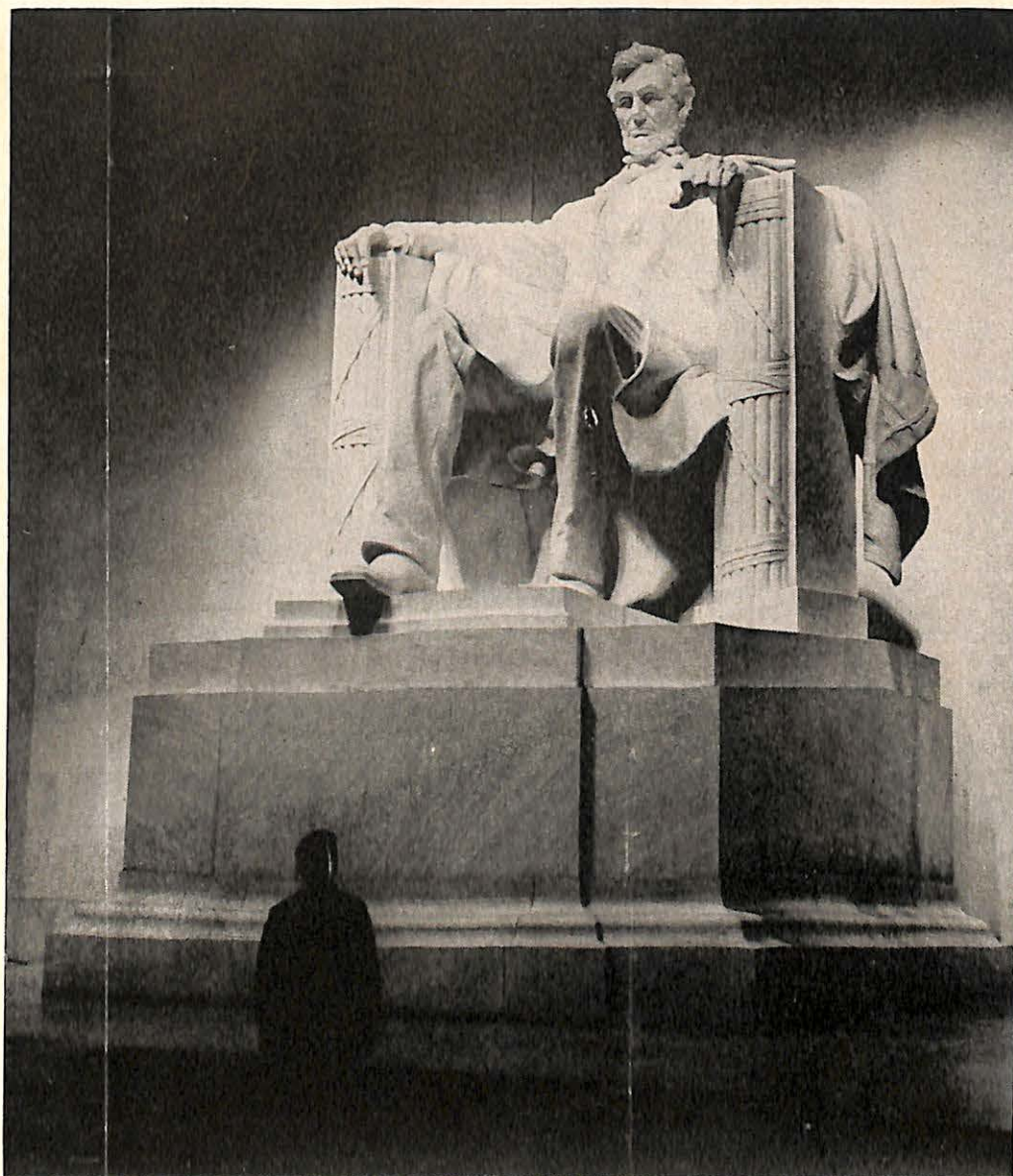


Baptist Herald

NORTH AMERICAN BAPTIST GENERAL CONFERENCE



Abraham Lincoln Still Speaks Today!

February

2

1961

Number 3

■ A Missionary,
Not Just a Doctor!

■ Preaching the Unsearchable
Riches of Christ

• Protestant mission agencies now operate 1,602 hospitals, sanatoriums, leprosariums, and dispensaries around the world. They are supported by church groups of the U. S., Great Britain, Europe, Ireland, and Australia, and 56 national groups on the other continents and islands. The nationals serving as physicians outnumber missionaries, while the number of native nurses is 4 times that of missionary nurses. The great majority of Protestant-related medical centers are in Africa and Asia.

• Church construction, which will exceed one billion dollars this year for the first time in history, will increase even more in 1961, the Department of Commerce said in its official forecast of construction activity in the year ahead. The government states that construction of religious edifices will total \$1,045,000,000 by the end of 1960, well above the record of \$947,000,000 established last year. A further increase of 3% in church construction will send total expenditures in this field of building activity to \$1,075,000,000 in 1961.

—The Watchman Examiner

• The world-wide Protestant missionary force now numbers 42,250, an increase of 3,644 in the last two years, according to newly-released statistics from the Missionary Research Library. Of the 42,250 overseas personnel, 27,219 represent North American agencies. Protestants in the United States and Canada gave almost 170 million dollars to foreign missions in 1959. The U. S. portion averages about \$2.75 per capita. Independent missionary societies showed substantial personnel gains. The statistics were released by Dr. Frank Price, director of the Missionary Research Library.

—Christianity Today

• How Mormonism Grows. Each month Salt Lake City sends out 250 Mormon missionaries to various parts of the world. Practically all of them are young men just out of high school who are supported as much as possible by their families. After an intensive six months of language study, they engage in two years of missionary activity abroad and then usually return home to enter their chosen vocation. Most of them have served as missionaries in the U. S. for two years before going abroad. At present there are 7,000 Mormons serving their church in this way. Within a few years they hope to increase the number to 12,000. Apart from one week of special orientation before leaving the United States, these young men's indoctrination came solely through the normal educational program of their church as they grew up.

—HIS Magazine

• "Bread for the World," the slogan which united the regional and free churches in Germany last year as they started an unprecedented fund-raising campaign to help the needy, especially those in newly developed countries, is to be repeated this year. This year's program again stresses that it is Germany's turn to help others, after having received much aid during the postwar era. The regional and the free churches have issued a joint Christmas appeal, welcoming the increased allocations of development

aid from European governments but declaring: "As Christians we want to keep *Brot fur die Welt* free from all economic interests and political ties. Only a gift from Christians that springs from an unconditional desire to help can serve the purpose of [world] reconciliation."

—The Christian Century

• The American Bible Society, which this year is observing the 125th anniversary of its work for the blind, has

(Continued on page 7)



Baptist Briefs

• **Revival Crusade in Hong Kong.** "Saved by His Power Divine," rejoiced 4,000 persons in song at the closing rally of the recent evangelistic crusade conducted by the Hong Kong Baptist Association, Pastor H. C. Au-Yeung, general secretary. A total of 2,185 persons professed faith in Christ during the two weeks held in Hong Kong. The crusade opened and closed with mass rallies, each drawing more than 4,000 persons. For the two intervening weeks churches sponsored services in selected locations within the ten districts into which Hong Kong was divided and in neighboring Macao. Special meetings were also held in the two Baptist high schools and Hong Kong Baptist College. Aggregate attendance reached more than 30,000.

• **Baptists Enter Brasilia, Brazil.** The South Brazil Mission of the Southern Baptist Foreign Mission Board has voted to create a new field which would embrace Brasilia, the "made-to-order" capital in the interior of Brazil, and the territory surrounding it in the newly constituted Federal District. Rev. and Mrs. James E. Musgrave, Jr. will be in charge. A large building, for which half the funds have already been made available, is under construction for the First Baptist Church of Brasilia; and the Mission Board, in its September meeting, appropriated money for strategic properties and a missionary residence in the city. Already the five Baptist churches of the Federal District have organized into a convention.

• **Baptist Growth Encourages Fetish Burning.** Natives of three districts in the Tiom area of New Guinea have burned their fetishes in recent weeks to indicate their determination to break with old pagan beliefs and follow the new way of life they have heard from Australian Baptist missionaries. Tiom is one of several areas in

New Guinea where Australian Baptist mission stations have brought the people to faith in Christ and an entirely new way of life. Groups of 100 or more were involved in each of the three districts, according to the *Australian Baptist*, and the significance of the burning of the pagan charms had been carefully explained to the new Christians. A remarkable feature of the ceremonies was that in each district eight or ten tribal sorcerers took part in the fetish burning.

• **Worker's Clinic in Colombia.** About 200 Sunday School teachers and workers from the Baptist churches of the Cauca Valley Baptist Association of Colombia gathered in Cali for the first associational Sunday school clinic in the country. They came by foot, on bicycles, or in chartered, dilapidated buses—each bringing a lunch of rice with beans, rice with lentils, or rice with ground fish, onions, and tomatoes. There were classes on records, improved teaching for all age groups, and Sunday school administration. Group conferences dealt with the effective music and visitation.

• **15,000 Refugees Monthly.** Matthew Giuffrida, director of Immigration Services for the World Relief Committee of the American Baptist Convention, reports that refugees are entering West Germany at the rate of 15,000 monthly. In a report to Church World Service, of which he is vice-chairman, Giuffrida described his visit to Camp Zirndorf in Nurnberg, where all non-German refugees are required to apply for asylum. About 200 refugees a month come to this camp, and approximately 350 refugees are now there. Giuffrida also visited the Bethel Home for the Aged, at Munich, built by the Baptist World Alliance in 1953, for Slavic refugees. There are 45 residents in the Home and approximately

(Continued on page 22)

Editorial

"Lord, We Are Able"

Prayer enables us to be co-laborers with God. Through the ministry of prayer we join hands with God in the building of his Kingdom. We begin to lay hold on the limitless resources of God's power until "nothing shall be impossible" to you. We are empowered through prayer to be the tools in God's hands for the building of his work. We become his servants in the carrying out of his will with the touch of his enabling power on us.

In our human experiences we are often prone to be timid of faith and doubtful of spirit. Even Jesus had to ask this searching question of his disciples: "Will ye go away also?" The same questions are still being asked of us today, even as we shall sing the words of the theme song at the Minneapolis General Conference: "Are ye able," said the Master, "to be crucified with me?" Only as we are faithful and earnest in our prayer ministry will we receive the grace and strength from above to demonstrate our loyal stewardship.

"Lord, we are able." Our spirits are thine.
Remold them, make us, like thee divine.
Thy guiding radiance above us shall be
A beacon to God, to love and loyalty.

By prayer we are guided by divine radar (by God's guiding radiance, as stated in the song), to the place of God's appointment for us, to the resources of power for spiritual replenishment, and into the arena of Christian service.

In these days, this ministry of prayer should loom large in every North American Baptist's life. The four page brochure on "Prayer Reminders" gives a prayer objective for every day of the year. Twenty thousand copies of this leaflet are being distributed every other month in our churches. Tens of thousands of North American Baptists are uniting their voices in prayer at God's throne of grace daily. Use these leaflets faithfully at your family altar and in your personal devotions.

Sunday, February 5th, is Baptist World Alliance Sunday. What bonds of prayer bind us together as more than 23 million Baptists in 110 countries of the world! We share each other's woes through prayer and "often for each other flows the sympathizing tear." We remember our brethren in need, our fellow-Baptists behind the Iron and Bamboo Curtains, and our fellow-believers who are being driven from country to country as refugees.

On February 14 the North American Baptist Seminary student body and faculty will hold a "Day of Prayer" in which the entire day will be devoted to an intensive prayer meeting at the school. On February 17 (Friday) the women will gather in many of our churches for the observance of World-wide Day of Prayer. In this ministry of prayer, they will be joined by millions of other Christian women of the world, seeking the face of Christ, eager to be about his business and ready to do his bidding. In this ministry of prayer we learn convincingly that "our spirits are THINE" and in this awareness we are then empowered to say, "Lord, we are able!" This is praying that can turn the world upside down for Christ.

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—Photograph by Blaise Levai

Mr. Penney, founder of the great store system bearing his name, sincerely believes in the practical application of the Bible.

Giving Thanks for the Bible

The stirring testimony of one of America's Christian business men.

By James Cash Penney

(Reprinted with permission of the American Bible Society).

THE present state of the world and of people in it does not shake my faith in the ultimate triumph of freedom and justice; for I was reared by parents whose trust that the Word of God is sure to triumph is too deeply ingrained in me for doubt.

I give thanks that the formative years of my life were lived in a truly Christian home wherein the Bible was regularly read and the voice of prayer was heard. My parents were of humble origin. My father was an old-school Baptist preacher the better part of his life who never took one penny of remuneration for preaching. He earned his living as a farmer. Though brought up very strictly, I have always been thankful that my parents were God-fearing, for I learned early to honor and obey them—and to work.

CRISIS IN MY LIFE

In 1910 the mother of my two older sons died after a brief illness. The shock was sudden and severe. Although I had never drunk liquor, even moderately, I felt an intense desire to drink. The reason was doubtless the unconscious desire to drown sorrow, yet I knew I must not yield; that if ever the desire got one foot within the door, I would go down. The craving lasted not only for months but for years. Many a night I walked the streets, battling with grief and temptation.

This was the most critical time of my life, but the memory of my parents' faith buoyed me up. When things got too bad, I would draw strength from a piece of paper I carried with me on which I had copied these words from the Ninety-first Psalm: "He shall cover thee with his feathers, and under his wings shalt thou trust: his

truth shall be thy shield and buckler."

That experience altered my viewpoint about things that matter and those which are non-essential. It enlarged my vision and increased my interest in my fellow men. After that experience my interest was no longer one of dollars and cents. Instead, it was an interest in the advancement of our men to help them take their rightful places in society. I realized that money—necessary as it is—should not be an end in itself. Up to this time I had been in poor health, but along with my change of thought—the result of a spiritual awakening—I began to develop a stronger body.

But during my business career I broke down for a time both nervously and physically, and went to a sanitarium. One night while there I had an overwhelming conviction this was

my last night of life. So sure was I of this, that I wrote farewell letters to my family.

The next morning, however, I passed a parlor in the sanitarium and heard singing. A few people were gathered in a religious meeting. In great weariness of spirit I listened to the hymns, the Scripture reading and the prayers. Then a profound sense of inner release came over me; a heavy weight was lifted.

I was amazed at my change, and in the days that followed regained mental and bodily health. Perhaps the death feeling that night was a symptom of a new man being born in me. It is true that God has blessed me beyond what I deserve.

CHRISTIAN PRINCIPLES

Our company has been conscientious in the practice of the Golden Rule. The practice of Christian principles was desirable when our company started, though some of the men who did not stress them succeeded. In my early days one could put the Bible in one compartment of his life, his business relations in another, and gain a measure of success.

But it is not true today. I believe that the stepped-up business cycle, a product of the industrial revolution with its mass production, makes this practice today a necessity. Those who have the greater part of their life before them should study with great earnestness the Scriptural relationship between Christ's two commandments—to love God above all and to love your neighbor as yourself. With a balance of these two great laws worked out in one's everyday life, you may be sure of a life of spiritual blessing and, let us hope, one of material prosperity.

BAPTIST HERALD

Me, a Minister?

The third of a series of articles on Christian Recruitment by President Frank Veninga, North American Baptist Seminary, Sioux Falls, South Dakota.

YES, YOU a minister! However, you should become a minister only if you feel you cannot avoid it! Only if the lifelong task holds an inward urge and irresistible demand, should you consider it. The demanding tasks of the ministry stipulate a divine call and a human response.

But, you ask, how do I know if the ministry is for me? Let us state frankly that there is no single way of knowing which is valid for every one. For many students their call is a gradual process. Many fine and well-qualified young people remain at a point of indecision because they are not sure they are being called. On occasion a young man may be led unconsciously to the ministry by his family, interested friends, concerned pastor, or the ministry of the church. An outstanding minister said, "I was called into the ministry in the life of my father and mother."

GOD'S CALL TO PREACH

The spirit of a church, the encouragement and guidance of a minister, the quality of devotional life and passion for souls in the membership will have much to do in thrusting men forward for the ministry. It was so in the Church at Antioch. As they ministered unto the Lord and fasted, the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). A faithful and understanding church will nourish and sustain a man's call.

Some young men have a sudden, even dramatic experience of what they definitely believe to be a divine call to preach. The Apostle Paul, who was well-equipped academically prior to his calling, is a good example. The Damascus Road experience, which spelled out a spiritual awakening and deep commitment, was the prelude or preface to a great task. There are sudden illuminating experiences and sudden decisions by means of which God calls into the ministry. Let us not minimize such experiences and decisions!

In the reading of approximately fifty biographical statements of seminary applicants, it is to be noted that some had dramatic and unusual experiences in their call to Christian service. In most instances, however, the dramatic or sensational is not evident. But they are, nevertheless, called. The test of the validity of the call is not so much in the mode, but rather in the consequences of it.

The history of the ministry proves that God has moved men of ordinary talent as well as gifted men to become great in his work. He has endowed his servants with necessary skills, once

they possessed faith and yielded to inward promptings.

In probing for the motivations which led 306 young men into the ministry, Dr. Marvin T. Judy, professor of Church Administration and Sociology at Southern Methodist University, discovered the following factors: (1) early religious training at home and in the church; (2) participation in church youth activities; (3) the influence of the local pastor; (4) higher than average school grades. Factors determined to be of little importance are: (1) books and writings; (2) pressure from parents; (3) "instantaneous religious experience." The main conclusion drawn from these findings is that "a call to the ministry appears to be conditioned more by coldly rational factors than by emotional considerations."

Hartzell Spence, son of a clergyman and the author of the best seller, ONE FOOT IN HEAVEN, wrote a stimulating article, "Should You Enter the Clergy?", which appeared in numerous leading magazines and in which he stated, "Candidates for the clergy have decided that there must be more to life than fame and money; they want their lives to count for something important. They are drawn to the clergy by an unseen hand; many resist it, and almost certainly their fiancées try to discourage them. In these young people the seminaries today are finding some of their strongest students. So it is quite possible that although well along in plans for another career, you may decide to

enter the ministry. Here, surely, is a call from God."

Living amid a world struggle affecting every sphere of human life, there is great need for called and committed young people who are qualified and well-trained in the varied areas of Christian service. The needs of the church and the desperate needs of the world are challenges to young people. How will you use your life in answer to the challenges? Are you ready to accept the challenge and responsibility by saying, "Here am I! Send me?"

God will not leave you alone if he desires "your life, your all." He will continually remind you that he has made you for himself and that you are restless until you find yourself in him and in his will. You cannot live with your own conscience until you have submitted to the sovereign God and to the Master's call.

THE PATH OF SERVICE

Young men who commit themselves to the challenge and opportunity of the Christian ministry should have a clear understanding of what is involved in their commitment. The counsel of a concerned pastor is invaluable. Seek him out and state your inward desire. A prayerful and sincere commitment must include commitment to prepare yourself through education and prolonged study for the effective leadership requirements of the Christian ministry.

The ministry is no easy task but
(Continued on page 7)



NORTH AMERICAN BAPTIST SEMINARY FACULTY

Left to right (seated): Hugo Lueck, Roy W. Seibel, Martha M. Leypoldt, President Frank Veninga, Joyce E. Ringering and Ralph E. Powell.

Standing: George A. Dunger, Walter W. Wessel and George A. Lang.

February 2, 1961

Preaching the Unsearchable Riches of Christ

The unspeakable privilege of being a minister of Jesus Christ as viewed by Dr. Louis R. Johnson of the Immanuel Baptist Church, Kankakee, Illinois.

"I THANK Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." These words of the Apostle Paul are indeed the sincere expression of my heart as I look back over the years God has "enabled me" and "counted me faithful, putting me into the ministry."

How aptly Paul describes his call as a "putting . . . into the ministry." In the strictest sense, the ministry is still a calling. That call is as varied as are the individuals called. Samuel responded to the audible call of God. Isaiah offered himself in response to the call of need. Both were genuinely called and equally great in God's sight.

STEAMBOAT ROCK, IOWA

My own call came through the quiet prompting of the Holy Spirit, dating back to my conversion at the age of seventeen. A Christian home, boyhood in a lovely community, and the nurturing of a wonderful church helped to foster the call. Though Steamboat Rock, Iowa, barely rates a designation on a modern map, I am proud to claim it as my birthplace. And though our Baptist church there is not world famous, it has sent practically a score of young people into the service of Christ.

Five years beyond conversion and high school came my final decision to heed Christ's call and launch out. Since that time, there have been many moves and many readjustments to make, but none ever carried the significance and solemnity as leaving the community of childhood and youth, probably never to return, and everything that is associated with the word "home."

What seemed like a late start gave inclinations to short cuts. Bible School offered the short cut, and Moody Bible Institute of Chicago seemed most logical, and I was soon enrolled as a student. Would I do it again? All I can say is that there are no regrets. I needed to know, first of all, what the Bible says, and to commit large portions of it to memory. This Moody Institute provided, and I have always been grateful for this good foundation.

YEARS OF PREPARATION

But to me, Bible School lacked in complete preparation. Wider knowledge of the Bible led to hunger for wider knowledge in other fields. This suggested college and again the short cut. Northern Baptist Seminary of Chicago offered the Th. B. degree with two years of college and three years of seminary. Soon I transferred to

SERIES OF ARTICLES

These articles by our ministers with personal observations and with comments on the changes taking place in the world are proving to be exciting for our readers. The next article by Rev. Fred Sonnenberg of Chicago, Ill., will appear in one of the March issues. EDITOR

Northern, thoroughly enjoying those profitable years.

By this time, the late start did not seem so obvious, but the gaps in a complete preparation did. There were lacking those two years of college for the B. D. degree. These two years were later completed at two different universities, plus additional work for a higher degree at Northern Seminary, Northwestern University and Southwestern Baptist Seminary at Fort Worth, Texas. Whereas all of this training was valuable beyond words, nothing was more valuable than the satisfaction of completing that which was begun. Furthermore, this could not have been accomplished without the faith and encouragement of a devoted wife, who shared unselfishly in the sacrifices which those years of schooling entailed.

The fine art of preaching, however, cannot be mastered in the classroom alone. It must be carved out in the crucible of experience. I shall ever be grateful for a summer spent in North Dakota during my second year in seminary. It was here that I sprouted my preaching wings, and once having embarked, I simply had to continue preaching. The door opened for a student pastorate, and from that time



Dr. Louis R. Johnson, pastor of the Immanuel Baptist Church, Kankakee, Illinois.

until this, with the exception of brief intervals, I have been preaching either as a student pastor, interim pastor, or full-time resident pastor. Our present schedule calls for three preaching services every Sunday, and I have told our people I would be glad to preach five times if I would have someone to listen to me.

PERSONAL PERSUASIONS

Years pass by quickly, and it hardly seems possible that I am now in a position of looking back and summing up some conclusions of my preaching experiences. As I do so, I find several persuasions that have impressed themselves upon me. In the first place, I am persuaded of the importance of preaching itself. Very frankly, I spend more time on my sermons than anything else. I am convinced that no church can be strong for long without strength in the pulpit. If a church fails here, it fails all the way down the line. Nothing can ever compensate for the lack of good preaching.

In the second place, I am persuaded of the importance of Biblical preaching. It is a most distressing experience to read a so-called book of contemporary "Best Sermons" and to find an almost total lack of Biblical preaching. As a result, churches are weak and emaciated, lacking knowledge, convictions, power and purpose. Biblical preaching not only builds up the man in the pew, but it builds up the man in the pulpit.

In the third place, I am persuaded of the importance of homiletical preaching. How distressing to hear an able and gifted man, lacking the ability to present his message in an orderly sequence of thoughts. I am not a slave to any particular style of homiletics, but I believe a preacher should know where he is going and, when he is through, his people should know where he has been.

EVANGELISTIC PREACHING

In the fourth place, I am persuaded of the need of evangelistic preaching. John the Baptist set the noble example in his crystal clear announcement—"Behold the Lamb of God which taketh away the sin of the world." I believe every sermon should somehow point to Christ, and through the years, with rare exceptions, I have given an invitation in the Name of Christ at every service. Almost without exception, the morning services have been the most fruitful of response.

In the fifth place, I am convinced of the value of the Sunday School. A good Sunday School will do more for a church than most of us have

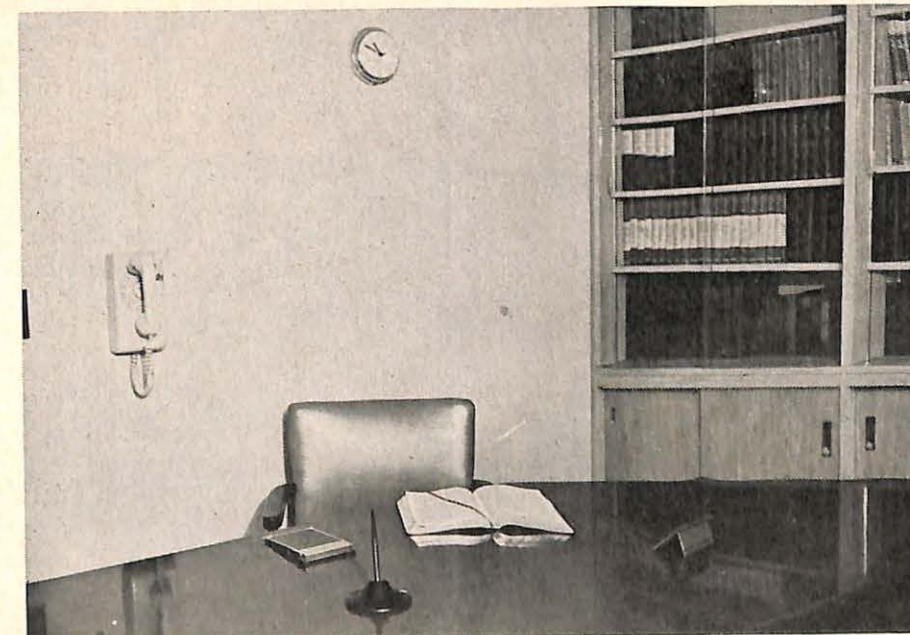
dreamed of. A great Sunday School will build a great church. It needs but to be utilized. It is the most practical and logical means of reaching the unenlisted, carrying out a visitation program, building up the worship services, and winning the lost to Christ.

In the last place, I have become increasingly grateful that I am a Baptist. I do not become greatly excited about the modern ecumenical movement, but I become increasingly excited about the work God has given us to do as Baptists. My years in the south helped me to appreciate what Baptists can do when they believe in themselves and in the mission God has given them.

SOUND DOCTRINE

In recent years it has become quite fashionable for preachers and theologians to indicate how their thinking and theology have changed in the last several decades. At the risk of being called fossilized, or non-intellectual, or non-progressive, I am frank to confess that basically my theology has not changed since that day I first left my home community. True, it has broadened, and deepened, and heightened, and lengthened, but basically it is unchanged. The reason is that I was grounded in sound doctrine from childhood, and sound doctrine does not change. It does not change, because God himself is unchangeable, as is Christ and the Gospel, and the souls of men, and basic human nature in general.

But whereas my theology has remained the same, I feel in other ways I have changed greatly. I find myself today far more aggressive, more courageous, more fearless, and more endowed with faith and vision and optimism than ever before. I see oppor-



DR. JOHNSON'S STUDY IN THE IMMANUEL CHURCH

"I am persuaded of the importance of preaching itself. Very frankly, I spend more time on my sermons than anything else. I am convinced that no church can be strong for long without strength in the pulpit." (Johnson).



SANCTUARY OF THE IMMANUEL CHURCH, KANKAKEE

"Our present schedule at the Immanuel Baptist Church calls for three preaching services every Sunday, and I have told our people I would be glad to preach five times if I had someone to listen to me." (Dr. Johnson).

ME, A MINISTER

(Continued from page 5)

a work of joy unspeakable. It demands all you have, but it gives the greatest satisfaction in all the world. The late George W. Truett said, "If I had a million lives to live, I would give them all to the ministry." Dr. Theodore F. Adams, past president of the Baptist World Alliance, stated, "I chose the ministry because I felt called of God to do so. I had a clear feeling that that was the path of service in which I could be of greatest usefulness to Christ and the church and to my generation."

Christ needs you! The church needs you! There is no more challenging task on earth. Is God calling you to become a minister of the Gospel? Then respond, as did the Apostle who said, "I was made a minister according to the gifts of God's grace which was given to me by the working of his power" (Ephesians 3:7).

MARCH OF EVENTS

(Continued from page 2)

reported record breaking distribution of Scriptures to both the sighted and the sightless. According to its annual report, the society distributed 17,650,917 volumes of Scriptures throughout the world during 1959. Distribution for the blind included Scriptures in Braille, other embossed printing systems and Talking Book records, totaling 73,194 for the year—another record. Embossed books were sent during the year to the blind in fifteen different languages—English, French, German, Spanish, Portuguese, Arabic, Greek, Hebrew, Armenian, Italian, Chinese, Turkish, Korean, Japanese and Hausa (used in Nigeria).



Dr. and Mrs. Jerome C. Fluth of Minneapolis, Minn., missionaries to the Southern Cameroons, West Africa.

A Missionary, Not Just a Doctor!

The story of Dr. and Mrs. Jerome C. Fluth, Missionaries to the Cameroons, West Africa

By Dr. R. Schilke, General Missionary Secretary

WHEN APPLYING for missionary service, Dr. Jerome C. Fluth wrote: "It is my prayer that I may be a missionary and not just a doctor with a practice in Africa. I believe that as a physician I will be presented with many opportunities to point souls to the Great Physician, and this is my main purpose."

Towards that goal God led Jerome Fluth when he was still in high school. He had, as he wrote, "no sudden experience or dramatic revelation of God's will, but rather a growing feeling and awareness that this was God's plan for my life." Many specific episodes in his life pointed to missionary service until the awareness became a firm and definite conviction.

EARLY LIFE AND EXPERIENCES

Jerome Conrad Fluth was born on October 6, 1934 near Bridgewater, South Dakota. His parents, Mr. and Mrs. Henry G. Fluth, were members of the First Baptist Church at Emery, South Dakota. He has an older sister and a younger brother. For a Christian home and the privilege of growing up in Sunday School and church he is thankful.

His pre-school years were spent on a farm and in the town of Emery. At the time of school age, his family moved to Pierre, South Dakota and lived there for a period of five years. Following that they moved to Minneapolis, Minnesota.

His spiritual experience of being born again came at an early age probably, as he said, because of the heritage of a Christian home. He was

baptized on April 13, 1941 by Rev. Kenneth Nelson and joined the First Baptist Church at Pierre, South Dakota. Though very young, this experience stands out very vividly in his memory.

Upon moving to Minneapolis, his family took up membership in the Faith Baptist Church and here Jerome Fluth had many opportunities to grow in his Christian life and serve in various church organizations. He taught a Sunday School class, held various offices in the C. B. Y. of his church, sang in the choir, and was later active in the men's work of his church. He became a leader in the C. B. Y. camp and also served in the capacity of president of the state C. B. Y. of his conference. As time permitted, he also gave of his service and testimony in the downtown mission in Minneapolis.

TRAINING WITH A GOAL

Most of his schooling has, as he said, "a Minnesota flavor," beginning with the upper grades of his elementary education. In 1952 he graduated from the University High School of Minneapolis. In 1956 he received his B. A. degree in pre-medicine from the University of Minnesota and in 1959 the M. D. degree was conferred upon him by the Minnesota Medical School. Following his technical training in medicine, he served a year of internship at St. Luke's Hospital in Duluth, Minn.

During those years, God wonderfully provided and Dr. Fluth gave recognition to God's leading all along the way. He began college work on a small scholarship and with part-time

work was able to complete the course. Through most of Medical School the biggest share of the load was carried, as he said, "by my wife, a very able teacher." In this also God provided a means to carry out his purpose.

A WONDERFUL HELPMATE

"I am also very thankful," wrote Dr. Fluth, "that the Lord has given me a wonderful wife. The Lord blessed and directed us in many definite ways during our years of courtship, and a two year engagement. I shall always be thankful that God also called her into missionary service and that this was settled before we contemplated marriage."

Mrs. Ramona Fluth, nee Adam, was born on December 23, 1935 to Mr. and Mrs. Edward Adam at Minneapolis, Minn. She has one younger sister. When in the third grade, her parents moved from Minneapolis to a 40 acre farm near Mound, Minn. The family then took up membership in the Minnetrista Baptist Church at St. Bonifacius. There Ramona accepted Christ as her Savior and was baptized on December 27, 1949 by Rev. August Lutz.

During her high school days, her parents moved back to Minneapolis and again attended the Faith Baptist Church at Minneapolis. For her Christian parents, her Sunday School and church Ramona is very thankful. In Sunday School and church she had ample opportunity to develop and put her talents to work. She became active in youth work in the C. B. Y. of her church. She directed Junior Church

for some time. For seven years she served as a counsellor at Junior summer camp.

Her education also has had a "Minnesota flavor." She graduated from North High School at Minneapolis in 1953. The following two years she attended the St. Cloud Teachers' College at St. Cloud, Minn. Then while teaching in an elementary school, she went to night school at the University of Minnesota and received her B. S. degree in August of 1957.

Her parents always encouraged her to attend summer camps and mid-winter institutes. These turned out to be mountain-top experiences for her. At Junior camp she learned for the most part how to win souls for the Lord Jesus Christ. This became a real challenge and a rewarding experience for her. It was at camp where the Lord also called her to full-time Christian service. She wrestled with this question for about a year and then yielded her life to her Lord. Through visiting missionaries at camp she learned of the real need of missions in foreign lands.

It was also at camp that she met her husband. They were married on June 17, 1955. The Lord has given them two children: Kathy Marie, born on February 14, 1959 and Karen Ann, born on October 17, 1960.

SEEKING MISSIONARY APPOINTMENT

We have seen thus far that God was dealing with these young people and calling each one individually and separately to the mission field. Whenever and wherever his leading is so evident, he will also in due time reveal the place of service for them. The young married couple soon made their intention known and filed a preliminary missionary application long before training was completed. Then a time of testing and trusting followed, for they were told that consideration for appointment would be given when and if an opening should occur, either in a vacancy or expansion of medical



A COMPOUND FOR LEPROSY PATIENTS

A thrilling view of one of the new patients' compounds at the New Hope Settlement with the schoolhouse building to be seen at the left (in the distance).

missionary service.

Dr. Fluth in his application for missionary service wrote: "The missionary should be able to give his complete and whole-hearted support to the denomination which he represents, or else he should seek appointment under another board. But we should not try to transplant our North American Baptist organization to the mission field. Instead, we must present Christ first, and teach the Scriptures as we are directed by the Holy Spirit." This is indeed a wholesome view concerning both the mission board under which a candidate seeks appointment and the missionary service which is to be rendered.

The application for missionary service was given serious consideration by the Board of Missions of the North American Baptist General Missionary Society in its annual session in the spring of 1960. There was no vacancy in the medical aspect of its mission field at the time and no immediate expansion was being planned. But there were certain developments on the horizon which to the eye of faith indicated that a call for help in medi-

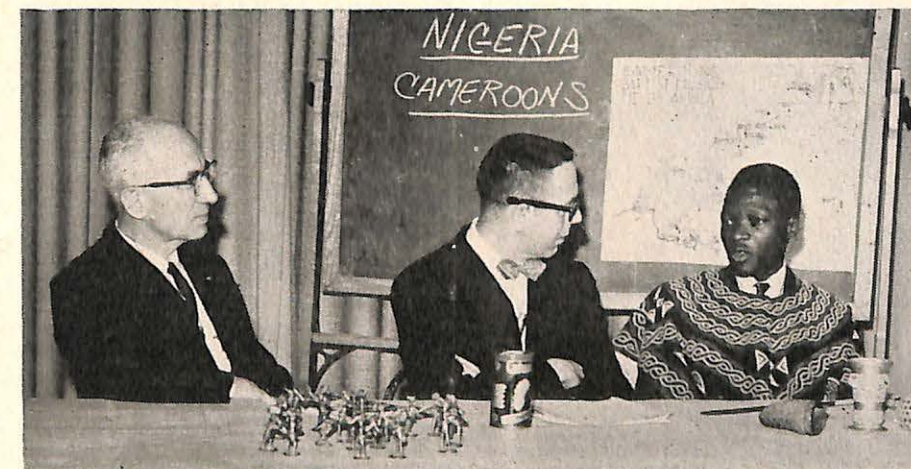
cal service might come unexpectedly from other sources in the Cameroons. On this faith basis, the appointment was given and trust in the Lord for his further leading followed unconditionally.

GOD'S OPPORTUNITIES

To prepare himself further for the expected service, Dr. Fluth was sent to Liverpool, England for a three months' course in tropical medicine. It was at that time that the call for help suddenly came. The government in the Cameroons appealed to our Mission for help to place a doctor in its hospital at Bamenda, either on contract with government or on secondment (loan basis) to government at government expense. This was the opportunity which we were hoping would come about. Towards that need, God was preparing and leading all of us.

Dr. Fluth was not yet ready. His Liverpool plans had developed far enough so that interruption in these plans was thought unwise. But God is always on time when he calls. To make it possible that this immediate need could be filled, Dr. Leslie M. Chaffee cut his leave of absence short and returned to Bango Baptist Hospital earlier than planned. This in turn made it possible for Dr. Peter E. Fehr, who had been at Bango as interim missionary since the fall of 1958, to be released so that with November 1, 1960 he could be loaned to the government in the Cameroons and placed at the Bamenda General Hospital.

Dr. Jerome C. Fluth and his family are now scheduled to leave the shores of America on February 10, 1961, bound for the Southern Cameroons in West Africa. The Lord willing, they will arrive there in time to be placed as interim missionaries at the Bamenda New Hope Settlement so that Dr. Eugene R. Stockdale and his family may come home on furlough after 4½ years of service. We praise God and give him all the glory for guiding in such wonderful ways and providing his servants for missionary service in such perfect timing.



AFRICAN MISSIONS ON TELEVISION

Flavius Martin (right) and Dr. George A. Dunger (left) of the North American Baptist Seminary, Sioux Falls, S. Dak., appear on television (Station KSOV) with the story of the Cameroons Baptist Mission in Africa.

God's Way Is Perfect!

The heart warming testimony of a young woman who has gone from personal tragedies to an amazing triumph through Christ, her Savior.

By Miss Marie Thimons of the Union Baptist Church, Arnold, Pennsylvania

DREAMS OF MY childhood were fulfilled early in life. These were the hopes of becoming a nurse. No little girl's dolls ever needed as much medical care as mine. The pets were constantly receiving nursing care. Continually I gave medical aid to my young playmates. As I matured, the feeling of love and devotion toward the nursing profession grew within me. I longed to soothe the aching of human pain.

Little did I realize at this time that our God was directing my paths. My early years were passed in an average, middle class, Roman Catholic home. No time was given to the Holy Scriptures and I did not know the Lord Jesus as my Savior.

TRIUMPH AND TRAGEDY

However, my great desire became a reality. At the age of nineteen I entered Nurses' Training School. Following my registration as a nurse, I entered Duquesne University in Pittsburgh, Pa. A few years later I received a Bachelor of Science degree in Nursing Education.

The Savior, Jesus, was as yet unknown to me. But I felt so elated with my success, that I expected no cloud in the sky. A city hospital employed me as an Instructor of Nurses. Tragedy befell me a few years following this triumph. It was my fate to be involved in a streetcar accident. This proved disastrous. Weeks following the accident, the doctors thought I would surely die. The last rites of the Roman Catholic Church were administered to me. But for some reason God spared my life.

This accident, nevertheless, left me a paraplegic. My body became completely paralyzed from the waist down. Never have I been able to walk since that fateful day. Since that time I've been confined to a wheelchair. In a matter of time I became reconciled to the fact of being an invalid.

Within two years I obtained a position of teaching nurses in a nearby hospital. For a brief but happy year, I lived with courage in loving my work. But then came another fateful day. The State Nursing Inspector arrived to tour the Hospital and Nursing Home.

Once again misfortune befell me. People with my type of handicap weren't permitted in the nurses' classrooms. So stated the State Inspector. Naturally the hospital was forced to ask for my resignation. For the first time, I realized the burden of a handicap.

Unemployed, I returned home with



Marie Thimons of Arnold, Pa., an invalid with a radiant Christian testimony.

a friend who had been a companion for some time. Now the hours and days seemed longer. Therefore I learned a number of arts and crafts. At the same time I was enlarging my social life.

As the years rolled by I wearied of this useless life. A despondency grew within me. Loneliness and unhappiness became apparent to me. Actually I reached the point of having no desire to live. The Catholic faith, to which I belonged, offered me no consolation. Actually, I had the feeling of being lost and was extremely depressed.

Wanting to die, I attempted suicide. This act I performed with a gun and severely injured myself. Again the doctors said that I would surely die. The last rites of the Catholic Church were again administered to me. However, our God once more spared my life.

Recuperation from the above incident led me into more despair. For I thought that life was not worth living. Once out of the hospital, I seriously turned to alcohol. Drinking and riotous friends became my whole life. This type of life I followed for two and a half years.

Then one great day a Christian witnessed to me. Following this episode, her pastor, Rev. Dale Chaddock, visited me. This was truly a memorial day for me. He proved to be a true messenger of God. The pastor literally

introduced me to the Holy Bible. I began to read and reread the Gospel of John.

Christians from the Union Baptist Church of Arnold, Pa., came and studied and prayed with me. The Holy Scriptures became fascinating to me. The verse of Luke 19:10 became imprinted on my heart and mind. Within three months I began to realize that God truly loved me. "Praise the Lord," for on August 28, 1959 I accepted Jesus Christ as my Lord and Savior. Sincerely, I believe that Jesus knocked at the door of my heart as stated in Revelation 3:20.

NEW CREATURE IN CHRIST

A dear Christian has told me that there is no limit to what God can do for me. Therefore I've opened the door of my heart and mind all the way. In November 1959 I followed the Lord Jesus in baptism. Following this glorious episode, I became a member of the Union Baptist Church in Arnold.

The Holy Spirit has removed my worldly habits. Now I can say with Paul, "Old things are passed away" (II Cor. 5:17). Right here is where Jesus stepped into my life and filled it with a joy and a peace which surpass all understanding. I am at peace in the midst of conflict.

Jesus has made life worth living. A life for Christ is a life of joy and hope. The Holy Spirit convicted me of my sin. Then he filled me with love, joy and an understanding of God's Holy Word. Continually I pray to grow in the Christian walk.

The Word of God has become a great blessing to me. Now I can say that Psalm 119:11 is my desire. I have found true Companions. In Christ and Christian fellowship my life is bubbling with joy. (Phil. 4:7). Why God has spared me, I may never know. But I will forever repeat Romans 8:28, but praise the Lord.

Recently I had the honor of leading my mother to her salvation. God used me as his channel, and she accepted Jesus as her Savior. That night my father repented of his sins and asked Jesus to come into his heart.

I want to thank God for his great love and mercy. But for the grace of God, I would have been a lost soul. Spiritual growth has been a blessing to me. I've been blessed to know Christians who are true soldiers in the army of the Lord. I'm satisfied with Jesus. I pray that he will be satisfied with me.

As sure as God's own Word is true, heaven's glories shall be mine. And I have found this immovable assurance in Jesus Christ.

"God's Volunteers" Win Hearts for Christ

Encouraging Reports from Hettinger, North Dakota and Sidney, Montana

"GOD'S VOLUNTEERS" AT GRACE CHURCH, HETTINGER, N. DAK.

By Rev. Iver Walker of Hettinger, North Dakota

IT WAS OUR privilege to have "God's Volunteers" with us, Nov. 15-17 at the Grace Baptist Church, Hettinger, N. Dak. The willing and sacrificial spirit with which they serve the Lord made a real impression on all. Their visitation program, in which our people assisted, was very effective in bringing people to the services. On Thanksgiving evening we had about 175 people in attendance which literally "packed" our little church. On Monday and Wednesday after school, they conducted children's meetings through which one person was won to the Lord.

We had the privilege of featuring the Volunteers for two Sundays on our regular program, "Christ Is The Answer," over the local radio station KNDC. They also conducted a week-long series of "Morning Devotions" over this same station. Their ministry in song, story and sermon was used of the Lord in our midst to win five precious souls to himself and move Christians to rededication. We praise God for the ministry of "God's Volunteers" in our church and community.

BLESSINGS WITH "GOD'S VOLUNTEERS" AT SIDNEY, MONTANA

By Rev. Jacob Ehman of Sidney, Montana

"God's Volunteers" arrived at Sidney, Montana, for their Crusade for Christ held at the First Baptist Church beginning with Dec. 8th. From then on to the closing service, the Volunteers and their director were a continued blessing. They joined members of the church for the rest of the week in cottage prayer meetings in the evening. This was the ground work of the meetings.

The day after their arrival, plans were made for the visitation program. The pastor, Rev. Jacob Ehman, presented the names of those to be contacted to the members of the "God's Volunteers" team. They were anxious and ready to go at all times.

Something which was a new experience for the team members was the pre-service visitation work, where the team members met at the church and were joined by members of the church to use one hour (6:15 P.M. to 7:15 P.M.) for visitation. This served a two-fold purpose. One was to give members of the church, who worked during the day time, to go out with a member of the "Volunteers" to call on prospects, inviting them to the meetings and talking to them about their salvation. Secondly, it was also a means of contacting those who would

SCHEDULE OF "GOD'S VOLUNTEERS"

Feb. 19-28—Faith Church, West New York, New Jersey.
March 1-12—Hamden, Conn.
March 14-26—Andrews Street Church, Rochester, N. Y.
March 28-April 9—South Hills Church, Erie, Pa.

not have been home during the day time. This pre-service visitation was kept up until all prospects had been reached.

The Lord wonderfully blessed the meetings by giving favorable weather. From weather reports, there was seemingly snow all around us, but in the Sidney community it was nice during the entire time when the "Volunteers" were here, except for one evening. We had asked the Lord for favorable weather and surely the Lord heard our prayers.

The Lord moved greatly upon the hearts of the people and answered many prayers. There were 30 rededications throughout the week who realized their need of coming back to the Lord in full surrender, and others yielded themselves more fully to his service. For the church this was a re-

vival. The director and the pastor were also able to lead a man 73 years old to the Lord in his home. "God's Volunteers" dealt with many in their homes, talking to them about their need of Christ as Savior.

It was a joyful occasion when, in the closing service, all those came forward who had rededicated their lives to the Lord and publicly declared him this way. There were many tears of repentance and joy.

So much had the Volunteers and their director, Rev. W. Hoffman, endeared themselves to the people of the church during this all-too-short a time that there were many tears and choked-up goodbyes. It reminded us of the Christians in Acts when they bade farewell to Paul and his companions in various churches.

"God's Volunteers" proved to be a real blessing to the church. We give all the praise to God for working through them. God has been good to us. His Spirit continues to work in the souls of others and we look for them to experience salvation also. "God's Volunteers" and their director have a genuine burden for souls. Every member has a testimony that is obviously true to Christ. It was a heaven-sent blessing to have had them in our midst.



"GOD'S VOLUNTEERS" READY FOR ACTION

Left to right (front row): Waltraud Spittka, Jeanine Martinitz and Darlene Strobel. Back row (behind piano): Wayne Bibelheimer, Faith Eichler, Wilfred Weick and Rev. Walter Hoffman.

WANTED—Prayer Helpers for GOD'S VOLUNTEERS

☐ I will pray for the "God's Volunteers" team. ☐ I will give \$5.00 or more for this ministry.

\$10,000 Are Needed for This Evangelistic Witness of "God's Volunteers," 1960 — 1961.

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7308 Madison Street, Forest Park, Illinois

Reviews of Latest Books

Reviews by Dr. M. L. Leuschner, Editor, Unless Otherwise Stated at the Beginning of the Review

GOD AND OURSELVES. By Norman W. Cox. Broadman Press—139 pages—\$2.75.

The 15th chapter of Luke is a storehouse of God's truths. The author, who has been a Southern Baptist preacher for 41 years and executive secretary of the Historical Commission of the Southern Baptist Convention, believes that in these 32 verses Luke has given us a condensed summary of the Bible's full revelation of God and ourselves. As a result, he preached 44 sermons on this passage. What follows in this book is this preacher's understanding of this marvelous message.

With careful insight, the author reveals the inner knowledge of the younger son, his sin, and of his coming to himself; of the father and his love; and of the older son whose sin was more serious because he refused to see it. The contemporary application of this parable is set forth. Both the psychological and theological problems, which are still the same today in human hearts, are depicted. The evangelism of the Scripture passage shines through every page of this fine book.

BEDS OF PEARLS by Robert G. Lee. Zondervan Publishing House—1960—120 pages. \$1.95.

THIS SMALL but inspiring book will be welcomed by Dr. Lee's hosts of friends. The former Southern Baptist pastor in Memphis, Tenn., (now retired) and Southern Baptist Convention president, presents these brief messages on basic Christian truths in his usual masterful style of literary expression and with spiritual understanding. Dr. Lee can make words sparkle like diamonds. He says: "Words can no more hold these superlative wonders than tea cups hold oceans." But as he presents Christ and God's revelation in Christ, he reveals the bright glory that shines from the pages of God's Word. In fact, someone has characterized the book as "better than a course in theology in some seminary." It is a new glimpse into the heart of God's Word!

SIMPLE SERMONS FOR TODAY'S WORLD by W. Herschel Ford—Zondervan Publishing House—1960—120 pages. \$1.95.

If you like to read thought provoking, evangelical sermons, then this is a book for you! The pastor of the First Baptist Church of El Paso, Texas, has written his twelfth volume in the popular "Simple Sermons" series. He is deeply interested in personalities and makes Bible characters live graphically. His sermons are intimately personal and challenging such as "My God and I," "The Sweetest Name I Know," and "The Voice of Jesus" in which you

almost hear the voice of Jesus with the author. The messages are liberally sprinkled with human interest illustrations. But the central theme is always Jesus Christ himself, the Son of God. Throughout the book, you feel that the truths of the Word are very dear to this preacher. In three glowing chapters he considers "The Riches of the Redeemed" in which he identifies himself with those who are "rich in the blessings of heaven." In this book you will find a gold mine of spiritual riches."

HYMNS THAT ENDURE by W. Thoburn Clark—Broadman Starbooks—168 pages—\$1.25.

This book is the exciting source of information and enjoyment regarding twenty familiar Gospel songs. The author tells the stories of the hymns as far as they are known and brings numerous illustrations showing the influence and blessing of the hymns down through the years. In this fine volume, you will read the stories of some hymns not to be found in other books such as "Jesus Loves Me," "O Happy Day" and "The Doxology." This book will make the hymns you love more personal and enrich your Christian reading. It can be used as the basis for all kinds of hymn programs and will provide the pastor or church leader with a great deal of illustrative material. It's a book that sings with abiding truths!

THE HEAVENLY GUEST by H. E. Dana—Broadman Starbooks—152 pages—\$1.00.

The Gospel according to John is the favorite book of the Bible for many Christians. It is now being used as the basis for the International Sunday School lessons. It is a never-ending study by Biblical scholars. We can warmly recommend this expository analysis of John's Gospel in which the author, a member of the Central Baptist Seminary faculty in Kansas City, Kansas, tries to make the message of this rich and practical Gospel clear to the general reader. But the author has based his conclusions on research from the original Greek and over against the historical background of the book. This volume is evangelical and Scriptural. A topical index is helpful to the reader.

At the close of this penetrating and uplifting book, the reader has a new appreciation of John's Gospel, aware of the touch of reverent tenderness with which it deals with the Master,

of the spiritual insight with which it interprets him, and of the halo of transcendent glory which it throws about him. Christ will be your "heavenly Guest" more warmly than ever after the prayerful reading and study of this book.

THE SEVEN LAST WORDS by Clarence W. Cranford—Baker Book House—1960—78 pages—\$1.50.

Dr. Cranford, pastor of the Calvary Baptist Church, Washington, D. C., has written this enriching book, showing how the seven last words of Jesus from the cross have a timeless relevance and an inexhaustible wealth. Dr. Cranford says: "To hear these cries of our Savior on the cross and to understand them aright is to have the basis for the most life-changing, life-transforming, life-elevating beliefs this world has ever known."

These timeless truths of God's revelation in Christ shine like bright stars in these stimulating pages. Effective illustrations abound in the book. The author's convictions undergird the volume. For those who heard Dr. Cranford at our Philadelphia General Conference (1952) and at the first Laymen's Conference at Green Lake, this book will strengthen bonds of fellowship with the author more than ever. For all others the book will strengthen your faith in Christ. With simplicity of words and with the clear presentation of lofty truths, Dr. Cranford interprets these words of Jesus spoken on the cross. "Now, through faith in Christ, we can enjoy God's forgiving love forever. Jesus' work on earth is finished that our oneness in love and service with God may never end."

THE CROSS STILL STANDS by Dr. Alfred Doerfler—Baker Book House—1960—135 pages—\$2.50.

An illuminating series of Lenten messages is found in this book preached by the pastor emeritus of the Pilgrim Lutheran Church of St. Louis, Mo., where he served for half a century (1907-1957). The messages are based on the events of the Friday of Crucifixion, focusing the spotlight on the cross which, to the author, "still stands in our world as the hope of all mankind in the hours of distress and despair."

The author with a warm preacher's heart is especially concerned with what took place on Calvary. "Here the Lamb of God takes away the sin of the world and washes, cleanses, heals us, and restores to grace all who stand beneath the cross." The sermons in this volume contain material on Jesus' Seven Last Word. It is a book with a victorious faith in Christ showing "the Easter triumph as the brightest spot on the horizon of life."

THE GOSPEL ACCORDING TO MOSES by W. A. Criswell—Zondervan Publishing House—1960—175 pages—\$2.50.

These are thought provoking messages by the pastor of the largest Baptist church in the world, the First Baptist Church of Dallas, Texas. He traces the "vein of God's grace that runs through the Pentateuch" and interprets the truths of the Old Testament in the light and revelation of the New. With forcefulness, the author depicts Moses as the far-sighted Hebrew leader who had caught more than a glimpse of God's redemptive plan of the ages.

You will find the entire book enriching and helpful in your Bible study. Several chapters are clothed in dramatic power and vividness such as "The Fleshpots of Egypt," "The Law of the Leper," "The Compassionate Heart" and "The Family of God." The book literally vibrates with this Baptist preacher's concern for the lost and with a surpassing zeal for the work of God.

GOD'S HEALING POWER by Rev. Edgar L. Sanford—Prentice-Hall Inc., Englewood Cliffs, N. J.—1959—\$4.95. Reviewed by Dr. George A. Lang, Seminary professor, Sioux Falls, S. Dak.

This book, as the title suggests, deals with the power of God in healing physical, mental and spiritual sickness. The Reverend Edgar L. Sanford, who is an Episcopalian rector, writes out of his wide experience as a missionary to China and a Christian educator and leader in this country. He combines in a most helpful and practical way his knowledge of psychology and psychiatry with a fervent faith in God and his power. Cases of healing which were witnessed either on the mission field and in local home parishes are clearly recounted.

Though some of the practices which the author used would not be accepted by all denominations, yet his technique deserves consideration by all. He applies the power of God to every kind of sickness and states clearly what the person who wishes to be healed needs to do in cooperation with God. Proper emphasis is placed on the adjustments and restrictions which need to be made if faith in our God who heals is to be effective in spiritual therapy or healing. This book is worth reading and will prove to be helpful to all those who seek to be of help to sick people from the viewpoint of God's healing power.

THE PROTESTANT FAITH by George W. Forell, Prentice-Hall, Inc.—336 pages—\$6.60. Reviewed by Dr. Ralph E. Powell, Seminary professor, Sioux Falls, S. Dak.

This is a very helpful book, which deals with the basic teachings of the main stream of Protestantism. The emphasis is upon the great central Christian assertions and upon the uni-

From the Professor's Desk

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

In I Corinthians 15:44 the Apostle Paul speaks of the resurrection body as being "spiritual." How can a BODY be SPIRITUAL?

The verse you cite is from Paul's great resurrection chapter. Apparently there were some at Corinth who, influenced by Greek ideas of the immortality of the soul, were denying the belief in the resurrection of the body. Paul in this passage argues for the resurrection of the body from the fact of the resurrection of Christ. "Now if Christ is preached as raised from the dead, how can some of you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then Christ has not been raised" (vs. 12, 13).

But there were further questions being asked by the Corinthians about the resurrection. "How are the dead raised? With what kind of body do they come" (v. 35). A bodily resurrection was of particular difficulty to those schooled in Greek thought. They always had associated corruptibility with bodily existence. How can the future life have anything to do with a body which is corruptible? Paul concedes that the earthly body of man is corruptible, but he points out that there is more than one kind of body. Although the resurrection body has a certain continuity with these earthly bodies of our, (he likens this continuity to that between the seed which is planted and the ear of grain which grows), yet there is a vast difference between the present body and the resurrection body.

This difference is underscored in the series of contrasts in verses 42-45.

ty of classical Protestantism. The apparent diversity of the multitude of denominations should not blind us to the common witness of evangelical Christianity.

Denominational differences are real and important, yet it is apparent that the vital theological discussions of the day are not carried along denominational lines. The author uses a descriptive rather than a normative approach in explaining the common faith of classical Protestantism.

Dr. Forell is professor of Systematic Theology at Chicago Lutheran Theological Seminary and has authored several other distinguished volumes. Some readers may be dissatisfied with his statements with regard to the inspiration of Scripture and possibly with his emphasis in connection with the virgin birth. Bantists will not agree, of course, with the author's evident Lutheran convictions in the section dealing with the Church.

Notwithstanding these observations, the discerning reader will find a rich mine of doctrinal material in this

"What is sown [our earthly body] is perishable, what is raised is imperishable. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body." Corruptibility, dishonor, weakness and a psychical (AV "natural") nature are all ascribed to our earthly bodies. In contrast, incorruptibility, glory, power and a spiritual (*pneumatikos*) nature are ascribed to the resurrection body.

This last mentioned characteristic has led to much misunderstanding. Dr. Ladd is right when he says, "The 'spiritual body' of I Corinthians 15:44 is not a body made of spirit, anymore than the 'natural' (literally, *psychical*) body is a body made of psyche However, it is a *literal, real body*, even though it is adapted to the new order of existence which shall be inaugurated at the resurrection for those who experience it" (*Crucial Questions Concerning the Kingdom of God*, p. 139).

"Spiritual," in this context is probably best taken to mean "dominated by the Holy Spirit," or perhaps as Leon Morris suggests, "adapted to the needs of the spirit" (the human spirit, i. e.). "The spiritual body . . . is the organ which is intimately related to the spirit of man, just as his present body is intimately related to his earthly life" (*I Corinthians*, Tyndale Series, p. 288).

Whatever precisely "spiritual" here means, Paul is convinced that the future life will be so glorious that our present earthly bodies will have to be radically changed in order for us fully to enjoy what God has prepared for us.

book that should be most profitable and stimulating, especially because it speaks so competently to the contemporary religious scene.

One of the outstanding features of this book is a valuable Appendix containing some of the major confessional documents of classical Protestantism, a collection not generally available in a single book.

CHANGES OF ADDRESS

- Rev. Otto Fiesel
Selfridge, North Dakota
- Rev. Ronald Nasshau
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We the Women

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

CONTENTEDNESS

There's no denying it—ours is an age of discontent. It seems to be characteristic of our generation to be seeking, striving and pursuing to achieve greater things, to acquire more possessions and to forge ahead in every conceivable field. We are straining and concentrating our efforts literally to reach the moon. One of our greatest businesses, which is advertising, actually thrives on the attempt to make us dissatisfied. Every day someone comes up with something new or different to make what we have seem out-moded or less valuable. Life gets to be a mad scramble of seeking after we know not what.

In contrast to this age of discontent, the Apostle Paul speaks of contentedness as a most desirable virtue in his letter to the Philippians, Chapter 4, verse 11. "For I have learned, in whatever state I am, therewith to be content." Being content, as Paul suggests, does not mean mere resignation to a situation. It is our duty to make better any circumstances we encounter by applying Christian principles. Neither is being content a Stoic defiance, which often breeds bitterness.

Real contentedness does not exclude ambition. Being genuinely content simply means accepting the present situation as God's will for today and making the best of it. Paul found the good will of the Father in both joy and sorrow, opposition and cooperation, hunger and plenty.

Contentedness is something each of us must learn. Paul said, "I have learned." It is not a natural or innate quality. To be content requires learning the art of being happy in all circumstances. It is dependent upon our inner resources rather than outward conditions. It requires a well-developed sense of humor and a measure of resourcefulness.

Life can be so cruel, so fraught with disappointments that it often requires all the courage we can summon to go on. To be content, even on darkest days, indicates the kind of maturity that is the measure of true manhood or womanhood.

One way to learn to be content is to be able to discern between things we actually need and those which we merely want. Generally speaking, our needs are easily satisfied. All of life can be reduced to very simple terms. They are the wants in life that bring with them frustrations and discontent.

At times, it is good for us to compare our circumstances with others. By comparison we can be glad for what we have. If we can be convinced that discontent is futile, contentment

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This Ministry Together For Christ

Report of Evangelistic Meetings in Alberta by Mrs. Hans Gust Mattson
(the former Rev. Ethel Ruff) of Tacoma, Washington

THIS LAST FALL, my husband (Hans Gust Mattson) and I were led to visit my "olde stamping grounds" in Alberta, Canada. Accordingly, one beautiful September day, the 15th to be exact, found us purring along in our Renault (which same conveyance is known for its economic service since we covered 4,500 miles on less than \$45.00).

Those who have taken the same route from Tacoma via U. S. No. 10 east through Spokane, then north crossing the border at Kinggate, can visualize some of the swiftly changing sceneries. One day we drove under the smiling benediction of the Cascades. Another day we crossed the mysterious Badlands of Alberta, flush with the grain-bearing prairies. The majestic Rockies loomed attractive at times as in Radium Springs, Banff and Jasper, and at times as repellent as death like in Frank, in southwestern Alberta, where in 1903 70 souls were ushered into Eternity when a slab of mountain broke loose and buried the town.

MESSAGE OF NEW LIFE

But we came to Alberta with a message of LIFE—and what a reception that message received! In city, town and country, church people turned out, sometimes just a few and, in others, capacity crowds. Among many others, we visited the following North American Baptist churches: Carbon; Capilano and McKernan churches in Edmonton; Temple in Leduc; Fellowship Church in Camrose; and Forestburg. In all of them, we met those who were concerned that their community be given the Gospel. We received in-



Rev. and Mrs. Hans G. Mattson in front of "the world's largest little church" seating six people located in the Alberta Badlands near Drumheller, Alta.

vitations to return for a series of meetings in some of these churches, and so we are already laying our plans for a "spring offensive" starting the latter part of February in Carbon.

Some viewed this trip as a prolongation of our "honeymoon days" begun May 14, 1960. It was that and more. It is wonderful to do the Lord's work with a companion who shares the same call and consequently the same burden for the lost. This amusing by-play might be of homey interest to the reader. When we were planning on going to my home town of Forestburg and Hans remarked that his second best suit was good enough, I protested that he bring his best suit "because the best is none too good for Forestburg." Imagine my chagrin (and his), when on arriving there to find that he had forgotten to bring either suit and so had to preach in his everyday sport clothes. I was again reminded that there is no room for "a show-off" in the ministry!

Understandably, a visit to the Forestburg Baptist Church in Alberta for me is always viewed by me from the "what-it-used-to-be" level. Through the years the church has had its seasons of refreshing, and from its portals have come many workers for the Lord at home and abroad. Then of late years, its witness has seemingly been eclipsed by forces without and within. Several times the word ICHABOD seemed to be written there—meaning the Glory of the Lord has departed from this House. But every time persevering prayer has averted this judgment.

When Hans and I had a service there, though unannounced through the regular channels, there was a good attendance and the people seemed so hungry for the Word of Life. Surely, in a place with such a good potential—membership-wise—as evidenced by the flourishing of the United Church of Canada and the coming of a Catholic church (by the way, just a block from the Baptist Church), there is a crying need for a strong evangelical voice. Our prayer was and is: "Revive thy work, O Lord, in the midst of the years."

SPIRITUAL RESURGENCE

This same prayer was heard in many of the North American Baptist churches in Alberta. That it is being answered is seen in the resurgence of interest shown in the things of God. The lethargy of the 1930's and the 1940's is gone. Appraising this in the churches in which we spoke, as well as the Christian Training Institute, I can best liken it to four points in grammar: 1) The churches by and

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What's Happening

● Miss Eleanor Schultert of Detroit, Mich., a former missionary in the Southern Cameroons, West Africa, has joined the teaching staff of the Detroit Bible College. She is now serving as an administrative assistant in the college. In the Cameroons, West Africa, she was on the staff of the Baptist Teacher Training Center at Soppo. She is a member of the Ebenezer Baptist Church of Detroit, Michigan.

● The Trinity Baptist Church of Sioux Falls, S. Dak., has extended a call to Rev. Iver L. Walker of Hettinger, N. Dak. He has accepted the call and announced that he would begin his ministry in the Trinity Church on March 5th. He has served the Grace Baptist Church of Hettinger since 1956. In the Sioux Falls church he will be serving many members of the student body and faculty of the North American Baptist Seminary.

● The First Baptist Church of Selfridge, N. Dak., has called Rev. Otto Fiesel as its pastor to succeed Rev. David Litke, now of Fredonia, N. Dak. He has accepted the call and is already on the field as the pastor of the church. Mr. Fiesel served the Cheyenne Baptist Church of Cheyenne, Wyoming, for one year, but due to illness returned to North Dakota. He was pastor of the Baptist church in Washburn, N. Dak., before going to Wyoming.

● Rev. Rudolph Woyke, pastor of the Temple Baptist Church, Milwaukee, Wis., baptized four persons at the Watchnight Service and received them into the fellowship of the church on Sunday morning, Jan. 1st. The annual business meeting of the church was held on Sunday, Jan. 15, with a written report presented by every organization, board and committee of the church. A group of 24 young people went carolling to the homes of church members on Dec. 22.

● A full length Christmas sermon by Rev. John C. Kastelein, pastor of the Bethel Baptist Church, Harvey, N. Dak., appeared in the "Harvey (N. D.) Herald" newspaper in its issue of Dec. 22, 1960. The sermon was entitled "Jesus Christ, Christmas and the World Crisis in 1960." It covered three full column lengths in the newspaper. The message emphasized the revelation of God in his only begotten Son, the real meaning of Christmas and the judgment of God on this world if men and women do not repent of their sins.

● From Jan. 29 to Feb. 3 the Temple Baptist Church, Lodi, Calif., held a series of meetings with Ken Poure as evangelist and Bill MacDougall as song leader. Preparations for this Crusade were made by the congregation weeks

before the meetings started with Rev. John Schweitzer serving as Prayer Chairman in organizing prayer groups in the homes. On Sunday, Jan. 1st, Rev. Robert Schreiber, pastor, spoke on the topic, "What's New?" and in the evening service the film, "Unfinished Task," was shown.

● At the Watchnight Service held by the Evergreen Baptist Church, Brooklyn, N. Y., Mr. Harold B. Johns of Oak Park, Ill., gave a pictorial lecture on the Baptist work in South America and the 10th Baptist World Congress in Rio de Janeiro, Brazil. The Christmas Festival of the Sunday School was presented on Monday evening, Dec. 26, with participation by the children and Youth Choir. The program featured the pageant, "By Christmas Starlight" coached by Helen Cleary. Rev. Paul F. Zoschke is pastor.

● Word has been received of the sudden homegoing of Rev. Stanley George L. Johnson, aged 49, of Minneapolis, Minn. For several years he served as pastor of the First Baptist Church of Bellwood, Illinois in our North American Baptist General Conference. He received his Bachelor of Divinity degree from the Northern Baptist Theological Seminary, Chicago, Ill., in 1938 and pursued post graduate studies for one year at the same seminary. At the time of his death, he was pastor of the Park Baptist Church, Minneapolis, Minn.

● Word has been received that Rev. and Mrs. Edwin C. Kern, missionaries to Japan, and their family, were "back on the mission field" at Kyoto, Japan by Christmas Day. Mr. Kern described their trip as follows: "We had a good voyage except for a few rough days. The trip could have been very enjoyable and profitable if the sailing had been smooth. When the weather was rough, we spent most of the time in bed. We arrived in Kobe, Japan on Dec. 24. We left San Francisco, Calif. on Dec. 4. So we were really on 'a slow boat to China.'"

● On Sunday evening, Dec. 11, Rev. F. E. Klein, pastor of the First Baptist Church, Colfax, Wash., baptized two junior girls on confession of their faith in Christ. This was the third baptismal service held in the new church since its dedication. During 1960 there were 30 additions to the church with 26 of these by baptism and 4 by letter. The Sunday evening Bible Class is intending to study the subject of stewardship and is considering the use of the denominational "Stewardship Packets" as a basis for their study.

● On Dec. 26, Mr. Frank Dunn, Youth Director of the Bethel Baptist Church,

Anaheim, Calif., drove a Sunday School bus load of the church's young people and other youth from nearby churches, accompanied by adult leaders, to Ensenada, Mexico, on a missionary witnessing and working tour to the First Baptist Church, of which Rev. S. Garcia is pastor. Mr. and Mrs. Gordon Bentley drove to the same church in Mexico with a trailer load of food from the food shower that the Bethel church members had contributed to be distributed among families in this Mexican church.

● Rev. R. G. Kaiser of Tacoma, Wis., who served numerous North American Baptist churches throughout his active ministry, is serving at present as the sexton of the First Methodist Church of the city. In November 1960 the church bulletin featured this paragraph of praise: "Mr. R. G. Kaiser has been with the First Church for five years and we are sure that you will all agree that our church has never been kept nicer. He always has a pleasant word and smile for everyone with whom he comes in contact and is always ready to serve in any way possible. Thanks, Mr. Kaiser."

● From Jan. 1 to 6 the second annual Bible Conference was held by the First Baptist Church, Lodi, Calif., with Dr. Ralph E. Powell, professor at the North American Baptist Seminary, Sioux Falls, S. Dak., bringing the messages. He spoke daily at 10:00 A. M. in the chapel and every evening in the church auditorium with a fine response by the people. From October to December 1960, the average attendance of the Sunday School was 615, which represents an encouraging increase over the average attendance of 567 a year ago. Rev. Aaron Buhler is pastor of the church.

● The Oak Street Baptist Church of Burlington, Iowa, held "Seminary Donation Day" on Jan. 8. Members of the church contributed canned goods and other non-perishable goods for the North American Baptist Seminary, Sioux Falls, S. Dak. The guest speaker on that Sunday morning was Rev. Emanuel Wolff, a former pastor and at present the Eastern District secretary. The Cameroons missionaries, Rev. and Mrs. George W. Lang, spent Sunday, Jan. 22, with the church and served in both of the services. They are scheduled to leave for the Cameroons Mission Field in Africa in February. Rev. Howard Johnson is pastor of the church.

● Special guests were featured at the Watchnight Service of the Faith Baptist Church, Minneapolis, Minn. Mr. Flavius Martin, African student from the Cameroons Mission Field; several members of the "God's Volunteers" team; and Rev. J. C. Gunst, Central District secretary, spoke briefly. On Thursday evening, Dec. 29, the church members held a "Miscellaneous Shower" for Dr. and Mrs. Jerome Fluth prior to their departure for the Cam-

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A narrow street in a typical town of Paraguay, South America.

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. 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. In the meantime, Zorillo had opened his little shop making religious images and crucifixes in Asuncion, the capital city. His spirits brightened somewhat.

CHAPTER FIVE

THERE were neighbors also who helped to take Zorillo's mind from his own affairs. Immediately adjoining the little shop, which was also his home, was an old brick building under whose faded tile roof lived Doña Marieta and her daughter Tomasita.

Tomasita was around Zorillo's own age, or more. There was no denying that she was a vivacious young woman, and good-looking in spite of a hardness around her mouth, an over-eagerness in her eyes, and a boldness in her manner. Whenever Zorillo had occasion to step out into his patio, it seemed that Tomasita was invariably in hers, and her ready tongue always had something bright to say.

The older woman was straight and strong and rugged, self-confident in manner, with a cool and calculating way of looking over each and every individual whose path crossed hers.

It was thus she looked on young Zorillo during his first days in Asuncion. Before long she was fully satisfied that here was a man worth draw-

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).

ing into the family, a man with a good trade and few vices on which to spend his money. There was no need to talk the matter over with Tomasita; it was all too evident that she was in accord with her mother's sentiments. The campaign was on.

At first Zorillo paid little attention to the girl who, although comely indeed, could never compare in simple charm with his lost Rosita. But as time went on, his lonely life became increasingly intolerable, and he found himself looking forward to the gay greetings from the clean-swept patio adjoining his.

"Come, neighbor, and drink *maté* with us."

It was the voice of robust Doña Marieta that called to him one evening as he finished his work for the day.

The maker of idols was tired, the invitation and prospect of bright company was agreeable, and he answered with a ready "Why not?"

And thus began, that pleasant evening, under the great paradise tree that shaded the neat patio, a new romance.

Zorillo hesitated for some weeks to broach the subject of marriage. Was he not already married? Had not the priest joined Rosita and him in an insoluble union for all eternity? He could not be married in the church again. As for a civil marriage, it seemed a waste of money, for according to the priest it was invalid in the sight of God, and no better than no marriage at all. He cast about in his mind and considered the lives of his friends and acquaintances. High and low, rich and poor, there was scarcely one still living with his first companion! Some had been married by the church, some by civil authority, and others without formality of any kind. Why should he not follow the accepted pattern, and just take unto himself this woman who promised to be a pleasant, lively *compañera*?

Zorillo was greatly surprised, therefore, at Doña Marieta's attitude, when at last he spoke to the anticipating Tomasita and her calculating mother.

"*Está bien, mi hijo,*" said Doña Marieta, "it will give me much pleasure to have you as my son-in-law, but there are some details to consider. We must do things correctly. If you are to have my daughter, you must be married by the judge. As you yourself confess, you have been married already by the holy church, and that cannot be again, so we must have the

next best thing."

The young man had not expected such a statement from one who had, apparently, never known a legal marriage herself, and who had made no effort to disguise the fact that she was eager to have him in the family. What he did not realize was that the businesslike mother had not only appraised her daughter's suitor with those cool, shrewd eyes, but his occupation and income as well. There were certain advantages in a legal marriage when a thriving trade was involved. If and when the marriage should break up, her daughter and any children that might be born would have something to claim and the necessary status in the eyes of the law!

Zorillo remained thoughtful after Doña Marieta's answer, not knowing what to think of her strange idea, strange at least among the poor and ignorant. But as he considered the advantages of having a wife, he decided to consent to her wishes.

When, from time to time, a memory of Rosita arose within Zorillo, it brought a pang to his heart. One thing was plain, she had gone out of his life forever, out into the dark past, but he could not prevent those memories of her as she had been in the early months of their life together, nor keep from wishing that they might have continued as they had begun.

Once more he found himself planning, but with somewhat less zest and enthusiasm than in those days when he had built the little *ranchito* in his mother's yard, and prepared so lovingly for the gentle Rosita. He wondered now and then what she was doing and how she was faring. His mother sent him letters, slowly dictated, and laboriously written by one of the schoolboys who lived nearby, but they contained little news other than that she herself was well, and no mention of her daughter-in-law. Zorillo felt guilty when he received these missives, as he thought of his poor old mother, her poverty and struggles, but he could not bring himself to visit the old scenes. He saved his conscience by sending, from time to time, a few *pesos* from his savings.

Tomasita and Marieta were delighted with their conquest, and the ease with which Zorillo had fallen in with their plans. It was true, a civil marriage entailed a bit of trouble. There were consultations with old friends of Marieta's younger days, a bit of "wire-pulling" and painful letter-writing, before that necessary document, a birth

certificate, was secured. But secured it was, and the women concluded triumphantly that the end in view was well worth the trouble they had gone to.

So it happened that one bright December day, Zorillo and Tomasita appeared before the judge with their respective witnesses, and in the eyes of the law became man and wife.

DONA MARTA stayed a little longer in her hammock that afternoon. She had not been sleeping well for months. Added to that, the news from Asuncion had been a shock, and her head was aching and her mind in a turmoil. She had expected that Zorillo would marry again; nevertheless it was a surprise and a blow. What kind of woman had he gotten this time? Her son seemed doubly removed from her now, and chances slimmer than ever that she would ever have him living near again. Truly she was a lonely soul.

The clapping of hands sounded at her door, and Doña Marta heard a murmur of voices. Visitors!

Rising slowly from her hammock and holding one hand to her aching head that she had bound tightly in a black cloth, she went to the door.

It was Doña Luisa and the young woman who had played the organ in the cemetery!

"*Buenas tardes, mi amiga,*" greeted Doña Luisa pleasantly, "how are you? It has been a long time since I have seen you! Permit me to present Doña Helena. You will have seen her before."

"*Con mucho gusto!*" answered Doña Marta, extending her hand to the young woman.

Lifelong laws of Paraguayan politeness, deeply ingrained in her being, made her receive these guests with courtesy and friendliness, even while she wondered at their visit. She had had nothing to do with Doña Luisa since her conversion.

Soon they were squatted on Doña Marta's little stools, chatting easily, as women chat the whole world over.

In spite of Doña Helena's fair skin, blue eyes, and reddish brown hair that marked her out as a foreigner, she was much at home in the humble *ranchito*. She did not speak the Guarani language to which the other women unconsciously reverted from time to time, nor did her Spanish flow as easily as theirs, but she laughed at her own mistakes, and entered eagerly into all their conversation about their own affairs and those of the neighborhood, showing quite plainly that she was thoroughly happy to be in their company.

Doña Marta began to forget her headache. Of course she stirred the fire, put the iron kettle on, and reached for her *maté* gourd. She rinsed it out particularly well, filled it from a package of special herbs that she used only occasionally, washed the tube thoroughly, and wiped it with a

clean white cloth. Whether she would have admitted it or not, she was enjoying the visit of the hated *evangelicos*.

Without hesitation Doña Helena accepted the *maté* when her turn came, and drew out the bitter liquid to the last drop, in spite of the hot silver that all but blistered her lips and brought the tears to her eyes. The *maté* made several rounds before Doña Luisa and her companion said "*gracias*."

At last there came a lull in the conversation, and Doña Helena drew from her handbag a little book.

"Doña Marta," she said, "Doña Luisa tells me that you do not read, and I would very much like to read some precious words to you from God's holy Word. Will you permit me?"

Doña Marta sat up straighter. The words of consent were almost on her lips when she remembered the priest's warnings.

"I cannot," she answered frankly. "I cannot. The holy father has forbidden us to listen to the deluding words of the Protestant Bible. They are beautiful words, I know, for I could not help but hear them on the Day of the Dead, but for that reason they are doubly dangerous."

"Very well," answered Doña Helena with a smile, "I will not read it, but I will show you an odd little book in which you can find no deluding word, nor any word at all, not so much as a letter! Surely you cannot be deceived by a book that contains no word at all!"

Doña Marta's curiosity was definitely aroused, and she leaned forward to better see the colorful booklet that Helena was drawing from her purse.

"Look," continued Helena, "the outside is green, and green means life and hope. You know, when the fresh green leaves of your *mandioca* and corn peep through the ground, there is life and the promise of good things to come. Is that not true?"

Doña Marta could do nothing but nod in agreement.

"Well," Helena added, "this little book is colored green because it has a message for us about life, real life, spiritual life, eternal life, a message, yes, about life and assurance for the future."

Doña Marta found herself listening intently and hungrily, even as she had listened to the preacher in the cemetery.

"Now look at the next pages. They are black, for they represent sin. There is nothing darker than sin in the sight of God. Sin brought death in the beginning to Adam—I'm sure you know that—and sin has brought death to us, too. I mean spiritual death, Doña Marta, for we are cut off from the life of God, and have no part with Him while our sins remain."

The weary woman sighed, for she knew very well what sin was, and in spite of many a confession and many a penance, she had no assurance of cleansing. What hope had she to be rid

of her sins, except through the flames of purgatory?

But what was the visitor saying? She had turned to yet another page, of deep red that entirely covered the black.

With great solemnity and reverence, Doña Helena spoke of the price that was paid by the Son of God, in order that the human heart, deceitful above all things and desperately wicked, could be cleansed from all sin. Oh, with what assurance she spoke of the joy of sins forgiven and washed away in the precious blood! Doña Luisa could not restrain herself from breaking in from time to time to testify of the peace of conscience she had found in Christ, for out of the abundance of her new life in Him she felt impelled to speak.

Doña Marta's interest did not diminish as her visitors went on to the golden pages, and to tell of the many mansions awaiting all of earth's blood-washed sinners.

"Oh, my friend," concluded Doña Helena, "to every one who receives His Son as Saviour from sin, God gives everlasting life, here and now, and the certainty of eternity with Him when life on this old earth is over."

The afternoon had gone quickly and it was time to go. Doña Marta had little to say as Helena slipped the little booklet back into her handbag, but there were tears in her eyes as she bade her guests "*Hasta mañana*." In a voice of sincerity that rejoiced their hearts she added, "Come again. I shall be awaiting another visit!"

"We will come," they answered just as sincerely. "We will come!"

Trouble was again brewing in various parts of Paraguay. A state of emergency had been declared. The port of Encarnación was closed. Soldiers swarmed the streets. The little farms suffered greatly, for the armed forces, rebels and loyalists alike, pillaged and robbed, taking every advantage of the confusion in the land. The government found it necessary to call on its reserve army to quell the miniature revolutions arising on every side.

So it was that only two months after his marriage to Tomasita, Zorillo was obliged to put away his tools and don the uniform of the Paraguayan army. He was still a handsome soldier, although the two years since he had last worn a uniform had left their lines upon his face, lines of disappointment, bitterness and irony.

Not knowing how long he would be gone, or whether he would actually return or not, he put into Tomasita's hands his neat little horde of savings, carefully tied in a cloth, and thus protected from the outer shell of the "bank," which was a lye tin. Doña Marieta had reminded him of his legal responsibility to his wife. She would have to do washing to support herself, but the tin would have to be on hand for emergencies.

The shop was vacated, unsold im-

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Sunday School Lessons

A TEACHING GUIDE

Date: February 12, 1961

Theme: THE LIGHT OF THE WORLD

Scripture: John 9:24-38

THE CENTRAL THOUGHT: The light of Christ brings us, first of all, a sense of fear because it exposes sin and evil. But after we are purified, the light of Christ brings the warm glow of love, joy and security.

INTRODUCTION: Between the point where our study ended last week and the point where it begins today are two important chapters. The Lord's visit to Jerusalem at the time of the Feast of Tabernacles and his teaching in the temple are the subject of chapter 7. Chapter 8 begins with the account of the woman taken in adultery. Following this, Jesus assails his opponents and justifies his claims. Chapter 9 brings us to our lesson today.

To be born blind is a great tragedy. But to be born with two good eyes and not to use them is unforgivable. When someone stumbles or bumps in to something we often say, "Why don't you look where you are going?" To learn how to see with our physical eyes is a rewarding experience. Most people have tourist eyes that barely glance at the pleasant scenes around them but never really see the glory of God. Some look upon life in fear and need the praying help of an Elisha, "Lord, open his eyes that he may see." But let us thank God for those who can see as far as Africa, Asia and the dark corners of the world and are willing to bring the Light of the world to those living in darkness and the shadow of death.

I. BLINDNESS CAUSES MISTAKEN IDENTITY. John 9:24.

There is no help for the person who says he can see when he is blind. The Jews said they knew God and through the law and the prophets claimed that they were able to "see" God, but they were unable to recognize his Son. They mistook Jesus and believed he was a sinner, but they failed to see themselves as sinners. Instead of saying, "This man is a sinner," they should have said, "We are sinners." They wanted to shed light on the law of God; Jesus wanted to shed light on the love of God. The scribes and Pharisees wanted to save the institution of the Sabbath, while Jesus wanted to save the souls of men.

II. LIGHT BRINGS CONVICTION. John 9:25.

No clearer picture of "before" and "after" can be imagined. This man

had irrefutable proof that, whereas he was blind, now he can see. No one could talk him out of his experience nor disprove it by logic. He knew the difference between blindness and sight, not by an intellectual awareness, but by faith and experience. Jesus as the Light of the world can give the light of life to those who walk in spiritual darkness.

III. BLINDNESS BRINGS IGNORANCE. John 9:26-34.

The Jews revealed their utter contempt for Jesus when they referred to him as "this fellow." It was disrespect at its lowest level. Their own ignorance came to light when they said, "We know not from whence he is." All the years of religious education in Moses, the law and the prophets failed to open their eyes to recognize the Son of God. The former blind man who had but one experience with Christ was able to see more than those who had studied the Scriptures all their lives. Their blindness did not stem from the fact that they could not see, but from the fact that they would not see.

IV. LIGHT INSPIRES WORSHIP. John 9:35-38.

Here we see the power of man and the power of Jesus Christ in contrast: "And they cast him out" (John 9:34) — "He that cometh unto me I will in no wise cast out" (John 6:37). The greater power of Christ definitely eliminates the power of man. Excommunication by the church means nothing so long as your communication with God is constant.

The former blind man was left without a place of worship but he still had the object of worship—Jesus the Son of God.

A TEACHING GUIDE

Date: February 19, 1961

Theme: THE LORD OF LIFE AND DEATH

Scripture: John 11:17-27, 38-44

THE CENTRAL THOUGHT: Jesus is the Resurrection and the Life, whether he raises us from physical death or not.

INTRODUCTION: At the beginning of our study of the Gospel of John, we saw Jesus at the wedding in Cana and how his presence brought help and joy to the occasion which, otherwise, would have been marred. From there

SUNDAY SCHOOL EDITOR

The editor of these Sunday School Lessons is Rev. B. C. Schreiber of Oak Park, Illinois.

on we noticed that the miracles of Jesus increased in number, in wonder and in significance. Today we follow Christ as he performs the greatest of all miracles in the raising of a man from the dead. It is often looked upon as the crowning miracle of our Lord's career. We might call the raising of Lazarus a preview of the greater resurrection in which Jesus himself was to be brought forth from the grave and the enemy, death, finally overcome. It is also a preview of the final resurrection of all the saints.

Whether it is a wedding, the symbol of great joy, or a funeral, the symbol of great sorrow, the presence of Jesus makes a difference. He increases the joy of life and takes away the sting of death.

I. CHRIST AND THE HOME. John 11:17-22.

The family group at Bethany gives us a picture of the warmheartedness of Jesus. Our thoughts of Christ are often like those of Isaiah, high and lifted up, in which we see him in all his majesty. But while we know Jesus as Lord, King and Savior, it is good to remember him also as a Friend who valued friendship in an ordinary household. It is in our everyday home life that we ought to think of Christ as "the head of this house, the unseen guest at every meal, the silent listener to every conversation."

In Martha's words, "If thou hadst been here" we see a picture of ourselves as well. We often accuse Christ of forsaking us rather than ourselves as forsaking him.

II. CHRIST AND THE RESURRECTION. John 11:23-27.

We have an indication of the strong faith, both of Mary and Martha, in that they believed in the resurrection. In addition, they opened the door of faith even wider by saying that "even now, whatsoever thou wilt ask of God, God will give it thee." God is not only in the future but also in the present. Jesus indicated as much when he said, "I am the resurrection"; not I will be the resurrection. The resurrection for the believer begins now because he was already raised from death unto life.

III. CHRIST AND DEATH. John 11:38-40.

Jesus took death seriously. He sorrowed with others, he wept with others and he felt the loss of a loved one. He realized that death is a time of crisis, a time to make new and stronger adjustments. But never did he give the impression that death is permanent, nor that it is triumphant. The power of the living Christ is here in strongest contrast to the power of death.

It is also a time when our prayer life can become most meaningful. Notice that Jesus did not have the thought of complaint in his prayer, but the thought of gratefulness. "Father I

(Continued on page 24)

Christian Personalities of the Twin Cities

By Mrs. S. Donald Ganstrom of the Riverview Baptist Church, St. Paul, Minnesota

DURING THE 1961 General Conference sessions in Minneapolis, Minn., questions will be asked regarding some of the Twin Cities' personalities who have won national recognition. In this article we shall tell you about four of these. Here in Minnesota they have been appreciated for Christian leadership. In your visit to our state and our cities, you will find many evidences of their Christian witness.

WILLIAM B. RILEY, GOD'S WARRIOR

Northwestern College (formerly known as Northwestern Schools) is well known throughout the midwest and is continuing to fulfill the aim of its founder, the late Dr. Wm. B. Riley. Mr. Riley was born in Indiana in 1861 during the controversial issue of slavery. Early in life he learned to make a decision on Christian principles and to stand firm. His father was an ordinary farmer in sympathy with the freedom of slaves. As the family of five boys and three girls moved into the southern territory of Kentucky, they learned it was not easy to stand upon their convictions as they assisted on the farm, working early and late.

Mr. Riley liked to read and study. He desired education above the spasmotic elementary schooling he was able to receive in the one room rural school. He had saved his money to attend Normal School, hoping that he might teach to earn further money to attend college and law school. However, his younger brother became ill and William had to return to help on the farm. Later he was able to borrow funds from a family friend and complete his college at Hanover, Indiana. It was during this time that he submitted to God's call to enter the ministry. He persevered to complete his seminary training at Louisville, Kentucky, after which he accepted his first pastorate in Bloomington, Illinois.

Realizing the churches' lack of basic doctrinal knowledge, he preached eight informative messages. These became the basis of his first book of 140 pages, "Greater Doctrines of the Bible." He then became an author as well as preacher.

A ministry followed in Chicago and then he was called to the First Baptist Church of Minneapolis in 1897. There he served during many valley and mountain top experiences until his retirement in 1941 at the age of 80 years.

In July 1923 he brought a morning worship message on Genesis 1 and announced that the series of sermons would make a consecutive study of the complete Bible which he judged would take five years. In July 1933, ten years

33rd GENERAL CONFERENCE in Minneapolis, Minnesota

JULY 31 — AUGUST 6

This is one of a series of articles to acquaint you with the Twin Cities, their people and churches and the scenic attractions of Minnesota in preparation for the General Conference sessions.

later, he delivered his final message of the series. These messages were later published in 40 volumes under the title, "Bible of the Expositor and Evangelist."

Realizing the dire need in the northwest for Bible indoctrination, he gathered eight laymen of different denominations to inaugurate a two year course in Bible study desiring to train men to hold the small town and country churches which were without any spiritual leadership. They started with 7 students which increased to 35 in the first few weeks, and in 1938 there were 815 students, including those in the seminary.

Northwestern College has served a real need in carrying out the aim of its founder to train laymen and ministers rightfully to divide the Word of Truth. For the past ten years this school has also sponsored three all-day Christian radio stations, "giving the winds a mighty voice."

Mr. Riley fought against religious liberalism and in the 1920's debated against evolution across the nation with the help of William Jennings Bryan. In 1926-27 he campaigned for a bill in the Minnesota legislature against teaching evolution in the public schools.

His active campaigns for the cause of Christ ended on Dec. 8, 1947 when he was called to his heavenly reward, but the fruits of his labor continue to magnify the Name of Christ. As you become acquainted with the church premises where he ministered, you are also invited to visit the radio studio and school at 50 Willow Street, Minneapolis.

BILLY GRAHAM, GOD'S EVANGELIST

Because of his sincere evangelistic outreach, Dr. Wm. Riley desired that William (Billy) F. Graham should succeed him as president of Northwestern Schools. But the Lord had greater things in store for Billy Graham.

"A man's life begins with his parents in more senses than one. In other words, it makes all the difference to a boy's start in life whether or not his parents are devout Christians, who accept him as a precious gift from

God to be brought up in the nurture and admonition of the Lord." He was born on Nov. 7, 1918. At an early age Billy Graham was taught to love the Bible, to look on the first day of the week as the Lord's Day, and to attend church and Sunday School.

His father had a life-long desire to preach but somehow the opportunity never came. He then prayed that God would anoint his son to be a preacher of the Word, a wish devoutly shared by the mother as well. Billy had a youthful desire to be a big league baseball player like his hero, Babe Ruth.

At sixteen he accepted Christ as his personal Savior, but without full consecration. He attended Bob Jones University in his native South Carolina, also Trinity College in Tampa, Florida. It was here that he met the challenge of Dean Minder during Chapel Hour and decided he had to make a definite decision. Here he gave in to God, and several days later while rowing in Tampa Bay asked God for a definite decision whether he should preach.

On coming to shore, a man asked him if he were Billy Graham. Then, would he hold evangelistic services in a Baptist church? Feeling this was God's answer, he accepted. After witnessing the thrill of helping souls to find Christ, the desire to be a baseball star instantly vanished. Henceforth, his heart was set upon one thing alone—to win souls! He received his Bachelor of Science Degree in Anthropology from Wheaton College.

Mr. Graham has held only one pastorate and that in Western Springs, Ill. While there he ventured his first radio program and became linked with George Beverly Shea. As we are all aware, God has richly blessed the ministry of his humble servant. The central offices for all his evangelistic campaigns are located in Minneapolis, Minnesota, and each conference visitor is encouraged to pay a personal visit to this office while attending the Conference sessions.

HAROLD EDWARD STASSEN, BAPTIST STATESMAN

Another person who has had much to do with the shaping of Minnesota history and has proven that a Christian can deal honestly in politics is our own Mr. Harold Stassen, raised in a staunch North American Baptist family.

His beginnings were meager, but he was dominated with a strong will, high intelligence and Christian leadership. Born on a farm near St. Paul in 1907, his youth was occupied with many home duties and yet he always

(Continued on page 22)

Our Denomination in ACTION

Eastern District

Bethel Church of Michigan Recognizes Its Leaders

A surprise recognition reception was given on Sunday, Dec. 11, in honor of Rev. and Mrs. Herman Riffel and their family by members and friends of the Bethel Baptist Church, St. Clair Shores, Michigan. Held immediately following the evening service, the church moderator, Mr. James Young, presided and thanked Mr. and Mrs. Riffel for their faithful service during the past more-than-three years. Brief words of appreciation were also given by the chairmen of the various church boards. All expressed their gratefulness for Pastor Riffel's cooperation in all phases of the church program and for his faithful ministering of the Word of God. A silver tea and coffee service was presented to the family, and a delightful time of refreshments followed in the church lounge.

Miss Anita Richards, assistant to Rev. Herman Riffel, was also recognized following the annual Sunday School Christmas program on Sunday evening, Dec. 18. Mr. Young gave words of appreciation for her work in the church during the past almost-three years and presented her with an AM-FM radio.

Mrs. J. Grimstead, Reporter

75th Anniversary Celebration, Bridgeport Sunday School, Conn.

The Sunday School of the King's Highway Baptist Church, Bridgeport, Conn., with Rev. William E. Cristensen, pastor, observed its 75th anniversary in a Diamond Jubilee Celebration Dec. 9-11. Among those honored at this occasion were the following active members enrolled in the Sunday School before the turn of the century: Miss Anna Naber, enrolled 1888; Mrs. William Hallam, 1894; Mrs. Paul Zopf, 1896; Mrs. Mathilda Wehger, 1898; and Mr. Alex Koment, 1899.

Programs of the Diamond Jubilee Celebration included on Friday evening a Jubilee banquet and Roll Call Service; on Saturday afternoon a Sunday School Workers' Conference; and on Sunday morning the 75th anniversary service. Rev. Emanuel Wolff of Cleveland, Ohio, Eastern District secretary, spoke at each of the services. Other features included a parsonage mortgage burning ceremony and dedication of the newly remodeled Sunday School facilities on Friday evening, and on Sunday a reading of the Sunday School history by Raymond J. Taylor, Sr., S. S. superintendent; and an essay, "What the Sunday School Has Meant in My Life" by Miss Patricia Poster. The church choir rendered several selections, and special numbers included a solo by Mrs. Ann Wallis and a duet by Misses Antje Janssen and Betty Ann Taylor.

The Baptist Sunday School was started in the Point Union Mission of



Mr. and Mrs. Alfred Jacob of Elgin, Iowa at their 50th wedding anniversary and Open House held at the First Baptist Church.

Bridgeport in 1885 by Rev. William Ritzmann, then a seminary student. On June 29, 1890, the school moved to Kossuth and Burroughs Streets, and in 1922 to its present location, Boston Avenue and Brooks Street.

William E. Christensen, Pastor

Central District

50th Wedding Anniversary Mr. and Mrs. A. Jacob

On Sunday, Oct. 23, 1960, the children of Mr. and Mrs. Alfred Jacob of Elgin, Iowa, held Open House in the First Baptist Church of Elgin in honor of their parents' 50th wedding anniversary. Mr. and Mrs. Alfred Jacob have spent their entire lives in the Elgin vicinity where he served as rural mail carrier and farmer. They have five children: Lloyd, Sheffield, Ia.; Elizabeth (Mrs. John Schaer) and



The King's Highway Baptist Church, Bridgeport, Conn., where the Sunday School observed its 75th Jubilee from Dec. 9th to 11.

Leon of Elgin, Ia.; Lillian (Mrs. Arbie Schroeder) of Clermont, Ia.; and Alfred Jr. of Fergus Falls, Minnesota.

Six of Mrs. Jacob's nine living sisters and brothers were able to be present. A large number of relatives and friends gathered to honor the couple, which made it a day long to be remembered.

Eldon G. Schroeder, Pastor

Organ Dedication by Baptist Church, Linton, N. Dak.

On Sunday evening, Dec. 11th, the First Baptist Church of Linton, N. Dak., held a dedication service for the recently purchased electric organ. We have purchased a Baldwin No. 45 organ. The organ fund was started in March 1957 when a substantial sum was given in memory of Mrs. Rosina Bibelheimer. This memorial fund grew into a substantial reserve so that in May 1960 the church voted to purchase an electric organ by making up the remainder of the sum required.

Featured on this special dedication service was the guest organist, Mrs. Milton Hochhalter of Bismarck, N. Dak., and the Men's Quartet of our Bismarck Baptist Church. The local choir rendered several numbers, a fitting memorial report was given, an appropriate litany was read, and a brief meditation by our pastor, Rev. Arthur J. Fischer, was given. The organ will be indeed a real contribution to our worship services, and will be used to honor and glorify God.

Albert & Virginia Kiemele, Reporters

Pastor's Reception, First Baptist Church, Underwood, N. Dak.

Sunday, Nov. 6, was a joyous occasion for the First Baptist Church of Underwood, N. Dak., when we welcomed our new pastor and family, Rev. and Mrs. Gordon Voegelé and their son, Kent. The formal reception was held during the evening service to which our sister churches, Bethel of Washburn, N. Dak., and First Baptist of Turtle Lake, N. Dak., were invited. The meeting was under the able direction of the church moderator, Mr. Carl Radke. Special selections were offered by the Men's Chorus, Ladies' Group and Young People's Trio. Words of welcome were spoken by representatives of the church.

Rev. H. Weiss of Turtle Lake read the Scripture passage and led in prayer. Rev. R. Stading of Washburn was the guest speaker. Words of appreciation were expressed by the Voegelés for the kindness shown, for the pantry shower and for the newly decorated home.

On Sunday, Nov. 13, the First Baptist Church of Underwood observed its annual Harvest and Mission Festival. These festivities were followed by a week of evangelistic meetings with Mr. Voegelé bringing the messages and Mrs. Voegelé bringing a message to the children in chalk drawings. All who were present at these meetings were greatly blessed and strengthened.

Mr. Neil Walther, Reporter

Recognition for the Brook Park Church, Minnesota

A service of recognition was held for the newly organized Brook Park Church in the Brooklyn Center area of Minneapolis, Minn., on Sunday afternoon, Nov. 27, 1960 by the Minnesota Association of North American Baptist churches. The pastors present extended personal greetings to the church. Special music was supplied by the Ladies' Chorus of the Brook Park Church and the choir of the Faith Church of Minneapolis, the mother church. Rev. J. C. Gunst, Central District secretary, gave an inspiring message on "The Importance of the Christian Church." Rev. R. T. Harfst, moderator of the Association, gave the charge to the church, and Rev. Adam Huber, pastor, expressed thanks in behalf of Brook Park Church.

The church came into being on April 5, 1959 as a result of the vision and efforts of the Minnesota Association. At first, services were held at the Legion Hall and later the meeting place was moved to the Willow Lane School where they have had their services to the present day and where the recognition service was held. The church has 55 members and has plans under way for a new building which they hope to complete before the General Conference in 1961. We were encouraged by the attendance of about 230 people who came to the service on Nov. 27 from the various churches of the state.

Eleon L. Sandau, Reporter

Seminary Sunday and Dorcas Program, Creston, Neb.

On Nov. 20, 1960, we of the Baptist Church, Creston, Neb., had the unique privilege to have at our church the following students from our Seminary: Mr. and Mrs. Donald Decker, Mr. and Mrs. Harvey Mehlhaff, Arthur Patzia, and Fred Penner. These young people were in charge of the morning service bringing special music, both vocal and instrumental. Art Patzia gave a challenging morning message.

In the afternoon the women of the Dorcas Society had their annual program with Mrs. Frank Veninga of Sioux Falls, S. Dak., as their guest speaker. Her thought-provoking message was based on the theme, "In Times Like These." The Seminary students presented the special music for this program. Following the program, a lunch was provided by the Dorcas Circle. Our hearts were richly blessed on this beautiful day. Members of the church gave gifts of produce to the Seminary as a token of appreciation.

The Lord has led and blessed us here. This fall we purchased and dedicated 100 new North American Hymnals. Besides this, our C. B. Y. purchased a new filmstrip-slide projector for the church's use. As we enter the New Year, we are expecting great things from our Lord.

Kenneth Schmuland, Pastor

Ordination of Rev. R. I. Thompson at George, Iowa

The Central Baptist Church of George, Iowa convened an ordination council on Dec. 12 to consider the ordination of its pastor, Mr. R. I. Thompson. The session was opened

February 2, 1961



Pastors at the recognition service of the Brook Park Church, Brooklyn Center, Minn. Left to right: Reverends H. J. Wilcke, Eleon L. Sandau, S. D. Ganstrom, Adam Huber, R. Zimelman, J. C. Gunst, B. Itterman, and R. T. Harfst.

by the vice-moderator of the church, Mr. Harvey Schmidt. Rev. Eldon Schroeder of Elgin, Iowa was selected moderator and Rev. Kurt Marquardt of Steamboat Rock, Iowa secretary of the council. The following North American Baptist churches were represented: Sheffield, Steamboat Rock, First Baptist Church of George, Buffalo Center, Elgin, Central Baptist Church of George, Iowa; and North American Baptist Seminary of Sioux Falls, S. Dak.

The candidate related the story of his conversion, his call to the ministry and his doctrinal beliefs. Occasion was given after the presentation of each of the above for questioning by the council. The ordination service was held in the Central Church that same evening. Rev. John Reimer of George, Iowa read the Scripture passage and offered the prayer. The ordination sermon was preached by Rev. Elmer Fischer of Superior, Wis., the former pastor of the candidate. Professor Roy Seibel offered the ordination prayer and Rev. Eldon Schroeder extended the hand of fellowship. The charge to the candidate was given by Rev. Harry Nelson of the Presby-



Eighteen converts who were baptized at a joint baptismal service for the Southey, Serath and Raymore Baptist Churches of Saskatchewan on Sunday afternoon, Sept. 25, 1960.

terian Church of George, Iowa and the charge to the church by Rev. Kurt Marquardt. Rev. R. I. Thompson pronounced the benediction at the close of this impressive service.

Kurt Marquardt, Secretary

Northern District

Special Services for Southey, Serath, Raymore Churches

A joint baptismal service of the Southey, Serath and Raymore, Sask., Baptist Churches was held at the Southey Church on Sunday afternoon, Sept. 25, 1960. Seventeen young people and one older person were baptized and 16 of these were received into the membership of the three churches. Rev. Peter Schroeder, pastor of the Southey Baptist Church, officiated at the service assisted by Mr. Arthur Browatzky, pastor of the Serath and Raymore churches.

On Sunday, Oct. 16, 1960, the three churches met together again for their joint Harvest and Mission Festival. A special Sunday School program was conducted for the children followed by the morning service. Our special speaker for the morning, afternoon and evening services was Rev. Adam Huber of Minneapolis, Minn. Meals were served in the basement of the church by the ladies of the three churches.

Mrs. J. Wiers, Jr., Secretary

Activities of Temple Church, Medicine Hat, Alberta

On Sunday, Dec. 11, the Temple Baptist Woman's Mission Circle, Medicine Hat, Alberta, went to the Baptist Haven of Rest for an afternoon of caroling. Gifts of tangerines were handed to the aged and shut-ins. The faith of some rebuked many of us younger in body. One man without family and relatives in this country and with a crippled leg greeted us cheerily. Perhaps the secret of his contentment was his having known the Lord for 30 years. Friday, Dec. 2, was a full day for the Temple Baptist Church. In the afternoon the women of the church joined with their sisters of First Baptist and Grace Baptist churches at the Baptist Haven of Rest to observe the "Baptist Women's World Day of Prayer."

At 5:30 P.M. members and friends

gathered in the basement of the Temple Church to enjoy a special "Loyalty Banquet." A unique feature of the supper was that the entire planning, cooking and serving of a delicious full course meal was done by the men of the church. The banquet was followed by a young people's service with special numbers and the film, "The Ninety and Nine." Loyalty Sunday was observed with a special stewardship message by the pastor, Rev. H. Schumacher.

Mrs. Anne Schumacher, Reporter

Western District

California Association Sessions at Sacramento Church

The days of Nov. 17 to 20 will long be remembered by all who attended the sessions of the California Association and enjoyed the hospitality of Rev. Eric Kuhn and the members of the Willow Rancho Baptist Church, Sacramento, California. Our hearts were challenged by thought provoking messages given by Miss Tina Schmidt, Rev. Harold Gieseke, Rev. Joe Sonnenberg and local pastors, centered around the theme, "The Triumph of Faith" (Heb. 11).

As reports were given by each church, we became increasingly aware of the fact that our Church Extension projects have grown tremendously over the past year. God had marvelously blessed this work, and California has a great need for more churches. Therefore, as an Association we are praying and carefully looking for more ground to possess.

The new officers are: Rev. Eric Kuhn, Moderator; Rev. Fred David, vice moderator; Rev. Arthur Brust, secretary; Mr. Dave Weigum, treasurer; and Rev. Bob Schreiber, representative to the Pacific Conference.

Art Burst, Reporter

SOUTH AMERICAN ROMANCE

(Continued from page 17)

ages were stored in a box, Doña Tomasa returned to her mother's dwelling, and young Don Zorillo was off to the battles.

Down in Encarnación the times were bad. Not only was the port closed, cutting off access to the lucrative Posadas market, but the summer had been exceptionally dry and hot, and the plants in Doña Marta's garden had to be coaxed along with much care and attention.

Doña Marta was hoeing as vigorously as strength allowed in her precious plot, when a dusty and weary figure leaned on her bamboo fence and called, "Buenas tardes!"

He was the bearer of news. Doña Marta listened with an ache in her heart as he told how Zorillo had been called back into the army and was even now on his way to the North where the fighting was the severest, between Concepción and the Brazilian border.

(To be Continued)

WHAT'S HAPPENING

(Continued from page 15)

eroons Mission Field (see article about the Fluths on pages 6 and 7 of this issue). From Jan. 1 to 8 special services were held at the Faith Church with the entire team of "God's Volunteers" and its director, Rev. Walter Hoffman, in charge. Rev. Robert F. Zimbelman is the pastor of the church.

• The Forest Park Baptist Church, Forest Park, Ill., has extended a call to Mr. Dick Schroeder of Detroit, Mich., a senior student at Northern Baptist Theological Seminary, Chicago, Ill., who has been serving the church for some months as the assistant pastor in charge of the services. He has accepted the call and announced that he would begin his ministry in the church on March 1st following the completion of his Seminary studies. He and his wife are members of the Grosse Pointe Baptist Church of Michigan. They have two children. Mr. Schroeder has a B.A. degree from Wayne University in Detroit, and will receive his B.D. degree from Northern Baptist Seminary in May 1961. He will succeed Rev. Rubin Kern, now pastor of the Ridgewood Baptist Church, Ridgewood, Long Island, N. Y.

• The Watchman-Examiner in its issue of Dec. 29, 1960 featured the biographical account of Dr. Frank H. Woyke, executive secretary, with his picture on the front cover and his life sketch presented over two columns in the issue. Dr. Woyke's appointment as chairman of the Baptist Jubilee Advance Joint Committee for the year 1961 highlighted the article. The editor, Dr. John W. Bradbury, stated: "Dr. Woyke will bring to this office considerable experience in the field of promotion and Christian dedication." In its Dec. 8, 1960 number "The Watchman Examiner" featured the story of Rev. Frank Veninga as president of the North American Baptist Seminary with his picture on the front cover and a good-sized biographical article about him and his family. President Veninga was characterized as having "a deep seated conviction that we must meet the challenge of our day by preparing young people with a dedicated spiritual life, a solid academic discipline, a firm grasp of the Word of God, and a heart motivated by soul concern."

WE, THE WOMEN

(Continued from page 14)

might well be our reward.

In learning to be content, let us remember that providence is God's wisdom. In Christ we can be sufficient. Our weaknesses are supplemented with God's strength, so that we can say with assurance, "I can do all things through Christ" (Phil 4:13).

Let us, with the apostle, seek this finest in education, the art of Christian contentedness!

CHRISTIAN PERSONALITIES

(Continued from page 19)

found time actively to participate in the program of his church. Mr. Stassen was only 22 years of age when he passed Bar Examination and began to practice law in Minnesota. He became the youngest governor of Minnesota and was elected to serve three terms.

He resigned to serve in the U. S. Navy. Mr. Stassen was cited for outstanding performance of duty in the Second Battle of the Philippines Sea in October 1944 and in the evacuation of prisoners of war from Japan. In 1939 he was selected as the most outstanding young man by the National Junior Chamber of Commerce. In 1941 he was selected for International Youth's Distinguished Service Citation by the International Society of Christian Endeavor and World's Christian Endeavor Union. He served as president of the International Council of Religious Education from 1942-1950. Aside from many national government appointments, he has also served as president of the University of Pennsylvania from 1948 to 1953.

Regardless of ridicule or criticism, Mr. Stassen, who is now a corporation lawyer, has stood firm on Christian principles and personal convictions.

JUDGE LUTHER W. YOUNGDAHL

Mr. Youngdahl is a justice of the United States District Court, District of Columbia. He was born in 1896 as one of ten children, whose father earned his meager living as a grocer. He was raised in a strict Swedish Lutheran home where the father led them daily in family devotions. They would also have long family discussions, especially on winter evenings, on challenging subjects.

Judge Youngdahl is an Augustana Lutheran layman who has long been active in his church. A former Minnesota Supreme Court judge and two term governor of the state prior to assuming his present post in the nation's capital in 1951, he has been guided by a determination to make Christianity work in politics. Some of the fields in which he has gained international recognition are mental health, displaced persons' education, youth and aging.

The judge's son, the Rev. L. Wm. Youngdahl, is the pastor of St. Stephen's Lutheran Church in Olivet, Minneapolis. His brother is Dr. Reuben K. Youngdahl, pastor of the Mt. Lutheran Church, Minneapolis.

BAPTIST BRIEFS

(Continued from page 2)

one-half are Baptists. The Bethel Home provides for four worship services a week, two in the German language and two in the Russian language. There are some 300-350 Slavic Baptists in Germany.

Obituary

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

MR. AARON S. FROMBACH

of Edenwold, Saskatchewan
Mr. Aaron Samuel Frombach of Edenwold, Sask., was born on July 18, 1918 at Edenwold, and died on Nov. 21, 1960. From 1942-1946 he served as a soldier in the United Kingdom and continental Europe. In June 1947, he was united in marriage to Gertrude Renner of Edenwold. Their union was blessed with two lovely children: Terrance and Darlene. In 1948 both Mr. and Mrs. Frombach spent a year at C.T.I. in Edmonton. After that term, they returned to Edenwold and settled on the farm five miles north of town.

Aaron's decision for Christ was made on the ship during the war years while crossing the English Channel. On Sept. 7, 1952 he was baptized and united with the Edenwold Baptist Church. He leaves to mourn his passing his wife, Gertrude; one son, Terrance; one daughter, Darlene; 5 brothers; 9 sisters; and a host of relatives and friends.

Edenwold Saskatchewan

REILY NEUMAN, Pastor

MR. DAVID UTZ

of Lodi, California

Mr. David Utz of Lodi, Calif., was a native of Russia. He came to the United States in 1905. He was born March 9, 1885, converted in 1911 and baptized in 1912. He was united in marriage to Marie Bauer in 1905. This union was blessed with nine children. He is survived by his wife and eight children: Mrs. Katherine Hanselman and Joseph Utz of Lodi; Mrs. Lydia Wagg of Fort Collins, Colorado; Samuel Utz and Mrs. Sarah Duerr of Sacramento, Calif.; Mrs. Marie Johnson, Tucson, Arizona; and George Utz of Fresno, Calif. His son, Daniel, preceded him in death. Two sisters, Mrs. Henry Hoffman of Garden City, Kansas and Mrs. Anna Bauer of Lamar, Colorado and 12 grandchildren also survive him.

Mr. Utz passed away Dec. 10 following a long illness.

First Baptist Church

Lodi, California

AARON BUHLER, Pastor

MRS. EMELIA LIEBELT

of Tacoma, Washington

Mrs. Emelia Liebelt of Tacoma, Washington, was born in Russia, July 17, 1893, and passed away Dec. 11, 1960 following a brief illness. She made her home in Tacoma since 1944, coming from North Dakota. Thirty-seven years ago she discovered Jesus Christ as her Lord and Savior. The peace and joy of this experience was never lost. She was an appreciated and faithful member of the church.

She is survived by her husband, Fred; 4 daughters: Mrs. Elsie Herman of Los Angeles, Calif.; Mrs. Esther Hinz of Mercer, N. Dak.; Mrs. Delilah Kissick and Mrs. Delores Johnson of Tacoma; 5 sons: Harold, Leonard and Arlo of Tacoma; Albert of McCloud, N. Dak.; and John of Seattle, Wash.; 5 sisters: Mrs. Magdelena Springer of Denhoff, N. Dak.; Mrs. Katherine Schielke of Jamestown, N. Dak.; Mrs. Lydia Bentz of Tacoma, Mrs. Christine Dockter of Santa Ana, Calif.; and Mrs. Sally Gray of Stockton, Calif.; 2 brothers: Jacob Feil of Anamoose, N. Dak.; and John Feil of Denhoff, N. Dak. 20 grandchildren.

Calvary Baptist Church

Tacoma, Washington

ROBERT S. HESS, Pastor

MR. EDWARD NEUMAN

of Portland, Oregon

Mr. Edward Neuman of Portland, Oregon, was born at Antonien Hof, Posen, Germany on Sept. 15, 1876 and died at Portland, Oregon as the result of having been struck by an auto on Dec. 17, 1960. He reached the age of 84 years, 3 months, and 2 days. During his youth he migrated to America, settling first in Wisconsin, then Minnesota, and finally in Oregon.

He was converted under the ministry of Dr. Jacob Kratt and baptized by him on Nov. 18, 1934 and received into the fellowship of Trinity Baptist Church. He was faithful to the end, and a desire for service was characteristic of him throughout his life. On Nov. 21, 1901 he married Anna Louise Sieges who preceded him in death in April 1958. A daughter, Mrs. C. S. Cobb of Bur-

bank, Calif., two grandchildren and two great grandchildren survive him. May God sustain those who mourn his demise!

Trinity Baptist Church

Portland, Oregon

JOHN WOBIG, Pastor

MR. CLYDE J. PRITZKAU

of Napoleon, North Dakota

Mr. Clyde J. Pritzkau of Napoleon, N. Dak., was born the son of John and Lydia Pritzkau on Oct. 7, 1927 at Napoleon and passed away Dec. 11, 1960 of a coronary heart attack after a lingering illness at the Veterans Hospital, Fort Douglas, Salt Lake City, Utah at the age of 33 years, 2 months and 4 days. He served his country in the armed services from March 22, 1946 to May 14, 1947. The rest of his short life was spent on his farm east of Napoleon.

He leaves to mourn his passing his bereaved mother, Mrs. Lydia Pritzkau of Napoleon; four brothers: Julius, Salt Lake City, Utah; Clifton, Tooele, Utah; Richard, Jamestown, N. Dak.; James, Napoleon; two sisters: LaVern, (Mrs. Cecil Brandt), Conger, Minnesota; and Donna at home with her mother. The father, two brothers and one sister preceded him in death. The funeral services were conducted from the Napoleon Baptist Church with undersigned in charge, speaking on I Cor. 2:9-16. The American Legion also participated.

Napoleon, North Dakota

HENRY LANG, Pastor

MRS. ADELINE RADKE

of Wessington Springs, South Dakota

Mrs. Adeline Radke of Wessington Springs, S. Dak., was born in Menno, S. Dak., on Dec. 25, 1880 and after a lingering illness departed from this life on Dec. 14, 1960 at the age of 79 years, 11 months and 14 days. Shortly after her marriage to Mr. Gustav Radke on March 24, 1924, she accepted Christ as her Savior and followed him in baptism. She was a sincere Christian, a loving wife and mother. Life for Mr. and Mrs. Radke was full of joy and happiness, since both had experienced so much of suffering and sorrow. During the last few weeks of her life she desired so much to be with her Lord. He in turn granted this desire.

Living to mourn her death are: her husband, Mr. Gustav Radke; five daughters: Mrs. Hilda Preheim, Freeman, S. Dak.; Mrs. Tillie Trojan, Oshkosh, Wis.; Mrs. Clara Fergen, Sioux City, Iowa; Mrs. Edna Brown, Sioux Falls, S. Dak.; Mrs. Selma Holm, Chicago, Ill.; 13 grandchildren, 21 great grandchildren and other relatives and friends.

THOMAS LUTZ, Pastor

MRS. ANN SHIRLEY SCHMIDT

of Anaheim, California

Mrs. Ann Shirley Schmidt of Anaheim, Calif., was born in Germany and passed away in Anaheim Sept. 8, 1960, having reached the age of 49 years, 5 months, and 23 days. Ann spent her early years in Germany before coming to Canada for a brief residence. She was united in marriage to Matthew Schmidt on Feb. 23, 1923. Following residence in Canada, the family came to Detroit, Mich. Although she had been previously converted, she was baptized in the Connor Baptist Church of Detroit. The Schmidt family moved to Anaheim, Calif., where they found a place of welcome in the community and the Bethel Baptist Church where the family has been faithful in membership and service.

She was preceded in death by her husband and leaves her family to miss her in the circle of their love; two daughters, Hildegarde (Mrs. Calvin Queyrel), and Evelyn (Mrs. Ray Bradley); one son, Frederick; her grandchildren and many friends. Memorial services were conducted in the sanctuary of the Bethel Church of Anaheim, with the pastor, Rev. John Vanderbeck, officiating. Interment was made in the Loma Vista Memorial Park of Fullerton.

Bethel Baptist Church

Anaheim, California

JOHN VANDERBECK, Pastor

MISS BERNICE OLENA ANDERSON

of Southey, Saskatchewan

Miss Bernice Olena Anderson of Southey, Sask., was born at Wadena, Sask., on July 17, 1942. The family moved to Southey where she attended public school and high school, graduating from high school this past spring. This past fall she entered Teachers' College in Regina. Bernice came to know Jesus Christ as her Savior through the ministry of Rev. R. Grapke at the Echo Lake Camp of the Saskatchewan Association. Upon confession of her faith in Christ, she was baptized and received into the Southey Baptist Church on Oct. 13, 1957. She taught Sunday School, participated actively in the C.B.Y.F., sang in the choir, and was also

our church organist.

Bernice was taken to the hospital the latter part of September where she patiently and without complaint endured her illness until the Master saw fit to call her unto himself on Sunday morning, Dec. 4, 1960, at the age of 18 years, 4 months, and 17 days. She is sadly missed by her dear parents: Peter and Isabelle Anderson; her three sisters: Laura, Esther, and Sandra; her paternal grandfather and maternal grandparents.

Southey Baptist Church
Southey, Saskatchewan
PETER SCHROEDER, Pastor

MR. AUGUST G. MERTZKE

of North Freedom, Wisconsin

Mr. August G. Mertzke of North Freedom, Wis., was born in Danzig, Germany on Dec. 16, 1864. At the age of four years he migrated with his parents, Henry and Frederike Mertzke, to the Town of Freedom and he remained a resident of this area for 92 years. At the time of his death on Dec. 15, 1960, he was only seven hours short of reaching his 96th birthday. In 1882, at the age of 18, Mr. Mertzke became a member of the Baptist Church of North Freedom, of which he remained a faithful member for 78 years.

In 1888 Mr. Mertzke married Bertha Schramm, who passed away in 1942. His only daughter, Laura, died in 1952. He is survived by two sons: Ernest and Arthur; 3 grandchildren and 6 great grandchildren. Throughout his adult life, Mr. Mertzke was engaged in farming, but he was also a skilled carpenter. He cleared land and erected all the buildings on the farm now occupied by his son and daughter-in-law, Mr. and Mrs. Ernest Mertzke, with whom he lived for the last eight years of his life.

North Freedom, Wisconsin

NORMAN MILLER, Pastor

MRS. ANNA ENGLER

of Randolph, Minnesota

Mrs. Anna (Becker) Engler of Randolph, Minn., was born in Hampton Township near Hampton, Minn., on Feb. 21, 1893. She was united in marriage with Ben Engler on Sept. 14, 1921. This union was blessed with one son and twin daughters. Through the years Mr. and Mrs. Engler lived on the farm near Randolph where Ben passed away on Sept. 25, 1960.

Mrs. Engler became a Christian as a young girl and after her marriage became a member of the Randolph Baptist Church. Throughout her life she was active in teaching Sunday School, working with the Woman's Missionary Society and other Christian service. She passed away after a brief illness in Northfield, Minn., on Dec. 12, 1960 at the age of 67 years, 9 months and 21 days.

She is survived by one son, Leonard, of Randolph; twin daughters: Mrs. Wilmer (Marilyn) Volkert of Randolph and Mrs. Melvin (Marjorie) Volkert of New Richmond, Wis.; one sister, Mrs. Lydia Ehlers of Farmington, Minn.; two brothers: Wesley Becker of Farmington and Lewis Becker of Hampton, Minn.; and 9 grandchildren.

Randolph, Minnesota

ELEON L. SANDAU, Pastor

THIS MINISTRY

(Continued from page 14)

large have regained their *question mark*, viz., a wholesome spirit of inquiry and searching of the Scriptures; 2) They have regained their *possessive case* or they are making sure that every member knows Jesus as MY Jesus; 3) They have regained their *imperative mode* . . . or a boldness in the face of flagrant sin to say: "These iniquities must stop!"; 4) They have regained their *present tense* . . . since they are not resting on the laurels of what was done by saints in the past but are serving their generation in the will of God.

That is why we are anticipating a return to Alberta "because it seems good to the Holy Spirit and to us" so to minister by his appointments!

Editor's Note. Address letters to Mrs. Mattson at 1012 N. 9th St., Tacoma 3, Wash.

Baptist World Alliance Sunday

Message for BWA Sunday, February 5, 1961

MORE THAN EVER before the Baptist World Alliance is a world fellowship. Representatives of 70 nations participated in the 10th Baptist World Congress at Rio de Janeiro last June-July. The new president is a Brazilian, and the nine vice-presidents come from all six continents.

The more than 23-million Baptists in 110 countries of today's world are united in one great fellowship recognizing, as Paul said, "one Lord, one faith, one baptism, one God and Father of us all" (Ephesians 4:5-6).

Baptists of the world are called to proclaim the Gospel of Jesus Christ, to minister to human need, and to create better understanding among the peoples of the earth. While clouds are gathering over the world, we must stand together in the task of making Christ known to lost men. We know that the powers of darkness cannot put out the light which shines in Christ Jesus. "God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory

FREE BWA BROCHURE

An interesting, six page brochure about the BAPTIST WORLD ALLIANCE is available free by requesting it of our North American Baptist office, 7308 Madison Street, Forest Park, Ill.

Only single copies can be sent. The brochure features an illustrated "Story of the Baptist World Alliance," the latest statistics of 23,202-269 Baptists in 110 countries of the world, the present officers of the BWA, historical data about the Alliance, and a statement of the BWA's objectives. It is a most informative and inspirational brochure!

EDITOR

of God the Father" (Philippians 2:9-11).

It may well be that the difficult and dangerous hour in which we live precedes the dawn of a new day. The Gospel does not fluctuate with changing conditions. God was in Christ reconciling the world to himself, and he will not be deflected from his redemptive purpose.

Let us ask God's forgiveness for our inadequacy in half-hearted commit-

ment. Let us acknowledge our helplessness before him, and pray that he may use our Baptist world fellowship for his glory.

John F. Soren, Rio de Janeiro, President

Josef Nordenhaug, Washington, General Secretary

Robert S. Denny, Washington, Associate Secretary

Erik Ruden, London, Associate Secretary

SUNDAY SCHOOL LESSONS

(Continued from page 18)

thank thee," can be truly uttered even at the grave.

It is also a time when faith and works become closely associated. God will answer our prayers if we make some effort at rolling the stones away.

IV. CHRIST AND LIFE, John 11:43-44.

In the miracle of raising Lazarus from the dead, we must remember that it was a physical resurrection and only a temporary resurrection. Lazarus died again. It was a symbol of what is eternal and permanent "that whosoever liveth and believeth in me shall never die." He came that we might have life and have it more abundantly, and no physical death can take away the life which Christ came to bring.

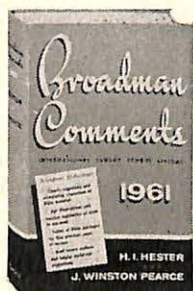
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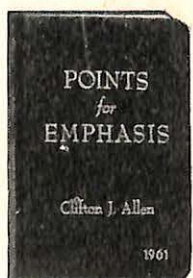
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