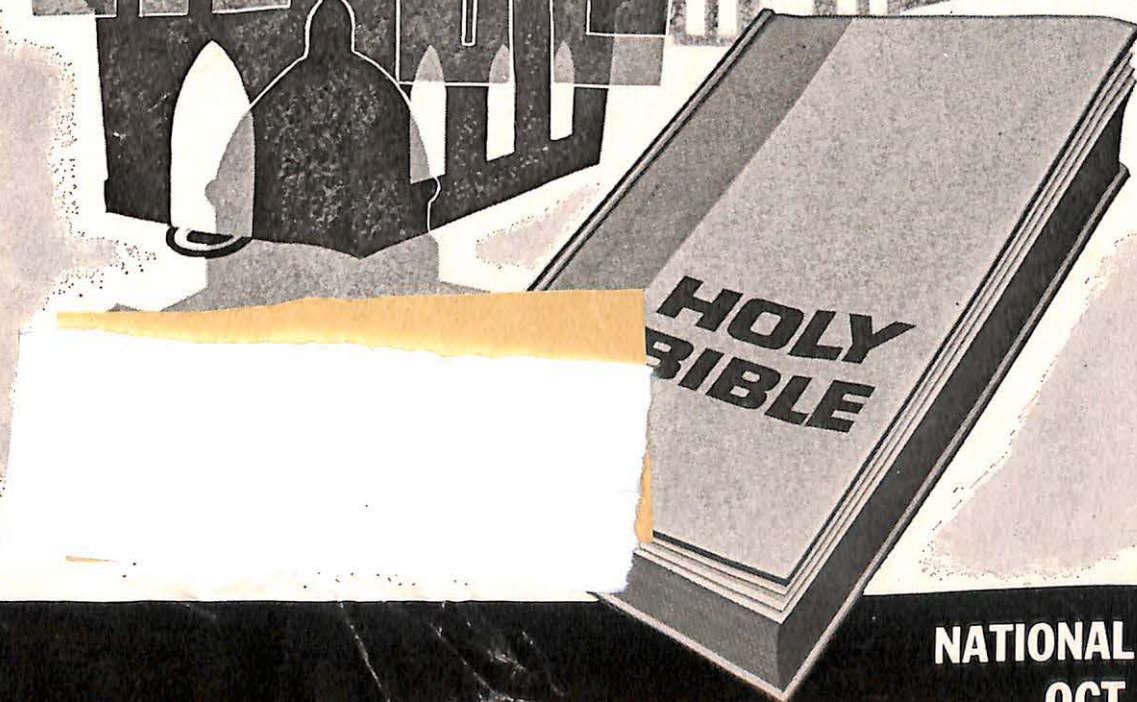


BAPTIST HERALD

OCTOBER 15, 1967

GOOD NEWS for MODERN MAN



NATIONAL BIBLE WEEK
OCT. 15-22

● Rev. and Mrs. Walter Sukut, missionaries to Japan, presented their resignation to the Board of Missions in August, due to Mrs. Sukut's health. The Sukuts have had the privilege of sharing in the birth and establishment of all of our churches in Japan as well as in other avenues of outreach during the past 14 years. The Board regretfully accepted their resignation and extends them heartfelt thanks for the fourteen years of service which they rendered in Japan. Mr. Sukut has accepted the call of the First Baptist Church, Avon, S. D., and began his ministry there on Oct. 1, 1967.

● God's Volunteers Team II with Rev. Connie Salios, director, will be at the First Baptist Church, Emery, S. D.,—Oct. 15-22; Grace Baptist Church, West Fargo, N. D.,—Oct. 24-Nov. 3; and Grace Baptist, Grand Forks, N. D., Nov. 5-12.

● Rev. and Mrs. Edwin Kern and family are to return to their field of service, Japan, as missionaries on Oct. 17. Remember them in prayer as they travel and reassume duties in Japan.

● Mr. Norman Glewwe, recently returned short term missionary, Cameroon, of St. Paul, Minn., and Miss

BAPTIST HERALD CONTENTS

Volume 45 No. 20

October 15, 1967

★

"Good News for Modern Man" -----	Cover
American Bible Society	
What's Happening -----	2
Editorial -----	3
"A Baptist Saint" Glenn H. Asquith	
"Translating the Bible into Life" -----	4
Eugene A. Nida	
"The Undying Fire of the Reformation" ----	6
Maynard Shelly	
"The Influence of the Reformation on World History" -----	8
Kenneth Scott Latourette	
"An Experience with New Light" -----	10
Maynard Shelly	
"Missions! After Fourteen Years of Consideration" -----	12
Richard Schilke	
We the Women -----	14
Mrs. Charles Littman	
Baptist Public Affairs -----	14
Learning to Witness -----	14
Daniel Fuchs	
"God's Volunteers Witnessing Person to Person" -----	15
Daniel Fuchs	
Resource Ideas for Christian Education ----	17
"Sunday School Teachers Take A Vacation" Milton H. Hildebrandt	
Sunday School Lessons -----	18
B. C. Schreiber	
Baptist News from around the World -----	19
Bible News around the World -----	19
Our Denomination in Action -----	20
Obituaries -----	23
About the Bible -----	24

★

Semi-monthly Publication of the
NORTH AMERICAN BAPTIST
GENERAL CONFERENCE
7308 Madison Street
Forest Park, Illinois 60130
Barbara J. Binder, Interim Editor

★

THE BAPTIST HERALD is a publication of the North American Baptist General Conference with headquarters at 7308 Madison St., Forest Park, Illinois 60130. It also maintains an active membership in the Associated Church Press.

SUBSCRIPTION PRICE: \$3.50 a year to any address in the United States or Canada—\$3.00 a year for churches under the Club Plan or Every Family Subscription Plan—\$4.00 a year to foreign countries.

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

ADVERTISING RATES: \$4.00 per inch, single column, 2 1/4 inches wide.

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

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

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

(Printed in U.S.A.)

BAPTIST HERALD

Editorial

A BAPTIST SAINT

"THE CHURCH of St. Lawrence O'Toole." I stopped in amazement as I read this sign. Here was a Saint I had never heard of before. And I began to think of the names of Saints that were more familiar to me—John, Jude, Anne, Lazarus, Peter. I referred to *The Book of Saints* and discovered Cleopatra, Lawdog, Richard, Julius, Foster, Agnes, and a host of others.

But Baptists do not hold with this kind of thing? We call no man or woman canonized? To my amazement, however, I discovered that Baptists have one Saint that no other communion can take from them. The name of this Baptist Saint does not appear openly on church signboards, never on letterheads; he is not mentioned in committee meetings. But the fact remains that many of our churches are actually dedicated to him, and his power controls much of the year-by-year transactions of Baptist congregations.

Our Baptist Saint is Status Quo. Yes, St. Status Quo.

Whenever it is said, "But we've never done things that way—let's stick to our present system," St. Status is being honored.

Whenever a new program or new idea is passed by without being tried out, our Baptist Saint is exerting his influence.

"Let's not get too many young people on our Boards—they always want to change things," says St. Status through one of his loyal followers.

"Bring the neighborhood children in here? My dear, think of the carpets and the paint—why a stained glass window might be broken. This old church would never be the same again" (quoting Status).

"Other races in this church? My grandfather would turn over in his grave!"

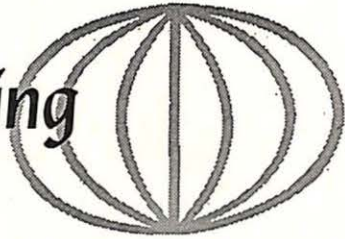
"Now, Pastor, you are a fine young man, but you will have to remember that this church was here long before you came and will be here after you are gone. Rome was not built in a day. Just don't push us too hard."

No Baptist Saint? Don't you believe it! Travel across Baptist conventions and see for yourself how much we love our very own Saint—Status Quo.

—Glenn H. Asquith, editor, *The Baptist Leader*.

(Reprinted from *The Baptist Leader*, June, 1967, copyright American Baptist Board of Education and Publication, 1967, Used by permission.)

what's happening



● Students from the Bismarck Hospital School of Nursing will receive their training in geriatric nursing at the Baptist Home, Bismarck, North Dakota. Beginning in October of this year nineteen students will be involved in this training program, on a rotation basis, according to an agreement reached between the hospital and home this summer as reported by Rev. Alfred Weisser, administrator.

Barbara Stroh, missionary, Cameroon, on furlough, were married on Oct. 7, 1967.

● Missionaries from Cameroon and Nigeria due to arrive in the United States for their furloughs are Miss Gertrude Schatz (Sept. 28), Rev. George Henderson, (October), and Dr. Lothar G. Lichtenfeld (October).

● Dr. and Mrs. Willie D. Gutowski and family are scheduled to leave during the second week in October for Cameroon to begin their first term as medical missionaries there.

● Mr. Wes Roberts, director of Christian education, Harbor Trinity Baptist Church, Costa Mesa, Calif., has resigned from this position and accepted the pastorate of a Conservative Baptist church in Whittier, Calif.

● Rev. Elton Bleeker became the pastor of the Jeffers Baptist Church, Jeffers, Minn., on Sept. 19, 1967.

● Dr. Richard Schilke will visit Brazil, Nigeria and Cameroon this fall to counsel with missionaries and help in various areas of mission problems. He left for Brazil on October 6 and plans to return from Cameroon via Europe on Dec. 16. About two weeks will be spent in Brazil, one week in Nigeria and the rest of the time in Cameroon.
(Continued on page 16)

ABOUT THE COVER

The cover of this issue of the *Baptist Herald* is a reprint of the Worldwide Bible Reading and National Bible Week poster. This special week is October 15-22. "The theme for 1967 'The Bible: Good News for Modern Man' seems to be particularly significant because of the difficult and deeply troublesome responsibilities which our country is facing in its staunch support of man's basic freedoms." —Vice-Admiral William F. Raborn, Jr.

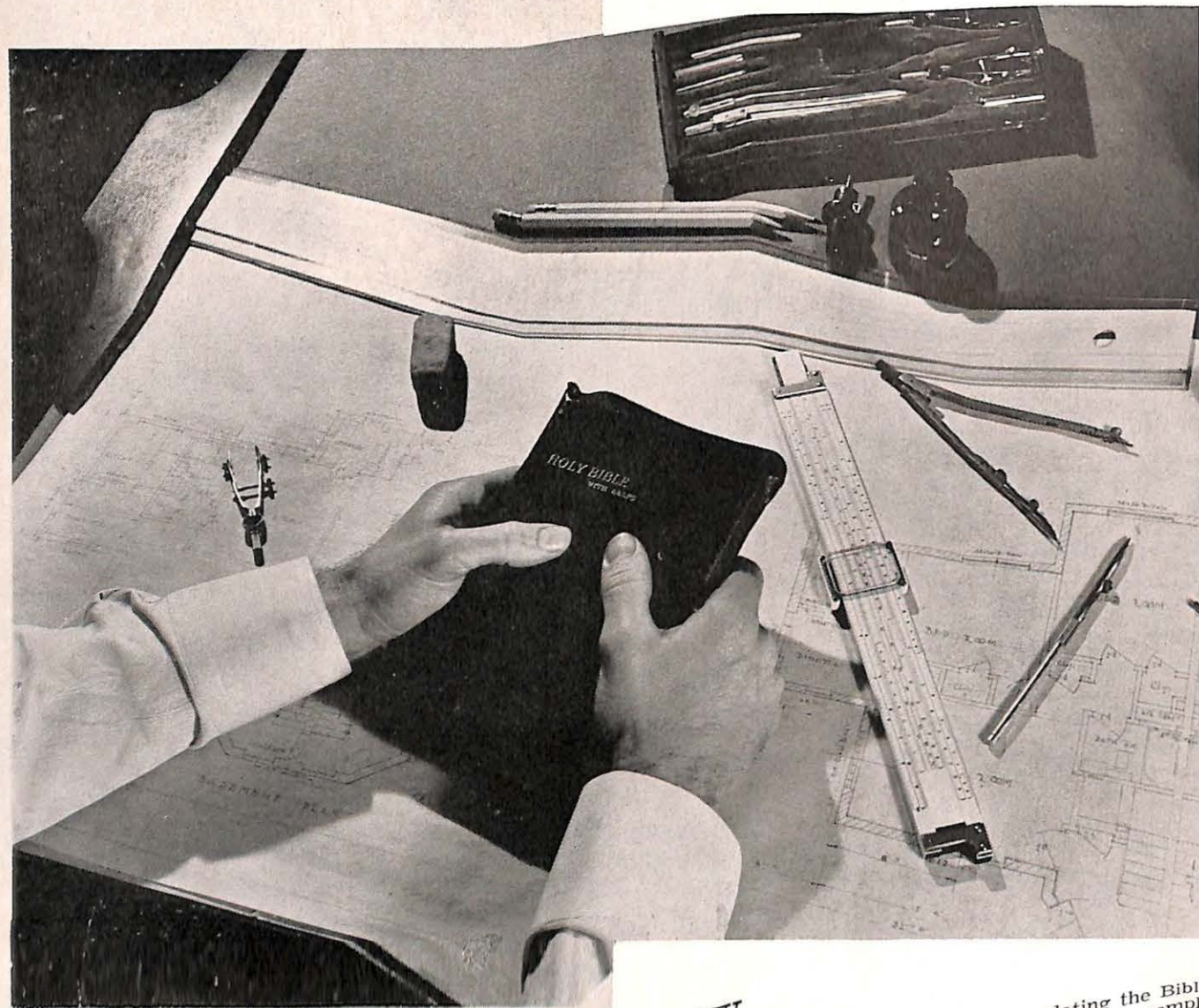
ANNUAL MEETING
OF
BAPTIST HOME FOR THE AGED
823 N. E. 82nd Avenue
Portland, Oregon 97220
Monday, November 20, 1967
8:00 P.M.
Laura C. Johnson, secretary

● Rev. Winfield Ramisch of Trenton, Ill., became the pastor of the Shroyer Road Baptist Church, Dayton, Ohio, on Sept. 17, 1967.

● Rev. Norman Klann, pastor of the Ripley Boulevard Baptist Church, Alpena, Mich., since 1960, presented his resignation effective Nov. 1, 1967.

● Rev. Philip Potzner of Pensacola, Fla., went to be with the Lord on Sept. 3, 1967, after suffering from cancer for the past four years. He had served the following churches in our denomination before his retirement: Cornerstone Baptist, Union City, N. J.; First, Leduc, Alta.; Carroll Ave., Dallas, Tex.; First, Elberta, Ala.; Marion, Kan.; and Calvary, Bethlehem, Pa.

● God's Volunteers Team I will be serving at the following churches: Parkston Baptist, Parkston, S. D.,—Oct. 15-20; Ebenezer Baptist, Hope, Kan.,—Oct. 22-25; First Baptist, Ellinwood, Kan.,—Oct. 29—Nov. 3; and First Baptist, Bison, Kan.,—Nov. 5-10. Rev. Edgar Klatt is the director.



Translating the Bible into Life

by Eugene A. Nida

WHENEVER one speaks of translating the Bible, almost inevitably one thinks of strange words, complicated grammars, queer orthographies, unusual aspects and exotic idioms. These are, of course, all important aspects of translating the Word of God, and already in the history of Christendom, at least some portion of the Word of God has been rendered into 1,232 languages, with 236 languages having the entire Bible and 289 more the New Testament. In fact, the Scriptures exist in the languages of at least 97 percent of the world's population, but the task is far from being complete, for not only are these revisions required in many of these languages, but the 3 percent of persons who as yet have nothing of the Bible in their mother tongue represent more than 1,000 significantly different languages and dialects. Nevertheless, merely translating the Bible into words is not enough.

Translating into Living Words

If the Bible is to be truly the Word of life for people, it must be translated into life, but to do this, the words must themselves speak to life because they come right out of the very context of people's lives. That is to say they must be "living words."

Some translators have erroneously thought that the way to revise a language and to make it significant is to

look back into its history and exploit the rich treasures of archaic language. This is precisely what one translator did in South America, for he pored over the old 17th century dictionaries and attempted to enrich his translation with what was really nothing but "dead words." As a result, people could not understand the message.

Other translators in an attempt to "purify the language" have thought that their translations would be more effective if they could only rid the language of so-called "corruptions of borrowing." This is what happened in one translation in Swahili, where the translators with good intent, but with a failure to understand the essence of a living language, thought that they could eliminate all of the Arabic borrowings. This would be almost as ridiculous as thinking that one could translate something into English and use only good Anglo-Saxon roots. The result, of course, would be a terrible impoverishment of the language, for already more than 50 percent of the English vocabulary comes from non-Germanic backgrounds.

On the other hand, some translations tend to be so literal that consequently they introduce quite wrong meanings. For instance, in one language in East Africa, the passage in Psalms 1:5, "The wicked will not stand in the judgment" actually meant to the people that the wicked will not be judged, for "will not stand" meant that they would not be brought to judgment. In a language in the Orient, the expression "those under the law" meant merely persons who acted illegally or in certain contexts "the underworld"—a far cry from what Paul was trying to communicate. On the other hand, some literal translations are simply meaningless, for if one renders an expression such as "gird up the loins of one's mind" in a word-for-word manner, it is likely to mean nothing more than "put a belt around the hips of one's thoughts."

If the Word of God is going to speak to people in living words, it must avoid obsolescent and archaic terms, literal renderings, and meaningless phrases. Sometimes, of course, in strictly contemporary speech, the Word of God may seem quite shocking, but this was certainly true of its original form. Note, for example, Acts 8:20, where in contrast with such mild translations as the New English Bible, "You and your money . . . may you come to a bad end," Phillips has translated "To hell with you and your money." But even a translation into living words is not enough.

Translating into Life

Once the Bible has been translated into living words, one might say that the real process of translation has only begun, for now this message must be translated into life. Some persons, of course, do not even care to have the Bible translated into living words, for they much prefer the mystery of unknown expressions, exotic symbols, cabalistic utterances and Delphic oracles. It is so much easier to escape the

impact of the Word of God if one can take solace in the meaninglessness of beautifully sounding words which make no demands upon one's soul. Other persons readily accept a translation into living words, but they reject any idea of translating it into life, for living a new life is so much more difficult than mouthing old words.

Nevertheless, some persons have gone the second step and have translated the Bible into life. Here in the power of the Spirit of God, men and women have learned to live out the implications of the living words of the Bible text.

Redemption in Ixmiquilpan

Don Venancio first heard the Gospel from a traveler along the International Highway leading through Ixmiquilpan, a poverty stricken area about 150 miles north of Mexico City. The power of this message so gripped his heart that he wanted to live it out, but how to do so in this desperately poor and fanatical region where there seemed to be no possible way to convince men of the love of God and the new life that is possible through Christ Jesus?

Nevertheless, Don Venancio began to share his message of the Word of God with his friends, but a small group of believers had scarcely formed when persecution set in. Finally, however, this little band of believers was able to obtain a deserted hill out on the edge of Ixmiquilpan where they immediately set about constructing a Christian community and despite intensive persecution and martyrdom of three of their members, this small group of believers has grown to more than 2,500 persons in more than 20 congregations stretching through the arid valleys of this almost desert region of Mexico.

When Don Venancio was once asked how all this had happened, he said humbly, "We simply believe in redemption." Then he began to explain how first this meant "redemption of one's hands." Accordingly, this community of believers set up new kinds of industry and cooperative enterprises. They purchased a farm together, developed new techniques of weaving and made improved methods for making rope. Jointly, they built a road into one of the neglected valleys where a small group of Christians was so anxious to improve their way of life. This congregation has simply performed miracles in the economic life of the community.

When a government official dealing with the economic rehabilitation of this poverty-stricken area was asked what the government had done for this particular group of believers, the immediate reply was, "We don't need to help them; in fact, we like to hire them to assist others."

This congregation, however, believes not only in the "redemption of the hands," but also the "redemption of the body," for they take seriously the fact of divine healing. In an area where doctors are so expensive and sometimes completely unavailable, one can readily understand the importance of this

kind of faith to the community. Moreover, God has performed almost incredible miracles for them. Nevertheless, this has not prevented them from sending off some of their young people for training to become nurses, nor has it prevented them from installing a proper drainage and sewer system for their town.

But redemption also includes "the redemption of the mind," for adults are taught to read and every member of the church is under obligation to teach any other person any skill or trade which he might wish to learn. There is an extensive system of apprenticeship and the church takes real pride in the young people who have gone on to school and who are now serving the community.

This redemption, however, also means "redemption of the soul." That is to say, redemption of the whole man, for mere change of occupation, state of health, and intellectual comprehension is not enough. If the Bible is to be translated into life, as it has been in these churches near Ixmiquilpan, it must include the redemption of the whole of life.

Living the Light

If the Word of God is truly to be translated into life, it must also mean the elimination of barriers to fellowship. This has been a central theme of a revival which has been going on for some 30 years in East Africa. "Living in the light as He is in the light," has meant "life without ceiling and life without walls," that is to say, nothing to separate one from God and nothing to separate people from one another. This has meant a kind of transparent living before others, where people have been willing to admit their sins, make restitution, and find new fellowship through forgiveness.

The real significance of this revival has been tested time and time again, especially in periods of severe racial tension which have marked the first few years of several new nations in Africa. It has been highly significant that in areas where the word of reconciliation has been translated into life, racial tensions have been at a very minimum.

Evangelism in Taiwan

Perhaps the most difficult task of any church is to evangelize where it is, for it seems so much easier to translate one's concern for the world into money donations for missions rather than to translate the command to evangelize into direct meeting with neighbors and friends. In the Presbyterian Church of southern Taiwan some real attempts, however, have been made to translate the Bible into life. Seminary students, for example, are urged to go into factories during the summer period where they can evangelize their co-workers. College students in groups of two and three visit nearby villages and towns in programs of saturation evangelism and distribution of the Word of God. Thriv-

(Continued on page 23)

THE UNDYING FIRE OF THE REFORMATION



Martin Luther nails his theses to the door.

Religious News Service Photo

by Maynard Shelly

MARTIN LUTHER, much to his surprise, unleashed the Protestant Reformation when in October of 1517 he proposed a debate on the doctrines and practices of the church of his day. That was four hundred and fifty years ago. And the end is not yet.

The Second Vatican Council called by Pope John XXIII in 1962 was the Protestant Reformation breaking out in the Roman Catholic Church. The Spirit that moves through the church-

es will not be stilled.

And the Spirit is breaking out again and again even in this year. A small sign of the undying fire of the Reformation is the new interest in the concept of the believers' church.

DIALOGUE IN LOUISVILLE

Luther called for a debate by posting ninety-five theses on the church door of Wittenburg. This year the call for dialogue came from the doorway

of the Southern Baptist Theological Seminary in Louisville.

The discussion began with the Conference on the Concept of the Believers' Church which may well be the first blow of a hammer driving today's church back to the radical nature of what the church is meant to be—a believers' church.

WHAT IS THE BELIEVERS' CHURCH?

But what is the believers' church? Here we begin that promised dialogue. One hundred and fifty pastors, scholars, and students came to Louisville, June 26 to 30. Many of them tried to define the believers' church, but they settled on no one definition. This does not mean disagreement. Agreement on the ideal church was rather general. The specific words to express it have not yet been found, but out of the discussions at Louisville, a picture begins to emerge.

A good description of the believers' church came from T. Canby Jones, professor of religion at Wilmington College. The church is a believing people and he describes them thus: "A believing people hears the voice of its living Lord, obeys Him in all things, and witnesses unapologetically to His power in every phase of the life of the world."

Not an unusual description of a church, is it? Yes, it is. Jones is looking at the church in a way different than the one so often used.

Don't we often judge a church by its minister? We feel we know a church if we can test the preaching from its pulpit.

Many times we have described a church by the way it is governed. A church ruled by bishops is Episcopal (a name drawn from the Greek word for bishops). If a church's leaders are elders, it is called Presbyterian (from another Greek word, this time for elders).

But Jones did not tell us about the ministers of the church or its leaders. He described the kind of people who make up the church. This simple but very radical difference in thinking about a church prepares us for a further discussion of the believers' church.

Jones drew his definition from two sources: the Anabaptist vision and the Quaker vision of the church. The second was inspired by the first. So we need to know something about the Anabaptists first of all.

WHO WERE THE ANABAPTISTS?

The Anabaptists were people who heard the call of Luther to turn to the Bible and study the will of God for

the church. We find them first in Switzerland among the followers of Ulrich Zwingli who was leading the movement to revive the church in that country in the years following 1520.

Zwingli, along with Conrad Grebel and others, wanted to return to New Testament patterns of church life. This, Grebel felt, meant that each member of the church should make a conscious decision to join the church. No one in Switzerland had done this for many centuries, for all citizens were automatically members of the church almost at birth. Zwingli agreed but never got around to reorganizing the church in this way.

After many debates—which were called disputations—Grebel and those of Zwingli's followers who no longer agreed with their leader acted. William R. Estep, Jr., professor of history at Southwestern Baptist Theological Seminary, described the event.

"The final break came three days after the fatal disputation on January 18, 1525, when a small band of resolute men, determined to implement believers' baptism thereby constituting a church after what they were convinced was the New Testament pattern, met to follow the Spirit's leading in defiance of Zwingli and the orders of the instituted authorities. . . . The newly-baptized covenanted together as faithful disciples of Christ to live lives separated from the world, to teach the gospel, and hold fast the faith."

Estep adds, "On this fateful night, the concept of a believers' church based upon a voluntary confession of faith confirmed by the act of public baptism found concrete realization in history. Thus from a handful of radicals in Switzerland and South Germany who preferred to call themselves simply Brothers in Christ, the free church movement sprang."

Reading about the ideas of the Anabaptists today, we do not find their vision radical. Slowly many of their concerns for voluntary membership, a covenant community, and witness in the world have been accepted by many churches in whole or part.

PERSECUTION OF ANABAPTISTS

But these Anabaptist ideas were so shattering to the sixteenth century where the prince of a country decided the religion of his people, that these men were persecuted severely. They were called Anabaptist, (rebaptizers) by their enemies for their act of adult baptism, a second baptism if one counts infant baptism as valid, which the Anabaptists did not. They knew the act of faith to be the experience of a mature will.

The Anabaptist movement gained a wide following throughout Europe in the first several decades of the Reformation, because it was a people's movement. It spread rapidly and frightened Luther and the other reformers. Persecution from both Catholic and Protestant princes all but snuffed out the life of the young church. Few of its active leaders died

a natural death or of old age. So its influence was scattered and diffused.

But the sparks of the Anabaptist fire survived to burn again in the Quaker and Baptist movements in England and in the Campbellite and Pentecostalist movements in America. Direct links between some of these groups may be missing, but this is not the important factor. The same Spirit that broke through in Switzerland in 1525 breaks through and renews his church in other places and other times.

And when the Spirit breaks out, the signs are often the same. A believing people in a voluntary fellowship with a covenant to live the life of Christ and witness in the world. Let's examine these signs.

VOLUNTARY FELLOWSHIP—A SIGN

Voluntary. "Membership in the believers' church is voluntary," says Franklin H. Littell, president of Iowa Wesleyan College. "Believers' baptism became the sign of the believers' church. There is no disagreement on the point that church membership is deliberate and voluntary."

Voluntarism, of course, may be the claim of churches other than those that practice believers' (or adult) baptism. Certainly those traditions that combine confirmation with infant baptism may also make claim to a voluntary membership.

But the believers' church is not a people's church in the sense that the church belongs to the people. "The believers' church," says Littell, "though outwardly constituted by volunteers is Christ's church and not theirs." The church does not belong to the members. "It means that the members belong to Christ."

He added, "For the essential matter of the free church is the affirmation of the authority, the power, the sovereignty of Christ in all things religious."

The church hears Christ speaking to it through the Bible. This Word of God judges the church so that through the church, the Spirit can act.

"The Word judges, renews, and recreates the church," says Alfred T. DeGroot, professor of church history at Texas Christian University. "This Word is held in our hands for our reception and illumination today, being the continuation in time of the original focal revelation, the event of Jesus Christ. The Word is Christ, ever awaiting reception by men, who in receiving it become peculiarly and communally His people."

This community becomes, in DeGroot's term, a listening community. All the members commit themselves to listen, not just the leaders.

"The choice is clear," he says, "we believe in either a hierarchical, limited listening community, or, we accept a believing community, a people under the Word, as the divinely-intended instrument of God's disclosure of His will in every age."

SUPPORT EACH OTHER IN CHRISTIAN LIFE

Covenant. The Anabaptists after their baptism pledged to support each other in living the Christian life. For this purpose the church separates itself from the world.

Says Littell, "The principle of separation from the world is basic although it has often been misinterpreted by critics and initiates. . . . The spirit of separation, however, lies between those who live the life of hope of the coming kingdom and those who have been made captive by the spirit of the times."

The community of believers sharing their life together begins at the point where much preaching leaves off. Luther and others wanted to make it clear that salvation was by faith in Christ alone. No work of man or activity associated with men can give salvation is the way this doctrine has been interpreted through the ages.

But the believers' churches have seen the church as a part of the church of God. Recent studies of the Bible are showing that the community of faith is in God's plan of salvation. Jesus proclaimed the coming of a kingdom which must refer not to individuals in isolation, but to groups of people living under the rule of the King. When Jesus called twelve disciples together he was beginning a community.

Says John Howard Yoder, professor of theology at the Associated Mennonite Biblical Seminaries, "The work of God is the calling of a people, whether in the Old Covenant or the New. The church is then not simply the bearer of the message of reconciliation in the way that a newspaper or telephone company can bear a message with which it is entrusted. Nor is the church simply the result of a message as an alumni association is the product of a school or the crowd at the theater is the product of the reputation of the film.

"That men are called together to a new social wholeness is itself the work of God. . . ."

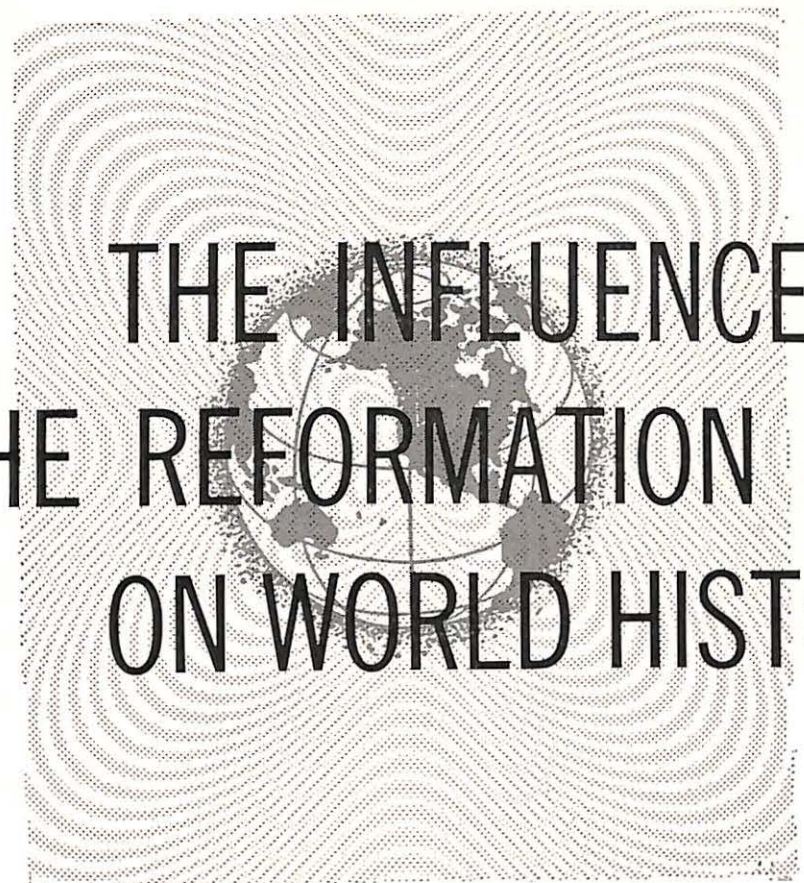
PEOPLE OF THE CHURCH CALLED TO WITNESS

Witness. The people of the church have been called for a purpose. Jones called it witnessing "unapologetically to His power in every phase of the life of the world."

And he adds, "Our first responsibility is evangelism by all means and all media and especially to mass, depersonalized, urbanized man. We witness to him that the voice of Him who is, who was and is to come can be heard and known and that through obedience to Him, life can be transformed into a colony of heaven on earth."

Missionary fervor is certainly a mark of the believers' church. Says Littell, "It is no accident that today three-fourths of the Protestant missionary personnel and support come from the churches of the free church line. And

(Continued on page 23)



THE INFLUENCE OF THE REFORMATION ON WORLD HISTORY

by Kenneth Scott Latourette

FOR FOUR AND a half centuries world history has felt the influence of the Reformation. Today that influence is more potent than ever, and it is growing. This seemingly preposterous statement can be amply justified if seen in historical perspective.

We need to remember that for at least its first century and a half, the heart of the Reformation experience—what from the standpoint of the Gospel was its essence—was shared by only a small minority in a mere fragment of the inhabited earth and was almost eliminated by persecution and by compromise with factors that denied or distorted the Gospel.

The heart of the Reformation experience as expressed by Luther was salvation by faith, as he had discovered it through the Scriptures after prolonged inner struggle. In other words, it was the new birth into an eternal life of fellowship with God wrought by the Holy Spirit in response to faith in what God had done through his Son. The history of God's preparation for the decisive act through his Son and the record of that act and of the effects of that act in the first century after Christ are in the Scriptures.

PERSECUTION AND WARS

In the sixteenth century, partly through contagion from Luther and his written report of his experience

and its implications, several thousands entered into the new birth through faith and by the study of the Scriptures. However, they were mostly in Northwestern Europe. Northwestern Europe is only a part of the western peninsula of the continent of Eurasia, and these thousands were at best a minority of the inhabitants of that small segment of the globe. Many of the thousands were members of the Anabaptist movements, whose designation arose from their insistence that the new birth was wrought in response to the faith of the individual, not by the baptism of infants. All the Anabaptists except the Mennonites were stamped out by persecution. Moreover, although Protestantism, which began with Luther, became the professed faith of the peoples of Northwestern Europe, it was mainly espoused by kings and princes, who used it to enhance their power. Only a few of them and a minority of their subjects really appreciated what had come to Luther. Compromised by the selfish ambitions of kings and princes, Protestantism contributed to wars that in the sixteenth and seventeenth centuries laid waste much of Western Europe.

But the vital experience Luther had shared did not entirely disappear. Again and again it broke out in individuals and groups, most of them humble, and gave rise to movements, also of minorities. Among them were the Puritans, Quakers, Independents,

and Baptists in the British Isles, and many varieties of pietism on the continent of Europe.

Then in the seventeenth and eighteenth centuries there began the geographic expansion of peoples who were Protestant in name and by heredity. At first the major settlements were in the thirteen colonies from which the United States developed. Some of them—those in New England, Pennsylvania, and New Jersey—were made by refugees who held to the new birth, but these believers were small minorities. Although the colonists were quickened by the Great Awakening in the mid-eighteenth century, when the United States became independent only about five out of a hundred of the population were church members, and not all of these had really been born anew.

DISTRIBUTION OF SCRIPTURES

The nineteenth century witnessed the further migrations of people, a majority of whom were Protestant by ancestry. They settled in the United States, Canada, Australia, New Zealand, and South Africa. Evangelicals—if we may so designate those who had experienced the new birth—sought to witness to the new birth to these migrants and their descendants. Among other means used were the British and Foreign Bible Society (organized in 1804) and several Bible societies in the United States, of which

the largest was and is the American Bible Society (begun in 1816). These societies sought to distribute the Scriptures "without note or comment," thus bringing to the reader the full impact of the inspired message free from distortion by other readers.

EVANGELICALS PENETRATE THE GLOBE AND SPREAD THE GOOD NEWS

During the nineteenth century, European peoples and peoples of European ancestry penetrated all the globe and brought much of it under their control. Evangelicals sought to use this penetration as an opportunity to spread the Good News and to be the channel for bringing into existence communities of those who had experienced the new birth and would witness to it.

Following the two world wars of the twentieth century, most of the non-European peoples freed themselves from the political control of European peoples. For a time it looked as if the churches founded by evangelicals in Asia and Africa would disappear because of their association with Western colonialism and imperialism. In some countries, notably mainland China and North Korea, they have dwindled.

However, in most of the non-European world the opposite has happened. The so-called "younger churches" have grown in numbers in Asia and Africa and in nominally Roman Catholic Latin America. More significantly, they are developing their own leaders and are spreading the Good News among their neighbors. Thanks largely to evangelicals in the British Isles, Western Europe, and the United States, the Scriptures in whole or in part have been put into more than a thousand tongues. Hundreds of languages have been given a written form to make that possible. Although those who have had the experience of the new birth through faith are still a small minority of mankind, an increasing proportion of the total population have in their own languages at least the heart of the Scriptures in one or more of the Gospels.

We need also to remind ourselves that the effect of the Reformation has extended far beyond the minorities who have been introduced to the new life through faith and reading the Scriptures, significant though these have been. The Reformation has contributed, often as the chief creative cause, to movement after movement whose influence has permeated all mankind.

REFORMATION—MAJOR SOURCE OF DEMOCRACY

One of these movements has been democracy. Democracy has many roots, not all of them from the Reformation or even Christian. Yet the Reformation has been a major source of democracy. The democratic idea was implicit in Luther's emphasis on the right and duty of individual judgment arising from the new birth. At the Diet of Worms before the magnates of

church and state, when summoned to recant what he had written, Luther declared that unless he was persuaded by reason and the Scriptures he could not disavow anything that had come from his pen. By reason he did not mean private judgment. He was familiar with much that Christians had written through the ages. However, he was convinced that he must use his individual judgment, enlightened by the Scriptures, to ascertain basic truth. Luther was not consistent in applying this principle. He sought to enlist the help of the state in eradicating what he thought was contrary to the principles he believed he had discovered.

From the radical wing of the English Reformation came major contributions to modern democracy. These were from the Puritans and especially from the Independents, Baptists, Quakers, and others akin to them but even more extreme. John Locke, a moderate whose writings did much to shape English and American democracy, was in many ways the spiritual heir of these groups. In Great Britain, including Scotland, and on the continent of Europe, the Reformed wing of Protestantism was a major source of democracy. From these streams came much of the "American dream" and the democratic ideals of the United States. British and American democracy has had repercussions throughout much of the world.

INTERNATIONAL RED CROSS ORGANIZED

The Red Cross clearly sprang from the Reformation. Its founder was Henri Dunant, a businessman who religiously was a product of an evangelical revival in his native Geneva. Dunant was present at a battle in Italy in 1859 and was horrified by the lack of care of the sick and the wounded. He depicted what he had seen in a best-seller. To give continuing effort to preventing such tragedies, he organized the International Red Cross.

UNITED NATIONS—OUTGROWTH OF REFORMATION

The United Nations is an outgrowth of the Reformation. In the nineteenth century, Protestants, chiefly evangelicals, formulated plans for easing international tensions through a world court and international law. The League of Nations sought to give concrete expression to these plans. On the insistence of Woodrow Wilson, the Covenant of the League of Nations was appended to the treaties of Versailles. Wilson's ancestry and parentage were evangelical. In his teens he made a Christian commitment that he never forsook. From it he drew the inspiration and stamina that forced the league on skeptical and nationalistically self-seeking European statesmen. When the League of Nations disintegrated, it was succeeded by the United Nations. No one person was as influential in the creation of the United Nations as Wilson was in the

League of Nations. But those who brought it into being were chiefly men of Protestant—and therefore Reformation—origin. Moreover, the Declaration of Human Rights, one of the major achievements of the United Nations, was formulated and adopted on the initiative of a representative of the Churches' Commission on International Affairs—clearly of Reformation background.

Besides influencing the movements we have named—and the list might be extended—the Reformation also had an effect on Gandhi. Gandhi was a Hindu, not a Christian. But he frankly acknowledged that he had been influenced by Christ. That influence was first channeled through evangelicals in his South African days, when his ideals and program were being shaped. Therefore Gandhi's prodigious effect, not only on India but on all mankind, was in part a fruit of the Reformation.

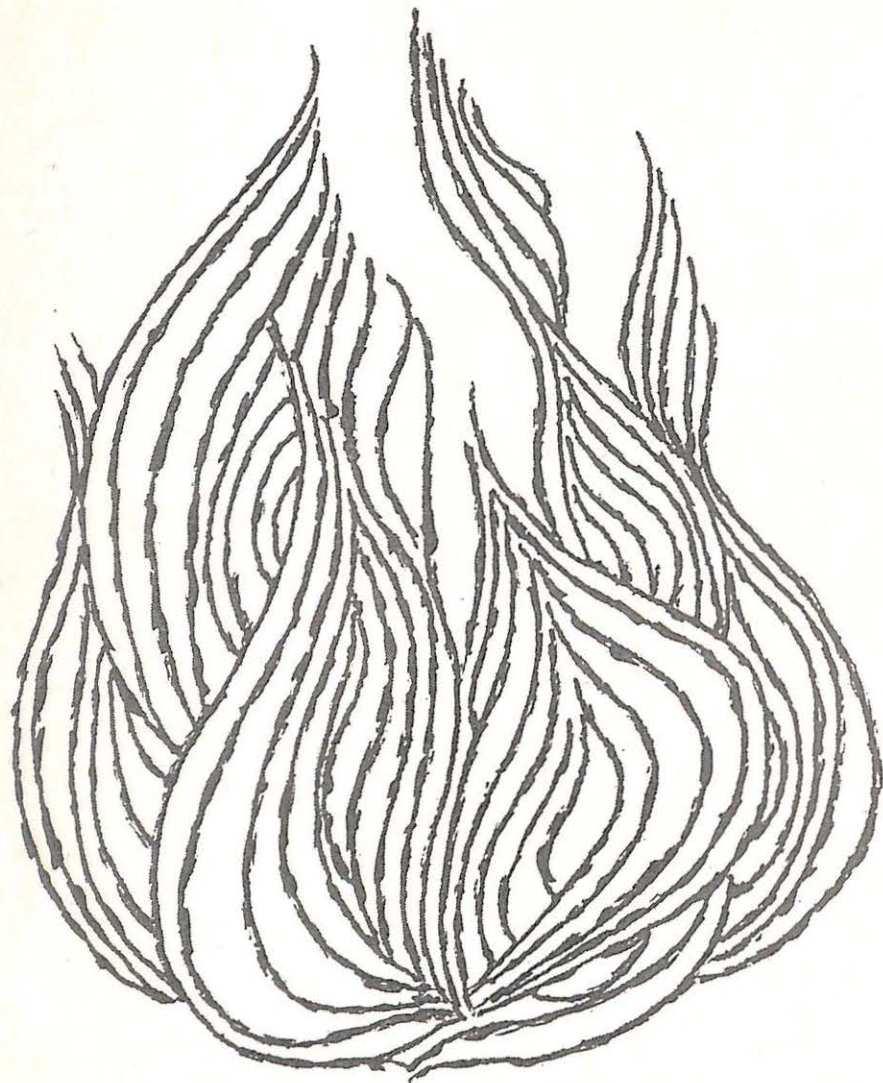
We must quickly note that democracy, the Red Cross, and the United Nations have been largely secularized and the emphasis of the Reformation through them largely obscured. The same was true of Gandhi. Again and again in history this has been true of movements, institutions, and individuals indebted to the Reformation. That need not surprise or discourage us. We recall that Paul spoke about the seeming weakness and folly of the Cross and then, in a contrast fully borne out in history, declared the Cross to be the power and the wisdom of God.

SALVATION BY FAITH

If we are ever dismayed by the forces that threaten the Good News, we will do well to remind ourselves of the source of the phrase "salvation by faith," which brought peace and triumphant joy to Luther. He found it in Paul's Letter to the Romans. Paul found it in the Book of Habakkuk. Habakkuk was wrestling with the problem of the seeming triumph of evil, of the apparent helplessness of the righteous before the callous cruelty of powerful conquering kingdoms. As, tortured, he struggled with the question why God seemed to tolerate evil, God revealed to him that the righteous shall live by faith.

We of a later age must remember that we are told that our Lord said the gates of hell—on the defensive—should not prevail against his Church. We must also remember that on the eve of the crucifixion, when to human eyes he seemed to have failed, he declared: "Now shall the Prince of this world be cast out." (Copyright 1967 by *Christianity Today*; September 1, 1967. Used by permission.)

Kenneth Scott Latourette, greatest living church historian, is Sterling Professor of Missions and Oriental History Emeritus at Yale University. He holds the B.A., M.A., and Ph.D. degrees from Yale and many honorary degrees and is the author of more than thirty books.



No. ESSF6683, copyright by Augsburg Publishing House, Minneapolis, Minn.

AN EXPERIENCE WITH NEW LIGHT

by Maynard Shelly

HE WAS a language school dropout. Having been sent to Colombia, the young missionary became restless with his language studies after six months. He decided he had learned enough and set out for the mountains of Colombia to preach the gospel.

After a short time, he had gathered together the largest congregation in all of Colombia. Over a thousand attended, Sunday after Sunday. The minister was a member of the Four-square Gospel Church, a Pentecostalist group.

And the story of this new radical's

feat was told with excitement by a sober church historian to a gathering of old, perhaps tired, radicals.

THE IMPACT OF THE PENTECOSTALISTS

"It has been an amazing accomplishment," said William R. Estep, Jr., of Southwestern Baptist Theological Seminary. "The Pentecostals are doing a tremendously aggressive work, evangelistically solid. We think it is a fly-by-night affair, but it isn't. It's deep and vital and moving."

He was speaking to the Conference

on the Concept of the Believers' Church which met in Louisville last June.

"It's reaching the masses as no other group has in all Latin America, particularly in Chile where there are more than a million Pentecostals. There are more active Pentecostals in Chile than there are of any other group, including the Roman Catholic Church."

Kenneth Scott Latourette, Yale professor emeritus of missions, also spoke with admiration about the achievements of the Pentecostals as an illustration of the biblical prophecy that the "poor have the gospel preached to them."

The amazement of these men for this modern mass movement must have been equal to that expressed by Martin Luther four hundred years earlier concerning the spiritual ancestors of the men gathered at the Louisville conference.

VISION OF BELIEVERS' CHURCH REDISCOVERED IN REFORMATION

For the vision of a believers' church was rediscovered in the Protestant Reformation begun by Luther's call to debate the nature of the church in October, 1517. Luther and the major reformers went on to reform the church, but only halfway according to some who heeded Luther's call to study the Bible for the New Testament pattern of the church.

Among these were Conrad Grebel in Switzerland and Menno Simons in the Netherlands. They were active leaders of the Anabaptist movement that took as its goal the community of believers organized as a voluntary fellowship of which believers' (or adult) baptism was a sign. The fellowship covenanted together to support each other in discipleship under the authority of Christ as they discovered him in the Bible.

This radical venture became a popular movement in Europe in the sixteenth century. Alarmed by its spread, both Catholic and Protestant princes moved to eradicate it in a bloody persecution that was almost successful.

But the believers' church vision could not be snuffed out. Directly and indirectly, the same spirit broke forth in the life of the Quakers and Baptists in England, in the Brethren in Germany, and in the Churches of Christ and Church of God in America. These churches and others in our day consider themselves the inheritors of this radical perception of the church.

It is a tradition that includes the priesthood of all believers' and the possibility of new light coming from the Scriptures under the guidance of the Holy Spirit.

THE "PREACHERHOOD" OF ALL BELIEVERS

"We don't just believe in the priesthood of all believers," said T. Canby Jones, professor of religion at Wilmington College. "We advocate the preacherhood of all. We seek not to

abolish the ministry but to abolish the laity."

Since God continues to work in the world, the present world order is not a finished scheme. The conservative Puritans of England complained bitterly about the changing positions of one group of the believers' church, said Frank H. Littell, president of Iowa Wesleyan College.

"What the radicals claimed, however, was the right to change their minds when given further light. To them, this was an article of faith. To their opponents, it was proof that they could not be depended on to stay put. The truth was not . . . a closed book."

BELIEVERS' CHURCH IDEAS

But that was several hundred years ago. Some believers' church ideas have been accepted by most other churches. Even many churches which practice infant baptism, for example, make place for the concept of voluntary church membership in their practice of confirmation. The separation of church and state seems widely accepted in America.

And the churches of the believers' church tradition have accepted practices from the established church—the dominant church of our society whether state church as in some countries of Europe or the de facto state church as in many American communities.

BELIEVERS' CHURCH IN SOUTHERN UNITED STATES

"The one area of the world where their influence has been the greatest—where in fact Baptists and Methodists constitute almost an establishment and where the Churches of Christ and the Disciples are also numerous—is the southern region of the United States," said Richard M. Pope, professor of church history at Lexington Theological Seminary. "In this area where the free churches have been most influential, a powerful caste and class society is upheld and mirrored in the churches themselves."

The radicals of yesteryear have lost their fire. "In their preoccupation with conversion and purity of moral life, they have generally failed to reckon realistically with such worldly vanities as love of preeminence, pride of race, sectional loyalty, and party spirit," Pope added. "Desire for power or financial success may infiltrate even the congregation of Zion. Separation from the world certainly represents more than an experience or regeneration and sanctification which abstains from tobacco, alcohol, gambling, and dancing."

The Conference on the Concept of the Believers' Church was called in the conviction that the idea of the believers' church is still valid. The models of the believers' church were found in the New Testament church, in the Protestant Reformation, and perhaps even in modern experience. The biblical and historical examples are needful and easily controlled. Modern

illustrations are immediate and more difficult.

Since both Estep and Latourette noted the relation of the Pentecostalist movement to the believers' church, the contribution of a Pentecostal spokesman at the Louisville conference and its reaction to his message was more than an academic lesson. It was a laboratory experience.

FELLOWSHIP OF THE HOLY SPIRIT —PENTECOSTAL VIEW

"The fellowship of or participation in the *koinonia* [fellowship] of the Holy Spirit is the essential basis of the corporate community of believers," said William G. MacDonald, formerly a professor of Greek at Central Bible College and a member of the Assembly of God, "because in their unity in Christ they become members of one another in Christ's body."

MacDonald's description of the marks of the believers' church agreed in general terms with the definitions given by traditional interpreters. He then went on in an exegesis of John 20:22 and Acts 2:4 showing that the giving of the Holy Spirit came in stages parallel to the stages of Christ's glorification.

"Corresponding to each of these stages," he said, "Christ imparts a measure of His spirit to the churches. That is, with the resurrection, there is the impartation of the afflation, the breathing on of the Spirit. The result is regeneration and participation together in one body. In His ascension, there is the corresponding donation of the Spirit which we call the effusion, the pouring out of the Spirit at Pentecost. The result is His saturation or filling with charismata.

"Thirdly, in His glorification in the revelation in the eschaton which is yet to be, there is the corresponding donation of the Spirit in the sense of the transformation of this mortal body into a body like unto His glorious body."

CHALLENGE TO THE VIEW

In an assigned response to the MacDonald paper, Wayne E. Ward, professor of Christian theology of Southern Baptist Theological Seminary, took strong issue with his use of the Bible. "When he makes a very important distinction between the afflation of the Spirit in John 20 and the effusion of the Spirit in Acts 2, he begins to marshal these biblical texts in a way that ignores the sources, the dating, the authorship, and, I believe also, the theological context of these passages," he said.

"He has superimposed upon the Scriptures a preconceived theological system which cannot be derived . . . from sound biblical exegesis," Ward added. "Now the reason, I'm sure, I recognize this is because we Baptists also excel in this fine art and I have had much experience in it myself."

Granting that he had been "prejudiced by my experience of the Spirit," MacDonald defended himself by say-

ing, "I have spoken today in such a way as, I believe, truly represents the millions of people there are now who have gone on in their experience of Christianity, from their beginning in Christ by the new birth and regeneration by the Spirit into a deeper experience of the Lord, call it what you will. . . . We have in Pentecostal ranks virtually no theologians, and I speak . . . from a perspective that is . . . prejudiced to the simple meaning of Scripture."

A RESTORATION MOVEMENT

John Howard Yoder, professor of theology at the Associated Mennonite Biblical Seminaries, also came to MacDonald's defense by seeing in the interchange "a documentation of the problem we face together. I'm not sure whether the Anabaptists . . . or the Campbellites sixty years after their origins or the Friends would have come already this far in talking the language of their persecutors. The Pentecostal movement is in our age the restoration movement protesting against the establishment which all the rest of us represent. It's a test case of our capacity to be the believers' church to find a way of dealing with a new restitution movement as the establishment of other ages did not do."

He also felt that if the believers' church wants "a church in which every layman is a minister" it must be prepared to accept "that the predominant theology of the believers' church must be a layman's theology, so that the critical questions which a scholar must ask must [come] after and not before the acceptance of this mode of theologizing."

A CHALLENGE OF NEW LIGHT

Yoder also saw the Pentecostal interlude as being a possible challenge of new light. "We've all said that it is a part of a believers' church vision to expect further leading, not to be tied down by creeds or institutions or sacerdotal systems or political systems, but to expect the word of God to be the source of new vitality through the reality of the Holy Spirit. . . . Here new languages are being found and used in the explicit confidence that everything said is to be tested by the Scriptures and by whether it is the testimony of Christ. And we who have been saying that the Spirit is going to use new methods find ourselves embarrassed by the humbleness of the methods He's chosen to use."

Evidence that the students of the believers' church tradition are open to new light from present-day experiences in the radical churches is an agreement reached at the last session of the Louisville meetings. A possible future meeting will invite more representatives of the Pentecostal churches to share in the discussions of what it means to be a believers' church.

Maynard Shelly is editor of *THE MENNONITE, General Conference Mennonite Church, Newton, Kansas.*



Dr. and Mrs. Willie D. Gutowski, medical missionaries to War War, Nigeria, and Cameroon.

TWO QUESTIONS appear in the Personal Information form which missionary candidates seeking appointment submit to our Board: "What influences led you to consider missionary service?" and "How long have you been considering it?" Dr. Willie D. Gutowski gave this answer to the first: "Paul's writings in the Bible and needs expressed by missionaries at our church;" and to the second: "14 years."

The reference to the Apostle Paul and the phrase "14 years" brings the words of Paul in Galatians 2:1-2 into sharp focus: "Then fourteen years after I went up again to Jerusalem . . . I went up by revelation, and communicated unto them the gospel which I preach among the Gentiles, but privately to them which were of the authority, lest by any means I should run, or had run, in vain." The Apostle Paul was sure of his calling and of the gospel which he preached (read Galatians 1:8); yet at the same time he re-examined his stand in order to make doubly sure that he had not run in vain.

Fourteen years of considering missions is indeed a long time. It would be too much to say that in those fourteen years there was no wavering. Dr. Gutowski himself testifies to that when he says: "My missionary purpose was examined and re-examined many times and almost dropped several times but never discarded. Medical school was only another step to the fulfillment of this vision. In my university years my beliefs underwent severe scrutiny and revision from the beliefs held only because of tradition to an understand-

ing and reason for my beliefs."

Likewise Mrs. Gutowski, who had come to an independent decision for missions apart from her husband and who considered the call of missions over a period of five years, has the following to say: "My attitudes concerning full-time mission work abroad were reconsidered time and time again, not only independently, but also in conjunction with my husband's views. However, again I am convinced that, after much prayer, God has called me to take an active part in his 'field of harvest.' I praise him for the many experiences I have been taught in facing this conviction."

What were some of these experiences and impressions in the life of this young couple which led to such firm convictions to give themselves, their talents and training to the Lord?

LIFE'S EARLY IMPRESSIONS

Willie D. Gutowski was born in Poland (which was then under Germany) on April 11, 1941, to Mr. and Mrs. Arthur Gutowski, as the second of three children. At the age of two he lost his father in World War II. From that time on he, his mother, brother and sister lived with his grandfather, Leopold Guenther, his mother's father, in a small village in northeastern Germany.

After five years the grandparents immigrated to Canada, and they were left alone. Life was hard, and poverty was oppressive. Willie recalls quite vividly how his mother worked all day in a farmer's field and how she brought home the dinner given her that the children might have some-

MISSIONS!

After Fourteen Years of Consideration

by Richard Schilke

thing to eat. About those days he says: "We went to bed hungry many times, and my mother's helpless cries, silently in the night, were often overheard by her children." One year later, in March, 1949, his mother and the children followed the grandparents to Canada. They settled in Minitonas, Manitoba, and were again reunited with the grandparents and lived with them.

Anita Z. Gutowski, nee Gust, was born in Minitonas, Manitoba, on July 7, 1944, to Mr. and Mrs. Rudolf Gust. She comes from a large family, being the second youngest of 15 children. She grew up on a farm north of Minitonas. The writer well remembers the farm home for he was still pastor at Minitonas when the thirteenth child was born in this family.

Primary and high school education for both Willie and Anita were had in the Minitonas school system. Willie graduated from high school in 1959, Anita in 1961.

HOME EXAMPLE AND TEACHING

Willie Gutowski was greatly influenced by his grandfather. Concerning him he says: "My grandfather was a very devout Christian who for several years served as (lay) pastor and many years as Sunday school teacher of a local church. He was to have a profound influence on my religious teaching and missionary vision from a young age. . . . He led the family in morning and evening devotions, and we would all kneel and listen reverently to his earnest prayers for the advancement of Christ's church." Thus he was taught the importance of God

and our dependence upon him. It was in these daily devotions that he also learned to pray; in that each member of the family prayed in turn.

Church attendance was at the First Baptist Church in Minitonas. At the age of ten Willie came to realize that being reared in a Christian home and taking part in daily devotions was not enough and did not make one a Christian. In the winter of 1951 during evangelistic meetings conducted by a visiting evangelist Rev. O. Erickson, Willie yielded to the invitation and accepted Christ as his personal Savior. On August 10, 1952, he was baptized on confession of his faith in Christ by Rev. J. B. Kornalewski and became a member of the First Baptist Church, Minitonas.

Anita Gust was mostly influenced by her devout mother. Concerning her she says, "My early childhood days were greatly influenced by a very loving, Christian mother, who taught us faith in God and value in prayer. My father was not a Christian until 1949. However, due to my mother's wonderful Christian example and patience he accepted Christ as his Lord and was baptized shortly afterwards." She also testifies to the influence of her older brothers and sisters who had all become Christians and were baptized in their early teens. This, too, gives further testimony to the Christian character and influence of a devout and godly mother. Here in this home it was mother who led the family devotions and gave the children this precious heritage.

In spite of being reared in a Christian home, Anita, too, realized at the age of 11 that this was not enough for one's personal salvation. During evangelistic meetings in which Rev. H. J. Waltreit served as guest evangelist, she realized her lost condition and permitted Christ to come into her life with his salvation. In July, 1957, she was baptized by Rev. Henry Schatz and became a member of the First Baptist Church, Minitonas.

CHURCH ACTIVITY AND GUIDANCE

Both Willie Gutowski and Anita Gust give the church a definite place in their life, for through its teachings, their life was further influenced. In finding their place in the church they grew spiritually.

Willie Gutowski became active in church and Sunday school as a teenager, teaching a class and serving as treasurer and group leader in C.B.Y. He says: "I attended church regularly, and during a presentation of missionary needs by one of our missionaries I saw slides of the ill patients in need of medical aid. In my heart I resolved that if God wanted me there, I would go." He kept his resolution to himself until he was in grade XI and had decided to go to university. During his high school days this interest in missions was fostered by the teaching in the Sunday school and the influence of his Sunday school teacher as well

as his grandfather who wanted him to become a minister of the gospel.

Anita Gust, on the other hand, became very active in Sunday school, the young people's group and church. She was a member of the Girls' Mission Guild, teacher in Sunday school and VBS, helper in Junior Church and leader of young people. In the Girls' Mission Guild, directed by the pastor's wife, Mrs. Isador Faszer, the foreign mission work was discussed and studied. Missionary visits to her church became a real challenge to her. She remembers in particular a visit by Miss Laura E. Reddig. The presentation of mission work among the leprosy patients left a deep impression on her. She began to feel that God was speaking to her and calling her to become a missionary nurse. During a rally at the age of 16, she dedicated her life to God to go where he wanted her to go and serve.

PREPARATION FOR SERVICE

Through these missionary challenges received through the ministry of the local church, God continued to guide both Willie and Anita towards the goal which he had for them. Each decided independently of the other on the call of God in their life. Their courtship together also began in their high school days, and they found that in their life's call they had this interest in missions in common.

Willie D. Gutowski enrolled at the University of Manitoba in 1959. He pursued the medical course and received his M. D. degree in 1965. The following year he interned at the General Hospital in Winnipeg, Manitoba. From the summer of 1966-67 he was general practitioner at Altona, Manitoba, where he substituted for one of the local doctors who spent a year in post graduate studies.

Anita Z. Gust enrolled at the school of nursing, General Hospital in Winnipeg, in 1961 and received her RN diploma in 1964. Following her graduation she stayed on at the General Hospital as general duty nurse for one year. Then for an additional year, she took post-graduate study in surgery at the hospital.

Following her graduation as nurse, Anita Z. Gust and Willie D. Gutowski were married on September 5, 1964. Both of them transferred their church membership to the Mc Dermot Avenue Baptist Church in Winnipeg during their student days at Winnipeg. They have since endeared themselves to the people at Mc Dermot Avenue. Just recently they had the joy of the birth of their first child, Chrisandra Lee, on August 14, 1967.

THE VISION REALIZED

Dr. and Mrs. Willie D. Gutowski submitted their application for missionary service in the spring of 1966. Dr. Gutowski stated in his application that if appointed, he would be ready by the summer of 1967, since he had planned the year of practice in Altona. The application was considered. Dr. and Mrs. Gutowski were appointed by

our Board of Missions as medical missionaries. However, there was neither an opening on our Cameroon Mission Field in 1966 nor could our mission budget be expanded to include a fifth doctor in our medical missionary personnel. Thus the appointment had another clause. They were to be loaned to the Baptists of Germany for a medical mission in Sierra Leone, West Africa, until such time that we were in need of them.

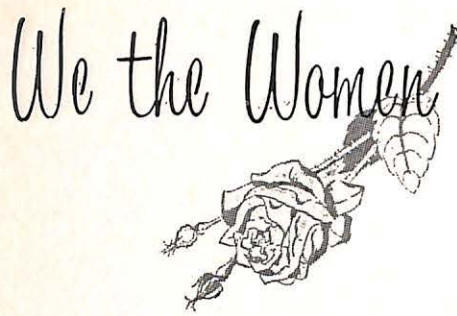
They accepted this appointment and made their plans accordingly. However, the year 1966-67 brought about a number of changes. Dr. Herbert Mascher, director of missions of the Baptists in Germany, died in the fall of 1966. The political climate in Sierra Leone also became very critical, and the Baptists of Germany postponed for several years the beginning of medical work. Our own mission in Cameroon requested that Dr. and Mrs. Gutowski come out to our own mission as they were very much needed.

The Board of Missions at its April annual session reviewed the entire situation, reconfirmed the appointment of Dr. and Mrs. Gutowski, and agreed to place them at Warwar. The necessary budget expansion for a fifth doctor was also approved. Though Warwar has the greatest need at the present time, it also poses a special problem. Since 1961 this northern region of Mambila, formerly belonging to Cameroon, belongs to northern Nigeria. To date we have not been able to get a quota of more than one for this area. When Dr. J. C. Fluth, after a short period of service at Warwar, returned to Cameroon, Dr. Lothar G. Lichtenfeld went to Warwar. Now Dr. Lichtenfeld is due for furlough, and Miss Minnie Kuhn has gone to Warwar.

Banso Baptist Hospital is also in need of replacement, so that Dr. Peter E. Fehr can come home on furlough in 1968. Thus the request of our Cameroon Field Committee was finally approved in that Dr. and Mrs. Gutowski will first go to Banso Baptist Hospital to relieve Dr. Fehr until another doctor can relieve them, and then they will proceed to go to Warwar. We hope and pray that by then some of the present problems may also be solved.

At the General Conference in Detroit, Michigan, at the Commissioning Service on Sunday afternoon, July 16, Dr. and Mrs. Willie D. Gutowski were commissioned in absentia since they could not be present. The Mc Dermot Avenue Baptist Church had a farewell for them on October 8, 1967. They planned to leave Winnipeg on October 12, 1967, visiting relatives and friends in Germany for about a week and then go on to Cameroon. May God be their constant guide, and may their conviction continue to be strengthened as they see their vision fulfilled. May they soon see Warwar.

Dr. Richard Schilke is general missionary secretary, NABGC.



Mrs. Herbert Hiller
Woodside, New York
President of Woman's Missionary Union

Today I should like to introduce to you the newly-elected secretary of our WMU, Mrs. Charles Littman of Edmonton, Alberta, Canada. She will tell you a little about herself and give you her own testimony.

MRS. CHARLES LITTMAN

"I have a baby sister," said the disappointed six year old boy to his aunt. "What's her name?" asked his aunt. "Audrey Dorene," replied the boy. As time went on my brother, Allan Strohschein, realized that having a sister was not so bad after all.

Right from the very beginning, I was most fortunate to have been taught "the way of the Lord" in the home as well as in church. At camp at the age of 12 years, I accepted Christ as my personal Savior, was



W. Barry Garrett

REPORT CONDEMNS TREATMENT OF ALCOHOLICS AS 'SINNERS'

WASHINGTON (BPA)—A report issued by the National Institute of Mental Health (NIMH) of the U. S. Public Health Service condemns treating alcoholics as sinners and criminals, and claims that such attitudes and practices have little value in curing victims of alcohol.

Declaring that methods of dealing with alcoholism have been shockingly inadequate, Secretary John W. Gardner of the Department of Health, Education, and Welfare (HEW) said:

"The atmosphere of moral disapproval surrounding the entire subject and the deplorable custom of treating alcoholics as sinners or criminals have obscured the nature of the problem."

Alcoholism is now recognized as an illness, the Secretary continued, "no more moral or immoral than tuberculosis or pneumonia or schizophrenia." Gardner's conclusions are in the foreword to a new NIMH publication on alcohol and alcoholism.

The report reviews the present

baptized by Rev. Robert Schreiber and received as a member of the Pleasant Prairie (now Calvary) Baptist Church in Wetaskiwin, Alberta. After completing high school I worked as a bank teller for three years.

In 1955 I was married to Charles Littman who was a seminary student in Sioux Falls. There I again worked as a bank teller in order to help my husband complete his education. We have one son, Alan Charles, who is eight years old.

For nearly six years we served the Strassburg Baptist Church, near Marion, Kansas. Since March 1963 we have been serving the McKernan Baptist Church in Edmonton, Alberta.

It is indeed a privilege for me to be an officer of the national Woman's Missionary Union. I will endeavor to do my utmost to fulfill the duties of secretary. The experiences of serving as White Cross chairman and vice-president of the Southwestern Conference W.M.U. and also vice-president of the Alberta Woman's Missionary Conference and co-chairman of the Baptist Woman's Day of Prayer in Edmonton will be beneficial in my new task.

At our first executive breakfast meeting in Detroit, our new president, Mrs. Hiller, read these words from Haggai 2:4: "Be strong and work for I am with you." It is wonderful to know that when we work for the Lord, he will always provide the needed strength.

knowledge of alcohol; the nature and extent of drinking problems; the identification, treatment and prevention of alcoholism; and the status of current research.

On the treatment of alcoholism, the report states:

"In the past, alcoholics have been admonished, scolded, denounced, jailed, beaten, ducked, lashed and threatened with eternal damnation." There is no evidence that any of these measures has had significant therapeutic value for more than an occasional alcoholic, it says.

Available evidence seems to demonstrate, the report continues, that long-lasting results can be achieved primarily through psychotherapy.

The NIMH estimates, from its survey of the scientific literature and reports from such sources as the Rutgers Center of Alcohol Studies, that the alcoholism risk rate among drinkers is about 5.6 per cent, or one in 18.

Although alcoholism obviously does not occur without alcohol, the publication points out that "alcohol can no more be considered the sole cause of alcoholism than marriage can be considered the sole cause of divorce, or the tubercle bacillus the sole cause of tuberculosis."

In general, the report states, research has shown that for groups who use alcohol to a significant degree, the lowest incidence of alcoholism is associated with such habits and attitudes as these:

(Continued on page 22)

"LEARNING TO WITNESS"

By Daniel Fuchs

NOT EVERYTHING your church does is evangelism. Everything your church does to present Jesus Christ to the world in the power of the Holy Spirit as Savior and Lord is evangelism.

Your local congregation is the basic physical unit through which the ministry of evangelism must be done. Unless evangelism takes place in and through the local congregation, it will have very limited success, and ultimately time will wipe it out completely. Where a local congregation relates itself properly to the will of God, testimony is given to the transforming power of Christ; the seed of the Gospel is sown; and the fields yield their harvest of men, women and youth, who are converted, baptized and instructed to practice what Christ has commanded.

In too many local congregations the ministry of evangelism gets lost in an ocean of other activities. The whirling machinery of the church never really slips into proper gear for effective evangelism. Why not? Because there is no specific plan for evangelism in the church. Ask the deacons, or even the pastor: What specific plans do you follow for motivating and enlisting your congregation in the ministry of evangelism?

No church can be sure of the Holy Spirit's presence in the sanctuary if it has no plan to take his presence to people outside the sanctuary. No preacher can be sure that Christ is present in the pulpit if he has made no effort to make him real to people out in everyday life. It is a presumptuous sin to expect the presence and power of Christ in the sanctuary when we have been indifferent, careless and haphazard in our concern for making him real to the people.

Common knowledge tells us that everybody's business soon becomes nobody's business. Some specific person or group in your church needs to be delegated with the specific responsibility to prayerfully work together with the pastor in planning the ministry of evangelism, leading the congregation in learning to witness, pinpointing evangelistic opportunities, and directing the energies of God's people to take the Gospel of Jesus Christ in the power of the Holy Spirit to lost people wherever they are.



Rev. Edgar Klatt and Rev. Connie Salios, directors, God's Volunteers.



Chic Photos

God's Volunteers, 1967-68: (back row, l. to r.) Milton Lugenbuhl, Judy Leppke, Heidi Schaffrin, Dave Lohe, Linda Frey, Jeanne Nordheimer; (second row, l. to r.) Ruth Hiller, Sharon Schroeder, Bev. Luiken, Bob Lang; (first row, l. to r.) Dave Grabke, Karoline Sigmund.

God's Volunteers Witnessing Person to Person

by Daniel Fuchs

IN THE mid-sixties of the 20th century, spirit-motivated young people are putting into practice first century evangelism—the kind of evangelism the Lord Jesus Christ taught and practiced—individual, person-to-person encounters with people where they are.

Jesus preached to the multitudes, but he left the crowds and spoke to individual men and women. He left the throng to eat with Zacchaeus in

Jericho. He talked to the woman at the well and to Nicodemus at night. Person-to-person evangelism was never secondary with Christ.

The disciples and the early Christians continued in person-to-person evangelism. They singled out individuals and talked to them about Jesus Christ. Andrew found Peter, and Philip talked to Nathaniel. The woman at the well talked to the villagers and told them of her personal experience

and invited others to give Christ a chance and find out for themselves.

This joyous, positive ministry of personal visitation evangelism is going on today in our North American Baptist General Conference through God's Volunteers who are doing something about it. Each year a team of committed Christian young people give eight months of their lives to serve our churches in this evangelistic ministry. Thousands of homes are visited with

the gospel each year. Hundreds of men, women and youth are led to a saving knowledge of Jesus Christ through the vital, personal witness of God's Volunteers.

On September 4, 1967, the new 1967-1968 God's Volunteers team of 12 young people met with their directors at our North American Baptist Seminary in Sioux Falls, South Dakota, for a five weeks period of concentrated training. The curriculum included the Gospel of John, Bible study and prayer, visitation evangelism, youth work, speech, music, song leading, and North American Baptist history. Instructors for the training period were the two directors: Rev. Edgar Klatt and Rev. Connie Salios; plus Rev. John Binder, Rev. Daniel Fuchs, Rev. Jack R. Kruegel, and Rev. Emanuel Wolff; and the professors: Dr. Gerald Borchert, Dr. Roy Seibel and Dr. Stanley DeFries.

TEAM PERSONNEL

Early in the training program the twelve young people were divided into two teams as follows:

Team I—Rev. Edgar Klatt, director-evangelist.

Ruth Hiller, Immanuel Baptist, Woodside, New York
Beverly Luiken, First Baptist, Steamboat Rock, Iowa
Jeanne Nordheimer, Capilano Baptist, Edmonton, Alberta
Karoline Sigmund, Calvary Baptist, Billings, Montana
David Grabke, Fellowship Baptist, Camrose, Alberta
Robert Lang, First Baptist, Durham, Kansas

Team II—Rev. Connie Salios, director-evangelist.

Linda Frey, First Baptist, Aplington, Iowa
Judy Leppke, Calvary Baptist, Corn, Oklahoma
Heidi Schaffrin, Fellowship Baptist, Warren, Michigan
Sharon Schroeder, Temple Baptist, Swan River, Manitoba
David Lake, Central Baptist, Edmonton, Alberta
Milton Luginbuhl, First Baptist, Trenton, Illinois

SCHEDULE OF SERVICE

These two teams under the leadership of their directors will be serving in our churches for the 1967-1968 God's Volunteers season. Immediately after the training period, they will follow a schedule of assignments which will take them into at least 42 different churches. A working period in each church lasts from one to two weeks. The program varies with the needs of the local church and community. Person-to-person witnessing is stressed; however public meetings with emphasis on evangelism are also conducted. The schedules for the season will include the following churches:

Team I

Oct. 8-13—First Baptist, Chancellor, South Dakota

October 15-20—Parkston Baptist, Parkston, South Dakota
Oct. 22-25—Ebenezer Baptist, Hope, Kansas
October 26-Nov. 3—First Baptist, Elginwood, Kansas
Nov. 5-10—First Baptist, Bison, Kansas
Nov. 12-17—Calvary Baptist, Hoisington, Kansas
Nov. 19-24—First Baptist, Hope, Kansas
Nov. 26-Dec. 1—Memory Lane Baptist, Wichita, Kansas
Dec. 3-8—First Baptist, Durham, Kansas
Dec. 10-17—Bethany Baptist, Hunter, Kansas
Jan. 3-12—First Baptist, Colfax, Washington
Jan. 14-21—Bethany Baptist, Portland, Oregon
Jan. 23-Feb. 4 (A.M.) Trinity Baptist, Kelowna, British Columbia
Feb. 4 (P.M.)—11—Osoyoos Baptist, Osoyoos, British Columbia
Feb. 13-25—Ebenezer Baptist, Vancouver, British Columbia
Feb. 27-March 10—Cypress Baptist, North Seattle, Washington
March 17-24—Startup Baptist, Startup, Washington
March 26-April 14—Sierra Heights and Evergreen Baptist, Renton, Washington
April 17-24—South Canyon, Rapid City, South Dakota
April 28-May 3—Pioneer Baptist, Pound, Wisconsin
May 5-12—Bethany Baptist, Milwaukee, Wisconsin

Team II

Oct. 8-10—Aplington Baptist, Aplington, Iowa
Oct. 11-13—First Baptist, Elgin, Iowa
Oct. 15-22—First Baptist, Emery, South Dakota
Oct. 24-Nov. 3—Grace Baptist, West Fargo, North Dakota
Nov. 5-12—Grace Forks, Grand Forks, North Dakota
Nov. 14-24—Ashley Baptist, Ashley, North Dakota
Nov. 26-Dec. 1—First Baptist, Wishek, North Dakota
Dec. 3-8—McClusky Baptist, McClusky, North Dakota
Dec. 10-17—First Baptist, Fessenden, North Dakota
Jan. 3-12—First Baptist, Baileyville, Illinois
Jan. 14-26—Fellowship Baptist, Warren, Michigan
Jan. 28-Feb. 9—Snowview Baptist, Cleveland, Ohio
Feb. 11-16—Walnut Street Baptist, Newark, New Jersey
Feb. 18-23—Valley Stream Baptist, Long Island, New York
Feb. 25-March 3—Immanuel Baptist, Woodside, New York
March 10-22—First Baptist, Jamesburg, New Jersey
March 24-29—First Baptist, Elsmere, Delaware
March 31-April 7—Calvary Baptist, Bethlehem, Pennsylvania
April 9-17—Forest Baptist, Munson, Pennsylvania
April 19-26—East Burlington Baptist,

Burlington, Ontario
April 28-May 3—Missionary Baptist, Cleveland, Ohio
May 5-12—Ripley Boulevard Baptist, Alpena, Michigan

LEARNING TO WITNESS

The dynamic witness of God's Volunteers in our churches is being used of God to challenge other Christian young people as well as men and women to want to learn to witness and participate more effectively in personal evangelism. Our denominational theme for 1967-68 is "Learning to Witness" based on Acts 5:32: "We are his witnesses of these things." North American Baptists need to learn to witness today and share with God's Volunteers in this positive ministry of personally confronting lost persons with the good news that Christ died for their sins and rose again for their freedom from guilt, and that by repentance and faith they can experience forgiveness of their sins.

We covet your prayer support for God's Volunteers and the work of person-to-person witnessing in our churches. Backed by deliberate, definite and decisive prayer, the ministry of personal evangelism will be the means of bringing a great harvest of redeemed men, women and young people to God and into our churches.

WHAT'S HAPPENING

(Continued from page 2)

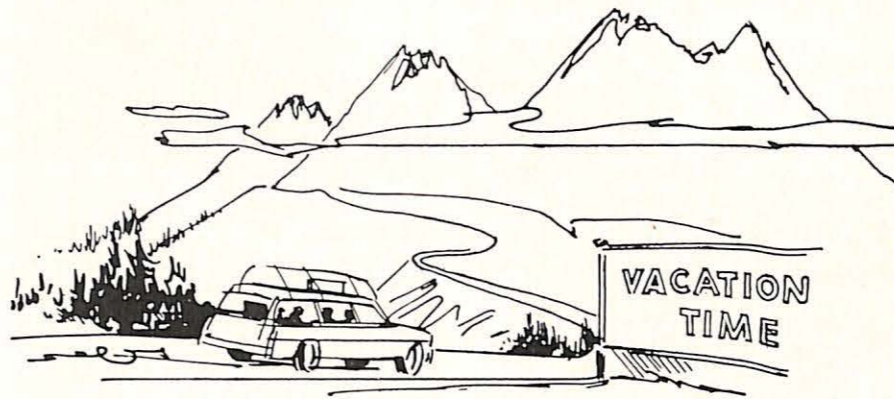
On his return from Cameroon he will also visit the Baptist churches in Vienna and Salzburg, Austria. This former mission field in Austria is now under the administration of the Baptists of Germany.

● **Paul Zimmerman, son of Rev. and Mrs. G. K. Zimmerman,** was united in marriage to Miss Judith E. Swingle, at the River Road Baptist Church, Richmond, Va., on Sept. 2, 1967. Miss Swingle received her MRE degree from Southern Baptist Theological Seminary, Louisville, Ky., in the spring of 1967, and Mr. Zimmerman continues his studies at Southern Seminary toward the Master's degree with the major concentration being preparation for the hospital chaplaincy.

● **Prayer request.** Pray for a specific breakthrough in our mission work in Japan. Rev. Fred G. Moore has said that the opportunities in Japan are tremendous. There is a great need for trained men for the faculty of the Osaka Biblical Seminary. We need additional training of pastors for the work in Japan.

● **The Illinois Association** has purchased a five acre sight in Long Grove, Ill., as a possible sight for a church extension project. The Foster Avenue Baptist Church, Chicago, will be the "mother church." A pastor is being called for this project.

RESOURCE IDEAS FOR CHRISTIAN EDUCATION



THE RIVERVIEW Baptist Sunday School of St. Paul, Minnesota, arranged a vacation from teaching Sunday school for its youth and adult teachers. To implement this program, the Board of Christian Education planned a summer schedule which included guest speakers. The Sunday school superintendent, Mr. Milton H. Hildebrandt, gave this account of the summer's program:

"For some time we felt that it would be good to give our regular and very faithful Sunday school teachers a vacation from their regular teaching schedule. We decided to combine all classes in the adult department of our school, including the classes from junior high school and older. All teachers for classes below junior high school level were urged to use their substitute teachers during the summer months. Through this approach we felt that we could give all our regular teachers a meaningful summer vacation from teaching.

"Originally we did not set a specific length of time for this experiment since we felt it best to determine the length of the experiment by its

Need a LIFT for your Adult Classes? An elective study course may be just what you're looking for!

Send for the leaflet, "Guided Bible Studies for Adults," which contains information on "written-for-our-times" courses such as "God's Answers for Life's Problems," "Train Up A Child," "Science, Scripture, and Salvation," and "What Is the Christian Life."

Available from the Department of Christian Education, North American Baptist General Conference, 7308 Madison Street, Forest Park, Illinois, 60130.

acceptance in the church. As it turned out, we were able to secure special speakers for the months of June, July, and August. Since this seemed to be a rather meaningful series of lectures, we soon determined that the plan should continue until September 3, when we would again resume our regular class schedule.

"Some of the topics which were featured on these Sundays during the summer were as follows: Philippians chapter 3, The Christian Conscience, What Do We Mean by Communion?, The Lord's Prayer, Relating Christianity to Our Backyard, The Christian Home, and Stewardship. Several topics were discussed for more than one Sunday. Participants in this program were Dr. Donald Trouten and Rev. Charles Shepson of the St. Paul Bible College; Mr. Harold Mordh, superintendent of the St. Paul Union Gospel Mission; and Dr. Alphin Conrad of Bethel Seminary, St. Paul.

"Attendance during the summer months was very good considering the fact that there were always some who were away on vacation or attending conferences or camps. For the month of August the series of lectures focused on the topic of *stewardship*. This subject was particularly meaningful since the church entered the denominational STEP program September 13.

"The response to this experiment during the summer of 1967 was excellent. Our people appreciated the sound Bible teaching. The fact that the guest leaders were professional teachers was evident from the manner in which they treated the various subjects on the program. Our teachers really appreciated this vacation from teaching. In fact, one of our very faithful men, who is a high school teacher, was able to complete work on his master's thesis. An enthusiastic group of teachers was ready to assume full responsibilities as our fall program began. At this point there is no question in our minds but that this was a very successful program. We

SUNDAY SCHOOL TEACHERS TAKE A VACATION

shall give it consideration for the summer of 1968."

If your church is planning a similar type of program during the summer of 1968, it would be well to begin soon in order that guest leaders or special speakers may be assigned their specific topics. Church leaders wishing to obtain more detailed information about this program may write to Mr. Milton H. Hildebrandt, 14 East Moreland Avenue, West St. Paul, Minnesota 55118.

Milton H. Hildebrandt is Sunday school superintendent of the Riverview Baptist Church, West St. Paul, Minn.

COMING SOON



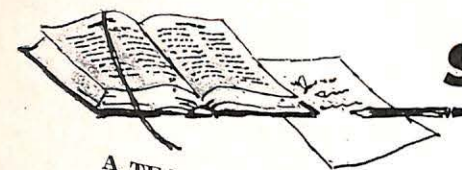
YOUTH WEEK ACTIVITIES

featuring...

"Youth Outreach Weekend" by Rev. Connie Salios, God's Volunteers Director, plus many other suggestions for Youth Week activities.

★ Available December 1, 1967, from the Department of Christian Education, North American Baptist General Conference, 7308 Madison Street, Forest Park, Illinois, 60130.

★ Order your copy and begin planning soon for Youth Week, January 28 through February 4, 1968.



sunday school lessons

B. C. SCHREIBER

A TEACHING GUIDE

DATE: October 22, 1967

THEME: God Demands Righteous Relationships

SCRIPTURE: Amos 5:12-15; 6:1, 4-8

THE CENTRAL THOUGHT. When reading the prophet Amos, it gives us the feeling that we are reading the headlines in our daily newspapers. Sin in all its forms has not changed.

INTRODUCTION. In the history of Israel there were dark times, and those who recorded the events in the Old Testament were faithful in reporting what they saw and understood hoping that posterity would learn some valuable lessons. The insights which these men of God had as they thought, spoke and wrote were often very revealing. They knew that in back of every event there was a cause. God's ways were not as mysterious as they are sometimes made out to be. Amos, for example, knew that no catastrophe or blessing comes to any man or country without a cause. When the nation of Israel was blessed, it was the result of their righteous living. They were right with God, because they walked in his ways. And when the nation suffered the judgment of God, they were paying for their sin. "Righteousness exalteth people" (Proverbs 14:34).

It is not easy for a prophet of God to proclaim a message of doom. Yet this was the solemn duty of Amos. Because of her disobedience, corruption and gross injustice, Israel would be destroyed. All the warnings so far were ignored, God's patience and gracious mercy were forgotten, and now the grim reaper had no other choice.

I. SINNING TOWARD GOD. Amos 5:12-15.

The frivolous parties and drunken brawls of the Jewish people seemed to be their normal behavior. But God could not tolerate nor ignore this with-righteousness, as understood by Amos, had all but disappeared. Their rebellion against and violation of the Ten Commandments would no longer be tolerated. God will have to take some kind of action. Amos could not be silenced, and someone with enough courage may have to sacrifice himself to save others. Someone said that for evil to flourish, all that is necessary is for good men to do nothing.

II. THE SIN OF LUXURY. Amos 6:1-6.

It is not enough simply to attend all the church services and contribute to missions. One of the current books is entitled, *The Comfortable Pew*. Too many people are content to receive their weekly blessings, but few are interested in sharing their blessings by getting involved in the work of

the church and community. Christianity for them is a contented feeling in knowing that they are saved, but they forget that they are saved for a purpose. To these people the luxuries of the world appeal to them more than the sacrifices which are demanded of the followers of Jesus Christ.

III. THE CONSEQUENCES OF SIN. Amos 6:7-8.

You cannot get away with sin. Often we are reminded of the words of Moses, "Be sure your sin will find you out." He did not say that your sin will be found out, but that *you* will be found out. No fortress can be built that is strong enough to protect Israel, if they do not obey and put their trust in God. Security comes only if God dwells within the heart and mind. He is interested in holy living by holy people not in holy places filled with holy objects.

Questions for Discussion
(1) What was the importance of the message and prophecy of Amos, if Israel refused to listen and repent?
(2) What is your definition of a faithful church member?
(3) Is it wrong to be ambitious for promotion and higher salary?

A TEACHING GUIDE

DATE: October 29, 1967

THEME: True Worship Versus Popular Religion

SCRIPTURE: Amos 4:4-5; 5:21-24; 8:4-7

THE CENTRAL THOUGHT. The popularity of a minister is not always the best measure of his power.

INTRODUCTION. One of the most difficult responsibilities is to be an unpopular preacher. This does not refer to the minister who harangues his congregation week after week about attendance or makes a habit of "scolding" the church for various infractions of rules and regulations which he has set up. Some of these men of God have their personal character weaknesses, and they use the pulpit to release their own resentments and hostility. They have a "get tough" attitude and would like to give the people the impression that they are strong, firm and vigorous in their ministry.

An unpopular preacher is, first of all, one who is above reproach in his personal life. He is not interested in making an impression but in proclaiming a message. His words do not appeal to people who are seeking comfort, peace and love. Actually they provoke anger; they create disturbance in the heart and mind; they reveal a hidden conscience and a lack of love and mercy. But in order to preach righteousness, unrighteousness must first be revealed. Amos was an unpopular

preacher because he preached what people did not want to hear. People want to be told how good they are not how bad they are.

I. HOLLOW WORSHIP OF GOD. Amos 4:4-5.

Israel thought they could fool God by going through the forms of religion, but they missed the true meaning of worship. They gave lip service to God but not heart service. Amos did not condemn them for unfaithful attendance but unfaithful worship.

Human nature has not changed. Many people who call themselves Christians still live according to the standards of the world, and then on Sunday they go to church in order to show the community how religious they are. There is no genuine repentance, faith and obedience. The outward form never changed their inner life.

II. HYPOCRITICAL COMMITMENT. Amos 5:21-24.

The pilgrimages to these holy places turned out to be more of a carnival than a religious service. They came bearing gifts in their hands for God, but sin was in their hearts. God could never accept these gifts as a substitute for commitment of their lives. It was not the Lord whom they loved, but the honor they received from each other. They wanted their religion to be seen of men, and therefore, they already got their reward. "To obey is better than sacrifice, and to hearken than the fat of rams" (I Samuel 15:22).

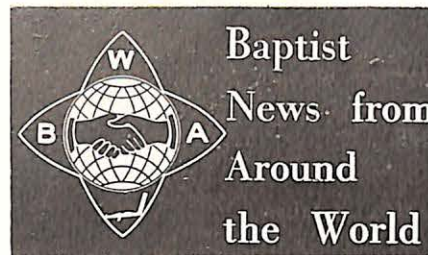
III. UNETHICAL LIVING. Amos 8:4-7.

It was not merely reform that Amos was advocating, but transformation of the individual as well as the nation. Their hunger and thirst for material possessions was much greater than their longing for spiritual life.

It must pain many ministers and Christians to see people week after week walking out of church without a change of heart or with no plan of meaningful service. The worship service is closed with an "Amen," and they are now free to do as they please and go where they will. "Business and pleasure as usual" is their attitude, because they feel they have done their duty by attending the church services. Christian ethics has nothing to do in the competitive world in which they work and live.

Questions for Discussion

- (1) What are the positive and negative aspects of a genuine Christian?
- (2) Is it necessary for you to be in a holy place in order to worship and serve God? Would it be more meaningful if you served him in an unholy place?
- (3) How does your form of religion compare with the practice of religion?



MANITOBAN FARMER CHOSEN BAPTIST FEDERATION PRESIDENT, CANADA

The 8th Triennial Assembly of the Baptist Federation of Canada, meeting in Ottawa in July, 1967, chose Mr. J. J. Arthurs, of Dauphin, Man., as its president for the next three years. Mr. Arthurs is a farmer from Dauphin who tills 400 acres and herds 80 head of Hereford cattle.

CONTINENTAL MEETING OF BAPTIST WOMEN PLANNED FOR NOVEMBER IN WASHINGTON

WASHINGTON, D. C. (ABS)—Officers and the chairman of American Baptist Women, as well as Baptist women from 13 different conventions and unions in the U. S., Canada, and Jamaica will attend the Fourth Continental Assembly of the North American Baptist Women's Union at the Sheraton Park Hotel here, November 16-18.

The theme of the assembly, "Encounter . . . Response," is designed to bring church women together to encounter the people, problems, opportunities, and hopes of today's world.

The North American Baptist Women's Union is one of six continental unions which make up the Women's Department of the Baptist World Alliance.

MINNESOTA BAPTIST CONVENTION DENOUNCES MARTIN LUTHER KING

PAYNESVILLE, MINN. (ABNS)—Dr. Martin Luther King, Jr., a Baptist and civil rights leader, has been denounced by the Minnesota Baptist Convention (Conservative Baptist), as a "false prophet, blind leading the blind."

A resolution approved at the 108th annual meeting of the convention expressed agreement with the view of a Negro Methodist preacher that Dr. King is "following the Communist Party Line, giving aid and comfort to the enemy." Dr. King's program was described as "more in harmony with Mahatma Gandhi's philosophy than with Jesus Christ."

AIRLINES FLY BAPTISTS INTO FAIRBANKS FREE

ATLANTA, GA. (ABNS)—Five U. S. airlines have agreed to fly about 100 Southern Baptist construction specialists into the flood-ravaged Fairbanks, Alaska, area, free of charge. The special skilled workers were requested by Alaska Baptists to help repair nine

damaged church buildings.

Delta, in response, decided to fly both men and equipment free and checked Civil Aeronautic Board regulations for approval. Since then, Pan American, United, Western, Eastern, and Trans World Airlines agreed to the idea.

NORTHERN SEMINARY PROFESSOR JOINS NEW ORLEANS FACULTY

NEW ORLEANS, LA. (ABNS)—James D. Mosteller, faculty member and former dean of American Baptist related Northern Baptist Theological Seminary in Oak Brook, Ill., will become professor of church history at New Orleans Baptist Theological Seminary in September.

DR. PAYNE, BRITISH BAPTIST GENERAL SECRETARY, RETIRES

LONDON. (ABNS)—Sixteen years of service as general secretary of the Baptist Union of Great Britain and Ireland came to an official end for Dr. Ernest A. Payne on July 31 when, on retirement, he said that the problems the church today is facing are only "passing difficulties."

"I have great faith," Dr. Payne said, "that God is working out His purposes, but in ways we do not always expect." "This is an exciting age," "I wish I could live another 50 years."

DANISH BAPTISTS DECIDE LOCATION OF WMC PROJECT

DENMARK. (ABNS) — Climaxing discussion that has been carried on for years, delegates to the 1967 assembly of the Danish Baptist Union have decided to locate their new theological seminary at its present location at Tollose, a rural community about 40 miles from Copenhagen.



WORLDWIDE BIBLE READING—NATIONAL BIBLE WEEK

NEW YORK. (ABS).—More than 40 million people all over the world are expected to participate in a new worldwide interfaith program combining the American Bible Society's Worldwide Bible Reading and National Bible Week of the Laymen's National Committee for the first time this year. The previously separate programs, which both began during World War II, are being combined this year in an all-out effort to reach the greatest number of people. Worldwide Bible Reading

and National Bible Week will run concurrently from October 15 through October 22. The American Bible Society's WBR program will then continue through Thanksgiving for a total of 40 days.

The ABS provides WBR Scripture selections free on request in the form of a book mark. Since the WBR program began, over 300 million such bookmarks, which are widely printed around the world by both the secular and religious press, have been distributed by the ABS.

Now in its 23rd year, WBR resulted from a lonely Marine on Guadalcanal asking his parents to join him in reading the same pre-selected Scripture passage each day. And the concern of businessmen during the same dark days of World War II gave birth to National Bible Week. With thousands of servicemen in Vietnam and other trouble spots as well as in training camps expected to take part as did their counterparts during World War II and the Korean conflict, the program takes on special significance during 1967.

This year also marks the 150th anniversary of ABS service to the military. Since 65 Bibles were given to the crew of the USS John Adams in November, 1917, the ABS has been supplying Scriptures to military personnel without charge. The 750 millionth volume of Scripture distributed by the Society was presented to the Commander in Chief, President Lyndon B. Johnson, in January, 1966, and last year alone more than half a million Scriptures were provided free to the Armed Forces with 100,000 of these going to servicemen in Vietnam. Scripture distribution to civilians in Vietnam is also larger than ever before, and, in a reversal of roles, the cost of producing the Koho New Testament for the Vietnamese was largely underwritten by a donation from the 25th Infantry Division, US Army.

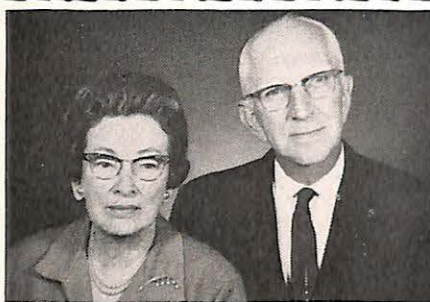
NEW YORK (ABS)—An orchestra, comprised of 73 pieces from the New York Philharmonic, will present Joseph Haydn's "The Creation" in a program sponsored by the American Bible Society at Philharmonic Hall in Lincoln Center on Sunday November 5 at 8 P.M.

NEW YORK. (ABS)—The five millionth copy of a surprise best seller published less than a year ago was presented to the American Bible Society's president Edmund F. Wagner. He received a special edition of "Good News for Modern Man," the New Testament in Today's English Version.

Prepared originally for new readers and those who speak English as a second language, only 150,000 copies of the TEV were produced by the first press run. To meet increasing demands for the popular paperback since its publication last September, a total of 21 printings of the first edition have produced over 6,500,000 copies. In addition, the first printing of the first revision is now on the press.

OUR DENOMINATION IN ACTION

ANNIVERSARIES



MR. AND MRS. HENRY O. KOHRS CELEBRATE 50TH WEDDING ANNIVERSARY

On Sunday afternoon, August 27, open house was held in celebration of the 50th wedding anniversary of Mr. and Mrs. Henry O. Kohrs at the home of their son-in-law and daughter, Mr. and Mrs. Louis H. Kuepper, Jr. Hosts in addition to the Kueppers were the couple's other son-in-law and daughter, Mr. and Mrs. David L. Griffiths, Keosauqua, Iowa, and their three grandsons.

Immediately preceding the open house, their pastor, Rev. John Ziegler, held a brief rededication service for the Kohrses and their family.



MR. AND MRS. PETER WASELCHUK OBSERVE GOLDEN ANNIVERSARY

Mr. and Mrs. Peter Waselchuk of Pound, Wis., were married 50 years ago, August 25, 1917, by the Rev. Henry Schilke, at Wilmington, Del.

After this they lived in Chester, Pa., for two years, where Mr. Waselchuk worked as a crane operator. Then they moved to Pound where they took up farming for the next 27 years, after which he took a job with the Krause Construction Company for another 16 years and retired seven years ago. Though retired, he never ceased to do all the odd jobs around Pound, including taking care of the cemetery interments and keeping his share of the local church work in good shape.

For 42 years Mr. and Mrs. Waselchuk were members of the First Baptist Church and transferred their membership to the Pioneer Baptist Church during the ministry of Pastor Curtis Haas, where they have been active members since. We know that

Henry O. Kohrs and Eda E. Lohmann was married by the Rev. O. E. Krueger August 28, 1917, at the home of the bride's parents. They have lived their entire married life in their home at 903 Ash Street.

Both have been active members of Oak Street Baptist Church for more than 50 years, serving as teachers and members of various boards.

After many years as head usher of his church, Mr. Kohrs is still at his post every Sunday morning.

Mrs. Kohrs' interests have been music and missions. For more than 50 years she has been associated with the music ministry of the church, serving as organist for the past 25 years.

She has been active in the Women's Missionary Service Guild since its organization in 1918 and is vitally interested and active in the mission program of her church and the denomination.

For more than 50 years until his retirement, Mr. Kohrs was associated with Chittenden and Eastman Co., Wholesale Furniture, in the sales department.

Hosts of relatives and friends took advantage of the open house to congratulate the happy couple and wish them God's blessings for the future. (John Ziegler, pastor.)

both of these churches owe a debt of gratitude especially to Mr. Waselchuk in his maintenance of the churches.

In 1913 at the age of 18, Mr. Waselchuk came to the U. S. A. from Russia where he was born. Mrs. Waselchuk came to the States in 1914 from Poland. Both have been naturalized citizens for many years.

They raised two children who were home for the celebration of the Fiftieth Anniversary, which was observed in the church parlors of the Pioneer Baptist Church in Pound on August 27, immediately following the morning worship hour. Open House for all friends was held at the church in the afternoon. The pastor, Rev. Anthony Guenther, spoke on the text, Exodus 20:12.

ASSOCIATIONS

BRITISH COLUMBIA ASSOCIATION, W.M.U. The annual luncheon and business meeting of the Women's Missionary Union of the British Columbia Association convened in Kelowna, B. C., on September 2, 1967, hosted by the Trinity Baptist Church. There were 92 ladies representing 13 societies in attendance, with Mrs. John Wollenberg, our president, in charge.

Special numbers for the afternoon included a trio from the Grace Baptist Church and a duet from Trinity Baptist

Church, both in Kelowna.

Miss Ardice Ziolkowski, missionary to Africa, was our guest speaker. She challenged us with words "Touch of Love" (Prov. 31:20). She pointed out that if we extend a kind word to our neighbor or a friendly visit to the sick or work with White Cross assignments, we are reaching out our hands in love.

This year we will again lend financial support to the W.M.U. Project and the Green Bay Baptist Camp, Westbank, B. C.

The officers for the coming year are Mrs. John Wollenberg, Kelowna, B. C., president; Mrs. E. Hees, Osoyoos, B. C., vice-president; Mrs. E. Hiller, Vancouver, B. C., secretary; and Mrs. R. Jaster, Chilliwack, B. C., treasurer. (Mrs. E. Rogalski, reporter.)

SOUTHWESTERN CONFERENCE W.M.U.

The annual business meeting and luncheon of the Southwestern Conference W.M.U. was held August 18, 1967, at the First Christian Church, Beatrice, Neb., with the ladies of the Beatrice Baptist W.M.S. as hostesses.

The meeting was called to order by the president, Mrs. Art Witt, Bison, Kan. Roll call was answered by 67 members and guests. The devotional was brought by Mrs. Willis Gies, Okeene, Okla., and the guest speaker was Miss Ardice Ziolkowski, missionary nurse, Cameroons, Africa. They both centered their thoughts on the luncheon theme, "The Touch of Love at Home and Abroad." The newly elected officers are as follows: president—Mrs. Ruth Witt (Kansas); first vice-president—Mrs. Carol Schauer (Nebraska); second vice-president—Mrs. Paul Kohman (Kansas); secretary—Mrs. James Schacher (Kansas); treasurer—Mrs. Roland Stenzel (Kansas); statistician—Mrs. Lester Scheffler (Nebraska); and white cross chairman—Mrs. Martha Schoenhals (Oklahoma). (Mrs. Archie Franz, secretary.)

baptism — evangelism

MARION, KAN. Rev. Melvin Warkentin concluded his ministry at the Emmanuel Baptist Church, Marion, Kan., Sunday morning, August 27, 1967, with an impressive service. At the close of the morning worship hour a baptismal service was conducted by Mr. Warkentin in which five candidates were baptized upon their confession of faith, following special classes recently held by Pastor Warkentin. Following the baptismal service, Mr. Warkentin extended the hand of fellowship to these five persons as well as six others who were transferring



Baptized by Rev. Melvin Warkentin, Emmanuel Baptist, Marion, Kan., in August were (l. to r.) Mr. and Mrs. Gene Howell, Sherrie, Danny and Tommy; (back row) Sterling Frame, Mr. and Mrs. Charles Trumbly, Pastor Warkentin, Randy Schmidt. (front row) Jeanne Koslowsky and Rita Kay Warkentin.

by letter into the membership of the church. (Mrs. Harry Koslowsky, reporter.)

ONOWAY, ALBERTA. On Sunday morning, August 20, a Baptismal Service was held on the shores of beautiful Lac Ste. Anne. After a short message directed to the candidates by Rev. R. Wilde, six young people from the Onoway Baptist Church followed the Lord in baptism. Following lunch at the church, the hand of fellowship was extended to these young people, and the Lord's Supper was observed as a church. (Mrs. K. Lomas, reporter.)

WETASKIWIN, ALTA. We are thankful for the Lord's blessing at Calvary Baptist Church of Wetaskiwin, Alta. We were privileged to witness the baptism of Gordon Schmuland who accepted the Lord Jesus Christ as his personal Savior and upon confession of his faith was baptized by our pastor, Rev. Jake Leverette, July 23. (Mrs. Herman Schielke, reporter.)



Roger Dudek, Eugenia Anderson and Gail Terry, pictured here with our pastor, Rev. Walter Schmidt, were baptized during a Sunday evening service in June at the Bethany Baptist Church, Milwaukee, Wis. We pray that the Lord will bless, keep, and guide them in their new life with him. (Barbara Meier, reporter.)

CHRISTIAN EDUCATION ACTIVITIES

LYNBROOK, N. Y. Once again we have come to the close of the Vacation



During the month of May, church membership classes were held at the Hudson Bay Park Baptist Church, Saskatoon, Sask., culminating in a Baptismal Service held during the Worship Service on June 4, 1967. At a Communion Service in the evening, the hand of fellowship was extended to the eight candidates: six by baptism; one by testimony and one letter of transfer, Pastor Edmond Hohn is pictured at the right. (Mrs. S. Janz, reporter.)

Bible School time. This year the Vacation Bible School was conducted for one week August 21 through 25 at the Evergreen Baptist Church, Lynbrook, N. Y.

A fine program was had and the children took part in singing, learning new songs and also having a class in arts and crafts.

For the word of God that was taught to the classes through Bible stories we do praise our Lord.

Again we have seen answered prayer. May the Lord continue to enrich our lives through his work (Anna Steinhoff, reporter.)

MINNEAPOLIS, MINN. The Vacation Bible School was conducted Aug. 14-18, the theme being "Christ and My Life." There were 91 students enrolled with an average attendance of 81 of which 67 had perfect attendance. The daily offerings amounting to \$44.75, plus the offering taken at Friday's demonstration program (attendance 187), made a total contribution of \$96.57 towards a chapel in Japan. We were very pleased to have the Walter Sukuts from Japan in our midst.

We had 18 teachers and 16 helpers in various capacities. Mrs. John R. Adam was the director with Mrs. Edward Quiring, one of the teachers, assisting her.

The Word was faithfully taught, and Roxanne Roberts, a Sunday school and Vacation Bible School student, came forward for church membership in a recent morning worship.

Rev. Donald N. Miller is the pastor. (Mrs. Flora H. Woyke, reporter.)

RACINE, WIS. At a recent Father and Son Banquet held in the Grace Baptist Church of Racine, Wis., Dr. Stephen Holt, pathologist at the Kenosha Hospital, was the guest speaker. He showed many informative and challenging slides covering some of the work now being done among the Jivaro Indians in Quito, Ecuador, South America. (R. Johnson, reporter.)

WETASKIWIN, ALTA. Daily Vacation Bible School was held evenings August 14-18, with a very good at-

tendance ranging from 135 to 196. There were classes for all ages, and the themes were "Jesus Loves Me" and "The New Testament People." We are thankful for the staff of 16 who served so faithfully. We know of eight boys and girls who were saved. The offering collected was designated for foreign missions.

We are grateful for the school bus driver who makes the rounds every Sunday morning to bring the boys and girls to Sunday school and also made the rounds every evening to bring them to V.B.S. (Mrs. Herman Schielke, reporter.)



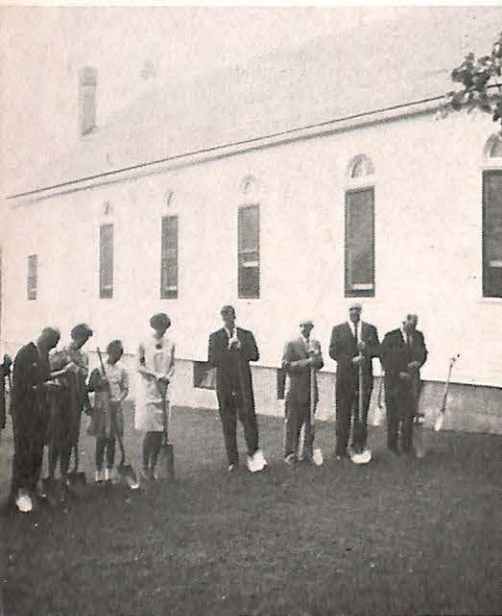
Mark Michelson received his certificate on the completion of his nine years of Scripture Memory from his dad and pastor, Rev. Edwin Michelson. Mark is 14 years old and in the ninth grade at Valley Junior High, La Salle. He works in a grocery store, plays football, baseball and enjoys wrestling. He is active at his church in Sunday school and youth activities.

WINNIPEG, MAN., McDERMOT. Boys and girls five years through junior high age went "Exploring with Christ" August 21-25 during the special harvest time of Vacation Bible School at McDermot Avenue Baptist Church, Man. The school was directed by Mrs. Walter Stein. The enrollment was 168 with 22 teachers and helpers. An offering of \$65 was brought during VBS which was given in support of one student in the Cameroons. The high-

light of the week was a program presented to the parents on August 27 when the children told in their own words of the things they had learned and studied during the week.

Following the program the guests were invited to view the handcraft made by the children. All of us realized that V.B.S., 1967, had made an indelible mark on each of us. (Mrs. D. Hettig, reporter.)

church building



Ground breaking service, Parkersburg Baptist Church, Iowa.

PARKERSBURG, IOWA. After some years of praying, planning and gathering funds for a much needed educational building, we were able to break ground for an entire new church edifice including an educational building for the Parkersburg Baptist Church, Iowa. We praise God for this.

After a Sunday morning worship service we gathered outside our existing building where the new edifice is to be erected for the ground breaking service. Rev. H. Lohr, former pastor now retired here, brought a brief heartsearching message. Mr. Frank Cervetti, our architect, spoke briefly.

Following the dedication prayer by the pastor, one member of each branch of the church and of each society participated by turning a spade of sod together, signifying working together as one. The following group took part: Dr. M. O. Hoogstraat, building chairman; Louis Dreyer, Board of Deacons; Fred E. Everts, Board of Trustees; Larry Pruisner, Sunday school superintendent; Mrs. Martha Pruisner, the Sunshine Society; Sandra Dickau, the CBYF; Brenda Spree, youngest member of the church. Our oldest member was not present. Opportunity was given to others to participate in the ground breaking.

The Lord is wonderfully blessing us, and we can already report that construction is underway. (Raymond F. Dickau, pastor.)

receptions—farewells

MARION, KAN. Mr. and Mrs. Warkentin, Steve and Rita Kay will be sorely missed by the Emmanuel Baptist Church family as well as by the community of which they were very much a part.

On Sunday evening, Aug. 20, a farewell dinner and program was held honoring the family in the church parlors. A gift of love was presented to them from the church: a money tree of substantial value.

The ministry of the Warkentins among us has benefitted our church greatly and has also increased our image as a church through their outreach into the community. We have had the privilege of their service for almost four years, and we are praying that God will send us another able leader to continue the good work of Pastor Warkentin. As they leave us, we covet for them God's richest blessings as they will serve the South Canyon Baptist Church, Rapid City, S. D. (Mrs. Harry Koslowsky, reporter.)

STEAMBOAT ROCK, IOWA. It was with much rejoicing that the members of the First Baptist Church, Steamboat Rock, Iowa, held a reception to wel-

come our new pastor, Rev. Jacob Ehman, and family August 10. Rev. Donald Patet of Aplington, Iowa, was guest speaker. Representatives of the various organizations of the church and neighboring pastors expressed words of welcome. Several musical numbers were presented, and a few remarks were given by Mr. and Mrs. Ehman. A time of fellowship was spent in the church fellowship hall with refreshments being served. A food show-er was waiting for our new pastor and family as they arrived. We are looking to the Lord for many rich blessings as we serve him together. (Mrs. Ernest Luiken, reporter.)

youth activities

PENNSYLVANIA TRI-STATE CAMP. Young people and staff from the western part of New York, Pennsylvania, and Ohio met at Camp Caledon, near Erie, Pa., August 12-19, for their fourth annual Tri-State Camp. The camp originated four years ago with Rev. Fred Mashner serving as the camp manager and promoter. Rev. Jothan Benke, Buffalo, was the senior dean, and Mr. Carl Guenther, Cleveland, served as junior dean. The two camp pastors were Rev. Wilmer Quiring (seniors) and Rev. Oliver Exley (juniors).

The Spirit of God prevailed mightily among the campers this year, resulting in 27 decisions and three rededications. Rev. David Keiry was our missionary evangelist. Subjects taught were "The Book of Jonah" by Rev. Erhard Knoll of Cleveland; "Knowing Christ" by Miss Barbara Cahill; and "Speaking for Christ" by Rev. Ray Niederer. A good variety of gospel films and crafts supplemented the teaching. A variety of outdoor sports were also enjoyed. (Rev. Fred Mashner, manager.)

BAPTIST PUBLIC AFFAIRS

(Continued from page 14)

* There is usually early exposure to small, diluted quantities of alcoholic beverages within a strong family or religious group.

* Alcoholic beverages are considered

mainly as foods and consumed with meals.

* No moral importance is attached to drinking. It is not viewed as proof of virility.

* It is not thought necessary to drink. Abstinence is socially acceptable.

* Excessive drinking and intoxication are not socially acceptable. Ground rules for drinking are clearly understood by everyone.

The report does not advocate that children should learn to drink, but that they should learn "about drinking."

Other highlights of the report are:

* Alcohol appears to be involved—although not necessarily the cause—in at least 50 per cent and perhaps as many as 87 per cent of fatal traffic accidents.

* The amount of a beverage consumed appears to be less important than how, when and why it is drunk.

* There is no proof that early exposure to alcohol leads to alcoholism, and the best preventive approach may be "educating individuals to drink safely or not at all."

UNDYING FIRE

(Continued from page 7)

if we include the works of Lutherans under pietist influence, and Anglicans affected by the evangelical awakening, the percentage is jumped even higher."

And this is a mission that belongs not exclusively to the professional leaders. Remember that the believers' church focuses on the people.

"We don't just believe in the priesthood of all believers," says Jones. "We advocate the preacherhood of all. We seek not to abolish the ministry, but to abolish the laity."

IS YOUR CHURCH A BELIEVERS' CHURCH?

Is your church a believers' church? It can be, but its demands of commitment and discipline make it difficult.

"The believers' church in the pure sense will not become a widespread phenomenon of our time," says J. Lawrence Burkholder, Harvard professor of divinity. "Very few congregations of the American establishment are likely to be transformed into congregations which incorporate all or even most of the marks of the believers' church. . . . The believers' church is just too demanding for the masses. For most people today, the believers' church implies a level of commitment and sacrifice which exceeds in their minds the benefits of the church."

This gloomy, if realistic, evaluation makes the recapturing of the believers' church vision even more important. "If one observes the shallow life in the Protestant churches of North America today," asks J. K. Zeman, secretary of Canadian Baptist Missions, "is it not reasonable to suggest that the need for a distinct believers' church is greater today than it has ever been?"

Watch for the fire of the believers' church. "Behold, I am doing a new thing; now it springs forth, do you not perceive it?" (Isa. 43:19).

Obituaries

MRS. ELIZABETH ROSEN of Missoula, Montana

Mrs. Elizabeth Rosen of Missoula, Mont., passed away on July 23, 1967, at the age of 75 years. She was born March 5, 1892, in Peterthal, South Russia. She came from Russia to the Dakotas in 1905. She married John R. Rosen, and they moved to Montana in 1928.

In 1929 she was baptized and became a member of the Bethel Baptist Church. She loved her Lord and the church and faithfully attended as long as she was physically able.

She was preceded in death by her husband, who passed away in December, 1962.

Survivors include seven sons: John, Missoula; Gust, Eugene, Ore.; Oscar, Springfield, Ore.; Jake, Harbor, Ore.; Harvey, Mont. Claire, Calif.; Albert, Salem, Ore.; and Ed of Seattle, Wash.; two daughters: Mrs. Martha Castonguay, Renton, Wash.; and Mrs. Erna O'Neel, Deer Park, Wash.; one brother, Henry Kurt, Milltown; one sister, Maggie Voll, Elgin, N. D.; 23 grandchildren and eight great-grandchildren.

Funeral services were held at the Bethel Baptist Church at Missoula, July 26, with Rev. Jesse Dove officiating.

Bethel Baptist Church
Missoula, Montana

MRS. KEN CLARK, reporter

MURRAY LYNN HARSCH of Greeley, Colorado

Murray Lynn Harsch, infant son of Rev. and Mrs. Raymond Harsch, went to be with the Lord on August 4, 1967. He was born on July 31, 1967.

Survivors in addition to his parents are grandparents, Mr. and Mrs. Chris Harsch of Carbon, Alberta, Canada, and Mr. Herman Karn of Edmonton, Alberta; one sister, Cherie Faye, and two brothers, Douglas Ray and Glenn Dale. Rev. Edwin Michelson of LaSalle, Colorado, officiated at the memorial service at the Sherwood Park Baptist Church on August 7.

Sherwood Park Baptist Church
Greeley, Colorado

THE FAMILY

ALVIN L. BRENNER of Woodbine, Kansas

Alvin Luther Brenner was born to Karl and Kathryn Brenner on Jan. 31, 1879, in Dallon, Kan. When he was a small child, his parents moved to the Woodbine-Lyona community where he grew to manhood and where he lived until his death on Aug. 19, 1967.

On May 28, 1914, he was united in marriage with Marie Zoschke of Junction City, Kan., with whom he lived happily for 53 years. Three children were born to this union: Gladys (Mrs. Roy Seibel) of Sioux Falls, S. D.; Kenneth of Hope, Kan.; and Merle of Elk Grove, Calif. Also surviving are eleven grandchildren and one great-grandson.

He was preceded in death by six brothers and two sisters. Two sisters survive: Mrs. Hulda Schroeder of Topeka, Kan., and Mrs. Charlie Zoschke of Junction City, Kan.

At twenty-one years of age he accepted Christ as his Savior. On the confession of his faith, he was baptized by the Rev. Henry Wedel and united with the Mt. Zion Baptist Church, now the Highland Baptist Church of Junction City, where he participated faithfully in church life and responsibility.

Highland Baptist Church
Junction City, Kansas

DAVID T. PRIESTLEY, pastor

REV. FRED SCHMIDT of Sullivan, Illinois

Rev. Fred Schmidt was born at Leduc, Alberta, Canada, on May 10, 1917 and passed away suddenly on July 12, 1967, at the age of 50 years, two months and two days.

Mr. Schmidt enrolled at the North American Baptist Seminary in September, 1937, and graduated in May, 1942.

He was married to Lillian Schmidt on June 20, 1942. Four children were born to this union. One of them, a son, preceded him in death. They had just celebrated their 25th wedding anniversary less than a month before his death.

Mr. Schmidt served four of our N. A. B. churches: Whitemouth, Man., 1942-46; Turtle Lake, N. D., 1946-51; Madison, S. D., 1951-57; Victor, Iowa, 1957-63. Since 1963 he was serving an American Baptist church at Sullivan, Ill.

He leaves to mourn his departure his beloved wife, Lillian; two daughters: Marilyn (Mrs. David Windell of Decatur, Ill.) and Judy, at home; one son, David; four sisters; three brothers, and a host of other relatives and friends.

Funeral services were held at Sullivan, Ill., and interment was at Buffalo, N. Y., with the Rev. Jothan Benke officiating at a graveside service there.

WALTER SCHMIDT, for the family

JACOB H. VIETZ of Missoula, Montana

Jacob H. Vietz, age 58, went to be with the Lord, July 25, 1967.

Mr. Vietz was born in Glen Ullin, N. D., Oct. 14, 1908. He attended school in Hebron, N. D., and was united in marriage with Helen Metzger on Sept. 25, 1932.

Mr. Vietz worked as a mechanic in Hebron before coming to Missoula where he has been employed as a mechanic by the White Pine Sash Company.

He received Christ as his Savior at the age of sixteen, was baptized in 1934 and joined the Hebron Baptist Church. After moving to Missoula in 1949, he transferred his membership to the Bethel Baptist Church where he was a faithful and active member, holding various positions in the church until the time of his departure.

Mr. Vietz was preceded in death by his parents and two brothers.

Survivors include his widow; a son, Delmar James, and his wife, Ginger; a daughter, Carol Ann, and a grandson, all of Missoula; two aunts: Mrs. Otto Wornath and Mrs. Carl Fehr; and many other relatives and friends.

Funeral services were held at the Missoula Bethel Baptist Church, July 28, Rev. Herbert Vetter officiating.

Bethel Baptist Church
Missoula, Montana

MRS. KEN CLARK, reporter

GARRY UNRATH of Golden Prairie, Saskatchewan

The funeral service for Garry Unrath was held at the First Baptist Church of Golden Prairie, Sask., on Aug. 24, 1967. Garry was the son of Mr. and Mrs. Albert Unrath and was born on July 9, 1943.

He accepted the Lord as his Savior during an evangelistic campaign in 1952 and later rededicated his life to the Lord at the Pinecrest Baptist Camp. On April 28, 1967, he was hospitalized at Maple Creek, Sask., where he remained until the time of his death on Aug. 22, 1967.

He lived to the age of 24 years, one month and 13 days and leaves to mourn his loss the following: his mother and his father, Mr. and Mrs. Albert Unrath; one sister, Charlene; uncles and aunts and a host of relatives and friends.

First Baptist Church
Golden Prairie, Saskatchewan
HENRY SCHUMACHER, reporter
Medicine Hat, Alberta

CHRISTINA VAN GERPEN of Tyndall, South Dakota

Christena Johnson VanGerpen was born Oct. 19, 1881, to Chris and Grace Johnston at Avon, S. D. She passed away on Sept. 3, 1967, having reached the age of 85 years, 10 months, and 15 days. On Feb. 19, 1905, she married George VanGerpen in Avon. God blessed this union with two sons.

The deceased was baptized on August 7, 1904, by Rev. John Olthoff and became a member of the First Baptist Church of Avon. There she was a loyal member until her death. With her husband she farmed near Avon all her life until they reached the age of retirement. They then moved to Yankton, S. D.

She was preceded in death by her husband, George, on July 3, 1959; by her parents; by three sisters and two brothers; and by one grandchild. Surviving her are her two sons, Dan of Yankton and Clarence of Avon; five grandchildren; ten great-grandchildren; one sister, Mrs. Harold Hicks, of Yankton; two brothers, Dave and Dick Johnson of Avon; and many nieces and nephews.

First Baptist Church
Avon, South Dakota
ALFRED GRAMS, interim pastor

TRANSLATING THE BIBLE

(Continued from page 5)

ing churches are purposely asked to divide themselves in order to enlarge their witness.

That is to say, some of the best leadership are asked to leave such churches and to form nuclei for new churches in unreached communities.

Dr. Eugene A. Nida is translations secretary for the American Bible Society.

(Reprinted from the *Bible Society Record*, January, 1966. Used by permission.)

Tri-State Camp, Camp Caledon, near Erie, Pa.



IS IT TRUE—THAT THE BIBLE IS OUT OF DATE?

Introduction: What other book is so often bought and so seldom opened? Hotels collect many Bibles given as wedding gifts but left behind by honeymooning couples.

1. **Many imagine the Bible to be out of date**—that it was written by men of another age for another age.
2. **But the Bible still addresses itself to life's deeper questions**, the problems, the anguish, the happiness, the tense experiences of everyday life.
3. **And it confronts us with the judgment and mercy**

of the living God—the God who is everywhere, and always, the God who is alive today and forever.

4. **Above all, it offers us the way out and the way forward**—the way, the truth, and the life for men and women in this, as in every age. (John 14:1-6)

Conclusion: Supremely, the Bible offers us a Person—a Person who appeared at a specific time but belongs to all the ages. Is there anything out of date about Jesus Christ?

The Rev. Dr. David H. C. Read
Madison Avenue Presbyterian Church, New York

THE BIBLE AND MODERN MAN

Introduction: Man in the nuclear age is painfully, agonizingly aware that something is wrong with him. He is nervous. He is afraid. On the one hand he is the slave of schedule; on the other, he is bored and lonely in his leisure.

1. **The Bible has the cure.** It is only as God, through the Biblical revelation, makes known to man who he is and what he can become that man is able to understand and accept himself as truly needy and ready to receive treatment.

2. **Man must turn to the Bible.** Man must, of his own free will, pick the Bible up, blow off the dust, turn off

his television set, and search through the book as eagerly as a hungry man grubs for food.

3. **The Bible is not an easy book.** To get the most out of the Bible one should first secure a readable translation, preferably one that speaks the living English language of our day. Then one must read hungrily and extensively, and yet give the Bible time.

Conclusion: In the Bible, modern man is revealed as broken and needy and it is in Christ, who himself was broken on the cross for man, that wholeness can be restored and the need of modern man be met. Modern man needs the Bible. The Bible can speak to modern man.

The Rev. Dr. Chalmer E. Faw
Professor for the Church of the Brethren
Nigeria, West Africa

THE WORD OF POWER

Introduction: Many years of sharing the Scriptures with people all over the world have shown the power of the Good News in Christ conveyed by the Bible.

1. **The Bible has power to rescue:** It is the Good News of Christ, God's good word of forgiveness, the vehicle of God's power for salvation.

2. **The Bible has power to free:** The Bible tells men how to be free from guilt and slavery, free from pride and prejudice, free for love and service—free by faith in Christ.

3. **The Bible has power to unite:** Not content with mere morality, the Bible shows all men how to be real men, free to live by faith, completely renewed and transformed.

Conclusion: Stay in touch with the Word, in touch with God's power. God is talking to you in the Bible, telling you the Good News of Christ, inviting you as He talks. Listen and live. Believe and be saved. (Romans 1:16-17)

The Rev. Dr. Oswald C. J. Hoffmann
Speaker on the Lutheran Hour radio broadcast
St. Louis, Missouri