecumenical spirit, the priests terminated their two-day conference by singing Martin Luther's "A Mighty Fortress is Our God."

### WILL SOUTHERN BAPTISTS CHANGE THEIR NAME?

NASHVILLE (EP)—At their annual convention in Houston next June, delegates of the Southern Baptist Convention will be unofficially polled on changing the name of the denomination.

Three proposed names will be on the ballot—the United Baptist Convention, the Baptist General Convention, and the Southern Baptist Convention.

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Dr. Robert Ross (l. to r.), Rev. Gordon Dahl and Rev. Carl Caskey.

# Campus Chaplains' Seminar Report

by John Thielenhaus

ON FEBRUARY 14-16, 1968, the N.A.B. Campus Chaplains and Rev. Bruce A. Rich, director of campus ministry, gathered together on the University of Minnesota Campus, Minneapolis, Minnesota, for the annual Chaplains' Seminar.

Our first session was a dinner meeting, held at the Billy Graham Association. Following the dinner hour, Dr. Sherwood Wirt, Editor of *Decision Magazine*, spoke to the Chaplains on the topic "Our Relevant Christ." Dr. Wirt emphasized that Jesus Christ was concerned about social needs of people and that He related himself in a most remarkable way to the social order. Dr. Wirt concluded by saying that the life of joy, victory, liberty and fellowship has been made available to every human being through the work of Jesus Christ. It is, therefore, our responsibility to share this message with all men everywhere. Following his message, Dr. Wirt gave the Chaplains a tour of the Billy Graham Association Headquarters. Our evening session concluded with the area chaplains reporting on their activities and observations connected with their Campus Ministry.

Dr. Robert W. Ross, Coordinator of Students' Religious activities at the University of Minnesota, was a most gracious host in our program. Such topics as "The Chaplain's involvement with Students," "The Students' Mission on Campus," "Commuter Clusters," and "Cooperative Ministry" were discussed. We were also privileged to visit and tour numerous religious centers on campus.

Dr. Ross in a summary said that "at the heart of the whole matter, commitment to Christ, both on the part of the Campus Chaplain and of the student," is the real need. Christ is relevant to the needs of men, and thus to the needs of the students. A mark against the Evangelical Church has been its reluctance to "speak up" or to engage itself in the immense social struggles of our day. Dr. Ross also emphasized the fact that there is a

"pietist-secularist" struggle going on within the Church. "The pietist wants only to worship, fellowship and be taught. The secularist says this is not enough. The church needs to be in-



Sherwood Wirt, editor, *Decision magazine*.

involved." However, when we begin talking about the students' mission on campus, confusion exists. What is the meaning of involvement and Evangelism?

The University student of today is bombarded with many pressures—for making the grade, for participation, for involvement, anti-establishment. It is in this context that the Chaplain

must find and minister to the student. Our sessions concluded by discussing new and developing forms of campus ministry. Because of staff, time, and money, the cooperative ministry is becoming popular and necessary. We have a great task, a God-given task and must at all cost obey the commission of our Lord.

## N.A.B. AREA CAMPUS CHAPLAINS

- Rev. Arthur Boymook—New York, New Jersey and Pennsylvania
- Rev. Arthur Brust—Oregon
- Rev. Robert Cahill—Southern California
- Rev. Ronald Mayforth—Calgary
- Rev. Mervin Kramer—Illinois
- Rev. Charles Littman—Edmonton
- Rev. Willis Potratz—North Dakota
- Rev. David Priestley—Kansas
- Rev. Donald Richter—Winnipeg
- Rev. Paul Siewert—British Columbia
- Rev. Eugene Stroh—Michigan
- Rev. John Thielenhaus—South Dakota
- Rev. Raymond Yahn—Minnesota
- Rev. Milton Zeeb—Philadelphia
- Rev. Raymond Harsch—Iowa
- Rev. Edmond Hohn—Saskatchewan

*Rev. John Thielenhaus is the pastor of the Calvary Baptist Church, Aberdeen, S. Dakota. He is also the NAB Campus Chaplain in South Dakota.*



Some of the N.A.B. Campus Chaplains.

**dynamic** (di-nam'ik) powerful; of or pertaining to forces producing motion; active;—opposed to static and potential; belonging to or characterized by, energy or effective action; potent; forceful.

THE WORD "dynamic" very aptly describes youth—today or any other time. Words, such as "powerful, producing motion, not static," vividly portray the restless searching for purpose in life evident in the younger generation. Dynamic action, however, must be balanced with direction so that this wonderful dynamic quality results in growth instead of frustration. Our Ministry With Youth offers a number of directional and educational publications and programs for youth and youth leaders which are briefly described in the following paragraphs.

**OUR MINISTRY WITH YOUTH** is one of the latest publications produced by the Department of Christian Education and Roger Williams Press. In it pastors and youth leaders will find a logical, workable approach to young peoples activities. The functions of a working and spiritually strong youth group are clearly outlined. The steps leaders must follow for live, growing, and dynamic meetings are set forth. In addition you will find the objectives of a youth ministry, organizational guidelines, the duties of the Youth Ministry Committee, chapters on the youth cabinet and adult workers with youth plus a suggested constitution and installation service. It can be ordered from Roger Williams Press at a cost of \$1.00.

**CONTEMPORARY BIBLE STUDIES.** There's a bold, new look in twelfth grade Sunday school curriculum this year. The student's book has come of age and taken the form of a paperback which also makes a valuable addition to anyone's library. The student also receives a study guide each week to help him define his thinking and record his thoughts and decisions. *The teacher, too, is adequately supplied with new, pertinent and contemporary material.* He receives a magazine-size teacher's manual plus a resource kit with visual and teaching aids. The most important part, the content, hits right at problems youth encounter today. The twelfth grade studies include:

- 1) **Come Alive!** A life related, doctrinal study of the book of Romans. Student's book: "How To Be A

## OUR MINISTRY WITH YOUTH

Christian Without Being Religious." Now available.

- 2) **Understanding Other Faiths.** A study of the great religious and major cults from a Biblical, orthodox viewpoint. Student's book: "So What's The Difference." Now available.
- 3) **What's Your Answer.** A study of basic questions on God, inspiration of Scripture, the "conflict" between science and scripture. Student's book: "Who Says?" Now available.
- 4) **What's Your Answer II.** A study of questions regarding ethics, morals, self-identity, inter-personal relationships. Available summer, 1969.

The eleventh grade material, following the same pattern, will be available in fall, 1968.

**YOUTH WEEK PLANBOOK.** Although this booklet was designed for use during youth week, 1968, it contained more ideas than could be used during one week. Done on the theme, "Learning To Witness," it outlines a "Youth Outreach Weekend," and "Lifeline," an active youth evangelism program. Both of these programs have been tried and proven successful by various youth groups. In addition, there are a number of service projects suggested as well as ideas for discussion type programs. Additional copies will be sent free of charge upon your request.

**YOUTH TO YOUTH MINISTRY.** This is a program which will appeal to the young person who wants to "do something about it." It is open to youth twenty years of age or older, single, who have had at least two years of college or who qualify by experience. After a five week training period *the youth will be assigned to a church to serve as assistant in the church's youth ministry.* His period of service will last anywhere from two weeks to eight months. He will have the opportunity to help develop an effective youth program and outreach by working directly with the young people and youth sponsors. For more detailed information, write to the Director of Youth Ministry, North American Baptist General Conference, 7308 Madison Street, Forest Park, Illinois 60130.

**STUDENT SERVICE PLAN.** This plan opens up a broad area of opportunity for students during the summer months. They may serve as camp directors, teachers, counselors, recreation, music, creative activities or crafts directors, Vacation Bible school teachers or directors, pastors (preaching), assistant pastors or youth directors, student missionaries on one of our home mission fields, church extension pastors or ministers of visitation. Students enrolled in educational institutions who are at least eighteen years old and who are members in good standing of one of our North American Baptist churches are eligible to serve. Full information and application forms are available from the Director of Youth Ministry, North American Baptist General Conference, 7308 Madison Street, Forest Park, Illinois 60130.

**CAMPUS CHAPLAINS.** Our campus ministry seeks to minister to the spiritual needs of our students during their college years, strengthening their role as effective Christian witnesses on campus.

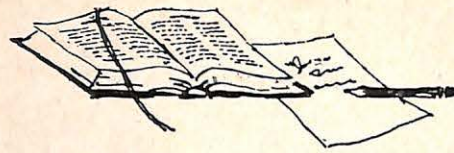
Students are ministered to in the setting of the school of their choice. They are presented with the challenge to become involved in strategic places of service in our churches, camps, mission fields and on campus.

At present, fourteen pastor-campus chaplains are ministering in the areas of heaviest North American Baptist student population. We have a listing of approximately eighteen hundred students with whom we maintain some type of contact. The cooperation of all pastors and churches in ministering to the needs of students is a necessity if we are going to find fulfillment in this opportunity.

**BAPTIST YOUTH WORLD CONFERENCE,** Berne, Switzerland, July 22-28, 1968. Approximately eighty North American Baptist youth will share this adventure of a youth-time with thousands of Baptist youth from all over the world. Centered on the theme, "One World, One Lord, One Witness," there will be opportunities for learning, worship, discussion and fellowship that cross national and racial lines.

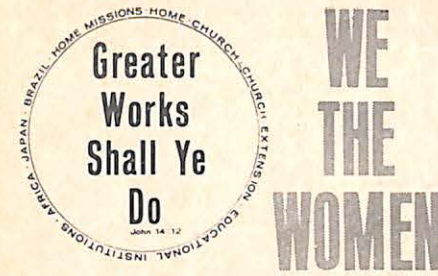
RESOURCE IDEAS FOR CHRISTIAN EDUCATION





# sunday school lessons

B. C. SCHREIBER



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

Gertrude Treichel grew up as the oldest daughter in a pious, church-centered home in Poland. Words such as "Baptist, Church, Missions" were not generalities, but the center of their whole family life. The hospitable home sheltered many servants of the Lord. Discipline was severe and sometimes "uncomfortable," but a strengthening against temptations later in life. Upon conversion and baptism at 16 years, Gertrude became active in the church, serving wherever needed. Even during her university and professional years, she always sought the fellowship of believers, and had many homes away from home.

In 1945 the family was forced to flee and sought refuge in Hildesheim, Germany. But a new day dawned in 1951 when she came to the United States. Her marriage to Paul Treichel and their active interest in the organization and development of the Zion Baptist Church in Milwaukee, Wisc. has continued through the years. Whether it was as young people's counsellor, church clerk, reporter, Sunday School Teacher or Woman's Mission Society worker, Gertrude has always given of her best. The Lord has blessed their home with three healthy children.

Let Mrs. Treichel speak to you herself: "The call came unexpectedly to become German Program Packet Editor. The tasks are not small, for our women are to be challenged to work for the Lord and use the time we have wisely. Many of us have come from different parts of the world to North America, and are, in part, still bound to the traditions of our home country (I speak from personal experience); have different ideas about church participation and so forth. The new home-land has a different image, and yet we ALL desire to serve ONE Lord and HIS task.

If we feel incapable of doing a task, remember Christ's words: "Ye have not chosen me, but I have chosen you" (John 15:16). Our excuses do not hold with God. He will help us through His Son Jesus Christ and the Holy Spirit to do GREATER WORKS, if we earnestly pray and seek to do His will."

Mrs. Treichel has edited a very fine 1968 German Program Packet, and is already busy on the 1969 one.

May 15, 1968

doing good," but he also went about teaching and preaching. Believing and doing were one and the same to him. His convictions were strong and his service was loving and merciful. He had a great compassion upon people who were in need.

### I. Faith Alone. James 2:14-17.

James was addressing some first century Christians who believed Paul literally when he wrote and said, "The just shall live by faith." But they did nothing else. To Paul faith included the whole gospel—conviction, commitment and action. Justification by faith was corrupted into a doctrine that a Christian's action made no difference as long as he held on to the conviction that only believing is important. As a result the poor and needy had to suffer because the Christian felt no personal responsibility for their welfare. Some Christians who say, "I'll remember you in prayer," ought to be concerned in some more tangible way.

### II. Faith and Works. James 2:17-20.

James is setting forth a challenge to anyone who may attempt to separate faith from works. Faith is an unseen thing. A Christian must give evidence of what is in his mind and heart. The way a man lives and works gives expression of what he thinks. The whole person is involved, therefore, the skeleton must have a body; it must move and work, and above all, it must have a heart.

He closes this premise with a strong argument. He is saying, "You think you are so strong in your faith because you believe in one God. Well, good for you! But don't forget you may not be any better than the devils who subscribe to the same creed, and they tremble."

### III. Examples of Faith. James 2:21-26.

On the surface it seems almost ridiculous for James to put Abraham and Rahab on the same level of faith and righteousness. Perhaps he wanted to give an example on the lowest level as well as on the highest level of faith. We know that Abraham believed the Lord and his life testified to that truth.

#### Questions for Discussion

- (1) Was it possible for God to forget and dispose of Rahab's sordid past simply because she did a favor for Israel?
- (2) What is the difference between a saving faith and a working faith?
- (3) What place does good works have in the parable of the judgment in Matthew 25:31ff?

Job to admit his ignorance and helplessness. The questions deal with creation, time and space. It almost seems that God is deliberately trying to make a fool out of poor Job.

### III. Man's Greatest Need—Humility. Job 40:2.

"Shall a faultfinder argue with God?" This is a better translation of this verse. Job could give no satisfactory answers to the questions put to him. His complaint against the Lord was senseless criticism based on ignorance and resentment. Job was in no position, intellectually or otherwise, to tell God how to run his universe. Yet in our pride we often say, "If I were God. . ."

#### Questions for Discussion

- (1) How did Job arrive at a better understanding of himself as well as of God?
- (2) Why cannot all of God's children expect the same kind of reward for faithfulness and endurance in suffering?
- (3) What questions about the meaning of suffering are left unanswered in the Book of Job?

#### A TEACHING GUIDE

Date: June 16, 1968

#### THEME: FAITH AND WORKS

Scripture: James 2:14-26

THE CENTRAL THOUGHT. Let your salvation be justified by faith and let your faith be justified by your works.

INTRODUCTION. The follower of Christ does not always find it easy to live a well-balanced Christ-like life. So often he finds himself going too far in one direction or another. He comes in conflict between his doctrine and his practice. The head, heart and hands are continually vying with each other in expressing the teachings of Jesus. To some faith is primarily a matter of the intellect and they are continually examining themselves and judging others according to what they hear or read. Another becomes involved in an emotional experience and he lets only his heart dictate to him in the form of feelings. Then there are some who are primarily concerned about doing the right thing. Service in the form of good works is what appeals to them, and so they go about doing good wherever it is needed because they sincerely believe that God looks upon them with favor only when they are performing good deeds.

It is said of Jesus that "he went about

#### A TEACHING GUIDE

Date: June 9, 1968

#### THEME: THE GREATNESS OF GOD

Scripture: Job 38:1-7, 31-33; 40:2

THE CENTRAL THOUGHT. God cannot reveal his greatness to us until we become aware of our littleness.

INTRODUCTION. Some years ago a man set up a list of the ten most wretched fools. Without going into detail about the other nine he mentioned the tenth worst fool as "anyone who matches wits with God."

This thought is applicable to our lesson today. It would be foolish to have as our theme, "The Greatness of Man," because man is no match for God. There are many like Simon who "bewitched the people of Samaria, giving out that he himself was some great one" (Acts 8:9). It was Peter, through the Holy Spirit, who cut him down to size until he felt like a "nobody."

There are more and more areas in which we are becoming aware of God's greatness. The more knowledge scientists pursue the more they realize how little they know. New dimensions and possibilities are seen the farther we probe into outer space. God is becoming greater and greater and man is becoming smaller and smaller.

The wonderful assurance underneath all of this is the fact that each individual is of great worth to God. The immenseness of the universe does not permit God to overlook the falling of a single sparrow.

### I. God's Great Revelation. Job 38:1-3.

There are times when we think God will never speak nor reveal himself. Then suddenly he is there in a surprised and unexpected way. We usually think of God revealing himself through a still small voice. This time he spoke to Job through a whirlwind. But Job was not in the mood of the twenty-third psalm. He was not beside still waters but caught in the cross currents of troubled waters. In spite of it all it is surprising that the voice of God was able to come through. But he often lets us try every way until we are ready to be shown his way.

### II. God's Great Creation. Job 38:4-7, 31-33.

The speeches of Job and his friends have ended. After all had had their say they seemed to be aware that there were no answers—only more questions.

The questions now fly thick and fast and Job is hard pressed to think of answers. Everyone is designed to force

● Rev. J. C. Kraenzler died on April 6, 1968. The funeral was held at Ashley, North Dakota on April 10, 1968.

● Rev. and Mrs. C. Richard Mayforth, Japan Missionaries, are home on furlough at this address: 1651 Lyola, Benton Harbor, Michigan 49022

● Mr. Wayne Bibleheimer, a senior student at our Seminary in Sioux Falls, has accepted the call to become the minister of youth at the Magnolia Baptist Church, Anaheim, California, effective July 15. This is a new full-time position at the church.

● Mr. Kurt Brenner, a senior student at our Seminary in Sioux Falls, has accepted the call to become the pastor of the Berlin Baptist Church, Fredonia, North Dakota.

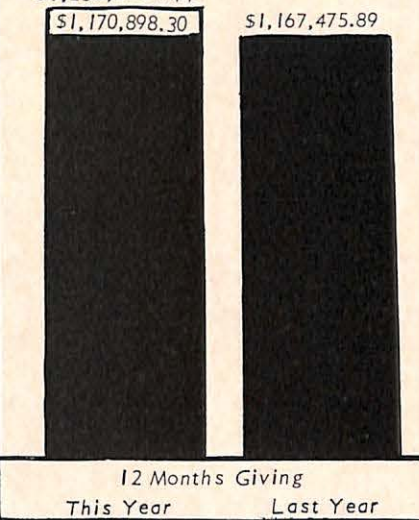
**CORRECTION:** The April 15 issue should have stated that Rev. Ernest Hoffmann accepted the call to the Temple Baptist Church in Buffalo, N. Y., and not the Austin Street Baptist Church.

● Rev. R. G. Kaiser of Tacoma, Washington died April 8, 1968.

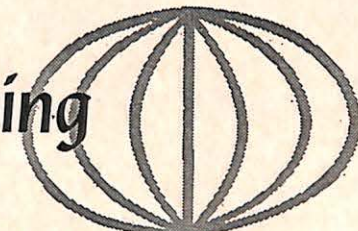
#### OUR STEWARDSHIP RECORD

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

\$1,250,000 Approved Goal



## what's happening



#### CONTRIBUTION SUMMARY March 1968

#### CONTRIBUTIONS FOR BASIC PROGRAM AND SPECIAL PROJECTS

Conferences	March 1968	March 1967	March 1966
Atlantic	\$ 8,727.56	\$ 6,267.50	\$ 5,451.99
Central	49,759.72	31,659.04	37,836.98
Dakota	13,037.02	18,177.89	10,399.84
Eastern	5,672.47	4,445.64	2,943.76
Northern	17,520.67	18,762.19	13,008.37
Northwestern	19,704.02	20,037.35	22,549.78
Pacific	22,062.40	33,868.56	19,486.75
Southern	564.87	1,162.12	1,198.89
Southwestern	9,605.73	12,599.14	7,474.89
Inter-Conference	2,067.25	4,008.62	5,204.94
Total Contributions	\$148,721.71	\$150,988.05	\$125,556.19

#### CONTRIBUTIONS RECEIVED

	Budget Contributions	Other Contributions	Total Contributions
For the month of March 1968	\$143,669.76	\$ 5,051.95	\$148,721.71
For the month of March 1967	137,948.79	13,039.97	150,988.76
For the month of March 1966	108,555.56	17,000.63	125,556.19

#### CONTRIBUTIONS FOR THE FISCAL YEAR

April 1, 1967 to March 31, 1968	\$1,047,674.48	\$123,223.82	\$1,170,898.30
April 1, 1966 to March 31, 1967	1,059,755.42	107,720.47	1,167,475.89
April 1, 1965 to March 31, 1966	954,981.43	92,429.05	1,047,410.48

#### CONTRIBUTIONS FOR CAPITAL FUNDS CAMPAIGNS:

Contributions for Capital funds campaigns:	March 1968	Fiscal Year
Northern Conference Centennial Advance for CTI	\$ 89.27	\$ 56,146.84
Mission Advance Program	2,455.00	14,116.90
Contributions for All Purposes	\$151,265.98	\$1,241,162.04



## NEWS & VIEWS

(Continued from page 15)

### NEW THEORY PUTS SHAPE TO NOAH'S ARK

JERUSALEM (EP)—A new model of Noah's Ark makes history's most famous boat a "prismatic rhomboid," made of either bamboo or light weight wood.

Built by an Orthodox Jew named Meir Ben-Uri, one of Israel's noted religious painters and synagogue designers, the model ark could have been built while lying on its side. It takes the cryptic Divine commands for a vessel, 492 feet long, 82 feet wide and 49 feet high, and forms a kind of World

War II Liberty ship with an elongated diamond shape. Ben-Uri says it could easily accommodate three decks and provide a capacity of some 5,500 tons, enough for a thousand pairs of animals.

The Jew was quoted by *Time* as stating that, for all of today's demythologizing, the Bible has a basis in fact. "I believe," he said, "that the Bible is a true account of what actually happened. It is up to us to unravel its secrets."

### RED POLICE RAID A FACTORY, FIND BIBLE PASSAGES ON BELTS

MOSCOW (EP)—An "underground" factory in the suburbs of Moscow produced more than 12,000 belts imprinted

with Biblical quotations before Communist authorities closed the plant, according to a Soviet Radio broadcast.

It said that managers of the factory will be tried for illegal business activities, instead of illegal distribution of religious texts, since they sold the belts at a profit.

The broadcast said that most of the workers were retired elderly people, but included a Communist party member and a policeman.

Explaining how the operation worked, the station said that the belts were bought at various stores, taken to the factory and imprinted with passages from the Bible. Salesmen later went among Soviet people to sell the belts.

annual salad installation luncheon, March 28. At each place setting lay a reprint from Baptist World, March '68, outlining the ten goals sought by Cameroonian Baptist Women. Soloist was Judy Koenig.

"The Lord works through each of us that others might believe." Defining this to be a greater work, Mrs. Verna Ganstrom, wife of the pastor of Bethel Baptist Church of Anaheim (former missionaries to the Cameroons) brought a brief message based on the new triennial theme of the society, "Greater works shall ye do." John 14:12.

In closing, the incoming officers were called forward and asked to give a silent prayer of commitment and dedication. (Rosemary Query, reporter.)

### RECOGNITION OF PINELAND CHURCH

BURLINGTON, ONT. On Friday, April 5, a recognition council called by the Pineland Baptist Church met at the church parsonage. The recognition council was asked to examine the statement of faith and the procedure of operation of this newly organized church. Twelve churches and 30 delegates from the Eastern Conference responded to the roll call. Rev. Walter Damrau served as chairman and Rev. Wilmer Quiring was asked to be the secretary. The statement of faith was read by the pastor, Rev. Walter Kerber. After a time of questions and discussion, the recognition council voted unanimously to recommend to the Eastern Conference that the Pineland Baptist Church be received as a full member.

On the same evening, a special "Recognition Service" was held at the Elizabeth Gardens Public School. Rev. Henry Schumacher was the guest speaker. Rev. Rubin Kern, Eastern District Secretary, brought words of congratulations. (Wilmer Quiring, reporter.)

### GIRLS OBJECT OF SPECIAL PROJECT

WACO, TEX. The evening W.M.S. of Central Baptist Church has for the past year "adopted" a girls dormitory at the Waco State Home. There are approximately 30 girls in the dorm, ranging in ages from 15 to 18. One of our projects with them has been to bake a birthday cake for each girl. This way each member only has to bake two cakes a year, and the girls enjoy getting a personal cake. We had a Christmas party for them at the dormitory and each W.M.S. member bought two Christmas gifts. The girls just couldn't say "thank you" enough. They took us through and showed us the dormitory (their rooms were so clean it put a lot of us to shame), and we sang and just really had a good time! On Valentine's Day we baked cupcakes for them.

The girls and their house parents visited the church for a snack supper and for training union last fall, and at Christmas Milton Lippert, one of our deacons, arranged for them to go carolling with our young people.

Members of the W.M.S. have gotten a lot of pleasure out of this project and of visiting and talking with the girls. (Marie Chance, reporter.)

### WOMEN HOLD WHITE CROSS PROGRAM

VENTURIA, N. D. The Women's Missionary Society of



Venturia, N. D., (pictured above) displayed their White Cross supplies at the annual program Feb. 4. Devotions,

May 15, 1968

special music and readings were given. A filmstrip of the White Cross program at Forest Park was shown. The offering went to pay for the postage and medical supplies of the White Cross.

A birthday party was given in honor of Mrs. Otto Bertsch, an invalid, by the W.M.S. As a birthday gift for Mrs. Bertsch all members brought some home baked food. The birthday cake, ice cream and coffee were served for refreshments.

The officers for the new year are: Mrs. Adolph Heupel, president; Mrs. LeMar Haas, vice-president; Mrs. David Miller, secretary; Mrs. Albert Haas, treasurer; Mrs. Ted Bertsch, White Cross chairman; Mrs. Delmar Schnabel, pianist; Mrs. Milton Falkenberg, advisor; Mrs. Delbert Bender, reporter.



### EIGHT BAPTIZED AT PORTLAND

PORTLAND, ORE. GLENCULLEN. In the morning worship service March 3 Glencullen held a baptismal service. Pictured above are those who were baptized into the fellowship of our Lord: Bob Symington, Ernie Conway, Mrs. Brent Mattox, Molly Fowler, Julia Reincke, Austen Schauer, Bud Croeni, and Douglas Harris. Then a communion service was held, and the hand of fellowship extended to these, plus Mrs. Ernie Conway, Mrs. Irene Hanschar, and Mr. Brent Mattox who joined our fellowship on experience. At the far right of picture is our pastor, Rev. Herbert Schauer. (Mrs. Florence Johnson, reporter.)

### W.M.S., IMMANUEL BAPTIST, KYLE, OBSERVES 71st ANNIVERSARY

On March 24 1968, the Woman's Missionary Society of the Immanuel Baptist Church, Kyle, Texas, celebrated its 71st anniversary. The morning worship service was devoted to the recognition of the women's work and missionary outreach. The message was brought by our pastor, Dr. W. H. Barsh. The women's choir sang.

Immediately following the service a dinner was served for all members and friends. Our out-going president, Mrs. A. L. Schmeltekopf who served us so faithfully, presided at this service. A historical sketch was given by one of our charter members, Mrs. Ernest Hill. A mission offering was received.

Mrs. W. H. Barsh installed the new officers; they are as follows: president, Mrs. Walter Hill; vice-president, Mrs. Kurt Lengefeld; 2nd vice-president, Mrs. Emil Schmeltekopf; Recording secretary, Mrs. W. C. Schmeltekopf; corresponding secretary, Mrs. A. L. Schmeltekopf; and treasurer, Mrs. C. F. Schmeltekopf. Dr. Barsh gave the dedicatory prayer for the new officers. (Mrs. W. E. Wiegand, corresponding secretary.)

### VISITATION AND BUILDING PROGRAMS INAUGURATED AT ERIN AVENUE

CLEVELAND, OHIO. In November Rev. Waldemar Kroguletz came to Erin Avenue Baptist Church as pastor. In January the church had a baptismal service followed by the acceptance of six into membership. Of these one came by baptism, one by profession of faith and four by letter. Erwin Tomm, chairman of the deacons, extended the right hand of fellowship to Mr. and Mrs. Kroguletz.

The church has begun a visitation-evangelism program in which teams of two go visiting each Wednesday evening.

The pastor is conducting a baptismal class in which there are 15 members. A baptismal service is planned for May.

## OUR DENOMINATION IN ACTION



### ALL MARRIED OVER 50 YEARS

MADISON, S. DAK. A fellowship supper was held at the West Center Street Baptist Church Sunday to honor several couples who have been married at least 50 years. They are, from left with the husband standing, Mr. and Mrs. Adolph Gutzman, to be 55 years Oct. 16; Mr. and Mrs. Charles Backhaus, to be 55 years Oct. 22; Mr. and Mrs. Robert Heinold, to be 55 years Nov. 13; Mr. and Mrs. Leonard Rohrer, was 55 years Feb. 19; Mr. and Mrs. Ben Smit, 51 years on Feb. 6; Mr. and Mrs. Henry Kirstein, 50 years Feb. 13; and Hans J. Hanssen, (Mrs. Hanssen couldn't attend) was 56 years March 11. Not pictured are Mr. and Mrs. Charles Seedorf who also have 53 years of marriage. (Rev. Jothan Benke, reporter.)

### BOYS AND GIRLS SHOW MISSION INTEREST

GLEN ELLYN, ILL. Glenbard Baptist Church had a special mission project for boys and girls during their recently held Missionary Conference. The youngsters wrote essays and designed posters on missionary themes. From 15 to 20 colorful posters were designed for the project and displayed during the conference. At the close of the conference excerpts from the essays were read to the congregation. Recognition awards were given to all participants.

### BAPTIZE NINE AT TACOMA

TACOMA, WASH., CALVARY. March 17 Pastor Edgar Wesner baptized nine new converts. Those baptized were Glen Steuby, Mrs. Don West, Glenna Strommer, Bonnie Evans, Lettice McCoy, Sandra and Janet Vandenheuvel, Phillip Lathrop and Ricky Weed. On Sunday morning, April 7, the hand of fellowship was extended to Don West and Mr. and Mrs. Haven, in addition to those who had been baptized.

In the evening, the film "In His Steps" was shown. (Ida Wigle, reporter.)

### ALBERTA ASSOCIATION INSTALLS

EDMONTON, ALTA. The Greater Alberta Baptist Association was held March 7-10, at the Namao Park Baptist Church of Edmonton.

The theme of the Association was taken from Romans 12:1-2, "A Living Sacrifice." Lectures were presented by Rev. Bert Milner, "Sacrifice in the Old Testament World"; Rev. Lloyd Kresier, "Sacrifice in the New Testament World"; and Rev. R. Hohensee, "Sacrifice in Today's World." Guest speakers were Dr. Lothar G. Lichtenfeld and Dr. A. S. Felberg.

A youth rally was held at the Central Baptist Church where a play on sacrifice was presented. Six tableaux depicting sacrifice entitled "Will there be any stars in my crown?" were presented by a cast of over 50 persons from the North American Baptist College and the Edmonton churches.

The newly-elected officers were installed at the closing song festival on Sunday afternoon. Officers are: Rev. R. Neuman, moderator, Walter Wuerfel, vice-moderator; and Rev. Norman Dreger, secretary-treasurer. Dr. Lothar G. Lichtenfeld closed the Association sessions with a fitting missionary message on sacrifice. (Rev. David M. Harrison, reporter.)

### CHURCH ORDAINS AND CALLS

ANAHEIM, CALIF., MAGNOLIA. Jerry Folgitance met with the NAB ordination council at Magnolia Baptist Church. In his statement of call to the ministry, Mr. Folgitance relates how, in his third year of preparing for a career as an accountant at the University of Arizona, he became concerned for "reaching the lost through preaching" after having spoken at meetings in the Tuscon Gospel Rescue Mission.

Following graduation, Mr. Folgitance entered Talbot Theological Seminary. His ordination service was held March 24 at Magnolia. Dr. James E. Rosscup of Talbot Theological Seminary brought the ordination sermon entitled, "A Steward of the Grace of God." Rev. Jerry Folgitance concluded the service with the benediction.

Wayne Bibelheimer has responded favorably to a call from Magnolia Baptist Church following his graduation from the NAB Seminary at Sioux Falls, S. Dakota, and ordination in his home church, Faith Baptist of Minneapolis, Minn.

On July 15, he will take up his duties as minister of youth and youth music, a new, full-time position on the Magnolia ministerial staff. (Rosemary Avery, reporter.)

### W.M.U. LUNCHEON HELD

ANAHEIM, CALIF. MAGNOLIA. Nosegays of spring flowers accented the lavender and green decorations provided by the hostess circles of Magnolia's WMS for the



Thirty-five young people from NAB churches in the Cleveland area attended a retreat held by the Erin Avenue youth. Miss Vicki Heflin was in charge of the retreat. Guest speakers were Bob Devine of a local Christian radio station, and Rev. Don Anderson, local youth worker.

The church will hold its vacation Bible school June 17-28 with the theme, "God's Word, Today's Hope." Co-directors are Mrs. Johanna Maerzluff and Mrs. Barbara Melchien.

To begin their drive to raise \$50,000 for a new church building, the church held a fellowship supper April 7. Guest speaker was Rev. Aaron Buhler, pastor of the Parma Heights Baptist Church in Cleveland. (Barbara Melchien, reporter.)

#### TWENTY-ONE YOUTH GIVE SCRIPTURE MEMORY PROGRAM

GOLDEN PRAIRIE, SASK. A Scripture memorization program was held along with our Sunday school promotion during the Sunday morning service on Sept. 24, 1967. There were 21 pupils enrolled in the memorization course.



Marilyn Adam, grand award winner who completed nine years of Scripture memory work, is pictured with the sponsor, Mrs. Jake Erman. (Mrs. William Muhlbeier, reporter.)

#### PASTOR FALKENBERG HONORED BY HIS CONGREGATION

VENTURIA, N. D. The Venturia Baptist Church observed the fifth anniversary of the ministry of Rev. Milton Falkenberg as its pastor. A special program was held on the Sunday evening of the observance. The Falkenbergs were given a love offering during the fellowship hour which followed.

During the observance the congregation reviewed some of the things which they have shared together in the past five years. One which they are not likely to forget is the cold February day in 1965 when they watched helplessly as the church burned to the ground. It was decided to rebuild right away.

Rev. Falkenberg, who had worked as a contractor before entering the ministry designed the church and helped in building it. In less than a year pastor and church members completed work on the new sanctuary. The church has experienced the joy of being drawn closer together through the experience of adversity. (Miss NyLetta Heupel, reporter.)

#### OSCAR FRITZKE IS NEW PASTOR, ANAMOOSE

ANAMOOSE, N. D. Our new pastor, Rev. Oscar Fritzke, and family arrived in Anamoose on March 20. The following evening, a meal was served to the Fritzke family by the deacons at the Jacob Heringer home.

On March 24 the Lincoln Valley and Anamoose Baptist Churches held a combined morning service, following which members and friends gathered for a potluck dinner and a time of fellowship. A short program for Pastor and Mrs. Fritzke, Marlo, and Mardelle was presented, with both churches participating. A letter received from our former pastor, Rev. Alvin Auch, and family was read. Rev. and Mrs. Fritzke closed the program with their thanks. (Arlene Beck, reporter.)

#### REINHOLD KERSTAN FAMILY HONORED AT FAREWELL

MILWAUKEE, WIS. On March 31 the German Zion Baptist Church bade farewell to Rev. Reinhold Kerstan and family. After three years of faithful service, Mr. Kerstan brought his ministry to a close, in order to take on the great

and important task of being editor of *Der Sendbote*. A special program, arranged by Reinhard Kelm, gave our various Church organizations an opportunity to express words of appreciation and to wish them God's blessing in their new field of labor. Gifts were presented to Mr. and Mrs. Kerstan by each organization of the Church. Special numbers in song were brought by choirs. A trio number and poems were presented. Our guest speaker was Rev. John E. Grygo. Rev. and Mrs. Kerstan responded with words of thanks. (Mrs. Klaus Mueller, reporter.)

#### GOD'S VOLUNTEERS BRING INSPIRATION AND BLESSING

JAMESBURG, N. J. With great anticipation the First Baptist Church welcomed God's Volunteers Team II on March 9.

The fresh vitality of their youth and sincere dedication to their task made a deep and lasting impression on each one of us.

The evangelism visits of the team members, church members, Rev. A. Boymook, pastor, and Rev. Connie Salios, team director, to the people of our town were greatly appreciated. The special services conducted by Mr. Salios, and the Volunteers made this a wonderful time of inspiration and spiritual blessing. The presence of God was keenly felt, and we regretted to see them leave on March 23. (Mrs. Grace J. Epp, reporter.)

#### WOMEN'S SPRING PROGRAM HELD IN MEDICINE HAT

MEDICINE HAT, ALTA. The Temple Baptist Mission Circle, presented their annual spring program March 3. The circle president, Ruth Friesen, was chairman. The program included musical selections by the mission circle choir, trios, quartets and instruments. A hymn story, "It is Well With My Soul," and the play, "True Greatness," were presented. The offering was designated toward missions and camp work. Closing remarks and benediction were brought by interim pastor, Rev. R. Kanwischer. (Gertrude Grose, reporter.)

#### PARMA WOMEN HOLD ELECTION AND BANQUET

CLEVELAND, OHIO. A combined meeting of the Parma Heights Women's Missionary Society was held on March 22, 1968. Participants in the meeting were Ruth Winslow, Joyce Leidy, Bernice Guenther, Joan Thoren, Virginia Muha, and Betty Kitchell. Florence Hagan was the missionary speaker of the evening. New officers elected were president, Virginia Muha; 1st vice president, Charlotte Barnes; 2nd vice president, Betty Fowler; secretary, Marcia Levigne; and treasurer, Millie Sheats. The Mother and Daughter Banquet was held May 3 with the theme being "Breath of Spring." The guest speaker was Missionary Mrs. June Haupt. (Jean Miller, secretary.)

#### EIGHT JOIN CALGARY CHURCH

CALGARY, ALTA. On Dec. 31, Mr. D. Charlotte, J. Kind, D. Duber, Erika and Wilfred Jager were baptized at Grace Baptist, Calgary. Mr. and Mrs. G. Huber and Mrs. D. Charlotte were received into the membership by transfer of letter. Rev. D. Berg of Steinbach, Man., was the guest speaker.

On Feb. 25, the North American Baptist College from Edmonton, Alta., presented a two-hour unified service with their choir and musical groups under the direction of Professor Edward Link. (Sheila Schneider, reporter.)

#### TRI-UNION MEETS IN CALGARY

On Feb. 2-4, the Grace Baptist Church, Calgary, hosted the N.A.B. Tri-Union. Workshops included the three main departments of the church: (1) Sunday school, "Problems of Leadership," Rev. R. Berg; (2) youth department, "Top Priority," Rev. W. Lang; and (3) music department, "Controversial Trends in Today's Church Music," Rev. R. Snyder.

On Saturday a business meeting, sports activities, and a banquet were held. Rev. L. Young spoke on "Win or Take All." Sunday, Rev. W. Muller brought the message which was a challenge to all. The Tri-Union was closed Sunday afternoon with a musical concert featuring the Berg Chorale. (Sheila Schneider, reporter.)

## Obituary

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

#### MRS. GUSTAVE A. SCHARNS of Springdale, Pennsylvania

Mrs. Gustave (Emma Neumann) Scharns was born in Ortelburg, Germany, May 22, 1893. She came to New Kensington, Pa., in 1916. She was married Jan. 26, 1918. She died Feb. 27, 1968 after an apparent heart attack one month after she had been married for fifty years. She was converted and baptized 1906 in Ortelburg, Germany. She leaves her husband, three daughters, Mrs. George (Alberta) Kelly, Baldwin, L. I., N. Y.; Mrs. John (Eleanor) Powell, New Kensington, Pa.; Mrs. Arthur (Evelyn) Coleman, Dayton, Ohio; one son, Ralph, Baden, Pa.; eleven grandchildren, one great-grandchild, two sisters, Mrs. Martha Ziehrer, Detroit, Mich.; Mrs. Mary Brandt, Mount Holly, N. J.; four brothers, Arthur and Eric, Mobile, Ala.; Albert, Las Vegas, Nev.; Fred Buchanan, W. Va., other relatives and a host of friends.

She lived in Springdale, Pa., for nearly fifty years. The service for her was conducted by her pastor, Allen B. Herman, in our church, on March 1, 1968. The text which was used, "And I heard a voice from Heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth, Yea, saith the Spirit, that they may rest from their labours and their works do follow them" (Rev. 14:13). A soloist sang one of her favorite hymns, "He Leadeth Me." Burial took place in Greenwood Memorial Park. May the Lord comfort and sustain her loved ones as only He can. (Submitted by Martha M. Strate, Secretary, Friendship Group.)

Union Baptist Church  
Arnold, Pennsylvania

ALLEN B. HERMAN, pastor

#### MRS. AUGUSTA RHODE of Killaloe, Ontario

Mrs. Augusta Rhode, daughter of the late Ferdinand and Minnie Kuehl, was born Sept. 5, 1899, in Lyndock, Ont., and passed away suddenly after a lengthy illness, March 28, at the age of 68 years. She was united in marriage to Charles Rhode in June, 1920, which union the Lord blessed with five children. The family farmed in the Sebastopol district until 1947; in which year they moved into the village of Killaloe taking up the store business until 1950 when they retired.

Mrs. Rhode accepted Christ as her personal Savior in the early years of her life, was baptized upon confession of her faith by the Rev. Kneisler and added to the congregation of believers of the Lyndock church, serving devotedly as the pianist until the family moved to Killaloe and had their membership transferred to the Calvary church. Until her death, she showed devotion and consecration to the work of the Lord.

She leaves to mourn her passing her husband, Charles; three sons: Dennis of Sebastopol, Gerald of Whitney, and Nelson of Toronto; two daughters: Marilyn (Mrs. Lawrence Krieger) of Arnprior, and Doris (Mrs. Floyd Chatsick) of Killaloe; two brothers: Joe Kuehl of Quadville, and Herb of Vancouver Island, B. C.; three sisters: Mildred (Mrs. Heideman) of Sebastopol, Annie (Mrs. Charles Paul) of Findlater, Sask., and Tessie (Mrs. John Raddatz) of Sebastopol; 11 grandchildren, a host of relatives, and friends.

Calvary Baptist Church  
Killaloe, Ont.

P. T. HUNSICKER, pastor

#### EMMA SOPHIA MULLER of Victor, Iowa

Emma Sophia (Speck) Muller, daughter of Johannah and Max Speck of Victor, Iowa, was born April 28, 1892, and passed away at the home of her daughter in San

Antonio, Texas, on March 17, 1968.

She was baptized by the Rev. R. T. Tilgner in the Victor Baptist Church on May 26, 1907. She was accepted into the membership and served as a Sunday school teacher for many years and secretary of the Women's Missionary Society for 25 years.

On November 15, 1912, she and Herman E. Muller were united in marriage. To this union were born four children: one son, Harland, of Victor; two daughters: Maxine (Mrs. Russell Fétzer) of Victor, and Dorothy (Mrs. Farrington Nickeson) of San Antonio, Texas; and an infant son who preceded her in death.

Funeral services were held March 20 at the McAninch Funeral Chapel in Victor with Pastor Glen Kink, officiating.

Victor Baptist Church

Victor, Iowa

GLEN FINK, pastor

#### KATIE MUELLER of Victor, Iowa

Katie Mueller, daughter of Claus and Meta Mueller, was born on February 21, 1868, in Braudenau, Germany. In 1879, when she was 11 years old, her family came to the United States. After arriving in New York, the family traveled to Victor where they made their home about five miles southeast of town.

Katie was baptized in March, 1881, and became a member of the Victor Baptist Church, where she taught Sunday school for many years. During the last ten years of life, she made her home with her niece and her husband, Mabel and Arthur Lang, on a farm four miles south of Ladora, Iowa. She passed away March 26, 1968, at the age of 100 years, one month and five days.

She was preceded in death by her parents; one brother, John; four sisters: Grace, Mary, Rebecca and Emma.

Funeral services were held at the McAninch Chapel in Victor, March 28, 1968, with Pastor Glenn Fink officiating.

Victor Baptist Church

Victor, Iowa

GLENN FINK, pastor

#### MRS. ROBERT WEIXEL, SR. of Jamestown, North Dakota

Mrs. Robert Weixel Sr., 49, rural Montpeller, N. D., died March 26, 1968, in Jamestown, N. D.

Malinda Grenz was born Jan. 23, 1919, at the family farm home northwest of Gackle in Stutsman County, N. D., the daughter of John Grenz and Caroline Herman Grenz.

She and Robert Weixel Sr. were married Jan. 11, 1942, at Gackle, N. D. They began farming in Lenton Township and have always lived in Stutsman County. For a short time they farmed in Severn Township, and in 1957 they purchased his parents' farm in Sharlow Township, where the family home has been to the present time. She was a member of the First Baptist Church in Jamestown.

Surviving are her husband, eight children: Gene Weixel, at home; Robert Jr., attending Moorhead State College, Moorhead, Minn.; Althea Weixel, Aromas, Calif.; Carol Ann, Richard, Mark, Mary Lou, and Maryette, all at home; four brothers and two sisters: Berthold Grenz, Lockford, Calif.; Gust Grenz, Jamestown, N. D.; Alvin Grenz and Marvin Grenz, both of Gackle, N. D.; Geraldine (Mrs. Walter Sells), Aromas, Calif.; and Mathilda (Mrs. Marvin Tarnasky), Bismarck, N. D.

She was preceded in death by her parents. The funeral service was held March 30, 1968, at the First Baptist Church, Jamestown, with Rev. H. Walter Trim, pastor, officiating.

First Baptist Church

Jamestown, North Dakota

H. WALTER TRIM, pastor

#### MR. FRANK SAUER of Southey, Saskatchewan

Frank Sauer was born on March 4, 1897, in Bookavina, Austria. At an early age he immigrated to Edenwold where he lived for a short time, after which he moved into the Southey area. In August, 1918, Mr. Sauer entered into holy matrimony with Emily Hoffman who preceded her husband to his rest in 1932. In November of the following year, he married Emma Scherle. Mr. Sauer entered into active service in the church which he attended in Edenwold as well as at Southey. He served as deacon for several years. He accepted Jesus Christ as his personal Lord and Savior at an early

age. Following the profession of his faith, he was baptized in 1908.

Mr. Sauer went to his heavenly reward on March 27, 1968. He passed away with a smile on his face and a sight of heaven in his heart.

The deceased was one of 13 children. As a result of his two marriages, he had 15 children, two of which died in their infancy. He was predeceased by his first wife in 1932; a daughter, Mrs. Evelyn Buckmaster, in April, 1967; and a son, Milton Sauer, in October, 1967.

He is survived by his wife, Mrs. Emma Sauer, and 11 children: Eric of Vancouver, B. C.; Clarence of Kitchener, Ont.; Clifford of Regina, Sask.; Melroy of Esterhazy, Sask.; Lloyd of Southey, Sask.; Ivan of Edmonton, Alta.; and Dennis of Southey, Sask.; Mrs. Francis Lawrence of Dunville, Ont.; Mrs. Lorraine Brenner of Elder Grove, B. C.; Mrs. Mabel Stelter of Edmonton, Alta.; and Mrs. Doris Ingram of Coronation, Alta. He also has two living sisters: Mrs. Katy Sauer of Regina, Sask., and Mrs. Carrie Kurtz of Melford, Sask. He had 32 grandchildren, one great-grandchild, and many friends and relatives who mourn his passing.

Southey Baptist Church

Southey, Saskatchewan

LEN STRELAU, pastor

#### LYDIA NEIBAUER of Medicine Hat, Alberta

Mrs. Lydia Neibauer was born Oct. 11, 1895 at Bytten, Crimea South Russia. There she lived her childhood and youth days.

In 1912, she immigrated to Canada with her family. Three years later, she married John Neibauer, and they farmed for 31 years at Durstal, Saskatchewan.

In 1946 they retired and moved to Medicine Hat. In 1963 her husband went to be with the Lord.

Lydia accepted Christ as Savior in 1923, and was baptized in the Gadenfeld Church upon confession of her faith. She led a consistent prayer life, and became a support for many who found a new life and peace with God through her assistance. She was a member of the Grace Baptist Church and a member of the Women's Missionary Society and served on the visitation committee.

Her death April 5, 1968 was sudden. She slipped into the presence of the Lord while at sleep in bed. She has arrived and wants us to follow her example. As the words of the Lord Himself express it so clear, "Be ye also ready!"

The following loved ones stay behind: daughters: Louise, Mrs. W. Lamb and Alma, Mrs. E. Ostwald, of Calgary, Alta.; sons: Robert of Coronation, Alta.; Reinhold of Burstal, Sask., and John of Trochu, Alta.; one sister, Mrs. A. Engel of Red Deer, Alta.; brothers: Alex Dell of Foam Lake, Sask.; and Robert Dell of Vancouver, B. C.; 14 grandchildren and eight great-grandchildren.

Grace Baptist Church

Medicine Hat, Alberta

G. POSHWATTA, pastor

## COMMUNION

By Mrs. William Genich of Racine, Wisconsin

Be careful, as you eat the bread; "This is my body," our Lord has said; Only a humble contrite heart is fed, Be careful, as you eat the bread.

Be prayerful, as you drink of the cup; It is his blood that you lift up. Are you worthy of this sacrifice you sup?

Be prayerful, as you drink of the cup.

Be careful, be prayerful at Communion time, With reverence partake the bread and wine;

It is your salvation, given in Love Divine.

Be careful, be prayerful, at Communion time!





# BOOK REVIEWS

By B. C. Schreiber

**HISTORY OF EVANGELISM**, by Paulus Scharpff, Eerdmans—\$5.75.

The author was a German Methodist pastor and lecturer until his death in 1965. He had just finished the History of Evangelism the year before. Mrs. Carl F. Henry made the present translation from the German in 1966.

Three hundred years of evangelism in Germany, Great Britain and the United States are presented in a single volume. The condensation is a monumental undertaking. This could be done only because biographical material was kept at a minimum. The emphasis is on the history of the movements, awakenings, methods and organization.

Tracing evangelism up from the pre-Pietistic and Pietistic periods Mr. Scharpff introduces the reader to Bernard of Clairvaux (1091-1165), to ex Jesuit de Labadie (1610-1674) who influenced Philipp Spener the father of German Pietism, and on to Hermann Franke of Halle, Zinzendorf, the Wesleys, Whitefield, Edwards, ad infinitum. There is a limit, however, when he comes to the present evangelism of Billy Graham.

In spite of the fact that this is a condensation, there is a certain feeling of comprehensiveness about the volume. There is a simple and continuous historical pageantry which seems to grow in meaning and volume as the evangelism concept unfolds through the centuries.

The reader may be overwhelmed by the number of names listed in the book—about 700. This is an indication of the thoroughness of the author's research. Many of them will be remembered when they are associated with the evangelistic movements they represented.

There is no doubt that this will be an indispensable volume for the study of evangelism.

**EVANGELICALS AT THE BRINK OF CRISIS**, by Carl F. H. Henry. Word Books—1967—\$1.95 (paper).

As the subtitle indicates, this is an evaluation of the significance of the World Congress on Evangelism. As co-chairman of the Berlin Congress (with Billy Graham) Dr. Henry is well qualified to write and speak on this subject.

The lectures, which were given at a number of seminaries, are centered on four areas of concern: Evangelicals and the theological crisis, the evangelistic crisis, the social crisis and the ecumenical crisis.

In his conclusion the author appeals for a united witness to man's diseases and his need for God's salvation. The early Christians rejoiced in a Redeemer who so renewed human beings into a single new humanity that men forgot whether they were Greek or Jew, circumcised or uncircumcised, slave or free. Christ became to them "all, and in all." That same gospel offers the pagan world today—all races and classes—the salvation of hope, joy, purity and power.

**EFFECTIVE EVANGELISTIC MESSAGES**, by Vernon L. Stanfield. Baker—1967—\$2.95.

Evangelistic preaching is not necessarily directed at the unsaved. In his Foreword the author emphasizes the truth that indifferent, cold and lifeless churches need to recover the vitality which many of them once knew. Revival in the highest and best sense of the term is urgent.

The sermons are short. All extraneous matter is deleted in order to give the maximum of inspiration and food for thought.

**THE GOSPEL FOR AN EXPLODING WORLD**, by H. Franklin Paschell. Broadman—1968—\$2.95.

Many Christians still adhere to a modified gospel in the midst of a restless and exploding world. Quoting Augustine, the author says, "If you believe what you like in the gospel and reject what you dislike, it is not the gospel you believe, but yourselves."

The gospel in all its fulness needs to be presented as never before to an exploding world because the gospel itself is an exploding concept. In addition to the population explosion, nuclear explosion, the scientific explosion, the sex explosion, the racial explosion, Dr. Paschell might well have added the religious explosion. In this area the Christian world is often adding to the confusion. Yet in spite of it the gospel has a way of coming through and bringing meaning to life. We must preach out, teach out and live out the gospel before the world so that men in this temporal situation can be led to the experience of the eternal.

Dr. Paschell is president of the Southern Baptist Convention and pastor of the First Baptist Church in Nashville, Tennessee.

**THE ART OF BEING A SINNER**, by John M. Krumm. Seabury—1967—\$3.50.

The author, of course, makes it plain that there is no art in knowing how to sin; the art is in knowing what to do about it. Some contemporary trends in religious thought seem to dismiss sin as a major theological preoccupation. Man has come of age and does not like to hear all this talk about sin.

Mr. Krumm reminds us that man must deal with the fact of sin, penitence and restoration. His primary target is not the sinner outside the church but the Christian in the church who must again and again come humbly before God and confess his sin and claim God's mercy and forgiveness.

The author writes in the context of contemporary problems. With convincing clarity he reveals the painful truth that godly sorrow is the Christian's most humbling experience.

Evangelism which makes us pure in heart will better fit us for the evangelism of the lost.

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