

Baptist Herald

NORTH AMERICAN BAPTIST GENERAL CONFERENCE



A Mother's Prayers

May
11
1961

Number 10

▪ The Making of the
King James Bible

▪ Teacher Training
Centre in Africa



• The Christian Reformed Church is recruiting 100 youth for its 1961 Summer Workshop in Missions, which will take them to scattered parts of the country for evangelistic work. A pilot project last year saw 10 Iowa young people spend five weeks in Salt Lake City, conducting street meetings and personal work, visiting the aged and infirm, and even holding services in prisons.

• A merger plan for four New Zealand denominations took a step forward this month with appointment of a special commission by the Anglican church's triennial General Synod. The six clergymen who make up the new commission were instructed to "continue conversations" with the Joint Standing Committee on Church Union, a group representing the Presbyterian, Methodist, and Congregational churches as well as the Associated Churches of Christ.

—*Christianity Today*

• Six British scientists have announced their discovery of new facts showing that the universe had a definite beginning. "How it all began fits in with Bible story," headlined one London evening newspaper. Another quoted the opening words of the Bible: "In the beginning God created the heaven and the earth." The scientists (of Mullard Observatory, Cambridge) declared that the current "steady state" theory—constant creation of new stars in space from hydrogen atoms—was wrong.

• Dr. Walter Judd, M. D., and the Rev. Paul S. Rees will be among the speakers who will highlight the Second International Convention on Missionary Medicine on the Wheaton College campus, Wheaton, Illinois, December 26-29, 1961. Dr. Judd, who was a medical missionary in China until the country was closed by the communists, is a Congressman from Minnesota and an authority on Communism. Dr. Rees, vice president of World Vision, Inc. and an outstanding Bible teacher, travels widely in the interest of missions. Medical missionaries from all over the world and Christians in medicine and dentistry in the homeland will attend the convention.

• The presidium of the German Evangelical Church Day (DEKT) announced its congress this year will be held in Berlin as originally scheduled. The presidium said it was reverting to its original plans because the East German government failed to give sufficient guarantees that all West German church leaders would be granted entry permits for the DEKT events, which will take place July 19-23. Church officials meanwhile

pointed out that, in view of the East German ban, all public meetings in connection with the DEKT congress will have to be held in West Berlin. They said that the only events in East Berlin will be observances in churches and church-owned buildings.

—*The Watchman Examiner*

• The appearance of a one-volume edition of the *Matthew Henry Commentary on the Whole Bible* has been called "one of the top news events in religious publishing this year." *Matthew Henry* has been the most popular and widely used of all Bible commentaries for generations, and this is the



Baptist Briefs

• **New Baptist Church in France.** A new Baptist church in Orleans, France, has resulted from an effort begun by service men and their families at the U. S. Army Communications Center. Henri Vincent, president of the French Baptist Federation, states that opportunities to establish new Baptist churches in France are running ahead of resources and available buildings.

• **Medical Team in San Blas Islands.** The San Blas Islands off Panama will be visited by a medical team of five doctors early this year as an opening project in the Southern Baptist Brotherhood Commission and Home Mission Board plan to use more laymen on missionary fields. It is hoped that 400 men will travel at their own expense to U. S. fields this year to serve under direction of resident missionaries.

• **Baptist Union of Cameroun.** The Baptist Union of Cameroun, faced throughout 1960 with murders, pillage and fire as a result of political troubles in Cameroun, has voted to increase rather than slow down its mission activity. Meeting in their annual convention, the Cameroun Baptists voted to set up new stations for preaching, to rebuild houses and churches which have recently been destroyed by vandalism, and to seek more volunteers for the Lord's service.

• **Negro Baptists Aid Sharecroppers.** Two tracts of land totalling 196 acres in Tennessee have been purchased by the National Baptist Convention, USA, Inc., under a farm and marketing program designed to give Negro farmers economic security and independence. Joseph H. Jackson of Chicago, convention president, said also that negotiations are under way to buy another 400 acres in the same state. Dr. Jackson said the land will be offered

first time that the work is being made available in condensed form within the scope of a single large volume. Dr. Leslie F. Church, distinguished British churchman and editor, spent the last four years of his life on this project, completing it shortly before his death last January. "It is remarkable," say the publishers, "that he was able to perform this huge task of condensing the material and at the same time to preserve all the wonderful outlines and other features for which Matthew Henry is famous. All this has been accomplished using only Matthew

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to rural Negroes for lease, sale or rent. In addition, he said, the convention is establishing consumer units to guarantee a market for crops grown on the farms.

• **Honors for Dr. C. Oscar Johnson.** Dr. C. Oscar Johnson has been named Clergy Churchman of the Year by Religious Heritage of America. The announcement was made in St. Louis by Lisle M. Ramsey, president of RHA and chairman of the awards committee. Dr. Johnston is now professor of homiletics at Berkeley Divinity School, Berkeley, Calif. Prior to this post, he was pastor of the Third Baptist Church, St. Louis, Mo., for 27 years. Known to Baptists around the globe, he has been president of the Baptist World Alliance, president of the American Convention and vice-president of the Southern Convention.

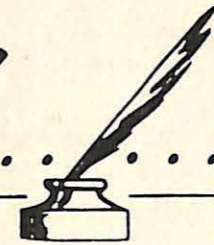
—*The Watchman Examiner*

• **Dr. A. J. Harms.** On January 15, Dr. A. J. Harms completed 6 years of service at the First Baptist Church, Garden Grove, Calif. On that Sunday at the evening service he was presented a gold-plated plaque from the young people of the church making him a Life Member of the Youth Union there. During the past 6 years the church received 1,057 new members, of which 493 came by baptism. The contributions of the church were raised from \$30,000 to over \$80,000 a year. Dr. Harms expects to finish his work in Garden Grove by July 31, having reached retirement age. He is contemplating doing Bible conference or interim work. He can be reached at 12782 Pine St., Garden Grove, Calif.

• **New Baptist College in California.** Southern Baptists of California in 1955

(Continued on page 24)

Editorial...



Call Her Name Blessed!

On Mother's Day every one of us has a bouquet of praise and love for his or her mother. This is especially true of those who honor their Christian mothers. Tributes to mothers will be woven into sermons preached from our church pulpits. The songs of the congregation will pay homage to mothers. But the most impressive thing about Mother's Sunday is the intimate, sweet remembrance of MOTHER that is treasured in every heart and your personal praise to God for all that she has meant or means to you. This may even be an echo of Abraham Lincoln's memorable words: "All that I am or hope to be I owe to my mother."

Those who call her name blessed thank God for their mother's amazing outpouring of love. History is filled with the stories of mothers who made sacrifices for their children and built their homes with a love that defies description. We have experienced the uplifting inspirations and the reclaiming power of this love in our own lives. It is a love with unfathomable dimensions. It is a love that never lets us go, that will seek us out to the ends of the earth.

Years ago Washington Irving, the American author, expressed this truth in these words: "The love of a mother is never exhausted; it never changes; it never tires. A father may turn his back on his child, brothers and sisters become enemies, husbands may desert their wives, wives their husbands; but a mother's love endures through all."

Those who call her name blessed honor her for the priceless treasure of her inspiring example. Her words and her life have become an indelible part of ourselves. She has been our greatest teacher. She has molded our lives and characters by the selfless ministry of her hands and by the high ideals that she has projected into our lives. "The mother's heart is the child's schoolroom," wrote Henry Ward Beecher. How true that is in the unfolding life of a child! On Mother's Day we remember gratefully her example and pray that we might be worthy of her sacrifices in our behalf.

Those who call her name blessed certainly pay tribute to her un-failing ministry of prayer in their behalf. Her hands of prayer have upheld us before God at the Throne of his grace. Her prayers have followed us around the globe. Do you remember how the prayers of Augustine's mother followed him in his wayward wanderings until they finally brought him to the foot of the Cross and to Christ, his Savior? Praying mothers have strengthened the work of our churches and blessed our homes.

Mothers have been God's handmaidens in their wonderful service for Christ. William A. Stidger's tribute is another such bouquet for MOTHER. "Blessed are the mothers of the earth, for they have combined the practical and the spiritual into one workable way of human life. They have darned little stockings, mended little dresses, washed little faces, and have pointed little eyes to the stars and little souls to eternal things." May this Mother's Day be bright and glad for every one of our mothers because of our bouquet of praise and love for her!



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Bi-weekly Publication of the
NORTH AMERICAN BAPTIST
GENERAL CONFERENCE
7308 Madison St., Forest Park, Illinois
Martin L. Leuschner, D.D., Editor



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

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

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

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

ALL EDITORIAL correspondence is to be addressed to the Rev. Martin L. Leuschner, 7308 Madison St., Forest Park, Illinois.

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

Second-class postage paid at Newton, Kansas. Send change of address Form 3579 to the Roger Williams Press, 7308 Madison St., Forest Park, Illinois.

The Making of the King James Bible

A Memorable Article Commemorating the 350th Anniversary of the King James or Authorized Version of the Bible (Reprinted from "Baptist Leader" with Permission).

By Dr. Nelson B. Baker, Professor of English Bible, Eastern Baptist Theological Seminary, Philadelphia, Pa.

AS THE YEAR 1611 drew near, some church leaders in England were complaining because another translation of the Bible was to be published. They were asking why there was any necessity for such a task. "Hath the church been deceived all this while?" they complained, as though a new translation implied that the church had been led astray by previous translations!

The new version of 1611 eventually became known as the King James or Authorized Version of the Bible. To note the complaint is to recall that this version had been preceded by several versions which had appeared in rapid successions in the previous century.

EARLY ENGLISH TRANSLATIONS

The history of the English Bible really begins with Tyndale's New Testament of 1525, the first translation made directly from the original Greek. Nine-tenths of the King James New Testament is his language, and perhaps half of the Old Testament. The first complete Bible in English was that of Myles Coverdale, issued in 1535. The "Matthew's Bible" appeared in 1537. The Great Bible, so called because of its bulk, followed in 1539. This translation was immensely popular, and was the commonly used version for many years.

The Geneva Bible appeared in 1560 and was the first translation to be the product of a group of scholars. It also became very popular. It was truly a people's Bible, the one used by the Puritans, the Pilgrims, and Shakespeare; the King James Version only supplanted it with difficulty. But the Geneva Bible was disliked by the bishops of the Church of England because of its Calvinistic notes, and because it was held in such high favor by the radical Protestant groups. Hence, the Bishop's Bible, projected by the bishops themselves, was issued in 1568. The 1572 edition of this version was used as the official basis of the King James Version of 1611.

In back of our greatly loved King James Version, then, is a great and costly tradition of English Bible translation. It is a tradition filled with great vision and mighty courage.

THE PURITANS PROPOSE A NEW TRANSLATION

The initial moves, which led to the production of the King James Version, were taken in 1603 when King James VI of Scotland came to London to take the throne as James I of England. He



The Hampton Court Conference with some of the scholars appointed by King James I to prepare a new translation of the Bible (completed in 1611).

was presented with a petition, having nearly a thousand Puritan signatures, asking for the redress of certain grievances. As a consequence, the king summoned a conference at Hampton Court early in 1604. Little was done to relieve the troubles, but President John Reynolds of Corpus Christi College, Oxford, an outstanding Puritan, urged upon the king a new translation of the Bible. Reynolds felt that previous translations were in many places corrupt and not true to the best manuscripts. Although the clergy in general had little desire for a new translation, the king gave the Puritan his warm support.

King James himself apparently regarded Dr. Reynold's suggestion as an opportunity to do a permanent and valuable service for the cause of Bible translation. The king was a man of considerable learning, thoroughly trained in the Geneva Bible, and with a strong theological bent. He had written a "Paraphrase on the Revelation of St. John" before he was twenty, and he had produced other writings of a biblical and theological nature.

THE WORK BEGUN

By July, 1604, King James had appointed fifty-four learned biblical scholars to work on the new transla-

tion, though the final number of those who actually engaged in the work of translation did not exceed forty-seven. They included Puritans and laymen, but no non-conformists. They were formed into six groups, two each at Westminster, Oxford, and Cambridge. The two at Westminster worked on Genesis to II Kings, and on Romans to Jude; the Oxford groups revised Isaiah to Malachi, and the Gospels, Acts, and Revelation; the Cambridge groups worked on I Chronicles to Ecclesiastes and the Apocrypha.

Fifteen strict rules were laid down to govern the revisers. The more important among them provided that the Bishops' Bible was to "be followed, and as little altered as the truth of the original will permit"; the old ecclesiastical terms were to be retained; there were to be no marginal doctrinal comments of the type the king detested in the Geneva Bible; and whenever Tyndale's, Coverdale's, Matthew's, the Great Bible, or the Geneva translation agreed with the original better than the Bishop's Bible, that agreement was to be followed.

The checking of the work by others in each group was so arranged that, before they were finished, every man in the group passed on the work of every other man, and the work of every group was checked by the other group. When the group work was completed two members from each group were chosen to meet together and review the entire revision to prepare it for the press.

FINISHED IN 1611

Although preliminary work and study went on from the year 1604, the formal group work began in 1607. The whole was finished in 1611 when, without any fanfare or royal edict, the King James Version issued from the press.

An extravagant dedication to the king was included in the new translation, and a notable introduction, "The Translators to the Reader," was written by Miles Smith, one of the translators, who was made Bishop of Gloucester soon after the completion of the project. Some of his observations have marked relevance today. Only one can be quoted here: "Truly (good Christian Reader) wee neuer thought from the beginning, that we should neede to make a new Translation, nor yet to make of a bad one a good one, . . . but to make a good one better, or out of many good ones, one principall good one, not iustly to be excepted against; that hath bene our indeauour, that our marke."

Of the final result, Bishop Westcott, the great biblical scholar and textual critic, writing from the perspective of more than two hundred fifty years, said, "When every deduction is made for inconsistency of practice and inadequacy of method, the conclusion yet remains absolutely indisputable that their work issued in a version of the Bible better—because more faithful to the original—than any which had been given in English before." It may be noted that King James' enthusiasm outran his generosity, for he did not contribute as much as a penny to the project!

BITTER ATTACKS

But how was this translation, so justly revered in later times, received when it was published? It has been said that no revision was ever attacked more bitterly. Hugh Broughton, for example, was one of the most learned biblical scholars of his day, but he had been left off the company of translators because of his surly disposition and ungovernable temper. He denounced the work: "The late Bible . . . was sent to me to censure; which bred in me a sadness that will grieve me while I breathe. It is so ill done. Tell his Majesty that I had rather be rent in pieces with wild horses, than any such translation by my consent should be urged upon poor Churches." Others joined him in disapproval.

However, the new version soon outran the Bishop's Bible in popular acceptance. The Geneva Bible continued to rival it for a half century, but the merit of the King James Version finally caused it to supersede all others.

SIGNIFICANT CHANGES

The King James Version has undergone a number of significant changes since its first publication. An edition in 1613 incorporated some 300 variations. The criticisms of Broughton and others forced a revision in 1629, and another appeared in 1638. In 1653 the Long Parliament passed a bill calling

A Mother

All mothers of the earth look from your eyes,
All love and tenderness and patient grace;
An understanding that is very wise
Is marked indelibly upon your face.
The pencilling of years have left the lines
Of gentle laughter and of constant care,
Of tears that you have shed, and oh, there shines
An unseen halo, circling your hair.

God shared his burdens with you, trusted you
With little children's hearts, their stumbling feet,
Their dear and desperate needs the long years through.
And now within the twilight slow and sweet
Peace laves itself about you, still and white,
Like some deep pool that holds the light.

—GRACE NOLL CROWELL

for a new revision, partly because of what was called the "prelatical language" of the now familiar version. Work was begun by a committee, but when the Parliament was dissolved the work ceased.

Actually, the King James Version of 1611 was not strictly in the vernacular of its own time. Much of the wording was carried over from the Bibles being revised, some of it more common a century earlier and already obsolete. Most of the changes introduced into the version as we have it now were the work of Benjamin Blayney in 1769, following a rather extensive revision by Thomas Paris in 1762. Obviously it would not be pleasant to read the Bible in the exact form of 1611. Take as an example Acts 8:29: "Then the Spirit saide vnto Phillip, Goe neere, and ioyn thy selfe to this charet."

Blayney checked and verified marginal references, adding 30,000 new ones. He revised chapter summaries and headnotes; punctuation was put in

modern form; errors in the text were removed; capitalization was greatly modified, and the spelling of words brought into accord with the usage of the day. Even now there is no single standard text of the Authorized Version. There are still a few differences between the standard copy held by Oxford University and the one at Cambridge. In England the copyright is still held by the Crown.

The considerations which called for the King James Version were incomparably enhanced in our times, and led to significant revisions. In 1885, in England, a new revision of the entire Bible was published, known as the English Revised Version. This version with changes preferred by American scholars was published in the United States in 1901 and known as the American Standard Version.

Yet once again, changes in the meaning of words and manner of speech and writing in the twentieth century; the vast fund of new manuscript evidence discovered; the clearer understanding of important elements in the Greek and Hebrew languages—all combined to make a better translation imperative. Thus in 1952 there was published the Revised Standard Version.

GOD'S WORD FOR TODAY

The need is to communicate the Word of God in the language of our time with the greatest accuracy, clarity, and felicity. God led the original writers of the books of the Bible to write, not in older or classical linguistic forms, but in the common written language of their own time. It would appear that those who take the Word of God most seriously should be most concerned to maintain the divine pattern, and continue to want that Word made available in the living language of their own time, both for the good of the church and in order to secure the strongest impact upon the world for the biblical message.



THE FIRST PRINTED NEW TESTAMENT IN ENGLISH

The artist's depiction of William Tyndale's New Testament burned in England, copies of which had been smuggled into England in shipments of grain and cloth, and of Tyndale himself burned at the stake near Brussels, Belgium.

The New English Bible

An Evaluation of the New Translation of the New Testament by Dr. Walter W. Wessel, NAB Seminary, Sioux Falls, South Dakota

MARCH 14, 1961 marked a significant day in the history of the translation of the Bible. On that day the New Testament section of *The New English Bible* was published simultaneously in England, where the project was conceived, and in America, where it already has been enthusiastically received.

March 14th marked the culmination of a project begun over thirteen years before. As far back as May 1946, the General Assembly of the Church of Scotland had received a request from two of its presbyteries for a new translation. Later on the same year, delegates from various denominations met and recommended that a completely new translation, not a revision of existing English versions, be made. By 1948 the actual work of translation had begun.

THE TASK OF TRANSLATION

C. H. Dodd, the eminent British New Testament scholar, was appointed the General Director of the entire project. He also was the convener of the New Testament panel of translators. This panel included such well known scholars as G. S. Duncan of St. Andrews University (now deceased), T. W. Manson of Manchester (also deceased), R. V. G. Tasker of London, G. D. Kilpatrick of Oxford, and C. F. D. Moule, J. A. T. Robinson and G. M. Styler, all of Cambridge.

One of the first problems that the translators faced was the Greek text to be used. The revisers of 1881 used the text of Westcott and Hort, a text which depended heavily for readings on a few major uncial manuscripts. Much has happened in the study of the text of the New Testament in the 80 years that have elapsed since the RV was translated.

At present no Greek text of the New Testament enjoys general acceptance, and thus the translators "could do no other than consider variant readings on their merits, and, having weighed the evidence for themselves, select for translation in each passage the reading which to the best of their judgment seemed most likely to represent what the author wrote" (Introduction, p. vii). Significant variants are indicated in the footnotes.

Another interesting feature of this translation was the use of a panel of literary experts to which the translators subjected their work in order to insure good English style. Even a cursory examination of the translation reveals that they have done their work well. This is particularly true in the narrative and teaching sections of the Gospels. A good example is the para-

ble of the Prodigal Son (Luke 15):

Again he said: "There was once a man who had two sons; and the younger said to his father, 'Father, give me my share of the property.' So he divided his estate between them. A few days later the younger son turned the whole of his share into cash and left home for a distant country, where he squandered it in reckless living. He had spent it all, when a severe famine fell upon that country and he began to feel the pinch. So he went and attached himself to one of the local landowners, who sent him on to his farm to mind the pigs. He would have been glad to fill his belly with the pods that the pigs were eating; and no one gave him anything. Then he came to his senses and said, 'How many of my father's paid servants have more food than they can eat, and here am I, starving to death! I will set off and go to my father, and say to him, 'Father, I have sinned, against God and against you; I am no longer fit to be called your son; treat me as one of your paid servants.' So he set out for his father's house. But while he was still a long way off his father saw him, and his heart went out to him. He ran to meet him, flung his arms round him, and kissed him. The son said, 'Father, I have sinned, against God and against you; I am no longer fit to be called your son.' But the father said to his servants, 'Quick! fetch a robe, my best

one, and put it on him; put a ring on his finger and shoes on his feet. Bring the fatted calf and kill it, and let us have a feast to celebrate the day. For this son of mine was dead and has come back to life; he was lost and is found.' And the festivities began.

The stated purpose of this translation is "to replace Greek constructions and idioms by those of contemporary speech." In other words, The New English Bible purports to be a modern speech translation and is in fact just that. At times it approaches the colloquial. Thus when the famine came, the prodigal son "began to feel the pinch" (Luke 15:14). The master in the parable of the talents addresses the slothful servant, "You lazy rascal!" (Matt. 25:26). Paul says in Galatians 5:3, "You can take it from me . . ." and in II Timothy 4:16, "They all left me in the lurch."

SOME CRITICISMS

Certain expressions in the NEB sound strange to American ears. I am not referring to the British monetary system which is employed throughout. This was to be expected. But what does an American make of "meal tub" (Matt. 5:15), "the people rounded on them" (Matt. 20:31), "Why are you trying to catch me out?" (Mark 12:15), and "You strain off a midge . . ." (Matt. 23:24)?

The NEB does not reveal any theological bias. This was insured by inviting scholars of widely differing theological traditions to participate in the project. Nonetheless there are a number of unhappy renderings from a theological point of view. I mention two in particular. The first is the translation of II Timothy 3:16, "Every inspired scripture . . .", especially after the RSV corrected the RV and went back to the AV's unequivocal, "All scripture is inspired by God. . ."

The second example involves the rendering of the Greek word *hilasmos*, "propitiation." This word occurs in Romans 3:25; I John 2:2; 4:10. In none of these places is it rendered "propitiation" but is either translated "expiation" (a rather colorless word) or a fuller phrase is used, such as, "the remedy for the defilement of our sins" (I John 4:10). This "waters down" the meaning of *hilasmos*.

Despite the above criticisms, The New English Bible is a good translation and should find an enthusiastic reception in the English speaking world. It is a sincere and scholarly effort to make God's Eternal Word available to modern man, and in his predicament there is nothing modern man needs more than the Word of God.

BAPTIST HERALD

Teacher Training Centre in Africa

The Gospel light shines with floodlight power into the lives of Christian student teachers at the Centre in Soppo, Southern Cameroons.

By Rev. Fred C. Folkerts, Cameroons Missionary

DUSK STEALS UP the mountain and in a few minutes groping darkness springs on Soppo village. One quarter of a mile uphill from the village, a muffled, deep-throated rumble adds a staccato profundo to the night, tenor music of the locusts and their lot. Three hundred yards further up the crest of the hill a neat, long row of windows flash ablaze with penetrating light. The bass rumble is the muted exhaust of an eighteen kilowatt diesel-electric generator. The blaze of lights is the Baptist Teacher Training Centre, Great Soppo, Southern Cameroons, Africa.

In May 1959 the Southern Cameroons government gave identical electric generators to the four Teacher Training Centres in the territory and left each with the chore and funds for installing them. Mr. William Rentz, Soppo missionary and Principal of the Training Centre, took the job of electrician and with the supervision and help of a gracious Christian, Mr. Reginald Ward, completed the installation after months of hard work. And the fruit of their work has lit up dark Soppo like a smile on a rainy day.

FLOODLIGHT A SYMBOL

The floodlights in the windows of Soppo's Teacher Training Centre is a symbol of the work which this Baptist Training Centre seeks to accomplish. It is the burning object of your mission at Soppo to make of the students in its Training Centre a generation of light. And your missionaries have taken bold new steps in an effort to accomplish this end.

In February 1961, two new classes of thirty students each were added to the Preliminary Section of the Training Centre, making a total of three Preliminary Classes. Two of the Preliminary Classes were moved from Soppo to Victoria and the third was moved to Bamunka in the grasslands. One new class of thirty students was added to the Elementary section of the Centre, and an entirely new Higher Elementary section of twenty-five students was introduced. The total number of students in 1960 has been doubled in 1961 from 90 to 180. Your Training Centre is penetrating this generation with the light of the Gospel by training a doubled number of students and by broadening its scope of training to include Higher Elementary teachers.

Nearly all of the students who enter the Centre, prior to their entrance, have responded to Jesus' invitation in

May 11, 1961

John 12:46, "I am come a light into the world that whosoever believeth on me shall not abide in darkness." They have come to the light and the light of the Gospel has enlightened their lives.

THE GOSPEL LIGHT

The Gospel light which the Centre seeks to reflect is the forge from which any further light proceeds. But in a broader sense the Training Centre also seeks to bring its students to the light of all of God's natural and special revelation. It attempts to reflect to its students the wisdom of God and it hopes to diffuse this wisdom to every area of the students' experience.

Your missionaries ensure that your Teacher Training Centre brings light to such areas of its students' experience as faith, ethics, general knowledge, and especially teaching. Concentration is upon teaching because the graduates of the Centre join the ranks of Christian teachers in this country.

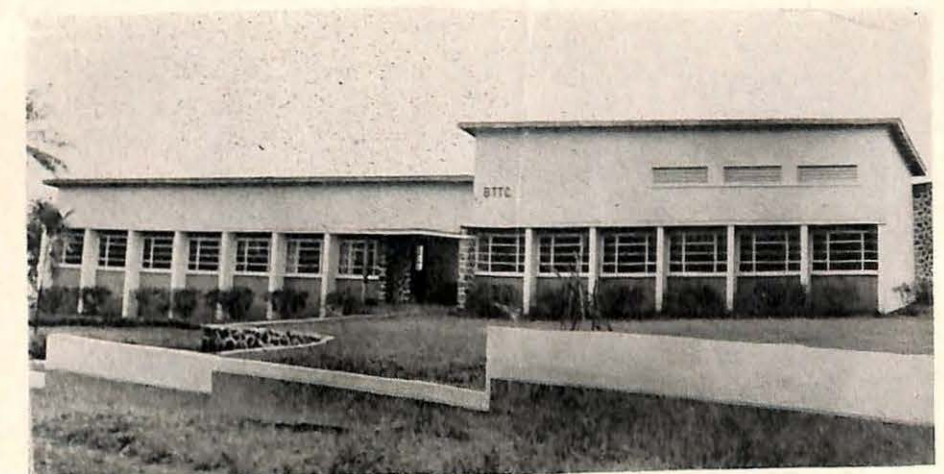
It is the solemn responsibility and joy of your Training Centre to bring not only light but floodlight into the

experience of these Christian student teachers. Theirs is the charge to share and to spread this light which has come to them. They are as the one described in Proverbs 4:18, "The path of the just is as the shining light, that shineth more and more unto the perfect day."

A SOLEMN CHARGE

You and your missionaries are also charged by Isaiah, "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day." Your missionaries are doing all within their power to make your Baptist Teacher Training Centre a noon day light. Will you?

Missionaries now engaged in the work of the Baptist Teacher Training Centre and Preliminary Training Centres include Miss Ida Forsch, Miss Esther Schultz, Mr. and Mrs. William Rentz (on furlough), Rev. and Mrs. Earl H. Ahrens, Mr. and Mrs. Ernest Zimelman, and Rev. and Mrs. Fred Folkerts. Eight African tutors are also included on the staff.



BAPTIST TEACHER TRAINING CENTRE

Some of the beautiful buildings of the Baptist Teacher Training Centre, Soppo, Cameroons, where 180 young Africans are studying to be more effective witnesses for Christ and his Gospel.

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

Ask Your Pastor For
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Dayton's Bluff Church, St. Paul, Minn.

The story of one of the Twin Cities' Host Churches for the 33rd General Conference to be held in Minneapolis, Minn., from July 31 to August 6, 1961 by Mrs. Harvey Stanke of St. Paul, Minn.

DELEGATES AND VISITORS to the North American General Conference will find a warm, friendly welcome when they visit Dayton's Bluff Baptist Church of St. Paul, Minn., in July and August. The church is known as the "Lighthouse on the Bluff." We are the mother church of Riverview Church, St. Paul and Faith Church, Minneapolis.

EARLY BEGINNINGS

The first known Baptist person in the city of St. Paul was a school teacher named Harriet Bishop. She started a Sunday School with seven members in July 1847. Upon her efforts and two years later, the First Baptist Church of St. Paul was organized.

Three new churches sprang from the mother church. The Colored, the Swedish, and the German folks each organized a new church. The German was called First German Baptist (now Daytons Bluff). The first pastor was Rev. H. Mueller (parent of Mrs. Platt, still a member of Riverview Church). He served the new church and also saw the need of the German-speaking people in Minneapolis.

Rev. J. F. Hoefflin next took up the work and during his ministry the "Minneapolis station" was started. Transportation to the station was not easy. (There were no street cars or buses.) At least once a week found the pastor working in Minneapolis.

In 1875 the first church building was purchased. In this year Rev. Henry Schulz also became pastor. Many members lived across the river, over which the Wabasha Street Bridge was the only crossing. As the church grew, it was decided that all members living on the west side of the river should become members of a new mission (now Riverview).

In 1885, 29 members residing in Minneapolis, asked for their letters and joined with others to organize their church (now Faith). All members east of the river were to remain with the mother church.

In 1890 the present property was purchased. The final cost for three lots, building of church and parsonage, labor and material and furnace and furniture all came to the interesting sum of \$16,500. Mrs. Charles Bruns, still an active member of Dayton's Bluff Church, and Mrs. Pfifner were the first two individuals to be baptized in the new church.

In spite of a depression, the overwhelming debt was liquidated by co-operation and hard work. The Ladies' Missionary Society was organized in 1893. In 1907 Rev. C. F. Stoeckmann of Elgin, Iowa consented to come as pastor. He served the church for 27 years. Mr. Stoeckmann's ministry was not only characterized by its length, but he was a "family pastor." Many families lived on meager salaries and

therefore his ability to act as physician, lawyer, counselor, advisor and comforter proved to be a valuable asset to the needy of his flock.

The church's history would not be complete without records of Miss Neve's life and ministry. She answered the Lord's call to do missionary work in 1897. Her interest was in the children and young people and their spiritual welfare. She helped German people to learn English and English children to learn German. She assisted many in getting their citizenship papers, both in United States and in Heaven. She was also publication agent and handled all subscriptions to our periodicals.

Rev. F. P. Kruse joined our fellowship in 1927 under difficult circumstances. In his quiet, conscientious way a reasonable amount of Christian growth and progress was experienced.

PROGRESS CONTINUES

Younger women organized the Junior Aid Society (now Mission Guild). For five years beginning in 1938, Rev. Emanuel Wolff and Mrs. Wolff led the flock, and they were happy years indeed. New members were added, lax members were restored, and a splendid spirit of unity prevailed. Rev. John Walkup succeeded Mr. Wolff. His missionary endeavors brought a "Missionary Laura Reddig Day" that brought the highest single missionary offering in the history of the church. Donald Patet entered Bethel College. (He is now the pastor at Aplington, Iowa).

In 1952 Rev. Wm. Jeschke was called as pastor. New interest, effort and zeal were brought to the fore. People and pastor worked together in all channels. Missionary interest was emphasized and took hold as follows: full support of Laura Reddig to the Cameroons was assumed; partial support of the Armond Fritz family to Southern Rhodesia was decided upon; Joanne Heckmann joined the 1958 God's Volunteers team; Jackie Young joined the 1959 God's Volunteers team; Donald Richter was recommended to our Seminary; Wilbur Pickering was recommended to Dallas Theological Seminary; Charles Smith family was assisted in working among the Indians at Mt. Echo Bible Institute in New York.

NEW VISIONS FOR CHURCH

"Where there is no vision, the people perish; but he that keepeth the law, happy is he." In September, 1961 Rev. Hans Willeke of Stafford, Kansas started his work as the new under-shepherd of the flock. His coming helped to put all hands to the plow.

(Continued on page 23)

Riverview Church, St. Paul, Minnesota

The Story of one of the four Host Churches in the Twin Cities for the 33rd General Conference to be held in Minneapolis, Minn., from July 31 to August 6, 1961 by Rev. Donald Ganstrom, Pastor.

THE RIVERVIEW Baptist Church, Saint Paul, Minnesota, was organized in 1887 with thirty-eight members. Three years previously, the present property was purchased on which a small chapel was built. In 1910 the present structure was built wherein the Lord and Master has been worshipped these forty-eight years.

Rich blessings were received through the preaching of the Word and from the guidance of God's hand. The membership now numbers slightly over two hundred and fifty.

We are now actively engaged in plans for a new church on property purchased on Moreland and Hall in West St. Paul. The new location gives sufficient opportunity for the facilities needed for our growing church.

THE CHURCH'S WITNESS

The officers of the church consist of a moderator, vice-moderator, treasurer, assistant treasurer, clerk, six deacons, two deaconesses, and five trustees. These officers are elected as outlined by the constitution of the Riverview Baptist Church. Copies of the church constitution are available upon request. In addition to these officers, there are various persons appointed for specific tasks in the church.

The witness of our church finds expression in many ways. We have a class for every age from pre-school through the adults in our growing Sunday School. Each department has its own superintendent—the Nursery, Beginners, Primary-Junior, and Adult departments. We invite you to make our Sunday School your Sunday School.

The Sunday School also promotes a Vacation Bible School and encourages summer camp attendance.

The young people of the church have an additional opportunity to serve through one of the youth groups. The present groups are the Junior C. B. Y., Junior-High C. B. Y., and Senior C. B. Y. This, too, has proven a great blessing to those participating in its program.

WOMEN'S ORGANIZATIONS

The Woman's Missionary Society carries out an interesting program of activity. One of their projects is the preparation and shipment of White Cross material to our mission fields.

We have three women's organizations which meet week-day evenings: the Golden Hour, Searchlights, and Fidelity groups. Each has interesting studies and programs to help the women serve our Lord, our church and our community better. The date and time of meetings of these groups are listed in the monthly calendar which is sent

to all members and friends of the church.

The Men's Brotherhood also adds to the activities. This is an opportunity for the men of the church to have Christian fellowship. They sponsor softball, basketball, and dartball teams in their respective seasons.

A mid-week praise, prayer, and Bible study hour has become the powerhouse of our church. There is a place for every member of the family on this evening. The children meet separately for their study, prayer, and chorus singing.

The Riverview Baptist Church is

proud of its membership in the North American Baptist General Conference, where we have the opportunity of working together with 50,000 followers of Christ in churches throughout the United States and Canada.

OPPORTUNITIES FOR SERVICE

As we work together and seek God's will, we discover new opportunities of important service. Riverview has found that a building program is very inspiring. During 1959 after an architect had been engaged, and we realized that a new building was truly our goal, the giving toward all phases of the



THE MINNEAPOLIS ARMORY
The front entrance to the imposing and spacious ARMORY in Minneapolis, Minn., where the Friday evening (Aug. 4) evangelistic service and the Sunday afternoon (Aug. 6) missionary rally will be held during the 33rd General Conference sessions. (Photo by M. L. Leuschner).

33rd GENERAL CONFERENCE MINNEAPOLIS, MINN.

JULY 31 — AUGUST 6, 1961

THEME:
"GREATER THINGS THROUGH CHRIST"

A wonderfully inspiring program throughout these blessed days! Plan to attend with a host of North American Baptists.

Ask your pastor for the registration forms and announcements about hotels and motels. Also ask for the two leaflets about the Post-conference Tours. These reasonably priced tours will be thrilling adventures for many, following the conference days.

Lord's work increased greatly.

Some thirteen committees were appointed. Every member was on one of these committees. As the committees met, increased interest was shown in the church program. These committees worked along with the architect and on August 14, 1960 a ground breaking service was held. The new building is now under construction and a wonderful spirit of cooperation and earnestness for the task is evident.

It is the hope and goal of the church to have the new building completed by General Conference days in 1961. We invite our Conference guests and friends to the Twin Cities for a wonderful conference and to visit the new Riverview Baptist Church.



THE GENERAL CONFERENCE HEADQUARTERS' HOTEL

Hotel Leamington, the Headquarters' Hotel for the North American Baptist General Conference in Minneapolis, Minn., will also be the site for the General Conference Banquet and the Women's Missionary Tea. (Photo by J. C. Gunst).



Rev. and Mrs. Noah E. McCoy of Jamestown, North Dakota, at their 25th wedding anniversary celebrated several years ago.

"The Real McCoy!"

The Story of Rev. N. E. McCoy, North Dakota's Unique Radio Preacher, on His 25th Anniversary of Broadcasting.

By Rev. Bernard Edinger of Gackle, North Dakota

FROM A LITTLE North American Baptist Church at Carrington, North Dakota, to Radio Station K S J B at Jamestown, North Dakota, is a distance of less than 50 miles. Yet this move resulted in a ministry with far reaching effects which only eternity can reveal! Rev. Noah E. McCoy, dubbed "The Real McCoy," when he appeared at a Youth for Christ Rally at Moorhead, Minnesota, has served as radio pastor for the station since its beginning. In March, he began his 25th year of broadcasting.

Born in the hills of West Virginia shortly after the turn of the century, his activity and appearance belie his years. He began his spiritual work in the Salvation Army, and later entered the service of the American Sunday School Union. It was this assignment which brought him to North Dakota.

RADIO MINISTRY

Though possibly remotely related to the "feudin' McCoy's," his temperament is not of the feuding variety. Because of his radio ministry, he receives numerous requests to participate in weddings, funerals, and other important events but he exemplifies correct pastoral ethics in that he never accepts such invitations except at the request of the local pastor. This policy has endeared him to the Dakotas, and has resulted in a genuine appreciation of him by the pastors.

"McCoy," as he is affectionately

known by everyone from governor of the state to the man on the street, is a little Irishman with a disarming sense of humor. At a ministers' conference where the problem of filling the pews was being discussed, he was asked for his solution. His reply, straightforward and typical, was: "Brethren, I notice that most of you are from large churches. My only suggestion is to do as I do—take the smaller churches; they're not so hard to fill." For the past 12 years he has been preaching each Sunday at a little Congregational church at Pingree, although he is an ordained Baptist minister.

His "Church of the Air" broadcast, heard daily at 9:00 a. m. (8:30 a. m. on Sunday) serves as a medium of publicity for churches of all denominations in the area. When a Harvest Mission Festival is to be held, evangelistic services are scheduled, a special speaker is to be featured, or an anniversary celebrated, just a line by the pastor or a church reporter results in an effective announcement to a large audience in a sizeable listening area served by the station. His is probably the most listened-to broadcast on any station in North Dakota.

PROTESTANT CHAPLAIN

The scope of his ministry is not confined to radio and pulpit, by any means. Down through the years, he has accumulated a diversity of respon-

sibilities. During the Second World War, he was Protestant Chaplain of the North Dakota National Guard by appointment of the governor. One year he served as Chaplain of the House of Representatives. He is currently Protestant Chaplain at the state prison where he visits every week. He also visits two local hospitals and the state hospital, located at Jamestown, almost daily.

He is a member of the Religious Broadcasters Association, member of International Union of Gospel Missions, and is senior member of the Jamestown Ministerial Association. Once he was prevailed upon by his many friends in a petition signed by hundreds to run for governor, which he graciously declined. During the war, he met every troop train passing through the city to give a word of encouragement and a New Testament to the boys.

Ever alert to make his broadcast a medium of service, during the blustery winter of 1948-49, a saga of "Snow-bound" was written on the plains of North Dakota. A local pilot, Thomas Quigley, and Rev. N. E. McCoy joined forces to bring relief and assistance to stranded and needy families. At McCoy's instruction, farmers who had no phones—which was the majority in those days—would spell out their most urgent needs with ashes or hay on the snow. Quigley would read their messages from his ski-equipped plane, and return for supplies. McCoy would announce when they could expect their supplies "from the air."

The pilot saw indications from messages of distress and good natured greetings on the snow that the listening audience was almost 100% within a radius of nearly 100 miles. To this day, people depend on the broadcast for urgent information on a hospital patient or the welfare of someone stranded in a snowstorm. Almost traditional are the words, "I heard it on McCoy's program."

THE MCCOY FAMILY

The McCoy family—parents and a son and daughter—made a happy foursome when they were all at home. Son Noel, born on Christmas day 19 years ago, is attending Wahpeton School of Science. Arva Dell is the wife of Rev. Elmo Tahran, N. A. B. Church Extension pastor at Minot, N. Dak. Mrs. McCoy, formerly Lillian Melom, is the ideal pastor's wife, remaining unobtrusively in the background. Humbly proud of the wonderful way God is using her husband, she speaks of him as "her favorite radio preacher!"

Numerous tributes have been paid to this energetic little Irishman which reveal much about his ministry. Jay Bryant, editor of the Logan County Napoleon Homestead once wrote, "Among other fine attributes, he is common, broadminded, friendly energetic. His friendship and service are not confined to one religion. No matter how far a man has fallen, Rev.

McCoy is willing to lend a helping hand to lift him up—that, in our language, spells true religion."

The Foster County Independent editorialized, "His program appeals to the rank and file because of its simplicity, sincerity, friendliness, and wholesomeness. He carries on a radio evangelism which hits home to the hearts of the listeners. He always has a cheery message to deliver—a personal message for the people of the area. The good old Gospel songs, dear to the hearts of many, are sung on each program by Rev. and Mrs. McCoy."

The local daily, the Jamestown Sun, has referred to him from time to time as "Jamestown's Ambassador," and probably no more appropriate title could be given him. On his program, he has presented some of the best known evangelists as they have made their appearances locally.

MANY FAMOUS FRIENDS

He counts among his personal friends such notables as Dr. C. Oscar Johnson, past president of the Baptist World Alliance; the late "Ma" Sunday, wife of the famous Billy Sunday; and Mr. R. G. Le Tourneau of giant earth-moving equipment fame. Mr. Le Tourneau has often had the McCoy's accompany him to his plants in various parts of the United States where the radio pastor would speak to the chapel services held in all his plants.

Possibly the secret of his success lies in his simple homespun philosophy. Some years ago, on a five-minute midnight spot given him by the radio station, he appropriately read from Psalm 121—"He that keepeth thee will not slumber; he that keepeth Israel shall neither slumber nor sleep." His typical remark to those who might be lying awake worrying at that hour was, "Now, my frined, God is going to be awake. He'll take care of things. You just go on off to sleep. No use both of you bein' awake."

Influencing others to a worthwhile life has been one of his most effective ministries. A number of young men are in the ministry or other Christian work because of his influence. Many of the North American pastors in the Dakotas and elsewhere could point to a service in which he brought the message as the time when they gave their life to Christ or dedicated themselves for his service. The writer is one of these, as is his wife. The enduring quality of his ministry and his work is well expressed in the words of a Jamestown pastor, associated with him for many years, who said, "In Jamestown, preachers come and preachers go, but McCoy goes on forever."

A GREAT FAITH IN GOD

So, following a seven-year stay at the Calvary Baptist Church of Carrington, where seven young people heard the call of Christian service during his pastorate, Rev. N. E. McCoy took the decisive step which



Rev. N. E. McCoy talking to "the boys" on a troop train that passed through Jamestown during World War II.

placed them in this unique and rewarding ministry. Thousands throughout the upper midwest, including hundreds of North American Baptists, listen daily for the familiar strains that introduce the "Church of the Air" broadcast on K S J B:

"Got any rivers you think are uncrossable?
Got any mountains you can't tunnel through?
God specializes in things thought impossible;
And he can do what no other power can do!"

"Say to mothers, what a holy charge is theirs; with what a kingly power their love might rule the fountains of the new-born mind."
—Mrs. Sigourney.



CHRIST IS IN A KITCHEN

By Dorothy P. Albaugh

Christ is in a kitchen
When a woman takes
Gentle pride in housework,
Singing while she bakes.

Christ is in a kitchen
When the meal is spread
And small hands are folded
In a grace for bread.

Christ is in a kitchen
When a husband waits
With a towel, contented,
To dry the willow plates.

MOTHER'S HANDS

By Henry Rische

Her hands are always doing lovely things:
Teaching a toddling foot the way to go;
Lending an older one a steadying;
Lifting a drooping chin when it is low;
Probing the dark to tuck a snuggler in;
Patting the cheek to reassure from harm;
Making stout covers out of patches thin;
Giving her own to keep another warm.

A babe's first cradle is Mother's cupping hands;
No clasp so gentle, no hold so strong.
No laws can bind like motherly commands;
Although the rod is in hand, at heart's a song.
Housekeeping, mending, minding her brood;
Tending us selflessly, tireless, early till late;
Keeping us cozy in conflicts in bad days or good—
Her hands to others mothers dedicate.

They are the signals of a mother's love,
The little ways she keeps in touch with you.
Her folded hands have pointed ours above,
Her piloting has held our courses true.
Her hand upon the brow brings calm within,
Her hands have kept a place at home for flowers,
Have kept the little sprigs from soil and sin.
Her faithful hands have struck my life's best hours.

"A mother's love is indeed the golden link that binds youth to age; and he is still but a child, however time may have furrowed his cheek, or silvered his brow, who can yet recall, with a softened heart, the fond devotion, or the gentle chidings, of the best friend that God ever gives us."—Bovee.

Reviews of Recent Books

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

SELECTED POETRY FOR SERMONS AND ADDRESSES—Baker Book House—114 pages—\$1.95.

This inspirational volume belongs to the "Minister's Handbook Series." It contains more than 300 carefully selected poems which speakers will want to use to illuminate their messages and which Christian workers will want to read for their personal enrichment. They are poems that bear a message to the hearts of the hearers with profound Christian truths. The names of the poets sound like a "Hall of Fame" in Christian circles such as Paul Gerhardt, Martin Luther, Horatius Bonar, Isaac Watts, John Newton and Frances Havergal. The extensive index is most helpful.

PRAYERS FOR ALL OCCASIONS—Baker Book House—80 pages—\$1.95.

The study of prayers by outstanding Christian leaders can be an enriching discipline for every minister, church officer and worker. They show us more clearly how we are to pray and how we can make our prayers more meaningful. They express some of our inmost thoughts and wishes in ways that heretofore have eluded us. Here in this small, helpful volume you will find choice prayers by such men of God as Dr. Andrew W. Blackwood, the late Percy B. Crawford, Prof. Faris D. Whitesell, Dr. Hillyer H. Straton, Philip E. Howard, Jr., and scores of others.

BUNYAN'S CHRISTIANA'S PROGRESS for Devotional Reading—Simplified by Clara E. Murray—Baker Book House—84 pages—\$1.50.

Almost everybody has read or heard of John Bunyan's "Pilgrim Progress." But very few Christians have become acquainted with the sequel to that classic known as "Christiana's Progress," the story of the Pilgrim's wife as she and her children followed the same route to the Celestial City as did Christian. The author has presented this pictorial story, originally written in 1684, in simplified form and in a beautifully bound book. The complete story of Christian's family and of our similar pilgrimage to the heavenly Jerusalem is unfolded in this volume with dramatic power. We can recommend it warmly to every Christian who wants to enlarge his horizons of faith!

MONSER'S TOPICAL INDEX AND DIGEST OF THE BIBLE—Baker Book House—1960—681 pages—\$5.95.

This is an excellent and very helpful book for every serious student of the Bible. This volume contains all the

ALL BOOKS

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topical analyses of Monser's "Cross-Reference Bible" with the addition of an alphabetical index of the verbs of the Bible and a complete list of persons and places.

Here is how the book works. First, it gives an outline of all that the Scriptures teach on a topic of interest to the readers. You will find exhaustive information and Bible references on such topics as Miracles, Grace, Cities of Refuge, Names of Jesus, Angels, Prophets, etc. Secondly, the book directs the reader to every text of Scripture dealing with the topics of interest. The Bible student should never be at a loss to find all of the important cross-references and the meanings of Bible subjects and topics.

A very helpful feature of this volume is found in the first 100 pages in the "Outline Studies in the Books of the Bible" by such recognized Bible scholars as A. T. Robertson, John R. Sampey, J. W. Monser and others. The reader is given a clear and comprehensive bird's eye view of the entire Bible.

This informative Bible study book is in stock at the Roger Williams Press. We can recommend it wholeheartedly to every student of the Scriptures, whether pastor, church leader, housewife, business man or young person. It is a gold mine of Scriptural information, the use of which can be most inspiring to you!

THIS I BELIEVE. By Ivor Powell—Zondervan Publishing House—1961—222 pages—\$2.50. (Reviewed by Dr. Ralph E. Powell).

This is a popular book on certain aspects of Bible doctrine as a roving evangelist would write it. The author, known as "the Man from Wales," is a widely known religious speaker and is best known for his work among the Baptists of several continents. His book is the product of "Question Time," a feature of his evangelistic crusades in Australia and New Zealand, where people were invited to sub-

mit their problems and during the meetings their questions were answered.

In his extensive ministry Mr. Powell was frequently approached by young converts asking for a statement as to what are the essential truths a Christian should believe. In this book he tries to incorporate his replies to such requests as he sees them. His views are stated tactfully and with charity, especially on matters of belief where there are differing opinions in the Christian Church. The mood expressed is not dogmatic or divisive, but loving and sympathetic. Among the subjects treated in this volume are the following: God, the Bible, Jesus Christ, the Church, salvation, eternal security, the Holy Spirit, prayer, evangelism, Christ's return.

Possessed of a vivid imagination, the legacy of the old Welsh divines, Evangelist Powell has command of the art of pictorial writing, and he is able to illustrate aptly and make very practical the topics he deals with in his book.

INTRODUCING CHRISTIAN ETHICS. By Henlee H. Barnett—Broadman Press—1961—176 pages—\$3.75. (Reviewed by Dr. Ralph E. Powell).

This new book provides an introduction to Christian ethics which gives more attention to the biblical basis and the role of the Holy Spirit than is customarily given in volumes dealing with this subject. It is divided into two parts. The first treats of principles of Christian ethics and notes the basic essence of Christian morality, its nature and scope, and the ethical content of the Old and New Testaments. Part two treats of problems, showing how the biblical foundations for Christian ethical decisions are applied to major areas of concern—the self, marriage and the family, race relations, economic and political life.

This book reflects the fact that Christians are concerned about the relation of their faith to the great moral and social issues of the day. There is great need for facing contemporary problems in the light of biblical teaching and with the application of Christian faith to social issues. Distinctive of this volume is the perspective that the ultimate norm of the believer is not a rule, creed, or ethical system, but a Person. Christ himself is the final criterion of all character and conduct.

A list of references and recommended reading material at the end of each chapter encourages further study on particular topics. A subject index at the end of the book would have been most helpful. This is a book

which should be in every church library. One could hope that every Christian would read such a helpful and competent treatment of Christian ethics as this outstanding book.

THE EPISTLES TO THE CORINTHIANS. By Herschel H. Hobbs. Baker Book House—127 pages—\$1.95 (Paper Back).

This is an excellent, evangelical study manual prepared by the pastor of the First Baptist Church, Oklahoma City, Oklahoma, who is also the featured preacher on the Southern Baptist radio broadcasts. The historical background of the books, a study of the Greek text, a clear outline, and meaningful expositions of Paul's letters to the Corinthians make this a fine manual for group study.

THE GOSPEL OF JOHN. By W. Wayne Barton. Baker Book House—95 pages—\$1.75.

The author is professor of New Testament and Greek at the New Orleans Baptist Theological Seminary. In this brief study manual, he offers a clear, instructive, practical study of the Gospel of John. The book will be a most helpful study course for individuals and church groups who want to make a thorough study of John's Gospel without going into great detail about the latest findings of biblical scholarship. This gospel will become more precious and meaningful through the earnest use of this study manual.

ALL THE PRAYERS OF THE BIBLE—by Herbert Lockyer. Zondervan Press—281 pages—\$3.95. (Review from "The Evangelical Christian.")

A few months ago it was stated that one of our great needs is a "school of prayer" for ministers. Here in this book is the answer—or at any rate an answer. Without calling in someone to lead us and avoiding the burden of organizing a conference we can each take Dr. Lockyer's study and find in it our own school. The author systematically works through the Bible, quoting texts, giving references and cross-references, comment and apt illustration as well.

It is true that books on prayer are no substitute for prayer itself; true also that we can read such books and steep ourselves in the theory and still know nothing of the practice. But given the will to pray, a man can learn much from the prayers of the Bible and can order his prayer life accordingly. If a minister is planning a series of sermons on prayer; if the leader of a Bible Class is looking for some topics; above all if any Christian, minister or member, is stumbling in his pilgrimage, discouraged in his work and cold in his love: then let him take this book and retire to his room and work through it, thoughtfully and prayerfully. He should arise from his knees with renewed courage and clearer insight into the mighty power of God and the

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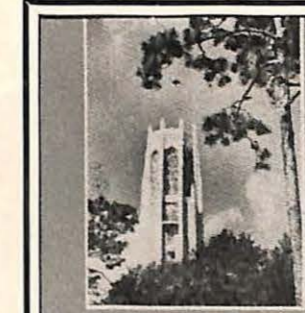
PREPARING FOR THE MINISTRY. By Charles F. Kemp. Bethany Press—128 pages—\$1.50, Paper Bound. (Reviewed by President Frank Venninga, North American Baptist Seminary).

This compact book, answering 140 vital questions relative to the ministry, should be on the preferred reading list of every young person contemplating any area of Christian service. Young

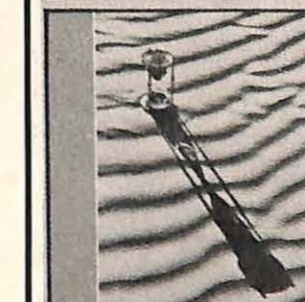
people wrestling with important and perplexing questions in regard to Christian vocations will find this book enlightening and helpful. Here is both a source book giving information intelligently to consider the significant career of the ministry and a manual seeking to meet the needs at various stages of interest and preparation.

Such perplexing and oft-occurring questions as "How do we decide for the ministry?," "What is meant by a 'Call' to the ministry?," "Is a call always a dramatic or emotional experience?," "How much education is required?," and a myriad of other questions are boldly and intelligently answered. Any college or seminary student will find Appendix I, "On Learning How To Study," extremely helpful and provocative. This may also be an inspiring review for the seasoned pastor who continues to be a student of the Word.

The author reveals insight in the area of pre-seminary studies, intimate familiarity with contemporary theological training, and a broad knowledge of the pastoral ministry and other church vocations. It is his opinion that one can serve the deepest and most vital needs of our day through the ministry and the church. Pastors will find this book a fine aid in guiding and counseling their young people in the choice of the ministry as a career and the general educational preparation for the ministry.



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We the Women

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

INTRODUCTION

The guest editor of our column, Mrs. Delmar Wesseler, needs no introduction. Though many of our readers have not had the privilege of meeting her personally, they have come to love her and appreciate her for the excellent work she has done in compiling our Program Packets the past three years. Her Mother's Day message will strike a responsive chord in the hearts of all our readers.

MOTHER'S DAY FASHION NOTE— 1961

By Mrs. Delmar Wesseler of Lorraine,
Kansas

As I browsed through a fashion book recently, I noted many "Mother-Daughter" dresses. These are identically fashioned in color, fabric, trimming and thread. Everything is the same except the size of the garment. Size is the only difference.

Just now, let's pretend that we are selecting a pattern for these mother and child garments. Would we look for an individually suited style—one which would create a radiant and glowing personality when worn? Would we be eager to tell others why we had selected our pattern, and why we had carefully chosen a suitable fabric whose strong threads were dyed to meet rigid "fast color" standards—a fabric woven with precision?

What kind of pattern are we mothers selecting and designing for our children? Do we discipline ourselves effectively enough to create the best pattern possible for our precious children? Or are we content to have to apologize for the shapeless garment made from a cheap, poorly woven fabric, measured carelessly, sewn thoughtlessly, a garment fashioned from a pattern whose instruction sheet was never consulted?

Does our pattern for home life include carefully following God's "Instruction Sheet?" Do we as a family consult it daily? "Thy word is a lamp to my feet, and a light unto my path" (Psalms 119:105). Perhaps we are like many, who consult it after knowing we have made errors, or perhaps just to answer children's questions presented in the Sunday School lesson.

Do we accurately measure ourselves, time after time, to see if we are the size we should be? Perhaps we are spending too much time looking at TV, idling time away, or doing things that aren't at all for his glory. Thus we find we don't have enough "fabric" really to give of ourselves to our families, to make sick calls, to take a plate of cookies to a lonely neighbor, to write to our missionaries, to teach a

50th Church Anniversary, Corona, S. D.

Report by Mrs. Elmer Harms of the Corona Baptist Church.

"BUILDING ON THE ROCK" was the program theme used by the Corona Baptist Church, Corona, S. Dak., from March 17 to 19 in commemorating the church's 50th anniversary. Gratefully we acknowledged God's guidance and blessings through the years. In remembering the past and its achievements, we realize that each Christian in his own lifetime and generation must experience anew the great truths of the Word which have been proclaimed through the years in this church.

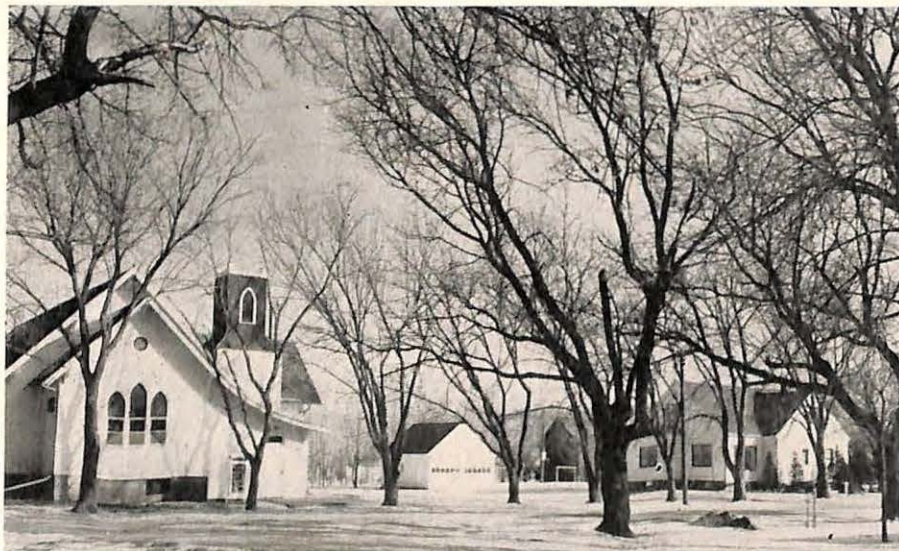
We observed how we have received the Gospel and again have given it out by having a number of our sons and daughters go into full time service. We would pay tribute to those earnest, God-fearing 18 charter members who built so faithfully in the difficult time of beginnings. Of these 18 charter members, only two remain with us: Mr. and Mrs. Fred Van Hoorn. We thank God for their testimony and their faithfulness.

Our festivities began on Friday evening, March 17, when our church family and friends enjoyed a Fellowship Supper. Rev. Herman Lohr of Parkersburg, Iowa, a former pastor, spoke on "How Firm a Foundation." On Saturday afternoon Rev. Henry Hirsch of Kyle, Texas, also a former pastor, brought the message, "Christ, the Wise Masterbuilder." During the Sunday

School hour, Mr. David Priestley, a middler at our Seminary and a grandson of a former pastor, Rev. D. Koester, gave a challenging lesson, "The Sunday School Aglow." Dr. Frank Woyke of Forest Park, Illinois spoke on "Christ, the Good Shepherd" at the morning worship service.

Prof. Roy Seibel of the North American Baptist Seminary faculty, Sioux Falls, S. Dak., gave an inspiring message, "Christ, the Great Commissioner," at the afternoon service. The fellowship with our church family and friends was again enjoyed at an afternoon tea. The Sunday evening service brought our activities to a close with Dr. Frank Woyke speaking on "Christ, the Final Consummation." Beautiful messages in song by the choir and other ensembles along with the reading of congratulatory letters at the services contributed much to the blessings of the celebration.

The pastors who have faithfully served us have been: Rev. W. H. Mueller, 1915-1917; Rev. Henry Hirsch, 1917-1923; Rev. D. Koester, 1923-1929; Rev. J. L. Schmidt, 1930-1933; Rev. W. H. Buening, 6 months in 1933; Rev. H. Lohr, 1935-1936, and 1952-1959; Rev. H. G. Braun, 1937-1940; Rev. R. A. Klein, 1941-1946; Rev. Eric Gutsche, 1946-1952; Rev. W. D. Dachtler, 1959-.



BAPTIST CHURCH, CORONA, SOUTH DAKOTA

The church building and parsonage of the Corona Baptist Church, Corona, S. Dak. The pastor, Rev. W. D. Dachtler, was in charge of the church's 50th anniversary festivities.

"difficult" class, or to do other deeds of love. Let's use the pattern and precious material as effectively and as efficiently as we can.

We are making patterns not only for today but for tomorrow also. In II Timothy we recall how Paul remembered the faith "which was first

in thy grandmother Lois, thy mother Eunice," and he was persuaded it would be in Timothy also. "From a child thou hast known the holy Scriptures." Thus, our heritage permits us to carry on this faith from one generation to another.

(Continued on page 23)

What's Happening

● On Easter Sunday, April 2, the Bible Baptist Church, La Crosse, Wis., held a baptismal service immediately following the morning worship service. Dr. C. H. Seecamp, pastor, baptized eight young people between the ages of 8 and 12 years.

● Rev. and Mrs. Allan Strohschein of New Leipzig, N. Dak., have announced the birth of a son on March 22 who has been named Donald Allan. This is their second child. Dr. and Mrs. Walter W. Wessel of Sioux Falls, S. Dak., have announced the birth of a son on April 3rd who has been named Donald Walter. This is their first son in the family. Dr. Wessel is a member of the Seminary faculty.

● Some repairs have been made on the building of the Willow Ave. Baptist Church, Hoboken, N. J., as reported by Rev. Herman G. Kuhl, pastor. Cornices of the building have been replaced and the windows have been refinished on the inside and painted on the outside. Through the inspiration and help received from a friend, these repairs could be made without taxing the current fund of the church. Spanish Baptists (Puerto Ricans) have been meeting in the Willow Ave. Church on Sunday evenings since November 1960.

● The NAB Pastors' Fellowship of Chicago, Ill., and vicinity, held a dinner meeting on Tuesday evening, April 4, at the Forest Park headquarters building with 31 pastors and their wives and friends in attendance. Rev. Walter Schmidt, president, was in charge of the event. The guest speaker was Dr. Claude E. Rausch, professor of pastoral psychology at Northern Baptist Seminary and chaplain at the Manteno State Hospital. His provocative address was entitled, "The Place of the Holy Spirit in Counseling." A lively discussion period followed.

● Rev. S. Donald Ganstrom, pastor of the Riverview Baptist Church, St. Paul, Minn., spoke on "The Seven Last Words of Jesus" at a series of Holy Week services. "Seven Last Words" was also the title of the cantata presented by the combined choirs of the Riverview and Minnehaha Baptist Churches on Palm Sunday evening, March 26. Miss Delores Henne, Cameroons missionary, spent Palm Sunday at the Riverview Church at the beginning of her furlough. A homecoming Shower was given her by the ladies of the church.

● Rev. Raymond P. Yahn, pastor of the Temple Baptist Church, Pittsburgh, Pa., baptized two converts on Palm Sunday morning, March 26. The Sunday School recently held an at-

tendance contest with the Union Baptist Church of Arnold, Pa. The entire offering of the Lenten coin folders brought to the church on Easter Sunday was designated for Dr. and Mrs. Eugene R. Stockdale, medical missionaries in the Cameroons, whom the church is supporting. On Wednesday evening, April 12, the church heard the story of Dr. Karlis Leyasmeyer who escaped from a Communist firing squad.

● Mr. William H. Rentz, Cameroons missionary, will undertake an intensive promotional visit to many churches and conferences in May, June and July. In May he will visit many of the British Columbia churches and will speak at missionary rallies in Calgary and Edmonton, Alberta on May 30 and 31, respectively. He will also participate in the Northern Conference sessions in Winnipeg, Man., from July 27 to 30, and will be present in Minneapolis for our 33rd General Conference. He and his family will sail on the "S. S. Queen Elizabeth" on August 9 bound for England and the Southern Cameroons, Africa to continue their missionary service.

● The Bethel Baptist Church, St. Clair Shores, Mich., held a Missionary Conference from April 30 to May 14 with special guest speakers representing various mission fields. Our North American Baptist missionary work was presented by Miss Delores Henne, Cameroons missionary, on Sunday, April 30, and by Dr. Richard Schilke, general missionary secretary on Wednesday evening, May 3. The church honored Mrs. Zannoth, church organist for 45 years and at present organist emeritus, on Sunday, March 19. She was presented with a commemorative plaque. The choir directed by Mr. Elmer Wengel sang "By Babylon's Wave." Rev. Herman H. Riffel is pastor of the church.

● On April 10, Rev. and Mrs. Edwin Kern, Japan missionaries, moved to Tsu City, Japan to take charge of the work of the student center and the church work that was started by Miss Florence Miller. Miss Miller has moved to Osaka to become a full time teacher at the Mennonite Brethren Bible School. Our Mission Society

THANKS DR. WESSEL!

The last article by Dr. Walter W. Wessel in the department, "From the Professor's Desk," appeared in the last issue of the "Baptist Herald." We are deeply grateful to Dr. Wessel for his provocative contributions to this popular department during the past two years. EDITOR.

is in the process of planning a co-operative Bible School with these brethren. Two of the young people of our Baptist mission field have responded to the call of God and have entered the Bible School this April. Mr. Nishizawa, one of the graduates from the Kansai Bible College, is continuing his work in Kyoto. Miss Yamamoto graduated from the Kyoritsu Women's Bible College and is working with the Kerns in Tsu.

● A 28 voice choir, representing the combined church and German choirs of the Forest Park Baptist Church, Forest Park, Illinois, presented the cantata, "Our Risen Saviour" by E. L. Ashford, on Easter Sunday evening, April 2. On Tuesday evening, April 4, the Women's Missionary Guild of the church held its annual election of officers and heard a message by Miss Helen Lohse of Del Norte, Colorado, missionary to the Spanish Americans of the San Luis Valley of Colorado. The ordination service for the pastor, Rev. Richard Schroeder, was held on Saturday evening, April 29, at the Forest Park Church with Dr. A. Dale Ihrie of Grosse Pointe Woods, Mich., bringing the ordination sermon. Mr. Schroeder began his ministry in the Forest Park Church on Sunday, March 5.

● Miss Ernstina Schmidt, Cameroons missionary at home on furlough, spent the months from January to April 1961 in studies in Winnipeg, Man. In April she began a visitation program to many of our churches in Alberta, Canada. In May she will speak at most of the German-speaking churches in Ontario and will take part in the sessions of the Ontario Association at the Arnprior church. She will likewise participate in the Northern Conference sessions in Winnipeg, Man., and in the meetings of the 33rd General Conference in Minneapolis, Minn. She will sail with the Rentz family on the "S. S. Queen Elizabeth" on August 9 from New York City to England and later from England to the Southern Cameroons, Africa for another busy term of missionary service.

● A council meeting for the recognition of the newly organized Trinity Baptist Church of Kelowna, B. C., was held at the Grace Church of Kelowna on March 23. The services of the Trinity Church are conducted entirely in the English language. Its services are being held for the present in the basement of the Grace Church with a mutual agreement by the mother church. Rev. E. H. Nikkel, pastor of the Grace Church, is also serving the Trinity Church until its own quarters can be secured. The church's membership is 70 and 50 scholars have been added to the Sunday School in the past three months. The Trinity Church is conducting Sunday School, Sunday morning and evening services, prayer meeting, Junior League and Happy Hour Classes on Friday evenings.



A busy market place in a South American city.

South American Romance

A Christian Novel by Mary McCombe Orr

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

SYNOPSIS

Zorillo Lopez came back to his widowed mother, Dona Marta, after a year of military service in the Paraguayan army. He was now ready to continue his father's trade of making wooden saints in the workshop. He was also looking for a bride. His choice fell on Rosita. Soon after their marriage, Guadeloupe returned from military service and visited Zorillo and Rosita almost every day. Zorillo resented these visits because he was intensely jealous and regarded Guadeloupe as a "tricky friend." In fact, Guadeloupe broke up the marriage and Zorillo left his wife and went to Asuncion. In the meantime, his mother, Dona Marta, was led by her friend, Dona Luisa, and the evangelicos with their Protestant Bible to become a Christian. She became seriously ill and passed away shortly after Zorillo had returned home to visit his dying mother. After the funeral, some of the evangelicos told him of his mother's new found faith in Christ. In Encarnacion he and Rosita and their child were reunited. But Zorillo became restless and persuaded his family to go with him to Argentina to work on a rancho as well as to get away from the evangelicos in town. They moved to Argentina with their belongings and settled down in San Miguel.

CHAPTER TWELVE

YES, ZORILLO and Rosita were neighbors, and near neighbors, to the evangelical hall! Zorillo was angry about it. It almost seemed to him that someone was playing a clever trick. His greatest reason, or excuse at least, for moving was to get away from the believers, and here they were right at his back door! How could he put up with this hymn singing for "several weeks"? How could he listen to these happy songs that could only make him think of his mother and her last request?

Somehow or other, Rosita didn't mind the hymns, and the humor of the situation brought a faint smile to her lips. She knew that Zorillo was terribly serious in his denunciations of the believers, and she did not want to appear to be laughing at him, but womanlike, she could not resist making just one little remark.

"Zorillo," she asked, "didn't you just thank the saints for bringing you here?"

Zorillo glared at her. "Rosita! Are you mocking me? Surely you are not falling for this evangelical stuff!"

Rosita surprised both herself and Zorillo when she answered, "I am not falling for anything, but I think it is wrong to call these people the children of the devil. Your mother was never more loving and saintly than when she was following this doctrine. I can see nothing wrong in these hymns of praise to Jesus Christ. She loved them. I like them, too!"

Zorillo was disgusted, but speechless. He prepared to retire, grumbling and mumbling about the unpleasantness of living in the midst of heretics, in a town that was swarming, as he exaggerated, with believers. Kicking off his sandals, he stretched out in his hammock and tried to sleep.

Joséito was already asleep in his wee hammock, so Doña Rosita washed the dust from her feet, and followed their example.

She lay there thinking. Since her

reconciliation with Zorillo she had thought little about the matters that had stirred her so deeply at the time of Marta's death. That testimony rang as clearly now in her ears as it had the night her mother-in-law had given it, not knowing that she was present in her dark little corner. Then Doña Marta's previous spoken words came back to her, "You and Zorillo are going to be saved one of these days. I know it. I am praying for you."

As she mused on those words so engraved on her mind, she tried to reconcile them with the story that had gone around the entire city in those days—the story of Doña Marta's deathbed repentance of having embraced the "false religion." Suddenly she realized that of the two present when Doña Marta passed away, only one had told the story of "repentance." She had never heard Zorillo tell it, or deny it. Could it be that Doña Ana had been lying? Surely, if it were true, Zorillo also would have spread it, especially in those times when he gave vent in words to his hatred of the Gospel. Someday she would ask him.

Again Doña Marta's words to her repeated themselves in her wakeful thoughts, "You and Zorillo are going to be saved . . ."

"Saved." It was a fascinating word, one that the priest seldom used, and then he spoke of a future time, away off in the ages to come. To these believers it meant something here and now. They were sure of future happiness and joyful in the present! Most people, Rosita reflected, could laugh and banter in a crowd, but went home to quarrel and grumble and complain. The believers had a joy that stayed with them through sorrow and sickness, yes, and right up to death.

Thus mused Rosita in her hammock as she listened to the distant voice of one who preached, as the sound was carried through the still night, although not sufficiently clear to be understood. As she drifted off to sleep, the words and music of another hymn floated across the two patios and spoke to her in her half-consciousness, "Oh, the peace the Saviour gives!" Rosita admitted to herself that she would like, someday, to know all about the wondrous peace.

They were up early next morning. Don Mateus, sent by the overseer, called for the new workman and accompanied him to where he was to work in the great plantation, cultivating between the tall maté herb trees, and planting peanuts in the fresh, soft earth. He had been informed that he would be working well over a mile from the town, so Rosita had his noon meal already cooked, and sent it with him in the little aluminum pan, tied up in a cloth. They would rest at noon, he and the other men working close by, have their meal in the open air, and of course, take a few maté, for someone was sure to have a kettle and the indispensable maté and tube.

When Zorillo had gone, Joséito

awakened and demanded attention. Soon he was washed and nursed, and had a little solid food as well. Full and happy and dressed in one wee shirt, he was ready to play contentedly on the floor with the tins and kettle lids that were his toys.

He watched his mother from the doorway while she made herself a broom. He hitched along behind her and tried to seize her skirt while she tidied the house and swept the earthen floor. He protested vigorously when she gathered up the small bundle of soiled clothes and went to the well, for it seemed a great distance away to that small person. So Rosita swept the worn patch under a near-by orange tree and put her offspring down with his tiny treasures and a piece of dry bun. Contentment reigned once again.

Rosita cranked the clumsy wooden windlass on the well, and drew out a pailful of sparkling, clear water. It made her thirsty and she scooped a few mouthfuls with enjoyment. This was better for drinking than the river water, although nothing was to be compared to a river for washing! Pouring the water into her large wooden basin, she proceeded to soap the soiled articles generously with a huge cake of homemade soap. When she had rubbed them fairly clean, she soaped them well again, changing the water frequently, then placed each piece carefully on the small patch of grass nearby. They would never be properly washed until the hot sun had been allowed to heat them well and loosen the remaining dirt. After a second scrubbing, or pounding on a rock, or beating with a stick, those that had come clean would be well rinsed, but others might have to be soaped and sunned again! Finally, after the exacting little housewife was fully satisfied that they were really clean, they would all be rinsed and stretched out in the sun to dry and bleach some more. It was a tedious process, but the results were satisfying. Rosita was proud of the whiteness of her wash. It never seemed to matter that the colored things were almost as white as the white ones!

There was no garden to hoe, no produce to gather, no chickens to tend, no market to sell in. The day promised to be long and uninteresting. How Rosita wished that they might move out soon to the plantation, where she could plant and live a life more like that to which she was accustomed.

But the afternoon was not as dull as she had anticipated. She watched with curiosity as a group of women gathered in the hall. Some were old, some young like herself. All carried hymnbooks and Bibles and were conversing happily as they entered. From her hammock Rosita could see them well as she looked out through her open door and in through a large open window of the meeting place.

They sang a couple of hymns and someone led in prayer. One of the number, a little old dark-skinned wom-

an with gray hair, then rose and opened her Bible and read a portion from it. Rosita could see that she was exhorting the others earnestly, but she could not hear the words. When the message was ended, the women knelt in prayer. The watcher marveled that they could thus pour out their hearts to One unseen.

As they disbanded, Rosita was surprised to see two of them go around the outside of the block until they had come to her own gate. They clapped their hands, so Doña Rosita went out, greeted them cheerfully, and asked them in. Soon they were having maté together, and the friendly little Paraguayan, hungry for friendship in this new place, made them feel at home.

They told her that the believers were conducting special meetings that would end that night, and invited her to attend with her husband.

Rosita gave them an answer that was not uncommon. "Gracias. Some day I might go, although I have my own religion, you know. I think that all religion must be good, especially if it talks about God and Jesus Christ. I do not know when I can go, for my husband is bitter against the Gospel. He has no use for it at all."

Rosita went on to tell them that she liked the hymns and was glad that she could listen to them. She told them a little of her mother-in-law as they chatted, for they inquired if she had known anything about the Gospel before. Naturally the women were interested to know about Doña Marta and how she had witnessed. They felt encouraged to pray for this friendly young mother in whom it seemed evident that God, the Holy Spirit was already at work.

"We shall be praying," they said as they left, "that not only you but your husband may come some day to hear God's Word. His Word can work miracles in our lives when we let it. We are all so happy because just last night, over there in the hall, one of the wildest young men in the place received the Lord Jesus Christ as His Saviour. You should have seen the joy on his face afterward! He too is a Paraguayan, as so many of us here in Misiones are."

It was now time to finish washing the one or two articles that had not responded so well in the morning. As soon as that was done, it was time to think of Zorillo and the evening meal. Rosita picked up her baby and went out to find a meat shop, and a store in which to get a few groceries. Then she returned and stirred up the fire.

The savory stew was ready when Zorillo arrived, tired and hungry, from his day's work in the fields. He was glad that it was Saturday, for he was not accustomed to this type of labor, and naturally the first day was difficult. It was good to have his faithful Rosita waiting for him with cheer and good food. He picked up his little son and played with him for a few

minutes, then took the steaming plate of rice and meat from Rosita's hands.

So the evening began well and happily. Alas! It was spoiled for Zorillo, for no sooner had he finished his meal than the lights once more were lit in the evangelical hall. The singing began. Zorillo became silent, sullen and resentful. It almost seemed as though it were a personal affront to him on the part of the believers.

When Zorillo had rested awhile and listened unwillingly to a hearty song service, the wooden basin was brought in from the well and filled with water. He bathed and shaved, for tomorrow was Sunday. They would go to early morning mass and show the people of this town, right from the beginning, that they were followers of the true religion!

When Rosita finally lay down in her hammock, the believers were starting their closing hymn. She raised herself a little, just to see if she could catch the words. Not all were clear, but there was no mistaking the refrain, "Are you washed . . . in the Blood of the Lamb?" She listened until the hymn was finished. Zorillo pulled his blanket up around his ears and listened not at all!

According to plan, Zorillo and Rosita arose early in the morning. They took no breakfast, not even one suck of maté, but with little José wrapped in a clean piece of old blanket, for the morning air was chilly, they set off for the church.

They felt conspicuous in the midst of the crowd, for almost everyone, when they realized that these were newcomers, turned to look at them. Rosita was uncomfortably aware of the fact that most of the women were better dressed than she. The quality, or lack of it, in her clothes had never bothered her in Encarnación, where she had been known and accepted since childhood. Here, however, where she was a stranger, everyone seemed to be appraising her dress, and casting sideways glances down at her not-so-new shoes! Zorillo realized it, too, and winced.

Mechanically they listened to the service, although they understood little of it. Reverently they watched the priest as he performed mass. Conscientiously they attended to the little forms and responses that were part of their religious duty; then they came out into God's bright sunshine—unfed!

Neither one had any comment to make as they returned. Busy with their individual thoughts, they nevertheless gave the impression to each other that they were disappointed.

At home Zorillo romped with Joséito while Rosita got the coffee ready. Then he got the few old pieces of boards that he had brought home with him the night before and got out his hammer and a few nails. Introducing himself to one of the neighbors, he borrowed a saw and was soon busy

(Continued on page 23)

Sunday School Lessons

A TEACHING GUIDE

Date: May 21, 1961

Theme: **THE IMPORTANCE OF DILIGENCE**

Scripture: Proverbs 6:6-9; 22:29; 24:30-34; Ecclesiastes 3:22

THE CENTRAL THOUGHT: The Kingdom of God has no room for lazy people.

INTRODUCTION: The Christian does not look at work as something he wants to get out of, but something he wants to get into. Even the Garden of Eden in its ideal state was a place where work had to be done. The command of God to Adam and Eve was "to dress it and to keep it." God, the Creator, wants his children to take care of his creation. When the Lord created the heavens and the earth, the inspired recorder of Genesis stated that it was very good. Through the ages it has been the up-keep which has been neglected. When Jesus Christ came into the world, he found it in a run-down condition. It was so much so that he had to give his life in order to save it from utter ruin. Not only do we need an individual re-birth, but as Paul says, "the whole creation groaneth" while waiting for its redemption (Rom. 8:22).

God is continually diligent, for as Jesus said, "My Father worketh hitherto, and I work." The Kingdom of God is not a place where we spend our vacation, but a place where we follow our vocation. It does not need men standing idle on every corner; rather, it needs men preaching and witnessing on every corner. Let us be diligent in the King's business—it requires haste!

I. DILIGENCE IN NATURE. Proverbs 6:6-9.

It is a travesty on man, the crown of God's creation, that he must go to the lowly ant as an example of diligence and industry. This little insignificant creature is a rebuke to the laziness and thriftlessness of man. The weight he carries, the structure he builds and the zeal with which he works, and the wisdom he uses when planning ahead, should shame the sluggard! Human nature has not changed since the days of Israel in which the wise men made these keen observations. Most of us could be doing a lot more for our fellow men and for God and his Kingdom. In some ways the animal kingdom is wiser in its ways than the human race.

II. DILIGENCE IN MEN. Proverbs 22:29.

The picture of diligence as over against the picture of laziness is given in sharp contrast. The talent and ability in man can be cultivated and nur-

tured to such a degree that he can occupy high places in this world. Such men can become great and wise; they will be sought after as councilors to kings and governments.

However, whether we have many or few talents, we should use them to the best of our ability as unto the Lord and not as unto men. God recognizes the true value of our service and will reward us accordingly. Spiritual diligence is important to the Christian and should be nurtured and cultivated in order to help him grow in grace and in the knowledge of the Lord and Savior, Jesus Christ.

III. THE RESULTS OF LAZINESS. Proverbs 24:30-34.

The wise man in Israel unleashed some of his choicest satire against the indolent. His contempt for the lazy man knew no bounds. He was the worst of all fools. He seemed to have done some research work on the habits of the slothful, and he was amazed at the results. His family suffers because he is a poor provider. His business suffers because he neglects it. The community suffers because his home and property are an eye-sore in the neighborhood.

IV. THE BLESSINGS OF LABOR. Ecclesiastes 3:22.

There is nothing that gives more satisfaction than a job well done. The well-kept farm, the efficient office, the well-organized business are blessings that give contentment and pleasure in knowing that something was accomplished. It makes the heart glad to hear the words: "Well done, thou good and faithful servant."

A TEACHING GUIDE

Date: May 28, 1961

Theme: **THE VIRTUE OF SELF-DISCIPLINE**

Scripture: Proverbs 7:1-5; 14:30; 16:32; 17:27; 20:1; 23:19-21

THE CENTRAL THOUGHT: God does not do everything for us, but with our cooperation he can do everything with us.

INTRODUCTION: The Christian often has difficulty understanding God's part in his life and his personal responsibility. He often asks what he

S. S. LESSON EDITOR

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

can expect from God and what God expects from him. When he hears phrases like "Jesus paid it all," "The Lord will provide," "Let go and let God," he is troubled and confused because they give the impression that God does everything and he does nothing. On the other hand, when he hears the word, self-discipline, he feels weak and helpless because it makes him think only about his own effort and strength. Someone suggested that we ought to pray as though everything depended on God and work as though everything depended on us.

We can certainly find proof in the Word of God that the Christian life needs close and intense cooperation with Jesus Christ if it is to succeed. It is not a matter of having faith in our self-discipline, but faith in the fact that God is blessing every effort put forth in his behalf. Without him we can do nothing, but with him, as Paul said, "I am able to do all things through Christ who strengtheneth me."

I. WISDOM AND SELF-DISCIPLINE. Proverbs 7:1-5.

This entire series of lessons is devoted to the wisdom of God as understood by the Hebrew people. Wisdom of the Jews was more than learning or information. It incorporated a righteousness which could and should be applied to the duties of everyday living. It gave strength and courage in time of difficulty and danger. It disciplined the mind and heart to stand steadfast in time of trial and temptation. In time of doubt the Hebrews were so conscious of the commandments of God that they would stop and think before taking action. The mind and body were disciplined in such a way that the thought and the act were both directed toward God.

II. THE TRIUMPH OF SELF-DISCIPLINE. Proverbs 14:30; 16:32.

Many people actually believe that self-discipline is an attempt to reject all of the pleasures of life. This, of course, is not true. Life is not a defeat, but a triumph. There is a God-given joy and blessedness, an inward peace of mind and heart which far surpasses any pleasures the world has to offer. The triumph of a disciplined and God-controlled spirit is evidence of great moral strength. It is not a wishy-washy type of goodness which is often expressed in "see no evil; hear no evil; speak no evil." We must be strong enough to speak out against evil. The writer does not condemn anger; he merely says that we are to be slow of anger. Or as Paul says, "Be ye angry, but sin not" (Eph. 4:26). Anger can be used in the service of God. Even Martin Luther was called "God's angry man."

III. SELF-DISCIPLINE AND BAD HABITS. Proverbs 20:1; 23:19-21.

A leading Chicago newspaper has recently described the President's

(Continued on page 22)

Our Denomination in ACTION

Northern District

Men's Brotherhood Supper, Baptist Church, Edenwold

The evening of March 13 was well spent and enjoyed by all the fathers and sons who were able to get to the Edenwold Baptist Church, Edenwold, Sask., when the Men's Brotherhood sponsored a pancake supper. Rev. R. Neuman, pastor and chief cook, ably assisted by Victor Cicansky, made no mistake. The pancakes and sausages were cooked just right.

Afterwards, the men gathered in the main auditorium where a program took place. Mr. Kunscheh, a teacher of the C. B. College of Regina, Sask., as guest speaker used John 3:16 as his text. His two boys supplied some special numbers on the trombone and trumpet. About fifty guests were present. A silver collection was received. The fathers were proud of their sons!

Frank Brucker, Reporter

Pre-Easter Activities at Central Church, Edmonton

"I am the Light of the world." "Ye are the Light of the world." A very inspiring Passion Candlelight Service was held at the Central Church, Edmonton, Alberta, on March 19, portraying a cross as the choir in word and song revealed the promises and truths about the Cross and Christ's love for us which led him there to suffer—alone. "The Lighted Cross," topic of the meditation led by our pastor, Rev. H. Hiller, revealed to all present the importance of examining ourselves and preparing our hearts for a closer walk with our wonderful Lord.

Following the message, all those led by the Spirit proceeded to lay their offerings at the foot of the cross as each lit a candle to vow consecration and stronger faith in Christ. The candles were placed in the cross by candlelighters as soft organ music created an atmosphere of reverence and dedication. The offering was designated for the building site purchased by the church at the beginning of the year.

Jean Strauss, (Mrs.), Reporter

Palm Sunday and Easter Festivities, Edmonton, Alta

The Palms, Alleluias, and happy cries of children revealed the love and joy of Christ's presence on that day so long ago. Even as then, our hearts at the Central Church, Edmonton, Alberta, were overflowing with joy as at the close of a blessed Palm Sunday five young people followed the Lord in baptism. Among these were two children who came to Canada recently from Poland, learning not only the language of the country but also the language of the soul, and are now walking with their Risen Lord.

We were happy to have the Capilano and Lauderdale churches participate in

EVERY MAN'S LIFE

"The life of every man is a diary in which he means to write one story, and writes another; and his humblest hour is when he compares the volume as it is with what he hoped to make it."

—James M. Barrie

our annual Sunday School rally on Good Friday morning. The mass Sunday School choir blended their voices as majestically they sang praises to their Savior. The rally was climaxed with a message by Dr. A. S. Felberg, president of the Christian Training Institute. A unique silent communion service was held Good Friday evening.

One of the highlights of the Easter Sunday services was the annual combined German-English Choir Concert. We left the sanctuary with the great "Hallelujah Chorus" as sung by the German mixed choir still ringing in our hearts.

Jean Strauss, (Mrs.), Reporter

Ordination of Rev. George Koehle, Winnipeg, Manitoba

The 8th of March was a memorable day for the Third German Baptist Church, Winnipeg, Man. For the first time in the history of the church, which was formed in 1953 by German immigrants, the church was to ordain her pastor, Mr. George Koehle, to the Christian ministry. The following churches responded to the invitation and sent their pastors and delegates to the ordination council: McDermot, German Mission and Central of Winnipeg; Oak Bank, Morris and White-mouth as the sister churches of Southern Manitoba. Rev. H. Waltereit was elected chairman, and Rev. W. Laser clerk of the council. The council heard the candidate's statement of his conversion experience, his call to the ministry, and his doctrinal views. After deliberating, the council recommended to the church to proceed with the or-

dnation that same evening.

Pastor M. Falkenberg was chairman of the ordination service. Mr. H. Bushkowsky read the Scripture and led in prayer, and Rev. H. J. Waltereit brought the ordination sermon. Rev. W. Laser offered the ordination prayer, and the charge to the candidate and church was given by Rev. Richard Zinser and Rev. A. Gellert, respectively. The ordination certificate was presented and the hand of fellowship extended by Rev. R. Grabke. The Reverend Georg Koehle pronounced the benediction.

A. Gellert, Reporter

Eastern District

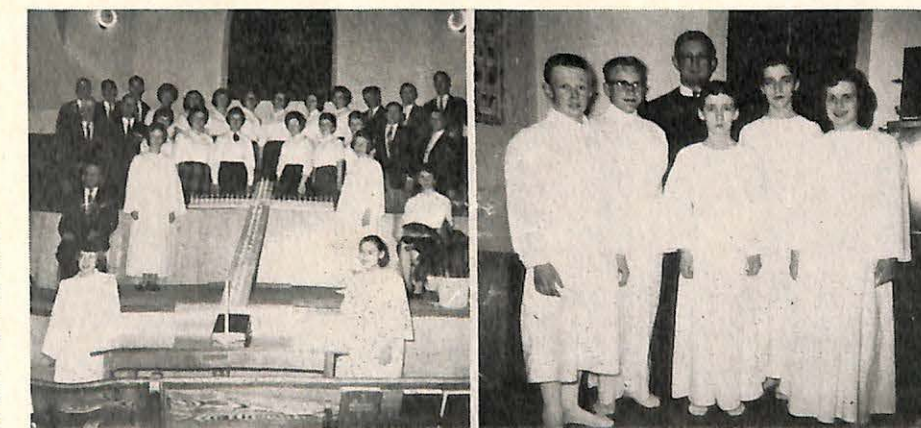
New Pastor for Fleischmann Memorial Church, Philadelphia

The Fleischmann Memorial Baptist Church, Philadelphia, Pa., has been actively working for the Lord even though we have been without a regular pastor since last summer. Rev. A. F. Ballbach has been our interim pastor. Under his devoted, dedicated leadership the church has gone forward and been richly blessed. Six new members have been added through baptism since the first of the year.

The men of the church have been renovating and redecorating the parsonage. It is a joy to see the enthusiasm and Christian fellowship displayed by these men as unselfishly they have given of their time to do service for him!

As a church we are rejoicing in the knowledge that our call to the Rev. Ernest A. Hoffmann of New York, N. Y., has been accepted. It is with deep joy and hope that we look forward to his ministry in our church beginning the first Sunday in June. We have felt the power of prayer through these months and praise the Lord for his loving watchcare over us.

Jeannette MacMeekin, Reporter



Candlelight service with "the Lighted Cross" (left) at the Central Church, Edmonton, Alberta. Mrs. Kilpatrick, organist, is seated, right front, and Mr. Helmut Strauss, choir director, is standing at end of first row (right side). Rev. Herbert Hiller, pastor, is shown at right with 5 baptismal candidates.

Women's 39th Program, Chicago's East Side Church

On Friday evening, March 9, the Woman's Missionary Society of the East Side Baptist Church, Chicago, Ill., celebrated its 39th anniversary with a banquet at the Surrey Restaurant. Our president, Mrs. Millard Hunt, and vice-president, Mrs. John Allfree, welcomed us warmly. As a "Surrey" is synonymous with horses and barns, our dining room represented a barn with halters, rings, wagon wheels and old fashioned lanterns. We made the rafters ring with our singing. Our pastor, Rev. Wm. Shoemaker, brought the devotions from Romans 11:30-31—"Mercy Gives Birth to Mercy." Three of our teenage girls, Carol Freiwald, Kathleen Harris and Karen Schauer, told us in song, "It's Not an Easy Road," but God leads all the way.

We had the pleasure of having Miss Twila Bartz, instructor in Vocational Practice (Field Work) Assignments at the Baptist Missionary Training School of Chicago, speak to us and show interesting pictures of a Mission Summer Service project at Kodiak and Ouzinkie in Alaska. We also had a fine mission offering for our Baptist Woman's Missionary Union Project. Our treasurer, Mrs. E. Badtke, keeps us informed about needs. Mrs. E. Klein and Mrs. Eleanor Freiwald keep us busy with White Cross work, mission programs and social get-togethers.

Olga M. Justin, Secretary

Mr. and Mrs. Wm. T. Edwards' 50th Wedding Anniversary

Mr. and Mrs. William T. Edwards of Kankakee, Ill., celebrated their 50th wedding anniversary on Sunday afternoon, March 26th, at the Immanuel Baptist Church with an Open House. Following this a supper was served for the out-of-town relatives and friends. Mr. and Mrs. Edwards were united in marriage on March 22, 1911 at Lafayette, Indiana. Mrs. Edwards is the former Luetta Camden. The couple are parents of three children: Kenneth of Lansing, Mich.; Mrs. Leslie (Ann) Rutledge of El Paso, Tex.; and Mrs. Kenneth (Wilma) Chipman, of Kankakee.

Approximately 250 members and friends came to pay tribute during the afternoon and enjoy the fine program, consisting of musical numbers, a style show with dresses of the period worn; talks by the pastor, Dr. Louis R. Johnson, and various others. A sheaf of yellow roses was presented by the Live Wire Class. Mr. Edwards is chairman and a life member of the deacons' board. Mrs. Edwards is a member of the deaconess board; also Sunday School teacher. They are still very active and known for their ability to accomplish any task which the church calls upon them to do. The church appreciates their testimony and witness for Christ through their lives.

Alice M. Luhrs, Reporter

Evangelistic Meetings at Cleveland's Erin Ave., Church

The Erin Avenue Baptist Church, Cleveland, Ohio, held special evangelistic meetings from March 12 to 19. Our guest speaker was Rev. Walter C. Damrau from Buffalo, New York. His central theme for the meetings was the 1st Epistle of John and a very



Mr. and Mrs. Wm. T. Edwards of the Immanuel Church, Kankakee, Ill., who celebrated their 50th wedding anniversary on March 26, 1961.

gratifying response was evidenced by the attendance and the spiritually warm atmosphere that prevailed.

The evangelist brought ten messages to an average attendance of 118 and spoke to our Children's Department of the Sunday School, taught a German and English Class, and spoke to the Ladies' Missionary Society. We have enjoyed the services of the choirs in German and English, and the services of the musical Molzan Group. Prayer groups met each night and prayers were offered in German and English by those who felt led of the Lord each night. We have had many visitors and guests and among them were Rev. Edward Kary of the Hillcrest Baptist Church, also Rev. Rein Sigmund. Decisions thus far recorded are 3 first time decisions, and others for rededication. We are grateful to the Lord for all that has been undertaken, and for all the blessings the Lord has given.

Sharron Leonard, Reporter

Western District

Bible Studies at Bethel Church, Anaheim, Calif.

The Woman's Missionary Society of the Bethel Baptist Church, Anaheim, Calif., now in its 50th year, honored one of its charter members, Mrs. Emilie Hemmerling, on the occasion of her 90th birthday. The society held Open House on March 6 in the home of Mr.

PRAYER REMINDERS LEAFLET

Prayer requests for each day in May and June are listed, asking for God's blessing upon our denomination and mission friends.

Ask your pastor for your copy of this PRAYER REQUEST leaflet or write to North American Baptists, 7308 Madison St., Forest Park, Illinois.

and Mrs. Walter Paulus, the son-in-law and daughter of the honoree. A continual flow of friends throughout the day honored this beloved Christian member of Bethel Church.

Between March 5-10 the church held a series of Bible studies entitled, "Six Great Nights in the Word of God," which featured these outstanding messengers of the Gospel: Dr. Charles W. Koller, president Northern Baptist Seminary; Rev. Harold S. Carlson, pastor, First Baptist Church, Lakewood, Calif.; Dr. Wilbur E. Nelson, founder-director of the radio, "Morning Chapel Hour"; Dr. Samuel H. Sutherland, president, Bible Institute of Los Angeles; Dr. Harold Lindell, Fuller Theological Seminary; and Dr. Roy L. Laurin, pastor, Eagle Rock Baptist Church and radio expositor of his own program, "Help Yourself To Life." Musical groups featured were "The Calvarymen" quartet from First Baptist Church of Whittier; "The Envoys," male quartet from Azusa College, Azusa, Calif.; and the Gospel Trio and Bethel Church's own fine choir.

Mrs. Ruth Mellen, Reporter

Central District

Special Meetings, Baptist Church, Buffalo Center, Iowa

We, at the First Baptist Church of Buffalo Center, Iowa, had five nights of meetings with Dr. Robert James Devine of St. Paul, Minn., from March 19 through March 23. Dr. Devine's messages of Scripture were very inspiring and enjoyed by many people.

On Monday evening, March 20, the film "Assassin of Youth" was shown. This film is produced by Dr. Devine in regard to the use of marijuana in cigarettes. It was instructive and we could see the dangers and temptations that are confronting our youth today. It would be well if many of our churches could see this film, "Assassin of Youth." Rev. W. G. Gerthe is our pastor.

Mrs. Tony Geiken, Reporter

Pastor's Reception at Calvary Church, Aberdeen, S. Dak.

Sunday, March 5th, was a joyous occasion for the Calvary Baptist Church, Aberdeen, S. Dak., for it was the welcoming of our new pastor and family, the Rev. and Mrs. Irvin H. Schmuland, Rodney, Wynne and Luanne. Welcome speeches were given by our Sunday School superintendent, Ted Bertsch; Mrs. Algon Buechler, superintendent of the Junior Dept.; John Nies, Senior Deacon; Willard Tesky, Church Clerk; the City Mayor, and the president of the Ministerial Association. Scripture was read by Alvin Haas, Jr., deacon, followed by prayer by Edward Heupel. Welcome was given by Mrs. Ted Bertsch, president of the Ladies' Mission Society. Several musical numbers were rendered.

Rev. and Mrs. Irvin H. Schmuland expressed words of appreciation. Relatives and friends from our neighboring churches were present. Refreshments were served in the church parlor after the service. We are thankful to the Lord for sending us the Schmuland family to guide us.

Willard Tesky, Clerk

BAPTIST HERALD

Pastor's Farewell Service, Baptist Church, Goodrich, N. Dak.

On Sunday evening, Feb. 26, the First Baptist Church, Goodrich, N. Dak., held a farewell service for its pastor and his wife, Rev. and Mrs. I. H. Schmuland, and their 3 children. The deacons, Carl Brodehl, Paul Stober, Joe Engel and Vernon Schneider were chairmen at this occasion.

The following spoke words of appreciation and farewell on behalf of the church boards and organizations: Trustees, Walter Zoller; Sunday School, Vernon Schneider; Men's Brotherhood, Floyd Lang; CBY, Janice Geinger; Choir, R. E. Martin; Deacons, Carl Brodehl; and Woman's Missionary Society, Mrs. Albert Schmidt. Mrs. Schmidt also presented Mrs. Schmuland with a corsage. A tape recorder from the church was presented by David Tessman. A number of musical selections were rendered throughout the program. Mr. and Mrs. Schmuland gratefully acknowledged the good wishes which had been extended them. Following the program, the church women served a lunch. An inspirational time of singing and fine fellowship was experienced by all.

Mrs. Albert Schmidt, Reporter

Minnesota Men's Rally at Faith Church, Minneapolis

In Sept. 1960, the men of the Minnesota Association attended a week end fall retreat sponsored by the Riverview Baptist Men. This retreat was held at the American Lutheran Camp at Onamia, Minnesota where we had a mountaintop experience with Dr. Mounce of Bethel College, our special speaker. The retreat was such a success, with 40 attending, that the men saw the need for organization so that they might be of more service to God and man.

On Sunday, March 19th, the men had a 3:00 P. M. Rally with Rev. J. C. Gunst, our District Secretary, as special speaker. At this rally at the Faith Baptist Church in Minneapolis, we were surprised by an attendance of nearly 100 men. The program featured the quartets of Brook Park and Dayton Bluff Churches. A fellowship supper was served following the afternoon rally. At the rally it was announced that the men would have their second annual fall retreat at Onamia, Minnesota on the week end of Sept. 29-Oct. 1, 1961.

H. Blaine Fluth, Secretary

Leadership Training Course for Three Churches, Mott, N. D.

The churches of Mott, Hettinger and New Leipzig, North Dakota combined efforts for a Leadership Training Course which was held from March 6-10. The classes were held each evening at the church in Mott. The teachers for the week were Miss Ruth Bathauer of Forest Park, Ill., and Rev. Willis Potratz of Grand Forks, N. Dak. Miss Bathauer taught a course on Sunday School Administration using the text, "Solving Church School Problems." Mr. Potratz taught a course for Sunday School teachers using the text, "Improvement of Teaching in the Sunday School" by Dobbins.

Forty-two people registered for

May 11, 1961



Rev. and Mrs. I. H. Schmuland and family with the tape recorder presented to them as "a farewell gift" by the First Baptist Church, Goodrich, N. Dak.

these courses and others who were interested also audited the courses. We are happy to report that 31 people completed the course and received credit after writing the final examination. Fellowship time was enjoyed when the ladies of the Mott Church provided refreshments during the intermission between classes. Many of the teachers and Sunday School leaders expressed appreciation for the help that was given. They returned to their home churches ready to work more effectively in the local Sunday School.

Allan Strohochein, Reporter

Northwestern Conf. Ministers' Fellowship at Elgin, Iowa

Pastors of the Northwestern Conference met for their annual institute at the First Baptist Church, Elgin, Iowa, Feb. 14-16. Three guest speakers participated in the sessions: Rev. J. C. Gunst, Minneapolis, Minn., spoke of the challenging responsibilities within his Central District. Dr. George Lang, professor of Homiletics and Pastoral Care at our Seminary, Sioux Falls, S. D., spoke at the opening public



Ministers of the Northwestern Conference churches and guest speakers at the Pastors' Annual Institute held at the First Baptist Church, Elgin, Iowa.

service on Tuesday night and also presented the following topics: "The Pastor and Visitation," and "The Pastor and the Ordinances." Dr. Frank H. Woyke, executive secretary, Forest Park, Illinois, presented two topics: "The Pastor and the Denomination," and "Denominational Objectives and Policies." He also brought the message to the church on Wednesday night.

Devotional periods during the three-day session were led by the following conference pastors: Rev. Donald Miller, Watertown, Wisc.; Rev. Milton Zeeb, Kenosha, Wisc.; Rev. Wilmer Quiring, Milwaukee, Wisc.; and Rev. G. Wesley Blackburn, Jeffers, Minn. Rev. Howard Johnson, Burlington, Ia., Rev. H. J. Wilcke, St. Paul, Minn., and Rev. Rudolph Woyke, Milwaukee, Wisc., led the discussion following the study periods by the guest speakers.

The 1962 meeting will be held in Minneapolis with the following officers in charge: president, Rev. H. J. Wilcke, St. Paul, Minn.; vice president, Rev. Howard Johnson, Burlington, Iowa, and Rev. Norman Miller, North Freedom, Wisc., secretary-treasurer. Rev. Eldon G. Schroeder, Reporter

Special Programs at Baptist Church, Chancellor, S. Dak.

The young people of the First Baptist Church, Chancellor, S. Dak., under the direction of Mr. Ray DeNeui and the pastor, Rev. H. Effa, presented the challenging play, "The Broken Circle," on Feb. 9th and again by popular request on March 5th. They later presented it at the Spring Valley Baptist Church near Canistota, S. Dak. The offering of \$105 received at the first presentation went to the South Dakota Association C.B.Y. project. Since January, Mrs. Effa has been editing a monthly bulletin, "Timely Tidings" which has been well received by all.

During the week of March 19-24, Deeper Life Meetings were held with various ministers participating. They began with Seminary Sunday with Dr. R. Powell and Rev. F. Veninga of the Seminary bringing the messages and several Seminary students serving in various ways throughout the day. The remaining services brought further

blessings as Rev. Robert Krueger of the Northside Baptist Church, Dr. Roger Fredrickson of the First Baptist Church, Rev. Lyman Erickson of the Calvary Baptist Church, all of Sioux Falls, and Rev. Leland Friesen of the First Baptist Church of Emery, S. Dak., brought the messages.

At the Wednesday evening service, the Ladies Mission Circle presented its annual White Cross Program led by Mrs. Donald Hoogestraat and Mrs. John Rust. At this time the White Cross items made were displayed and the offering of \$95.00 went for the White Cross work.

Mrs. Herman Effa, Reporter

Dr. Vanderbeck at Immanuel Church, Wausau, Wis.

What a wonderful experience the Immanuel Baptist Church at Wausau, Wisconsin has had under the leadership of Dr. M. Vanderbeck as interim pastor! This is the first time in the history of the church that we have had an interim pastor, and we definitely believe that God's leading and blessing have been very evident throughout this period. We were sorry when our former pastor, Rev. Wallace A. Olson, left to accept a pastorate in Long Beach, California in December, but Dr. Vanderbeck arrived in January, immediately taking over as shepherd of the flock.

We had a blessed Easter season with an afternoon service on Good Friday, and a candlelight communion service on that evening. Easter day began with a 7:00 A. M. service followed by an Easter breakfast, Sunday School and morning worship. Easter offering will be used for the building fund. We set a goal of \$5,000 and raised almost \$4,500 on Easter Sunday. We are happily anticipating the arrival on June 25th of our new pastor, Rev. George Robinson, who is coming from Jamestown, North Dakota, and earnestly pray that our church will continue to go forward under his guidance, especially in the building of a new sanctuary.

Mrs. F. W. Gering, Reporter

SUNDAY SCHOOL LESSONS

(Continued from page 18)

peace corps composed of young men who will volunteer two years or more of service to help peoples of undeveloped nations, and thereby promote peace and good will for America. In the same issue, on a different page, it was also reported that Congress approved a million dollar entertainment fund because it was said that "Scotch, bourbon and martinis are the tools of the trade" in international diplomacy. It seems strange that the young, inexperienced ambassadors of peace and good will must be disciplined and self-sacrificing, while the elder statesmen must rely on alcoholic beverages and expensive entertainment to promote good will.

A THOUGHT FOR THE DAY

"Self-denial is a kind of holy association with God; and by making him your partner interests him in all of your happiness."—Boyle

The 1961-62 "God's Volunteers" Team

By Dr. M. L. Leuschner, Promotional Secretary

THE YOUNG PEOPLE of "God's Volunteers" team have set an inspiring example in Christian witnessing for all North American Baptist people. They are "God's peace corps" in volunteering almost a year of their time without salary consideration to serve on this evangelistic team. Hundreds of converts and thousands of contacts for Christ in all kinds of homes have been their spiritual rewards for their arduous labors.

During the past eight months "God's Volunteers" visited 28 of our churches. Nineteen of these campaigns ranged from four to fourteen days. The team conducted one night stands in nine churches. The services ranged from that of Gospel services to boys' and girls' rallies, school assemblies, radio programs, CBYF meetings and Sunday School opening exercises. Rev. Walter Hoffman, director of "God's Volunteers," has reported that "the Lord blessed this ministry with 90 first time decisions for Christ and many more rededications."

NEXT YEAR'S TEAM

Volunteers for next year's team have been numerous. God is touching the hearts of our young people to respond to this call of service for him. The denominational committee for "God's Volunteers" has announced the names of those who have been appointed as members of the 1961-1962 "God's Volunteers" team. They are as follows:

- Barbara Ann Hirsch, Faith Baptist Church, Minneapolis, Minnesota.
- Shirley Ann Lamprecht, Fellowship Baptist Church, Camrose, Alberta.
- Arleen Mattis, Bismarck Baptist

Church, Bismarck, North Dakota.

- Ruby Wolff, First Baptist Church, Ellendale, North Dakota.
- Dwight Orrin Enockson, Washburn Baptist Church, Washburn, North Dakota.
- Lyle William Grenz, Calvary Baptist Church, Billings, Montana.

This team will begin its training period on Sept. 5, 1961 at the North American Baptist Seminary, Sioux Falls, S. Dak., and close with Sept. 29, 1961. Twenty-two of our churches have requested the services of the team. Rev. Daniel Fuchs, director of Evangelism, is preparing next year's schedule for the team which will be announced later this summer. The denomination will help toward providing uniform jackets for the members of "God's Volunteers" team hereafter in order to enhance the appearance of the team members at the services.

YOU AS PRAYER PARTNERS

All of our church people should be concerned about their active part in this ministry of "God's Volunteers." You can enlist as one of "God's Volunteers Prayer Partners" by upholding the young people with your prayers and by making a contribution of \$5.00 or more toward the work of the team. After the sending of such a contribution to our denominational headquarters or through your church, you will receive a "Prayer Partner Card."

We shall continue to publish frequent reports in the "Baptist Herald" concerning the ministry of the team in various parts of the United States and Canada so that you can share in the blessings and burdens of concern of these dedicated young people.

MARCH CONTRIBUTIONS—N.A.B. GENERAL CONFERENCE

CONTRIBUTIONS FOR ALL PURPOSES

Conferences	Mar., 1961	Mar., 1960	Mar., 1959
Atlantic	\$ 5,781.37	\$ 5,072.14	\$ 2,990.50
Central	24,535.80	17,332.79	3,898.93
Dakota	9,571.68	6,339.71	8,351.90
Eastern	2,496.17	2,532.32	2,130.06
Northern	3,564.36	7,808.37	6,119.74
Northwestern	6,523.23	8,876.35	11,000.14
Pacific	7,369.31	5,632.70	7,813.04
Southern	2,607.18	579.30	1,572.83
Southwestern	7,158.52	3,402.92	2,624.95
Misc.	1,202.81	685.18	500.49
Total Contributions	\$ 70,810.43	\$ 58,261.78	\$ 47,002.58

CONTRIBUTIONS RECEIVED	Budget Contributions	Other Contributions	Denominational Bldg. Advance	Total Contributions
For the month of Mar., 1961	\$ 57,936.75	\$ 899.42	\$ 11,974.26	\$ 70,810.43
For the month of Mar., 1960	44,299.62	8,377.75	5,584.41	58,261.78
For the month of Mar., 1959	39,085.98	7,916.60		47,002.58

CONTRIBUTIONS FOR THE FISCAL YEAR

April 1, 1960 to Mar. 31, 1961	\$652,172.94	\$ 21,937.56	\$ 82,721.00	\$756,831.50
April 1, 1959 to Mar. 31, 1960	611,412.52	67,321.97	93,072.70	771,807.19
April 1, 1958 to Mar. 31, 1959	610,072.95	75,276.95		685,349.17

BAPTIST HERALD

Obituary

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

MR. JACOB J. WEBER

of Wessington Springs, South Dakota

Mr. Jacob J. Weber of Wessington Springs, S. Dak., was born in Campbell County, South Dakota, on Oct. 25, 1891 and passed away at the Jerauld County Memorial Hospital on March 31, 1961. On Jan. 6, 1913 he was united in marriage to Miss Margaret Loring. To this union eight children were born.

Mr. Weber became a Christian in 1921 and on July 3rd of the same year he was baptized by Rev. C. A. Gruhn. He was a faithful member of the Ebenezer Baptist Church of Wessington Springs until the organization of the Immanuel Baptist Church in Wessington Springs. Here he was one of the charter members and served on the building committee for the new building. In these churches he also served as deacon and secretary. By profession he was a veterinarian and an insurance agent. His church, however, was his joy.

Survivors include his bereaved wife, Mrs. Jacob Weber; two sons: Edwin and Harry; four daughters: Mrs. Leonard Blum (Lydia), Mrs. Lawrence Schultz (Bertha), Mrs. Raymond Bick (Emma), and Mrs. Vernon Luckey (Irene), 12 grandchildren, one great grandchild; seven brothers; and two sisters. Immanuel Baptist Church, Wessington Springs, S. Dak.

THOMAS LUTZ, Pastor

DAYTON'S BLUFF CHURCH

(Continued from page 8)

Many improvements have materialized.

Our two Women's Missionary Guilds are active with White Cross work and inspiring programs from month to month. Our Sunday School has interesting classes for all ages to which we invite all delegates. Our teachers have a training hour in connection with all monthly business sessions.

Our youth activities are enthusiastic and have a pronounced spiritual emphasis. The young people eagerly anticipate the fellowship of the Conference young people. Our choir has joined in preparation for the Mass Choir that will sing during the Conference days under the leadership of Mr. Arthur Thom, music director of the First Baptist Church of Minneapolis.

Many of our leaders are putting forth time and talents in directing and assisting with the activities for Conference Days that will long be remembered. DAYTONS BLUFF WILL BE LOOKING FOR YOU IN AUGUST 1961!

WE, THE WOMEN

(Continued from page 14)

Now, a final check on our general appearance. When an elderly Quaker lady was asked the kind of cosmetic she used to keep her lovely complexion and appearance, she offered this prescription:

"I use for my lips, truth;
For my voice, prayer;
For the eyes, pity;
For the hands, charity;
For the figure, uprightness;
For the heart, love."

SOUTH AMER. ROMANCE

(Continued from page 17)

making a few low benches to take the places of those left in Encarnación. Sunday, according to all that he had ever learned, was meant for whatever odd jobs might accumulate throughout the week!

As he worked, he could see the believers beginning to congregate in the patio of the hall. He watched them out of the corner of his eye, for he would never admit to having the least interest, or even curiosity. He was surprised that there were so many—men, women, tall young boys and shy smiling señoritas, besides a large number of children. There were perhaps thirty or thirty-five in all—not many compared with the crowd he had been in that morning, but plenty, he thought, to have been deceived and induced away from the faith!

He and Rosita sat on the new stools on the shady side of the rancho, which was, unfortunately, on the side next to the hall. They found it odd the way groups separated, and small classes studied, each with its teacher, here and there in the shade of the orange trees. Young men and women, with open Bibles in their hands, taught younger boys and girls.

How queer, thought Zorillo, *that these unconsecrated people should be allowed to teach, or even read their Bible. Ours is such a sacred book that only the priests can understand it. Of course it matters not, for the Protestant Bible is only a falsehood anyway.*

The classes reunited, and there was more singing. The Word was preached, but Zorillo found things to talk about with Rosita to avoid the risk of hearing any of the messages. It could be seen that several rose to speak—old men with kindly expressions, and younger ones with bright and eager faces. Why, there was not even a missionary here as in Encarnación, nor one believer with much evidence of culture or learning. These unlearned people were talking about God, and salvation, as if they knew something. "What foolishness!" scorned Zorillo.

As the people left the building after a final hymn, Zorillo recognized one or two of the men with whom he had worked the previous day. He pointed them out to Rosita. In a moment they had both forgotten their pretense of not being in the least interested, and were openly watching eager to see if there were any more of their new acquaintances among the group. Soon Rosita picked out the two who had visited her, and the little old lady who had led the women's meeting, and these she indicated to her husband. After some minutes of friendly talk, the believers began to disperse, by horseback, bicycle and on foot. There was one whose back had been toward Zorillo and Rosita ever since he had left the hall. Something about him was vaguely familiar, and it bothered

Zorillo. Suddenly as the young man went out to the gate and turned, his face became visible, and Zorillo caught his wife's arm excitedly.

"Rosita, do you see who I see?" he asked hoarsely. "It cannot be! My eyes must be deceiving me!"

But Rosita had seen him, too, and the mere sight of him made her tremble. It was Guadeloupe!

Zorillo was a young man unaccustomed to using bad language, for Doña Marta, even before her conversion had disliked that sort of thing, and had brought up her son to speak decently. But at this moment such a fit of anger seized Zorillo that he cursed and swore, Rosita, trembling violently, pleaded with him to be calm.

"Zorillo," she said, "you have forgotten him for some time now. Continue to forget him. Ignore him. He is not worth your notice; not worth all this anger and excitement. After all, his wicked work has been undone. We are together again and happy. Let us remain so. We cannot be happy if you allow yourself to get all stirred up like this. If you do not control yourself, you are liable to commit some violence and we shall all suffer again!"

So earnestly did she plead that she was left limp and exhausted.

Zorillo had to admit that her words were logical enough. He did his best to govern his temper, but he remained angry through and through.

"Now I know," he growled, "that the evangelio is a wicked doctrine. It was bad enough to have them at our back door, singing their senseless songs into our ears, without Guadeloupe being among them! That is a thousand times worse! How are we to rid ourselves of these curses—this religion from which we cannot seem to escape, and this man who is my worst enemy?"

"Rosita," he continued, somewhat more calmly, "there have been times, although I have said nothing about it, when I have almost doubted our religion, times when I almost believed that my mother was right. Now I know—God have mercy on her poor soul—that she was wrong! If these people were of God, Guadeloupe would not be among them. If they can receive him, they can receive the devil himself. They could have nothing to do with him if they were not like him!"

Doña Rosita wept. She had had those "times," too; times when she had secretly hoped that together they might seek a better way than they had ever known, a way that would lead past all the dead things in their lives to the living God Himself.

She wiped her eyes and lifted her face to his. "Tell me, Zorillo, for there is something I have wanted to know ever since your mother died. Is it true that she repented of having followed the Gospel, and confessed to the priest that last night?"

(To Be Continued)

MARCH OF EVENTS

(Continued from page 2)

Henry's own words throughout."

● New York.—Complete and near sell-outs of *The New English Bible—New Testament* by thousands of bookstores throughout the country have zoomed it to the top of the best-seller list in the U. S. Branches of the Cambridge and Oxford University Presses here have ordered an extra 100,000 copies for a total printing of 350,000. This is in addition to 125,000 copies printed by six religious book clubs here. The university presses in London had an initial printing of 900,000.

● Jerusalem.—A new hoard of Dead Sea Scrolls has been discovered in the same cave area where the first scrolls were found in the late 1940's. The discovery was made by an amateur archaeologist who was one of a party of 160 scholars, soldiers, and volunteers who were exploring the Judean desert area under the direction of Professor Yigael Yadin. The find included 70 fragile documents, tools, coins, and skeletons. The scrolls probably relate to the period of Simon Bar-Kochba, leader of the last Jewish revolt against the Romans in the second century.

—*The Sunday School Times*

● The Yonan Codex, a manuscript of the New Testament believed more than 1,000 years old, has found its way

A THOUGHT FOR THE DAY

"We and God have business with each other; and in opening ourselves to his influence, our deepest destiny is fulfilled."

through centuries of troubled history to a permanent home at Mercer University, Macon, Ga. Rufus C. Harris, president of Mercer, said Norman Malek Yonan had given the document to Mercer. Yonan, formerly an importer with offices in Washington, now makes his home at Lawrenceville, Ga. The Codex consists of four gospels and 18 epistles of the New Testament in accordance with the Eastern Canon. This excludes Revelation, II Peter, II and III John and Jude. It is written in Christian Aramaic, or Syriac.

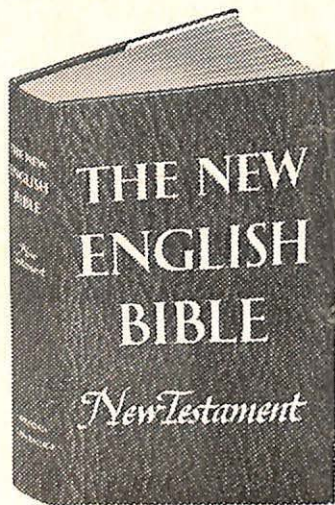
BAPTIST BRIEFS

(Continued from page 2)

secured a beautiful 75-acre campus for a college in Riverside. The acquisition of these buildings and grounds provided for unlimited expansion. The California Baptist College, as it is called, has shown a substantial and steady growth year by year. With the coming of Dr. Loyed R. Simmons as president in the fall of 1958, and with the support provided by the Southern

Baptist General Convention of California, the college has entered another phase of rapid development. It is located in the heart of the recreational area of Southern California.

● Baptist University in Washington, D. C. Baptist leaders of Maryland, Northern Virginia and the District of Columbia are taking a hard, realistic look at the need for a Baptist university in the nation's Capital. Their vision of tremendous need is seasoned with realization that a good university would cost from \$50 million to \$100 million at the beginning, and that Baptist denominational commitments already are at the peak of available funds. Twenty-six committeemen, representing the Maryland Baptist Convention, the District of Columbia Baptist Convention, and the Mount Vernon (Virginia) Baptist Association, spent four hours recently looking at the situation. Baptists once had a college in Washington, D. C. It was Columbian College, started in 1821 by Luther Rice, the missionary cohort of Adoniram Judson. The college later was absorbed by George Washington University and passed out of Baptist control. The current study of Baptist educational needs in the National Capital area has resulted from an editorial by James O. Duncan in the Capital Baptist, which has been reprinted in other denominational publications across the nation.



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