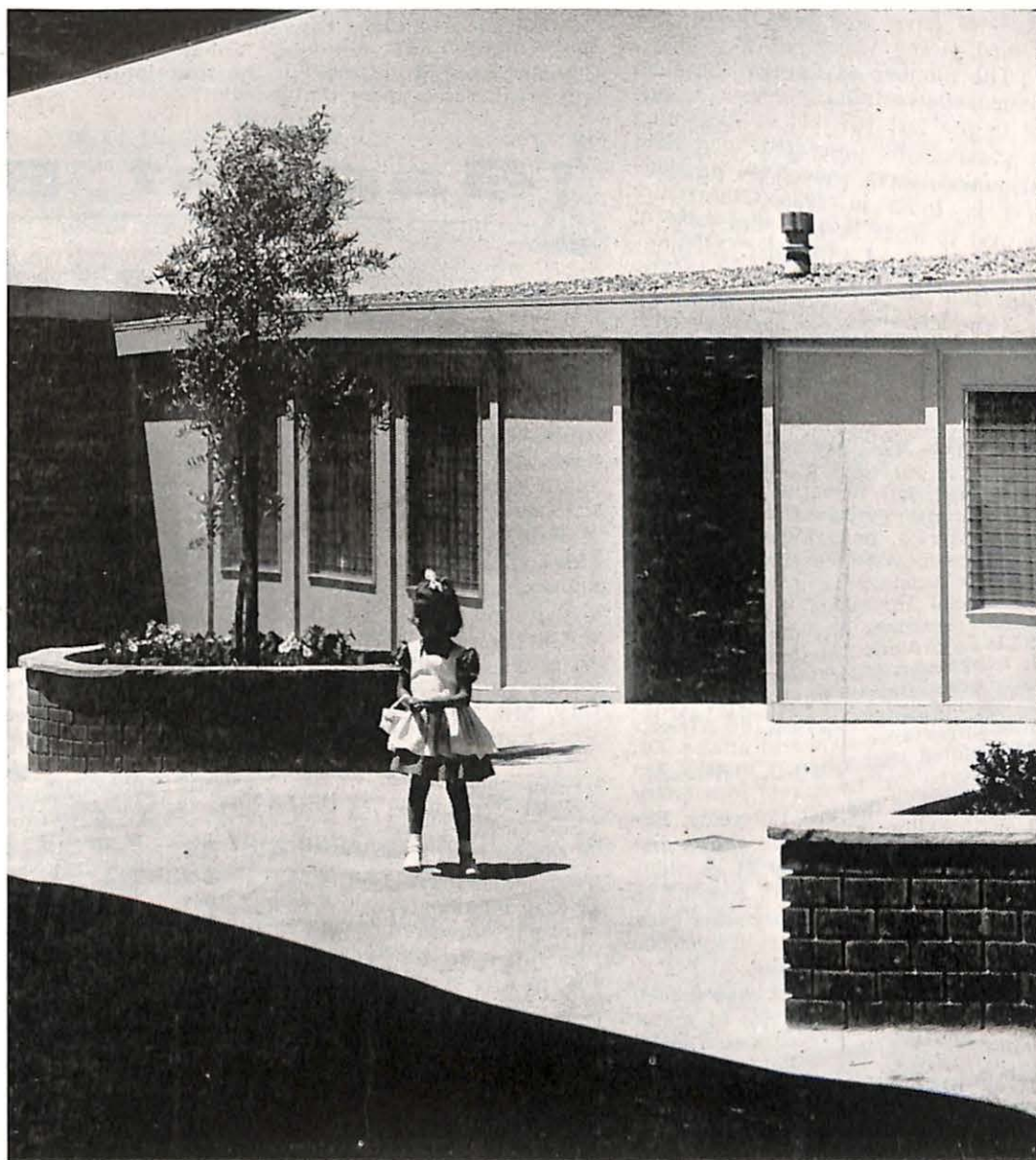


Baptist Herald

NORTH AMERICAN BAPTIST GENERAL CONFERENCE



October
30
1958

A Sunday Morning Adventure

*Jonathan Edwards, God's Trumpet
Your Share in Church Extension
Strengthening Our Missionary Stakes*

March of Events

● Martin Luther's great hymn, known as the battle hymn of the Reformation, "A Mighty Fortress Is Our God," has been translated into 184 languages.

● An intensive campaign to distribute 3,600,000 Bibles throughout the United States during the coming year was urged at the national convention of Gideons International in Louisville. P. J. Zondervan of Grand Rapids, Mich., publisher and president of the society, called for this goal—almost a million more Bibles than were given out last year—to celebrate Gideon's 60th anniversary in 1959. Meanwhile, he reported that hotel and motel rooms in 46 states have now been completely "Bibled."—The Watchman-Examiner.

● The number of foreign Christian missionaries in India has been declining in the last two years. According to a statement presented to Indian Parliament, there were 5,691 missionaries in India in 1956. The figure dropped to 5,521 in 1957 and 4,844 at the beginning of this year. Missionaries from the United States constituted the largest number—1,821 at the start of 1958. Italians were next with 643. It is the Indian Government's declared policy that foreign missionaries coming to India in the future should possess special qualifications for jobs for which Indians are not available.

● Dr. Bob Pierce, president of World Vision Inc., has been invited to conduct a major evangelistic crusade in Ghana, Africa, next February to aid in the celebration observance of the country's second year of independence. The official invitation was made by Ghana's assistant Secretary of State, who is an ordained Methodist minister. Dr. Pierce and other leaders of World Vision are giving the invitation prayerful consideration in view of Africa's rising importance in world affairs. Dr. Pierce noted that Ghana's history has been carved out by heroic missionary activity during the last 130 years. Because of yellow fever and other diseases, the life expectancy of missionaries at one time was six months in Ghana. But because of their sacrifices, 20 per cent of the country's 5,000,000 people are Christians today.

● While the world's back was turned during the summer, drought of major disaster proportions struck northeast Brazil, causing starvation and death among hundreds. Perhaps one of the least reported disasters in recent years, little word of it has appeared in newspapers in Brazil and the rest of the world. However, a report to Church World Service headquarters in New York, from its Brazil representative, Rev. Raymond Riebs, described the area as one where "there was nothing to be seen but dry, cracked land." Hundreds of thousands are now forced

to eat cactus to survive. He told of one temporary shelter where 123 children died of hunger in one week. In response to Mr. Riebs' urgent appeal for church aid, Church World Service has transmitted an emergency fund of \$15,000 to buy and distribute food to the starving. The agency—through which 35 major church bodies cooperate in world relief work—will send more aid as resources become available, it was indicated.

● In a recent speech surveying the changes in the Protestant churches of Austria since 1945, Bishop Gerhard May has expressed the fear that the existing good relations between State and Church and between Roman Catholic and Protestants in Austria will break down under the "bewilder-

ing change in the negotiations for a concordat." A recent note from the Vatican to the Austrian government has refused to negotiate a new concordat for the country. Bishop May of the Protestant Church in Austria has pointed out that the demands of the Vatican are particularly dangerous to Protestant education. Under the concordat, set up in 1934 and still legally valid, the Roman Catholic Church has the right to build schools with a state subsidy. This would, Bishop May said, undermine all that has been achieved in Protestant education during the last 90 years, and surrender the majority of the 62,000 Protestant school children entirely to Catholic influence. "That must never happen," he said.

—The Baptist Times.



Baptist Briefs

● **ABC Youth Leader Named.** Rev. David M. Evans, minister of First Baptist Church, Port Jefferson, N. Y., has been named director of the Baptist Youth Fellowship by the American Baptist Board of Education and Publication at Philadelphia, Pa. He will have responsibility for directing the youth program of the American Baptist Convention.

● **Baptist Women Honored.** Miss Marian Anderson, the internationally known Negro contralto, who has traveled around the world on goodwill concert tours, has been appointed as a member of the American Delegation to the United Nations in New York City. Mrs. M. B. Hodge of Portland, Ore., a member of the Baptist World Alliance Executive Committee, was elected as president of the American Baptist Convention at its meeting in Cincinnati in May.

● **Convention Reorganized.** Rev. Dr. Oscar Rodriguez, American Baptist general missionary to Cuba since 1947, is executive secretary and director of promotion of the newly-reorganized Puerto Rico Baptist Convention. Reor-

ganization of the convention in Puerto Rico removes it from the status of a mission field and makes it a self-governing Baptist body. Dr. Rodriguez, who is a member of the BWA Executive Committee, will be the first executive of the new convention.

● **Record Enrollment.** The Philippine Baptist Theological Seminary began its seventh session on July 8 with a record enrollment of 39, more than double that of last year. This includes 38 regular students, as compared with the previous record enrollment of 26. Some of the students are training to be preachers, and all feel that God has called them to full-time Christian work, reports Missionary James A. Foster, dean of the seminary. The seminary is located on the island of Luzon, on a pine-covered campus in Baguio City, summer capital of the Philippines.

● **Book by Swedish Scholar.** An English translation of "The Free Church Through the Ages," a book by Dr. Gunnar Westin, Swedish church history scholar and leader among European Baptists, has been published by Broadman Press, Nashville. The book deals with "those Christian bodies that have stood for regenerate church membership and have insisted on the right of each congregation to determine its own course of action." Dr. Westin is professor emeritus of church history at the University of Uppsala, Sweden. The English translation was made by Virgil A. Olson, Bethel Theological Seminary, St. Paul, Minn. (Baptist General Conference of America.) The book was also published in a German translation in 1956.

FRONT COVER

The front cover picture shows the sunny, colorful entrance to the new Educational Unit of the recently dedicated Harbor Trinity Baptist Church, Costa Mesa, Calif. This inviting patio of the church is typical of Church Extension projects in California. Be sure to read the article about the Magnolia Baptist Church of California on page 9 of this issue.

Editorial

TAKE TIME TO READ

EVERYONE OF US HAS only 24 hours each day. It is a part of our responsibility as stewards of God to use these hours wisely. Some time each day should be spent in reading if we want to be informed Christians who are ready and equipped to serve the Lord. Such reading must begin with God's Word, "rightly dividing the Word of truth." It should include the reading of our denominational publications and of good Christian books, both for inspiration and for provocative thinking. Never before has so much printed material been offered to the Christian in such an attractive and exciting format at such a reasonable cost!

The tragedy in the lives of so many Christians is that they pass it by on the other side, unnoticed. It requires some effort on your part to set this time aside religiously for the reading of the Bible, for the study of the Sunday School lesson, for the perusal of the "Baptist Herald," and for becoming acquainted with the contents of a fine book. After a while, these reading adventures become a pattern of each day—a habit of life—which transform our thinking and even mold our character.

Marie Bower in her booklet, "Reflections," writes of "the Love of Books." "As beautiful jewels have for some people a strange fascination, so do books for others. Have you not often, in all sincerity, wondered about people who do not like to read—what they do in their spare moments, what their thoughts are? And have you not found that many of them spend their time in idle gossip, futile talk and conjecture and endless wandering to and fro? Books have changed the entire course of a man's life. They have brought peace to the troubled, solace to the grieving and rest to the weary. How can we refuse such a gift?"

Yes, every printed page is a priceless gift to you of the distilled wisdom of another man's thinking. It is a way of opening your home and your heart to acquaintance and friendship with some of the greatest minds and lives of all ages. It is God's way of imparting his glorious revelation of grace and truth to you through the Bible. For the Christian must realize that the Christian faith has been transferred largely by the printed page. "The invention of the printing press in the 15th century gave an unprecedented opportunity for the common man to be set free by the truth of God."

Every Christian, if he is to be useful to God, realizes that he must be a good steward of the printed page. He will take time to read. He will let nothing disrupt this schedule of time set aside sacredly for this purpose. He will renew his orders for our denominational publications with cheerfulness, commenting on the fact that for 26 issues each year, presenting so much inspirational reading material, it is really quite a bargain!

Every true Christian loves to read his Bible. His mind is acquainted with the great thoughts of good books. He keeps in touch with churches and the work of God's Kingdom through his denominational publications. He remembers to take time to read!

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A Negro girl reading the American Bible Society's illustrated New Testament, "The Good News," which she has borrowed from a Bookmobile in Kentucky.

Grace Before Meat

Between the covers of books flows the fountain of the wisdom of the ages, refreshing the spirit and enriching the soul.

Thank God for Good Books!

By Dr. Benjamin P. Browne

(Reprinted with Permission from the "Baptist Leader")

WITH WHAT RELISH one sits down to the banquet of a book—and with what prayerlessness! How horrified we would be to devour food on the dinner table without pausing to bless God the Giver. When the fruits of the earth, oranges, apples, and bananas, adorn our board, we offer thanks. But what are they compared to the fruits of knowledge borne to us from all climes and ages by pens of prophets, scholars, and saints—fruits of the mind, ripened and luscious, waiting within the covers of great books?

RICH FARE OF BOOKS

"O God, bless this food," we say and then we add, thinking in gratitude of those who serve in the kitchen beside the stove, "and bless the hands that have prepared it." But do we ever think to give thanks for those who through years of discipline, research and mental sweat have prepared the rich fare which invigorates our minds and nourishes our spirits?

Nor should we forget the books which are born of travail. How can one rudely pick up Bunyan's "Pilgrim's Progress" without remembering the agonies of the author? Why is it not a duty before we read to pray, "O God, we thank thee for a man who in fourteen years behind prison bars wrote this flaming, spiritual dream which inspires us on our earthly pilgrimage?"

Or why not thanks to God for Paul, before one reads his prison-written epistle to the Philippians? Who can read Phillip's fresh translation of the epistles and gospels without "a grace before meat?"

SOUL EXPANSION

Why should we seize a book and rudely read where first reverence is due? Do we not owe a thanksgiving prayer for those whose vitality of faith gives strength and vigor to their writing—for Augustine, Luther, Calvin, Edwards, Browning, Milton, and C. S. Lewis? Why not give thanks for the scholars who have written of great and

difficult matters with clarity and power so that we are able to grasp that which has been obscure?

Books are spiritual repasts, festive boards and palatable plates. Surely they are worthy of a word of thanks to God before we devour them. "To bring books into a room," said wise Cicero, "is to give that room a soul." We may say that to bring books into a soul gives that soul expansion to broad horizons.

Why not then a grace for the enlargement of soul? "The man who does not read good books," commented Mark Twain, "has no advantage over the man who can't read them." With more than half the population of our world illiterate, may we not also give thanks just for the ability to read?

BOOKS THAT INSPIRE

Gratitude should inspire our blessing, remembering Milton's remark, "a good book is the precious life blood of a master spirit." A great book is not lightly to be esteemed, nor its reading to be entered into unadvisedly, but soberly, prayerfully, and in the fear of God. Between the covers of books flows the fountain of the wisdom of ages, refreshing the spirit and revivifying the intellect.

With the coming of Christmas, should we not open Luke's divinely beautiful account of the birth of Jesus

with a humble prayer of thanksgiving? What of Dickens' "Christmas Carol," Van Dyke's "The Other Wise Man," and Kate Douglas Wiggin's "The Bird's Christmas Carol"? Why not this prayer, "Thanks be to thee, O God, for all the books that renew in us the wondrous joy of the holy Advent season."

What of the books that inspire us with insights by their singing? What of Francis Thompson's "Hound of Heaven," John Masefield's "The Everlasting Mercy," Browning's "Pippa Passes," Whittier's "Snowbound," or Goldsmith's "The Cotter's Saturday Night"? Are not these poems like the delicious desserts that round out the banquet of life? We might even adopt the old English custom which Charles Lamb so loved and say, "Grace after meat."

SPIRITUAL VITAMINS

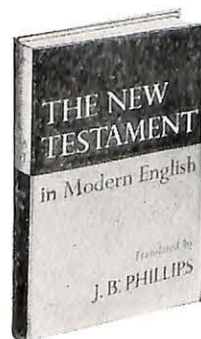
Good books are vitamins for undernourished minds. Historians, biographers, scientists, philosophers all pack their wisdom into books for our mental mastification. Our modern lack of passion for reading, or rather our reading of superficial books, has brought on spiritual indigestion and intellectual malnutrition.

The public is obese with fatty literature and our young people are sick from half-baked literature. William Faulkner has pointed out the danger

(Continued on Page 5)

The New Testament in Modern English

Translated by J. B. Phillips



The New Testament in Modern English is now available. Examine a copy and see for yourself what J. B. Phillips has accomplished. Once discovered, he has a way of winning life-long friends not only for himself, but also for the sacred books he has translated. Price: \$6.00

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Wake Up and Read!

By Rev. John E. Grygo, Pastor of the Bismarck Baptist Church, Bismarck, North Dakota

THE ABOVE SLOGAN, "Wake Up and Read!" was used during National Library Week in March of this year. It underlined the purpose of that week to stimulate wider interest for self-enlightenment, pleasure, and information which lie in newspapers, magazines and books. The aim was to achieve "a better-read and better-informed America."

Our Lord too stressed the importance of reading. On several occasions he would utter these words: "Have ye not read?" Thus he would expose the ignorance and error of his accusers. Paul too exhorts: "I charge you by the Lord that this epistle be read unto all the holy brethren" (1 Thess. 5:27). He also gives this advice to Timothy: "Give attendance to reading." And the last book of the Bible has this beautiful promise: "Blessed is he that readeth." We agree then that reading should become the vocation of every Christian.

BOOKS THAT SATISFY

Carl R. Woodward tells this delightful incident: An old mountain woman brought her 12-year-old granddaughter down the valley to the campus of Berea College. In introducing the girl to the dean, she referred to her as "hit." As she gave an appraisal of the girl, she also stressed the meager opportunity "hit" had suffered, and these words fell from her lips: "Hit's got sense, but hit's got to learn how to use hit's sense." . . . "Hit's a lot worse to be soul-hungry than to be body-hungry." How true! That is the mission of good books; they satisfy soul-hungry people.

People who are panting after the water-brooks of knowledge will not be satisfied with mediocre material. They will not believe every book on their knees. They will not accept as gospel truth ideas of distorted minds. They will not curry favor with passion peddlers. They will know what is "butcher's meat" and what is "caviar."

Yet the best is not always instinctive. It might, at first, be even an unattractive dish. Some reading does not give itself to a lounging reader. One needs to be coaxed to reach for it. Such books need our closest application and a brazen, attentive spirit. One might compare it to the effort of getting up to see the sunrise. (Textbooks)

It might be, that one is not always in a mood to read a book; or one might be physically too tired; or one might be mentally depressed. During such moments, one does better either to take a walk, or take a nap, or take to prayer. However, it is possible to discipline oneself into reading a Psalm, or a hymn, or a devotional passage. By

and by they will become "pillow-smoothing blessings," enabling our souls to be at rest.

REFLECTIVE READING

It is possible to play truant from the real world around us. One can flee from the cares of the day and find solace in the pages of a good book. But let the reading be not too hurried. Let it not be done in the spirit of "the quick lunch," but let it be followed by reflection and meditation. For "it is the wise who have discovered that intellectual pleasure is the most satisfying and the most enduring of pleasures."

As it was in the days of Solomon, so it is today: "Of many books there is no end." Over ten thousand books, and several thousands of pamphlets, are being published annually in the United States alone. They are waiting to be brought to people. They desire to make friends. How then is the reader to know which book will be of interest to him?

One of the best ways is to follow book reviews appearing in weekly and monthly magazines. (See page 16.) The Watchman-Examiner, The Sunday School Times, The Christian Herald, and many others, give satisfactory guidance to interested people. Also pastors, teachers, librarians, and dealers in books readily offer advice. However, all one has to do is to read a few books and one will find out where one stands, what one's taste is, and what one is really looking for.

"Books are not absolutely dead things, but do contain a potency of life in them" (Milton). Read we must. It makes life richer, more colorful, and more full of purpose. A man without reading has a narrow range. He is absorbed only in himself. He is unable to take an interest in what happens to others. He is devoid of imagination. He has not the power to enter into the ideas, joys and sorrows of others.

BOOKS ENRICH LIFE

A Christian who never reads religious material will be a poor churchman. He will think of the Kingdom of God only in terms of his own small world. He will have little sympathy for church expansion or foreign missions. The program of the church or the denomination will be an unintelligible formula to him. He will have no kindly feeling toward those who live entirely

out of his own environment. Reading our "Baptist Herald" or "Der Sendbote," for instance, gives one the necessary information and stimulation.

Religious literature is a powerful force today. Whether it be the Christian novel, or the Christian biography, or Christian theology, or Christian history—one supplements the other. Such books inform us, inspire us and purify us. They quicken our resources which we already have. They bring us closer to God and our brethren. They equip us to better our spiritual life and more cheerfully to face our tasks.

They can rescue us from a bad mood, a dull environment, and unprofitable experience. They will ever remain magic springs of healing and refreshment. They give bread—never polished stones. After all, the great experiences of life are common to all of us, but we do not all react in the same way to them. It therefore gives infinite pleasure to see how the heroes of our books faced them and mastered them, or compromised with them. It will help us either to follow or to avoid their example.

READ THE BIBLE

The blue-ribbon book is still the Bible. No other book has been more widely and more carefully read. There have been more books written about the Bible than any other book. Countless passages have become dear by repetition and association. Someone said that reading biographies makes us walk with the great. This also is true of our religious experience. We cannot possibly walk with the Lord unless we read his Word.

But reading the Word of God will become even more profitable if we have a Bible dictionary, or a commentary, or encyclopedia, or an atlas close at hand. In fact, all these are indispensable to Bible students. (See page 24.)

Books have changed and shaped the world. Do not neglect them. Use them and your life will be so much richer.

GRACE BEFORE MEAT

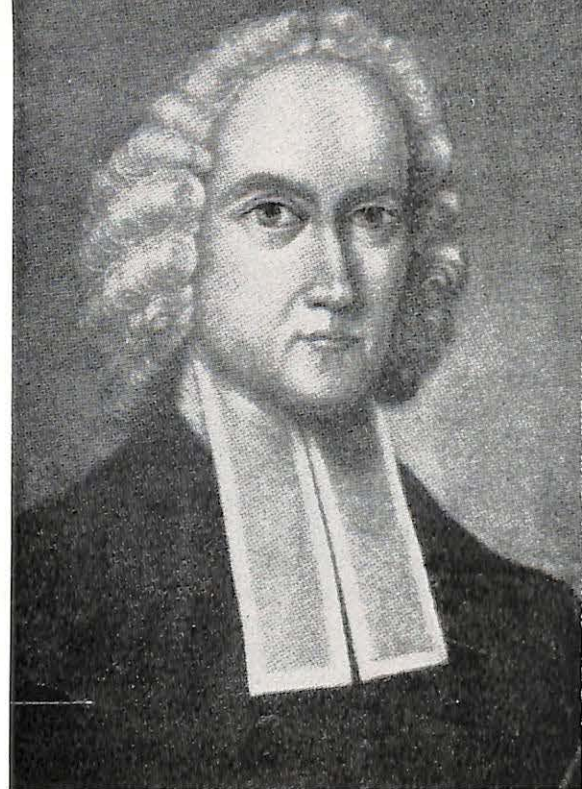
(Continued from Page 4)

that picture magazines and comic strips "may finally atrophy man's capacity to read," and he suggests the peril that "literature is on its way back to the picture-writing in the Neanderthal cave."

The food we serve the mind is quite as important as the food we serve the body. Gratitude for the food on our table should be balanced by appreciation for the fruits of knowledge prepared for us in good books. Both meals should inspire a blessing. "Grace before meals?" Certainly! "Grace before books?" Positively!

SUBSCRIPTIONS

Renew your subscriptions NOW for the "Baptist Herald" and "Der Sendbote" with your Publication Society agent. Arrange also for a gift subscription for some friend!



Jonathan Edwards—a genius who “was from an insight into science and psychology so much ahead of his time that our own can hardly be said to have caught up with him” (Perry Miller).

Jonathan Edwards — God's Awakening Trumpet

Edwards was one of the outstanding minds of American History. He stands out as a philosopher, theologian, man of letters, and revivalist during the Great Awakening.

This year marks the 200th anniversary of his death.

By Professor Walter W. Wessel, of Sioux Falls, S. Dak.

THIS year marks the 200th anniversary of the death of America's greatest philosopher-theologian, Jonathan Edwards (1703-1758). The bicentennial of his death has brought with it a renewed interest and appreciation of Edward's homiletical and theological writings.

Edwards was the son of the manse, his father being a Congregational minister and his mother the daughter of a prominent New England preacher. At an early age he revealed unusual intellectual interests. His philosophical precocity is revealed in a remarkable tract on “The Nature of the Soul,” written at the age of ten, and his keen powers of observation in his essay on “The Habits of Spiders,” written at age twelve. At six years he was studying Latin, and by the time he reached thirteen he had a fairly good command of the “three learned languages”—Latin, Greek and Hebrew.

COLLEGE YEARS

Edwards' formal training was acquired at the Collegiate School of Connecticut (afterwards Yale College). He matriculated when thirteen years of age and graduated at age seventeen at the head of his class. During these years at college, Edwards applied himself to his studies with vigor and enthusiasm.

He relates how he reacted when for the first time he read Locke's “Essay Concerning Human Understanding”: “I had more satisfaction and pleasure in studying it than the most greedy miser in gathering up handfuls of silver and gold from some new-discovered treasure.”

In the first years of college, Edwards was interested primarily in philosophy. He formulated a spiritualistic metaphysical system before he was

sixteen which is set forth in his essay “Of Being.” It is primarily on the basis of this essay and other writings of this early period of his life that he holds a place in our histories of philosophy.

During his senior year at Yale, Edwards came to apprehend the great Biblical truth of the sovereignty of God. In earlier years he had reacted against this doctrine, but gradually he came to accept it until he could write, “The doctrine has often appeared exceedingly pleasant, bright and sweet; absolute sovereignty is what I love to ascribe to God.” His discovery of this truth affected his entire subsequent ministry. If there was one thing which characterized his preaching it was the great emphasis he placed on God's absolute sovereignty.

HIS GRANDFATHER'S CO-PASTOR

After graduating from college in 1720, he remained on in New Haven, Conn., for two years to study theology. This was followed by several months' preaching in a Presbyterian church in New York City. From New York he was called back to Yale to become a tutor, an assignment he carried out brilliantly. While tutoring at Yale an opportunity came to assist his grandfather, Rev. Solomon Stoddard, at the important and influential church at Northampton. Edwards felt this to be the call of the Lord and on the 15th day of February, 1727, he was ordained to the ministry and entered into the work as co-pastor with his grandfather.

At Northampton he enjoyed the inspiration and counsel of an experienced and prominent minister. This, however, was to be short-lived. Two years after Edwards' arrival, his grandfather, Rev. S. Stoddard, died

and Jonathan was left to carry on the work alone. This he did with great energy and undivided devotion.

His custom of spending thirteen hours a day in his study left little time for calling or social pursuits. Some of Edwards' biographers have accused him of being more interested in books than in people, but it is more likely that he knew where his gifts lay and felt obligated to foster these unusual talents to the glory of God. Certainly his great industry is to be admired and emulated.

During his years at Northampton, Edwards' interest turned from philosophy to practical theology. His sermons are a remarkable combination of the most rigorous logic and the warmest evangelical fervor. He preached with power on the awfulness of the consequences of sin, the wrath of God, and judgment to come.

EDWARDS' FAMOUS SERMON

Most people know Jonathan Edwards only as the rather morbid minister who preached the notorious sermon, “Sinners in the Hands of an Angry God.” But this vivid and frightening sermon must be compared with the rest of Edwards' sermons in order to gain a proper estimate of his preaching. His constant proclamation of God's redemptive provision in Jesus Christ, and thus man's escape from the terrible consequences of his sin, reveals Edwards as a true evangelistic preacher.

Numerous spiritual awakenings occurred in his church. The awakening in 1735 brought in three hundred new converts, and its effect was felt in many of the churches in New England. He joined forces with Whitefield in what was called the “Great Awakening” but never allowed himself the

emotional excesses that sometimes accompanied this movement. It was his careful study of revival phenomena that led him to write both “A Treatise Concerning Religious Affections” and the “Narrative of Surprising Conversions,” the latter of which Warfield called “one of the most complete systems of what has been strikingly called ‘spiritual diagnostics’ [the world] possesses.”

VIEWS ON DISCIPLINE

Edwards ministered for twenty-four years at Northampton. On the 22nd of June, 1750, he was voted out of his church by a majority of 200 to 23! The circumstances which led to this tragic incident were as follows. It was brought to Edwards' attention that some of his young people were reading immoral literature. Edwards called a public meeting for disciplinary purposes at which he read off the names of the young people involved. Many of the prominent families in the church were involved, and the parents objected to this public disciplinary action.

Another factor which brought on the action against Edwards was his strict views concerning church membership. His predecessor at Northampton, Rev. S. Stoddard, had rather low standards for church membership. Stoddard conceived of all the ordinances of the church as “converting ordinances,” i.e., both baptism and the Lord's Supper did not pre-suppose a change in heart but rather were adapted to bring about such a change. Thus many unconverted people came into the church.

Edwards tolerated this practice at the outset of his ministry because he had no settled opinion on it, but more and more he became convinced that only truly regenerated people could be accepted into the church. In 1749 he published a tract entitled, “An Humble Inquiry into the Rules of the Word of God, concerning the qualifications requisite to a complete standing and full Communion in the visible Christian Church,” in which he set forth his convictions in the matter, but to no avail.

Edwards was already estranged from his people because of the disciplinary incident, and the tide of popular opinion and practice was against him on the matter of prerequisites for church membership. His farewell sermon reveals what a truly great Christian man Jonathan Edwards was.

MISSIONARY TO INDIANS

Edwards received calls from a church in Scotland and one in Virginia, both of which he declined and moved instead to the frontier town of Stockbridge, where he became both the pastor of the local church (there were twelve families of white settlers in town) and missionary of the “Society in London for Propagating the Gospel in New England and the Parts Adjacent” to the Housatonic Indians. He accepted this call because he hoped for more leisure to write “in defense

RECENT BOOKS ON JONATHAN EDWARDS

JONATHAN EDWARDS THE PREACHER. By Ralph G. Turnbull. Baker Book House (1958). \$3.95.

This feature of dealing with Jonathan Edwards as a preacher is something unique since little study has been made of this phase of Edwards' career. It is a thorough study, written in an affirmative and forthright manner. The author strives to correct many misconceptions and erroneous accusations labeled against Jonathan Edwards since his death. This is important, since theologians, as well as historians, have recently been taking a “second look” at the contribution and influence of the great 17th century preacher. The author, Dr. Ralph G. Turnbull, is pastor of the First Presbyterian church, Seattle, Wash.

JONATHAN EDWARDS ON EVANGELISM. By J. C. Wolf. Eerdmans Publishing Co. (1958). \$2.00.

Everyone seriously interested in evangelistic effectiveness will learn much from this anthology-digest of Jonathan Edwards — America's first great revivalist and, except for William James, its most distinguished psychologist of religious experience. Using Edwards' own vocabulary, Mr. Wolf has streamlined sentence structure and paragraphing to present in lucid brevity the essence of Edwards' keen observations and brilliant anal-

yses of evangelism and revivalism — the place of emotions, the value of child evangelism, the nature of sudden conversion, and the practical examples or case histories which he discusses. In addition to the five treatises (noted herewith) pertaining to the first Northampton revivals and the Great Awakening, and of Edwards' later mature reflections, Mr. Wolf has included an early (1734) revival sermon and the famous Enfield Sermon preached at the height of the Great Awakening.

JONATHAN EDWARDS' SERMON OUTLINES. Volume 5: The Worlds Great Sermons in Outline. Edited by Sheldon B. Quincer. Eerdmans Publishing Co. (1958) \$2.50.

A second volume of special value to the evangelistically-minded minister in this 200th year commemorating Edwards' death is this outstanding volume in the World's Great Sermons in Outline series. From youth he had been a lover of the Bible, and in his pastorate he steeped himself in its language and thought. Always conscious of the needs of his congregation, Edwards carefully planned his sermons by outline and analysis and then selected suitable and acceptable words for their delivery. In these 35 sermons, Dr. Quincer has included what is generally considered Edwards' most outstanding sermons.

of Calvinism against the raging Arminianism” of the day.

Even at Stockbridge leisure for this purpose was difficult to find. However, during his years there (1751-1757) he wrote his most important theological works: “A Careful and Strict Inquiry into the Freedom of the Will” (This is Edwards' magnum opus to which he gave many years of thought and research); “The Nature of True Virtue”; “Concerning the End for Which God Created the World”; and “The Great Christian Doctrine of Original Sin Defended.” He also began a “History of the Work of Redemption” in which he hoped to set forth his entire theological system, but death came before this was realized.

When in 1758 Aaron Burr, president of the College of New Jersey (later Princeton) and Edwards' son-in-law, died, the call was extended to Edwards to assume the presidency of the college. He was reluctant to accept the position due largely to his desire to complete his “History of the Work of Redemption,” but after seeking the advice of local minister friends, he responded favorably. In January 1758 he assumed his new duties at Princeton but by March of the same year he was dead. An inoculation against smallpox snuffed out his life on the 2nd of March, 1758.

Jonathan Edwards was one of the

few truly great American theologians. Benjamin Warfield of Princeton Theological Seminary called him “the one figure of real greatness in the intellectual life of Colonial America,” and Professor Perry G. Miller of Harvard has only recently written that Edwards was “the greatest philosopher-theologian yet to grace the American scene.”

The stature of this great man of God and his relevance for our time is revealed by the fact that his entire writings (including much material heretofore unpublished) are now in the process of being published by Yale University Press. The first of ten proposed volumes appeared last year, “Freedom of the Will,” edited by Professor Paul Ramsey of Princeton.

The current interest in Edwards is an indication of the theological climate of our time. Edwards was a Biblical theologian and this is a day of the resurgence of Biblical theology. Edwards wrestled with the great themes of evangelical theology: the sovereignty of God, free will, original sin, justification, the wrath of God and judgment to come. These themes are once again engaging the minds of theological thinkers. It is to be hoped that the works of Jonathan Edwards will be widely read and that his Biblically oriented theology will have widespread influence in our day.

Strengthening Our Missionary Stakes

The Story of the General Missionary Society During the Years of Tremendous Expansion (1944-1950)
on the Occasion of the Society's 75th Anniversary

By Rev. H. G. Dymmel, General Missionary Secretary from 1946 to 1950

THE PERIOD from 1944 to 1950 was the overture to a symphony of great blessings for our General Missionary Society. God had spoken through the prophet Isaiah: "Enlarge the place of your tent and let the curtains of your habitation be stretched out. Hold not back, lengthen your cords and strengthen your stakes" (Isa. 54:2, 3). The General Missionary Society zealously obeyed this mandate. Missions with our people has always been the chief magnet of interest and sacrifice. Dr. William Kuhn in his final report

the Dakotas and for Canada, of a Scripture Memory worker, of missionaries to the Spanish-speaking people in Colorado and to the Cree Indians in Alberta.

Sixty-eight mission churches received financial aid, twenty-four churches were loaned money for building projects, a revolving Chapel Building Fund of \$150,000 was launched, and a missionary to China became a reality. We also resumed the support of Baptist churches in Austria and started to explore missionary possibilities

and the support of missionaries; for native churches, schools, evangelists and church workers. By 1949 there were in the Cameroons seven well-placed mission stations manned with twenty-six missionaries, including a doctor and a hospital, 177 churches with 6320 members, 5259 Sunday School scholars and 2700 baptisms during the preceding triennium. Four nurses had given 7000 treatments to 2500 patients.

Cameroons during the said triennium had needed and received \$293,000, of which total 120 mission projects, adopted by churches, accounted for \$130,000. In addition, the women's societies furnished 10,000 pounds of White Cross work valued at \$2500, and a study book, "The Call of the Cameroons," was readied. Yet all this was merely the overture to greater events after the period under survey.

FIRST VISIT TO AFRICA

In the course of the years the General Mission Secretary, at the hub of denominational life, had been entrusted with many functions. This proved now no longer viable in the face of mounting demands on his time and strength. Therefore the General Conference in 1946 relieved him by electing an executive secretary, upon whom fell the mantle of responsibility and a twofold portion of the spirit for all functions not directly missionary, yet essential for efficient stewardship and coordination of missionary resources.

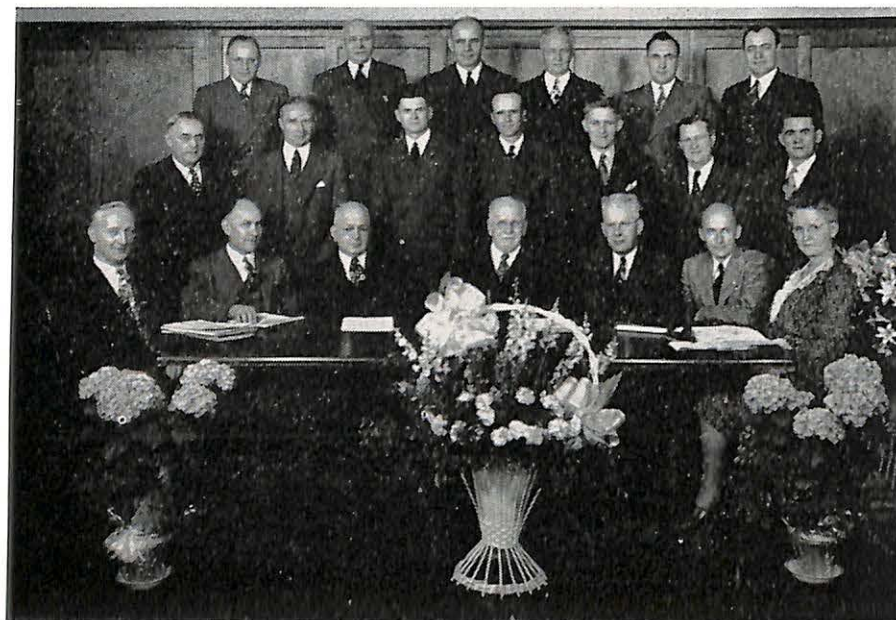
Toward the close of this period it was the missionary secretary's bounden privilege to visit the Cameroons mission field—the first visit of an American Baptist secretary. The impact of impressions was overwhelming. Order, foresight, planning, record-keeping, economy, good taste, teamwork and missionary consecration were the hallmarks of excellent stewardship.

DR. KUHN'S INFLUENCE

Thus it is fitting and proper that on the diamond anniversary of the General Missionary Society, this period, now ended, now history, voice its appreciation. First, to Dr. William Kuhn of blessed memory! For forty years he wisely fostered and guided the growth of the Society, sifting, emphasizing, restraining, harmonizing the impulses that reached him from the grassroots. His counsel contributed signally to the stability and cohesion of our work as well as to its spiritual stature.

And then to Dr. Martin Leuschner, who brought to his office of promotion

(Continued on Page 24)



The General Missionary Committee in April 1946, when Rev. H. G. Dymmel (left, seated) was the Home Mission Secretary and a few months before the 1946 General Conference sessions in Tacoma, Wash., where he was elected General Missionary Secretary.

to the General Conference in 1946 aptly put it thus:

"From our beginning and even into our present day missions makes the strongest appeal to the hearts of our people. Only as we place missions, both home and foreign, prominently among our denominational activities can we hope to inspire our people for sacrificial giving of money, interest, prayer and service."

MISSIONARY EXPANSION

The start of this period, the year 1944, was for America the threshold to national victory and some world peace. The urge to expand in reply to the divine command proved irresistible. Missionary moves multiplied. Some of their principal forms were the appointment of a home missions secretary, a second structure for the Edmonton Christian Training Institute which had an enrollment of 100 students, and further promise of growth, the appointment of an additional evangelist, of conference missionaries for

ities in Japan. Moreover, up to forty students a year were employed for Christian service during their vacations.

FULL SPEED AHEAD

However, our towering concern was also "full speed ahead" for the Cameroons. The zest of our constituency had seen to the appointment of more and more missionaries, until a promotional pamphlet flashed the report, "Now We Are Twenty-Two."

The Cameroons entranced us because of the sacrificial services rendered there on our behalf by missionaries Steffens, Wedel, Bender, Orthner and others. Thus, in 1947, when the Baptists of Germany graciously ceded us all their stakes in the Cameroons, we strengthened them and lengthened the cords. Cameroons became the apple of our eye and one more reason for our solidarity.

A few statistics will bear out this claim. In 1946 we were spending \$90,000 for equipment, passage, buildings,

Your Share in Church Extension

We need to pray and work and give for this Church Extension ministry, heeding Christ's command to go into "all the world." Won't YOU help? By Mrs. Ellen Frosbie of Anaheim, California

\$50,000

represents our North American Baptist goal for Church Extension for 1958-1959.

Have You Given Your Share?

AND JESUS said unto them, "Go ye into all the world, and preach the Gospel to every creature."

"All the world" brings to mind such far-away, foreign-sounding places as Bango in the Cameroons, Tokyo in Japan, Hongkong in China, and Rangoon in Burma. But "all the world" also means Main Street, U.S.A., the little town in the mountains of Idaho, the Canadian prairie community, the tourist town in northern Minnesota, the teeming metropolis of the East, and the sprawling new towns of Southern California.

Teaching Christ in "all the world" means sending missionaries to all the foreign places of the world, preparing pastors and building churches wherever they are needed in our own land.

NEED FOR CHURCHES

There is a little tourist town in northern Minnesota. Only about 200 people live in this town in the winter. In the summertime the population swells to about 1000 people, when the tourist people come to spend the summers in their lake cabins. It is a lovely place in which to live with beautiful lakes, streams and forests. Here and there a small farm is cleared of tamarack, and the farmer lives with his family. There are schools in the town. But there is one thing missing—there is no Protestant church for 25 miles. There are pool halls and two bars, but no place to worship God.

One day a family with a vision and the love of God in their hearts rented a cabin for their vacation. They saw the need for a church for the summer people to worship in, and, most of all, for the townspeople. So they applied for a Church Extension loan. Soon the church was built, the people flocked to it to receive rest and inspiration for their souls as well as for their bodies.

The farmers and townspeople discovered that it was good to be in the House of the Lord on the Lord's Day. The young people found that the church was a much more pleasant gathering place than the pool hall. So another Extension Church finds its place in a community, and, through the work of the Spirit of God, the community becomes a better place in which to live.

A completely different problem confronts the people of Southern California. Here, small sleepy towns of 5,000 have grown to sprawling metropolitan centers of 25,000 in two or three years' time. The growth has taken place in orange groves and bean fields where no churches exist. People coming in from other states often discover that the habit of non-church attendance is very easy to form, when no church

Anaheim was seen by the pastor, Rev. Berthold Jacksteit, in his visitation work. His great dream was shared by his assistant pastor, Rev. Kenneth Fischer, who later took over the leading and guiding of the new church.

The scope of that need is seen by the tremendous growth of the Sunday School from 30 to 300 in two years' time. Because of this continued growth, the need for an additional Sunday School building was felt. A building with two meeting rooms, seven classrooms, and a Sunday School office was built during the summer of 1958, much of it with volunteer labor. It was fortunate that this was completed just before the Vacation Bible School was held. It was used to full capacity during these two weeks, and is now filled every Sunday morning with classes.

CIRCLES OF INFLUENCE

One of the truly great experiences of the church took place during the Vacation Bible School under the direction of Mrs. Duane Lindsay. There were 405 children enrolled. Fifty-two accepted the Savior during the two weeks. Many of them are now enrolled in the pastor's class on Saturday morning to learn and to grow in Christian knowledge and service.

Teaching is like throwing a pebble in a pool. A small circle is formed,

(Continued on Page 24)



—Photo by Donald Bohnet

The new Sunday School addition to the Magnolia Baptist Church, Anaheim, Calif., which was built and recently dedicated to take care of the hundreds of children and their parents coming to the services.

Baptists Meet in Washington, D. C.

A Report of Three Important Baptist Conferences by Rev. J. C. Gunst, Promotional Secretary

INCREASINGLY Baptists around the world, particularly on the North American continent, are becoming aware of world issues in which Baptists, not only must be heard, but must make a constructive contribution through the religious, economic and social life of today. It should be of special significance for all Baptists that the office of the Baptist World Alliance, an organization in which the Baptists of more than 62 countries cooperate, is located in Washington, D.C.

American Baptists not only should be fully aware of this fact and be very grateful for it, but they should also be familiar with the functions and services of the office as well as the personnel serving in and through this office.

It is common knowledge for our people that Dr. Frank H. Woyke, our executive secretary, is a member of the executive committee of the Baptist World Alliance. It was my privilege to attend three Baptist committee meetings at Washington, D. C., from September 16 to 19 this year along with Dr. Woyke and Dr. Leuschner.

The first of these meetings was the Baptist Editors' Conference, of which our Editor of English Publications, Dr. Martin L. Leuschner, is a member and at which some 45 editors of the six

cooperating conventions and conferences in the Baptist Jubilee Advance program were present. The Publicity Committee of the Baptist Jubilee Advance, of which it is my privilege to be a member, presented the promotional challenge of the Baptist Jubilee Advance progress as well as future plans for the Advance program, to these editors.

Highlighting the Editors' Conference program were several key leaders of the Baptist cooperating groups. Dr. Theodore Adams, president of the Baptist World Alliance; Dr. C. Emanuel Carlson, executive director at the Washington, D. C., office; Dr. C. C. Warren, chairman of the Baptist Jubilee Advance Joint Committee; Dr. Porter Routh, executive-secretary and treasurer of the Southern Baptist Convention; and Dr. Harold U. Trinier, editor of the "Canadian Baptist," were all present and brought challenging reports and messages to these editors. To hear the heart warming challenge of these men and to have close fellowship with them make one realize all the more our great responsibility for a united missionary outreach as well as our great responsibility to God to win the lost to Christ.

Immediately at the close of the Editors' Conference, the "Conference on

Religious Liberty" followed. A comprehensive study on the subject, "The Biblical Basis of Religious Liberty," was carried out. Some 100 leading Baptists who hold office as denominational leaders and state executives, editors and public relations officers were present. Besides participating in several seminars and plenary sessions, those present were privileged to hear stimulating messages by such leading Baptists as Dr. Clarence Cranford, pastor of the Calvary Baptist Church, Washington, D. C., and former president of the A. B. C. Convention; Congressman Brooks Hays from the state of Arkansas and also president of the Southern Baptist Convention; Dr. Albert McClellan of the Southern Baptist Convention; and Dr. R. Dean Goodwin of the American Baptist Convention. Directors of Public Relations for their respective Conventions were on the program.

Dr. Frank H. Woyke, executive secretary for the North American Baptist General Conference, Dr. E. B. Willingham, general secretary of the American Baptist Foreign Mission Societies, and Dr. B. J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, spoke to the conference. These great leaders stimulated our thinking and challenged us by pointing out our enormous responsibility as Baptists together must face many perplexing problems on "world issues" confronting our missionary program in all parts of the world, including those in our home land.

BAPTIST JOINT COMMITTEE

The third of the three Washington meetings was that of the annual meeting for the "Baptist Joint Committee on Public Affairs." This Committee has the responsibility, under the able leadership of Dr. C. Emanuel Carlson, executive director, to plan, initiate and promote the overall united Baptist World Alliance program. Representatives from all cooperating Baptist bodies on the North American continent were present at this meeting. It becomes our responsibility that our Baptist witness through evangelism and missionary outreach be brought down to the local church level.

We can be confident that God has called to the leadership of the worldwide Baptist cause consecrated, ably qualified, prayerfully concerned, yet humble and fully dedicated leaders whose aim it is that the plan of salvation be made known throughout the world and a missionary program be carried out everywhere as Christ commanded of his disciples. We can be justly proud of our united Baptist efforts and witness. It behooves us to pray daily for our leaders and our united Baptist program.



BAPTISTS HOLD CONFERENCE ON RELIGIOUS LIBERTY
WASHINGTON, D. C. — Photo shows leaders at the National Conference on Religious Liberty here, sponsored by the Baptist Joint Committee on Public Affairs. They are left to right: Dr. C. Emanuel Carlson, Washington, executive director of the committee; Rep. Brooks Hays (D.-Ark.), president of the Southern Baptist Convention; Martin L. Leuschner, Forest Park, Ill., editor of the "Baptist Herald"; Harold L. Christenson, Rockford, Ill., president of the board of trustees, Baptist General Conference of America; Dr. Theodore F. Adams of Richmond, Va., president of the Baptist World Alliance; Dr. Clarence W. Cranford, pastor of Calvary Baptist church, Washington, and past president of the American Baptist Convention, who was host to the conference; and Dr. Harold Trinier, Toronto, Ont., editor of the "Canadian Baptist."—(Religious News Service Photo).

Upward Trends at Our Seminary

Report of the Opening Days at the North American Baptist Seminary, Sioux Falls, S. Dak.

by Prof. Roy Seibel, Director of Public Relations

ONCE AGAIN the class bells echo through the North American Baptist Seminary halls, Sioux Falls, S. Dak., in a very business-like note as they hurry the students from Corinthians to theology. The school year 1958-1959 has begun in earnest.

This year is a significant milestone marker in the 109 years of our school's history for this is the beginning of the tenth year in Sioux Falls, South Dakota, and the fifteenth year for Dr. George A. Lang as president of the institution.

NINETEEN NEW STUDENTS

A certain note of excitement could be sensed on September 8 as new and old students found their way to the library for registration. The joy of reunion among the returning students did not prevent them from clustering in little groups around the new students to welcome them to the student body.

The news from the office of the registrar was good indeed as Professor Leypoldt announced that the present fall registration stands at 40. This marks an increase of five over last fall and a high point in many years.

The total figure tells only a part of the story, for this year's student body includes 19 new students which is an encouraging increase over the last several years. A closer look at the new students reveals that all but one are working on the graduate B.D. or M.R.E. level of study. This gives us the highest enrollment of graduate students in the history of the seminary. Sixteen of the new students come to us from the United States and three from Canada.

Abbreviated classes were conducted on Tuesday, September 9, in order to allow time for an orientation chapel. As the opening note for the new year, President Lang challenged the students to search out carefully their basic approach to seminary training and to the ministry which God had given to them.

OPENING ACTIVITIES

The chapel services for the remainder of the week were given over to reports and testimonies. One after the other shared deep, moving encounters with God, while others related accounts of thrilling victories in youth camps and churches. It was immediately evident that the students and faculty alike had repeatedly witnessed the power and grace of God working in hearts and lives during the past summer. The words of the testimonies have died out but the soul-warmth lingers long.

On Thursday, September 11, after the afternoon classes the more strenuous disciplines of the mind were set

aside for a ball game and picnic in one of the city's parks. This gave opportunity for the families of the faculty and students to enjoy the larger bond of fellowship provided by the seminary family.

The activities of the first week came to a fitting climax on Friday night, September 12, with the Fall Convocation. The convocation publicly marked the beginning of the new school year.

Dunger is on leave of absence as a guest professor to Ghana, West Africa, Miss Joyce Ringering has been called to serve as assistant librarian. She has found a great challenge in meeting the demands of a growing library.

Dr. Firman Early, head of the Department of Religion and Philosophy at Sioux Falls College, is teaching a class in the History of Missions. Under this arrangement it is possible for



Registration Day in the Library at the North American Baptist Seminary, Sioux Falls, S. Dak., with Hans Joachim Kolbe, the exchange student from Germany (seated at table), registering along with other students.

Dr. Lang was very appropriately selected to bring the address for the evening. In opening his fifteenth year as president, he chose to speak on the subject, "The Christian Ministry."

HONORS FOR DR. LANG

It was significant that on the following Sunday Dr. Lang was given the honor of being selected as the citizen of the week by the "Argus-Leader," the newspaper for the greater Sioux Falls area. The newspaper account gave recognition to Dr. Lang's personal ministry and summed up the progress the seminary has experienced in the past decade.

The tireless efforts of Dr. Lang to contribute to the community life has raised the stature of the seminary in the eyes of the community. This has opened doors of field work opportunities for the students as well as influenced some students in the area to attend our seminary.

With the enlarged outreach of the seminary and the expansion of its facilities, there must come also the expansion of the staff. While Dr. George

the seminary to meet the instructional and library needs until Dr. Dunger returns from his teaching tour in Africa.

Where does the seminary go from here? What role will it play in the future of God's greater Kingdom work and the special ministry to our denomination? These questions are being honestly faced by the faculty as they seek to find constructive answers.

GOOD MINISTERS OF CHRIST

After reviewing the objectives of the seminary as outlined in the catalog, the faculty has reaffirmed its determination that the seminary shall continue to prepare its students to become "good ministers of Jesus Christ" who shall be able and eager to carry out his Great Commission.

We are confident that the strengthened position and teaching program of the seminary will continue to make progress. As the churches continue to pray and support the seminary, the upward trend in student enrollment will continue. From the doors of our seminary we will see a constant army of God's servants march forth to the harvest fields.

Their Challenge Is Missions

The Story of Rev. and Mrs. Elmer C. Strauss, Missionaries in the Southern Cameroons, Africa
by Rev. R. Schilke, General Missionary Secretary

THE INTEREST and concern in missions which Rev. and Mrs. Elmer C. Strauss have manifested over the years have not slackened nor decreased but rather deepened and matured until the call of God in their lives could come to full fruition. Their hopes and dreams and prayers to be on the foreign mission field have now been fulfilled, for at the time of this writing word has been received that they have arrived safely in the Cameroons of West Africa.

MISSIONARY BACKGROUND

Elmer C. Strauss was born to Edwin Frank and Esther Florence Strauss on June 29, 1923 at Dayton, Ohio. His parents were "active, tithing members of the Lord's work in our Ebenezer Baptist Church, Detroit, Mich."



Rev. and Mrs. Elmer C. Strauss, newly appointed missionaries to the Cameroons, Africa, who have been on the mission field at Soppo since September 1958.

There they served in various capacities and in different church, Sunday School and other offices. Elmer's early boyhood memory recalls his presence in the Lord's house at all services. The family worship altar was a daily experience and at his mother's knee he committed twenty chapters of the Bible to memory.

As a result of a car accident in 1939 which hospitalized him and his parents, Elmer suffered lacerations of the face, a bruised kidney and nearly bled to death. There was no pulse and the physician had little hope for his life, but God spared him. While in the hospital, Elmer promised his Lord "to live for him." He had already accepted Christ as his Savior at the age of ten years and was baptized on November 9, 1933 by Dr. John Leyboldt, who was pastor of the Ebenezer Baptist Church of Detroit at that time.

Even before becoming a born-again

Christian and as a boy of about 11 years of age, he recalls that one of his first letters was written to Paul Gebauer, who had just gone to Africa, and therein he expressed a desire: "I hope that some day I can come to Africa and help you." His father's cousin, the former Edith Koppin, was one of our first missionary nurses in the Cameroons, and this fact further strengthened Elmer's desire.

Mrs. Elmer C. Strauss, the former Ruth Margaret Thiessen, was born to Peter and Alida Thiessen on November 4, 1926 at Monitor, Alta., Canada. Some of her earliest recollections are those of attending church services in the community with her parents. Gospel teams and evangelists were welcomed

in her parents' home and their presence served to bring her to a sense of her spiritual need. At the age of 12 she found peace and assurance in Christ.

Since her parents were not of the Baptist faith, she followed the Lord in baptism by immersion at a later date in her life, after meeting her future husband, who was already a Baptist minister. Her parents were greatly interested in missions, and her only sister is a missionary in India. Ruth herself considered being a missionary since her early teens, but somehow the Lord never pointed her to a specific field until after her marriage.

Elmer C. Strauss received his elementary, high school and college education in the city of Detroit where he received his B. A. degree in 1946 from the Detroit Institute of Technology. In 1942 he enrolled at Northern Baptist Seminary in Chicago, Ill., in a course

of studies leading toward the B.Th. degree, but before completing it, he transferred back to Detroit to complete his work toward the B.A. degree.

The years 1947 and 1948 saw him back at the seminary working toward his B. D. degree, which he received in 1949. His thesis was entitled: "The Key to Missionary Success as Seen in the Life of William Carey and C. T. Studd." While at the seminary he was elected president of the William Carey Missionary Society, and under the tutelage of Dr. Harold Lindsell he was able to develop a missionary program and interest for other students.

Ruth Thiessen received her elementary education in a farm school near her home, and her high school and Bible School at the Prairie Bible Institute of Three Hills, Alta., Canada, where she received a commercial high school diploma in 1945 and a Bible School diploma in 1949. Mission objectives were constantly before her during her training period and the decision of her only sister to go to the mission field further intensified these interests and objectives.

CHALLENGE IN CHILDREN

Ever since his early years, Elmer C. Strauss manifested a special interest in children's and youth work. During his high school days, he was active in the youth program of his own church and under the guidance of Dr. George A. Lang, then pastor of Ebenezer Church, Detroit, he committed his life to the work of the Lord. During his seminary years in Chicago, he assisted Rev. John Schmidt at the First Baptist Church of Chicago where the Junior Church became his special responsibility.

In the summer of 1944 he was engaged in Vacation Bible Schools and camp work in South Dakota. Out of those experiences grew such an interest that, together with another fellow-student, he became co-founder of "The Challenger Club," a Bible memorization work for children, of which he remained the Junior Director until the fall of 1957 and in which circle he became known as "Uncle" Elmer. The story of "The Challenger Club" can be found in the issue of the 1957 ANNUAL, pages 38 to 40. Suffice it to say here that the club grew to a membership of over 2000 children scattered through 40 states and Canadian provinces.

In the early part of 1949, Brother Strauss accepted the pastorate of First Baptist Church of Madison, S. Dak., a church in the American Baptist Convention. At first, this was an interim arrangement but by fall of 1949 it be-

came a full-time ministry. Here in church work he soon realized that a helpmeet for a pastor rounds out his ministry to his people. Here at Madison he met Ruth Margaret Thiessen who was then working as secretary with a youth group organization known as "Commandos for Christ," having its headquarters at Madison, S. D. In the spring of 1950 he became engaged to her and on August 5, 1950 they were married by Dr. George A. Lang.

PASTORAL WORK

During his pastorate at Madison, S. Dak., he made further contact with Dr. Paul Gebauer in 1952 concerning his interest in missions. But it seemed as if the Lord was not opening the door at that time or else Brother Strauss was not knocking loud enough at the door nor waiting long enough for it to open. In any event, he failed to contact the Board of Missions through its secretary.

In the fall of 1952, Mr. Strauss became pastor of the First Baptist Church of Ellinwood, Kans. In the Southwestern Conference of our General Conference, he became a member of the local mission committee and also its mission secretary which placed him on the Board of Missions representing the Southwestern Conference. For two years, 1955 to 1957, he was chairman of the General Missionary Committee, now Board of Missions. Such close contacts gave him an even greater interest in missions.

While on a mission trip with the writer, Brother Strauss bared his soul concerning the call of God to the mission field and requested prayer for further guidance if the Lord still desired him. In his resulting application for missionary service he writes: "While a member of the General Missionary Committee, I saw the need for workers in the Southern Cameroons and the fine spirit with which the General Missionary Committee handles missionaries and their problems. After facing the need and the command of Christ, my wife and I prayed for workers to volunteer. We replied as did Isaiah, 'Here we are, send us.' Therefore, we are ready to offer the rest of our lives for missionary service, the Lord willing, in the Southern Cameroons."

DIRECTING GOD'S VOLUNTEERS

In the spring of 1957, God's Volunteers Committee of our Department of Evangelism was prayerfully looking about for a Director of God's Volunteers program for its next season. God spoke to several members of the committee independently and simultaneously, as it later became evident, and upon hearing through the secretary of Brother Strauss' interest in the mission field, the committee was led to offer him the appointment for a year in view of his other interest.

Though Mr. Strauss was given no promise as to missionary appointment,

From the Professor's Desk

By Dr. Walter W. Wessel, Professor of Bible
North American Baptist Seminary, Sioux Falls, South Dakota

In the Gospel of Matthew one often reads of "the kingdom of heaven." In Luke the phrase is "the kingdom of God." Is there any significant difference in the meaning of these two phrases?

Although there are some interpreters of Scripture who find differences of meaning between "kingdom of heaven" and "kingdom of God," the following considerations seem to substantiate the widely held view that they are substantially equivalent.

First, there is the fact that in numbers of passages the terms are used interchangeably. In the same incident Matthew will use "kingdom of heaven" and Luke "kingdom of God" (cf. Matt. 11:11 with Luke 7:28, etc.). This certainly suggests equivalence of meaning.

Secondly, the backgrounds of both the writers and the readers of the gospels under discussion throw light on our problem. Whether Matthew, the disciple of Jesus and traditional author of the First Gospel, wrote the book or not, all are agreed that the author was a Jew who wrote from a Jewish standpoint. This must be given due consideration in any attempt to interpret the meaning of the phrase "kingdom of heaven."

It is well known that the name *Yahweh*, translated LORD in the Authorized Version and *Jehovah* in the American Standard Version, was a particularly revered name among the Jews. So highly did they regard this name that when they came across it in the reading of the text of the Old Testament, it was passed over without being pronounced. *Yahweh* was the unutterable, ineffable Name. Later on substitutes were made. One of these was *Adonai*, "Lord." (This substitute

since his application had not yet been considered by the Board of Missions, he felt led in trust and faith to God to accept the directing of "God's Volunteers" program. Over and over again he expressed his joy of service as together with his family he worked with "God's Volunteers" in about a dozen of our churches throughout the season.

OUT ON THE MISSION FIELD

In the spring of 1958, the applications for missionary service of Rev. and Mrs. Elmer C. Strauss were considered favorably and appointment came as an answer to prayer. At the General Conference in Edmonton Alta., they were commissioned to missionary service on the closing Sunday, July 27, 1958. On August 13th they sailed from New York on the SS QUEEN ELIZABETH with their two children, who were born to them at Ellinwood, Kans.: Amy Carleen, born on August 4,

gave rise to the word *Jehovah*, which is the result of the vowels of *Adonai* applied to the four consonants of *Yahweh*!)

This great reverence for *Yahweh* was transferred in due time to another Hebrew name or God, viz., *Elohim*. Since the Greek word used to translate *Elohim* was *theos*, the most common Greek word for God, the Greek-speaking Jews transferred the same reverence they had for *Elohim* to this Greek equivalent. Circumlocutions or substitutions were made to avoid pronouncing *theos* as had been made for *Yahweh* and *Elohim* and for the same reason.

This is apparently what happened in the case of the phrase "kingdom of heaven" in which "heaven" is the obvious substitute for the word "God." Similarly in the phrases "majesty on high" and "high hand of power," "majesty" and "power" are substituted for "God."

A third consideration concerns the readers of both Matthew and Luke. Matthew's readers were Jews, as the purpose of the book—to prove Jesus is the Messiah, and as the use of the Old Testament—in true Jewish-rabbinical style, indicates. Thus the substitution of "heaven" for God would be both appropriate and intelligible to them. Luke wrote his gospel for Gentiles. Such a functional substitute would be neither appropriate nor intelligible to his readers. These considerations seem conclusive that the two phrases are equivalents as used by Matthew and Luke.

1953, and Holly Marleen, born on December 26, 1956. On the trip to Africa they were accompanied by Miss Ida Forsch, who herself has served two terms in the Cameroons and was now returning for her third term. On August 28, 1958, they sailed from England on the SS PACUARE. The Lord gave them travelling mercies and they arrived safely in the Cameroons on September 11th.

In the Cameroons they will be stationed for the next year at Kumba, taking the place of Rev. and Mrs. George Henderson, now coming home on furlough, and will be engaged in the field of evangelism and church plus school work. Their prayers to be on the mission field have been answered. May the Lord, who led them so faithfully step by step continue to answer their prayers in the experiences on the field, not always to their satisfaction but most certainly to his glory.

We the Women

By MRS. ALBERT REDDIG
President of the Woman's Missionary Union

INTRODUCTION

Mrs. Arthur Weisser is the newly-elected vice-president and White Cross chairman of our Woman's Missionary Union. She is also president of the Eastern Conference Woman's Missionary Union. Those of you who attended the General Conference at Edmonton will remember her as the violinist whose beautiful music enriched several of our conference sessions.

*

THOU ART THERE

By Mrs. Arthur R. Weisser of Rochester, N. Y.

In America when answering the ring of a telephone, you say, "Hello." Should you live in England, you would say, "Are you there?" When we call to God, we don't have to listen for a "Hello" or "Are you there?", for we know that God is there ready to listen. In the 139th Psalm, the Psalmist gives us a vivid picture of God who fills all space, understands all things, is near at all times.

Just a stone's throw from New York's bustling Grand Central Terminal, there is a quiet, little room. It is the Meditation Chapel in the fashionable Hotel Baltimore, where people can stop for quiet meditation. In the hurry and noise of New York City, for a quarter of a century, the doors of this chapel have remained open—night and day—to visitors who wish for a place of prayer and meditation. Indeed, God is there for the one who calls upon him.

However, we need not go to New York City to experience this enveloping nearness of God. The Psalmist found that he was unable to escape the omnipotent eye of God. You have felt that nearness of God's Presence as you came home, very weary but happy, after preparing and serving a dinner to your C.B.Y.F., or the choir, or the Brotherhood Society. There is a glow of well-being and a feeling that God was there when you visited that shut-in or someone in need of a friend. Then, there are the times when you feel the Presence of God when you are in distress and need the comfort that he alone can give. How could we face certain situations without the knowledge that God is by our side to uphold us?

"Into his hand went mine,
And into my heart came he;
And I walk in a light divine
On the path that I'd feared to see."

We are comforted to know that God is mindful of the smallest and the

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SUNDAY SCHOOL UNION

By REV. G. K. ZIMMERMAN, General Secretary

DEDICATED men of God are urgently needed in the Christian work today! We rejoice in presenting our two newly elected officers, president and vice-president of the Sunday School Union, who hold positions of responsibility and leadership in their local churches and local conference areas and who come prepared to be used of the Lord in accomplishing even greater things through this new opportunity of service for Christ.

MR. VERNON HECKMAN

Elected as president of the Sunday School Union, Mr. Vernon Heckman has added responsibilities to his already heavy schedule in his home



Mr. Vernon Heckman of St. Paul, Minn., the president of the denominational Sunday School Union. He is a member of the Dayton's Bluff Baptist Church and a former superintendent of its Sunday School.

church, Dayton's Bluff Church, St. Paul, Minnesota, where he serves as Sunday School teacher and deacon. He served as Sunday School superintendent for ten years and secretary of the Northwestern Conference Sunday School Committee for the past three years. He has also been a member of the General Sunday School Committee since 1955.

The ministry of the Sunday School to the youth of our church has become a very challenging opportunity, and we know that the unique role which Brother Heckman had in youth work will continue to bring a wealth of experience to our committee. He served as president of the young people in his home church; president of the young people's work in the Ramsey County Sunday School Association in St. Paul; president of the Minnesota Association

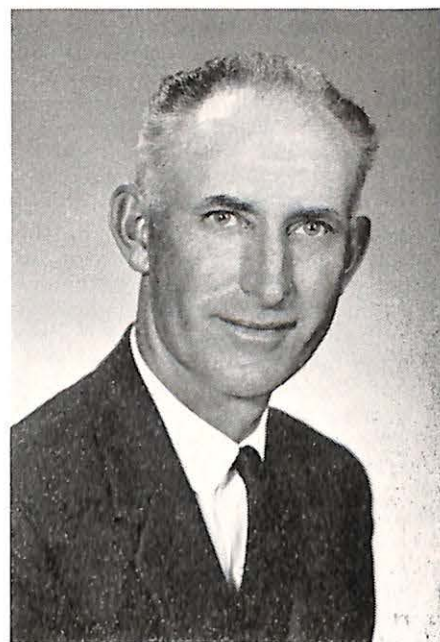
young people's organization and also president of the Young People's and Sunday School Workers' Union of the Northwestern Conference.

In Sunday School work he had leadership responsibilities in planning for Sunday School workshops and conferences in the Twin Cities area and in the Northwestern Conference. We welcome Brother Heckman to the position as president of the Sunday School Union.

MR. ARTHUR SMITH

We welcome our newly elected Sunday School Union vice-president, Mr. Arthur Smith, who comes from the Wiesenthal Baptist Church near Millet, Alberta, Canada. Brother Smith serves the Lord in his home church as a deacon, and for many years as Sunday School teacher.

Two years ago a workers' conference team from the Forest Park office had the privilege to share in a series of Sunday School conferences held in our Alberta churches which were arranged by Mr. Smith who serves as Sunday



Mr. Arthur Smith of Millet, Alta., the vice-president of the Sunday School Union. He is a member of the Wiesenthal Baptist Church.

School Director of the Alberta-Tri-Union. Mr. Smith shared in these conferences as devotional speaker, presenting challenging and helpful messages to church and Sunday School workers. A testimony of the help received from participating in leadership training is evident from this personal word from Brother Smith: "Much of my Christian education was received in Bible Schools sponsored by our Alberta churches."

Helpful suggestions for the young people's classes in our Sunday Schools will also be forthcoming from our new

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What's Happening

● Mrs. Herman H. Riffel, wife of the pastor of the Bethel Baptist Church, Detroit, Mich., conducted a workshop on "Junior Church" at the National Sunday School Association convention which was held from October 8 to 10 in Des Moines, Iowa. Mrs. Riffel's workshop was conducted on Thursday afternoon, October 9.

● The First Baptist Church of Appleton, Minn., has called Rev. Ben Lautt of Mercer, N. Dak., to which a favorable response has been given. Mr. Lautt has served as the minister at the First Baptist Church of Mercer since 1954. In Appleton he will succeed Rev. John Ziegler who is now serving as the assistant pastor of the Ridgemont Church, Detroit, Mich. This new pastorate will begin on November 1st.

● Rev. Philip Grabke of Unity, Sask., has accepted a call to become the pastor of the Eastmount Baptist Church, Strassbourg, Sask. He began his ministry there on September 21st. He is a brother of Rev. Richard Grabke of Regina, Sask., and for several years served as our first missionary to the Indians on the Muscowpetung Reserve near Edenwold, Sask. The Strassbourg Church belongs to the General Conference (Swedish) of Baptists.

● On Sunday evening, Sept. 14, Rev. Kenneth L. Fischer, pastor of the Magnolia Baptist Church, Anaheim, California, baptized four children and three adults on confession of their faith in Christ. A Teacher Training Course was held by the church from October 6 to 10. The course was divided into three sections for the departmental teachers with such subjects offered as "How We Learn," "Methods," "Lesson Preparation," "Discipline" and "Visual Aids."

● Rev. and Mrs. Charles Wagner of Portland, Ore., spent two months in Germany last summer, visited with relatives in West Berlin whom they had not seen in 49 years. Their daughter, Doris, of Tacoma, Washington, was with them for most of the time. They also visited the Exposition at Brussels, Belgium, and Switzerland. Mr. Wagner spoke at three services in English and German on the ocean liner, the "SS Berlin." He had other opportunities to serve with Gospel messages in Germany.

● Sunday School Week was observed by the Dayton's Bluff Baptist Church, St. Paul, Minn., from Sept. 28 to Oct. 5. During these days an "Appreciation Dinner" was served the members of the Sunday School staff. Mr. Vernon Heckman, president of the denominational Sunday School Union is a Sunday School teacher. The pastor of the church, Rev. William H. Jeschke, preached on the provocative theme,

"A Good God—and Fierce Calamities," in a series on "Questions and Problems" on Sunday morning, Sept. 14.

● Mr. Wesley John Trautner, the oldest son of Rev. and Mrs. Fred Trautner, following his graduation from the Berkeley Baptist Divinity School, Berkeley, Calif., has been appointed field representative with the Division of Institutional Ministries of the American Baptist Home Mission Societies. His service will be with the new Baptist institutions for the aging which are being financed through loans guaranteed by the Federal Housing Administration. His first assignment, beginning Sept. 1st, is with Phoenix, Arizona.

● On Sept. 14 "The Argus-Leader," the only newspaper published in Sioux Falls, South Dakota, honored Dr. George A. Lang, president of the North American Baptist Seminary, as the "Citizen of the Week." A full column in the newspaper described the achievements of the Seminary during its first decade in Sioux Falls and the accomplishments of Dr. Lang on the anniversary occasion beginning his 15th year as Seminary president. A brief statement of his radiant, firm Christian faith was also given in the citation by the newspaper.

● The Faith Baptist Church, Minneapolis, Minn., conducted special meetings from Oct. 12 to 19, with Professor John E. Dahlin of Northwestern College in Minneapolis as the guest speaker. His messages dealt with the Book of Revelation and the Christian Church in prophecy. Promotion and Rally Day were observed on October 5 and 12, respectively. The C. B. Y. Fellowship held its "Kickoff Dinner" on Sunday afternoon, September 21st, with Rev. Clifford Anderson of Bethel College and Seminary, St. Paul, Minn., as the speaker. Rev. Adam Huber is pastor of the Minneapolis Church.

● The Bethel Baptist Church of Cherokee, Okla., has extended a call to Rev. Kenneth E. Unruh of Junction City, Kansas, the pastor of Mt. Zion Baptist Church since 1957. He has accepted the call and announced that he was beginning his ministry in the Oklahoma Church on October 15. The Bethel Church reports a new lease on life since its decision to relocate from Ingersoll to Cherokee and this year has purchased lots and has several thousand dollars in the Building Fund in

GOD'S VOLUNTEERS

Become a "God's Volunteer Prayer Helper! . . . Ask your pastor for an enlistment blank. Support this ministry with a contribution of \$5.00 or more.

order to erect a new sanctuary at Cherokee. Rev. Menno Harms has been serving the Cherokee Church as interim pastor in recent months.

● The Bible Baptist Church of La-Crosse, Wis., held a farewell service for its pastor, Rev. Carl B. Zimmerman, and his family after the Sunday evening service on August 10. Mr. Bob Bymers, choir director, was in charge of the program at which many representatives of the church expressed their heartfelt appreciation for what Brother Zimmerman had accomplished during his four year pastorate. A love offering was presented to the Zimmermans as a gift. On Wednesday evening, Sept. 24, Dr. M. L. Leuschner of Forest Park, Ill., was the guest speaker at a well attended prayer meeting. He also met in conference with some of the church leaders.

● Three theological students form the first class at the Christian Training Institute, Edmonton, Alberta, in the Bible College program recently instituted by the decision of the General Conference. They are Mr. Peter Schroeder as a second year Seminary student; Mr. Walter Schroeder who is taking his grade XII at the C.T.I. and is planning on taking a year of University training before he begins the three year theological course; and Mr. Karl Jovonovic who is taking some pre-theological work besides being enrolled in the High School classes. According to Rev. O. R. Schmidt, acting president of the Christian Training Institute, "these are the three men who are definitely committed to the special program for this year."

● Mr. and Mrs. William Krogman of Oak Park, Ill., quietly celebrated their golden wedding anniversary on Tuesday, Sept. 23. Mr. Krogman has been the organist in the Forest Park Baptist Church, Forest Park, Ill., for 48 years. For 12 years preceding that, he was the organist in the First German Baptist Church (now Foster Avenue Church) of Chicago. Mr. and Mrs. Krogman were married by Rev. A. Pistor of the Forest Park Church. They have three children: George, Florence (Mrs. Meyer), and Arthur, all of the Chicago area. The anniversary was recognized by Rev. Rubin Kern, pastor of the Forest Park Church, on Sunday morning, Sept. 22.

● Mr. Ernest Hildebrand of Stafford, Kansas, formerly missionary builder on the mission field in the Cameroons, Africa, visited the ten North American Baptist churches of Texas and the Mowata church of Louisiana from October 12 to 24. He also spoke at the "Baptist Men's" banquet held by the Southern Conference churches in Austin, Texas, on Tuesday evening, October 14. On Sunday morning, October 19, he visited and spoke at the Spanish-American Mission in Rio Grande City, Texas. Mr. Hildebrand served as a missionary builder in Africa for three short terms. At present, he is engaged in farming near Stafford, Kansas.

REVIEWS of GOOD BOOKS

by Dr. M. L. Leuschner, Editor

THE MINISTRY OF THE HOLY SPIRIT. By Raymond L. Cramer. Cowman Publications. 138 pages. \$1.75.

This is an immensely practical and easy-to-read book on the ministry of the Holy Spirit in the life of the Christian. It can be highly recommended to every Christian as an interpretation that is true to the Scriptures and to our Baptist faith. The author makes a step-by-step study tracing the ministry of the Holy Spirit in the life and world of the Christian. "We possess the master key through the Person of the Holy Spirit, but the question is, when do we actually come into possession of the master key or the Holy Spirit's indwelling presence in our lives?" A clear, Scriptural answer is given to this question. Every chapter is rich in timely and contemporary illustrations.

THE HOLY SPIRIT IN EVANGELISM. By J. B. Lawrence. Zondervan Publishing House, 86 pages. \$1.50.

In this concisely written and inspiring book, the author, a former secretary of the Home Mission Board of the Southern Baptist Convention, explains the place and work of the Holy Spirit in the great task of evangelism. It is definitely a book for the average layman, showing what the Spirit-filled life can and should mean for the individual believer and for human society. But it is also a timely book for the pastor and church leader with its Scriptural developments of "Power for Service" and "The Spirit-filled Life." The book is an effective blending of the doctrinal and devotional and can be recommended warmly to all "Baptist Herald" readers.

DEVELOPING A GIVING CHURCH. By W. E. Grindstaff. Fleming H. Revell Co. 190 pages. \$2.50.

"A living church is a GIVING church." This fine, practical book by a Baptist state secretary (Oklahoma-

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Southern Baptist Convention) shows the marvelous blessing which the individual donor receives by a systematic, generous giving to the Lord's work, and it also outlines ways and means of strengthening the "joy of giving" in a church organization. Emphasizing tithing, budgets and "more money for all causes," this book includes new ideas on how to impress on church members the importance of giving, sets forth in great detail factors which lead to more successful budgets, and discusses programs for increasing missionary interest and gifts, facts on raising money for church buildings, and the possibilities of stewardship after death. By reading this book, you will realize for yourself and for others how giving can be a privilege before God!

WITH CHRIST IN THE UPPER ROOM. By Alexander Maclaren. Baker Book House. 379 pages. \$2.95.

Alexander Maclaren was one of the greatest expository preachers of his time. His sermons, commentaries and books of illustrations are still widely read today. This book is homiletic literature of the highest order with 34 messages on John, chapters 4 to 16. The author takes us to the Upper Room so that we may share Christ's teaching with his apostles. He focuses our eyes and attention on the Master. Follow the author's beautiful discourse: "The light shines through a window, but the light and the glass that make it visible have nothing in common with one another. The God-head shines through Christ, but HE is

not a mere transparent medium. It is HIMSELF that he is showing us when he is showing us God." This classic (formerly called "The Holy of Holies") in Christian literature is a mine with inexhaustible treasures of God's Word!

TWELVE GREAT QUESTIONS ABOUT CHRIST. By Clarence Macartney. Baker Book House. 221 pages. \$2.50.

The late Dr. Macartney of Pittsburgh's First Presbyterian Church still speaks clearly and forcefully through his books. This is one of his best, giving convincingly in twelve chapters the answers to this question: "May we still hold to the Jesus of the Word of God?" The glory of Christ as the Son of God, the winsomeness of Christ as the teacher, and the warmth of Christ as our Master are presented in this book in Dr. Macartney's best style. Your Christian witness and teaching will be the stronger because of this book.

THE NEW TESTAMENT IN MODERN ENGLISH. By J. B. Phillips. The Macmillan Co. 1958. \$6.00.

This handsome, one volume edition unifies four notable and frequently quoted translations of the New Testament by the English Bible scholar, J. B. Phillips: *The Gospels*, *The Young Church in Action*, *Letters of Young Churches*, and *The Book of Revelation*. In this country alone over a million copies of Phillips' books have been read and re-read. Almost every Christian minister has quoted from these translations. Billy Graham has often illustrated his evangelistic messages by verses from these translations. They give you a fresh, vivid perspective of bedrock, fundamental Christianity. This is a wonderful, welcome book to be given as a gift to your pastor, Sunday School teacher or to church leaders. It will be a welcome addition to every Christian library and study to again open new vistas of understanding in the reading of the Bible.

THE LIGHT THAT LIGHTETH EVERY MAN. By Paul W. Harrison. Eerdmans. \$4.00.

This is an excellent practical commentary on the Gospel of John. The author is one of the best known men in missionary circles in the world. For forty years Dr. Harrison ministered in Arabia, and in that vast land no name was better known or more respected than his. He was known as the Doctor of Arabia, and as a Christian physician he has left an imprint for Christ on the vast Arabian Empire that will never be effaced. In this volume he presents the results of a lifetime study of the Fourth Gospel that will search the heart of the reader and inspire a deeper devotion to him who is the incarnate Word and the light and the life of men.

—The Evangelical Christian

Sunday School Lessons

A TEACHING GUIDE

Date: November 9, 1958

Theme: JESUS DESCRIBES DISCIPLESHIP

Scripture: Matthew 5:1-12

THE CENTRAL THOUGHT: Christ set up high standards for discipleship, but the final rewards are also high.

INTRODUCTION: It is said of a certain school that excellent work is average; below excellent is failing. There is no doubt that Jesus expects a great deal from his disciples. Learning and discipline are rigorous. Jesus is not like the advertiser who makes an easy and attractive offer in order to lure as many customers as possible. In no uncertain terms Christ describes the conditions of discipleship. There is no guarantee of ten easy lessons, no promise of comfort and convenience, no assurance of security and long life in this world. He gives no psychological advice on how to win friends and influence people and eventually become a great success.

Exactly the opposite seems to be true. You may lose your friends and create greater hostility and finally, in the eyes of the world, you may die a complete failure.

I. THE MOUNTAIN CLASSROOM. Matthew 5:1-2.

There was a time in the history of our denomination, as well as in some others, when education, equipment, materials and Christian educational buildings were frowned upon. We gradually saw the folly of such a false humility. Today we have all the up-to-date equipment and practical aids for Christian education at our disposal and we have experienced its many advantages. But we must never use these techniques to produce assembly-line Christians. The power still remains in God's Word, in Jesus Christ and in the Holy Spirit. A man who is prepared to teach and to preach must have more than credits and degrees. He must also have among his credentials the power and the fruit of the Holy Spirit, which enables the sinner to find salvation and the saint to grow in grace.

Jesus had no modern classroom nor an ivy-league atmosphere, but the words he spoke on the mount were so filled with power that they remain with us to this day.

II. THE SUBJECTS OF THE CLASSROOM. Matthew 5:3-10.

This is a strange curriculum in the open-air classroom of Jesus Christ. He teaches his disciples to be poor in spirit, to mourn, to be meek, to hunger after righteousness, to be merciful, to be peace-makers, to endure persecution. No university would give academic credits for any of these sub-

jects. The fact is these are not looked upon as classroom subjects but as attitudes toward life. From experience we know that any subject becomes easy to master if our attitude toward it is right.

III. THE DIPLOMA. Matt. 5:11-12. The average student looks forward to the day of graduation when he will receive his diploma and the honor and best wishes of his friends. That should not be our goal in life but the preparation to help us to reach our goal. I know of a minister who started out with a Ph.D. and ended up in a small country church and then disappeared. He wouldn't let anyone forget that he was a Ph.D. How different his life could have been if he had dedicated his talent, his education and his degree to the glory of God!

A Christian is sometimes described as a person who has invisible means of support. Perhaps our diploma can be described in the same way—"great is your reward in heaven."

A TEACHING GUIDE

Date: November 16, 1958

Theme: JESUS' HEALING MINISTRY

Scripture: Matthew 8:5-17

THE CENTRAL THOUGHT: Christ is concerned about our physical well-being as well as the salvation of our souls.

INTRODUCTION: One of the greatest blessings in the world today is the Christian concern for health. Only in those countries where the Christian faith is most dominant do we have the best hospitals and clinics and the most love and compassion for the aged and infirm. It is through the healing ministry that many souls can be won by love and prayer and the Word of God. The art of ministering to the sick is an important phase of the minister's work, as well as of every devoted Christian. One of the compliments that Jesus expressed to those who were on his right at the judgment was, "I was sick and ye visited me" (Matt. 25:36).

No missionary is on the field very long before he realizes the great need for medical care. Some discussion and information should be given about our missionaries in the Bansa Hospital as well as among the lepers in the New Hope Settlement. Through the work of these physicians, the hearts and minds of many people in the Cameroons are prepared for the message

of Jesus Christ and for their ultimate salvation.

I. JESUS' HEALING MINISTRY AND FAITH. Matthew 8:5-13.

There are four important words in this remarkable story of the Roman centurion: faith, authority, power and obedience. Take each separately and discuss them, relating them to the lesson as well as to our Christian life. To the centurion all these elements were evident to a certain degree in the Roman Empire. Upon his faith in the power and authority of that empire, he was obedient as a soldier and he demanded obedience from those who followed him. If, he thought, this is true of an earthly power, how much more in one who has heavenly power and authority?

II. JESUS' HEALING MINISTRY AND SERVICE. Matt. 8:14-15.

In the healing of the ten lepers (Luke 17:12), it is recorded that only one remembered to give thanks. It is certainly the least we can do. Glory to God and giving of thanks should be a natural expression for God's healing grace and mercy. But we should not stop there! After Jesus had healed Peter's mother-in-law it is said, "She arose and ministered unto them." Of what good is our health if we do not use it for a high and noble purpose? Perhaps it would have been far more dramatic if she would have run through the street glorifying God or giving a testimony to a large gathering. But she chose the quiet and lowly way of serving Christ and his disciples.

III. JESUS' HEALING MINISTRY AND SIN. Matthew 8:16-17.

We cannot say that sin is the cause of all sickness, but we can say that much sickness is the result of sin. To many people suffering with illness it must, first of all, be said, "Thy sins be forgiven thee" (Matthew 9:2). Many bodies suffer because there is a sinful heart and mind and spirit. It is true that Jesus took upon himself our infirmities and bore our sickness, but primarily he took upon himself the sins of the world.

SUNDAY SCHOOL UNION

(Continued from Page 14)

vice-president who has served as president of the young people's organization in his home church and has had a vital part in planning for the youth camps at Sylvan Lake in Alberta.

The Sunday School Union requests all Sunday School scholars and workers to remember the General Sunday School Committee in prayer that we may give guidance to all of our schools to help in achieving the goal of "60,000 in Sunday School by 1964." Through the challenge presented in our theme for the triennium, "OPEN DOORS OF OPPORTUNITY," we hope to win many for Christ and to train all leaders more adequately for the most effective Sunday Schools possible.

The editor of this page, "Sunday School Lessons," is Rev. Bruno Schreiber, who lives at the address: 1026 S. Harvey, Oak Park, Illinois.

WHEN SAINTS GO MARCHING

Memoirs by
ETHEL RUFF

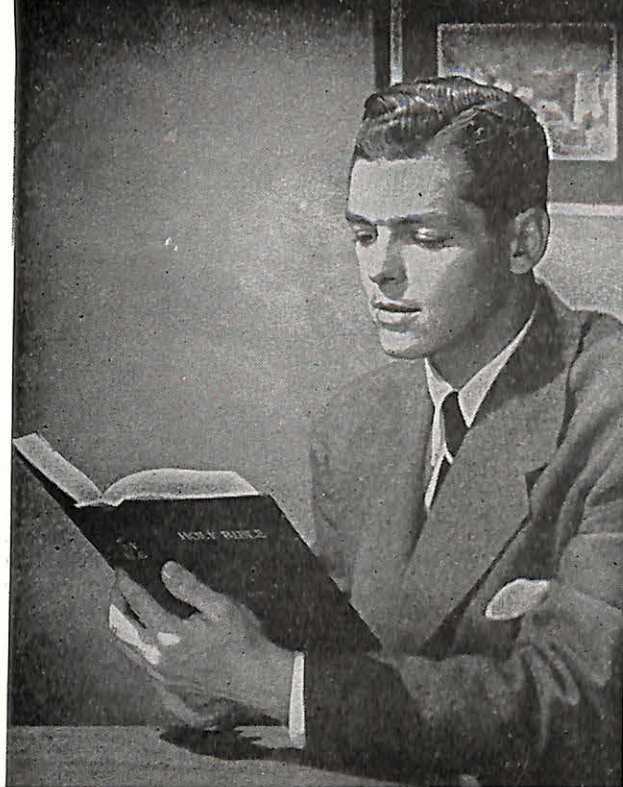


With engaging wit and warmth, a remarkable woman here recounts her twenty-odd years of experience as an evangelist and pastor in the United States and Canada. She tells also of her many memorable off-pulpit adventures, ranging from delivering a baby in a Canadian prairie farmhouse during a blizzard to being wrongfully suspected as a spy in Syria.

She has preached in many North American Baptist churches and served on the teaching staff of the Christian Training Institute. 260 Pages — \$3.50

A wonderful book to read. A grand book to give as a Christmas Gift.

Order from ROGER WILLIAMS PRESS, 3734 Payne Ave., Cleveland 14, Ohio



—A. Devaney, Inc.
David Gardner felt the call of God to study for the ministry, much to the disgust of his college roommate, Barry Carter.

The TORCH BEARER

By Sallie Lee Bell

The heart-throbbing story of young people, wrapped up in the world and themselves, who find serenity and joy in Christ.

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SYNOPSIS

Barry Carter knew that he was responsible for the death of his very close college chum, David Gardner. In deep remorse, he sought the faith by which his friend had lived and was gloriously saved. Later through the influence of Dale, David's fiancée, he entered the ministry and became pastor of a church in New Orleans, La. His former girl friend, Cicily, to whom he was once engaged, married Roy Farlan, but there was little love for each other. They visited New Orleans and attended Barry Carter's church, but Roy had a sinister plot in mind. As a result he trapped the minister in his home and accused him of trying to break up his marriage. He threatened him with a gun which accidentally went off and killed him when his wife tried to intervene. But all evidence pointed to the Rev. Barry Carter as the murderer. He was convicted of the crime and sentenced to prison for 10 years. Later Barry was pardoned and received an appointment to work for a manufacturing company in Meadville. Dale became a nurse at the plant. Later Cicily appeared unexpectedly and wanted to become reconciled with Barry. She attended a Sunday morning service at which Barry spoke. Then she realized the fact that she would have to atone for what she had done.

CHAPTER TWENTY-TWO

CICILY HAD never been willing to face this fact before, but had tried to forget it. Now it stood before her like a grim, uncompromising judge. To her upset and distracted mind, it seemed to her that Barry had taken the place of that judge and he was telling her that she would never find peace until she had made restitution. As she sat there listening while condemnation overwhelmed her, she felt that she loved Barry more now than she had ever before and that she would be willing to do anything to win back the love he had had for her.

She felt that she would be willing to tell him this, if he would only give her some hope that he cared. She was hoping that he would love her enough not to ask it of her. She still clung to the hope that they could live this new life together and that he could forgive her if he loved her enough. She had not yet accepted the truth that there

was someone else to be taken into account besides Barry. Someone else who would have to forgive her before she could ever find peace. Someone else who would have to decide the question of restitution.

After the service Barry stood at the door as usual and spoke to the people as they left. Cicily and Dale waited until the others had gone before they approached him.

He shook hands with them and assumed his most ministerial attitude.

"We had a good service this morning, didn't we?" he said as he shook hands with Dale. Then he turned to Cicily.

"This is a surprise, Cicily. How are you?" His handshake was quick and formal and her heart sank.

She was hoping for some sign, some look, some indication that would tell her how he felt toward her, but she was disappointed.

Dale saw her disappointment and in pity for her she asked Barry if he would have dinner with them.

"The Howards are away today and Cicily and I will have dinner alone. We'd love to have you."

"Sorry," Barry said with a smile. "I promised to drive out in the country to see a sick person as soon as I close up here. It will take me all afternoon to get there and back in time for the service tonight."

Cicily wondered if he was telling the whole truth. She could not help but know that he was avoiding her and her heart sank, but she was grimly determined not to give up hope.

The two girls had a rather quiet meal alone. Dale did her best to carry on a conversation but Cicily was not any great help. After dinner they settled down to reading, but Cicily's mind was not on the book she held. She was wondering when she would

ever get a chance to talk with Barry alone.

As the days passed and she saw no opportunity of seeing him, she turned again in desperation to Dale.

"What can I do?" she asked. "I've got to see him even if he does avoid me. I've got to have one last talk with him so that I can try to straighten things out and see if I can make him understand some things that we couldn't talk about while he was there in prison. Won't you help me, Dale?"

"I'll try," Dale said. "But if Barry doesn't want to see you, what good will it do for you to talk with him?"

"He just doesn't understand some things that I couldn't explain there at the prison. I can't help but feel that he will change his mind about the whole business if I can just talk to him. I may be wrong, but I've got to see him. I won't leave here until I do," she added desperately.

"Cicily, dear, don't you think that if Barry still loved you, he would want to see you? Don't you think that his avoiding you is an indication that he doesn't care any longer?"

"I won't believe it until I've heard him say so himself," Cicily cried. "He's avoiding me because he's bitter about some things that no one but he and I know about. That's why I've got to see him and try to explain. Only then can I know whether he still loves me or not."

"Even if he still loved you, he wouldn't marry you if you are not a Christian. He's been so happy here, even without you. If he doesn't want to see you and if you love him as much as you say you do, you'll go away and let him continue here as he has been. You will only make it harder for him by pleading for his love when you refuse to accept his Lord. That was the battle he had to fight

when you refused to marry him. Why force it upon him again?"

Cicily turned blazing eyes upon her. "Why do you say that? He was willing to marry me once, even though I wasn't what you call a Christian."

"No. He realized after you had sent him away that he could not have married you unless you accepted Christ as your Savior."

"You made him realize that, didn't you?" Cicily asked harshly.

"Perhaps I did," Dale replied. "I knew that he would have to face it sooner or later and I knew that he could never be a successful minister with a wife who wasn't a Christian."

"You did it for the same reason that you're advising me to leave him now," Cicily accused. "I happen to know what the real reason is."

"I did it for the same reason that I'm telling you this now and the only reason is that I want to see Barry happy and to be able to serve the Lord with his whole heart."

"That sounds very noble, but it isn't true," Cicily sneered. "You said it then and you are telling me this now because you want him for yourself. You want me to clear out and leave him to you. You're in love with him yourself. I know you are!"

Dale's heart beat faster but she spoke calmly. Cicily's cold-hearted selfishness and brutal frankness amazed her.

"My feelings don't enter into this at all, Cicily, so please let's not discuss them. I'm not thinking of myself, but of Barry's happiness. He was so discouraged and disconsolate when he was first released that my heart ached for him. I've tried in every way I could to help him build a new life for himself. Helping him to carry on has been the whole aim of my life since David died."

Suddenly Cicily burst into tears. "I'm such a brute!" she sobbed. "Please forgive me, Dale, for the terrible things I said. You have been the only real friend I've had and I have been so ungrateful. I am so sorry. Really I am. But I'm so miserable I wish I could die! If Barry doesn't love me any longer, I don't want to live. There will be nothing to live for."

Dale put her arm around the sobbing girl and tried to comfort her.

"Of course I'll forgive you, dear," she said. "I'm sure you'll be able to see Barry before long. I'll speak to him as soon as I get the chance. He's been so busy at the factory and so worried over conditions there that I haven't seen him at all lately. Just be patient and don't cry. I have found out that crying doesn't do any good."

Cicily tried to take Dale's advice and wait but she could not be patient. She grew more restless and anxious with each passing day as the situation became more tense at the factory. Barry's time and attention were so completely taken up that, as Dale said, she did not even get the chance to talk

to him when he was alone.

The strike finally went into effect in spite of everything that the management could do. There were parleys and meetings with a committee from the strikers but the men were stubborn in their refusal of any compromise in their demands. As the deadlock continued, Mr. Compton became more worried over the situation. Barry tried to talk with the men in their homes, men who were under obligation to him for the many services he had rendered them and their families, but they turned a cold shoulder to his pleas and some of them were even hostile.

Compton still did not anticipate any open violence, so there were no extra guards at the plant. There were the regular guards stationed at the various parts of the plant property. There was no need of a picket line, for the plant did not try to hire outside workers. The management still hoped for an early and peaceful settlement.

One evening when Dale had gone to stay with a sick child, Cicily could stand the strain of waiting no longer. She phoned Barry at his hotel. To her joy she found him there.

"Barry, this is Cicily," she said. "I've been waiting so long for a chance to have a talk with you and you have never given me the chance. Won't you please come over this evening? I'm all alone. The Howards are out and so is Dale. Please come, Barry."

"I don't know what could be gained by my coming," his cool voice replied. "What is there to talk about that we haven't already said?"

"O Barry, there is so much that I have to talk to you about! Please give me just one chance. That is all I ask. I won't bother you again after I've seen you just this once and told you everything that is on my heart. Please say you will come! I won't leave until I have had a talk with you, so you had better come and get it over with. Please Barry! Please!"

"All right," he said reluctantly. "I'll be over in a little while."

When he came and she saw the expression on his face her heart sank but she stubbornly refused to give up hope.

"I'm sorry to have been so persistent," she began, "but if you only knew what I have suffered, perhaps you would pity me and understand why I wanted to talk to you."

"Have you ever thought about how I suffered?" he asked as his unsmiling eyes looked at her.

This time there was no bitterness in his voice, only the coldness of indifference which chilled her as if an icy wind had suddenly blown in upon her.

"Yes, I have thought about it and it has only added to my torture. I have walked the floor for hours night after night, until I was so exhausted that I couldn't stand and then when I lay down I couldn't sleep. I lost over fifteen pounds."

"I lost a few pounds myself," he told her. "Prison fare doesn't tempt one's appetite. I couldn't sleep either, but it was not a guilty conscience that kept me awake. It was because I was so exhausted from doing manual labor that I couldn't sleep."

"You're being so cruel," she murmured tremulously. "As if I haven't suffered enough without your reminding me of all this."

"Am I being more cruel than you were when you ran out and left me to suffer for what you had done?" that same calm quiet voice asked.

"I tried to make you understand that I was so frightened that I scarcely realized what I was doing. You wouldn't let me explain when I came to see you at the prison," she said defensively.

"You weren't so frightened that you didn't know that you were perjuring yourself at the trial," he reminded her.

She bowed her head while the tears came. "I was an utter coward then," she faltered. "I couldn't face that jury and tell the truth. I felt that somehow you would be released but I was afraid I would be executed if I told the truth."

"But they didn't acquit me," he said. "I might have been given the death sentence in your place."

"I would never have let that happen!" she cried in distress. "I would have told the truth before I would have let that happen to you."

"I wonder," he commented as his cool glance rested upon her tear-stained face. "If you had told the truth in the beginning, I am sure that no jury would have convicted you. You would have been acquitted and I would have been exonerated instead of now being an ex-convict with a stain upon my name that I shall carry with me to the grave."

"How you must hate me!" she exclaimed in a broken voice that was scarcely audible.

"No, I don't hate you, Cicily, my dear. I feel sorry for you. Infinitely sorry. I have peace in my heart, something which you will never have until you confess what I am sure you will never be willing to confess."

"What a fool I was to hope that you could still love me!" she cried brokenly.

"I once loved you more than you will ever realize, Cicily," he said gravely. "No one but God knows how I suffered when I lost you. We could have been so happy together if you had only been willing to yield your life to something beside worldly pleasure."

"We could still be happy now, Barry, if you would only give me the chance to make you happy. Surely there remains a little shred of the love you once had for me. I've never stopped loving you, Barry. Give me the chance to win back your love."

(To Be Continued)

Our Denomination in ACTION

SPECIAL REPORT

Austrian Baptists Hold Farewell for the Appels

On Sunday, June 22, a farewell service was held for Dr. and Mrs. W. J. Appel by the Baptist Church at Salzburg, Austria, with many members and friends of the church in attendance. Dr. Appel has served during the past two years as Director of the Austrian Mission Field and in Europe as the representative for the North American Baptist General Conference. His wife has assisted him ably in this ministry and both of them have endeared themselves to our Austrian Baptist churches.

The Salzburg service was in charge of the local Baptist pastor, Rev. E. Schiffer. The Mandolin Orchestra of twenty instruments conducted by Mr. Steiger contributed several wonderful musical numbers. A tape recording of the service was given to the Appels as our expression of thankfulness and love to them.

On that Sunday afternoon some of the Baptist church leaders and Dr. and Mrs. W. J. Appel met for a brief festive service in the European Baptist Youth Home at St. Gilgen in the Salzkammergut on the shores of beautiful Wolfgang Lake. The house mother, Mrs. Woschkat, had prepared some coffee and cake for this fine reception, and once again we thanked the Appels for all that they have meant to us.

Dr. and Mrs. Appel have erected a memorial of love in the Name of Christ here in Austria. Soon after their arrival in 1956, the Hungarian Revolution broke out with 180,000 Hungarians fleeing across the border into Austria. Immediately we as Baptists were confronted with tasks of relief with which we could not possibly cope by



Six baptismal candidates from the Streeter and Napoleon Baptist Churches, N. Dak., with the pastors, Rev. Carl Weisser and Rev. Henry Lang.

GERMAN HYMNALS NEEDED

Copies of the German hymnals, "Glaubensharfe" and Evangeliums-Saenger," are needed for some of the new German churches in the United States and Canada. If your church has copies of these hymnals on hand, which are still in good condition, please send them to or correspond with:

North American Baptists
7308 Madison Street
Forest Park, Ill.

ourselves. But Dr. and Mrs. Appel provided leadership and became the channel of blessing to these refugees. They conversed with these refugees and ministered to them in the language of love and therefore spoke to the

hearts of many people concerning Christ and his Gospel. This has been the memorial of love which they have established in your behalf in our country. "Although lost to our sight, their memory is dear to us." God bless you, Onkel and Tante Appel!

G. A. Kunzelmann, Reporter

Southwestern Conference

Southwestern Conference Sessions at Tabor College, Kansas

The 78th Southwestern Conference was held August 20 to 24 at the beautiful new library of Tabor College, Hillsboro, Kansas, with the First Baptist Church of Durham, Kansas, as host church.

Our guest speakers, Rev. R. Schilke, Miss Eleanor Weisenburger and Rev. and Mrs. David Keiry brought us many informative reports and inspiring messages. On Home Mission night, Aug. 21, Mr. Keiry brought the message, "Reaching the Spanish Americans for Christ." On Foreign Mission night, Miss Weisenburger brought the message, "Reaching the Africans for Christ."

The conference theme, "The Scriptural Church," was enlarged upon in the daily messages which were: "I Will Build My Church," Rev. R. Schilke; "Origin of the Church," Rev. J. Krause; "The Church in Acts," Rev. M. Brenner; "The Church in Paul's Letters," Rev. E. Voigt; and "The Church in This Atomic Age," Rev. R. Schilke. The women's and men's luncheons and meetings were held on Aug. 22 with Aug. 23 set aside for a young people's outing, hamburger fry, singspiration and business meeting. The sessions closed with a missionary rally Sunday afternoon. This conference was truly spirit filled and much enjoyed by all who attended.

Frances Meyer, Reporter

HAVE YOU READ A
GOOD BOOK RECENTLY?

Dakota Conference

Dakota Churches Hold Baptism, Crystal Springs Camp

Sunday, August 24, was a memorable day for the Streeter, Medina and Napoleon Baptist churches of North Dakota when they gathered at the Crystal Springs Baptist Youth Camp for an outdoor baptismal service. Rev. Carl Weisser brought the message based on Acts 8:37, while Rev. Henry Lang was in charge. Four candidates were from Streeter, the other two from Napoleon. Several hundred people gathered for the very impressive service. We rejoice that God still speaks to those who are willing to make this open confession of faith.

Henry Lang, Reporter



Rev. H. Lohr (right), pastor of the First Baptist Church, Corona, S. Dak., and fourteen young people whom he recently baptized.

Baptism of 14 Converts at Corona, S. Dak.

During the month of June a successful Vacation Bible School was held at the First Baptist Church, Corona, S. Dak., with an enrollment of 63 and an average attendance of 58 children. On Aug. 10, we were privileged to hold a baptismal service, when a group of 14 converts were baptized. These were given the hand of fellowship on Sunday, Sept. 7. Another young woman was also accepted on her testimony, having been baptized on a former date.

During the days of Aug. 31 to Sept. 7, we were privileged to have our denominational evangelist, Rev. H. Palfenier, with us. His messages were a rich source of inspiration to all who heard them. Two persons accepted the Lord as their Savior.

H. Lohr, Pastor

Tenth Anniversary of Calvary Church, Aberdeen, S. Dak.

In August 1948 thirteen Baptists, who had moved to Aberdeen, S. Dak., met to organize a church. On Sunday, Sept. 7th, the Calvary Church observed her tenth anniversary with special services and guest speakers. The Sunday School and morning services were in our own church, but the afternoon and evening services were held in the beautiful Plymouth Congregational Church. During the Sunday School hour Mrs. Chris Weintz, the former pastor's wife, brought a message, after which Mr. Carl Schauer, one of the charter members, brought a brief history of the work of the Sunday School. At the morning service, one of the charter members and a spiritual son of the church, Rev. Mr. LeRoy Schauer of Shattuck, Okla., brought a very fitting message.

LaJune Seidel, president of our CBYF, was in charge of the opening devotions at the afternoon service. Mrs. Theodore Bertsch read a brief history of the Ladies' Missionary Society. Mrs. T. D. Lutz spoke words of joy and praise for the faithfulness of God's children. The seven remaining members of the original charter members were presented and each was given an opportunity to speak. At the evening service Rev. Chris Weintz, a former pastor, brought the anniversary message.

During the ten years of the work

here, the church has grown from the original 13 to the present membership of 81. Altogether 120 people have been members during these years. Many moved away, some to their heavenly home, and some to other churches. But the work continues to grow. Plans are under way for a new church building. May God help us to continue to hold high the "Light of the World, Jesus Christ."

Thomas D. Lutz, Pastor

Pacific Conference

Trinity Church of Portland, Oregon, Celebrates

Friday evening, Sept. 5, was a "four-fold" celebration for the members and friends of the Trinity Baptist Church in Portland, Oregon. First, it was a great privilege for everyone to congratulate our pastor, Dr. John Wobig, on being selected as moderator of the General Conference in Edmonton. Secondly, it was also Pastor Wobig's birthday. Thirdly, it was to commemorate the 12th year that the Wobigs have been with us. Fourth and last, it was the launching of our Fall pro-

gram for the Church and Sunday School.

The memorable evening of Christian fellowship began with a delicious dinner served by the ladies of the church, followed by presentations by the various organizations of the church. A myrtlewood gavel and block were given to Pastor Wobig for his use as moderator at the next General Conference in three years in Minneapolis, Minnesota, in 1961. Reports concerning the Fall program were led off by Rev. George Breikreuz, followed by the presidents or directors of the different organizations of the church and Sunday School. We were entertained by a violin solo by Miss Connie Klingman and a vocal solo by Mrs. Roland Wahl.

Mrs. Paul Keple, Reporter

Men's Brotherhood, First Baptist Church, Lodi, Calif.

The Men's Fellowship of the First Baptist Church, Lodi, Calif., had a fine year under the leadership of the president, Gideon Gunst; vice-president, Al Krueg; secretary, Allen Herr; treasurer, Milton Fischer; and members at large, Leonard Fischer and Dennis Krueg. They again sponsored the softball team of the church, composed of young fellows of the church, who this year won the championship.

The September meeting seemed to be the highlight of all programs during the year when another Father-Son banquet was planned, with over 200 reservations being made. The speaker of the evening was Phil Thatcher, who spent many years in reform schools and prisons, the last of which was San Quentin, where because of the prayers of his godly mother he was gloriously saved. From then to this day he has been witnessing for his Lord, and since his release from prison has been working with the juvenile boys and girls of the state. Once each month the men go to the Stockton Rescue Mission where they present the message in word and song, and there is hardly a meeting when at least one or more men do not accept Christ as Lord.

Mrs. Leonard Fischer, Reporter



The mandolin orchestra of the Baptist Church, Salzburg, Austria, and church leaders who honored Dr. and Mrs. W. J. Appel on their departure to the United States. Front row (right to left): Mr. Steiger, orchestra director; Mrs. Schiffer; Dr. and Mrs. W. J. Appel; and Rev. Schiffer, pastor of the Salzburg church.



An inspiring congregation of 160 persons attended the Sunday morning 10th Jubilee Service of the Calvary Baptist Church, Aberdeen, South Dakota. Rev. T. D. Lutz (left, edge of sidewalk) is pastor of the church.



The first open-air service held by the First Baptist Church, Centerline, Mich., on the site of its future new church building. Rev. Adolph Braun is the pastor.

Vacation Bible School at Vernon, British Columbia

The Faith Baptist Church of Vernon, British Columbia, held a Vacation Bible School from August 25 to 29 with an enrollment of 82 children and with an average attendance of 61. The School was directed by Miss Ann Heppner. The four classes were taught by Mrs. B. Dann, Miss Oxenham, Mrs. J. Thitbide and the pastor, Rev. F. Ohlmann. Eight of the children made their decisions for Christ as Savior during the school.

On Friday evening, the closing program was presented to an appreciative audience of parents and friends. Recitations, special songs, and dialogs were presented besides a brief message by Miss Oxenham who is going as a missionary to India. The Sunday School superintendent, Mr. G. Koch, as well as our pastor expressed our thanks to all who had helped to make this Vacation Bible School such a blessing for our church and community.

Emil Merke, Reporter

Rev. G. G. Rauser's 10th Anniversary in Lodi, Calif.

The First Baptist Church of Lodi, Calif., is truly thankful to our God for his mercy and goodness. One of the greatest blessings is that he brought to us Rev. G. G. Rauser on the first Sunday of September, 1948, and that we have been able to enjoy his faithful ministry, together with his wife, for the past ten years.

During these ten years we have seen 553 members added to the church, with 264 of these accepted after baptism, 205 received by letter from other churches and 84 accepted on confession of their faith. In the past ten years our pastor has conducted 272 funerals and solemnized 109 marriages. During the past ten years the Sunday School building and the new sanctuary have been built at a total cost of \$200,000 with only a balance of \$11,000 now remaining, which includes the cost of installation of a new air conditioning unit in the church this past year.

Many are the sermons which our pastor has prepared and presented. In the past ten years we have not seen our pastor stay away from a service because of ill health. He gives all the glory of his success in the ministry to the abundant grace of God.

Mrs. Leonard Fischer, Reporter

with us throughout the week, teaching "Church History" and "Missions," respectively.

The small chapel was filled to capacity each evening and the Gospel message, through song and instrumental numbers, rang out over the camp grounds. Truly our hearts were stirred. Decisions were made for Christ!

Mildred Wolfe, Registrar

Northern Conference

Baptism in Grace Church, Medicine Hat, Alta.

On Sunday, Sept. 7, in the Grace Baptist Church, Medicine Hat, Alberta, after a convincing message brought by Rev. R. Kanwischer on "Why Baptists?" three brethren stepped into the baptismal waters with the minister. These brethren have been sincere Christians for many years and have been associated with the church, but now they are walking with the church by having followed in the last step of obedience. Many children, relatives and friends were present to witness this important act of testimony.

For three years we have been blessed under the spiritual guidance of our minister, Rev. R. Kanwischer, who has devoted much time and effort in all organizations of the church. May God continue to bless his work here among us and may we work and labor together for God.

Lilly Oster, Reporter

Vacation School and Missionary Service, Nokomis, Sask.

On August 3rd the Baptist Church of Nokomis, Sask., was privileged to have Miss Berneice Westerman as guest speaker. She showed slides of her work and gave an interesting talk of the mission fields in the Cameroons, Africa.

The Vacation Bible School of the Nokomis Baptist Church was held from August 11-15. There was an enrollment of 36 children with most of the boys and girls having perfect attendance. There were three classes with Miss Gertrude Semke and Miss Annette Wiesner teaching the Beginners, Mr. and Mrs. Lloyd Kresier teaching the Juniors, and Miss Margery Semke the Seniors. The theme of the school was "Sailing With Christ."

On the closing day a treat was served to all the children. The closing exercises were held on August 17. A display was shown in the church basement of the work the children had done throughout the week. The director of the school was Rev. O. Fritzke.

Mrs. O. Fritzke, Reporter

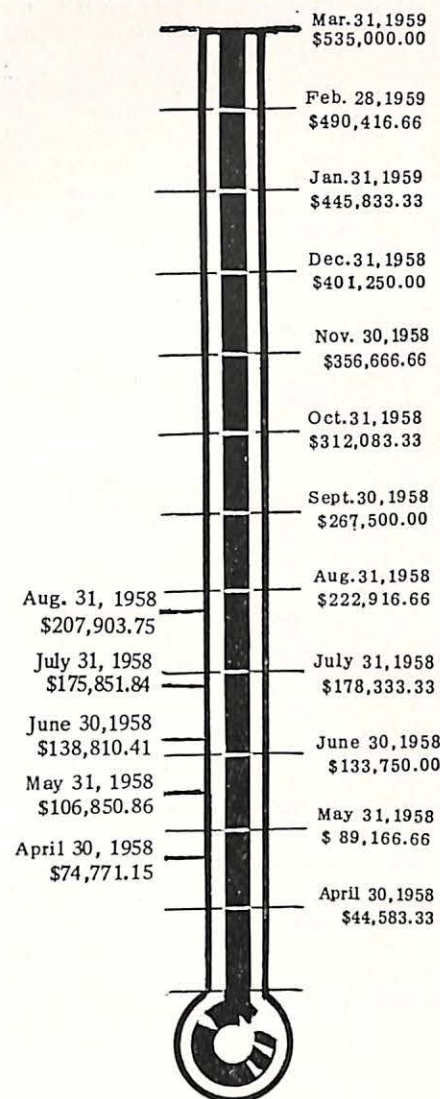
Ordination of Rev. Donald Miller, Camrose, Alberta

The Fellowship Baptist Church of Camrose, Alberta, called an ordination council on July 18 to consider the setting aside of Mr. Donald Miller, a spiritual son of the church, into the ministry. The council heard the candidate's statement of his conversion, call to the Gospel Ministry, and his doctrinal views.

The ordination service was held that same evening. Rev. H. Hiller was in charge of the program. Those taking

Conference Budget

Contributions Received to
AUGUST 31, 1958



In August we fell behind the budget objective in our denominational giving. Let us remember the Lord's work and our responsibility as good stewards of God.

part in the service were Rev. R. Harsch, Rev. Fred J. Knalson, Rev. A. Lamprecht, Rev. H. Schumacher, Rev. A. Rapske and Rev. Joe Sonnenberg of Chicago, Ill., who brought the ordination message. Mr. Sonnenberg is a former pastor of the Fellowship Baptist Church and of the candidate. Lynette Miller, a sister of the candidate, sang, "God Will Take Care of You." Mr. Robert Neske sang, "Give Me a Passion for Souls." At the conclusion of the service, Rev. Donald Miller pronounced the benediction.

Rev. Donald Miller is a graduate of Temple University and has completed two years of study at Eastern Baptist Seminary, Philadelphia, Pa. He is serving the Geiger Memorial Brethren Church of Philadelphia and after graduation desires to pastor one of our North American Baptist churches.

Fred J. Knalson, Reporter

Obituary

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

MRS. KATHERINA HERZ of Southey Saskatchewan

Mrs. Katherina Herz, nee Reiche, of Southey, Sask., was born on May 7, 1865 in Galizien, Poland. In 1879 she was joined in holy matrimony with Philip Herz who preceded her in death on Nov. 7, 1936. She came to know Christ as personal Savior in 1883. In 1906 they migrated to Canada and settled on a farm near Southey. Both were charter members of this congregation. Sister Herz maintained a keen interest in the welfare of the church and supported it in whatever capacity she could.

She reached a ripe old age of 93 years, 3 months and 2 days. Thirteen children were born to her; six of these preceded her in death. Left to mourn are 3 sons: Rudolph, Jacob, Philip, of Southey; 4 daughters: Mrs. Julia Roth, Southey; Mrs. Adele Roth, Medicine Hat; Mrs. Millie Mathis, Regina; Mrs. Amalia Kramer, Portland, Ore.; 37 grandchildren, over 74 great-grandchildren, a host of relatives and friends.

MR. FRED SCHLAFFMAN of Beulah, North Dakota

Mr. Fred Schlaffman was born on Oct. 15, 1885, in South Russia, and passed away on September 10 as a result of a stroke three weeks earlier. He came to the United States in 1908 and lived first at Streeter, N. Dak., and then came to Mercer County in 1910, homesteading south of Golden Valley. In 1912 he moved to Beulah and was employed at the Knife River Coal Mine until 1951, when he retired.

On March 2, 1913, he was united in marriage to Miss Dorothea Schlecht, who survives him, with his two sons: Philip in the U. S. Navy, stationed at San Diego, and Reuben of Sequim, Wash. Also two daughters, Mrs. Peter Vaverk of Tacoma, Wash.; and Mrs. Thomas R. Ramey of Seattle, Wash., survive. Mr. Schlaffman was saved on April 17, 1949, in meetings held at Beulah by Rev. Henry Pfeifer. On July 31 of that same year he was baptized by Rev. Fred Trautner in the Knife River at Beulah. He was a man who was known for his great love for the children.

Immanuel Baptist Church, Beulah, North Dakota

JOHN WOOD, Pastor

MRS. MINNIE BRUNKEN of Creston, Nebraska

Mrs. Minnie Brunken, nee Husmann, of Columbus, Nebr., was born on Oct. 16, 1885, at Warrensburg, Ill., and as a young girl came to Nebraska with her parents, Gerd and Antje Husmann. She passed away very suddenly and peacefully in her home on Sept. 16, reaching the age of 72 years and 11 months.

She was married to William Brunken April 6, 1904, and they made their home near Creston, Nebr., until retiring to Columbus in 1945. On April 7, 1901 she was baptized upon confession of her faith in Christ and joined the Shell Creek Baptist Church. In 1910 when the Creston Baptist Church was organized, she and her husband became charter members here. She was a faithful and loyal follower of her Lord. Her husband preceded her in death in 1956. Survivors are five daughters: Anna of Columbus, Mrs. Herman Kallweit of Humphrey, Mrs. Ervin Scheffler and Mrs. Pearl Scheffler, both of Madison, Mrs. Fred Hamburger of Columbus; four sons: Walter of Omaha, William, Jr., Fred and Edward, all of Creston; 19 grandchildren and 3 great-grandchildren.

Creston, Nebraska

R. C. STADING, Pastor

MRS. JOHANNA FELSKE of Regina, Saskatchewan

Mrs. Johanna (Petrich) Felske of Regina, Sask., was born on Sept. 19, 1882 at Lutsik, Poland, and passed away on August 12, 1958 at Brooks, Alta., while on a trip to visit some of her children. She grew up in Poland, and was married to Gottlieb Felske in 1900. In the same year they came to Canada, and settled at Overstone, Man. In 1906 they came to Nokomis, Sask., where they farmed until 1944 when they retired at Regina, Sask.

Mrs. Felske was a very faithful child of God, and this was seen by her interest shown in the things of her Lord and Savior. She was a faithful member of Nokomis church until they transferred to Regina. She attained the age of 75 years, 10 months and 24 days. She leaves to mourn six sons: Emmanuel and Robert of Nokomis; Dick of Watrous, Sask.; Albert of Rochester, Minn.; William of Crossfield, Alta.; and Gordon of Alderside, Alta.; also six daughters: Olga of Regina; Lillian of Ottawa, Ontario; Mrs. Otto of Ashern, Man.; Mrs. McNaughton of Toronto, Ont.; Mrs. Shields of Nokomis, Sask.; and Mrs. Otto of Calgary, Alta. Her husband, Gottlieb Felske, preceded her in death.

Nokomis Baptist Church, Nokomis, Saskatchewan

OSCAR FRITZKE, Pastor

AUGUST CONTRIBUTIONS — NORTH AMERICAN BAPTIST GENERAL CONFERENCE

CONTRIBUTIONS FOR ALL PURPOSES

Conferences	Aug. 1958	Aug., 1957	Aug., 1956
Atlantic	\$ 4,247.07	\$ 1,087.55	\$ 1,419.66
Central	5,253.87	5,115.47	5,099.75
Dakota	3,148.92	1,428.02	1,830.81
Eastern	1,488.57	575.00	857.16
Northern	3,726.60	3,711.45	1,493.47
Northwestern	6,988.20	4,046.86	4,598.84
Pacific	4,161.42	4,139.67	8,520.33
Southern	174.64	449.44	4,729.89
Southwestern	2,178.78	2,948.96	4,292.04
Inter-Conference	4,381.10		138.50
Total Contributions	\$35,749.17	\$23,503.32	\$32,980.45

CONTRIBUTIONS RECEIVED

	Budget Contributions	Other Purposes	Total Contributions
For the month of August, 1958	\$32,051.91	\$ 3,697.26	\$35,749.17
For the month of August, 1957	21,131.37	2,371.95	23,503.32
For the month of August, 1956	29,515.03	3,465.42	32,980.45

CONTRIBUTIONS FOR THE FISCAL YEAR

April 1, 1958 to August 31, 1958	\$207,903.75	\$20,588.66	\$228,492.41
April 1, 1957 to August 31, 1957	192,230.55	14,926.31	207,156.86
April 1, 1956 to August 31, 1956	186,192.64	19,078.95	205,271.59

CHURCH EXTENSION

(Continued from Page 9)

then a larger, then larger and larger circles until the pool is filled with circles. So it is with the circles of influence felt by the Word of God going out through teaching.

A child attends Bible School. The child comes from a home where the parents have no interest in the things of God, but they let Ann go to Bible School because the neighbor children are going. Ann hears the Word of God and accepts it. She comes home a changed girl. Her mother comes to the Bible School program and tells the pastor she hardly recognizes her little girl, and wonders what has happened to her.

The mother becomes interested and attends Sunday School with her daughter. Soon she realizes the need in her own life and accepts the Savior. She brings her husband. Eventually he is won, and the change in him is noted by the people with whom he works. He has a chance to witness to them. So the circles of influence for Jesus grow.

Many areas in this great country of ours are handicapped because there is no Protestant church. Many areas are too poor to support a church. Sometimes a faithful few meet in homes, but there is no church organization to draw others to Christ. Are not churches needed in these areas, too? Has not God so willed that we go to the "uttermost parts of the world"?

60th ANNIVERSARY, EBENEZER CHURCH, DETROIT, MICH.

Ebenezer Baptist Church, Detroit, Mich., will celebrate its 60th anniversary, beginning the week of Nov. 2nd. Dr. J. Laypoldt, a former pastor, will preach in both services on Nov. 2nd. On Wednesday, Nov. 5th, there will be a special Anniversary Service. On Friday, Nov. 7th, a Family Night will be held with a banquet. Sunday, Nov. 9th will conclude the anniversary services with Dr. George Lang, a former pastor, bringing the messages.

Rev. E. Arthur McAsh is pastor of this church. He will be leaving for an extended trip to the mission fields in Africa on Nov. 10th. There will be a farewell service for him on Sunday evening, Nov. 9th, following the evening service. Former members and friends of Ebenezer Church are invited to attend the anniversary services.

Do not the uttermost parts include these places in our own land?

The need for finances in the church does not merely consist of paying the pastor and the expenses of our own church. Many workers are out in areas where there is no pay available. They meet in homes and on the streets. They have no permanent address, and yet the work they do is as permanent as eternity.

We need to get behind the work of Church Extension. We need to pray and work and give for this Church Extension ministry. We need to go into "all the world," into all the far corners of all the nations, and into the far corners of our own nation of the United States and Canada, so that all people may hear the good news of salvation. In this way only will the circle of influence of God's Word grow and grow and grow.

Won't YOU help?

WE, THE WOMEN

(Continued from Page 14)

greatest of his children. This divine companionship fills our hearts with amazement and we, too, cry out with the Psalmist, "How precious are thy thoughts unto me, O God! How great is the sum of them!"

MISSIONARY STAKES

(Continued from Page 8)

sterling enthusiasm, kindness of spirit and through verbal and visual emphases gave every worthy insight an impetus that helped lengthen our cords and strengthen our stakes.

Finally, to the members of the General Missionary Committee and its chairman, Rev. Louis B. Holzer, who acquitted themselves admirably of their trust to the glory of God in Christ Jesus, whose we are and whom we serve.

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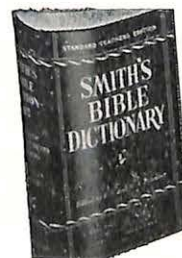
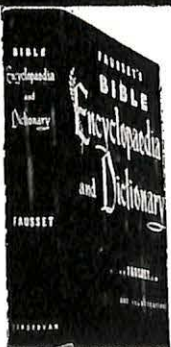
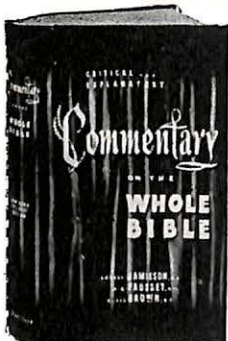
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