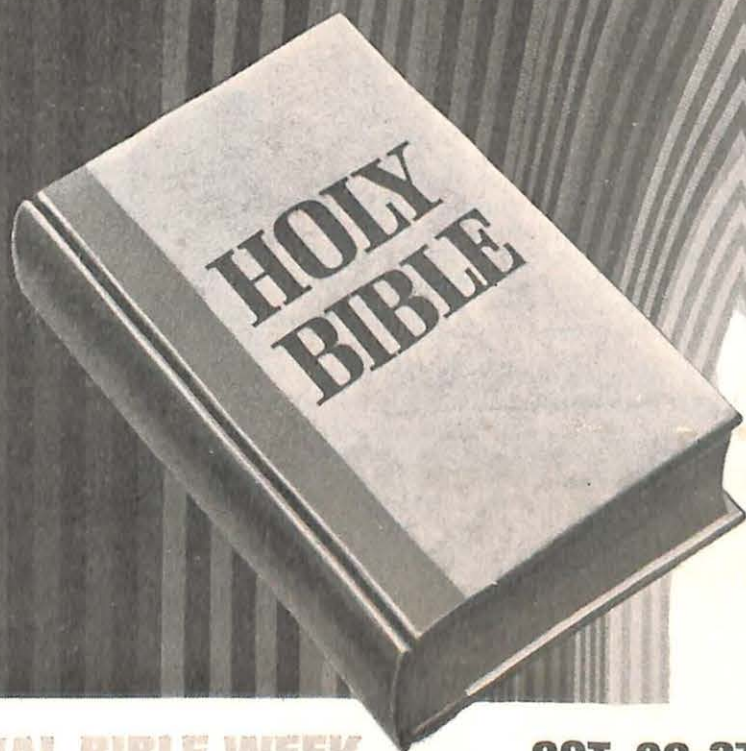


# BAPTIST HERALD

OCTOBER 15, 1968

the **ONLY**  
**WAY** for  
**MODERN**  
**MAN**



**NATIONAL BIBLE WEEK**

**OCT. 20-27**



**HENRY TO SEEK NEW ANSWERS  
IN STUDY AND RESEARCH**

(ABNS)—  
WASHINGTON, D. C. H. Henry, American Baptist Carl F. H. Henry, in a statement on the eve of his departure as editor of CHRISTIANITY TODAY to study for a year at Cambridge University, England, said, "I look for fresh perspective on the trangement of the church and alienation that pervades modern life."

The founding of CHRISTIANITY TODAY in 1956 was a part of and a major contribution to the emergence of a rational evangelical theism. Dr. Henry has been editor from one man and more than any other has made the post one of the most influential in conservative Protestantism.

He will be succeeded by Dr. Harold Lindsell, a professor at Wheaton College and former associate editor of CHRISTIANITY TODAY. Beginning next March Dr. Henry will assume a loose editor-at-large relationship with the magazine.



**NEWS & VIEWS**

**WCC HEARS IMPASSIONED PLEA  
FOR CHURCH TO "REPENT"  
OF RACISM**

UPPSALA, SWEDEN—Christians from around the world gathered in Uppsala for the Fourth Assembly of the World Council of Churches, were asked in an impassioned address by a noted American Negro writer whether the church has the "spiritual daring to repent" and use its power to attack rather than contribute to racism.

A crowd of nearly 1,500 filled to overflowing the main lecture hall at Uppsala University on Sunday, July 7, for the appearance of James Baldwin, 44-year-old novelist known for his penetrating analyses of the racial dilemma in the United States.

He and Lord Caradon, Permanent Representative of the United Kingdom to the United Nations, keynoted a special program on "White Racism or World Community," a subject being approached in many ways throughout the Assembly.

With almost evangelistic fervor, Mr. Baldwin delivered a scorching message charging the church with "betrayal" of black Christians.

He prefaced his main address with a listing of his own "religious" credentials as the son of a "black Baptist

minister who gave his life to the Christian faith," and as one-time "young minister" who since has lived outside the church and as "one of God's creatures."

The novelist accused Christians of "putting themselves out of touch with themselves" and of rationalizing their crimes against their neighbors.

Against the concept of "Black Power" which today frightens many people, Mr. Baldwin declared, churches over the years have used white power in a way that has condemned black men "because they are black."

Stating that "the destruction of the Christian Church as it is today may not only be necessary but desirable," Mr. Baldwin exhorted the audience to "go back to the source" and follow the example of "the Hebrew criminal" who was hung on the cross.

Christianity "still has the power to move the world, if it will," he said.

"It still has the power to change the structure of South Africa, to prevent the assassination of another Martin Luther King, to force my

country to stop from dropping bombs in South-East Asia."

Later in a press conference, Mr. Baldwin called on white persons to "take the risk of being as unpopular in their communities as I am in my native country."

"The problem is not what whites should do in the black community," he continued. "The problem is what they can do in their own communities. White people have the power—to be white means by definition that you have the power in the present world and to be black means that you do not.

The writer cautioned that "racism is almost certain to get worse on both sides if something is not done to change the present situation."

**EVANGELICAL VIEWS ON  
BIRTH CONTROL**

A symposium of 30 evangelical Protestants in Portsmouth, New Hampshire, has declared that birth control "is not in itself forbidden or sinful, providing the reasons for it are in harmony with the total revelation of God for the individual life."

The group made no distinction between "natural" methods and the "artificial" methods condemned in Pope Paul's recent encyclical.

The Symposium on the Control of

Human Reproduction was co-sponsored by the 4,000-member Christian Medical Society, and *Christianity Today*. It included scholars from medicine, psychiatry, law, sociology, and theology. They represented the conservative or evangelical wing of Protestantism, which views the Bible as the final and reliable authority on moral issues.

In contrast to the papal encyclical, the declaration says "each man is ultimately responsible before God for his own actions and he cannot relinquish this responsibility to others." Where the Bible is unclear, it says, Christians cannot speak with "binding authority" and those seeking to follow Scripture may reach different conclusions.

The declaration begins with a strong affirmation of the holiness of sexual intercourse, implicitly rejecting negative views of sex which have sometimes characterized conservative Protestants. Yet it also opposes situation ethics and condemns intercourse outside of marriage.

The statement says, "Coitus was intended by God to include the dual purposes of companionship and fulfillment, as well as procreation." Although noting that the Bible holds procreation to be one purpose of marriage, the statement says God also intended sexual intercourse to be enjoyed even when procreation is impossible. "Therefore procreation need not be the immediate intention of husband and wife in the sex act, which may be simply the expression of love and of a desire for the mutual fulfillment of normal human needs."

The statement allows birth control decisions to consider such factors as psychological debility, the number of children already in the family, and financial capability. The method used is not so much a religious as a scientific question, it states, and should be determined in consultation with a physician.



**NIXON AND GRAHAM HANDSHAKE—**Richard M. Nixon and Evangelist Billy Graham shake hands with wheel chair patients and other well wishers at the final service of the Pittsburgh Area Crusade in Pitt Stadium. Some 47,500 persons attended the concluding crusade and 2,278 persons responded to the evangelists appeal to "accept Christ." The service had both Democratic and Republican appeal as a telegram was read from Hubert H. Humphrey. (CRUSADE INFORMATION SERVICES PHOTO BY RUSS BUSBY).

*Editorial*

**HOW SERIOUS DO WE TAKE THE BIBLE?**

Bible Day in North American Baptist Churches is one of the oldest observances honoring the Holy Scriptures. Since the first Bible Day observance in 1902, we have consistently upheld the Bible as our highest authority. The message of the Bible is at the heart of the preaching and teaching in our churches. Every doctrine and program that is developed has the Bible as its foundation.

The Roger Williams Press has always sponsored the observance of Bible Day and used the contributions received from the churches to distribute Bibles and Christian literature on our various mission fields. A portion of the Bible Fund is also used to support the ministry of the American Bible Society. In the past, full time Bible Colporteurs who were appointed by the Roger Williams Press, traveled across the country by horse-drawn wagons to sell Christian literature, conduct church services, and distribute Bibles and New Testaments. Today this kind of work is being done through our missionaries and other personnel such as God's Volunteers' directors and team members.

The public media have served to help reproduce, pay for, transport and disseminate an incredibly larger number of portions of the Bible than in any earlier age.

But some may ask, how much is the Bible being read today? We are living in a new and revolutionary age and what can an old book like the Bible say that would be meaningful in such an age of revolution? Before one closes off the Biblical possibility for meaning in an age of revolution, however, he should listen to the Bible and look at its record in history. A rereading of the Bible makes it clear that the books which make it up were written to be around in revolutionary times. Were the prophets not revolutionaries? How often have not people been transformed, radically changed, in different ages when they have listened to the authentic message of the Bible? If it is read with alertness it will do the same in our day. This is assuming that the Bible has been made available in meaningful translations.

According to Dr. Martin Marty, the Bible will take its place in a revolutionary-secular age, in a day of shaking up in world and church, as its readers regard it as a *summons*.

"The local police exists to serve the community." That may be *information* and the Bible is full of information.

"There will be a safety meeting sponsored by the police next Tuesday." That is *notification* and the Bible is full of notification.

"The local police are having their annual benefit fair, and they invite you to come." This is *invitation*, and the Bible contains much of invitation.

"We're from the local police, and we want you to come with us to headquarters." That is a *summons*, and it requires action.

With what anticipation and seriousness do we read God's Word to us, the Bible?

—John Binder

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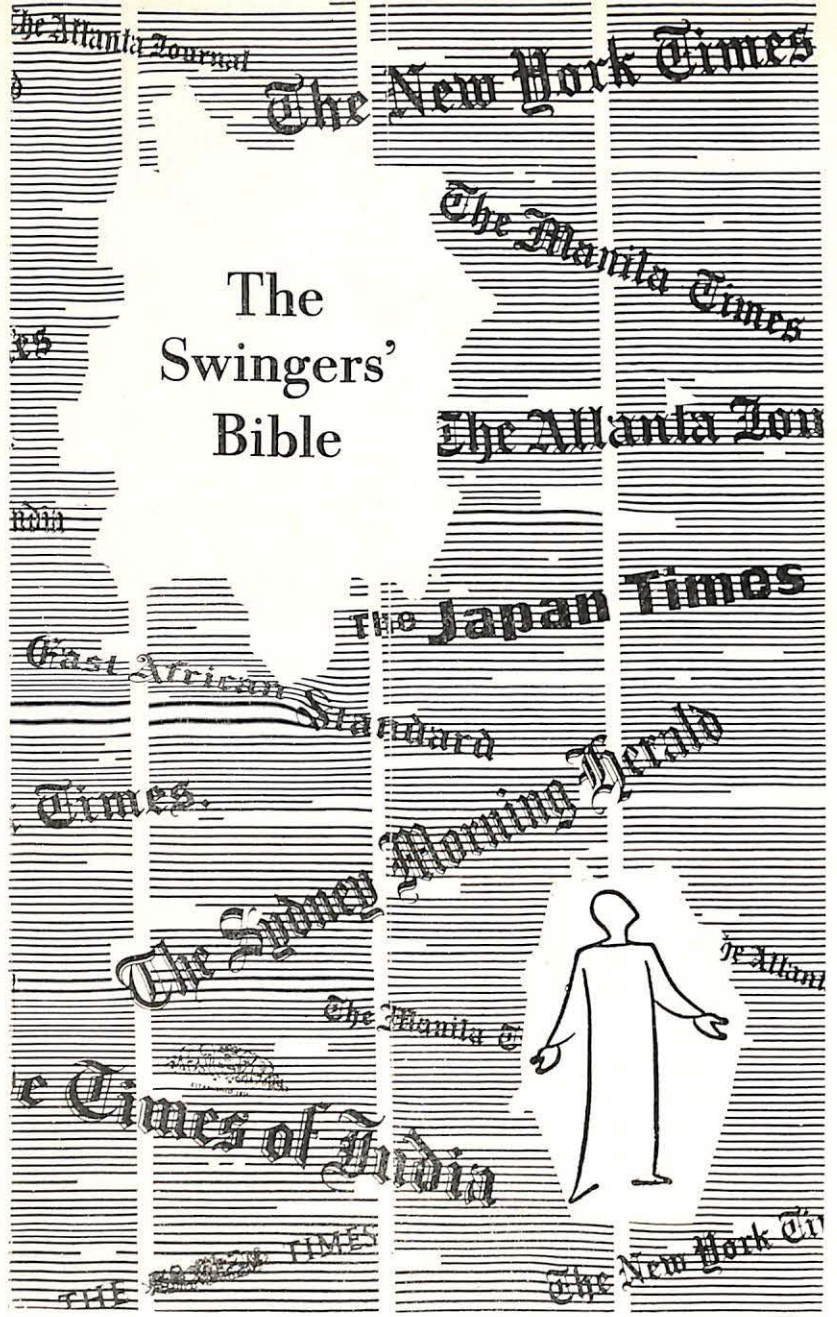
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# The Swingers' Bible



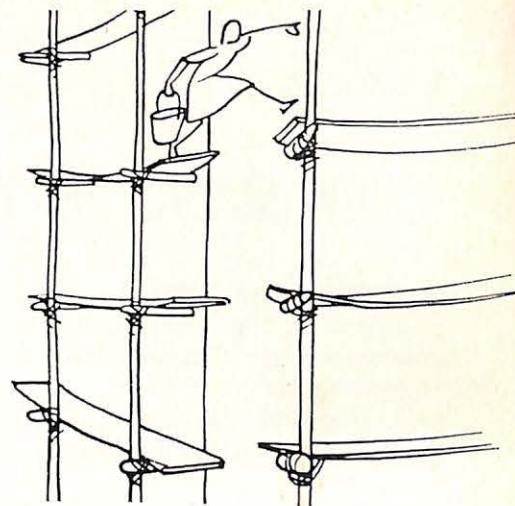
by Arthur Gordon

IN A Chicago hospital, dispirited patients stir, turn their heads, and finally sit up to listen as a man reads aloud from a paperback book. In New York, crowds snap up five hundred copies from a single counter in less than ten minutes. In Atlanta, a donor offers four thousand to customers in a campus bookstore and sees them vanish within hours. In Seattle, a twelve-year-old glances up from the pages with wonder and delight.

"This can't be the Bible," she says unbelievably, "I can understand it!" But it is the Bible, or at least the portion most familiar to Christians: the New Testament. Issued two years ago by the American Bible Society with a catchy title *Good News for Modern Man*, and sold now at a below-cost price of thirty-five cents, this ultra-modern translation from the earliest Greek texts has been called by

some "the swingers' Bible," by others "the gospel in street clothes." By any name it is a publishing sensation. Without fanfare, with no advertising whatever, sales are pushing past the ten-million mark, and orders are pouring in at the rate of more than thirteen thousand a day.

No one is more happily astonished by this runaway best seller than officials at the Bible Society in New York City. The first print-order for the TEV, as they call it—*Today's English Version of the Scriptures*—was a modest 150,000. Outlets were limited. But the timing was brilliant. In the twentieth century, English has become the closest thing to a world language since *koine* Greek—common Greek—was so used in the Roman Empire two thousand years ago. For an estimated billion people, English is now a primary or secondary language. As the



"The one who thinks he's standing up better be careful that he doesn't fall." I Corinthians 10:12

tide of world-literacy rose higher, more and more requests from overseas were reaching the society for a version of the Scriptures in which the authors of the Gospels would "just talk in print," in clear, understandable English.

In 1962, therefore, the job of preparing such a version was handed to Dr. Robert G. Bratcher, a full-time employee of the society's translations department. Born in Brazil of American missionary parents, Bob Bratcher grew up with a great flair for languages. A graduate of Southern Baptist Theological Seminary in Louisville, Kentucky, he served as a chaplain in the Navy, then spent eight years as a missionary in Brazil before joining the Bible Society.

For the next two and a half years, working mainly at home with encouragement and occasional good-humored criticism from his school-teacher wife and three children, Bratcher translated the Greek text of the New Testament into language that sounded as if it might be spoken today on any American street corner.

It was painstaking but exciting work. "The hardest part," says Bratcher, "was trying to blot out all my academic and theological training and put myself in the shoes of a reader for whom English might be only a second language. But in a way, you know, the men who set down those words nineteen centuries ago had the same problem. They weren't primarily concerned with literary form; they were trying to reach the widest possible audience with language that would be instantly understood. That's what I tried to do, staying as close to the original meaning as possible."

Day after day, Bratcher would translate in longhand, striving to keep within a vocabulary of about three thousand words. In the evening, often at the supper table, Bratcher would ask his wife or one of the children to read



"Jesus took the bread, gave thanks to God, and distributed it to the people sitting down." John 5:11

his day's work aloud. If they hesitated over a word or stumbled over a phrase, he would make a mental note to change it.

Once a section of manuscript had won family approval, Bratcher would mail it to the Bible Society where copies were made and sent to twenty outstanding Bible scholars and translators. Suggestions from these experts were carefully weighed and sometimes incorporated, but the bulk of the translation remains as Bratcher submitted it to the Bible Society.

The sense of immediacy, of things happening *now* in TEV is astonishing. All the "thees" and "thous," the "untos" and the "verily's" of the traditional versions are gone. Measurements and units of currency are modernized: a "Sabbath Day's journey" becomes "about half a mile"; a "talent" is a "thousand dollars." Times of day are clarified: "It was nine o'clock in the morning when they nailed him to the cross. . . ." "It was getting on toward evening when Joseph of Arimathea arrived. . . ."

Throughout the text, the words of Jesus often have a startling freshness. There is new impact in his advice to anxiety-ridden people: "Which of you can live a few more years by worrying about it?" And from Matthew: "Look at the birds flying around: they do not plant seeds, gather a harvest, and put it in barns. Your Father in heaven takes care of them. Aren't you worth much more than birds?" And one can almost hear the regal scorn in Jesus' voice when Judas comes to betray him with a kiss: "Be quick about it, friend."

The casual reader who dips into TEV is likely to find himself caught and held by the swift-paced narrative and deceptively simple dialogue. In the aftermath of an unsuccessful attempt to arrest Jesus, for example, "The guards went back to the chief priests



"Take them out of here! Do not make my Father's house a market place!" John 2:16

and the Pharisees who asked them, 'Why did you not bring him along?' The guards answered, 'Nobody has ever talked the way this man does!' 'Did he fool you, too?' the Pharisees asked them." Plain though the language is, the admiration of the guards and the fury and bitterness of the Pharisees come crackling through.

To the average layman, many passages are much clearer. The familiar King James Version's rendering of the first Beatitude, "Blessed are the poor in spirit, for theirs is the kingdom of heaven" becomes "Happy are those who know that they are spiritually poor: the kingdom of heaven belongs to them!" In St. Paul's famous description of love in his letter to the Corinthians, where the King James Version says that charity "thinketh no evil," Bratcher translates, "Love does not keep a record of wrongs." The key Greek word, he says, is a counting-house term that appears in many ancient papyri. He is sure that St. Paul used it in just that sense.

A key factor in TEV's acceptance, everyone agrees, was the choice of an illustrator: Annie Vallotton, a Swiss-born artist who lives in Paris and whose drawings convey a maximum meaning with a minimum of line—almost a kind of picture shorthand. Working on the two hundred or so drawings that appear in TEV, Mlle. Vallotton would often make thirty or forty sketches before one satisfied her. "Depicting evil," she says, "is easy . . . you can always portray a villain, or convey some emotion like anger or greed. Portraying good is much harder."

Sometimes, in her quest for simplicity, she would ask children for their opinion. Once, illustrating the passage in Matthew where Jesus urges each of his disciples to take up his own cross, she drew a whole crowd of cross-burdened humanity following a

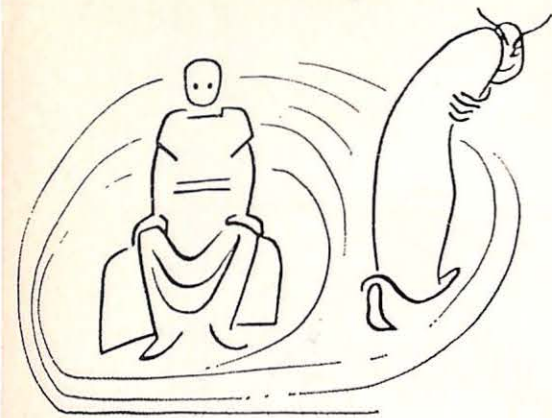
Savior who was striding on ahead. One young critic was troubled; Jesus looked too carefree, he said, too unconcerned. The artist's find solution was to take Christ out of the picture altogether and leave only his foot-prints leading the way.

Sometimes the Vallotton drawings are gay caricatures—the proud Pharisees become fat and pompous and foolish. At other times, what is left out seems to speak louder than what is put in. Bible Society officials are pleased because the drawings transcend such things as nationality, language, or race. A man in Evanston, Indiana, reported that he and his wife invented a game: she would cover the text, show him a drawing, and challenge him to guess the passage. A reader wrote: "It's strange: the man in the drawing has no face, but you can tell he's afraid; the woman has no eyes, but you can tell she's crying."

As the translation neared completion, the question of a title and a cover design for the paperback arose. For months all sorts of possibilities were suggested and rejected. As the deadline drew near, no one was more baffled than Laton E. Holmgren, one of the society's two general secretaries. One night in Manhattan he climbed into bed planning to read himself to sleep with the evening paper. Suddenly, as he stared at the headlines, an idea struck him. This, surely, was the way modern man received most of his news. And if the gospel was indeed "good news," why not say so in the title of TEV? And why not decorate the cover with mastheads of the great newspapers of the world?

Holmgren was so excited that he jumped out of bed, threw on his clothes, hurried down to Times Square and bought an armful of out-of-town newspapers. Back in his apartment, he snipped off the mastheads, arranged them on the floor in a montage, and in great excitement tele-





"The devil is prowling about"  
I Peter 5:8

phoned the society's art director. "I think I've got it!" he cried. Next day, everyone agreed that he had.

Praise for TEV has come from many sources. The *New York Times* called it "the most readable of any existing translations." In a lead editorial the conservative *Christianity Today* praised it for making the Scriptures "as current as tomorrow morning's newspaper." A Jesuit priest, the Rev. Walter M. Abbott, consultant at the Vatican, wrote: "I think it is the best modern version that I've seen. With this version the people of today can experience what the first hearers of the Good News experienced."

Not everyone is willing to exchange the stately cadences of the King James Version or the Revised Standard Version for the simple directness of TEV. When a British edition appeared in January, 1968, critic Malcolm Muggeridge, writing in the *London Observer*, took angry exception: "For some 350 years, the Authorized Version has been for the English-speaking people a unique treasury of truth, inspiration, and poetic language. On what conceivable basis are we to assume that today the message of the Gospels and Epistles can be conveyed only in the jaunty prose of tabloid newspapers, advertising copy, and public-relations handouts?" And he added: "What an outcry there would have been if Shakespeare had been accorded the same treatment as the New Testament!"

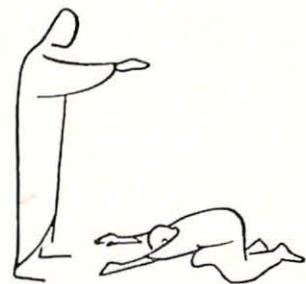
Some dissenter accuse Bratcher and



the Bible Society of exploiting sacred writings for financial gain. (Bratcher has received nothing but his salary, and the society continues to lose money.) Others seem convinced that the King James Version was divinely sanctioned exactly as written in the seventeenth century, and that no syllable of it should ever be changed.

"It's not surprising," Bratcher says. "People tend to like what they know; whatever's familiar is best. Also, some people feel that if you change a word you must be changing the meaning, which isn't necessarily so . . . you may be clarifying the meaning. Ideally, of course, there should be three translations in each of the major languages: a traditional version like the King James, a version for scholars like the Jerusalem Bible, and a common language translation that can constantly be brought up to date as the language changes."

All letters of protest are answered



Jesus spoke: "Weren't ten men made clean? Where are the other nine? Couldn't they also come back and give thanks to God and not only this foreigner?"  
Luke 17:17-18

personally by Bratcher who calls the task "a pretty good exercise in humility." He usually begins by acknowledging his critic's denunciation: "Dear Sir, I'm sorry you feel all copies of *Today's English Version* should be publicly burned. . . ." "Dear Madam, I regret that you think I should be decorated by the Kremlin. . . ." Then he goes on to explain that all English versions of the Bible are translations, and that TEV was not designed as a replacement for any of the traditional versions, but as a supplement to them. As he writes, he consoles himself with the thought that dissatisfaction with translators of the Bible is nothing new. As early as the fourth century, St. Jerome was bitterly attacked by contemporaries who claimed



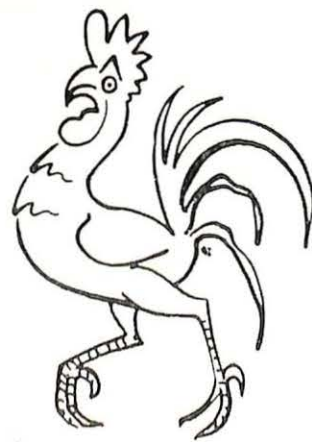
that his work was not so much a version as a perversion of the Scriptures.

Many stories filter back to the Bible Society of the impact of the TEV on readers. It is said to be the paperback most in demand among U. S. forces in Vietnam. It has had great acceptance in prisons, and in rehabilitation centers for drug addicts and alcoholics. It has also brought about numerous individual conversions.

At present, Bratcher is one of several translators hard at work on a TEV translation of the Old Testament. "It's more difficult than the New Testament," he says, "Hebrew is much harder to render into English than Greek. Our target date for completion is five years from now. Sometimes, when I'm wrestling with the Psalms, I wonder if we'll make it."

But he smiles as he says it, and no one at Bible House seems to doubt that by 1973 a translation will be produced that may win as many new readers for the Old Testament as *Good News for Modern Man* has won for the New. And of the millions so reached, many will agree with the Indian in Guatemala who was given a Spanish version of the *Good News* to read, went away for a while, then came back to thank the donor. "I thought," he said, "that it was just another book. But I found that it was another, much fuller, life."

Reprinted by permission from the *Christian Herald*, July 1968 issue.



"It isn't right for you to be proud."  
I Corinthians 5:6

BAPTIST HERALD

# The Art of Public Bible Reading

by Webb Garrison

HAVE YOU ever noticed the reading of the Scripture lesson often reaches a low point in listener attention? This happens in Sunday school classes, women's and men's meetings, and other gatherings as well as in formal public worship. The Word of God is a sharp two-edged sword capable of penetrating to our spiritual-intellectual-emotional marrow and joints. But ministers and laymen alike often handle it as if it were a putty knife.

No matter how great its inherent force, a passage can become dull and spiritless if read in public casually and without preparation. "Ho, every one that thirsteth; come ye to the waters. . . ." (Isa 55:1) can be droned in ho-hum fashion as if the reader had never known spiritual thirst—or the boundless joy of receiving "wine and milk without money and without price."

There is a widespread assumption that anyone with average education and competence can read Scripture in public with little or no effort. And the next step is to conclude: "I have to spend my time on my lesson, my talk, my devotional, or my sermon." The result is that many persons read Scripture in public without any previous preparation.

I should like to propose a rather radical idea. No matter what the occasion, the public reading of Scripture is of crucial importance. Therefore it requires careful preparation. The following five suggestions can help one wield the two-edged sword so that it achieves high listener attention and lasting results.

1. Write out the Scripture lesson—on the typewriter or by hand—and read from the manuscript rather than from a printed page. There are good reasons for suggesting this. One is the printers arrange their type so that the margins are straight. Therefore words must often be divided at the ends of the lines, and the reader's eyes must jump from the right margin all the way back to the left in order to see the whole words. Equally important, the arrangement of material in lines of equal length tends to interrupt the natural flow of meaning. When one is reading from a printed page, it is easy to pause at places that ought to flow on and to skip by other points where the listeners need a brief stop.

Preparing a copy of the Scripture lesson will also foster union between you and the Word. As you copy, you will find meanings leaping toward you that would be overlooked in a casual reading. You will, in a sense, be made a captive of the Word. When that happens, your public reading becomes a pouring out of something that has become part of you. You are merely a channel through which the vital, living Word flows out to others.

2. Read the lesson in its larger context at least once. This will reinforce its grip upon your mind. At the same time, the lesson seen in its whole setting will "come alive" for you. It does not exist in isolation: nerves and arteries and sinews connect it with the whole body of Scripture of which it is a part.

Failure to take account of the larger context is, of course, a prime source of doubtful or even erroneous exposition. Treated as if it were an independent entity, a passage may lend itself to gross distortion. Such distortion is not limited to the sermon or lesson based upon a segment of Scripture. It can take place in the public reading by, for example, emphasis upon some word or phrase that deserves no such emphasis when the larger context is considered.

3. Try to imagine yourself in the situation with which the lesson deals. If action is involved, as it is in most Scripture other than the Psalms and the letters of Paul, try to take part in that action through the lives of the men and women involved. Try to be for a moment a hot and thirsty traveler, fresh from the desert, eagerly looking for a street vendor who will sell a drink of water from his goatskin bag—and in that mood hear the invitation to come without money. Once you have done this, your reading of Isaiah 55:1 will be transformed, and those who listen will catch the note of reality.

Even the accounts of the stirring events in our Lord's last week on earth, and of what took place at Calvary, can be read in such a distant way that listeners automatically reject the words. But when a speaker begins to tell them about something that he almost seems to have witnessed, they will listen. The reverent use of your imagination will help the narrative portions of Scripture come alive for you and your hearers.

4. With your manuscript prepared so that its physical appearance aids the natural flow of meaning, go back over it and underline and mark for emphasis and shades of meaning. This will make it easier to preserve the very important eye-contact with listeners, while yielding yourself as a channel through which the meaning of the lesson can surge.

In making this suggestion, I am not recommending "theatrical" reading of Scripture. This hollow, phony procedure is the very opposite of what I have been trying to suggest. As someone has well said, "Scripture reading is not a performance but rather communication of the Word." To the degree that a teacher or preacher or devotional leader becomes concerned with the impression he himself is making upon his listeners, he loses the ability to be a channel for the Word. A Scripture lesson is not a vehicle for showing off the reader's skill as an actor, or his fine voice, or his power of visualization. To use it this way is to pervert the role of the witness-communicator. But when this ever-present danger is recognized as one subtle way in which the devil appeals to pride, a marked manuscript can help give power to public reading:

5. Finally, I strongly urge that you read your lesson aloud as many times as necessary in order to master it. Many slovenly readings, to say nothing of slips of speech and outright blunders, result from assuming that visual and oral reading are the same. That is far from true, the two forms are really quite different kinds of communication. Word combinations that give the eye no trouble may hopelessly twist the tongue. And in oral reading the voice must do for the listener what punctuation marks and capital letters do for the reader.

By following some of these practices and adapting others to fit your own personality and experience, you may well find that the reading of the Scripture lesson becomes the high point rather than the low point of any period in which you seek to be an intermediary between God and your fellow men.

Dr. Webb Garrison is pastor of the Central Methodist Church, Evansville, Indiana.

Reprinted by permission from *Christianity Today*, January 21, 1966, issue.





Photo by A. Devaney Inc.

# New Words For Old

by Robert G. Bratcher

IN THE steaming jungles of the Peruvian Amazon, a translator wonders what to do with Matthew 5:45: "God sends rain on the just and the unjust." Rain falls so often and so heavily in that part of the world as to be a curse, not a blessing. This translator faces the problem of the connotative meaning of the passage and must decide how to make the passage convey its true meaning.

The Brazilian committee, working on a revision of the Bible in Portuguese, cannot translate Matthew 5:3 literally, "Blessed are the poor in spirit," for the phrase, *pobre de espirito*, in Portuguese is used to describe a person whose mental facilities are not what they should be. This is a problem of idiom.

In the Kissi language of the Republic of Guinea, a missionary comes to James 3:12, which speaks of fig trees, olives, grapevines, and figs. Unfortunately, none of these is known to her readers. What will she do? She must make appropriate substitutions if the passage is to make any sense at all. So her translator reads: "Can the mango tree bear oranges? Can the kola tree bear mangoes?" She has solved the problem of cultural equivalence.

These are just a few of the problems faced by translators all over the world as they search for new words which will convey, with the same degree of clarity meaning and force, the message that was spoken and written long ago in old words.

Nearly 3000 people currently give most or all of their time to the ever-growing work of Scripture translation and revision, working in nearly 500 languages in 130 countries. The questions they face and the problems they must solve are much more complex than those encountered by a commentator working simply in English.

Most obvious, of course, are problems posed by the vast differences between the culture of the languages in which the Bible was written and that of the language in which the translator is working. In a tropical setting, where snow is unknown, how will he translate, "though your sins are like scarlet, they shall be white as snow" (Isaiah 1:18)? Obviously he must find some equivalent in the language which represents the ultimate in whiteness, or purity. This may be the egret's feather, and so his translation may read, "they shall be white as an egret's feather." The rest of the verse, "they shall become like wool," may be difficult also, for the local wool may be brown or black, not white!

In a landlocked Mosai tribe on the edge of the Sahara desert, whose people know nothing of large ships, a translator had to find the cultural

equivalent of an anchor, in translating Hebrews 6:18-19 which speaks of "hope . . . as a sure and steadfast anchor of the soul."

But the problem of cultural equivalents is fairly simple, when compared with the problems posed by the structure of languages. Many languages have categories which are unknown in Hebrew or Greek. Some languages make a distinction between the inclusive and exclusive first personal pronouns "we," "us," and "ours," depending on whether the person, or persons, addressed is included, or not. When the disciples in the storm on the lake waked Jesus with the question, "Teacher, do you not care if we perish?" (Mark 4:38), the translator must decide whether or not Jesus was included among those in danger of perishing. The same applies to Peter's statement on the Mount of Transfiguration: "Master, it is well that we are here; let us make three booths. . . ." A choice between the two forms must be made, since the distinction is obligatory not optional.

Some modern languages also are more precise in particulars than the Biblical languages. In some languages one can not simply say, "bear his own cross" (Luke 14:27). He must choose between words that specify *how* it is carried. In the arms? On the shoulder? Across the back? On the head? When the translators working in the Akha language of North Burma came to Hebrews 11:37, "they were sawn in two," they had to answer the question: "Which way? Across or lengthwise?"

In other cases, the translator must take care to use the correct tone accent on a word, for the meaning will change with the tone. One translator in the Birifor language of Upper Volta discovered that in one of his early drafts of the feeding of the five thousand his readers were not sufficiently impressed, inasmuch as they read that Jesus had five loaves and two elephants at his disposal! The translator had used the wrong accent, so that instead of the intended meaning "fish" the word meant "elephants."

Metaphors, similes, and other figurative expressions must be handled with special care. The meaning of the metaphor "I am the bread of life" (John 6:35) is quite unmistakable, and bread usually has the same function in most languages that it has in the Bible. But even though the people of the Chol tribe in Mexico have bread, it is not a staple food, but a delicacy, used for dessert on special occasions. Had the translator used the Chol word for "bread," Jesus would have been represented as being a delicacy, desirable only on special occasions, and not the absolutely indispensable sustenance for man's life. The functional equivalent

of the Biblical "bread" in the Chol language is the thin corn cake eaten daily, the *waj*.

### "The Old is Better"

The greater part of the translators' work is in revision, not new translations. Many of the first translations are now inadequate, not only because of obvious changes in language, but because many of the translations were so painfully literal that some passages conveyed either no meaning at all or else the wrong meaning. For if the translated passage is to be clear and intelligible to today's reader, much information that is implied must be made explicit—else there may be no communication at all. Take as an example the statement that John "preached a baptism of repentance for the forgiveness of sins" (Mark 1:4). Much is implied in this concise statement that must be made explicit in translation, if the text is to be clear and meaningful. Consequently, the translation of the passage must often be: "John preached to the people: 'You must turn away from your bad ways and I will baptize you, so that God will forgive the bad things you have done.'"

Another reason why revisions of existing translations are needed is the discovery and publication of older and better manuscripts of Biblical books. No original copy of any book of the Bible has survived, so that the original text has to be determined from a study and comparison of existing handwritten copies. The Hebrew text of the Old Testament and the Greek text of the New Testament are constantly being corrected in light of recent discoveries. Two sizable portions of the book of Isaiah, discovered in 1947 in the Dead Sea community of Qumran, are one thousand years older than the oldest copy we had until then. Two recently published papyri manuscripts of the Gospel of John, which are one hundred years older than the other manuscripts (with the exception of scattered fragments), shed new light on the original text of the Gospel and serve sometimes to confirm, in other instances to invalidate, the opinion of

textual critics. We know, for example, that the story of the woman taken in adultery (John 7:53-8:1) is no part of the original Gospel of John; we also know that the explanation of the movement of the water at the pool of Bethesda (John 5:3b-4) is a later insertion, nor part of the original.

We also have more adequate resources for understanding the language of the Bible. In Luke 2:14, for example, we read in the King James Version of 1611, "Glory to God in the highest, and on earth peace, good will toward men." Older manuscripts tell us that we should translate the second half of the verse, "and on earth peace to men of good will." But the question arises: "Whose good will?" It might appear to be a human quality. But the manuscripts from the Dead Sea establish the correct meaning, since the equivalent phrase in Aramaic shows that this word refers to God's good will. So the Revised Standard Version translates, "peace among men with whom he is pleased," and the New England Bible renders it, "his peace for men on whom his favor rests."

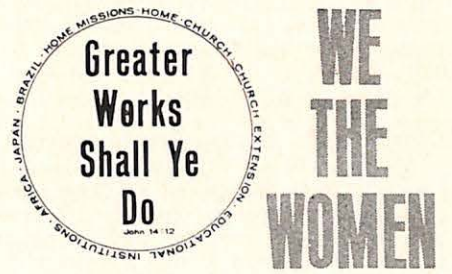
New words for old! Words which are clear and intelligible, which speak to twentieth-century people, wherever they live, are what the translator seeks, so as to convey the exact meaning of the old words of the timeless Good News. For, as the King James revisers so beautifully stated it: "Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtain, that we may look into the most Holy place; that removeth the cover of the well, that we may come by the water."

Dr. Robert G. Bratcher is the son of Baptist missionaries to Brazil. He has taught at the Southern Baptist Theological Seminary, Louisville, U. S. A., and the Baptist Theological Seminary, Rio de Janeiro, Brazil. He serves now as a special secretary in the translations department of the American Bible Society.

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October 15, 1968



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

### DAKOTA CONFERENCE WMU

Out of pioneer perseverance and determination was born the Dakota Conference Woman's Missionary Union. It was organized on June 28, 1912 at Avon, South Dakota. Our Conference includes all NAB churches in North and South Dakota and the eastern part of Montana. These churches are located in the "land of infinite variety." It is a land of rolling prairies, of beautiful valleys and stretches of plains.

God has led our dear women in a marvelous way His wonders to perform. The pioneers in this area had to depend on the tilling of the soil for their sustenance. They toiled and labored from early morning until late at night to provide for their family. In spite of droughts, hailstorm, floods and hot winds that damaged the crops, the people tried to carry on the work of the Lord. In 1909, even before the Dakota Conference WMU was officially organized, the women's groups reported a membership of 204 and today we have 76 societies with a membership of approximately 1610. The women have always sacrificially given to missions. In 1909, they gave \$412.50 and during this fiscal year, \$9,888.60 was contributed.

One outstanding feature of our area is the way the Lord has called many into full-time Christian work. By 1958, over 200 workers had already gone into full-time Christian service. Of this total approximately 65 missionaries and an equal number of missionary wives had gone forth into all parts of the world to spread the Gospel message. Many more have responded since that time. It is quite evident that the Dakota Conference WMU had a share in not only challenging them to enter Christ's service, but also in lending support through their prayers and sacrificial giving. The Lord of the Harvest has truly sent forth His laborers through His servants.

May we be challenged to do even GREATER WORKS for the Lord in the years to come.

by Mrs. Ray Hoffman  
President, Dakota Conf. WMU



# Writing Letters To Missionaries

by Nancy N. Wiley

Dear Friends in the "Regions Beyond,"

At the last meeting of our Women's Missionary Society here at (Calvary/Grace/Bethel) church we all drew names of missionaries to write to during this coming (week/month/year), and I drew your name. I count it a privilege to be able to help correspond with some of our missionaries. You dear people are mentioned so often at our meetings that I feel I know you personally, although I'm not sure if I was there the night you spoke in our church. That was quite a while ago I think.

The weather here in (California/Iowa/Pennsylvania) has been very (pleasant/wet/hot) so far this (winter/spring/summer/fall). Attendance at our church has been (fairly good/excellent/disappointing) recently. Right now we are all busy working on our (Christmas/Easter Cantata/VBS schedule). We surely love our pastor and his dear wife.

How do you like your work there in (Japan/Brazil/Cameroon)? I think it's just wonderful of you to go to these needy people. What kind of work do you do? I know this is rather late notice, but it would be so nice if you could find time to answer this before next week's meeting so that I could read your letter to the other ladies. I'm sure they would be as interested as I am in hearing from you PERSONALLY. Just tell us all about yourselves, your work, the people, the country, the customs, the problems you face, etc. It doesn't have to be long.

It is sort of hard to write to someone you've never met, so guess I'll save the rest of the news 'til next time. May the Lord bless you in the wonderful work you are doing.

Your sister in the faith,  
Betty Layman

In this day of instant lemonade and pre-packaged pie crust, the above is an example of an instant, pre-packaged letter to a missionary. Fill in the blanks with the appropriate (word/phrase/sentence) and drop it in your nearest mailbox. The missionary to whom you are writing will add yours to the 10 to 20 other identical letters (give or take a few details) that are already sitting on the desk waiting to be answered.

The purpose of this article is not to reveal to you the cynical, ungrateful side of the missionaries with whom you correspond. The intention is rather to share with you one of the most time-consuming and frustrating tasks of missionary work—the matter of correspondence. Before going any further, it must be understood that all missionaries like to receive mail. Far worse than having 10 to 20 varieties of the above-cited letter would be having none at all. It is also a known fact among missionaries that each year on the field brings fewer letters than the previous year. Based on the Law of Diminishing Results, if the missionary stayed away from home long enough, his correspondence problem would be solved. This is obviously not the solution the missionary is seeking, nor the one desired by the people at home.

Usually it is the missionary wife who falls heir to the position of official secretary for the household. Prayer letters, printed or mimeographed, must be sent out at regular intervals.

Monthly or bi-monthly reports should be written to each of the supporting churches. There is a steady stream of correspondence with the mission office in the U.S. and with other stations on the field concerning the work itself. Government registrations and forms require prompt attention and accurate replies, usually in the foreign language. Parents, brothers and sisters write regularly and expect answers. It is in the midst of all this that letters such as the above sample arrive.

Perhaps you are wondering at this point just what is the matter with this type of letter. It is sincere. It is written with the best of intentions. It may even sound suspiciously like one which you yourself mailed last week. The best way to test this letter is to assume the standpoint of the missionary and try to compose an answer. You will soon discover that there is very little "news" in the first two paragraphs that invites a return comment. It is the third paragraph, however, that is destined to draw weary sighs. It is probable that the entire mailing list of this missionary has received a prayer letter within the past three months. It is likely, if the church or society here represented carries a part in the missionary's financial support, that they have received a personal letter even more recently. It is even possible that the missionary has just finished answering an almost identical letter from the WMS member who drew his name last month. The missionary is left with the discourag-

ing conviction that no one reads what he writes, and no one understands the difficulty of reporting on what he is doing to each group or individual personally.

Admittedly here is some paradox to this problem. The missionary wants to have mail but finds it difficult to answer. The church member writes with the primary intention of encouraging the worker on the field, yet wishes also to have some personal contact and knowledge of him. There are no simple answers, but the following are a few suggestions designed to improve the relationship and understanding.

1. Acquaint yourself with the missionary. It would be an excellent idea for churches to keep a file for each missionary family. This file could include all back correspondence, a prayer card or recent picture, and perhaps a list of clothing sizes and/or specific needed materials for the work. It could then be made easily accessible to anyone wishing to write this particular family. This would avert the strange feeling missionaries experience when a letter arrives addressed to "Mr. and Mrs. Missionary and sons" although they are the parents of two little girls. Even more upsetting is the case of the well-meaning sending of Christmas gifts who forgets whether the children are boys or girls, or if it is the boy who is 10 and the girl who is 3 or is it vice versa?

2. Read any recent correspondence, including prayer letters, before writing to a missionary. He will be very pleased if you ask concerning a specific individual or situation that has been mentioned in previous letters and about which you have been praying. If there is no recent correspondence, then the fault lies with the missionary and you have the right to ask anything you wish.

3. Unless you are personally well-acquainted with the missionary, do not fill your letter with information about your own family. The names, ages, and school grades of your children in chronological order; the family medical history; or Aunt Sarah's problems with Uncle Fred's drinking are not of particular interest or help to the missionary.

4. Those on a foreign field are often ignorant of what is going on in some of your churches. The weekly bulletin or monthly newsletter are appreciated enclosures. Better still is a personal view of some incident or event. This would mean not merely that a certain

(Continued on page 22)

THE CONTINENT of Africa covers an area of 11,700,000 square miles. It is as large as the United States of America, Western Europe, India, and China all put together. Its estimated population in 1960 was 225 million.

## I. IN THE PAST

What has Christianity done for this vast continent?

During the apostolic and post apostolic times, Christianity expanded from Egypt down the Nile Valley into Abyssinia.

During the first five centuries A. D., the Christian witness had a profound influence on North Africa. Men like Tertullian, Cyprian, and Augustine who still exert a great influence on the theological thinking of the Church today were products of the Church in Africa.

Unfortunately internal dissensions and controversies robbed this flourishing Church of its missionary zeal so that it was powerless to face the

Western education in Africa. In his letter to the British Baptist Missionary Society that sent him to Cameroon, Quinson Thomson wrote: "Let education be pressed in the African mission. I put education second to nothing. Our work should be to give God's truth and the ability to read and understand it."

Nearly all those who led Africa to political independence and nearly all present day African leaders are products of Christian schools.

Over 400 African languages have been reduced to writing by Christian missionaries. Christianity has given many Africans the Bible, the greatest of all books, in their own tongues.

The missionary movement has done much to raise the standard of living. Early missionaries introduced various crops and encouraged their cultivation. Some mission stations became centers for training Africans in such art as printing, carpentry, and building. Emphasis on the dignity of work and the development of self-help programs

with other developing countries, is undergoing political, social, cultural, and economic revolutions. When I was in the primary school only Ethiopia, Liberia, South Africa, and the United Arab Republic were independent. When I was in high school Libya and the Sudan became independent. When I was getting out of high school Ghana won her independence. In January 1958 I went for further studies in Nigeria. By the time I got back to Cameroon in December 1961, more than twenty more African countries had become independent. Between 1957 and 1967 no fewer than 33 new nations were born in Africa.

This political revolution is directly or indirectly the result of Christian witness in Africa. The Church with its teaching of the infinite value of the human soul, man's relation and responsibility to God, the equality of all men before God, and freedom in Christ, laid the foundation for Africa's revolt against foreign rule and oppression, and inspired her in her struggle

# Christianity in Action in Africa

(Excerpts from an address)

by Solomon Gwei

forces of Islam that invaded North Africa from the 7th to the 11th Centuries. As a result, the Christian Church succumbed and vanished while the rest of Africa, except Egypt and Ethiopia, remained untouched by the Christian witness.

From the 15th to the 18th Centuries some Christians of Europe made unsuccessful attempts to plant Christianity in Africa. However, in the 19th Century Christianity was planted in Africa south of the Sahara.

Emancipated slaves of African origin exhibited the most ardent concern for the salvation of Africa. On the very night of their freedom a number of them resolved to carry the Gospel message to Africa. Thomas Keith, a freed slave in the West Indies sold all that he had and with a letter of recommendation from his Baptist pastor, worked his way to Africa to preach the Gospel on the very spot where he had been stolen as a boy.

About one fifth of the total population of Africa was considered "Christian" by 1960. By 1966 there were about 60 million Christians, 55 million Moslems, and 155 million animists.

Christianity laid the foundation of

have helped many Africans to earn a living.

Unfortunately, however, the contributions of Christianity in the past were not altogether positive. Convinced that the African traditional systems, forms and culture were irrational and primitive, Western missionaries saw their mission as including the destruction of these systems, forms, and culture and their replacement by Western ones. Thus Christianity and Western civilization became so identical that some missionaries thought to "Christianize" also meant to "Westernize." Some missionaries have come now to see that in their zeal to Christianize Africa early missionaries had tended to destroy African forms and culture with little thought of adaptation.

The failure of most early missionaries to condemn colonialism for its discrimination, exploitation, denial of opportunity to Africans, and inequality in the treatment of its subjects, led some Africans to suspect missionaries of being agents of imperialism.

## II. AT PRESENT

What is the work of the Church in Africa today? Today Africa, along

for independence and the right to determine her political future.

African Christians have sensed the great responsibility brought upon them by the coming of political independence. What is the role of the Church in an independent African nation? Christians are working hard to bring spiritual freedom to the whole of Africa. Various denominations meet to discuss the advancement of evangelism, education, medicine, agriculture, and social work. Evangelistic teams are being formed to spread the Gospel. Some like Nigerian Baptists have sent out missionaries to other parts of Africa. The evangelical Churches of Cameroon plan to extend their evangelistic efforts to the Pacific Islands as well as to Europe. Local Churches serve university communities, and some professors and students bare quiet witness among students with encouraging results. Effective witnessing goes on in both mission and government schools. Through such a witness I became a Christian.

The Christian witness in Africa is mainly in the hands of law Christians, most of them being illiterate. That God is working through them is evidenced by the increasing number of



people turning to the Lord and by the new churches springing up in many areas, including strongholds of Islam. In 1964, a Cameroonian went as a missionary to a predominantly Moslem area in Cameroon. Today there are 22 new churches in that area; an evidence of what God is doing in Africa today through his disciples.

Some statistics from West Cameroon will give you a glimpse of what God is doing through Baptist witness in Africa. In spite of the fact that one out of every two churches had no full time pastor and one out of every four had no trained minister, yet the number of Baptist Churches in West Cameroon grew from 401 in 1963 to 473 in 1966 and the number of Christians increased from about 22,600 to over 29,000 during the same period.

### III. IN THE FUTURE

What impact do we expect Christianity to have on Africa in the future?

Much depends upon the vision of the Church, her response to the present challenges and opportunities. The Church has to reckon with the revolutionary changes taking place and the forces of materialism and secularism invading the continent in full force. Thousands of young people are leaving their homes in rural areas for the urban areas in search of education, employment, and enjoyment.

The Church must take into account the aspirations of the newly independent countries and those still struggling to gain political freedom. The Church cannot divorce herself from this aspiration and from the task of national integration and development. The Christian messages of love and justice, reconciliation and peace, faith and hope, and the dignity of work, can and ought to become a dynamic force in the African society. It can bring hope to the hopeless, peace to those who lack it, food to the hungry, water to the thirsty; it can bind wounds inflicted by sin. Africa and the rest of the world need the Gospel of love to replace the propagation of prejudices, rivalry, hatred, suspicion, national and racial intolerance.

While the Church as a body should not be involved in politics, she has a responsibility to her members who will become political leaders. The involvement of Christians in politics is both a challenge and an opportunity for the Church. Christians who enter the political arena in answer to God's call will listen to what God has to say both to them and to the nation through His Church. God may work through such people to bring about peace and unity to the peoples and nations of Africa.

The Christian ministry in Africa has to reckon with the refugee problem. The fight for political independence and events following the birth of new nations and their struggle for survival have resulted in the loss of lives, homes, property, and the basic means of livelihood. Today there are over

one million refugees in Africa. We are also aware of the grave situation in Nigeria today. The Church must follow the steps of Jesus whose compassion for suffering led to immediate action.

Christian action in the field of medical services is imperative, for the need is urgent.

In spite of the Church's achievement in the field of education a very large percentage of Africa's population is still illiterate. The task of the Church in the future will include the eradication of illiteracy so the Africans can read God's Word and Christian literature for themselves.

There is in Africa today a growing need for Christian literature. As a distributor of Christian literature, I have sensed a real desire among Africans to read any literature placed in their hands.

As we think of the future of Christianity in Africa we must face the crucial question of how to "Africanize" Christianity. The Christian Gospel came to Africa in Western theological terms and thought forms, "firmly encased in traditional ecclesiastical organizations specifically Western in type," as Dr. P. C. Groves puts it.

I feel very strongly that the crucial weakness of the Church in Africa today is its lack of "Africanness" and its slowness in becoming an African Church in worship and theological understanding. Christianity in its present Western form appears to many Africans as a Western religion. Today there is a growing tendency towards a more African cultural identity in all phases of African life. If Christian worship is to mean anything to a majority of Africans it must be expressed in their own language, culture, and thought forms.

### IV. WHAT YOU CAN DO

Our coming together as Baptist youth of the world is to remind us that we live in One World and have One Lord, and should bear One Witness. What can we do to bear that witness in Africa more effectively?

First of all we need to wait upon the Lord. We should pray to God to show us what to do at this stage in the history of Africa and the Church there. We need to listen and respond to what God has to say to us. God is calling many young people to face the challenges and opportunities of our generation. As the older generation of pastors passes away, more and more pulpits lie vacant to be filled by us. God wants to work through us to accomplish His will.

The Church in Africa is in dire need of trained indigenous leadership. Her resources are inadequate to meet this need. Poverty in Africa is to be found in the Church as well. This is not because African Christians are lazy as some people think. It is not even because they are less faithful in the stewardship of giving. Out of their poverty they give the widow's

mite which is inadequate to carry on the enormous task of the Church.

We need to create more opportunities for study by strengthening our existing training institutions, establishing new ones, and providing scholarships and other means. The richer Churches can help the poorer ones to accomplish this.

A good number of prospective African leaders studying in Europe and America come under the influence of secularism, materialism, and agnosticism. They will return home either as disciples of Christ or of secularism and the rest. Are the Churches and Christian young people in Europe and America concerned enough to try to help foreign students maintain their Christian faith?

We need to develop a better understanding between Baptist Churches of Europe and America and the younger Churches. The Mother Churches should take our aspiration as a drive to the maturity for which they have been working and praying.

An opportunity could be created for leaders and young people of older and younger Churches to share experiences which will strengthen our witness. We might even develop exchange programs for our Baptist youth. Young people from Asia could come to Europe or go to America, Africa, or Australia under such programs.

Africa has reached a very crucial period in her history. Her inhabitants are grasping for something to satisfy their deep need—something which only God can give. And God has chosen to work through His Church to satisfy this need. To spell it out clearly, AFRICA NEEDS SALVATION THROUGH CHRIST. It is through both individual and cooperative witness that all Africa can be saved.

The importance of missionary cooperation for effective witness cannot be overemphasized.

Seeing the Christianity in action in Africa in the past, at the present, and what its future prospects are, we can come to no other conclusion than that GOD IS AT WORK IN AFRICA.

My fellow Baptist young people, the future lies in our hands to build. We have an opportunity to shape the future of Africa and the world. Let us therefore endeavour in the power of the Holy Spirit to make our most enduring contribution to greater churches, more solid homes, stronger nations, and a better world.

*Solomon Gwei was born in the Federal Republic of Cameroon. He was educated in the Cameroon Baptist mission schools, the Baptist Seminary in Nigeria, the Baptist Seminary at Rüschtikon, Switzerland and Princeton Theological Seminary, U. S. A. He is presently working on his masters degree in education at the University of Michigan. The above address was given at the Baptist Youth World Conference in Berne, Switzerland, in July 1968.*

# Evangelism and Christian Education Workshops Held in Cameroon

by Gideon K. Zimmerman

WHAT IS your mental picture of our missionary ministry in the Cameroons? During the past thirty years I have listened to reports by missionaries, viewed many of the pictures which depicted the various phases of the work and read numerous articles in our publications. Yet my conception of the actual achievements in our oldest mission field was too small. The involvement with Cameroonian leaders and lay people in the various workshops added a new dimension which greatly clarified my understanding of the important ministry being carried on in this mission field.

### AREAS VISITED

In November 1967, the General Christian Education Committee approved a recommendation that I visit the Cameroon mission field in the summer of 1968. The trip to Africa also included participation in the Christian Teaching and Training Commission of the Baptist World Alliance Executive Committee, which met in Monrovia, Liberia, during the summer of 1968. The itinerary in the Cameroons included two-day workshops in the following areas: Victoria, Soppo, Kumba, Belo, Bansa, Bamenda and Ndu. Local arrangements were made by the missionaries and officials of the Cameroon Baptist Convention. Pastors, church teachers, primary school teachers, youth leaders, Sunday school teachers and church officials were invited to participate.

### WORKSHOP ON EVANGELISM

Mr. Stanley Johnson of Tacoma, Washington, who is the Moderator of our General Conference and represents our denomination at the Executive Committee meetings of the Baptist World Alliance, extended the time of his trip by three weeks in order to visit the Cameroons and participate in the workshops. Since Brother Johnson has taken a very active part in lay evangelism in his church and community, we arranged for him to lead discussions on evangelism. The workshop topics were: Biblical Teaching on Evangelism, Personal Evangelism, Techniques of Soul Winning, and Problems of Evangelism. The discussion periods, which were a part of each workshop, indicated that our Cameroonian Baptists have an earnest desire to equip themselves more adequately to be witnesses for Christ as lead individuals to receive Christ as Saviour and Lord. Brother Johnson's

personal testimonies of winning persons to Christ challenged participants to be obedient to Christ's commission. His ministry was greatly appreciated.

### CHRISTIAN EDUCATION WORKSHOPS

Much effort has been put for by national leaders and missionaries to upgrade the Christian education ministry in the 500 churches of the Cameroon Baptist Convention. The Christian education workshops, which were structured to discuss some of the needs, included topics such as: Lesson Preparation, Curriculum for Sunday School and Youth Work, Leadership Education, Principles of the Learning Process, and Grouping and Grading of the Sunday School. The discussion periods revealed many needs which are parallel to our Christian education program in the churches here in America. Curriculum needs were of very special concern since materials being used in the Sunday school teaching program are for teachers only. Pupils do not have lesson books or workbooks such as are used in our Sunday school classes. It is not practical to provide American materials under present circumstances. The cost involved and the differences in language and cultural settings are major obstacles.

### SUNDAY SCHOOL CURRICULUM NEEDS

Since the curriculum will need to include illustrations and visual aids reflecting African culture, it will be necessary that Sunday school lessons be written by Cameroonians. Some of the materials being used for young men's groups and youth groups are being prepared by nationals at the present time. They have also begun a devotional booklet which is parallel to our *Moments With God* devotional quarterly. The monthly periodical of the Cameroon Baptist Convention, THE BAPTIST VOICE, also contains many well-written messages and reports. Judging from these and other writings, it is evident that there is not only excellent literary talent, but that there is much potential which is untapped and could be used to help meet this important need. The plans for accelerating higher levels of education in the colleges and the Bible Training Centre will continue to develop new and better writers.

Several of our missionaries have devoted considerable time and effort to

improve and develop a curriculum which will meet the needs more adequately. One of the areas which has been explored would involve rewriting Gospel Light Publication curriculum and adapting it to meet the needs of the churches in Cameroon. This publisher, whose material we imprint for our North American Baptist churches, makes resources available for national groups who wish to rewrite the curriculum. Several members of our missionary staff have consulted with Gospel Light Publications about this program. Additional missionary guidance and considerable involvement by nationals will be required to start developing this curriculum. It will take considerable time before materials can be produced. The Cameroon Baptist Convention, which consists of more than 33,000 members, will also need to shoulder additional responsibilities to raise funds and provide personnel to carry out a project of this type. In our discussion at the workshops, we highlighted the need for Cameroonians to examine their stewardship in order to undertake not only the project of the curriculum, but to expand what they are already doing to enlarge their own missionary outreach. The Cameroon Baptist Convention is to be commended for recent accomplishments and for goals which have been set for the future. It is imperative that they heed the prophecy of our Lord when he said, "Greater things than these shall ye do." We were very pleased that Pastor Stephan Nteff, General Secretary of the Cameroon Baptist Convention, and Pastor Peter Jam, Moderator of the Convention, were able to be with us at several of the areas for the workshop sessions. These brethren need our prayers as they provide effective leadership for the Convention.

### FELLOWSHIP WITH OUR MISSIONARIES

One of the treasured experiences of visiting the mission field was the warm, friendly and inspiring fellowship with our missionaries. Their hospitality was always cordial and helpful. The prayers at the devotional services in their homes were much like our prayers here at home in that they prayed especially for those in North America. This is so typical in the prayers in our homes and church in America that we remember especially those who are across the seas. The command, "pray

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## WINNING PERSONS TO CHRIST

by Daniel Fuchs

### BE INFORMED

HAVE YOU familiarized yourself and your church with the great simultaneous hemisphere-wide Crusade of the Americas, its purpose and program, and what you and your church can do to be involved in the Crusade?

Nearly everybody is talking about the Crusade of the Americas. It is the greatest organized evangelistic thrust ever attempted by any religious group. It involves more geography, more churches, and more Christians than any other evangelistic effort in history.

The Crusade of the Americas is events, activities, revivals, a rising tide of spiritual awakening and renewal, a new spiritual reformation, God at work in history! It is the proclamation of the eloquent and supremely adequate truth, "Christ the Only Hope," to the 500,000,000 people of the western hemisphere!

The purpose of the Crusade of the Americas is set forth in the Cali Declaration on Evangelism as follows:

—To lead to a deepening of spiritual life within the churches, homes, and individual Christians.

—To evangelize North America, Central America, and South America.

—To establish true moral and spiritual bases for the betterment of mankind's welfare.

The Crusade of the Americas is a sincere, concerted, organized effort to enlist every Baptist church in the Americas in evangelistic activity directed toward non-Christians and inactive Christians in their community.

A variety of evangelistic activities are suggested for your church: A religious census to discover prospects; Sunday school enlargement and outreach; the establishment of missions, preaching points and new churches in unchurched areas; visitation witnessing campaigns; church revivals; area crusades and open air meetings.

Basic in the Crusade of the Americas is the belief that men without Christ are lost and doomed. He who believes is not condemned. He who does not believe is condemned already because he has not believed in the name of the only begotten Son of God. Each individual is responsible before God. Reconciliation is possible because Christ died for our sins. "Christ, the Only Hope!"

# A Near Tragedy

by Concerned Bandage

THE treatments for the night were all done. Some of our brothers had been used for bandaging some of the men's wounds on the ward. There were four of us left—myself, a "two-incher," and three other "one-and-a-half-inchers." Some of our cousins were with us too—the "cotton-squares." We were all getting settled in our box on the treatment trolley for a good night's sleep, when we heard some girls screaming from the Maternity. What was wrong? We listened and wondered. The R. N. on our ward told the student to go and see . . . but she didn't get very far as she almost bumped into Kwenti, who was rushing up to tell the Doctor that the laundry was on fire! THE LAUNDRY ON FIRE?! How terrible! No wonder there was so much screaming!

We talked among ourselves . . . what about all the linens hanging in the laundry . . . our distant relatives such as the sheets, spreads, pillowcases, towels, washcloths, diapers, and gowns . . . oh, my! We could hear those in the linen cupboard groan in anxiety and concern for their brothers trapped in the laundry. "Just think," one said . . . "if they are all burned I'll really be full of holes before the Nursing Sister puts me to rest." "Oh, —and some of them are so young yet . . . they haven't even begun to see life," said another. A pillowcase spoke up. . . . "and remember? . . . the White Cross storeroom is in the laundry building too . . . only separated by one wall! Oh, if all our unpacked brothers and sisters are destroyed what will we do? What will Bansa Baptist Hospital do? How will we manage?"

We could still hear screaming and the sound of many running feet. . . . "it must really be bad," we thought. It was true . . . What would BBH do without us? It would almost be impossible to function. We would all be overworked, including our lowly cousins the cotton-squares. They had so many different tasks to do . . . certainly some of them would have to be washed and used over again . . . and we, too, as bandages. We'd have to be disinfected and washed and re-used, probably several times until our dear lady friends at home could ship out some more of us! Life would be awful until then for us, our patients, our staff . . . everyone! All we could do was groan. We strained our ears . . . we couldn't smell any smoke . . . the screaming had almost stopped . . . maybe . . . just maybe it was all a mistake!

OH, did we pray then! "Especially, dear Lord, we pray for our yet unpacked friends and relatives that you

might spare them! Just think how dreadful and hopeless it would be in Maternity and in Children's Ward without diapers and gowns! . . . You know how difficult it is even now in rainy season to have enough linen on hand . . . we hear the Sister so often say to the staff . . . 'I'm sorry, the laundry didn't return any . . . there just are no more until they dry.' Oh, please Lord, do be gracious. We thank you for all that you have done for us in giving us such wonderful care and preparation from our dear lady friends at home . . . and for the safe journey across the ocean . . . and for the job you've given each of us to do . . . please, we pray let our brothers and friends in the laundry and White Cross storeroom live."

And then what a thrill it was to hear the laughing! It *must* have been O.K.! As they were passing we heard Sister Ziolkowski say to Sister Mantay. . . . "Oh, how lucky we are! It certainly was good that they used sawdust (wet) on the fire and not water. . . . Just think if the building would have burned! If we haven't been grateful we certainly should be now! And our students!—then they'd *really* appreciate all the work our women do at home! Oh, we *really* have a lot to be thankful for."

Later, Kwenti came to the ward to report and tell all the "news" about the fire. Apparently the old kerosene water heater had become overheated and so started to burn. Fortunately it had been seen from the Maternity quite quickly and Kwenti was able to run fast for the Doctor while the two Watch-nights broke down the door and started throwing wet sawdust on the flaming mess. Fortunately too, the burner was at the end of the laundry away from the storerooms. Actually, nothing had been damaged except the burner itself! God had heard our prayers!

After a time of Thanksgiving to the Lord we once again settled down for sleep . . . happy that all was well and thankful that we all at Bansa Baptist Hospital were in God's hands.

The above is written as an expression of our own thanks and praise to the Lord for the wonderful work that our Women's Missionary Societies do for us and the Lord in spending hours and energy in making available our very necessary bandages and cotton-squares and scores of other "linens." This little fire which could have been a real tragedy stirred up our "remembrance" of our faithful women at home and also deep thanks for the wonderful watchcare of our Lord.

By Daphne Dunger missionary nurse at Bansa Baptist Hospital.

"T IS THE season to be jolly." If the coming holiday season, Thanksgiving, Christmas and New Years, is to be one of inspiration and joy, the time to begin planning is now. Consider these questions when you think about the holiday activities in your church.

- (1) What activities will we have? When? How many?
- (2) What age groups will be involved? Will it be children, youth, adults, older persons, family groups? Try not to neglect any age group or overly concentrate on another.
- (3) How can we best express the message of the individual holiday?
- (4) How can we make these activities relevant to our time and our particular situation?
- (5) How can we transmit a sense of the eternal and of the constancy of God to a chaotic world?
- (6) How can we witness to the love of Christ through our activities? Will unchurched people in the community be welcomed and included in the activities? How about the unchurched parents of Sunday school students? They will attend a program in which their children participate. Is there any way they can be reached with the redeeming fellowship of the church at this time?
- (7) Who will be responsible? Make appointments. Supply those whom you appoint with suggestions as to type of activity and resources.

### ENCOURAGE CREATIVITY

When you appoint persons or groups to plan activities, encourage them to use their creativity to adapt ideas to your particular situation or to brainstorm and come up with some original ideas. Consider how you will present your message. The medium of expression which you use may determine how effectively you convey your message or idea.

### WHAT MEDIUMS OF EXPRESSION CAN YOU USE?

- Pageants.
- Plays, dramatic presentations, play readings, pantomimes.
- Narration combined with music, pictures or drama.
- Readings.
- Musical presentations, vocal and instrumental. Young people might produce their own, choosing and arranging the music and writing the narration.
- Service projects in which participants become involved with others in the church or community. Through the church school you might collect food, clothing or money for the needy in your community or church. Deliver the things personally and take time to get acquainted with the family. Thanksgiving can be a time for taking youngsters from



## HOLIDAYS



## PAIN OR PLEASURE

By Dorothy Pritzkau

a home or orphanage on an outing, picnic, or to the zoo. Are there people in your church who are adept with a camera? How about asking them to assemble some of their vacation or other slides, work up an accompanying narration and present a program to residents of a nursing home for the aged. Then spend some time visiting with the residents.

—Art. Build a Christmas presentation around famous paintings of the Nativity and events in the life of Christ. (Slides of many famous paintings are available from the Society for Visual Education, Inc., 1345 Diversey Parkway, Chicago, Illinois 60614.)

—Carolling. An appreciated addition would be to leave a Christmas card signed by the whole group at each

- home carolled. Personalize it with a written greeting or wish.
- Parties and banquets. Choose the theme and contact the speaker or reserve the film early if this is to be a part of the program. Have one age group put on a party for another age group.
- Youth holiday or winter retreats.
- Candlelight services.
- Family worship suggestions for the holiday season.
- Filmed stories of Sunday school and church activities. Build a narration around them to tell a story.
- Cantatas.
- Decorations and bulletin boards. Use the creativity of church members to do holiday bulletin boards. Your camera bugs might have some excellent snapshots around which to build a bulletin board sermonette. Let the children design and decide how they will portray the idea of the holiday on a bulletin board or mural.

### PRODUCING THE EVENT

You are a member of a group or committee responsible for one of the holiday activities. There are a number of steps which need to be followed to attain the best results.

- (1) Spend some time brainstorming and looking at various materials for ideas.
- (2) Choose your theme or central idea and the medium of expression you wish to use. Consider your purpose: is it fellowship, inspiration, outreach or a combination of these.
- (3) Assign parts and responsibilities.
- (4) Practice.
- (5) Publicize.
- (6) Present it prayerfully.

### RESOURCES

The *Special Days Program Resource Guide* contains a listing of plays, pageants, programs, services, etc. If you do not have one, a copy may be obtained free of charge from Roger Williams Press, 7308 Madison Street, Forest Park, Illinois 60130. Another good source of ideas is the magazine, *Church Recreation*. It may be obtained from the Church Literature Department, Southern Baptist Convention, 127 Ninth Avenue North, Nashville, Tennessee 37203.

The holiday season presents many unique opportunities for inspiration, teaching, comfort, challenge and outreach. There are an almost unlimited number of combinations of idea, message and medium of expression. Be creative. Experiment. And never forget the basic essentials: plan early, plan thoroughly, plan prayerfully, practice well and trust the Lord to use your efforts to His honor and glory.

Dorothy Pritzkau is Editor of *Christian Education Literature*, North American Baptist General Conference.





# Sunday School Lessons

by James A. Schacher

## A TEACHING GUIDE

Date: November 3, 1968

### THEME: WITNESS IN SUFFERING

Scripture: I Peter 3:13-17; 4:12-16

**THE CENTRAL THOUGHT.** Christians are not exempt from pain. Suffering may produce a number of beneficial results if believers are open to God's will.

**INTRODUCTION.** The Book of I Peter is eminently practical. In chapter two, it exhorts servants and citizens to follow the submissive example set by Christ. Chapter three advises husbands and wives regarding their proper conduct. Then the matter of suffering and testing again is considered.

**I. CHRISTIAN SUFFERING INCLUDES HAPPINESS.** I Peter 3:13-14. Who can hurt the person who is enthusiastic for the truth? To be sure, painful circumstances may fall on us. But Christians should be happy if that should happen to them in the course of their consecrated living.

Loyal followers need not fret because of the threat of atomic warfare nor for the immediate fearfulness of strange noises in the night. But the implication is that these Christians possess a zealous nature. These followers are willing to be considered extremists for Christ's sake. It could be that they will sacrifice some of their vacation time to do some missionary work as one N.A.B. family did recently. Or, perhaps, they will take a couple of days out of their regular work to interview a candidate for their pulpit. This is Christ's type. It implies a certain enlightened zeal which rejoices in going all out for a cause. We cannot accept the ointment of consolation from Christ unless we also surrender to the authority of commitment to the Master.

**II. CHRISTIAN SUFFERING INVOLVES A DEFENSE OF THE FAITH.** I Peter 3:15-17. In the midst of trials, believers are commanded not to forget their responsibility to Christ. We will always try to be prepared to defend our hope. The word "answer" stems from the speech made by an accused criminal. He would talk in his own behalf in an attempt to prove his innocence.

Our "defense" lies not in the keenness of reasoning nor in an apologetic tone of voice, which will purchase sympathy. But it will reside in the conviction of personal experience. Someone has said, "An agnostic may destroy your logic, but he cannot argue with what you have experienced."

**III. CHRISTIAN SUFFERING POSSESSES A PURPOSE.** I Peter 4:12-17. There are two ways to suffer. The

first is to deserve it. The second is to be hurt because of your relationship to Christ and because of what He represents. The first is to be unhappy and miserable. The second is to rejoice and be happy. The former is to be ashamed. The latter is to be blessed with the glory of Christ.

The problem of evil is one of the most perplexing of the human mind. It is easy to be satisfied with a college dormitory debate of the issues—until a tornado twice strikes one's farm. Then it becomes personal.

But there is a special kind of suffering in view in this passage. There is something redeeming about suffering on behalf of someone else. Life becomes meaningful as we live for a larger purpose than self. Through this, our minds and lips can sing praise to God.

### Questions for Discussion

- (1) Did you ever feel happy in the midst of great pain?
- (2) "I think it's fine to be a good Christian, but there is a danger in becoming a fanatic." What is your reaction to this statement?
- (3) How does it help us to know that our suffering is for Christ's sake?

## A TEACHING GUIDE

Date: November 10, 1968

### THEME: CHRISTIANS, LIVE EXPECTANTLY

Scripture: II Peter 1:3-11; 3:9-11

**THE CENTRAL THOUGHT.** God saves us, helps us to grow and some day will bring all things to a conclusion.

**INTRODUCTION.** The Christians who received the letter of 2 Peter were warned that just because they were saved did not mean that they had a license to sin. Pure Christian living is always necessary.

But these believers were also instructed in the matter of Christ's return. For those who did not adhere to the truth the Second Coming would mean judgment and not rejoicing.

**I. EXPECT THE POWER OF GOD.** II. Peter 1:3-8. Salvation is due to the action of God in a human life. Divine power produces spiritual life and godly living. It means that God comes to live with His followers. He gives them some new strength. It is like the pastor who said, "The Word is powerful. Something happened to our young adult couples when they started to study the Word of God together. It changed their lives!"

Christians should live temperately. Literally, this means they should use self-control. The New Testament always denounces serving passion. This

is why churches oppose alcoholic beverages. By their very nature they tend to be habit forming. But the Christian should be free to serve Christ only (Matthew 23:10). It is attractive to think that your service for Christ makes you more of a person. It enhances your powers of self-hood and worthwhileness.

If one incorporates other moral qualities of love and kindness into his conduct he certainly will be living a life like God's. This provides a happier life as we treat our fellowmen with more good-will and as we control our habits of leisure and occupation.

**II. EXPECT TO CONFIRM YOUR CALLING.** II. Peter 1:9-11. What if a person fails to grow in these moral qualities? That person is near-sighted and blind. He is out of touch with both his insight into truth and memory of what he had known. Everyone knows individuals who had walked with God, but who lost their spiritual perception.

It is said that Karl Marx, Joseph Stalin and Nikita Krushchev all had a religious inclination in their youth. But whatever spiritual experience they had was forfeited in later years. Let us be careful, too.

**III. EXPECT THE DAY OF THE LORD.** II. Peter 3:9-11. The Day of the Lord was familiar to the Jewish mind. The Old Testament prophets often said that the growth of evil would bring unusual happenings in the solar system. The rule of sin would be interrupted by God. The wicked ones would be defeated and punished. Peter adds that this day will come as unexpectedly as a burglar at night. The earth itself will be affected by an intense heat.

Much has been written about the philosophy of history. Some feel that history goes through certain cycles which continually are repeated. Others are convinced that history is a product of economic forces. Another school feels that everything is running downhill. Which one is correct? Now that atomic warfare is a reality it is possible to see how human beings themselves could destroy civilization. At one time it may have seemed logical to scoff at these words of doom, but now it appears very likely that God will intervene in the course of history and bring all things to a climax.

### Questions for Discussion

- (1) What does it mean to be a partaker of the divine nature?
- (2) Choose the virtue in verses 5 through 7 of chapter 1 which you need the most to grow in.
- (3) What are your feelings as you read chapter 3, verses 9 through 11?

# Sunday Schools Attain Goals

## SUNDAY SCHOOLS ATTAIN GOALS

Standards and goals are necessary for consistent attainment in any endeavor. For churches, the Sunday School Standard of the North American Baptist General Conference, with its ten goals, provides an excellent guide to measure the progress of the Sunday school.

The goals give guidance and measure the attainments in the areas of growth, use of the Bible, evangelistic emphasis, Baptist teachings, mission concern, church relationship and attendance, age-grading, teacher-training and program planning.

When a Sunday school adopts the Standard and reports their attainments, the reports are graded, and seals are presented to place on the Sunday School Standard Certificate in the church. Sunday schools making a score of 90-100% receive a gold seal, those scoring 75-89% receive a silver seal, below 75% a blue seal is presented.

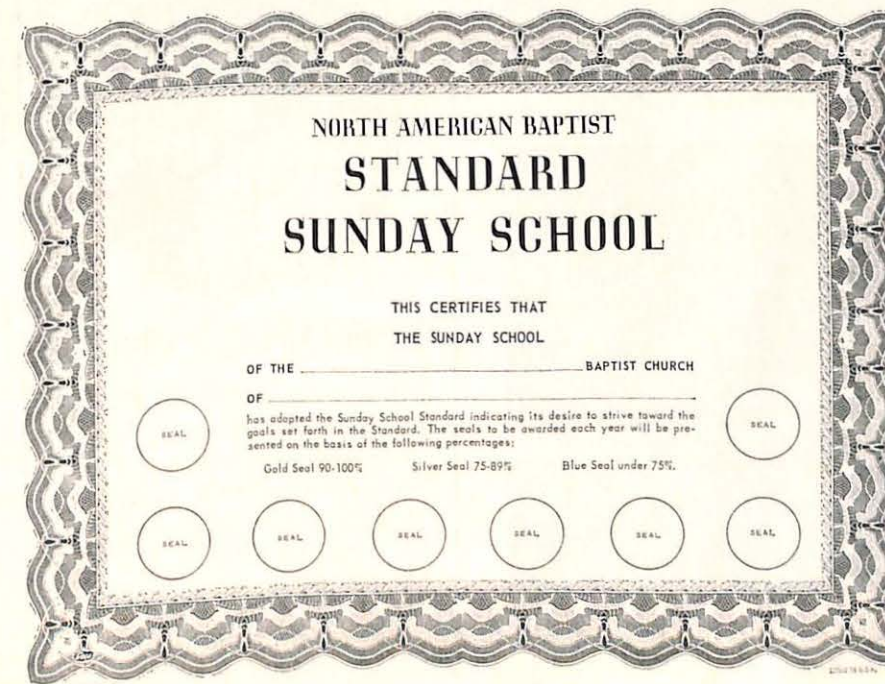
The gold and silver seals presented for 1966-67 are as follows:

### SILVER SEALS

- First Baptist Church, Elk Grove, California
- University Baptist Church, Santa Ana, California
- Sherwood Park Baptist Church, Greeley, Colorado
- First Baptist Church, LaSalle, Colorado
- North Sheridan Baptist Church, Peoria, Illinois
- First Baptist Church, Ellinwood, Kansas
- Ebenezer Baptist Church, Hope, Kansas
- First Baptist Church of Dickinson County, Hope, Kansas
- Strassburg Baptist Church, Marion, Kansas
- Memory Lane Baptist Church, Wichita, Kansas
- Colonial Village Baptist Church, Lansing, Michigan
- First Baptist Church, Plevna, Montana
- West Side Baptist Church, Beatrice, Nebraska
- Ashley Baptist Church, Ashley, North Dakota
- First Baptist Church, Fessenden, North Dakota
- Grace Baptist Church, Gackle, North Dakota
- Calvary Baptist Church, Corn, Oklahoma
- Calvary Baptist Church, Aberdeen, South Dakota
- First Baptist Church, McLaughlin, South Dakota
- Bethel Baptist Church, Sheboygan, Wisconsin
- First Baptist Church, Watertown, Wisconsin
- Calvary Baptist Church, Wetaskiwin, Alberta, Canada
- Grant Park Baptist Church, Winnipeg, Manitoba, Canada
- McDermot Avenue Baptist Church, Winnipeg, Manitoba, Canada
- Rowandale Baptist Church, Winnipeg, Manitoba, Canada

### GOLD SEALS

- Magnolia Baptist Church, Anaheim, California
- Forest Park Baptist Church, Forest Park, Illinois
- Foster Avenue Baptist Church, Chicago, Illinois
- Oak Street Baptist Church, Burlington, Iowa
- Highland Baptist Church, Junction City, Kansas
- Redeemer Baptist Church, Warren, Michigan
- Grace Baptist Church, Grand Forks, North Dakota
- Grace Baptist Church, Hettinger, North Dakota
- Grace Baptist Church, West Fargo, North Dakota
- Sierra Heights Baptist Church, Renton, Washington
- Emmanuel Baptist Church, Morris, Manitoba, Canada



Churches interested in adopting the Sunday School Standard Certificate pictured at left, may request it from the Department of Christian Education, 7308 Madison St., Forest Park, Ill. 60130.

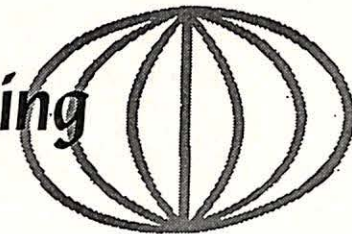


- Rev. and Mrs. Kendrick Gould announce the birth of a son, Mark Alton, born September 5, 1968.
- Rev. Oliver Strong has resigned from the Immanuel Baptist Church, Kankakee, Ill., to become a regional consultant for Gospel Light Publications in Ontario, Canada effective October 17.
- Chaplain (Major) Clinton Grenz has been appointed to the regular Army from the Army Reserve.
- Rev. Robert Stahr has resigned from the Troy Hills Baptist Church, Parsippany, New Jersey, effective November 30, 1968.

- Rev. Herbert Haut has resigned from the Salem Baptist Church, Kitchener, Ont. He is now teaching in Kitchener.
- Rev. Clemence Auch has resigned from the Melville and Fenwood Baptist Churches, Saskatchewan, to become the pastor of the First Baptist Church, Wishek, N. Dak., effective October 1.
- Rev. Norman Berkan has resigned as pastor of the Round Lake Baptist Church, Gladwin, Mich., effective September 30, 1968.
- Rev. John Benham has resigned from the First Baptist Church, Minot, N. Dak., effective October 15, 1968.

- Rev. David Harrison has resigned as missionary among the Indians of Alberta to accept the call from the Calvary Baptist Church, Hoisington, Kan. effective October 1, 1968.
- Rev. Bruce Huffer is the new pastor of the First Baptist Church, Manitowac, Wis.
- Rev. Norman Haupt left on September 9 for Cameroon, Africa, to do research for his Doctoral thesis. He expects to return to the United States by Christmas time to complete his work for the degree at Michigan State University.

## what's happening



### BAPTIST WORLD DAY OF PRAYER

November 4, 1968

Theme: "Inasmuch as ye have done it . . ." Matthew 25:40.

Offering: towards Women's Dept. of BWA Training Assistance for Missionary Children.

### THE BAPTIST MANOR (formerly Baptist Home for the Aged)

Portland, Oregon

will have their Annual Meeting on Monday, Nov. 18, 1968, 8:00 P.M.



### MISSION ADVANCE PROGRAM

Building to Teach and Witness

"Teach all nations . . . be my witnesses" (Matt. 28, Acts 1)

TOTALS TO DATE — AUG. 31

Leadership Gift Covenants \$316,000.00

Cash Received \$113,312.99

GOAL \$1,000,000



The Baptist Bible Training Centre in Cameroon dedicates new Library and Administration Building to the Glory of God July 28, 1968. Library contains over 4,000 books. Made possible by Baptists in the U.S.A. and Canada.



Baptist Bible Training Centre Staff. Standing: Rev. and Mrs. G. Lang, Rev. and Mrs. E. C. Strauss. Seated: Pastor D. Nyanganji, Pastor S. Mberngong, Pastor E. Ngwang, Pastor P. Mamngong, Pastor M. Nji.

# Our Churches in Action

### ORGAN DEDICATED

PAUL, IDA. A wonderful addition to the worship services has been felt since a Hammond organ was purchased. The organ fund received many memorial gifts due to the passing of a loving young wife and mother and friend to all, Mrs. Helen Paslay. She appreciated and enjoyed music and expressed her desire for an organ many times.

The dedicated service was held Sunday, September 1. Rev. Fred Penner led in the meditation and prayer. A guest organist, Mr. Dan Busch, presented a concert especially featuring the chimes and harp. (Mrs. Fred Penner, reporter.)

### CHURCH HOLDS RECEPTION FOR NEW PASTOR

LODI, CALIF. Rev. Willis Potratz, formerly of Grand Forks, North Dakota began his ministry at the First Baptist Church on August 25. Dr. John Wobig, who served as interim pastor for over six months, led in a service of installation. The combined choirs of our church together with the trumpet trio presented "Festival of Praise."

During the evening service a number of local ministers and church leaders welcomed Rev. Potratz, his wife, Ruth, and their four children. Rev. Joe Sonnenberg, NAB Western District Secretary, brought the message. A reception and pantry shower followed in the social hall. (Mrs. Loris Enzinger, reporter.)

### FOURTEEN MEMBERS ADDED TO CHURCH

RAPID CITY, S.D. On August 4, the South Canyon Baptist Church, Rapid City, South Dakota held a combined



New members and Rev. M. Warkentin, on right.

dedication of the baptistry and the first baptismal service. Rev. Melvin L. Warkentin was in charge. Nine were baptized, five joined by transfer of letter (pictured above). All were given the right hand of fellowship. In closing the Lord's supper was observed.

Our Vacation Bible School was held the first week of August. The enrollment was 93 students with 14 decisions made for Christ. A mission offering was taken daily. The program was held August 11 with an attendance of 153. A coffee hour was held after the program to acquaint teacher and parent.

The annual Ladies Mission Circle picnic was held August 24th.

A special missionary day is planned to be held in November. (Mrs. William C. Lutz, reporter.)

### WHITESHELL CHURCH HOLDS VBS

RIVER HILLS, MAN. With Rev. Voss as director and Christian families serving as teachers, Vacation Bible School was held at our Whiteshell Baptist Church from August

5-16. We had an enrollment of 71 pupils. Pray with us that the Lord may bless these young lives as they hide his word in their hearts. (Mrs. Herb Knopf, reporter.)

### BETHANY CHURCH ADDS TWENTY-FIVE TO MEMBERSHIP

VANCOUVER, B. C. Seventeen children and one young mother declared the Lord to be their personal Savior, and



were baptized on June 9, by our pastor, Rev. Ernie Rogalski.

The hand of fellowship was extended to these new converts at the observance of the Lord's Supper on July 7, 1968. We were also happy to welcome through transfer of membership and testimony 7 new members. The baptismal candidates with the pastor on the left are pictured above. (Mrs. R. Zindler, reporter.)

### VACATION BIBLE SCHOOL AT BENTON HARBOR

BENTON HARBOR, MICH. A Vacation Bible School was held at the First German Baptist Church of Benton Harbor, Michigan, August 19-25, with 156 children enrolled and an average attendance of 115. Our pastor, the Rev. Herman Pohl, was the director assisted by a staff of 28 teachers and helpers. Many of the children came from non-churching families, almost 40% from negro homes. The closing program on Sunday night united people under the Gospel who never before had entered the church and heard of the love of Jesus Christ to all men. (Mrs. H. A. Pohl, reporter.)

### KURT REDSCHLAG IS ORDAINED

EDMONTON, ALTA. On July 4, delegates gathered in council at the German Zion Baptist Church to determine the propriety of ordaining Brother Kurt Redschlag to the Gospel ministry.

The candidate proved himself prepared to give a clear, comprehensive report as to his conversion and church membership, his call to the ministry, his Christian experience and training, as well as doctrinal statements.

The council expressed their approval of the testimony of the candidate and declared itself satisfied with all parts of the candidate's testimony.

At the ordination service on July 15, a challenging message was brought by Dr. F. Veninga on the theme, "The Requirements of a Servant." The challenge to the candidate was delivered by Rev. W. Sturhahn, and Rev. G. G. Rauser brought a challenge to the church. The candidate was welcomed into the ranks of the ministry by Rev. W. R. Muller.

A touching part of the service was the challenge presented to the candidate by the parents of the candidate, and the presentation of the ordination certificate by the mother of Kurt Redschlag. (Rev. F. W. Pahl, reporter.)

### LAKESHORE CHURCH OBSERVES FIFTH ANNIVERSARY

STEVENSVILLE, MICH. The Lakeshore Baptist Church of Stevensville observed its fifth anniversary. It was a Church Extension project under the co-sponsorship of First Baptist Church of St. Joseph and the North American Baptist General Conference.



The church has grown from a membership of 78 to 137. The congregation meets in their first unit consisting of a sanctuary and educational facility.

The church has been served by two pastors since its founding, Rev. Bert A. Itterman and the present pastor, Rev. Richard W. Paetzel. The Lakeshore Baptist Church has plans for enlargement of its facilities in the near future. (Mrs. Dora Kretchman, reporter.)

#### COUPLE OBSERVES 50TH WEDDING ANNIVERSARY



RAPID CITY, S.D. Mr. and Mrs. Walter C. Bangert, Rapid City, South Dakota were honored on August 25, at a 50th wedding anniversary celebration.

Mr. Bangert, born at Avon, S. Dak., served in the U.S. Navy during World War I. Mrs. Bangert, born in Ireland, came to the United States in 1914. The couple were married in Brooklyn on December 24, 1918. The anniversary was observed now so all the family could be together. They lived at Avon for about 37 years and in Rapid City for the past 13 years.

The Bangerts were active in church work in Avon, and are now faithful members at the South Canyon Baptist Church. Mr. Bangert is the church treasurer.

The open house was held in the church parlors with their 5 children hosting and serving the lunch. There are 14 grandchildren.

Rev. Melvin L. Warkentin led in devotions and provided a sketch of the family's life. (Mrs. William C. Lutz, reporter.)

#### CHURCHES HOLD JOINT VACATION BIBLE SCHOOL

PAUL, IDA. "Christian Citizenship" was studied at the V.B.S. evening seminars for Jr. and Sr. Hi youth, August 19-23. Rev. Fred Penner directed for the three churches: Congregational, Methodist, and First Baptist of Paul. On Friday evening, a film night was held. After a travelogue, the featured film, "Face The Music," was shown. In June, Rev. Penner directed the V.B.S. for pre-school through grade six with the three churches participating. Student enrollment was 140 with a staff of 35 workers. This was the largest V.B.S. in many years for this community. (Mrs. Fred Penner, reporter.)

#### CHURCH CELEBRATES 60TH ANNIVERSARY

MILLET, ALTA. The Wiesenthal Baptist church was organized by Rev. F. A. Mueller in 1908 but had been functioning as a branch of the First Baptist Church of Leduc since 1897. Rev. Gustav Schunke was the first pastor.

In 1921, under the leadership of Rev. Leo Gassner, a new church was built in which the congregation still worships.

Pastors who served the church were: Rev. Philip Daum, Rev. C. B. Thole, Rev. F. W. Benke, Rev. Robert Schreiber, Rev. Henry Schmuland, Rev. E. A. Hoffmann, Rev. Arthur

Zeller, Rev. Ernest Hahn and our present pastor Rev. Morley Schultz.

During Rev. Hoffmann's ministry one of our young men, Rev. Edwin Kern, was commissioned for missionary service in Japan.

Charter members still living are Mrs. Pauline Ertman, Mrs. Justina Schmidt, Mrs. Dora Zilke, and Mr. Herman Schamuhn. Our present membership is 150.

The morning worship service was a "Home Coming." Our pastor, Rev. Schultz, brought the message.

Rev. Norman Dreger of First Baptist, Leduc brought greetings on behalf of the sister churches. Rev. Wm. Sturhahn, Northern District Secretary, brought greetings on behalf of the Denomination.

The Anniversary message was brought by one of our former pastors, Rev. Ernest A. Hoffmann, now of Temple Baptist Church, Cheektowaga, (Buffalo) N. Y. (Ralph Smith, reporter.)

#### TEMPLE AND GRACE BAPTIST CHURCHES ARE ACTIVE

LEMMON, S.D. VBS was held at Temple Baptist of Lemmon, S. Dak. June 3-7 using the theme, "Adventuring Into the Unknown." A fine presentation was given by the children on the closing day. Handwork was displayed and lunch was served.

Our attendance in Sunday school has increased. We have added one class and appreciate the dedication of the teachers. Through the gracious donation of one member we were able to panel the front of the church as well as placing a carpet and putting drapes on the sanctuary windows. A communion table was given by members and friends as a memorial to the church.

We enjoyed the Missionary Conference held last fall and are looking forward to meeting more of our missionaries in person.

Grace Baptist of Bison also enjoyed a week of VBS from May 27-31 with an average attendance of 35. A fine program was rendered on the closing day. (Mrs. Arnold Friez, reporter.)

#### CHURCHES HAVE JOINT BAPTISMAL SERVICE

MARION, KAN. The First Baptist Church of Durham, Kansas united with the Emmanuel Baptist Church of Marion,



Kansas for a baptismal service. Four followed the Lord in baptism. Mr. LeRoy Griswold, interim pastor at Emmanuel Baptist Church brought the message while Rev. Henry Lang, Durham, baptized the candidates.

Following the baptism, a united communion service was held at which the pastors and deacons from both churches officiated. The hand of fellowship was extended to those who had been baptized.

The Emmanuel Baptist Church provided refreshments for the fellowship hour which followed.

Pastors and candidates are pictured above. (Mrs. Oliver Mohn, reporter.)

#### PASTOR GIVEN FAREWELL

ST. JOSEPH, MICH. On August 18 the First Baptist Church of St. Joseph, Michigan bade farewell to the pastor, Rev. Kenneth Fenner and family. Pastor Fenner came to the St. Joseph church as an assistant to the late Rev. L. H. Broecker in 1963, and he assumed the duties of pastor of the church after the death of Rev. Broecker in 1965.

A program, sponsored by the deacons, gave various church

organizations an opportunity to express their appreciation for the faithful service they rendered. Both Pastor and Mrs. Fenner expressed their gratitude to the members and friends of the church. A gift was given to Mrs. Fenner from the Ambassador Class as their appreciation to her teaching ministry. Three United States Savings Bonds were presented to the pastor and his family. (Mrs. Alvin Wetter, reporter.)

#### CHURCH HAS BAPTISM AND SPECIAL CAMP TRIP

ST. JOSEPH, MICH. On Sunday, August 18, Rev. Kenneth Fenner baptized 3 people during the morning service. During the special evening musical program, the pastor extended the right hand of fellowship to the baptismal candidates.

On August 23, 38 young people boarded the church bus for Word of Life Camp at Schroon Lake, New York for one week. The pastor, Rev. Kenneth Fenner and his family and Mr. and Mrs. John Borchers accompanied the young people. On August 31, the group will drive to Buffalo, New York where they will stay overnight at the Buffalo Bible Institute. The group will attend a church service in Buffalo and also make a stop at Niagara Falls, New York. (Mrs. Alvin Wetter, reporter.)

#### COUPLE OBSERVES 50TH WEDDING ANNIVERSARY



MARTIN, N.D. On August 4, 1968, the children of Mr. and Mrs. Conrad Michelson honored them with a golden wedding anniversary celebration at the Martin Baptist Church with 250 friends and relatives sharing in this time of joy. The couple married on May 15, 1918 and live on a farm near Martin where they are now retired. Their children and grandchildren presented a program, "Moments to Remember."

Mr. and Mrs. Michelson have eight children: Lorenz, living at Walnut Creek, Calif.; Robert, Lodi, Calif.; Florence (Mrs. Ernest Frueh), Harvey, N. Dak.; Luverne (Mrs. Robert Krueger), Grand Rapids, Mich.; Marvin (Bud), Martin, N. Dak.; Victor, Watertown, S. Dak.; Shirley (Mrs. Deene Horn), Minneapolis, Minn.; and Mildred Jean (Mrs. Julius Helm), Jamestown, N. Dak. There are twenty grandchildren and one great-grandchild. (Rev. R. Grueneich, reporter.)

#### PASTOR'S WIFE IS WELCOMED AND MISSIONARY SPEAKS

ASHLEY, N. DAK. At the August 6 meeting of the Woman's Missionary Society of the Ashley Baptist Church we had the joy of welcoming our new pastor's wife, Mrs. Etan Pelzer. May God bless her and us as we become co-workers together.

On August 30 we had the privilege of having Mrs. Stanley Schauer as guest speaker. Mrs. Schauer and her husband are stationed at Bogata, Colombia, South America, doing missionary work as Bible translators under the Wycliffe Bible Translators. (Mrs. Carl Fischer, reporter.)

#### PASTOR AND FAMILY GIVEN FAREWELL

GRAND FORKS, N.D. On Sunday morning, August 11, our beloved Pastor Willis Potratz preached his farewell message, having resigned to accept the pastorate of the First Baptist Church in Lodi, Calif.

A farewell was planned for the Potratz family in the afternoon which allowed their many friends an opportunity to say "Goodbye and God be with you." The Chairman of the Board of Deacons, Harold Carlson, opened the program with some very appropriate remarks. Then a representative of each organization spoke briefly. Gifts were presented to the Potratz family from the church; to Mrs. Potratz from the Woman's Missionary Union and to Steve from the C.B.Y.F. Responses were made by members of the Potratz family and then the rest of the afternoon was devoted to informal fellowship and refreshments. (Mrs. Fred Kranzler, reporter.)

#### SUMMER ACTIVITIES AT BROOK PARK CHURCH

MINNEAPOLIS, MINN. On Sunday evening June 2 we met for the first baptismal service in our new sanctuary.



Our pastor, the Rev. Henry Ramus, baptized eight young people (pictured above) on the confession of faith in Jesus Christ.

On Sunday morning June 9, the Rev. H. G. Ramus preached his farewell message. He also extended the hand of fellowship to eight new members.

Following this service we gathered in the fellowship hall for a farewell program. The moderator, Mr. H. Blaine Fluth, was in charge. Expressions of gratefulness to the Ramuses were given in talks, musical numbers, and gifts. The Ramus family is moving to Forest Park where the pastor will begin his new task as Director of Children's Ministry at our headquarters office. The Rev. Herman Palfer is serving as interim pastor.

From August 5-9 Faith Baptist Church combined with our church for Vacation Bible School. The theme was "Venture With God Into the Unknown," and was directed by Mrs. Robert C. Schmidt. There were 126 scholars enrolled with 21 teachers and helpers. The combined offerings of \$115.68 will be put to use in our Cameroon Library.

On Sunday evening August 18 the N.A.B. College Echoes presented a program of testimony and song.

On October 1, Mr. and Mrs. Alfred Grams, our new pastor and wife, plan to begin their ministry here. (Mrs. G. Dockter, reporter.)

#### NINE ADDED TO EMMANUEL CHURCH

MORRIS, MAN. Sunday, August 4, 3 girls and 6 boys



accepted the Lord Jesus as their personal Savior and followed the Lord in baptism.

After the baptism the church gathered to observe the Lord's Supper and to extend the hand of fellowship to all nine. In these inspirational moments we once again reminded ourselves of the blessings and obligations of church membership. It was a thrilling experience to hear the congregation sing, "Blest Be The Tie That Binds Our Hearts in Christian Love." Rev. Henry Pfeifer and baptismal candidates are pictured above. (Rev. Henry Pfeifer, reporter.)

#### VBS HELD IN NEW AREA

PINAWA, MAN. The Whiteshell Baptist Church sponsored



an evening Vacation Bible School in Pinawa from July 29 to August 2. Rev. B. Voss, the pastor at Whiteshell, five teachers and about ten workers from Pinawa were kept busy by an average of 95 children who attended the five-day school.

This was the first such school held in Pinawa, a town of approximately 2,000 people. The first residents moved into Pinawa in July 1963 when the Atomic Energy of Canada opened the Whiteshell Nuclear Research Establishment here.

The theme of the school was, "Venture With God." (H. O. Wegner, reporter.)

#### YOUTH HELP IN COLORADO MISSION

TACOMA, WASH. Last spring a call for summer helpers was sent to the Senior High young people to help the Rev. and Mrs. E. Ahrens with their summer program among the Spanish Americans in the San Luis Valley in Colorado. Denny Frederick and Gary Wigle volunteered their services, so our young people raised the funds for this project in various ways.

Sunday evening, Aug. 18, these two boys, together with one of our young school teachers, Judy Klapstein, who also spent time this summer at our Colorado mission station, presented a program in testimony and color slides of their work there. We praise God for young people who are willing to give of their time to help with the Lord's work. (Ida Wigle, reporter.)

#### STUDENT AND FORMER PASTOR SPEAK IN ODESSA CHURCH

ODESSA, WASH. Rev. and Mrs. Edward Kopf of the Plevna, Mont., Baptist church were visitors in the Odessa area in August. On Sunday, August 11, Rev. Kopf was guest speaker to his former congregation.

On Sunday, August 18, Thomas Goetz, who grew up in the Marlin-Odessa area, spoke at his home church to a near capacity crowd.

Mr. and Mrs. Goetz will return to Garretson, South Dakota following their vacation, where they serve a community church. Tom will continue his studies at the North American Baptist Seminary in Sioux Falls, South Dakota. (Adrian E. Werner, reporter.)

#### GOOD ATTENDANCE REPORTED AT VBS

ROCHESTER, N.Y. The best attended Vacation Bible School in the three year history of our church was held from August 19-23. A total of 72 children were registered

#### WRITING LETTERS . . .

(Continued from page 10)

seasonal program is scheduled, but the background story of a young person who came to the Lord at camp or some pertinent quotes from the messages brought by the pastor is included. Even as those at home enjoy reading of the Lord's working in a special way on the field, so also are missionaries encouraged to learn of blessings and results in the home churches.

5. Don't feel that your letter must be lengthy. Instead of apologizing for two pages because you have nothing to say, enclose a clipping or news item that you have found interesting; a short poem or devotional meditation that has been of special help to you; a cartoon that struck you as unusually funny; a new or a time-tested recipe that involves ingredients available to the missionary; or a newspaper column such as "Hints from Heloise" or "Dear Abby" where the material might be pertinent to the missionaries' use.

6. If you are planning a program you will find that most missionaries are very anxious that the needs of their

field be publicized and will gladly supply information when given sufficient advance notice. If you are requesting slides, photos, or curios be sent, do not ask the missionary to let you know what it costs. This places him in the embarrassing position of having to send a bill for his services. Much more thoughtful would be to enclose a check which you are reasonably certain will cover the expense.

7. Expect an answer. By following these hints you have made the reply to your letter less a chore and more a pleasure. A missionary is not ignorant of the fact that those who will take the time and interest to write are also those who will take the time and interest to pray. While he may be able to survive without mail, he has no hope for a useful ministry without prayer.

#### EVANGELISM AND C. E. WORKSHOPS HELD . . .

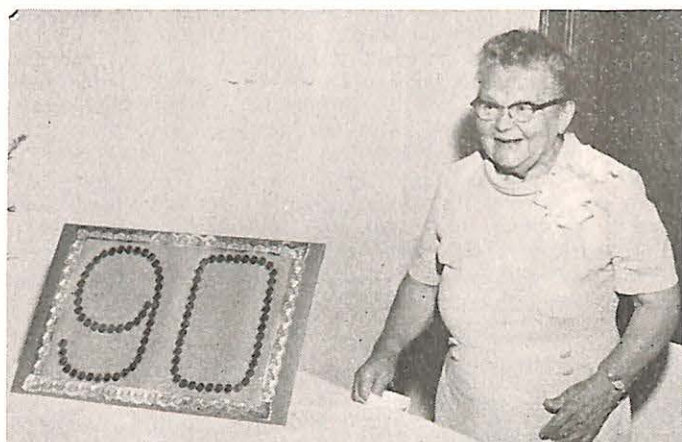
(Continued from page 13)

for one another," seems to be more easily obeyed when we pray for these far away; however, as we pray for those in distant places who certainly

with an average attendance of 58, and a staff of 10 under the direction of Pastor W. C. Damrau. The missionary offering amounted to \$60.09. The final program was held on Friday evening and the church was almost filled with the children and their interested parents and friends, mostly for Catholic homes. (VBS reporter.)

#### CHURCH MEMBER CELEBRATES 90TH BIRTHDAY

PHILADELPHIA, PA. On Sunday, August 11, the chil-



dren of Mrs. Katharina Yung celebrated her 90th birthday with members and friends of the Pilgrim Church where she has been a member for 52 years. Present on this occasion were her three children, Adam, Eva and Katherine, two grandchildren and five great-grandchildren, and her only sister from Canada.

The pastor, Rev. Milton Zeeb, made a few appropriate remarks and a brief program followed, including an original poem written by one of the children. Refreshments gave members and friends time to convey their best wishes. The interesting arrangement of 90 dimes in the accompanying picture was made by Alice Kaaz. (Katherine Yung, reporter.)

#### CORRECTION

In the August 1 issue of the BAPTIST HERALD, in the section of Our Churches In Action, the report about Dr. E. P. Wahl's ordination and ministry at the Hilda Baptist Church should have listed the church membership as 151 and not 15.

need and appreciate our prayers, let us also pray for our pastors and other local co-workers so close to us.

The progress we would like to see take place in our mission field in the Cameroon, as well as other areas, will depend so much on our undergirding of the total ministry in our North American Baptist General Conference. We can only expect to enlarge our foreign missionary endeavors as we in North America establish new churches, train pastors and missionaries at our institutions, and carry on consistently in the local church to win persons to Christ and help Christians in their faith. You and I must repeatedly examine our stewardship and ask ourselves the question: "What else should I place upon the altar of God to help harvest the fields which are so very ripe?"

My unforgettable impressions of the achievements in medical and educational ministries in the Cameroons will be related in a forthcoming article.

*Rev. G. K. Zimmerman is the Executive Secretary, North American Baptist General Conference.*

# Obituaries



#### ADOLF EISNER of Swan River, Manitoba

Adolf Eisner passed away after a lengthy illness on July 16, 1968. He was born to Gottfried and Wilhelmina Eisner January 22, 1883 in Alexandrafka, Ukraine.

He accepted Christ as his Lord and Savior and was baptized by Rev. Ludwig Breier. Until 1913 he was a member of the Baptist Church in Rosziske. After that he became a member of the church in Porosof, Poland.

He was married to Pauline Besselt, September 21, 1906. Five children were born to this union, of which 2 preceded him in death. His first wife passed away in January 1919.

He then married Alwina Wenzlaw, nee Roth, on March 27, 1919. This union was blessed with 6 children.

He came to Canada in 1927 and settled near the village of Minitonas. He farmed until he retired in 1946. He made his home in Swan River upon his retirement.

Br. Adolf Eisner loved the Lord and was a faithful member of Christ's church. From 1927 until 1946 he was a member of the First Baptist Church of Minitonas. After moving to Swan River he became a member of the Temple Baptist Church.

He leaves to mourn his passing his beloved wife Alwina; nine children: Ewald Eisner, Swan River; Adeline (Mrs. A. Brust), Swan River; Arnold Eisner, Minitonas; Olga (Mrs. E. Wesner), Swan River; Benjamin Eisner, Winnipeg; Karl Eisner, Swan River; Martha (Mrs. J. Lepholtz), Winnipeg; William Eisner, Winnipeg; Harold Eisner, Vancouver; one stepdaughter, Adina (Mrs. E. Korella), Nokomis, Sask.; 33 grandchildren, 16 great grandchildren, two brothers Gustav and Albert Eisner and one sister Mrs. Bertha Kitzer, all of Germany, and many other relatives and friends.

The funeral took place July 19 in Swan River.

Temple Baptist Church  
Swan River, Manitoba

E. HEES, pastor

#### MRS. KARL AUCH of Hebron, North Dakota

Mrs. Karl Auch, born Sadie Mohr, the daughter of John and Fredrika Mohr, was born on March 13, 1896, at Hosmer, South Dakota, and passed away in a Bismarck Hospital on Saturday, July 27, at the age of 72 years, 4 months and 14 days.

She grew up and received her education in the Hosmer, South Dakota community.

She was united in marriage to Mr. Karl Auch on Jan. 2, 1916 at Hosmer. This union was blessed of the Lord in the birth of 11 children: 4 daughters, and 7 sons. They celebrated their golden wedding anniversary of Jan. 1, 1966.

She recognized her need of the Lord Jesus as her Savior, and upon her confession of faith in Him was baptized together with her husband, at New Leipzig and received into the membership of the New Leipzig church.

After their marriage, they engaged in farming until 1954, when they moved to Mott. In 1959 they moved to Hebron where they made their home until Oct., 1967. She then became a resident of the Baptist Home in Bismarck until the end. It was their intention to retire to the home together, but her husband was hospitalized and then passed away before this could be realized. She was a devoted believer in the Lord Jesus and rejoiced in Him until the very end.

She is survived by 9 children, 31 grandchildren, and 6 great grandchildren. Also by 2 brothers and 2 sisters.

Last services were held in the Hebron Baptist Church on July 30, 1968.

Hebron Baptist Church  
Hebron, North Dakota

PETER WIENS, pastor

#### MAURICE GENE FRITZEMEIER of Stafford, Kansas

Maurice Gene Fritzemeier was born January 15, 1949 at Stafford, the son of Mr. and

Mrs. Harve Fritzemeier. He passed away to be with the Lord on August 15, 1968.

He grew up on the farm and presently was anticipating his sophomore year of college at Fort Hays State College.

He accepted Christ as his Savior in March, 1959 during special meetings with Rev. Herrman. He was baptized and received into the membership of the Calvary Baptist Church of Stafford. He participated faithfully in many areas of church work. He served as President of the local CBYF Youth Group as well as President of a high school class. Recently he was elected to the post of Missions Promoter in the Kansas State CBYF Youth Group.

He had many interests in which he applied a keen talent for originality and creativity, including drama as a member of the Stafford Players and Aviation in which he earned his pilot's license. He provided special musical selections for church services and was always dependable in attendance at the Lord's house.

He is survived by his parents, Mr. and Mrs. Harve Fritzemeier; a brother, Merle, Hutchinson; a maternal grandmother, Mrs. Henry Hildebrand and many more relatives and loved ones.

Maurice Fritzemeier, 19, was on his way to a Youth Banquet in Hillsboro, Kansas with Joe Meschberger. At the end of the Banquet Thursday evening, August 15, many of the teen-agers stood weeping as the announcement was made of the death of these two boys. The teen-agers, meeting at the Southwestern Conference of the North American Baptist General Conference, have now set up a Memorial Fund in Maurice and Joe's name. Money given to this Kansas state fund will be used to help African students studying in the United States under our mission sponsorship.

Maurice Fritzemeier was killed in an automobile accident Thursday evening, August 15. The funeral was at the Calvary Baptist Church of Stafford. Rev. James Schacher officiated. Burial took place at the Stafford Cemetery. The family suggests memorials to the Church Memorial Fund.

Calvary Baptist Church  
Stafford, Kansas

JAMES A. SCHACHER, pastor

#### JOE DALE MESCHBERGER of Stafford, Kansas

Joe Dale Meschberger, the son of Mr. and Mrs. Wayne Meschberger, was born in Stafford on June 14, 1953. He passed away to be with the Lord on August 15, 1968.

He lived and worked on the farm with his parents and was planning on beginning his sophomore year in high school this fall.

He accepted Christ as Savior in 1963 at camp. He followed the Lord in baptism to testify of his faith and joined the Calvary Baptist Church of Stafford. Joe regularly attended church and Sunday school. He sang in the church choir and was a dependable member of his youth group. He participated actively in Kansas State CBYF activities. Just a few weeks before his death he had attended the annual Youth Camp of North American Baptists in Elmdale, Kansas. His pleasant disposition earned him many friends in all of these areas.

He is survived by his parents, Mr. and Mrs. Wayne Meschberger; two sisters: Gail and Jane; one brother, Max, all at home; paternal grandparents, Mr. and Mrs. Daniel Meschberger, Stafford, and maternal grandparents, Mr. and Mrs. Jim Myers, Lorraine, Kan. In addition to a host of other relatives and friends. Interment was at the Stafford Cemetery.

The funeral for Joe Meschberger, who was killed in an automobile accident was held on Saturday, August 17, 1968 at the Calvary Baptist Church, rural Stafford. The Rev. James Schacher officiated. The family suggests memorials to the Church Memorial Fund.

Calvary Baptist Church  
Stafford, Kansas

JAMES A. SCHACHER, pastor

#### HARRY W. MOLLHAGEN

of Lorraine, Kansas

Mr. Harry W. Mollhagen was born near Lorraine, Kansas on September 1, 1882, and passed away on August 16, 1968 at the age of 85 years, 11 months and 15 days.

After Rev. Stracke held revival services in Lorraine in 1904, Mr. Mollhagen recognized his need of salvation, and so he accepted Christ as his personal Savior. He was baptized shortly afterwards and joined the First Baptist Church, where he remained a faithful member the rest of his life.

On September 8, 1908 he was married to Miss Flora S. Habel. The Lord blessed this marriage with two sons and one daughter.

Mr. Mollhagen served his church and his community faithfully all his life. In the church he served as deacon for 14 years, and in the community he served most notably as a member of the House of Representatives of the Kansas Legislature.

He is survived by his widow, Flora; one daughter, Mrs. Edith E. Christy of Phoenix, Arizona; two sons: Milton of Scott City, Kansas and Stanley of Lorraine; ten grandchildren; eight great-grandchildren; and two sisters: Mrs. Minnie Schroeder of Lorraine, and Mrs. Alice Sager of Moran, Kansas.

The memorial service was held in Lorraine, with Rev. Harold Gieseke of Bethlehem, Pa., and the interim pastor, officiating. First Baptist Church  
Lorraine, Kansas

RUDIE MATHEUSZIK, interim pastor

#### JOHN AUGUST BAUMGART of Maywood, Illinois

John August Baumgart went to his heavenly home on June 8, 1968 at the age of 91.

He was born on February 23, 1877 in Oberndorf, Prussia, Germany. At the age of 14 he came with his parents to this country and settled in Forest Park, Illinois where he and his brothers, Will, Charlie, and Reine were partners in Remus Brothers' grocery at Marengo and Randolph Streets in Forest Park.

On May 26, 1914 he and Hedwig Keppler were joined in marriage by Rev. O. R. Schroeder, pastor of the Forest Park Baptist Church.

There Mr. Baumgart accepted the Lord Jesus as his personal Savior, was baptized upon confession of his faith and welcomed into the church fellowship. He served his Lord faithfully as Sunday school teacher and member of the Board of Trustees.

God blessed the marriage bond with three sons, John, Walter, and Herbert.

Funeral services were held June 10, 1968 at the Zimmerman & Son Funeral Home, Forest Park, Illinois.

The officiating ministers were Herbert Freeman and John E. Grygo.

The interment took place at the Woodlawn Cemetery, Forest Park, Illinois.

May the Lord continue to comfort Mrs. Hedwig Baumgart, and the sons, John, Walter, and Herbert and their families.

Mr. and Mrs. Baumgart were guests at the Central Baptist Home for the Aged, Chicago, Illinois, for the last three years.

JOHN E. GRYGQ, chaplain

#### HERMAN G. JANSSEN of Lorraine, Kansas

Mr. Herman G. Janssen was born on January 9, 1888 near Lorraine, and passed away unexpectedly at his home on August 21, 1968 at the age of 80 years, 7 months and 12 days.

He was baptized by the late Rev. Robert Stracke and united with the Baptist Church of Lorraine on March 13, 1904, where he served faithfully for 64 years, for some years as church clerk.

On November 12, 1912 Mr. Janssen was united in marriage to Miss Clara Colberg, and to this union two daughters were born. Then on November 24, 1917 Clara went to her heavenly home.

On April 18, 1920 he was married to Mrs. Christina Steenboch Ploog, and to this union three sons were born. Mr. and Mrs. Janssen lived on the farm on which he was born until they retired in 1954. They then moved into Lorraine.

Mr. Janssen is survived by his widow, Christina; two daughters: Mrs. Melva F. Splitter of Lorraine, and Mrs. Wanda C. Olson of Walled Lake, Michigan; three sons: Vernon E. of Little River, Arlen W. of Geneseo, and Jerome G. of Lorraine, Kansas; sixteen grandchildren; two great-grandchildren; and one sister, Mrs. Walter Kruse of Scott City, Kansas.

The memorial service was held in Lorraine, with Rev. Lowell Wendland of Leonardville, Kansas and the interim pastor officiating.

First Baptist Church  
Lorraine, Kansas

RUDIE MATHEUSZIK, interim pastor



# Listening and Reading

listen  
to  
the Bible

**INTRODUCTION:** Listening is an act of love in which a person gives himself to another's word, making himself accessible and vulnerable to that word. It requires complete attention.

**1. Listen to the Word.** Put aside, for the time being, such other issues as whether the Word is credible or congenial or consistent. First, listen to the Word.

**2. Treat it with respect.** When you receive a letter you open it and read it as a whole. The Bible deserves this same regard. Read it in context.

**3. View it as having life.** Regard it more as a newspaper than a systematic body of theological doctrine. The Bible reports the news of the Word of God.

**4. Let God find you.** The Bible seeks and finds men where they are. Only be open to God's initiative.

**CONCLUSION:** When a man is so naked, so helpless, so transparent...when a man so utterly ceases to try to justify himself or anyone or anything else, he first becomes vulnerable to the Word of God. He only then is freed to listen and at last to welcome the Word in the Bible.

*William Stringfellow*  
Excerpted from:  
"Count It all Joy"  
William B. Eerdmans Publishing Co.

four helps  
for  
Bible reading

ACTS 8:30

**INTRODUCTION:** The question of the Ethiopian is typical of the confusion many experience when they try to read the Bible. But the fault lies with the reader, not with the Book.

**Help number one:** read selectively. The Bible is a library of 66 different books. Approach it as you would a library. The best place to begin is with the life of Christ as explained in the four Gospels.

**Help number two:** read concurrently. Read more than one book of the Bible during the same period of time. Keep coming back to the Gospels. See how one book relates to the other.

**Help number three:** use proper aids. Some Bibles by their size and shape actually inhibit Bible reading. Get a Bible with which you can feel comfortable. Expect to wear it out. Use a good commentary and a Bible dictionary.

**Help number four:** read it within the church. The Bible and the church go together. The relationship between the two is most intimate. Don't rest satisfied until you have found a church that is marked by the pure proclamation of the Word of God.

**CONCLUSION:** Bible reading is entirely different from other reading. You never finish reading the Bible. This is a reading program which lasts a lifetime.

*Joel H. Nederhood, Th. D.*  
Radio Minister,  
Christian Reformed Church  
The Back To God Hour

**BAPTIST HERALD**  
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