

Baptist Herald

NORTH AMERICAN BAPTIST GENERAL CONFERENCE



First Baptist Church, Minneapolis, Minn.

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1961

Number 9

▪ Stewardship and
Enlistment

▪ Conference Accommodations
in the Twin Cities



• A sleek pleasure boat which former President Eisenhower had planned to present to Soviet Premier Khrushchev will be used instead to take the Gospel to a remote part of Ethiopia. The boat was returned to the manufacturer after cancellation of Eisenhower's trip to Moscow last spring, and it was subsequently purchased by the West Allis (Wisconsin) United Presbyterian Church to be given in turn to their denominational mission in Ethiopia. The craft's destination is a region accessible only by river during the rainy season.—*Christianity Today*

• Yonsei University in Seoul, Korea, inaugurated its seventh president last month in Dr. Yung Kan Koh, M. D. His installation ended six months of student and faculty unrest following violent demonstrations and the resignation of the former president, Dr. George Paik, who now heads Korea's House of Councillors, the national senate. Dr. Koh, a Presbyterian elder and physician, brings to the interdenominational university a distinguished record in Korean education. He has served as vice minister of education and president of Kyung Pook University in Taegu.

• Jerusalem has been named as the location for the Youth For Christ World Teen Convention to be held in December, 1964. The announcement came from Dr. Ted W. Engstrom of Wheaton, Illinois, president of the sponsoring organization. Some 20,000 to 25,000 teen-agers and their adult leaders from almost all nations of the world will gather for five days of sessions aimed at inspiring Christian youth to evangelize the teen-agers of their homelands. Part of the impetus for the World Teen Convention will come from the second Capital Teen Convention to be held in December of 1962 in Washington, D. C.

• An increased budget for overseas relief was approved by the Mennonite Central Committee during its annual meeting held in Chicago, January 20-21. The new budget of \$502,000—representing \$72,000 more than 1960 contributions is part of a total overseas budget of \$771,000. This increase was necessitated because of recent demands for assistance to Congolese and Algerian refugees and Jordanian Bedouins along with increased assistance to Mennonite converts in Indonesia. MCC relief operations in Europe reflect the changing economic status of that continent. Material aid is given primarily in West Berlin and in Vienna which serves as the center for a parcel relief program to Hungary, Yugoslavia and Poland.

• The Prohibition Party scored an increase of more than 15 per cent in

the number of votes which its Presidential candidate received in the 1960 election, final returns showed. The Prohibition Party—which has to wait a little longer than the major parties to find out how its candidates fared—polled 47,457 votes for its candidate, Dr. Rutherford L. Decker, a Missouri Baptist minister, compared with 41,937 votes in the 1956 Presidential race. This made the Prohibition Party the second largest minor party in the U. S. The Socialist Labor Party polled 47,521 votes in 1960; National States Rights Party, 44,000; Socialist Workers Party, 40,000; and the Texas Constitution Party, 18,000.

—*The Watchman-Examiner*



Baptist Briefs

• **Twelve Chinese Sailors Baptized.** A unique baptismal service was held in the First Baptist Church, San Diego, Calif., January 29. Twelve members of the crew of the Nationalist Chinese ship, *Tung Hai*, were baptized by the pastor, Dr. Pieter Smit. The captain of the ship, Wang Ting Chih, was one of the 12. The men speak Mandarin Chinese and are really cadets, top students who were selected for this journey to America and are to be here for 6 months. Their ship is docked at our local Naval Base.

• **Belem Campaign Draws 3,500.** The largest Baptist meeting ever held in the state of Pará in Brazil, South America, launched a recent statewide simultaneous evangelistic campaign, reported Missionary Fred E. Halbrooks, Jr. Held in a stadium in Belém, the capital, the opening service attracted 3,500 people. Nineteen persons made decisions for Christ, and others who indicated their desire to accept the Saviour were visited later by church members. At the close of the week-long campaign the ten participating Baptist churches reported 424 decisions.

• **Baptist Church at Seville, Spain.** Spanish government officials have authorized the reopening of the Baptist church at Seville, Spain. The Seville church was one of five Baptist churches ordered closed by Spanish police in 1958. The Ministry of Foreign Affairs of the Spanish government communicated news to Erik Ruden, associate secretary of the Baptist World Alliance, "that on December 21, the legal functioning of the Baptist church at Sevilla has been authorized." Ruden has been in conference with Spanish

officials the last several months seeking a softening of limitations placed on religious liberty in that country.

• **Japanese Youth Seek Rocks.** The young people of North Japan are still hunting rocks. Theodore W. Livingston, a director of youth work at Miyagi-Ken, reports stones have been received from Burma, El Salvador, Malaya and the United States. Others have been promised from the Philippines, Sweden, Nyasaland and Guatemala. The stones will be used in an international fireplace being built at Morigo Campsite. The North Japan young people want stones from all 110 countries represented in the Baptist World Alliance. Dedication of the fireplace is scheduled for Sunday, August 6, during the summer camp of the Asian Baptist Youth Fellowship.

(Continued on page 24)

• **Site for 1963 World Youth Conference.** Robert S. Denny, associate secretary of the Baptist World Alliance, went by plane to Lebanon January 21 to investigate a possible meeting place for the 1963 Baptist Youth World Conference. Invitations for the meeting have come from Beirut, the capital of Lebanon, from cities in Australia, and from Hong Kong. Decision on the meeting place will be made later in the spring by a vote of the 35-member youth committee, Denny said. Previous world Baptist youth gatherings were held in Prague, Stockholm, Zurich, Rio de Janeiro, and Toronto.

• **Burma Baptists Hold Largest Meeting.** The 92nd annual meeting of the Burma Baptist Convention—drawing more than 12,000 people from 14 communal groups throughout the nation—has been judged the largest Protes-

(Continued on page 24)

BAPTIST HERALD

Editorial

"One Thing Is Needful"

This editorial is being written on a Sunday morning while lying on a hospital bed in Oak Park, Illinois. It is strange how different all things look in life when you have time on your hands in a hospital, even for a physical checkup. This morning's personal devotion centered my attention on the story of Jesus in the Bethany home of Mary and Martha. The words of Jesus to Martha, "One thing is needful" (Luke 10:42), struck me with dramatic forcefulness.

There are times in life when we need to listen to God and his Word, giving greater attention to that "still, small voice" than ever before. Like Mary of old, our circumstances prompt us to sit at Jesus' feet. Life for most people is a busy merry-go-round, always on the go, talking almost incessantly but seldom finding time to listen. The greatest art of the spiritual life is to listen to God and to understand what he has to say to us.

This one thing is needful in most of our lives. Prayer is more than our unburdening of petitions to our heavenly Father. It is waiting on God to learn his will, to see his glory, to feel his Presence, "closer than breathing and nearer than hands and feet." This can be an experience that can lift us into the most precious and intimate fellowship of our God and Savior.

Another thing is needful for many of us. We need to learn the lesson of living one day at a time. This is the day that God has made and given to us as stewards of his. Any regrets over yesterday or worries for the tomorrow will not help us much. Everything depends on our use of today, on the exercise of our faith at a given moment, on the acceptance of God's blessings which are now ours. "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself" (Matthew 6:34).

This leads us to another lesson that is sometimes hard to learn. But its overwhelming importance is brought home to us in circumstances like these. We must learn to trust HIM completely. This is much more than the quick and rather meaningless assent to abide by God's commands as we are rushing around "to and fro." It means to take God by his hand and to hold fast until the tightening of the grip is God's and not ours. "For he hath said, I will never leave thee nor forsake thee" (Hebrews 13:5). It means to lean heavily on God and his power until we are empowered by the Holy Spirit. It means to recognize our frailty and our complete dependence on God. "Trust in the Lord with all thine heart and lean not unto thine own understanding" (Proverbs 3:5).

"One thing is needful." This is probably a good lesson for each one of us to put first things first, to sit at Jesus' feet until we reflect his beauty and glory. We can thank God for these lessons of life and then go our way, hand in hand with God, knowing that with him we shall be victorious!

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Stewardship and Enlistment

Will we respond to Christ's challenge and invest our total resources for him? The answer we give today will be revealed by its fruits tomorrow.

By Prof. Edgar W. Klatt of the Christian Training Institute Faculty, Edmonton, Alberta

THE PAMPHLET entitled, "Stewardship and Enlistment," for the 1961 Baptist Jubilee Advance program contains worthy general and specific objectives in stewardship for the individual Christian as well as for the churches. It also contains the following excellent definition of stewardship: "Christian stewardship is understood as the management of the total resources, both personal and material, entrusted to us by God." With the indicated resources at our command, what will we do with them?

God offers an open door for service to every steward. To North American Baptists he offers goals, the attainment of which will mean a great deal in the upbuilding of God's work in our midst. Both general and specific goals are enumerated in the above mentioned pamphlet. All of them are important, but our attention will be focused on two. They are *personal evangelism* and the *enlistment of all members in the church program*.

I. PERSONAL EVANGELISM

One of our major denominational objectives is to win the lost to Christ. This is of paramount importance. Christ asks it of us, and the state of the lost demands it. If we fail God in this vital work, souls will be lost and the work of the Kingdom of God will suffer, while the world and the non-Christian religions will emerge as victors.

Our denomination, though apparently small in comparison to certain other denominations, has a definite and integral place in the program of personal evangelism. Christ expects that every North American Baptist be dedicated to render this kind of service and to apply himself according to his God-given resources.

It is the privilege of every church member, in cooperation with the pastor, to engage in this most important work. When the Apostle Paul told the Corinthian Christians, "For we are laborers together with God," he spoke words which also have their definite application in the program of personal evangelism. We, the pastor and members of the church, are laborers together, and all are laborers together with God in proclaiming the good news of salvation through Christ.

GOD'S SUFFICIENCY

Some Christians claim that they are inadequate to do personal evangelism. They say, "I don't have the gift of talking to people." Over three thousand years ago, when God asked Moses to lead his people out of Egypt,

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Moses said to God, ". . . I am not eloquent . . . I am slow of speech, and of a slow tongue" (Ex. 4:10). Then God said to Moses, "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say" (Ex. 4:12).

When Moses still refused to go, and said, "Oh, my Lord, send, I pray, some other person" (Ex. 4:13 R. S. V.), the Lord became angry with Moses and told him to take his brother Aaron, who was able to speak well. God may provide a Christian brother or sister for you, so that you can do your part in witnessing. Christ sent out the seventy by twos. We will do well to follow this example.

The above mentioned pamphlet, under the theme of "Stewardship of Christian Witnesses," presents a goal of ten thousand personal workers for the ministry of visitation evangelism in our churches. Each one of us may ask himself the questions, "Am I one of the ten thousand possible witnesses for Christ? Does God and my denomination expect me to be one?" Christ told his disciple to go. Will we go?

II. ENLISTMENT OF ALL MEMBERS

A second important goal deserving our attention and emphases is that of leading all church members to find

But now, O Lord,
thou art our
father; we are
the clay, and
thou our potter;
and we all are
the work of thy
hand. (ISAIAH 64:8)

a place of service in the church.

No other field of labor is as important as that which Christ presents in the form of the church. That field is contained both within and outside of its organizational framework. The church has many functions, many organizations, many committees, and many offices. They offer many opportunities of service. Somewhere you can fit into the picture.

The Christian Training Institute is a good example of every man having a job to do. The administration, the faculty, the staff, and the students, all are engaged in the vital program of the school. The church may also function on a similar basis to accomplish its God-given task.

Many of the workers will need training in order to render successful service. A training program by the church of a few weeks each year may be adequate. When more training is required of young people, the Christian Training Institute offers courses specifically designed to meet the need.

CHRIST'S CHALLENGE

In order to enlist all members in the church program, it may require of the church to prepare a questionnaire on which each member may indicate what his talents are and what he would like to do. Possessing that knowledge, the church can proceed to give every member a place of service, where his talents, numbering five, two or one, may be used for the glory of God.

Almost two thousand years ago Christ said to a wistful band of men, "Go!" They went! Before he left them to ascend into heaven, he told them what to do. They did it. He told them that he would be with them. He was with them. The result was that their lowly number increased to amazing proportions as they applied their God-given resources—time, talent and their very life for Christ. Through the centuries of time, Christ has repeated to all of his followers that first challenge to his disciples which is, "Go!" It applies not only to the work of personal evangelism, but to the work of the church in general.

Today that same challenge comes to each one of us. "Go," says Christ. Will we respond, and invest our total resources for him? The answer we give today will be revealed by its fruits tomorrow.

Let us as North American Baptists then unite in a great program of personal evangelism and in a program which will give to every member a place where he may invest his total resources in the service for Christ.

Stewardship in Tithing

We have a goal of 20,000 North American Baptists who will agree to tithe at least for a year. Let us rise to meet this challenge!

By Rev. Howard Johnson, Pastor of the Oak Street Baptist Church, Burlington, Iowa.

ONE OF THE major needs in the Christian Church today is a clear-cut understanding and acceptance of the biblical doctrine of stewardship. This stewardship includes time, talent and the tithe. The Bible teaches, "ye are not your own," and all that Christians have has been entrusted to them for a purpose. There is a day of accounting in the future. New Testament stewardship deepens the spiritual life of a Christian and gives power to his witness.

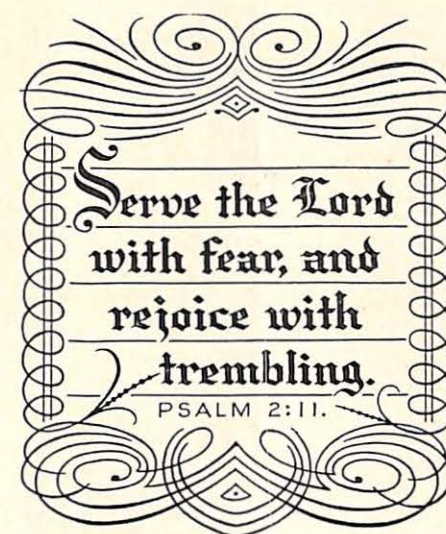
Among the goals of our 1961 Baptist Jubilee Advance program is "Stewardship in Tithing." The word tithe means a tenth part and goes back into antiquity. It is not particularly Jewish or Christian in origin. Long before Bible times, the Chaldeans and Egyptians in the rich valleys of the Euphrates and the Nile were bringing to their gods a tenth of the increase of their farms. Primitive man recognized a supreme being who was responsible for crops growing and flocks increasing. Modern man often fails to recognize as much.

HISTORY OF THE TITHE

The Greek philosopher, Aristotle, called the tithe "An Ancient Law." Multitudes outside the Judeo-Christian tradition have been steeped in tithe giving. Abraham gave tithes to Melchizedek four hundred years before the giving of the Law. At Jacob's conversion, the first vow made was, "All that thou givest me, I will give the tenth back to thee." Under Moses the tithe was made law. Closely related, the Canaanites held that their god, Baal, was the owner of the land and he required a tax tribute. Undoubtedly the Israelites were influenced by their practice. With the development of the monarchy in Israel, the state demanded the tithe as a state tax before it was made a part of the dues for the support of the sanctuary and benevolences.

The tithe is mentioned three times in the New Testament. In Matthew and Luke, Jesus is criticizing the Pharisees for their strictness over legal requirements while failing in the great objectives of the Law, justice, mercy and faith. At the destruction of the Temple in Jerusalem, A. D. 70, the tithe as a support of the institution passed out of existence.

In the epistles of Paul and other New Testament writings the tithe is not mentioned. This is not to be construed as a reaction against the tithe. Giving was to grow out of an inner motivation and to evidence complete dedication. It was to be voluntary



and sacrificial. No place in the New Testament was giving less than ten per cent. In one place it was fifty per cent; in another, one hundred per cent.

The New Testament teaches proportionate, systematic giving on the first day of the week. Motivated by inner responses of gratitude, freedom, responsibility, Christian sympathy and purpose, it was sacrificial. Certainly there are many good reasons for beginning with the tithe as the basis of our giving as good stewards of the grace of God.

PRINCIPLE OF THE TITHE

The tithe is rooted in the history and experience of mankind. It is a universal principle. It belongs to no race, nationality or religion. The tithe links man with his God. It recognizes God as the owner of all things. It acknowledges dependence and expresses appreciation. The tithe is a biblical method of supporting God's program. Many of the unbiblical, present day methods of church finance dry up the wells of giving and stymie spiritual progress in the church.

The tithe is a principle to guide one in stewardship. Several questions emerge at this point. Where should one start in giving? How much should one give? Who owns all? These questions, and many others, are answered in the teaching of the tithe. The gov-

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ernment recognizes up to thirty per cent in giving to religious and charitable causes. Present day tipping approximates fifteen per cent of the bill, a far greater percentage than is often given to Christ and his Church.

Many Christians spend more for the daily newspaper than for the spread of the Gospel. It has been estimated that Americans spend twenty-five times more for the rearing of dogs than for the cause of missions around the world. A dull conscience or secular appeal too often govern the giving of God's children.

The tithe develops spirituality. Vital interest is linked with what one supports. The tithe develops a true sense of values and produces joy in the Christian life. A man in a former pastorate testified of the joy in giving \$10.00 a week instead of a spasmodic \$1.00. Accepting the challenge of the tithe, it stimulated regular attendance and produced a vital interest in Christ and the church.

Giving meets a basic need in a man's life. The self-centered person is unhappy. The rich young ruler went away sorrowful because he was unwilling to meet the Savior's standard of giving. By putting first things first, we are sorting the eternal from the temporal.

THE JOY OF GIVING

The tithe supports the Christian Church. The church has the greatest mission in the world, that of presenting Jesus Christ in all of his redemptive love and power to a sinful world. What greater investment could be made than that in the immortal souls of men? We have a goal of 20,000 North American Baptists who will agree to tithe at least for a year. Let us rise to meet this challenge by giving the tithe to and through the church in this year of *Stewardship and Enlistment* in the Baptist Jubilee Advance.

Someone has said, "We should give until it hurts." Better yet, let's give until it feels good. Our Savior's example in giving is classic. "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we through his poverty might become rich."

"When I survey the wondrous Cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Were the whole realm of nature mine,
That were a present far too small:
Love so amazing, so divine,
Demands my soul, my life, my all."

A Church for Mbingo

After having used five temporary meeting places, the leprosy patients at the Bamenda New Hope Settlement in Africa will soon have their own beautiful chapel.

By Miss Laura E. Reddig, Missionary-nurse.

"I was glad when they said unto me, Let us go into the House of the Lord."

This was one of the first songs sung by the patients who came to Bamenda New Hope Settlement for treatment.

The birds added their joyful songs to those of the patients, the missionaries and other staff who met in the open for Sunday services. We will long remember that "green cathedral" as our first meeting place, and where so many patients first heard about Jesus and learned to follow him.

From the beginning the need was seen for a house of worship. "Let us go into the house of the Lord," continued to be more than just a song. It spoke of a desire for a house adequate for the growing congregation, and where the Lord might be worshipped by his followers.

The first Christmas offering at the Settlement must be special! This gift for the new-born King would go toward building his church. Patients requested additional jobs after work hours, so their offering might be greater. God would show when to build.

BUILDING PLANS

As the Settlement building plans progressed, the church moved into the waiting room of the new clinic. As more patients were admitted, the clinic

was needed for treatments and ulcer dressings. Again the church moved on. This time we could occupy one of the new wards at the hospital. The driving rains and burning sun could not disrupt services now. The favorite song continued: "Let us go into the house of the Lord."

With the arrival of our first doctor at the Settlement, the hospital was needed for sick patients. Again the church moved to another meeting place. This time it met on the veranda and in the yard around the administration building. Again the birds and blue skies beautified the services.

Because of a gift from a Cameroons agency, a schoolhouse was built for the Settlement school children. Long before the roof was on this building, the church services were being held there. By omitting the partitions for the classrooms, there was adequate room for church services. The patients sat inside, while the non-leprosy members and visitors sat on the veranda.

Almost as soon as the Settlement began, the area just beyond its boundaries became populated with staff and non-infectious patients. For a long time they worshipped together with patients and missionaries at the schoolhouse. The distance was far for many, so a church closer to their homes was planned. Even though they had no church of their own, the Settlement patients went across the val-

ley to help build the new church which is now called Mbingo II.

Roman Catholics sent funds for a Catholic chapel for leprosy patients. This was built at the foot of the Settlement hill, with even the most crippled of the patients carrying stones and helping.

CORNERSTONE LAYING

Now the Christians in the Settlement grew impatient. Couldn't we build a real church now? For years, at irregular intervals, the Christians had cut the grass on the proposed site for the church. Now they wanted their own church. But there were always needs at other mission stations which were more pressing, more urgent—so the Settlement's growing congregation waited.

Early in December 1960, excitement spread through the Settlement. Patients and workmen gathered to level the ground for the foundation for the new church! Such singing, such joy! The masons' hammers created welcome music as they faced stones. Patients began collecting stones, working two afternoons a week for this great venture.

On the morning of Jan. 30, 1961, patients and missionaries gathered at the foundation for the laying of the cornerstone. The church teacher read several passages from Psalms, including Psalm 127:1, "Except the Lord build the house, they labor in vain who build it."

Where would the funds come from for this building? We realized that building materials and labor had increased in cost, but that now was the time to build—while we had a missionary here to supervise the project. We could certainly trust in God to provide the funds for his church.

WALLS ARE GOING UP

The first money to come in, besides that first Christmas offering, came from fifteen patients at a nearby leprosy clinic. Each had given a shilling, (14c), for the new church. Twenty-nine patients, the most crippled of all our leprosy patients, sent contributions amounting to almost four dollars! An occasional visitor at the Settlement left a contribution for the church. A woman in England, unknown to everyone at the Settlement, heard about the work here and sent her contribution to help build the church. Yes, we know God had set his approval on this venture and at this time.

Now the walls are going up! The

(Continued on page 13)



CHURCH CORNERSTONE LAYING IN AFRICA

The laying of the cornerstone for the new church at the Bamenda New Hope Settlement in the Cameroons. Missionary G. Schneider and Dr. Eugene Stockdale are shown with the church-teacher Godfrey, chief mason Amos, the overseer Sam, leprosy patients and workmen taking part. (Photo by Laura E. Reddig).

"God's Volunteers" Travel Over Many Roads

By Miss Faith Eichler, Reporter for the Team

AS "GOD'S Volunteers" look back upon the months spent together, we are amazed when we think how many types of roads "Old Shneedsmo" has covered, all loaded down with luggage, instruments and lively people.

The country road in New Leipzig, N. Dak., became our good friend as in many cases there were many miles separating Rev. Allan Strohschein and the team from the people whom we were to visit. Unless "Shneedsmo" would sprout some wings, the only way to get to these thirsty people was to travel over the long country roads. It was our privilege to have two former "God's Volunteer" members, Floyd and Shirley Roehl, join us in taking the Living Water to these persons. The roads were not only appreciated for their taking us to these people, but also for bringing souls to come and hear the Gospel presented in song, story and sermon.

ATTENDANCE AT MEETINGS

We observed a constant increase in the attendance each night with a full house the last evening. Decisions were also made and many Christians realized the need to walk closer to Christ. This was particularly evident when a special prayer meeting was called one afternoon and many prayed earnestly. The first prayer was: "Search me, O God, and know my heart today . . . Cleanse me from every sin, and set me free." Receiving a passion for the lost, we then prayed for specific persons "to come to know Christ as Savior in the wonderful Name of Jesus."

The highway we took from New Leipzig to Venturia, N. Dak., seemed short to all except Darlene (maybe it was because that is her home town and she was a bit anxious to get there!). We stopped at our Bismarck Home for the Aged where Rev. B. W. Krentz, superintendent, took us through the pleasant home.

Venturia familiarized us to gravel roads which seemed to be endless as we drove for miles and miles perhaps just to talk to one person about their relationship to Jesus Christ. One soul for Christ, though, is worth it all!

VENTURIA LEGION HALL

Perhaps Jeanine and Darlene were singing that song, "It's Not An Easy Road," one evening while the rest of us were sitting around the dinner table at the parsonage, where Rev. Orville Meth and his family are the residents. You see, the two girls were stuck in the path which was full of snow and ice (so they said) that extended three quarters of a mile from the road to Darlene's home. We try not to let them forget this incident too easily!

Different from other crusades, we held our services in the Legion Hall rather than in the church. This proved to be successful for the reason of reaching the community as a whole rather than just the members of the Baptist church coming to the services. The attendance averaged out to be about 300 each evening. Many people were exposed to the Gospel for the first time in their lives and we praise the Lord for this! The opportunity of putting on a program right in the public school was also ours.

All we could see was sin written on the faces of people as they swarmed the crowded and sometimes narrow streets where houses and stores touch side by side, where children have no place to play but on the streets, where privacy is unknown and, I'm sorry to say, where the grace of God has been rejected. As we canvassed some of the streets full of apartment houses for the Faith Baptist Church with Rev. Robert Fuchs as the pastor, we found very few who were friendly to us, and many were embittered as a result of



GOD'S VOLUNTEERS IN ACTION

Members of God's Volunteers' team and Rev. Walter Hoffman are ready to sing their theme song, "Souls for Jesus," at Rapid City, South Dakota.

Marvel of all marvels, we had a week's vacation! During this time, however, we were to travel from Venturia, N. Dak., to West New York, New Jersey! I believe I could write an article just on this one week and still not cover half of it. Fortunately, (to you), this is impossible. Among the many types of roads, the turnpikes came to be "Shneedsmo's" first love. We, as her passengers, took in all we could straining our eyes and using up many rolls of film. Stopping at Forest Park, Illinois, was a highlight for us. We were given a tour through the fine building (and a nice lunch for energy) and fell in love with the new Roger Williams Book Store.

THE CROWDED CITY

With eagerness we arrived in West New York. (One week with no mail might have had a little to do with it!) We found quite a change from the west to the east. No more did we find country roads, nor could we see miles and miles over flat plains or hilly land, to which we had been accustomed.

persons soliciting for church funds, etc. These people need much prayer.

The team was rather worn out after this week in New Jersey, not just from canvassing, but it seemed as though we took advantage of every spare minute to take in some of the sights of New York City. Here again we experienced other types of roads in the form of bridges, tunnels, and busy city streets.

Connecticut proved to be a bit calmer as we had a campaign in Hamden working with Rev. Herbert Freeman in the Central Baptist Church. The avenues became predominant here. Then following the boulevard, we moved to Bridgeport, Conn., working with Rev. William Christensen in the King's Highway Baptist Church.

Have you ever thought about roads before? "Shneedsmo" adjusts and becomes versatile in traveling on all kinds of roads, but always remains a Buick. Do we still retain a radiant testimony for Christ when our road becomes a bit rough? "Shneedsmo" has a driver; we have Jesus Christ!

462 The Church Year—Pentecost
O HOLY SPIRIT, ENTER IN
Nicolai 887448
Michael Schirmer, 1640
Tr. Catherine Winkworth
Wie schön leuchtet
Ph. Nicolai

1. O Holy Spirit, enter in, With-in our hearts Thy
Thy help we go a-stray, O lead us in the
Rock, O Source of life, Thy blessed Word mid
let our days, while life shall last, In ho-li-

work on sin, The tem-ple deign to make
no doubt of His wis-est coun-sel to guide
ness, O min-der so with-in an-ger strength-
en

Thou art of us, Thou Light di-vine, O let Thy ra-diance
ouch-safe to us, The grace that we, May be en-creased
that we in-ter-vene, love re-main, A-bove Thy reach-
at we may shun all sin-ful mirth, A-bove and be-
yond

If the Holy Spirit has complete control while he abides in our hearts, then we can say: "We are filled with the Holy Spirit." (Photo by Luoma).

"... Full of mercy and good fruits" (James 3:17).

A BENEFIT to proper study is the rule, "Read the passage in its entirety, know the setting of the verses you are interested in." Let's review James, chapter 3:

- verses 1, 2 "Be not censors or reprovers of others."
- verses 3, 4 "Man can control a horse by a small bit, and a great ship by the helm."
- verse 8 "The tongue can no man tame."
- verse 10 "A fountain does not emit both bitter and sweet water."
- verse 14 "There is envy and strife in our hearts."

If we would think for a moment of our churches, especially some of our business meetings, we might conclude that they were controlled by some of the things already mentioned in the context: one who sits in judgment on another; one who is possessed by an evil tongue; or a congregation where envy and strife are the dominating features.

A WONDERFUL TEXT

Now, look at our text, "But the wisdom that is from ABOVE is first pure, peaceable, gentle, easy to be intreated, FULL OF MERCY AND GOOD FRUITS, without partiality and hypocrisy."

May I comment further on our verse, especially the portion, "the wisdom that is from above is . . ." This wisdom from above is Godly Wisdom. It can come only to the heart that has contact from above.

This in turn must mean that, if these elements are to be operating in our lives, we must be born from above. How can we have wisdom from above unless we have been born from above? Then, if born from above, we have experienced the rebirth. Certainly, this is the implication here.

With this background, let's examine each word of our phrase, "full of mercy and good fruits."

"Full" in the Greek is the same as our English word "replete." Mr. Webster, (the dictionary Webster) gives us three shades of meaning for this word "replete." I will list them: 1. to fill again; 2. to fill to capacity; 3. of persons, gorged with food and drink.

Does this make you think of some of your meetings? They say there is "one in every crowd," one who can filibuster into the "wee hours of the morning." After it is all over and has disturbed everyone you realize that he was only "full of ham." Everytime he stands in your business meeting you say to yourself, "Here we go again."

Now may we carry these definitions of Webster's into our next point.

"TO FILL AGAIN"

1. "To fill again" implies that the individual was full once. I would parallel this to our present spiritual lives that we would wait in God's Presence; that he would fill us again with his Holy Spirit; gorge us with his Holy Spirit.

When we came to Christ at the time of our salvation, we completely yielded ourselves to him. (I trust you did; if you didn't you'd better back-track a bit and start over.)

Born to Produce— Compassion

Sermon published at the request of the Northern North Dakota Association convening at Jamestown, North Dakota.

By Rev. John Benham, First Baptist Church,
Minot, North Dakota

Now, we may differ as to our interpretation of the filling of the Holy Spirit. I have ideas that may not agree with yours. I believe the Holy Spirit is a Person. If I have the Holy Spirit I have all of him within me, not just his arms or his legs, (and I say this respectfully.) I do not possess 500 or 600 cubic centimeters of the Holy Spirit. I possess all of him or I possess nothing of him!

I believe we crowd him out by our worldliness and our carnality. Then we must sweep our hearts clean, that he may return, and that is refilling. He will work through our lives only to the extent that we allow him to do so. If he has complete control while he abides in our hearts, then we say, "We are filled with his Holy Spirit" and we mean "controlled by" him who is already there in his fullness.

2. "To fill to capacity." In John 4:14 we find the record of the woman at the well. Jesus talked to her about the Master-plumber, about him who would give her living waters that she would not thirst again. "Whosoever drinketh of the water that I shall give him shall NEVER THIRST, but the water that I shall give him shall be a WELL of water SPRINGING UP (replete) into everlasting life."

"FILLED, RUNNING OVER"

It is said of Charles G. Finney, that great man of God, that he was so filled with the Holy Spirit that, as he walked through a factory, men at their machines fell to their knees and cried out to God for forgiveness. So great was the influence of the Holy Spirit working in this man.

"Gorged with food and drink"—filled, running over.

No longer would we meekly have to ask, "Oh, didn't you know that I was a Christian? Couldn't you tell?" Are we filled with the Spirit? What would be our influence if we were filled with the Spirit?

If parents are FULL of the Holy Spirit, his influence and the parents' influence will be felt and OBEYED in the children.

Acts 2:4 "FULL of the Holy Ghost" (Replete).

Acts 4:8 "Then Peter, FULL of the Holy Ghost spake . . ." This man would make a good church chairman.

"FULL" — "Replete" — "gorged" — with the Holy Spirit!

FULL OF MERCY

As we study the word "mercy," we notice there are various shades.

1. A Hebrew word Keh-sed by implication refers to kindness, our kindness toward God. This description is not too fitting for our text.

2. There is the Hebrew word "kapor-eth"—meaning "to cover," as the lid on a garbage can. So God was merciful in Old Testament days. This brings to our mind the Old Testament word "atonement." Their sins were covered as the lid on the garbage can, but the stench was still there. This word is closer to our word "mercy" but still it does not satisfy us.

3. In the New Testament we find the word "ele-eo"—"to show COMPASSION" by word or deed. Now we have it! Let's look at our perfect example, Jesus. He showed COMPASSION by his Word. We have his Word today. What a gift! What a blessing to man who is struggling to obtain salvation. We have God's instructions and God's answers in his Word.

Furthermore, he showed his COMPASSION by his deeds. As he saw the 5,000 hungry souls, he was "moved with COMPASSION on them." He fed them. He has had mercy for he said, "I am come that ye might have LIFE and have it more abundantly."

Now the point is this. If we have been born from above, we are to have wisdom from above—born to produce mercy, born to produce compassion. All we have said is involved here: We are filled with the Holy Spirit, then we will have COMPASSION for the lost. "Ye shall receive power after that the Holy Ghost has come upon you, and ye shall be witnesses unto me," (shall have COMPASSION!) (Acts 1:8).

FULL OF GOOD FRUITS

Yes, the word FULL is here again. The conjunction "and" connects mercy and fruit just like it will connect "ham and eggs," or "bread and butter." They go together. If we are now full of mercy, we will be full of good fruits, replete with good fruits.

We must look at this word "good." There are two kinds of good:

1. Good (agathos); this is intrinsic good. Good by its very nature. Good

GOOD STEWARDS—OF GOD

By Grace L. Voll
of North Freedom, Wisconsin

"—It is required of stewards that a man be found faithful." I Cor. 4:2.

We show our gratitude for sunshine, rain,
For health and countless blessings we enjoy,
Through systematic, liberal stewardship
Of means, their Owner grants his children for
Their needs. Since every blessing flows through him,
We are the channels through which gifts may flow
To others. If we dam them up, we rob
Our friends, ourselves, and he who trusts us so,
Who gave his only Son to share our yoke
Of service to earth's race of needy men.

He promised all our needs should be supplied.
As we concur, heaven's windows open wide:
We scarcely can contain the blessed tide!
Beware, lest "bushels" this great "light" should hide!
—Book Rights Reserved

as good dwells within itself. It is good in essence, as "God is good." It is one of his attributes.

2. Good (kalos) which means valuable.

The two words may seem the same, but they are vastly different. In the case of the second "good," we can say, "The house is good." We could say then that a thing is "good and rotten." Three criminals sawed their way out of the Ward County jail—they did a "good" job of it. We need to see the difference, for we are told to bear mercy and "GOOD" fruits.

We return then to "good" No. 1. This is good as God is good. This is intrinsic good—good by its very nature, good within itself. We are to bear these good fruits. It cannot be said that we are good as God is good. Then this fruit we bear is not our services in the Community Chest, the Red Cross, or the Boy Scouts; it is a godly goodness. These things are all good but not intrinsically good. They are a mark of good citizenship, not necessarily Christianity.

We must become good as he is good; we must become pure; we must become righteous as he is righteous; this is possible only as the Spirit indwells

PENTECOST SUNDAY MAY 21, 1961

"As many as are led by the Spirit of God, they are the sons of God" (Romans 8:14).

"If we live by the Spirit, let us also walk by the Spirit" (Gal. 5:25).

us. This fruit, then, of which we speak can only cover one area and still be intrinsically good.

BORN TO PRODUCE

We are to bear fruits. Were you ever in an orchard? We spent our vacation in Michigan this summer; it is our home state. While there, we were in the midst of many acres of fruit. In fact, I have worked in the fruit for some years in that state. In all those years, even in the midst of hundreds or perhaps thousands of acres of growing fruit I have never heard a tree groan or travail as it bursts forth in the springtime. It is BORN TO PRODUCE. I have never heard a wheat field with labor pains.

"Bear fruit"—the orchard does not travail. That was not God's desire. It just bursts forth in all its glory of pinks and whites; gladly it releases its petals from the captive bud. Soon the blossoms burst forth and their perfumes permeate the countryside in all their fragrance and loveliness. What beauty to behold! No effort, no sound of labor is emitted, for God has willed it so.

"Ye SHALL receive power after that the Holy Ghost has come upon you, and ye SHALL be witnesses unto me." This is part of your re-birth.

"FRUITS" our verse says. A bunch of grapes is a fruit. The individual grapes are fruits.

In Galatians 5:22 you do not say, "the fruits is," that is improper grammar. What you should say is "fruit is"—singular noun and verb go together. So this verse in Galatians 5, "The fruit (one) of the Spirit is (singular), love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Fruit (singular) becomes plural.

THE CHRISTIAN'S FRUITFULNESS

FRUIT is the entire bunch—but the fruits are multiple, nine grapes. The Christian is to bear fruits, all of these. He is full of mercy; he is full of compassion; he is full of the Holy Spirit; he will, he MUST bear good fruits.

We know the fruit of a grape is another grape, the fruit of a kernel of wheat is more wheat. It logically follows that the fruit of a Christian is another Christian. People are saved because of us. We bear them testimony by the witness, by the fragrance of our lives.

If you have never borne fruit, it is because the basic elements are missing: the new birth, the Holy Spirit, mercy, love, joy, peace, etc.

In John 15:16 Jesus said, "You have not chosen me, but I have chosen you and ordained you, (not the minister only, but the layman) that you should go and bring forth fruit."

The Christian's ordination is that he is called to bring others into the Kingdom of God.

How is this possible? FULL—Replete with the Holy Spirit; Replete with Mercy; Replete with good fruits.

Hope for Aimless Sunday Schools

By Wayne Christianson and Reprinted from "The Church School Builder." (Used by permission).

THERE IS NO question but that the Sunday School is molding lives, largely because it has enlisted faithful, praying Christians in the task of gathering individuals of all ages and exposing them to the Word of God and the power of the Holy Spirit. Some are being saved, many are being guided, and all are being encouraged to live the Christian life. All this is fine, but it should not blind us to the fact that in doing this wonderful work the average Sunday School is content to jog along with a lack of purpose and vigor which we would not tolerate for a moment in our public schools.

A PURPOSEFUL TEACHING PROGRAM

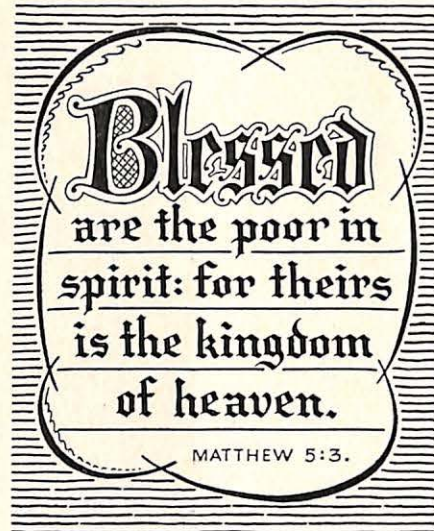
Most churches frankly look to their Sunday Schools to shoulder the load of teaching among their memberships. But the average Sunday School is uncertain about what is an adequate curriculum, is largely indifferent as to whether or not the individual "pupil" learns or stagnates, and promotes its members regardless of whether or not any real learning has been accomplished.

It is a small wonder that the typical "pupil" does not take the Sunday School's teaching efforts very seriously. He does not expect to master what he is covering or build on his knowledge from month to month—and he is seldom disappointed. He may receive a devotional thought now and then along the way and even some spiritual applications. These are invaluable, but they should not hide the fact that the Sunday School is in need of a more clear-cut curriculum, that it needs to face the task of teaching the Word of God as a whole, and that it should challenge individual interest and effort in a way that it does not now do.

Some may argue that the Sunday School cannot expect to carry out a purposeful teaching program. One hour or even an hour and a half is too short a time. The handicap of using volunteer workers is too great. And the necessity for depending on interest to prompt voluntary attendance and lesson preparation all put the Sunday School at too great a disadvantage. These are very real difficulties, certainly, but no one of them is unsurmountable. This is being proved by Sunday Schools which are operating successfully with respect to these problems.

TRAINED LEADERSHIP

At least three basic needs must be met if our Sunday Schools are to become the more effective instruments they should be. First, there is the need



for trained leadership. In addition to all-important spiritual qualifications, these leaders will need to know how to put others to work. They will need to know how to assign duties, how to help those under them to become more effective, how to arouse enthusiasm, and how constantly to keep checking upon results. Such leaders will recognize the necessity of a training program, not only for teachers, but for other Sunday School workers. They will be keenly aware of the value of morale.

The second need is for vision. In every Sunday School some one or two persons at least must have a concept of what their Sunday School can be. Remember, the great majority of us who are trying to do Sunday School work have never had the advantage of seeing how an effective, purposeful Sunday School works.

This is one of the great values of Sunday School conventions. Such conventions make it possible for busy Sunday School workers who are normally walled up in a local situation to learn what other schools are doing. Inevitably convention goers make the discovery that some Sunday Schools are effective, smoothly functioning organizations—that it can be done! At the same time the convention provides down-to-earth help in various aspects of Sunday School work through its many workshops. As a result these workers go back home with a mental blueprint of the kind of Sunday School theirs may well become as well

THE NEW SUNDAY SCHOOL STANDARD HANDBOOK

35 cents per copy

Roger Williams Press
7303 Madison St.,
Forest Park, Illinois

as with some idea of the practical steps they need to take.

The third need which must be met—and in some respects this is the most important—is the need for definite goals and standards. As evangelicals we should know what it takes to make a Sunday School program truly effective. To that end we believe it would be valuable to set up standards of accreditation for Sunday Schools. This is suggested not with any idea of coercing a local group to comply with standards others have established. Instead the thought is that the individual church, if it wishes, may lay hold of these standards to measure the effectiveness of its own school and decide how it can be improved.

GOALS AND STANDARDS

The Sunday School should establish specific goals and standards for each teacher and department within the school. Before the year begins, each worker should know exactly what he is to accomplish. At the close of the year, a check should be made to see whether that goal was met.

This might lead to an achievement day when Sunday School pupils report on what they have learned during the year. Certainly it should mean a specific report on the work of the Sunday School as a whole. How many have dropped out? How many have completed prescribed work? How many have made professions of faith? How many have identified themselves with the church as active members? Does your Sunday School have the answers to such questions now? It could and should if it is to do an effective job.

It is within the power of the Sunday School to strengthen the entire church by giving its members more adequate instruction. It can reduce or almost end the drop-out of those who now seem to feel that Sunday School is not worth the effort. It can attract and challenge outsiders who at present are uninterested in its program. It will reduce the church's tragic loss of uninstructed Christians through the pull of cults, the snare of various temptations, through worldliness, or simple malnutrition.

Next Sunday, no doubt, you'll go to Sunday School. You'll thank God, perhaps, for all it is and all it means to you who attend. You'll enjoy the songs, the lesson time, the fellowship. But along with this, perhaps you'll have a new sense of the needs in your own Sunday School. And perhaps you'll be increasingly uncomfortable about each one until your Sunday School is as good as you know in your heart it can be.

Taken from *The Church School Builder*, February, 1960 issue

BAPTIST HERALD

Conference Accommodations in the Twin Cities

An Important Announcement for the 33rd General Conference Sessions to Be Held in Minneapolis, Minn., July 31—August 6, by Miss Ellen Lehr, Conference Registrar.

THE Minneapolis-Saint Paul area is well known over the United States and Canada as a convention city. A variety of accommodations have helped build this reputation for Minnesota's Twin Cities.

Hotel and motel accommodations here are among the best available. Every hotel has made some improvements in the last two years. Some are still in the process of making such improvements and will have completed their work by the time North American Baptists invade this area.

MANY ACCOMMODATIONS

We are pleased to be able to present to North American Baptists a variety in hotel accommodations. We have also been happy that so many of the facilities we have been able to list are within walking distance of the First Baptist Church in Minneapolis and the Armory where our meetings will be held. Most of the special luncheons and dinners will also be held in this general area.

We have also been pleased that we can present a variety in the prices of accommodations. Many of the hotels have said that children under 14 years of age will be housed free in rooms with their parents. There is a charge, however, for cots.

Bethel College and Seminary of Saint Paul have made both of their dormitories available to us at a very nominal price. Edgren Residence for men and Bodein Residence for women will be used by conference guests. The administration of the College has also granted us permission to use certain areas of each of these dormitories for couples. Bethel College is about a 20 minute drive from the First Baptist Church and located in a very lovely area of Saint Paul. Rooms will be limited, of course.

DORMITORY FACILITIES

Northwestern College of Minneapolis is making two of their girls' dormitories available to us. These will be used for women only. Northwestern is within walking distance of the First Baptist Church. Housing here, too, has been made available to us at a very nominal rate.

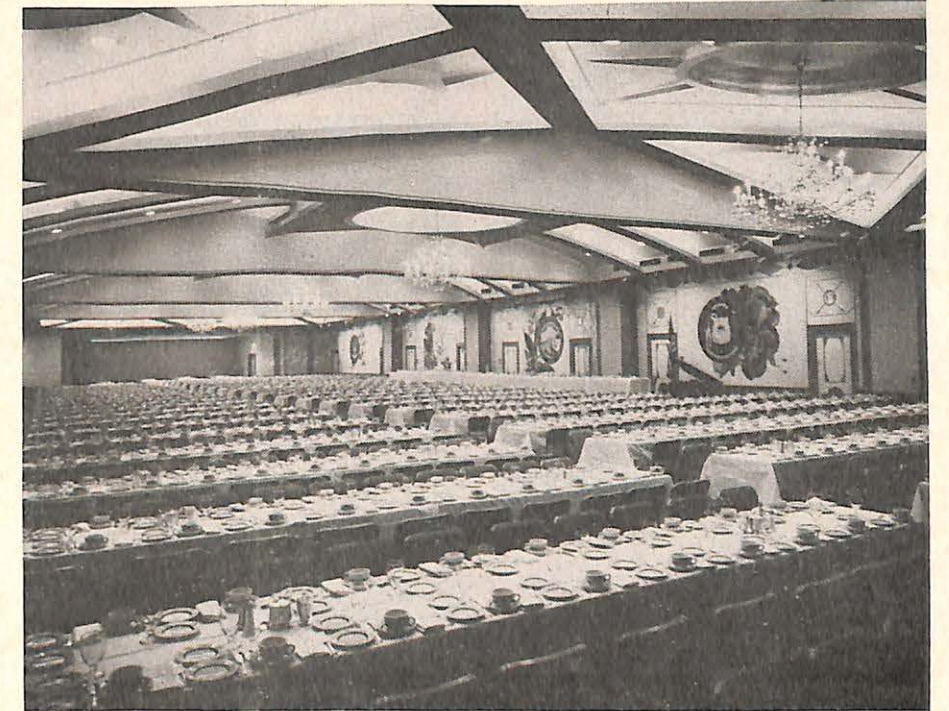
The Y. M. C. A. will provide reasonable housing for a small number of men. There are not many rooms available to us. All are single rooms and for men only. Anyone requesting housing at the Y. M. C. A. must give a second choice in housing.

Most of the hotels listed on the yellow page sent to all our churches have eating facilities within their premises or are located near such facilities. The colleges listed do not have summer

sessions and therefore no eating facilities are available. However, in both cases, eating facilities are near by.

Reservations for motel and hotel accommodations listed on the green duplicated sheet must be made by you. Write directly to the manager of the motel or hotel you wish to stay at and your reservation will be acknowledged by them. You must, however, register with your Conference Regis-

of Northwestern and Bethel Colleges. In several cases special rates have been given to those who register through the Conference Registration Committee. These rates are listed on the yellow duplicated sheet. In all cases, however, cancellation of accommodations must be in our hands no later than July 15. Registrants may be held responsible for the first night's lodging on any accommodation can-



THE BANQUET HALL IN THE LEAMINGTON HOTEL

"The Hall of States" in the Leamington Hotel, Minneapolis, Minn., where the General Conference Banquet will be held on Saturday evening, August 5, 1961.

tration and Housing Committee. Please tell us where you are making your reservation. Make your reservation with these motels and hotels soon, so you will be able to get into the one you want.

IMPORTANT INSTRUCTIONS

We have been pleased with the friendly reception we have had from the administrators of the hotels and motels in this area as well as those

called after that date.

No housing arrangements are available in private homes through the Registration and Housing Committee.

Trailer park accommodations are available. Contacts are now being made with several. Information about trailer parks will be sent on request.

Registrations are coming in. We suggest that you make your reservation early to insure yourself of the place you want to stay. We recommend all we list.

33RD GENERAL CONFERENCE SESSIONS
MINNEAPOLIS, MINN., JULY 31 — AUGUST 6, 1961

Ask Your Pastor For
REGISTRATION FORM — LIST OF HOTELS AND RATES
AVAILABLE MOTELS

Or write for This Information to
NORTH AMERICAN BAPTISTS, 7308 MADISON STREET
FOREST PARK, ILLINOIS

General Conference Personalities

Several Important Introductions for the 33rd General Conference to Be Held in Minneapolis, Minn., July 31—August 6, by Dr. M. L. Leuschner, Promotional Secretary.

AT THE General Conference sessions in Minneapolis, Minnesota, July 31 to August 6, you will meet outstanding Christian personalities who will enrich your thinking and inspire your walk in life. All of this will be in addition to your wonderful fellowship with former friends in our



Dr. Curtis B. Akenson, pastor of the First Baptist Church, Minneapolis, Minn., who will extend a welcome to the General Conference on the opening night and bring a Bible exposition at the Saturday morning session.

denominational fellowship and with new acquaintances to be made in Minneapolis. This exchange of "kindred minds" and the opening of our souls to the inspirational touch with God's servants belong to the greatest treasures of General Conference days.

DR. CURTIS B. AKENSON

In Dr. Curtis B. Akenson, pastor of the First Baptist Church of Minneapolis, you will meet a robust, athletic-looking preacher who will impress you also by his tremendous energy and his love of people. You are bound to see him frequently in the church halls during the Conference days. His quiet humility and his devotion to Christ endear him to Christian people everywhere.

Besides serving as pastor of the First Church since 1946 with its membership of 2,033, Dr. Akenson is president of Northwestern College in Minneapolis and director of the Baptist Hospital Fund in Saint Paul. In 1953 he was named by the Minneapolis Chamber of Commerce and TIME magazine among 100 young men chosen as "Minneapolis' Leaders of Tomorrow." He has the honorary Doctor

of Divinity degree as well as the Doctor of Literature degree from the International Academy of London. At present he is writing his doctorate thesis at the University of Minnesota.

His warmth and charm of personality will be evident on the opening night of the General Conference as he brings the greetings in behalf of the First Baptist Church. His strong, Scriptural convictions will shine radiantly in his message and Bible study, scheduled for Saturday morning, August 5. We firmly predict that the meeting of our North American Baptist



Dr. Theodore Bergman at the console of the \$76,000 organ in the First Baptist Church, Minneapolis, Minn.

people with Dr. Akenson will be a thrilling experience of "love at first sight" and the beginning of a life-long friendship in Christ's Name!

DR. THEODORE BERGMAN

You will see and hear a great deal of Dr. Theodore Bergman at the General Conference sessions. He will be sitting at the console of the \$76,000 organ of the First Baptist Church, pulling out all stops of this great organ to "lift the rafters" of the church. What thrilling congregational singing we ought to hear at the Conference! North American Baptist people love to sing. The church acoustics are perfect. And a master organist will open the portals of heaven by the skill of his hands playing on the organ keys.

Dr. Bergman is a teacher, associate dean and vice-president of MacPhail College of Music in Minneapolis. He has been active in Twin Cities' con-

certs and over the radio as pianist, organist and accompanist. He has gone on a concert tour of Great Britain and western Europe. He is a recording artist for Gold Star Records, Inc. He has served as staff organist for radio station KTIS in Minneapolis.

"Sing along with Dr. Bergman" will become one of the thrilling highlights of the General Conference sessions!

DR. CARL H. LUNDQUIST

Dr. Carl H. Lundquist is the third president of Bethel College and Seminary, Saint Paul, Minnesota, having held this position since September 1954. Before assuming the duties of president, he served as acting dean of the college from January to September 1954, and as pastor of the Elim Baptist Church of Chicago, Illinois for ten years prior to that.

President Lundquist received his B. A. degree from Sioux Falls College, Sioux Falls, South Dakota in 1939; the B. D. degree from Bethel Theological Seminary in 1942; the Th. M. degree from Eastern Baptist Theological Seminary, Philadelphia, Pa. in 1947; and the Th. D. degree in 1960 from Northern Baptist Theological Seminary, Chicago, Illinois, where he also served as instructor in speech and homiletics from 1951 to 1953. This institution conferred upon him the honorary degree of Doctor of Divinity in 1957. At the Centennial Conference of the Baptist General Conference in 1952, he was elected conference moderator.



Dr. Carl H. Lundquist, president of Bethel College and Seminary, St. Paul, Minn., who will bring the opening keynote message and several Bible studies at the General Conference session in Minneapolis.

BAPTIST HERALD

33rd GENERAL CONFERENCE
MINNEAPOLIS, July 31 — Aug. 6



Mr. Arthur E. Thom of Minneapolis, Minn., the director of the General Conference Choir composed of singers from the four North American Baptist churches in the Twin Cities.

Dr. Lundquist comes to the platform of the General Conference sessions in Minneapolis, Minnesota, July 31 to August 6, with a well known reputation as a Bible conference speaker. We shall become acquainted with him on the opening night of the Conference (July 31) as he brings the keynote message on "The God of Wonders." He will be the Bible teacher and devotional speaker on three mornings of the Conference from Wednesday through Friday dealing with Paul's epistle to the Philippians. His messages will be: "Christian Ideals and Spiritual Health," "The Fellowship of the Saints" and "Triumph in Tragedy." These blessings are bound to be highlights of the conference days in Minneapolis.

ARTHUR E. THOM

A familiar friend to North American Baptists will be much in evidence at the General Conference sessions. He is Mr. Arthur E. Thom, the pastor's assistant at the First Baptist Church. He was formerly associated with the Grosse Pointe Baptist Church of Detroit, Michigan, where he served as director of youth activities and music and was in charge of the programming for the radio broadcasts, "Echoes of Heaven."

Mr. Thom will serve as the song leader at several of our General Conference sessions in Minneapolis. He will also conduct the large General Conference Choir, composed of singers from several North American Baptist churches in the Twin Cities. He is eager to renew fellowship with many of our people and to make his vital contribution to the success of the Conference sessions.

April 27, 1961

From the Professor's Desk

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

What did Jesus mean when he said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:21).

This pronouncement of Jesus arose out of a question addressed to him by the Pharisees and Herodians. In an attempt to entangle him in his talk, they asked the question, "Is it lawful to give tribute unto Caesar, or not?" (v. 17).

If ever there was addressed to our Lord a loaded question, this certainly was it. In Jesus' day Palestine was an occupied country. The Jews hated the Romans and their taxation. And this was not only because of practical considerations. They had their religious reasons too. The Jews recognized no king but God. They lived (or rather, desired to live) under a theocracy. The payment of a tax to an earthly king was to admit his rulership and thus to insult God. From this it is clear that had Jesus said "Yes," he would have been called a traitor and accused of sacrilege by the Jewish people. On the other hand, had he said "No," he would have been immediately in trouble with the Roman authorities. In his wisdom, he said neither yes nor no. Instead he asked them to bring him a coin. "Whose likeness and inscription is this?" he asked. They said, "Caesar's." Then he said to them, "Render therefore to Caesar the things that are Caesar's and to God the things that are God's."

To understand what Jesus meant by this statement, it will perhaps be most helpful to suggest what he did not mean. 1. He certainly did not mean

that life is made up of two neat little compartments called the secular (or political) and the sacred (or spiritual) and that the two never come into inter-action with each other. It is wrong, as H. E. Luccock reminds us, to twist these words "as giving Jesus' blessing to that disastrous separation between political conduct and religious conduct which has resulted in the 'split personality' of Christians and churches—everybody trying to keep his religion, which is God's realm, out of his politics, which is Caesar's" (*Interpreter's Bible*, VII, 841). The responsibility of the Christian to his government lies heavily upon him, not only because of the benefits he receives, but because simply as a Christian he has a spiritual and moral obligation to society.

2. Jesus did not mean that the Christian is responsible to support any government no matter how unjust, vicious, and overbearing. The loyalty of the Christian to the state has its limitations. Jesus was no fanatical nationalist. He would not have been in agreement with the sentiment expressed in the words, "My country, right or wrong, my country."

3. He did not mean that the state and God are two co-equal authorities in the life of man. What we owe the state is reverence and obedience in so far as these are not in conflict with our highest loyalty which is to God, whereas what we owe God is the absolute, unqualified submission of our entire selves to him. Thus the final throne to which we owe our loyalty is not the throne of Caesar, but the throne of God.

A CHURCH FOR MBINGO, AFRICA

(Continued from page 6)

patients find it easier to work, now that they can see the church actually grow.

After having met in the patient's yard, the new clinic, the hospital ward, the administration building's veranda and yard, and then the schoolhouse, the Settlement church is now working and praying for that day when they can march while singing: "I was glad when they said unto me, Let us go into the house of the Lord." God will find the way, and his people will gather to praise him, and learn how to serve him better.

NOTE BY THE GENERAL MISSIONARY SECRETARY, R. SCHILKE to Miss Laura E. Reddig's article: A CHURCH FOR MBINGO

Lest this very fine report by our beloved missionary, Laura E. Reddig,

leave the impression that our people at home are doing nothing towards the building of this much needed chapel, let me add that by the end of February 1961, a total of \$2,160.70 in designated contributions towards this chapel has been received. For this we are very grateful to God and to our people. The Dakota Conference Woman's Missionary Union sent in a contribution of \$1,455.47. Most of the rest came from Woman's Missionary Unions in churches of the Dakota Conference.

Of this amount the sum of \$1,813.47 had already been transferred to the field by the end of December. Miss Reddig should have been aware of this, for without it the construction of the chapel could not have been begun. We were authorized to solicit the sum of \$2,000.00 this year. More is asked for this coming year to complete the chapel.

We the Women

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

PATTERNS

Since one of my hobbies is sewing, the word "pattern" to me suggests the making of a garment. Today's markets offer the woman who likes to sew a paradise of wonderful fabrics of every possible description. With such tempting displays of colorful materials to be had, American women are currently engaged in the greatest "sewing bee" of all times. Making one's own wardrobe is most rewarding in the saving of money and also in satisfaction gained in having created something useful. In order to turn out a fine garment, every woman who has ever sewed will agree, a primary essential is a good pattern. Unless a pattern is carefully chosen, the cost of materials and time spent making a garment may well be wasted if the garment does not fit properly.

In another sense, patterns can be classified as guides or directions to go by. Few people are talented enough to be truly creative in the sense of producing something absolutely original. Often a picture is enough to use as a suggestion for making something. When we redecorate our homes, we like to garner ideas from magazines. When cooking, we use recipes. If we are elected to untried positions, or given new committee assignments we like to follow the precedent set by a predecessor.

This thought should give us Christian mothers cause to consider the way we live. There are those who follow us. Our conduct may very well be the guiding influence by which our children or perhaps our Sunday School pupils direct their actions in life. It places a grave responsibility on each of us.

True, a Christian ought to use only the Lord Jesus as his "pattern." But for those who know not the Lord, there is only the Christian's example to follow. Have you ever wondered how many people are kept out of the Kingdom because they are erroneously following the example set by those who call themselves Christians? Paul admonishes Titus: "In all things showing thyself a pattern of good works . . . uncorruptness, gravity, sincerity, sound speech" (Titus 2:7, 8).

To make a perfect garment, it is important to use the original pattern. There is always a possibility of error if we rely on a copy of the original, as any seamstress will tell us. We must always pattern from the original model. Christ is that original—not Peter or Paul. It was the Master himself who challenged his followers: "Be ye therefore perfect even as your Father in heaven is perfect" (Matt. 5:48).

The Seminary's Spring Convocation

Report by Prof. Roy W. Seibel, Sioux Falls, South Dakota

On March 14 and 15, pastors and friends from nine states attended the Spring Convocation sponsored by our Seminary in Sioux Falls, South Dakota. Dr. Bernard Ramm, Professor of Systematic Theology and Christian Apologetics at California Baptist Theological Seminary, Covina, California, drew record attendances to his lectures on the subject, "Rethinking Special Revelation."

Approximately 100 pastors and students were in attendance at the four lectures on Tuesday afternoon and Wednesday morning. The Tuesday evening public service was moved to the Trinity Baptist Church in order to accommodate the overflow attendance.

SPECIAL REVELATION

"Why the Crisis Over Revelation?" and "The Concept of the Word of God" were the subjects of his lectures Tuesday afternoon. Dr. Ramm marshalled convincing facts in a scholarly manner and spoke with the warmth of a deep conviction in presenting special revelation from God as the only valid answer to the speculations of philosophical systems of men. It is for this reason that the doctrine of special revelation has become central in the mind of the contemporary church.

In the Tuesday evening lecture on "Revelation in Christ," Dr. Ramm succeeded in presenting penetrating insights on a great theme in the language of the layman. "Christ," he declared, "is the focal point and supreme manifestation of all of God's revelation."

For the two lectures Wednesday

morning, Dr. Ramm selected as his subjects, "Is Revelation Propositional?" and "The Spirit and the Letter." He stressed the fact that revelation is not propositional. Scripture does not come to us as a philosophy but as a historical, complete document. In reply to conflicting schools of thought, he stated that revelation cannot be reduced simply to mere encounter or the giving forth of cold, propositional presentations.

Dr. Ramm declared that an adequate concept of revelation must include encounter, plus the spiritual element of our response, plus the giving of revelation by the Holy Spirit. The words employed in revelation, however, cannot be set aside, for the words issue forth from the person and reveal the person.

SPIRITUAL DEEPENING

The Convocation accomplished its mission in providing a refreshing mental stimulus coupled with a spiritual deepening for the pastors and Seminary faculty and students alike.

The series of spring convocations began in 1953 when Dr. Frank Woyke spoke on "Certain Emphases in Karl Barth's Theology." Since that time the lectures have covered the areas of Christian education, the Psalms, the Church, the contemporary Baptist ministry, the rural church and eschatology.

Convinced of the rich benefits derived from the spring convocations, the Seminary is studying ways and means to enlarge the outreach of these sessions to include a larger number of our pastors.

WHAT'S HAPPENING

(Continued from page 15)

Helmut H. Riemer of the Shroyer Road Church, Dayton, Ohio, were able to visit with their father a week before Christmas and shortly before his homegoing.

• The recognition service for the new Grant Park Baptist Church, Winnipeg, Manitoba, (formerly called the Central Church), was held at the McDermot Avenue Church on Sunday evening, March 25. The church as a Church Extension project of the denomination was organized with 27 charter members. Rev. Richard E. Grabke is pastor of the church. The council meeting for the recognition of the new church was held on that Sunday afternoon. Rev. Daniel Fuchs, director of Church Extension and Evangelism, was the special speaker at the recognition service. Property for the new church in the Grant Park area of the city has been purchased by "the mother church," the McDermot Avenue Church, at a cost of \$17,000.

What's Happening

• The correct dates for the sessions of the Central Conference are May 17-21, 1961 and not as incorrectly announced in a recent issue of the "Baptist Herald." The conference will convene at the Redeemer Baptist Church of Warren, Michigan, of which Rev. A. Braun is the pastor.

• Rev. and Mrs. Henry Ramus of Neustadt, Ontario, have announced the birth of a son on March 17 who has been named Kevin John. Rev. and Mrs. Helmut H. Riemer of Dayton, Ohio, have announced the birth of a daughter on March 10 who has been named Susan Denise. This is their second daughter, the first one having been adopted. Mr. Riemer is pastor of the Shroyer Road Baptist Church.

• The Fleischmann Memorial Baptist Church of Philadelphia, Pa., has extended a call to Rev. Ernest A. Hoffmann of Maspeth, Long Island, New York, pastor of the Second German Baptist Church of New York City since 1957. Mr. Hoffmann has responded favorably to the call and announced that he would begin his pastorate in the Fleischmann Memorial Church on June 1, 1961, succeeding Rev. Norman H. Klann, now of Alpena, Michigan.

• The Oak Street Baptist Church, Burlington, Iowa, has extended a call to Miss Dorothy Pritzkau, a 1961 graduate of the North American Baptist Seminary, to serve as the church's Director of Christian Education. She has accepted the appointment and announced that she would begin her ministry in the Burlington church on June 15. Her home church is the Baptist church of Napoleon, N. Dak. The pastor of the Burlington, Iowa church is Rev. Howard Johnson.

• On Sunday afternoon, Feb. 12, the Oak Bank Baptist Church, Oak Bank, Man., held a dedication service at which time the new pulpit, communion table and pews were dedicated to the honor and glory of God. The guest speaker was Rev. Daniel Fuchs, director of Evangelism and Church Extension. "The new furniture has already proved to be a blessing to the church and to the work of our Lord Jesus Christ," as reported by Mrs. Helen Lange.

• About 150 guests registered during the third annual Open House at the North American Baptist Nursing home, Madison, S. Dak., on Monday, March 13th. It was announced at the board meeting held in the afternoon that the Home will be debt free in March 1961. There are 26 residents in the home at the present time. Coffee and cookies were served by women of the West Center Baptist church. Rev.

D. S. Wipf is the superintendent of the Home.

• The Church Extension Committee of the denomination has extended a call to Rev. Bernard R. Fritzke of West Fargo, North Dakota, to become the Church Extension pastor in a new field at Waterloo, Iowa, where a new North American Baptist church is to be started. He has responded favorably to the call and announced that he would begin his ministry in Waterloo on May 15, 1961. He has served as pastor of the Grace Baptist Church of West Fargo, N. Dak., since its beginning in 1955.

• The Capilano Baptist Church of Edmonton, Alberta, has extended a call to Mr. Walter Goltz, a senior student and a forthcoming 1961 graduate of the North American Baptist Seminary, Sioux Falls, S. Dak., to become its pastor. Mr. Goltz has resigned as student pastor of the Spring Valley Baptist Church of Canistota, S. Dak., which he has served during the past two years. He will begin his ministry at the Capilano Church of Edmonton about June 1st where he will succeed Rev. E. P. Wahl.

• The Church Extension Committee of the denomination has extended a

call to Rev. Ervin Gerlitz of Sherwood, Oregon, to become the pastor of the Baptist Church of Renton, Wash., a new Church Extension field. He has resigned as pastor of the Stafford Baptist Church, which he has served since 1952, and has announced that he would begin his ministry in the Renton, Wash., church on June 1st. An article about this new Church Extension field will be published in the "Baptist Herald" soon after Mr. Gerlitz arrives on the field.

• Evangelistic meetings were held by the Trochu Baptist Church, Trochu, Alberta, February 20 to 24 with Rev. Herman Palfenier, denominational evangelist, as guest speaker. Rev. R. Hoffman, pastor, stated: "Brother Palfenier stirred our hearts with his clear cut message from God's Word. We thank God for his ministry." On Thursday evening, March 23, the Christian Training Institute Choristers of Edmonton, Alberta, presented a musical program at the Trochu church. Their program was enthusiastically received by the church.

• Rev. E. Riemer of Walla Walla, Wash., the father of Rev. Helmut H. Riemer of Dayton, Ohio, and of Mrs. Robert Smith of Sioux Falls, S. Dak., passed away on Dec. 21, 1960. He had been ill since last summer when he suffered a heart attack. Mr. Riemer had served as pastor of several North American Baptist churches in Alberta, North Dakota and Idaho before going to Washington. Both Mr. and Mrs.

(Continued on page 14)

33rd General Conference for North American Baptist Churches Minneapolis, Minnesota, July 31 — August 6, 1961



THE BEAUTIFUL CITY OF MINNEAPOLIS

Minneapolis is refreshing and exciting, as pictured above. The University of Minnesota campus is in the lower left hand corner with the Mississippi River winding its way past oil refineries and flour mills. The glistening buildings of the downtown business district show up with imposing grandeur in the background.



A busy market place in a South American city.

South American Romance

A Christian Novel by Mary McCombe Orr

(This story is available in book form, published by Zondervan Publishing House, Grand Rapids, Mich., copyright 1960, used by permission, price \$2.50).

SYNOPSIS

Zorillo Lopez came back to his widowed mother, Dona Marta, after a year of military service in the Paraguayan army. He was now ready to continue his father's trade of making wooden saints in the workshop. He was also looking for a bride. His choice fell on Rosita. Soon after their marriage, Guadeloupe returned from military service and visited Zorillo and Rosita almost every day. Zorillo resented these visits because he was intensely jealous and regarded Guadeloupe as a "tricky friend." In fact, Guadeloupe broke up the marriage and Zorillo left his wife and went to Asuncion. Four months later, a sad Dona Marta prepared for the Day of All Saints. She couldn't understand her friend Luisa, who was always happy but who had been "blinded" by the evangelicos with their Protestant Bible. She met these evangelicos at the cemetery and heard their singing and testimonies. Later they came and visited her in her home and led her to Christ as her Savior. The two women, Dona Marta and Dona Luisa, became workers together in prayer. Dona Marta even dared to pray for the reconciliation of her son with Rosita. Then she became quite ill. Zorillo returned home to his mother before she passed away. After the funeral, he met some of the evangelical missionaries in town who told him of his mother's new found faith. Zorillo had not seen his former wife Rosita and their child. Then one day they suddenly came face to face on the street. It was their first meeting!

CHAPTER ELEVEN

THE BABY was awake this time, gurgling and bouncing, and greatly enjoying his trip. Suddenly something within Zorillo told him that this was a day of decision. Certain questions would have to be settled here and now.

His heart leaped as he drew sufficiently near to look right into the

so, and together they turned back toward Don Daniel's *chacara* to complete the reconciliation.

Thus began a new chapter in Zorillo's life and Rosita's.

That he had a legal wife in Asuncion did not bother Zorillo in the least.

SUDDENLY THE *ranchito* and its surrounding patio and garden took on a new aspect. While Zorillo sat in his shop working and whistling in the old accustomed manner, Rosita flitted from duty to duty with nimble and diligent hands. The garden, that had shown little response to Zorillo's halfhearted hoeing, now sprang to new life under Rosita's experienced care. Neat rows of vegetables and flowers lifted their heads in satisfying profusion.

Rosita joined the company of marketers who, with their baskets on their heads, made almost daily trips to Posadas. The noisy good-natured band of women welcomed her, and she soon became as skillful a bargainer as any of them. Still she found time to keep her little home tidy and her patio well swept. During her frequent absences, her little sister Elsa acted as a nurse, and kept the roly-poly Joséito happy, playing with him in the shade of the paradise tree, stuffing his small mouth with pieces of banana and baked sweet potato, and swinging him to sleep in his tiny hammock when he tired.

Life was once again so full and satisfying to Zorillo that it was no wonder he hummed and whistled at his work. Deliberately, Marieta and Tomasi were put out of his mind and forgotten like a bad dream!

Rosita, too, was blithe and gay again, and in the multitude of her duties she forgot the hunger that only a short time ago had begun to gnaw at her heart. The doubts and wonderings aroused by Doña Marta's testimony were laid aside.

Zorillo's expert fingers never lost their skill, but they did seem to tire at last of idolmaking. He found himself wandering about looking for other work for them. Perhaps unconsciously he had lost much of his faith in the lifeless bits of wood and plaster; not that he had gained faith in God, for in his thinking God and the saints were almost identical! At any rate, in spite of their "prosperity" Zorillo grew restless. Wanderlust took possession of him. He began to cast his eyes around, and to inquire of others about this place and that.

He began to hear reports about the wonderful *maté* herb plantations of Misiones, Argentina. Paraguay, of course, had them, but those of Argentina were much greater in extent, more organized, and offered steady work and higher wages. Every week men were crossing the Paraná with their families, seeking to better themselves on the great plantations.

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This, thought Zorillo, is what I am looking for!

As he inquired of some who had been over and had returned for their goods or families, he found that it was often possible for a workman to have a *ranchito* and a piece of ground, right on the edge or even in the midst of the plantation in which he worked. This provided garden space and room to raise the chickens—and the children.

The prospect looked good, and enthusiasm for his own trade continued to dwindle.

One day one of the creyentes approached Zorillo and invited him to a gospel meeting. Zorillo was annoyed, and although it was now months since the other had spoken to him, he answered irritably.

"I am tired of being hounded by you evangelicos. Do I bother you with my religion? Then have the goodness not to bother me with yours! I intend to die in the religion in which I was born!" He was careful not to say "in the religion of my parents," which was a common expression.

Inwardly, Zorillo was rather glad of the incident. It provided him with the excuse he had been looking for, to present to Rosita. Late that afternoon, when she had returned from Posadas and they were taking *maté*, he once more broached the subject of a move.

"Rosita, I am convinced it is time to get out of Encarnación. This place is getting overrun with those evangelicos. Everywhere one goes, one runs into them. And look at the way they turned my mother's head! Why, she even took down all the images and wouldn't have her rosary or go near the church, she that had been so faithful before!

"If they would only mind their own business, it wouldn't be so bad, but they've got to force it on the rest of us as though we were pagans. Why, just today I was talking to that Federico. He wanted me to go to a meeting in his house tonight. Imagine! Trying to get us in there to listen to the Protestant Bible! I don't know why some people are so easily enticed. I just heard that old Pedro down by the river has joined them now, and even that school teacher, Señorita Gertrudis! Here's one person who's going to keep away from them. What about it, Rosita? Shall we pack up our things and move over to Argentina?"

The young woman shrugged. She was content here in her native town. She loved her garden and her neat patio with the pretty shrubs and numerous plants from the forest with which she had beautified it. She was well satisfied with their combined earnings, too, and would have much preferred to stay. But it was plain that her husband was no longer content, so what could a woman do?

"Let us go then, *che*. I like it here. I think we will find no better place, but if you want to go—*vamos!*"

His words about the believers had brought back memories of her mother-in-law's testimony, and she fell into a musing silence as she took her *maté*. She did not feel as anxious as he to get away from the "false religion." At times when she passed within hearing distance of the hall at the time of some meeting, she would pause a little and listen to the hymns that Doña Marta had loved. Without a doubt, the old hunger was returning. She even suspected that this was the way God was answering the absent one's prayers! *One day I shall have to turn*, she thought. But she said nothing about it.

One fine morning, not long after the conversation of that day, Rosita and Zorillo were to be seen out in front of their little home, with their most essential goods packed in a few boxes and bags, waiting for the cart that was to take them to the port. When it arrived, drawn by a couple of bedraggled donkeys, the bundles and boxes were loaded on, and the driver cracked his whip. Off went the cart, with Zorillo and his little family following behind on foot. Rosita cast a longing look back at the little shack. She was homesick already.

They reached the port. Zorillo showed his *cedula*, the principal document of a Paraguayan, and proof of his having fulfilled his military obligations, and they were allowed past the emigration officials. Their baggage was superficially checked, and soon they were down in the launch, waiting for the loud put-putter of the motor to start.

The launch was filling swiftly with market women and their noisy chatter but Rosita, who usually entered into the lively conversation, had little to say. She was glad when the noise of the engine began, and most of the chatter ended.

The great Paraná was soon crossed, and the Lopez family found itself in Argentina. Doña Rosita bade her market friends good-by and watched them as they took the old familiar way to the market. She had to wait by the boxes while Zorillo found and hired another cart, then once again they walked behind, through the hot streets to the plaza where the busses from the interior had their starting point.

It was still morning, and the bus for the village of San Miguel would not leave until early afternoon, so the little family sat around on their boxes in the shade, peeling and sucking oranges. Joséito crawled around, played with the long ribbon-like peelings, and found sundry things to stuff into his tiny mouth!

As noon came on, Rosita drew from a hidden store a great loaf of bread she had baked for the trip, some cold baked sweet potatoes, and boiled chicken. Zorillo bought delicious cups of *café con leche* from one of the many stands where food was sold, so the long wait was passed in comfort, and was rather like a picnic.

Finally the hour for departure of the bus arrived. Zorillo's boxes, fortunately, were small enough to be pushed into the luggage compartment, where they lay among cases and baskets of many styles and qualities. The baggage was not all inanimate, for there was a crate of chickens, reminding Doña Rosita that *she* might have brought some, instead of sacrificing them to the market and to her own table. The last "piece" to be put in was a huge dog! There was great excitement and laughter as he was hoisted in, and the lid slammed shut. It was a good thing that the lid was somewhat damaged, and therefore not airtight.

For three or four hours they traveled over narrow winding roads, stony in parts, that ascended steep hills, dipped suddenly into narrow valleys, crossed little bridges, and tunneled through dense forests. Rosita, who had never been farther from Encarnación than Posadas, found that she could forget her nostalgia in the enjoyment of this grand adventure with Zorillo at her side and her baby on her knee. The bus was crowded, it was true, and the air hot and dust-laden, but those were minor details. There was a crowd, and good-natured banter, and new things to see. That was enough to make the trip worthwhile.

At last they were in the village of San Miguel. There were yet several hours of daylight to spare, so Zorillo left his wife and son in a small hotel and went to apply for work to Señor Martines, the administrator of the great plantations of that region. To his satisfaction he was employed without hesitation.

"But," said the administrator, "at the moment we have no vacant *ranchos*. You will have to find a house in the village, for some weeks at least."

After delivering this news to Rosita, Zorillo went out again to locate a house. He was pleased indeed, when within a half hour he had found a simple dwelling with a neat thatched roof, a good yard, and a well, all at a reasonable price.

Having few household goods, and simple things at that, it was only a matter of another hour before they had moved in, strung their hammocks, and were fully settled down.

Naturally, Doña Rosita was curious about her neighbors. Directly behind them, with a bamboo fence between, she noticed that there was a large lot, with a large, well-built house in it and a number of lovely orange trees, but the house seemed unoccupied. On either side of them were houses similar to theirs, but these hummed with activity of growing families.

As night settled down, they had their supper of rice, buns and *maté*. They talked about the novel experiences of the day, and their good fortune in finding work and a house so easily. Zorillo, who had been neglecting the saints somewhat during the

(Continued on page 24)

Sunday School Lessons

A TEACHING GUIDE

Date: May 7, 1961

Theme: **OUT OF THE HEART**

Scripture: Proverbs 3:1-8; 4:20-23; Luke 6:43-45

THE CENTRAL THOUGHT: If the commandments are kept in the heart, they will be easily obeyed in all areas of life.

INTRODUCTION: The Book of Proverbs is much more than the voice of experience or the advice of a well-meaning grandfather. It is also more than a guide to practical living. We must remember, first of all, that it is one of the inspired books of the Bible and that its message has meaning and purpose. There is a definite doctrine of God, man, and life behind the entire book reflecting a living faith which is practical, spiritual and victorious. It gives us an insight into the common life of the Hebrews in the Old Testament which can be called "Victorious Living." They had a very real faith in God and a healthy and wholesome relationship to the common ventures of life. God was brought into account in every area of thought, motive and activity. What many people refer to as basic common sense was to the devout Jew God-guided and God-directed every day living.

I. LAW AND LIFE. Proverbs 3:1-2.

A man who truly keeps the law of God is not one who simply memorizes it and can say it perfectly, but one who loves the law with his heart and is willing to obey it perfectly. People who love the law of God are usually the ones who live longer and are more at peace with themselves and with their fellow men. The lawless men endanger their lives as well as the lives of those around them. The writer of Proverbs believes that there is a definite relationship between life and law.

II. ATTITUDE AND LIFE. Proverbs 3:3-4.

Keeping the letter of the law is not enough, as Jesus pointed out to the scribes and Pharisees. The law will do little good if it is used only for punishment. And if you keep only the law in your heart, you will look critically and self-righteously at everyone around you. The wise men of old realized that there must be an inner attitude of mercy, justice and truth, permeated with love, if life is to be enjoyed fully.

III. FAITH AND LIFE. Proverbs 3:5-8.

If faith is to mean anything, then it must be directed toward God and not the law. If you have a heart full of trust in the Lord, then the laws

of God will fall in place naturally. If you trust only yourself, and in your own strength try to keep the law, you will fail. Trust in God takes over where there is no law to give guidance and light on the problems and circumstances of life.

IV. OBEDIENCE AND LIFE. Proverbs 4:20-23.

God demands obedience, not because he wants to make it difficult for us, but because he wants to make it easy for us. It is the way of the transgressor which is hard, not the way of the obedient. God cannot give us an abundant life if we break the laws of life. The issues, or springs of life flow out of the heart. They must be kept pure or we will die if we permit them to become polluted.

V. CONSISTENT CHRISTIANITY. Luke 6:43-45.

Jesus had much to say about the heart of man because no one could look so deeply into the heart. He knew what was in man. A man cannot hide for long what is in his heart. There are no perfect hypocrites. What is in the heart will ultimately come out. A Christian should have a happy, overflowing heart if it is truly filled with the love of God.

A TEACHING GUIDE

Date: May 14, 1961

Theme: **DISCIPLINE IN THE HOME**

Scripture: Proverbs 4:1-4; 10:1; 13:24; 20:11; 22:6; 29:17; Ephesians 6:1-4

THE CENTRAL THOUGHT: Parents who are obedient and loving Christians will find it easier to discipline obedient and loving children.

INTRODUCTION: The wise men of Israel, who thought noble thoughts, learned valuable lessons from difficult experiences and became more consciously aware of God, believed it was their responsibility to pass on all this knowledge and wisdom to succeeding generations. Godly parents, in particular, believed that their wisdom and understanding, as well as that of their forefathers, should be the basis of instruction for their children. They did not think, as many present-day parents think, that the children must have as many material advantages as pos-

S. S. LESSON EDITOR

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

sible in order to be prepared for life. Rather, they were concerned that they have the proper religious advantages. They were interested in the moral and spiritual success of their children and not necessarily in their success in the business and professional world.

I. A DISCIPLINED PARENT. Proverbs 4:1-4.

Delinquent children usually have delinquent parents. An undisciplined father does not know how to discipline a son. In this passage from Proverbs, we see the role of a father who is vitally interested in the welfare of his son. He actually claims that in his own personal life his father had taught him, and so he urges the claims of wisdom upon his hearers from his own personal experience. These are the words of a wise father who remembers with tender affection both his father and mother and the instruction he received from them. We catch a glimpse, in these words, into the home life of a pious, Jewish family, from which came one of the wise men of Israel.

II. A DISCIPLINED KING. Proverbs 10:1.

Even though Solomon was weak and imperfect in many ways, we can still benefit from his wisdom. How much worse the office of king would have been if he had not had the discipline of a godly home. It is, therefore, our desire and duty to see to it that the offices of government are filled with men who come from homes where Christian discipline is the rule and practice.

III. A DISCIPLINED CHILD. Proverbs 13:24; 20:11; 22:6; 29:17.

Each period in a child's life has its own peculiar problems which the parents must deal with wisely and well. When a child is born it needs more than food, clothing and shelter. The desire and hunger for love and affection must also be satisfied or else the child will be spiritually and emotionally starved. Discipline and training which are often done by the snap of the fingers or the crack of the whip may be all right for animals, but a child is disciplined in such a way that it will be loving and lovable, and not merely "trained."

IV. A WELL-BALANCED CHRISTIAN HOME. Ephesians 6:1-4.

There are homes in which all the trouble is blamed on the parents while others blame their troubles on the children. Sometimes it is a combination of both. The Apostle Paul gives some much needed counsel to both parents and children. Where the parents accept their children as a trust from the Lord, the children are more keenly aware that mother and father have their best interests at heart and they will obey them more gladly. Where the parent is arrogant and domineering, the child may become very submissive outwardly but very rebellious inwardly. Love and respect are necessary for the best discipline.

Our Denomination in ACTION

Eastern District

Special Meetings at Redeemer Church, Warren, Mich.

The Redeemer Baptist Church of Warren, Michigan had a most inspiring spiritual week, when the evangelist, Rev. Jack Van Lmpe, and his wife, Rexella, held meetings here from January 31 to February 5. Both are talented musicians. Mr. Van Lmpe was brought up in a non-Christian home, and he and his father played their accordions in night clubs until they found Christ. He and his wife, who sings beautifully, now use their talents to the glory of God. Many persons found Christ while the Van Lmpes were here. We would have been glad to have them another week, but they were scheduled to appear elsewhere.

We also had Rev. George W. Lang, one of our missionaries to the Cameroons, Africa, on Sunday evening, February 5, just before their sailing. Mrs. Lang could not be with us, due to the illness of one of their lovely children. We wish them "God speed" and pray that their labors in the Cameroons will be fruitful.

Eleanor Knott, Periodical Sec'y.

Sallman Painting Presented to the Chicago Home

Mr. Warner Sallman, world renowned artist, was the guest of the Woman's Missionary Guild, Forest Park Baptist Church, Forest Park, Ill., at their annual Family Night in December. His chalk drawing, "Mary and the Baby Jesus, Our Savior," was then presented by the Guild to the Central Baptist Home for the Aged in Chicago for Christmas.

As it was impossible to frame this picture sooner, the unveiling ceremony took place at the Home on March 5. Unfortunately Mr. Sallman could not be present, but with Mrs. Herbert Gnass, program chairman, in charge, the anticipated event proved very beautiful and inspiring. Mrs. Carl Jenkins provided organ music to set the mood for the afternoon, and the filled-to-capacity chapel at the Home vibrated with the congregational singing. After the reading of Scripture and prayer by Mrs. Erwin Wuttke and a duet by Misses Adelaide Klatt and Erna Redlich, Mrs. Walter Grosser gave the dedicatory address. Mrs. Guenther Hochheimer and Mrs. Werner Burghoff drew aside the veil and Mr. Edward Meister, superintendent of the Home, responded. Mrs. Dan Granzow offered the dedicatory prayer. Rev. L. G. Bienert, business manager of the Roger Williams Press, pronounced the benediction.

E. Redlich, Secretary

Rock Hill Church, Mass., Receives Ten Members

We of the Rock Hill Baptist Church, Jamaica Plain, Mass., have had the

April 27, 1961

J. EDGAR HOOVER'S TESTIMONY

The spectacle of a nation praying is more awe-inspiring than the explosion of an atomic bomb. The force of prayer is greater than any possible combination of man-made or man-controlled powers, because prayer is man's greatest means of tapping the infinite resources of God.

—The Beam

joy recently of adding 10 new members to our fellowship, 7 by letter or testimony, all adults, and three young people by baptism. Following are the names of those coming by letter or testimony: Mr. and Mrs. Francis O. Griffin, Mr. and Mrs. Dale Rott, Mrs. Florence King, and Mr. and Mrs. Earl Kenney. Those received by baptism are: Linda Hagen, Arthur Carpenter and James Centerino.

On Tuesday, March 14, we had the joy of having "God's Volunteers" at our church just for the one evening. We had good attendance in spite of the weather, but we surely felt well repaid for coming. Their music, both vocal and instrumental, as well as their personal testimonies and reports of their work were such a blessing to each one who came. We are so thankful that we could hear them. We are still without a pastor. Prof. Barker of Gordon College is still with us and doing a fine job. We realize that there is a shortage of pastors but are prayerfully seeking God's leading in the matter of the right choice.

Mrs. Tillie Atwater, Reporter



Warner Sallman putting the finishing touches on his chalk drawing, "Mary and the Baby Jesus, Our Savior," at the Forest Park Baptist Church, Forest Park, Ill. (Photo by Rosemarie Hackman).

Sunday School Conference, Round Lake Church, Mich.

The Round Lake Baptist Church of Gladwin, Mich., had the privilege of conducting a Sunday School Conference on Feb. 27-28 which was very successful in promoting enthusiasm and giving instruction to all those who attended. The idea came to Stanley Wolfe, our S. S. superintendent and Rev. Leon Franck after having attended our Central Conference Sunday School Convention at the Redeemer Baptist Church of Warren, Mich. The instructors were Rev. and Mrs. Donald Woodby from Cleveland, Ohio. The conference consisted of eight workshop sessions plus two evening services in which Mr. Woodby brought messages entitled, "The Most Wonderful Hour of the Week" and "The Spiritual Sunday School."

Our two sister churches were well represented. Rev. Norman Klann and his S. S. superintendent, Ben Kenarr, from Alpena, Mich., and Rev. M. Wolff from Auburn, Mich., each brought a group of their Sunday School teachers. There were 11 churches represented and 80 registrations. All received a larger vision of the heavy responsibility and great privilege which are ours to teach God's Word to precious souls. Some of the newer methods in teaching were demonstrated, have "caught on" and are revolutionizing teachers and classes.

Arlene Franck, Reporter

Reception for Rev. Paul Galambos, Buffalo, N. Y.

On March 12th the Austin St. Baptist Church, Buffalo, N. Y., officially welcomed Rev. Paul Galambos and his wife with a reception festival which lasted for almost five hours. To this occasion nine neighboring churches from the city of Buffalo and Erie, Pa., and from Canada sent their representatives with hearty words of welcome. The Eastern Conference was represented by its moderator, Mr. Merle Gibbons and the Mission Committee by Mr. Lincoln Love of Erie, Pa.

Rev. Albert Fadenrecht, pastor of the Bethel Church, gave the charge to the congregation. Dr. John W. Poorman, executive secretary of the Buffalo Baptist Association, gave the charge to the minister. Mrs. Helen Felsoe welcomed the minister's wife with a Hungarian poem and a beautiful bouquet of carnations. Mrs. Joseph Eibner, deacon of the church, spoke warm words of welcome in the name of the congregation, and as a token of their love he gave a gift of money to Brother Galambos.

Songs by the choir under the direction of Mr. Willy Lehmann, instrumental and vocal solos, a reading by our pianist, two large baskets of flowers, and the new decoration of the sanctuary added charm and beauty to this festival. Mrs. and Mr. Paul Galambos closed the festival with warm words of thanks.

Mrs. John Asbach, Reporter

Western District

Fifth Anniversary of Immanuel Church, Vancouver, B. C.

The Immanuel Baptist Church of Vancouver, British Columbia, celebrated its 5th anniversary from Feb. 18 to 20 in a series of well attended festive programs. Rev. Gerhard P. Gebauer, pastor, led the festivities for this church that has grown to 400 members. Rev. Waldemar Laser of Winnipeg, Man., was guest speaker at all of the services.

The meeting on Saturday evening, Feb. 18, was a "Praise Service" in which the history of the church was reviewed, testimonies of thanksgiving were brought, and Mr. Laser directed the attention of the congregation to the mercy and goodness of God. At the Sunday morning worship service, the guest speaker spoke on Ezekiel 47:1-12. Special music was provided by the male chorus.

The afternoon service was attended by the pastors and members of neighboring churches. Those bringing greetings and congratulations were Rev. Otto Patzia and Rev. Phil Daum of the Ebenezer Church; Rev. Isador Faszer of the "mother" Bethany Church; Rev. B. Tutschek of Chilliwack; representatives of the Evangelical Brethren and Mennonite churches; and the German Consul of Vancouver. The festivities were brought to a climax on Monday evening with reports from the various organizations of the church. In the future may God continue to reveal himself gloriously as "Immanuel" to this church!

Waldemar Laser, Reporter

Great Events, Baptist Church, Elk Grove, Calif.

From Feb. 19 to 24 we of the First Baptist Church, Elk Grove, Calif., held special meetings with Rev. Kenneth Fischer of Anaheim, Calif., as guest speaker. From March 13 to 17 we had our Leadership Training Course with Rev. A. Brust of the First Baptist Church of Lodi as our instructor for the first hour each evening. The last hour was spent in a workshop for the different departments. Our highest attendance was 36 with 14 persons having perfect attendance.

Our church was the recipient of a religious painting by the well known Sacramento artist and art instructor, Mrs. Helen L. Reichle. It is entitled "The Soliloquy of the Cross," which vividly depicts the aftermath of the crucifixion, man's need of God, and the glimmer of hope revealed in the dawning of the resurrection morning. This masterpiece of religious art is expected to grace the fireside room of the new Education Unit. The picture with a market value of \$600 was given to the church through Mrs. Henry Rauser, an art student of Mrs. Reichle.

Mrs. Roy Dolliver, Reporter

News Events at Trinity Church, Portland, Oregon

At the Sunday morning service, Feb. 26th, we of the Trinity Baptist Church, Portland, Oregon, had as guest minister Rev. Joe Sonnenberg who spoke in the interests of the Seminary library



Mr. and Mrs. Julius Klapstein of Tacoma, Wash., at their golden wedding anniversary celebration.

Advance Fund, stressing that a better and stronger library would be of great help to students preparing for the Gospel ministry. At the inspiring evening service of the same day, Dr. John Wobig baptised 12 children and young people, who received the hand of fellowship at the Communion Service the following Sunday morning.

Our church has scheduled a special prayer time each Sunday morning from 9:15 to 9:45 A.M. in the Prayer Room for all church workers and officials and other interested persons. Trinity Baptist has secured the services of Rev. and Mrs. Bruce Rich as Minister of Youth, starting Sunday, March 19th, through the summer months. They will help guide and direct the Youth Fellowship and Bible School. We pray God's blessing on their ministry in our midst.

Mrs. Miriam P. Krueger, Reporter

Golden Wedding Anniversary and Special Meetings, Tacoma

Mr. and Mrs. Julius Klapstein of Tacoma, Wash., celebrated their golden wedding anniversary on March 4, when the family, friends, and members of the Calvary Baptist Church honored them with a reception. Mrs. Walrdon, a granddaughter, sang "I Love You Truly." Rev. Robert S. Hess read from I Cor. 13 and gave a short talk based on the Klapstein's Christian marriage, home, and blessings. Mr. Gay Kageler, chairman of the deacons, presented them with an inscribed gold plate from the church as a token of appreciation for their 41 years. The Klapsteins were married on March 4, 1911 in Edmonton, Alberta, and moved to Tacoma a short time later. The Lord gave them a son and daughter, 3 grandchildren, and one great granddaughter. They have both been faith-

STEWARDSHIP

"Stewardship has been God's ultimate word for every generation. We have been slow to receive this truth because we have been slow to acknowledge the sovereign ownership of God, and the scriptural teaching of Christ's stewardship which is based on it: God is the owner; man is a steward of his life and of all his resources; man must give an account for that which has been entrusted to him."

—Ralph Spaulding Cushman

ful workers of the Calvary Baptist Church as Sunday School teachers, deacon, deaconess, and in many other avenues of service.

The Calvary Baptist Church held revival meetings from Feb. 19 to 24 with Rev. Harold Gieseke as guest speaker. Those who attended deeply appreciated his ministry. Morning Bible Study and prayer time during the week were a rich blessing. On Friday evening the annual Washington-Lincoln Banquet was held, at which time Mr. Gieseke presented the message.

Mrs. Jo Ann Dugwyler, Reporter

Special Events at Bethany Church, Portland, Oregon

Under the untiring efforts of our faithful minister and his wife, Rev. and Mrs. Arthur K. Schulz, we of the Bethany Church, Portland, Oregon, have had good attendance at our worship services. On Sunday evening, March 5th, 11 persons were baptized and 2 came by letter. Mr. Schulz is holding the second instruction class with 6 or 7 persons now in attendance. In January our young people under the leadership of Robert and Evelyn Black gave the play "Onesimus" which was well portrayed in a heart touching manner showing the love of God to us who are slaves of sin without Christ. This same play was given in Salem at the Bethel Church as an exchange program the first Sunday evening of February. Sam and Merle Rich presented six beautiful Myrtlewood offering plates and an Oak Communion Table to the church in memory of Merle's mother, the late Mrs. Nora Hopton who was a faithful member of our church.

Prophetic classes under the able leadership of deacon Fred Mattson are well attended at 6:15 P.M. Sunday evenings prior to the evening worship service. Our Ladies' Missionary Guild had its Annual Birthday Banquet on February 24 with a delicious dinner served by the ladies of our Guild. A variety program followed. The offering was set aside to help in the purchase of new choir chairs.

Eleanor M. Rich, Reporter

Northern District

Many Activities at Baptist Church, Springside, Sask.

Although we haven't reported since Rev. and Mrs. Fred Pahl and children, Gerhardt and Susan, came to us last July, we of Springside Baptist Church, Springside, Sask., have been enjoying many blessings and have endeavored to serve our Lord. Our Sunday School is a real challenge to us. Mr. and Mrs. Pahl have very capably assisted and have exhorted us to do more extensive work. The young people presented a program at our Watchnight Service, highlighting the play, "Uncle Bill's Dairy" by Mrs. Fred Pahl, which they have taken to four different churches. Our "Homebuilders" group presented their annual program on Feb. 19 and were pleased to have Mr. and Mrs. Ernest Mitterhuber from Yorkton as our guests, who thrilled us with several musical numbers. Mr. Pahl stressed the importance of the home in the community.

The "Homebuilders" and young peo-

ple joined forces in renovating our parsonage basement into a recreation room and a more comfortable place for social gatherings of the various organizations. We continue to look to our Lord for rich blessings in order to be of service to him.

Mrs. Dan Arndt, Reporter

Central District

Fellowship Night for Baptists, Steamboat Rock, Iowa

The annual Fellowship Night was held at the Steamboat Rock Church, Steamboat Rock, Ia. A bountiful supper was enjoyed by all who attended and the "Gospelaires" from Des Moines, a men's quartet, sang forth the praises of our wonderful Lord. An offering was taken for the Seminary Library. We do praise the Lord for these material blessings but, most of all, we praise him for the precious eternal life which is ours by faith in Christ Jesus. It is our prayer that we might have a real hunger and thirst after righteousness and a capacity for the true meat of the Word which is so faithfully ministered to us by our beloved pastor, Rev. Kurt Marquardt, and that our lives might bring forth fruit of God's grace in precious souls.

Greetings from Steamboat Rock to all fellow believers in the North American Baptist fellowship.

Mrs. A. E. Luiken, Reporter



Mr. and Mrs. Ben Peters of Chancellor, S. Dak., at their golden wedding anniversary celebration.

Golden Wedding Anniversary, Mr. and Mrs. Ben Peters

Many relatives and friends of Mr. and Mrs. Ben Peters gathered at the First Baptist Church, Chancellor, S. Dak., on Feb. 18 to honor them on their 50th wedding anniversary. Rev. Herman Effa led in a brief program and devotional. The guests then enjoyed refreshments and a social hour. Mr. and Mrs. Peters were married by Rev. A. Stern at the bride's home Feb. 17, 1911. They have always lived in this community. They have served the Lord as he has enabled through many years at the church.

Their children were all able to be present: Mrs. Gordon (Esther) Jack-

son and family near Sioux Falls, S. Dak.; Mrs. Kenneth (Mabel) Hoogestraat and family near Chancellor, S. Dak.; and Minnie Peters, teaching in Hutchinson, Minn., at present. We pray the Lord may continue to be with them in love and mercy as they walk with him.

Minnie Peters, Reporter

Golden Wedding Anniversary, Mr. and Mrs. Fred Huether

Mr. and Mrs. Fred Huether of Parkston, S. Dak., observed their golden wedding anniversary on Dec. 26th. They were honored at an Open House and a golden wedding reception given by their children and grandchildren. A program was held at the First Baptist Church with Rev. Elmer Buening, pastor, participating. Their son, Frederick Huether, was master of ceremonies. A granddaughter, Sandra Goldammer, sang a solo. A duet was sung by Sandra and Marlyn. The children had prepared a supper for their parents to which guests had been invited.

The couple has 2 daughters and 3 sons: Florence Lind of Washburn, N. Dak.; Lucille Goldammer of Mitchell, S. Dak.; Willmer of Menno, S. Dak.; Frederick of Mitchell, S. Dak.; and Wilfred of Rapid City, S. Dak. Mr. and Mrs. Huether attend the Parkston Baptist Church. They were married on Nov. 10, 1910 at the Plum Creek Baptist Church by Rev. Jacob Pfeiffer.

Mrs. Herb Radel, Reporter

New Pastor at Ebenezer Church, Shattuck, Okla.

On Sunday evening, March 5, the members of the Ebenezer Baptist Church, Shattuck, Okla., were happy to welcome Mr. and Mrs. Daniel Kolke as their new pastor and his wife. Having been without a pastor since June 1960, we were thankful to the Lord for sending them to us. Mr. Fred Schoenhals, one of our deacons, was in charge of the reception. The service included Scripture by Mr. Fred Schoenhals and prayer by Mr. Ray Kretz, chairman of the deacons' board. Welcomes came from Leary Kline in behalf of our young people; Mrs. W. M. Schoenhals, president of the Woman's Missionary Society; Mr. Harry Deal in behalf of the Sunday School; and Mr. Ray Kretz extended the hand of fellowship in behalf of the church. Mr. and Mrs. Kolke then expressed their appreciation and their desire of working together for the Lord.

The Woman's Missionary Union activities beginning the fiscal year included two projects: buying new hymnals and two dozen folding chairs for the church. With the help and cooperation of other church members, these projects were completed. All members went to Loyal, Okla., to meet with representatives of the other Oklahoma churches to observe the World Day of Prayer.

Mrs. Albert Pshigoda, Reporter

Youth Week and Baptismal Service, Madison, S. Dak.

As an opening observance of Youth Week, students of the Seminary were invited to the West Center Baptist Church, Madison, S. Dak., on Jan. 29. They took charge of the morning wor-

ship service with Senior Student Carl Palfenier bringing the message. Special vocal music was presented. Miss Joyce Ringer gave a brief report on the construction of the new Seminary Library building. The morning offering was given toward this project. The students and Prof. and Mrs. Hugo Lueck were dinner guests in homes of church members. At the Fellowship Supper, we further enjoyed the students with their musical selections. Art Patzia gave a challenging message.



Mr. and Mrs. Fred Huether of Parkston, South Dakota, who celebrated their golden wedding anniversary on Dec. 26, 1960.

To show appreciation to the church choir for their faithful service, a dinner was served to them by the church on Feb. 9th in the church parlors. A brief program was presented to the members and their guests. On Sunday evening, Feb. 26th, it was our joy to witness three young people baptized by our pastor, Rev. Jothan G. Benke. They were received into the fellowship of the church at the communion service on March 5th. During the mid-week Bible study hours in February and March, Pastor Benke led in a study of "The Place of the Sunday School in Evangelism."

Mrs. Harm Frerichs, Reporter

Sessions of North Texas Association at Crawford

The North Texas Association met with the Canaan Baptist Church of Crawford, Texas, March 3-5. The theme of the Association, "Sowing and Reaping," based on Galatians 6:7-9, was carried out effectively. We were privileged to have as our guests Rev. J. C. Gunst, secretary of the Central District, and Rev. Daniel Fuchs, director of Evangelism and Church Extension. These brethren along with Rev. Clemence Auch, pastor of the Carroll Avenue Baptist Church of Dallas, Texas, brought challenging messages on the topics, "Sowing the Seed," "Working the Field," "If We Faint Not," "The Personal Harvest" and "Enlisting Workers." The reports of Rev. Walter L. Weber, mission secretary of the Southern Conference, and Rev. L. B. Hinz, General Council representative, added much to informing and inspiring the delegates and visitors. Special music was provided by representatives of the various churches, including

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Resignation of Dr. Walter Wessel

BAPTIST BRIEFS

(Continued from page 2)

A Statement by President Frank Veninga, North American Baptist Seminary, Sioux Falls, S. Dak.

It was with genuine regret that the Board of Trustees of our Seminary accepted the resignation of Dr. Walter W. Wessel at their annual meeting March 16-18, 1961. Dr. Wessel will become Associate Professor of Biblical Literature at Bethel College, St. Paul, Minnesota, September 1, 1961. Both administration and Board of Trustees expressed sincere appreciation to Dr. Wessel for the solid contribution made to the institution and its alumni.

In the written resignation Dr. Wessel stated, "I want to express my appreciation to the Board of Trustees, the Administration, and fellow faculty members for the contributions they have made in making my experience at the Seminary such a satisfying one. As I leave to assume teaching responsibilities at Bethel College in St. Paul, I do so with deep concern and prayerful interest in the educational program of North American Baptists. May God grant wisdom and vision in the years that lie ahead."

Since coming to the Seminary in 1956, a number of significant contributions have come from Dr. Wessel's pen. He wrote the introductory notes and commentary on the books I and II Timothy in the *Biblical Expositor*, a three-volume commentary published by the A. J. Holman Company. He wrote 15 articles in the *Dictionary of Theology* published by Baker. He prepared the commentary on the Epistle of James in the *Wycliffe Bible Commentary*. In addition to his work as a regular reviewer for *Christianity Today*, he contributed a number of articles in learned journals. The stimulating articles "From the Professor's Desk" written for the *Baptist Herald* have been a source of information and inspiration.

The Seminary wishes Dr. Wessel continued success and joyous satisfaction in the new position he will assume this fall. It is our earnest prayer that God will direct the Seminary in finding adequate faculty replacement.

tant assembly ever held in Burma at Myitkyina. Of the total, 6,000 were registered delegates. In a resolution opposing the government's announced plan to make Buddhism the State religion, the convention expressed fear that such a step would deprive non-Buddhists of basic human rights guaranteed by the present Constitution. The statement emphasized that religions and religious matters are purely matters of conscience and should not be mixed up with politics. In another action, Burma Baptists drew up plans for a five-year evangelism campaign that will highlight in 1963 the 150th anniversary of the arrival of the first Baptist missionary to Burma, Adoniram Judson.

● New President of Eastern Seminary.

Dr. Thomas Bruce McDormand of Nova Scotia has been elected unanimously as president of the Eastern Baptist Theological Seminary, Philadelphia, Pa., and Eastern Baptist College, St. Davids, it was announced by board chairman, Paul E. Almquist. Dr. McDormand is presently executive vice-president of Acadia University, Wolfville, Nova Scotia. After pastored in Middleton, Nova Scotia, Edmonton, Alberta, and Amherst, Nova Scotia, Dr. McDormand became director of Christian education for the Baptist Union of Western Canada. Four and a half years later, in 1942, he became editor of Baptist Publications for Sunday Schools, moving to Toronto. In 1948 he became general secretary of the Baptist Convention of Ontario and Quebec and a part-time editor of *The Canadian Baptist*. In 1955, Dr. McDormand was named the first full-time general secretary of the Baptist Federation of Canada.

—The Watchman-Examiner

● Plans of Baptist Jubilee Advance Group. Baptist Jubilee Advance leaders have made plans for helping all the Baptists of North America know each other better. Representatives of six major Baptist groups in the United States and Canada were present in Washington, D. C., for their semi-annual session. The group: (1) initiated plans to encourage pulpit exchanges between pastors and other leaders for the several conventions; (2) forwarded plans for a joint meeting of major U. S. Baptist conventions in Atlantic City, May 22-24, 1964; (3) planned for Church Extension projects throughout the nation in 1962; and (4) encouraged the reading of a biography of Adoniram Judson, the first Baptist missionary sent from North America. The Baptist Jubilee Advance is a cooperative five year program by all North American Baptists, climaxing in 1964. This date marks the 150th anniversary of the founding of the General Convention of the Baptist denomination in the United States for foreign missions.

BAPTIST HERALD

SOUTH AMER. ROMANCE

(Continued from page 17)

last months, said fervently, "Thanks be to the Virgin and to all the saints for this day's good fortune; and thank God we have successfully gotten away from the *evangelicos!*"

It was then that Doña Rosita noticed, from where she sat in her hammock with her plate on her lap, that lamps had been lit in the "unoccupied house." That was strange, but not as strange as what followed. There was a sudden burst of music, and through the open windows, strong and clear, came the voices of at least a score of people. They were singing the joyful and triumphant hymns of the everlasting Gospel!

(To Be Continued)

MARCH OF EVENTS

(Continued from page 2)

● Trans World Radio, according to announcement by its president Paul E. Freed, has installed a new 100,000 watt Thomson-Houston transmitter in Montecarlo, Monaco, which will beam the Christian message in 28 languages to the countries of Eastern and Western Europe, the Middle East, North Africa and behind the Iron Curtain. The new transmitter has been in construction in Paris at the Thomson-Houston factory for two and a half years. The radio structure which houses the new transmitter was built, Dr. Freed said, by Adolph Hitler during the German occupation of Monaco and was used to spread Nazi propaganda around the world by radio.

NO. TEXAS ASSOCIATION

(Continued from page 21)

choirs from Crawford and Waco.

Officers elected to serve during the ensuing year are: moderator, Rev. Walter L. Weber; vice-moderator, Rev. Clemence Auch; secretary-treasurer, Mr. Vernon Ekert. The fine hospitality of the host church was greatly appreciated.

R. E. Engelbrecht, Reporter

40th Anniversary, Ladies' Mission Circle, Vesper, Kansas

The Ladies' Mission Circle of the Bethany Church, Vesper, Kansas, observed its 40th anniversary on Friday evening, Feb. 17, with an anniversary program. Greetings by card and letter were read from former members and former pastors' wives. A candlelight service was held for our charter members and those who have gone to their heavenly Home. Corsages were presented to our three remaining charter members. Mrs. Lydia Jaeger of Salina, Kansas, age 89 years, was not able to attend because of adverse weather conditions.

Rev. and Mrs. Edwin Michelson and family of Wichita, Kansas were our guest speakers for the evening. Mrs. Michelson spoke on "What I learned from the African woman." Mr. Michelson showed slides of the Church Extension work in Wichita. An offering was taken for our national Woman's Missionary Union. The serving table was centered with a lovely decorated tiered cake, a gift for our pastor and family, Rev. and Mrs. Edwin Voigt, Virginia and Virgil, since this was the 3rd anniversary of their pastorate at our church. We are grateful for the blessings that have been ours in the past.

Mrs. Harry Gabelmann, Reporter