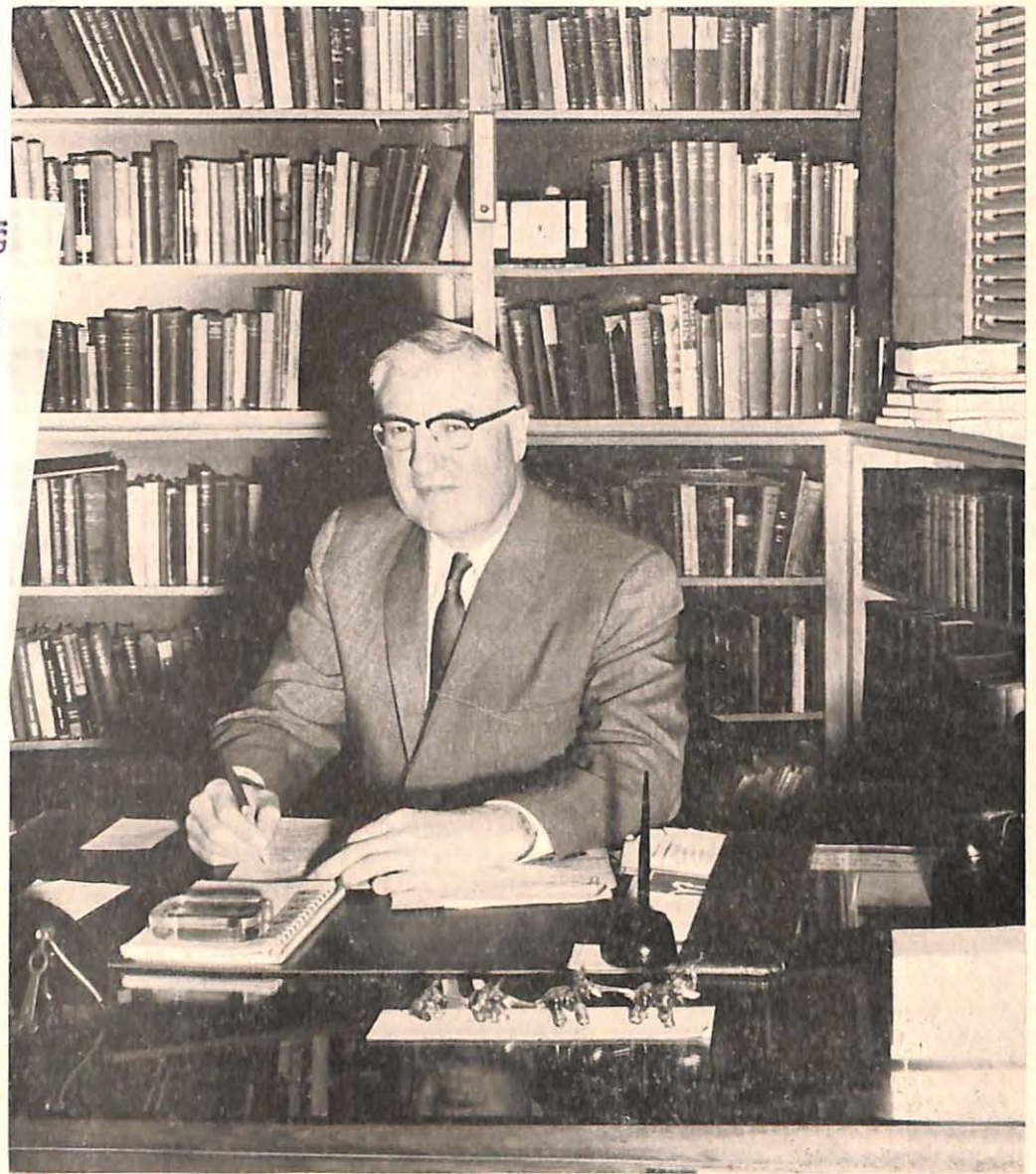


Baptist Herald

NORTH AMERICAN BAPTIST GENERAL CONFERENCE



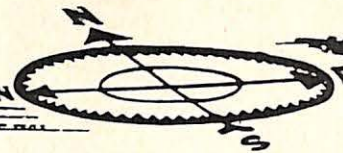
Dr. George A. Lang, Seminary President

February
19
1959

Number 4

- North American Baptist Seminary, Sioux Falls
- Stewards of the Mysteries of God (I Cor. 4:1)

March



of Events

• Until three years ago, the island of Formosa did not have a single Christian college. An urgent, long-standing need was met with the opening of Tunghai University.

Now, nationals also are being trained at Taiwan Theological College. About 60 students are enrolled in its six-year course. Another 20 are attending the new School of Christian Education near Taipei.

—*Christianity Today.*

• The Moslem Premier of Northern Nigeria, Alhaji Ahmadu, gave assurance that the work of Christian missionaries will not be curtailed when the country becomes independent in October, 1960. He gave the guarantee at a meeting held at his own request with officials of the Sudan Interior Mission, the largest Christian agency working in Moslem areas of Nigeria. The Premier paid tribute to the work of the missionaries and said they would continue to be welcomed.

• Persecution of Protestants in Latin America by Roman Catholics "is a hard reality that should disturb deeply all freedom-loving people," declared Dr. Jerome J. Fussell, missions editor of the Evangelical and Reformed Church. He said that "far from being exaggerations, the full story has not begun to be told. . . . While persecution does not occur in all Latin America and while it fluctuates in those countries where it is found, it is none-the-less a dangerous reality. As long as it continues religious liberty will remain in jeopardy."

• The Methodist Church bestowed high national honors Jan. 16 on Stanley S. Kresge, of Detroit, Mich., at a meeting in Kansas City.

He is vice chairman of the board of the S. S. Kresge Co., national variety store chain, and president of the Foundation, which has given some \$45,000,000 since its founding in 1924 to institutions "dedicated to human progress."

The National Association of Methodist Schools and Colleges, and the Methodist Commission on Higher Education, in joint session, awarded Kresge their first distinguished alumnus citation.

• At its meeting in Edinburgh, Scotland, in September, the "World Presbyterian Alliance" welcomed as new members the Korean Christian Church in Japan, the Presbyterian Church of the Cameron and the Coloured Cumberland Presbyterian Church in the United States, bringing the roll of member churches to 72. The executive committee of the Alliance, which represents more than 41,000,000 Christians on every continent, also voted to undertake conversations with the International Congregational Council

concerning union of the two bodies.

The major portion of the time was devoted to plans for the 18th meeting of the General Council of the World Alliance, to be held in Brazil in August, 1959.

• Billy Graham's Australian tour starts in February with a five-week crusade in Melbourne. Then he will spend five weeks in Sydney, and later he will go to Brisbane, Adelaide, Perth and possibly Tasmania and Canberra. All the major Protestant churches are committed to support the evangelist,

and so far the organizers are very happy about the prospects.

Bill Brown of Philadelphia, Pa., who is organizing the Sydney crusade, told this correspondent that the Australian crusade promises to be one of Graham's most outstanding, because this country's population placement will make it possible to reach a greater percentage of the people than in any previous crusade, and because serious Christians here, rather than questioning the wisdom of the crusade, realize the need for it.

—*Christian Century.*



Baptist Briefs

• **New Baptist Seminary Opens.** One hundred forty students were registered for the first session of the Midwestern Baptist Theological Seminary, a new Southern Baptist institution at Kansas City, Mo. Dr. Millard J. Berquist is president. The new school has a faculty of five professors and expects to add five or six more.

• **Two Canadian Ministers Honored.** The Government of Canada has appointed two Canadian Baptist ministers to responsible positions in the broadcasting organization of Canada. Dr. Emlyn Davies, minister of Yorkminster Baptist Church, Toronto, has been named one of fifteen members of the Board of Broadcast Governors, and Rev. C. B. Lumsden, Ph.D., a member of the faculty of Acadia University (Baptist institution of the Maritime Provinces) has been appointed a director of the Canadian Broadcasting Corporation.

• **Southern Baptist Seminaries.** Net enrollments at Southern Baptist Convention seminaries and at Baptist-related colleges and universities totalled over 37,000 as of October 1, the office of the Convention's Education Com-

mission announces. This was a gain of about 1,000 over the previous October 1 report. Net enrollment total for seminaries decreased slightly. The total a year ago was 5,118. It was 4,976 on last October 1. On the other hand, enrollment showed a slight increase at colleges and universities.

• **Angola Church Has 125 Baptisms.** The church at Bembe, Angola, reported 124 baptisms last year, the largest number in a decade. After the coffee harvest last September, the Sunday school was reorganized and its enrollment boosted to a total of 441. The Baptist Missionary Society has a mission program at Bembe, including a school for boys and a hospital. Senhor Avelino Ferreira reports also that he recently went on a tour of eight days to Mabaia Ma Nzadi, traveling 150 miles by car and "after that about 35 miles walking on a mountain." While he was there, more than 150 Christians came for a communion service. There were 15 baptisms and 10 weddings.

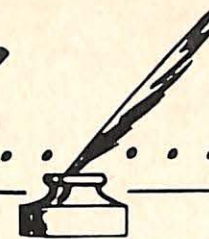
• **Educational Plans in Kentucky.** Kentucky Baptists face a proposed new educational program which would drop three of their seven existing Baptist schools and merge the remaining four into a Kentucky Baptist University at Louisville. The recommendations were voted on at the annual meeting of the General Association of Baptists in Kentucky. Kentucky Baptist University is the title proposed for a school yet to be established. A 238-acre tract has been bought on the outskirts of Louisville for a branch of the present four-year Baptist college, Georgetown College. In addition to their four-year college, Kentucky Baptists also have three junior colleges, two academies, and a Bible school for preachers.

• **Dr. Rutenber.** Dr. Culbert G. Rutenber, for the past 19 years a member of

(Continued on page 24)

BAPTIST HERALD

Editorial



It Pays to Know How!

Guest Editorial by Rev. Harold W. Gieseke, General Secretary of the Education and Publication Society.

It was a story that my high school principal always saved for commencement time. Years ago, in the Chicago and Alton Railroad shops in Bloomington, Illinois, there was a giant, new steam locomotive that simply would not run. All the shop mechanics tried their hand on the stubborn monster of the rails, but no one could discover the trouble. Because it was needed for the busy Chicago-St. Louis run, the desperate officials sent to the Baldwin Locomotive Works for the country's leading locomotive expert. He came to Bloomington; looked at the engine with a critical eye; called for a few bolts; drew from his kit a very special tool; tinkered for a moment or two; and ordered the engine fired up. It was in perfect running order! At the end of the month came the expert's bill—itemized. It read: Repair Locomotive No. 502—parts, 70c; labor, \$2.00; for knowing how, \$1,000!! The principal drove home his point: Education pays! Using the graduation class as a model, he urged the underclassmen to study hard so that they, too, would gain the "know-how" to earn the premium salary.

Now education does pay! The world still gives the highest return to the man who knows how. This is no less true in the spiritual realm. In Kingdom affairs, as well as in the busy world of industry, skills and techniques count. That is the reason for our North American Baptist Seminary at Sioux Falls and our Christian Training Institute at Edmonton. In our two schools we are training men and women for effective Christian service. Their testimonies in this issue of the BAPTIST HERALD indicate how well our schools are succeeding in their task.

What does this "know-how" involve? In the case of the locomotive expert, it meant a knowledge of the mechanical details of an engine assembly, along with a knowledge of the proper tools for the repair job. In the case of the prospective Christian leader, it means an intimate knowledge of people and of his supreme Tool, the Word of God. As far as possible, he must know what is in man. He must see himself in the mirror of the Bible. He must know his own sinful heart and the regenerating power of Christ in his life. Without that, he cannot minister to another. Then he must know the content of the Word of God and how to bring its searchlight to bear on definite human situations. He must handle the word of truth "rightly" (2 Tim. 2:15), confident that its God-breathed words are for "teaching, reproof, correction, and training in righteousness."

And what is the pay? For the expert it was a handsome check. For the trained spiritual leader it is much more: the joy of facing the world unashamed and the knowledge that he is "approved unto God."

Education for Christian service pays. Knowing how, you can win the approval of God himself! So, "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

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Martin L. Leuschner, D.D., Editor

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NORTH AMERICAN SEMINARY

A beautiful Summer picture of the Seminary's administration building at the right and the dormitory (left) surrounded by the picturesque grounds and shrubbery.

The Seminary's Decade of Advance

On its tenth anniversary in Sioux Falls, South Dakota, the North American Baptist Seminary reviews a decade of progress.

By Prof. Roy Seibel, Director of Public Relations

THE VISITOR followed the sweep of the guide's hand and heard him confidently announce, "and the new seminary building will run from where we stand to that stake." Meeting the eyes of his guide the visitor smiled politely in return but tried in vain to see the beautiful structure that would soon rise at their feet.

Soon the two retraced their steps to the nearby college building where the seminary had established quarters temporarily. Standing lonely sentry over the place where the visitor had stood was a modest white sign which read, "Future Home of the North American Baptist Seminary."

SEMINARY BUILDINGS

To appreciate fully the remarkable progress made by our seminary in this past decade of advance, we must go back and see that plowed corn field resting under the fresh fallen snow. From there we must make our pilgrimage to the building where the small group of faculty and students ignored the adverse conditions of the transitory period to carry on their classes.

The picture of the first conditions in Sioux Falls is striking in contrast as we return to our modern home. Turning in at the broad sweeping sidewalk marked off with a trim hedge we are led to the large doors that seem to say, "Welcome."

As the visitor moves from one room to another, he soon becomes aware of the small wall plaques that tell an eloquent story cast in bronze. They speak of men and women from the strong frontiers of northern Canada to the warm southern borders of Texas who rose up in response to the challenge of our leaders and declared with their sacrifices that they would have this seminary. Every plaque is a constant witness to the fact that this is our seminary.

The plaques serve to revive our memories of the memorable days just a decade ago when under the direction of Mr. Arthur Schwerin of Burlington, Iowa, an appeal was made for an additional \$225,000 to erect the seminary building.

MODERN MIRACLE

In all nine conferences God's people poured in \$260,000 until they were told there was enough. So generous was the response that it was possible to buy three apartment buildings to house married couples. The three buildings have a total value of \$33,000 and serve a much needed purpose.

When these contributions were added to the \$130,000 previously secured through a seminary building campaign and the sale of the old property, it was possible to erect the present modern building for \$360,000. Much credit for this accomplishment goes to the seminary building committee and its chairman, Mr. Richard Mulder of Parkersburg, Iowa, who worked in close cooperation with President George A. Lang.

Looking back on the scene with deep appreciation of its great significance, we can heartily consent with those who stood in the midst of the events and declared, "This is a modern miracle."

However, the real story of the past decade is not cast in concrete nor forged in steel. The real soul of the seminary is found in the dedicated and scholarly faculty who have joined with an earnest and hard working student body to follow a balanced biblical curriculum of ministerial training.

As a growing sapling gathers its strength from roots struck deep in the soil and lifts its head against the winds and the rain, so the seminary anchored deep in the loyalty of its people took on new stature and braced itself for a thrilling decade of progress.

One of the evidences of a new seminary rising in the glory of the past 100 years of its history is in the educational advance. In recognition of the new level of scholastic achievement attained, the state of South Dakota gave the seminary the power to grant the Bachelor of Theology and Bachelor of Divinity degrees.

EDUCATIONAL ADVANCE

The first class to receive a degree from our seminary was graduated in May, 1950. All of these received the degree of Bachelor of Theology at the commencement exercises. In 1953 five of the eight graduates received the Bachelor of Divinity degree.

Our first honorary degree was granted to our executive secretary, Dr. Frank H. Woyke, at the dedication services of our buildings in 1950. The brethren, Dr. O. E. Krueger, Dr. B. Jacksteit, and Dr. John Wobig, were the men in succeeding years to receive this honorary degree.

In 1957 the seminary was happy to grant its first degree of Master of Religious Education, Miss Joyce Ringering was the first student to receive this degree.

Tremendous advance has been made in the library which is very essential for serious research in the students' preparation. Under the direction of Dr. George Dunger and the constant toils of the library committee, our library has been revised and expanded from approximately 3,000 to 10,000 volumes.

The library is planning to add 1,500 additional books per year which would double the present holdings of the library in eight years. In fact the original number of books in the library a decade ago is doubled every two years under the present program.

Another significant chapter in the past decade of progress is the story of the fundamental advance in cur-

riculum. When the seminary moved from Rochester, N. Y., it was following the five-year program of study which gave the student the equivalent of two years of college plus the seminary training.

In 1951 the program was revised to bring it into conformity with the accepted standards for seminaries. The program was reduced to a three-year seminary program with a greater concentration on seminary subjects.

This curriculum was further expanded to offer two programs of study, the pastoral training program and the missionary specialization. In response to the demand for trained youth leaders and directors of education, a program of study was added in 1955 which led to the Master of Religious Education degree after two years of seminary study.

At present the pastors' training course is offered on two levels of study. The B. D. level of study is available for those who have completed college training in a recognized institution. For those who were not able to complete college for one reason or another, the Th. B. level of study meets the requirements of those who have completed two years of college.

The heart of the curriculum has always remained the study of the Bible. All subjects in fact are related to the study of the Bible, a systematizing of its teachings or developing the skills and church history background necessary to carry out our ministry to our generation in an effective manner.

DEDICATED FACULTY

No seminary can rise above the stature of its faculty. This band of scholarly and dedicated men and women cast the character and stature of the school. Through the past decade God



NORTH AMERICAN SEMINARY FACULTY

Left to right: Professors Hugo Lueck, Roy Seibel, Walter W. Wessel, George A. Lang, President: Martha M. Leypoldt and Ralph E. Powell.

February 19, 1959



SEMINARY SITE IN 1949!

During the sessions of the General Conference in August 1949 in Sioux Falls, S. Dak., Dr. George A. Lang (right) and Mr. Arthur Schwerin (left) showed conference visitors the site and building plans of the North American Baptist Seminary

has sent our way a faculty that earnestly sought to challenge the students to the most arduous and scholarly efforts in their training.

Today we have a well qualified faculty of seven. Each is well prepared to teach in his own field. This is evidenced in the fact that about one-half have earned doctorates. They are well-seasoned for pastoral training through years of experience and leadership in the pastorate, mission field, and Christian education.

The capstone of any seminary's achievement is its alumni. In the decade at Sioux Falls, S. Dak., eighty men and women were graduated into the ranks of the alumni. Sixty-four of these are now serving as pastors in all nine of our conferences. Five of these

are serving in pioneer Church Extension projects.

Four alumni of the past decade are serving on the home and foreign mission field, three serve in the field of Japan: Rev. Walter Sukut, 1951; Rev. Clemence Auch, 1954; and Rev. Edwin Kern, 1955. Rev. David Keiry, 1956, returned to his home in Colorado to serve on our Spanish-American mission field.

DISTINGUISHED ALUMNI

Six alumni have turned to the field of education as their special ministry. Professor Russel Schmidt, 1951, is teaching in a school in Portland, Oregon; Rev. Edward Link, 1952, is an instructor in our Christian Training Institute in Edmonton, Alberta, Canada; Professor Chris Weintz, 1952, is instructor at Bethel College, St. Paul, Minn.; Rev. Walter Doty, 1955, is dean of the Texas Bible Institute, Houston, Texas; Professor Roy Seibel, 1955, is Director of Public Relations in our seminary; Miss Joyce Ringering, 1957, has served as assistant librarian in our seminary this past year.

Four alumni of the past decade have been called upon to serve us as denominational leaders. Significantly three have been appointed as District Secretaries. Rev. Joseph Sonnenberg, 1950, will serve in the Western District, and Rev. J. C. Gunst, 1937, 1955, in the Central District. Rev. Frank Veninga, 1941, 1951, is secretary of the Eastern District. Rev. Walter Hoffman is the director of the God's Volunteers team.

The past decade is the spring board for the next. Standing upon the shoulders of the past, we now reach for greater goals not yet attained. Efforts are being expended to increase the seminary student body to sixty and eventually to eighty. The staff will be enlarged accordingly.

In future expansion, provision must

(Continued on page 16)



SEMINARY SPEAKERS ON "CHAPEL CHEER"

Dr. George A. Lang, Seminary president, (left), speaks over Radio Station WNAAX in the program, "Chapel Cheer," with Prof. Roy Seibel as program director.

THROUGHOUT the centuries there have always been some basic elements in theological training which have remained central. It is that which has given the training its name. I refer to the fields of Bible and Theology. For many years a theological curriculum was built around the word "theology": Biblical Theology, Systematic Theology, Historical, Pastoral and Practical Theology. Though nomenclature may have changed, these are still basic today.

There is possibly a greater emphasis on the study of the Bible and Theology today than was the case fifteen years ago. The popularity of these themes in magazines and papers has brought them out of hiding or avoidance into the center of much discussion. It is true that most of the popular articles on these subjects are rather shallow. Yet it has made the minister aware of the need to be conversant with basic biblical teachings and truths. Thus more emphasis is being laid on the thorough study of the Bible, its teachings and the theological truths which need clearer presentation in our day.

BIBLICAL MESSAGE

Ministerial training makes central the understanding of the body of truth which has been entrusted unto the church and which is transmitted from generation to generation. This message of God needs to be received and understood as the student studies it under the guidance of the Holy Spirit and spirit-filled teachers. It is transmitted to God's servants and through them to the world. This biblical message needs always to be central in the training of ministers and is so in our

Changes in Ministerial Training in the Past 15 Years

By Dr. George A. Lang, President of the North American Baptist Seminary, Sioux Falls, South Dakota

North American Baptist Seminary today.

Also basic in this training is the study of man to whom salvation has come through the Lord Jesus Christ. Man's nature through the generations has not changed. It is still in rebellion against God. It must be transformed through the new birth. Man needs to be made a new creature in Christ Jesus. We see how this comes about as revealed in the Holy Bible. Church history is the study of man in the growth of the Christian church as recorded in the New Testament and in the accounts of the centuries since then. It shows how man is influenced by his surroundings and how he, as Christian, influences his surroundings.

Down through the centuries man has been affected by his environment and experiences. We have learned how God dealt with man through his children and especially through his chosen servants. The latter have studied the reactions of people and the workings of God's Spirit. Much of this knowledge and understanding has been handed down by word of mouth from one generation to another until it has reached us. This interest in people and their reactions shown by the study of man's nature and behavior remains basic in ministerial education.

INTEREST IN PEOPLE

The pastor observes and reckons with the divine-human experiences. The sins of men are noted along with their effect in their lives. The moods of people are observed and studied as how best to be met. For the varied problems of life from the cradle to the grave there is help from God's Word and Spirit. Though there are

different conditions in which people live today, nevertheless their fundamental needs are the same. Therefore counseling and pastoral care are so basic in ministerial training today.

A minister has always been looked upon as a leader of people. He is first of all the leader of the church of which he is pastor. He leads his people by the messages he brings and by the example he shows. His ability, character, position and training place him in this spot. He does not get to this place by any arbitrary choice of his own. His call into the ministry, his commitment to his Lord, his devotion to his people and pastoral work, his development in leadership: all contribute to his being accepted. In other words, all that he is, shows and contributes influences the minds and lives of those he serves, so that he is willingly accepted by them as their leader and spokesman. It is easily seen that no seminary can give this to a minister. He earns it by God's grace, and ministerial training can offer situations which will help him develop in this leadership.

HIGHER STANDARDS

A change that is very apparent is the rise in educational level in our national population. Once it was thought that a common school education was sufficient. Then the level rose to high school graduation. Now an increasing number of people have taken college. With more financial aid to education this rising trend will continue. This means that leaders among them must have more education in order to have more understanding in dealing with people in needs. Whereas ministers in a former

day had higher education than most of their parishioners, this ratio has not continued the same throughout the years.

Many ministers in the past may not have had as much formal education, but by their own initiative and aspirations, motivated by the Spirit of God to serve their people most effectively, they developed their abilities by a sound process of self-education. Thus they were able to meet the demands of leadership among their people. Today we have a longer period of formal education, expecting that the minister will continue his growth through faithful study of the Word, the people and their needs when he is in the pastorate.

Because of the higher general level of education, the standards of theological education have also risen. Whereas fifteen years ago our Seminary had no college graduate enrolled, today we have thirty-five who have completed their full college course. It is very clear that the Lord calls devoted, consecrated men and women of and above college level for training in our Seminary and for leadership in his work. As education and science make their appeal to the best of youth in ability and training, so also the church of the Lord Jesus Christ needs to appeal to the most promising youth to dedicate themselves to the unfinished task of leadership in our churches for the Lord.

CHANGES IN EQUIPMENT

There have been changes in equipment which is found on theological campuses. Buildings are now constructed in keeping with modern designs. Though the architecture may not be as ornate as that in the past, yet these buildings are attractive, neat and functionally planned. More adequate equipment in the library and classrooms is found. Microfilms, tape recorders, record players, radio and television apparatus are necessary parts of the training equipment.

For effective communication an understanding of audio-visual aids, drama and other means of telling God's story needs to be taught. Many a minister begins his work in a pastorate ill prepared, if he does not have any knowledge of these things. He is called upon to carry on such a program in his church and community. Therefore the equipment at a seminary, like that in other areas of service today, requires the best in the field of communication.

PASTORAL COUNSELING

In pastoral work the contact of the pastor with individuals is most important. His preaching, to be sure, must be the best possible. He should have thorough preparation so that he may bring to his people God's will for their lives. This preaching, however, needs to be followed up by personal contact. Herein the pastor can do his most effective work. And herein is often his greatest failure.

Today most of this type of work is



THE SEMINARY STUDENT COUNCIL IN ACTION

Left to right: Art Boymook, Milton Zeeb, Carl Bieber, John Binder, Alvin Auch, Ronald Derman, and Allan Stroschein, student body president.

called counseling. He needs to know the techniques, the resources and the message for counseling. This calls for specialized training. It is not the purpose of a seminary to make a professional counselor of its student, but rather that he becomes an effective pastoral counselor. The problems of children, youth, married couples, the aged, of the sick, the sorrowing, the confused, the mentally and spiritually disturbed: all call for wisdom from God and understanding of people's behavior. No pastor can do all of this work and meet the other responsibilities which are his as leader of a church. He must know where he can secure help. Thus more emphasis is placed on this training today than has been done before.

It requires devotion to God and to the people to do this work effectively. The pastor must also be equipped to help train his people in helping each other. This surely was the original purpose of the organization of the churches. Members who were born of God banded themselves together to worship God, to strengthen each other, and to win others for Christ. In our day with so many marital and personal problems, too often the members of a church are so occupied with their own problems that they do not feel inclined to help any one else. The church has lost much power and witness because of this. The pastor needs to help such Christians to find their way back to God and his purpose for them.

SUPERVISED FIELD WORK

Another item of concern today is that a seminary is a Christian community. The work of a church and the work of a pastor should so be brought together during the ministerial training period that it will not be a strange experience for a graduate when he assumes the full leadership of a church. Naturally he is not a finished product. He will be learning all the time in the years ahead even as all of us must in these changing times. But the training area and the practicing area will not be separate. Therefore there has de-

veloped a program of supervised field work at the seminary. The program is not fully developed in all schools. Much needs still to be done herein.

A final consideration is that of segmentation of the theological studies. In a former day departments and their limits were quite definitely defined. Today the areas of study in these departments are still upheld, but there are efforts made to cross departmental lines, so that the ministerial training will not appear to the student to be an accumulation of knowledge in so many departments. His education will be that of a Christian minister who has studied in various areas, all of which contribute to his purpose of being an effective servant of God.

The study of the Bible, Theology, Church History, Missions, Christian Education, Evangelism, Homiletics, Pastoral Care, Church Administration; his devotional life, his social life, his community life, his worship experiences in chapel, his sharing of blessings and burdens: all are related to his task and development as a Christian pastor, missionary or director of Christian education. Your North American Baptist Seminary has made its advances along these lines in the past years and plans to develop further in the years ahead.

GOD'S MINISTER

Thus the fundamentals remain: God's Word, God's Spirit, the Lord Jesus Christ, the needy soul, the needy world, the follower of Christ. These are still central in our school and have not undergone any changes. Changes have been made to give a more effective training for ministers in this highly scientific age of man with new problems which affect the soul and life in new areas. Under the guidance and blessings of the Spirit of God, this training more adequately equips the minister who is called of God to this work to develop professionally and individually as a consecrated servant of the Lord. Your Seminary appeals for your prayers and earnest support in accomplishing this God-given objective.

Stewards of the Mysteries of God

Testimonies of the Senior Class of the North American Baptist Seminary Based on Their Class Theme and Text, I Corinthians 4:1

DEMONSTRATION OF OUR STEWARDSHIP

By John Binder
of Swan River, Manitoba

God is the master of the Christian household, and the stores entrusted to us, his stewards, are the "mysteries of God!" What has been entrusted to our charge is something very important and weighty. The mysteries are the revelations of God, as matters which could be known only by divine communication. It is not something incomprehensible, but something which, beyond the reach of our intelligence, has been made known to us in a special divine way. Our "stewardship" consists in preserving and administering the truth revealed through preaching and teaching. This we feel, as the Senior Class of 1958-59, is our most sacred task.

The word "demonstrate" appears only once in the New Testament. Paul uses this word as he thinks of his relationship to the revelation of God entrusted to him. He says, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (I Cor. 2:4). Paul says, "I did not come to preach a beautiful philosophy. I did not come with persuasive words of wisdom. It was not my eloquence, but the power of God that converted you. I came depending on the demonstration of God—in me and in you." It was a demonstration proceeding from and wrought by the Spirit and power of God! It was a moral and not verbal demonstration at which Paul aimed. Paul's appeal is to the strong conviction and deep practical power of the Gospel.

This was the need in Paul's day and it is likewise the need today. John Garrett says, as he evaluates modern evangelism on the foreign mission fields, "Our mission is deficient because we have tended to preach him more than we have truly incarnated him in forms understood by the non-verbal peoples of the so-called primitive societies." This I believe is also true here at home. The world is ever looking for a demonstration of the truths that Christianity claims.

After seven years of formal training in preparation to be a "steward of the mysteries of God," my prayer is that by the grace of God there may be a demonstration of his Spirit and power in my life, and in the life of them to whom he would have me minister.

REDEEMED STEWARDS

By Myrl Thiesies
of Dallas, Oregon

"In Christ we have redemption through his blood, the forgiveness of

sins, according to the riches of his grace" (Eph. 1:7).

It is a first requirement that a steward be redeemed by the precious blood of the Lamb of God. Naturally sold to sin, Christ paid the price in his sacrifice that I might be redeemed—purchased from the power of sin to new life in him.

The steward must know of his redemption, and thus I experienced the purchase at the age of eight. At that early age I expressed the desire to become a minister and to make a redemption known. As I felt redeemed to proclaim it, the Lord guided my preparation for the proclamation. He called me to Bible School for one year and then led me to complete college in view of Seminary training.

While preparing, God gave me the wonderful privilege and responsibility of being a student pastor for three years. Now that I have been at the feet of Jesus, as it were, in our Seminary, I feel anxious to devote my full time and effort to ministering, as a faithful steward, Christ's redemption by his grace.

EMPOWERED STEWARDS

By Allan Strohschein
of Wetaskiwin, Alberta

The steward of the mysteries of God must be empowered for service by the Holy Spirit if his service is to be effective. The greatest joy in any life is to know Christ as Savior. Communion with Christ brings a greater desire to serve him, but this service is a struggle

DR. GEORGE LADD CONVOCAION SPEAKER

Dr. George Ladd, professor of Biblical Theology at Fuller Theological Seminary, will be the guest lecturer at the annual spring convocation of the North American Baptist Seminary, Sioux Falls, S. Dak., to be held on April 7 and 8.

The theme for the convocation is "The Eschatological Character of New Testament Theology." This subject will be developed under four provocative lectures entitled: "Eschatological Orientation of New Testament Theology," "The Kingdom of God," "Justification," and "Eternal Life."

In addition to the four lectures that are designed to stimulate and challenge the thinking of the pastors, Dr. Ladd will address the public on a related topic Tuesday evening, April 7.

All our pastors are urged to mark these days on their calendars and attend these thought-provoking sessions. Write to the Seminary for further information.

gle against principalities and powers in which flesh and blood alone cannot avail. There must be reliance upon some other power.

As God's stewards, we have the promise of power of the Holy Spirit for the yielded and dedicated life. We perceive his presence and power not by visions and voices, but by the effect produced within us in the form of new knowledge, new love and new energy. There is the assurance of power for the spiritual conflict.

I thank God for his continued leading in my life, even in directing me to the North American Baptist Seminary. In confidence I can wait upon him for the future, knowing that he holds the future in his hand. But in every activity I would pray to be a faithful steward empowered by his Spirit.

SUBMISSIVE STEWARDS

By Reuben Grueneich
of Underwood, North Dakota

In Romans 6:13 we read, "Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." The surest evidence of our spiritual life is the dedication of ourselves to God. The members of our bodies, when withdrawn from the service of sin, are not to lie idle, but to be made use of in the service of God.

I, too, having been called of God into full time service, want my life to be submissive to his will. About eleven years ago I accepted Christ as my Savior and shortly thereafter felt the call to go into the ministry. The Lord led me to the Christian Training Institute in Canada and then to college and the Seminary at Sioux Falls further to equip myself for his service. Truly, the Lord has been good to us and has revealed himself over and over to give the assurance of his will in my life. For the past three and one-half years he saw fit to bless me with many blessings by enabling me to serve as student pastor in one of the nearby churches. When looking into the future of full time service for him, my desire is that I might always be found submissive to his will as a faithful steward wherever he leads.

ENLIGHTENED STEWARDS

By Edmond Hohn
of Swan River, Manitoba

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him" (I John 4:9). Although God has manifested this love of his, revealed through Jesus Christ, there are many who have

not received it. There are many who regard the preaching of the Cross foolishness.

Once I belonged to this category, but I have had a personal encounter with Christ through the Spirit. We cannot recognize Christ as the wisdom of God of ourselves but only as the Spirit reveals it to us. I am thankful for this enlightenment. For now I can say with Paul, "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God" (I Cor. 2:12).

But then the challenge comes to me. These things which have been freely given to us of God are not mine only to enjoy, but also to communicate. I have been entrusted with the Gospel and have become a steward of these mysteries of God. These are the things that I must speak, "not in words which man's wisdom teacheth, but which the Holy Spirit teacheth" (I Cor. 2:13).

"And so my prayer shall ever be,
Oh Lord, continue to enlighten me;
That as I live from day to day,
Others may be pointed to thy Way."

SACRIFICING STEWARDS

By Leon Franck
of Cleveland, Ohio

Paul could say, "We are fools for Christ's sake, . . . we are weak . . . we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and have no certain dwellingplace." This steward knew the price of being an ardent disciple for Christ, even to such an extent that he could say, "Yea, I count all things loss . . . and do count them but dung, that I might win Christ."

We as God's stewards have been called upon to be faithful and being faithful will necessitate sacrifice, sacrifice of time, of talents and of substance. This often means giving up many things in life. The world looks down upon sacrificing Christians and they laugh at us. However, they do not know the great reward that God gives in return.

The last seven years of my life have been filled with joy for God saw fit to redeem my sinful soul and to call me into full time service for him. God's grace has made the past years of training very precious to me, for his grace has taught me to know a little of what it means to be a sacrificial steward. I now look forward to a future ministry for my Lord.

It is my prayer that God's grace may abound more richly to all of us that we might become better stewards for him in giving our lives as continual loving sacrifices for his glory.

FAITHFULNESS REQUIRED

By Arthur Boymook
of Swan River, Manitoba

"Moreover it is required in stewards, that a man be found faithful." Faithfulness and stewardship go together. This is God's requirement. Not only is



—Photo by Carl Paifenier

THE SEMINARY SENIOR CLASS, 1958-59

Left to right (seated): Arthur Brust, Edmond Hohn, John Binder, Arthur Boymook and Adolph Welk.
Left to right (standing): Allan Strohschein, Leon Franck, Myrl Thiesies, Herman Effa and Reuben Grueneich.

it God's requirement, but it is also the steward's response to God. It is also the steward's response to that which has been entrusted to him. Because of the love of God for me and because of the value of the sacred trust, how can I do otherwise than respond in faithfulness? Thanks be to God for his "unspeakable gift" in Christ, his Son, whom we seek to proclaim to all.

I look back with thanksgiving to the day when Christ became my Savior. I shall never forget the peace and joy that came into my heart when he forgave me of my sin. Not long after this came God's call to service. I persuaded myself for some time that I could be God's steward in so many other places. This was not a call to the ministry, I told myself.

God's clear, convicting and convincing power continued to work within my life. After a time of intense struggle, I yielded to God's overwhelming power. I saw clearly that his will for me was to prepare for the stewardship of the Gospel ministry. As I look back upon these years of preparation, I see God's faithfulness to me and I thank him for his blessings, which have been so many. When I realize God's love and faithfulness to me, my response and prayer are, "Lord, make me more fully, a faithful steward."

LABORERS TOGETHER WITH GOD

By Adolph B. Welk
of Bellwood, Illinois

There comes a time in every person's life when he stands at the great divide. It is only a step in each direction, but

this simple step determines destinies. There are two forces of spiritual powers at work in our world, on one side the evil powers and on the other side stands the Son of God, Jesus Christ, calling into his fellowship.

After years of study and work in science, I obeyed his call and will now enter into the work of God's Kingdom.

The Apostle Paul stated in I Cor. 4:1 that we are ministers and stewards of the mysteries of God and (in chapter 3:39) we are God's fellow-laborers. The Apostle Paul spoke of conscience and voluntary cooperation, a willingness of purpose and effort with the will and work of God. We are called out of the evil darkness to be saints in light, to work together with God.

To what end does God work? The will and work of God are to establish his Kingdom—the Kingdom of justice and righteousness through the moral regeneration of individuals with salvation and cultivation of the human heart (individual as well as human society). The work of Jesus, the Son of God, included in itself the work of the Father as its presupposition and the work of the Holy Spirit as its consequence.

We are his co-workers and must not forget our dependence on him. Do we not often pathetically fail because we forget our paramount Partner? Our encouragement is through all ages: we have the privilege to labor together with God, knowing his will and purpose and knowing that Jesus Christ the Son of God, will be with us through his Spirit even unto the end.

(Continued on page 12)

The Place of Theology in Worship

By Dr. Ralph E. Powell, Professor of Theology

IF WORSHIP involves the recognition of God's reality and nearness, together with a devout dependence upon him and a reverent response to him, then it is already clear that doctrinal thought is intimately involved in worship. By this very mention of God's reality, especially in the sense in which it is here stated, we are thereby asserting the existence of a personal God with whom we can enter into relations.

GOD'S PRESENCE

He is a God who draws near to us, who is closer than hands and feet and nearer than breathing (his immanence). Yet he is above and beyond us, whom all heaven cannot contain, and

We stand in solemn reverence and profound gratitude before him. The cherishing of his presence in all of life and the submission to and dependence upon him is the greatest privilege, honor and possession of mankind. "In his presence is fulness of joy; at his right hand are pleasures for evermore" (Psa. 16:11).

CHRIST'S ATONEMENT

It is staggering to realize that finite, sinful man may enter into fellowship with the eternal, holy God. This is possible only because man was first made in the perfect image and likeness of God, and communion with his Creator was both natural and spontaneous. Because sin marred and corrupted

unto the Father. (Eph. 2:12, 13; Col. 1:20-22).

The marvel of such redemption should cause the devout person all the more to honor and revere his merciful, pardoning God who has become his Lord and Savior in the person of Christ, the sacrificial, divine Son. As we seriously contemplate the infinite mercy of God in saving our souls, renewing the image of God in us and drawing us into a mystical union with himself, removing all that separated us from his holy Person, we all the more stand in wonder and awe, contemplating the divine attributes (God's nature) and the divine work of creation and redemption (God's works).

TRUTH AT WORK

Stated and assumed in all that is said above is the underlying proposition that worship presupposes thought. Worship involves an attitude of the mind; it is not merely a pious sentiment or religious feeling. Worship is highest when interpenetrated with Biblical truth and theological formulation, for then sentiment and emotion are filled and informed by Scriptural content and evangelical fervor.

Truth at work in a mind that is illumined by the Holy Spirit is like a fire that is fanned into a blazing flame. Primacy of a correct and rich knowledge of God is thus asserted, of which the worship of God is the inevitable fruitage. Such worship will surely avoid cold formality, on one hand, and vulgar familiarity, on the other; it will consist in a warm, reverent and fitting intimacy.

Accordingly, worship is something far deeper than mere human emotion or rational meditation—it is the response of God's Spirit in us to the Father himself, whereby we answer "Abba, Father." It is "deep calling unto deep." Put more simply, it is the loving attempt to acknowledge our unpayable debt of love, or the genuine expression of devoted hearts rendering the adoration, praise, appreciation and trust of our inmost being. Heaven, where we shall know even as we are known (I Cor. 13:12), will be eminently a place of worship (Rev. 19:1, 10).

VITAL WORSHIP

If God is Spirit, and they that worship him must worship him in spirit and in truth (John 4: 23, 24; Phil. 3:3), then the spirituality of God's inner essence and the spirituality of that kind of worship that is suitable to such a divine being will reduce the ceremonial and external elements to a minimum. Anything that really stimulates and expresses the worshipful spirit may be a legitimate aid to wor-

(Continued on page 13)

BAPTIST HERALD

Is Christian Education Evangelism?

By Miss Martha M. Leypoldt, Professor of Christian Education

WHY DO SO MANY of our churches separate the educational from the spiritual tasks of the church? Many people think that the educational task of the church is not spiritual. No wonder we do not see the results that we desire. If the church is to perform its God-given task, it must realize that the educational and spiritual functions of the church are intimately interwoven in their functions and their goals.

There are two main reasons why this misconception exists. One is that we have different interpretations of the terms, "evangelism" and "Christian education." The other is that we differ in our concept of teaching and the interrelationship between the teacher and the pupil.

DEFINITION OF TERMS

Let us first consider the definition of terms.

1) *Evangelism*. Many definitions of evangelism are given. I am quoting the one that Jesse M. Bader gives in his book entitled *Evangelism in a Changing America*. Evangelism is "the presentation of the Good News of God in Jesus Christ, so that men are brought, through the power of the Holy Spirit, to put their trust in God; accept Jesus Christ as their Savior from the guilt and power of sin; follow and serve him as their Lord in the fellowship of the church and in the vocations of the common life."

Kenneth Cober says that "evangelism is something more than 'conversion'—it is a process within which the experience of conversion takes place."

2) *Christian education*. Paul Vieth's definition of Christian education is a concise and inclusive one. He says that "Christian education is the process by which persons are confronted with and controlled by the Christian Gospel."

Evangelism is the process by which persons are confronted with the Christian Gospel. Therefore the task of Christian education is evangelistic.

Some Christian educators are now using the term, "Christian nurture," instead of the term, "Christian education," because it has more positive and Biblical implications. The word, nurture, implies the act of nourishing. Paul said, "I have planted, Apollos watered; but God gave the increase" (I Cor. 3:6). Nurturing is doing the planting and the watering while God is giving the results.

CHRISTIAN TEACHING

Many theories of learning have been developed in our day. Educational theorists vary widely in their interpretation of how people learn, but they all agree that learning involves

change. This statement comes from secular educators, but what powerful implications it has for us as Christians—learning involves change. Changed lives is our goal, and we have a share in accomplishing it with God's help.

If we consider our goal as that of changing lives we must think of teaching as something more than imparting knowledge. The learning of factual information does change lives in that it adds information to existing knowledge, but the Christian task includes much more. It includes the changing of goals, the changing of actions, the changing of interests, the changing of attitudes, the changing of commitments and the changing of the direction of lives. A group of Baptist educators has defined Christian education as "the process of working with God to change lives."

Evangelism has a teaching element in it. Intellectual as well as emotional factors are involved. We are to enlighten the mind as well as to stir the emotions.

We must remember that teaching involves subjective elements, for there is no teaching that is separated from personality. Some educators believe that a person learns more than what he is studying at a particular time. He learns attitudes that may be more important than the actual facts he is learning.

One of the greatest hindrances to

evangelism today is the inconsistency between the "saying" and the "doing" of some Christians. It is our task to surround people with the climate of Christlike living and influence so that they can see, feel and sense the love and power of God in the lives of Christians who are trying to win them. Read the New Testament to see how it vibrates with teaching that carries with it the powerful influence of persons.

TEACHING FOR DECISIONS

If we think of teaching in this light, we will see that this kind of teaching is evangelistic.

The process of evangelism begins with the first Christian contact made upon the life of an individual, whether it be in the home or in the church or any other place, whether it be a child, a young person or an adult. The changes in the lives of the small child will be different from that of an older child, the youth or the adult, but we are striving toward changes in lives, in harmony with God's laws of growth, and not only the impartation of knowledge. All the changes that take place will be in preparation for the sudden, instantaneous change that will take place at conversion.

We should constantly be teaching for decisions, whether it be in the

(Continued on page 24)



THE SEMINARY AT WORSHIP

Students and faculty of the North American Baptist Seminary join in singing a hymn of praise during a worshipful chapel service.

whose glory is far above the heavens (his transcendence). When we stand before him, we can do so with confidence, since he is gracious; yet we come into his presence with humility and lowliness, since he is almighty.

As one thinks understandingly of the vastness of God's nature, recognizing that he is the infinite, eternal, self-existent, unchangeable, all-powerful, all-wise, all-present, absolutely perfect divine being, one is amazed that man is able to know God at all, much less to enter into his presence.

Actually, God would be incomprehensible to man if he had not manifested himself by acts of special revelation. There could be no worship without God's drawing aside the curtain to show himself to man. The incomprehensible, ineffable One has shown his face and has spoken a word to man—he may be known!

this image of God in man (though the image was not altogether lost) and brought an alienation between man and his Maker, a reconciliation was necessary in order once again to make possible and to restore the intimate relation between man and God. Hence, the need for the expiation of man's sins through the atonement of Christ, apart from which there could never be a true worship experience for man the sinner.

Due to his sinful nature, man is alienated from God; but because of the grace of Christ, who gave himself a sacrifice for man's sins, man is able once more to draw near to God, his heavenly Father, through repentance and faith. In Christ Jesus we who were once far off from God have been made near by the blood of our Savior, through whom we have access



FIELD WORK FOR SEMINARY STUDENTS

Professor Martha Leypoldt (right) discusses field work for Barbara Weisser of Herreid, South Dakota, a Seminary student studying for the Master of Religious Education degree.

STEWARDS OF THE MYSTERIES OF GOD

(Continued from page 9)

THE REWARDED STEWARD

By Rev. Herman L. Effa
of Winnipeg, Manitoba

If we can describe our life in the words of the Apostle Paul, "I have fought a good fight," we will also be able to claim his hope that "henceforth there is laid up for me a crown of righteousness."

The primary objective of our life is not to serve because of rewards we shall receive. Inevitably we are reminded of rewards because of the many references to them in the Scriptures, their only condition being that of faithfulness. (Rev. 2:10).

For the faithful servant of Christ, there are many rewards that come already in this life. To be sure, we may never gain an abundance of this world's wealth, but of course that can never be regarded as the highest reward. Peace of mind and joy in the work I am doing, which come from knowing that I am in God's will, are the greatest reward I could have. To have someone thank me for showing them the way to Christ fills me with the greatest happiness I have ever known.

I have often said to my wife, "If I were to attempt anything other than what I know is God's will for me, I would be very fearful of his punishment, but in his will, life is its richest and fullest."

Then, too, the reward in the hereafter is worth striving for. No joy will be comparable with winning the smile of God's approval and hearing the words, "Well done, good and faithful servant." My prayer is that I shall have pleased my blessed Savior so as to hear those words said of me.

COMMISSIONED STEWARDS

By Arthur Brust
of Minitonas, Manitoba

There is no type of service which has as much potential as that of being in the service of the Master. The dangers and obstacles within the Christian life are numerous, yet there is no difficulty or disappointment that he cannot meet.



The colorful Christian Training Institute Exhibit at the General Conference in Edmonton, Alberta, is studied by Rev. Arnold Rapske (left to right), Mrs. Grueneich and Rev. E. P. Wahl, founder and president-emeritus of the school.

Never was there a time when there was a greater need for men of passion, men of principle, and men who will witness about the "mysteries of God." It is impossible for us to become witnesses, unless the Master has first commissioned us to our task. To be commissioned means that we are called

and sent out by Christ to present the "mysteries of God" to all who will give an attentive ear. We are grateful not to have lost sight of our commissioning through these years of preparation. The command that Christ gave to his disciples long ago is imperative for us to follow, "Go ye into all the world . . ." (Matthew 28:19-20).

It is my earnest prayer and desire that I may always keep the motto of our class as a reminder of my commission. To be commissioned by Christ is the greatest privilege conveyed upon

any person but, on the other hand, it is very humbling to think that he has chosen me.

It is also my firm conviction that, if it has pleased Christ to choose me, nothing is more rewarding than to be submissive to him. I would say with Paul, "I can do all things through Christ which strengtheneth me." (Philippians 4:13).

CHRISTIAN TRAINING INSTITUTE Edmonton, Alberta

Several articles about the Christian Training Institute were not received in time for this issue of the "Baptist Herald." They will be featured in the March 19 issue, if at all possible.

The C.T.I. Projects of \$150 for the refurbishing of dormitory rooms are still available to churches and individuals. For further information write to the acting president, Rev. O. R. Schmidt, 10810—78th Ave., Edmonton, Alta., Canada.

The Christian Training Institute is in need of your prayers. A new president is to be appointed this year. The school's work is to be expanded. Commencement exercises are scheduled for April 12-14, 1959 at Edmonton, Alberta.

THEOLOGY IN WORSHIP

(Continued from page 10)

ship, but must never be a substitute for it. Nor should the Christian ever need to depend upon outward things to induce worship, as ought to be evident from the foregoing considerations regarding the inner nature of worship grounded in the being and activity of the living God himself.

Comprehensively conceived, vital worship can be the root from which all the fruits of Christian character and service are born. This is so precisely because true worship must be grounded in a redemptive experience and adapted to the spiritual nature of God and to his revealed perfections and activity. Such is the place and purpose of theology in worship.

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THE RUNNER

By Dr. Eric M. North

Let the word run!
From Bethlehem to Golgotha,
From Garden Tomb to Heaven's height,
Let the word run,
"The Christ has come!"

Let the word run!
Above the deserts and across the seas,
Over the plains and into the valleys,
Let the word run,
"The Christ has come!"

Let the word run!
Into the villages, into the farms,
Into all towns and to the great cities,
Let the word run,
"The Christ has come!"

Let the word run!
Out of the ages, out of the Book,
Into your life, into your heart,
Let the word run,
"The Christ has come!"
—American Bible Society

From the Professor's Desk

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

OUT OF THE hundreds of articles from religious periodicals which have come across my desk this past year, the one which was written by Dr. William Foxwell Albright in the November 19th issue of the *Christian Century* was to me the most significant. The name of the article is "Return to Biblical Theology." I should like to devote my column for this time to a discussion of this important article, but before doing so, a word is in order about the author.

Dr. Albright is conceded to be the outstanding authority on Biblical archaeology in the world today. Born to Methodist missionary parents, he spent his first years in South America. He early became interested in the Semitic languages and pursued studies in this field at Johns Hopkins University. After earning his Ph.D. degree, he spent many years doing archaeological research in the Near and Middle East, directing expeditions at Gibeah of Saul, Moab, Bethel, etc. Since 1929 he has been Spence Professor of Semitic Languages at Johns Hopkins University.

He is the author of such standard works as *From the Stone Age to Christianity*, *The Archaeology of Palestine* and *Archaeology and the Religion of Israel*. In addition, he has authored over 800 articles covering a wide range of Biblical studies. His stature as an orientalist and Biblical scholar has been recognized by such outstanding educational institutions as the Universities of Utrecht, Uppsala, Oslo, St. Andrews, Yale and Georgetown, all of whom have granted Dr. Albright honorary doctorates. In 1955 he was elected to the National Academy of Sciences.

Now we return to the article. After giving a brief autobiographical sketch, Dr. Albright, expresses opposition "to all systems of thought based on arbitrary postulates and denying or disregarding fundamentals." He recognizes the importance of scientific endeavor, but science is not enough. "Man does not live by bread alone." Dr. Albright feels that the importance of history has been greatly underrated in our generation. Over the past 150 years archaeology and its subordinate disciplines have brought about a revolution in the various areas of historical knowledge.

One of these areas is the antiquity of man. Dr. Albright writes: "It is becoming clear, thanks to the accelerated rate of new finds and the revolution in

dating brought by radiocarbon, that only one true species of genus *Homo* has hitherto been discovered, and that the differences between known types of fossil man have been gravely exaggerated . . . The antiquity of tool-making man is only a fraction of previous estimates, and may not have exceeded 150,000-200,000 years."

An interesting corroboration of the Biblical record is the fact that archaeological evidence more and more points to the Near and Middle East as the cradle of civilization. The culture centers of China and Middle America followed that of the Middle East by thousands of years and probably were dependent upon it.

Even more interesting are Dr. Albright's statements concerning current attitudes about the Bible. "There has been a general return to appreciation of the accuracy, both in general sweep and in factual detail, of the religious history of Israel . . . The prophets of Israel are now better understood. . . . The critical school associated with the name of Julius Wellhausen recognized their outstanding significance as social and ethical reformers, but failed to grasp two vitally important principles: the place of the Covenant . . . and the vital role of insight into the future. . . . It is just as impossible to understand the prophets by eliminating prophecy as it is to understand Jesus of Nazareth without the eschatological allusions which recur so often in the Gospels."

The Dead Sea Scrolls also came under discussion by Dr. Albright. The result of their discovery, among other things, has been to recover the "immediate sources underlying much of the thought, phraseology and organization of New Testament Christianity." Dr. Albright thinks that much of the internal evidence for the late dating of many New Testament books has thus disappeared. This fact along with the discovery of a Gnostic library at Chenoboskion in Upper Egypt in 1949 leads him to the conclusion: "There is no longer any concrete evidence for dating a single New Testament book after the seventies or eighties of the first century A.D.—though this does not mean that such an early date is proved."

In the face of the threat of Communism, the resurgence of non-Christian religions and secularism, Dr. Albright appeals for a return to the Bible. "Like John the Baptist and Jesus, who turned back to the prophets of Israel for inspiration, and like the great Reformers, who sought guidance from the Word of God, so must we."

One could hardly imagine a more relevant message for our day than this, and every child of God says a hearty "Amen!" to Dr. Albright's words.

DR. WALTER W. WESSEL

Any questions on the Bible or the Christian life or further correspondence regarding this department in the "Baptist Herald" can be addressed to him at 1605 S. Euclid Ave., Sioux Falls, South Dakota.



PRAYER CHAPEL AT THE SEMINARY

Paul Siewert leads a Friday morning Prayer Service at the Seminary Chapel, Sioux Falls, South Dakota.



"God's Volunteers" team on the steps of the Christian Training Institute building in Edmonton, Alta. Left to right: Rev. Walter Hoffman, director; Lydia Albrecht (foreground), Riviera Neske, Joanne Heckman, Nettie Ann Janzen, Donald Hepperle and Irene J. Cuchiran.

THE WORLD'S BEACON FOR CHRIST

By Nettie Anne Janzen of Edmonton, Alberta

"TAKE MY LIFE and let it be consecrated, Lord, to thee." This is what my prayer was when I gave my life to him and I promised I would go wherever and whenever he would call me.

In June of last year, the Lord called me to be a Volunteer for him. At first I was hesitant and wanted to say, "No, Lord," but through prayer and guidance I was able to commit myself wholly to the Lord. Since becoming a Volunteer, the Lord has given me a greater burden for those souls that are lost.

Daily I pray that the Lord will lead me to witness to a soul in need of salvation. It was during one of our campaigns that we had the joy of showing a mother of two children the way of salvation and, as it was revealed to her, she saw her lost condition, and right there in her home she opened her heart and let the Lord come in. What a joy to see the happy appearance on her face after rising from her knees.

There is rejoicing in my heart to see a soul won for the Lord. "God has kindled a flame in my heart to make me a world's beacon" (II Cor. 4:6, Weymouth).

THE JOY OF SERVING ON "GOD'S VOLUNTEERS" TEAM

By Donald Hepperle of Plevna, Montana

"Behold, I stand at the door, and knock: if any man hear my voice, and

Soul Winning Joys of "God's Volunteers"

Testimonies of Heart-throbbing Experiences in Personal Evangelism by members of the "God's Volunteers" Team

open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20). This is the message that we as "God's Volunteers" take with us as we visit with others. There is much joy in doing this.

Our work as "God's Volunteers" team is one where you run into many different situations. Sometimes it seems to us just impossible to talk to some individuals. But we find that if we let the Lord speak through us, words will come easily. When one depends upon the Lord's strength instead of one's own, more things can be accomplished.

The greatest joy in this work is that of leading souls to the Lord. I have had the privilege to lead several persons to the Lord, and the joy I received is worth more to me than everything in the world. We receive very little worldly compensation but the spiritual blessings are more than all the money in this world can buy.

It is going to be a wonderful time rejoicing in Heaven when we, who are children of the Lord, will meet again. It will be a great joy to see those whom ye have been able to lead to the Lord and see how their lives have grown spiritually.

SUNDAY, FEB. 22

"God's Volunteers" Sunday in Our Churches

- Call for "God's Volunteers" Prayer Partners.
- Offering for "God's Volunteers" ministry.
- Information about Soul Winners' Fellowship Packets.

WONDERFUL PEACE IN CHRIST

By Riviera Neske of Edmonton, Alta.

"Far away in the depths of my spirit tonight

Rolls a melody sweeter than psalm; In celestial-like strains it unceasingly falls

O'er my soul like an infinite calm.

"Peace! Peace! wonderful peace, Coming down from the Father above; Sweep over my spirit forever, I pray, In fathomless billows of love."

We had the joy of leading the father of nine children to the Lord on our first day of visitation at one of our churches. This man not only lived and sought worldly pleasures, but also drank very heavily. After realizing his need for a Savior, he went to his knees and cried, "Lord, be merciful to me, a sinner!" When the Lord came into his heart, the peace and joy which the writer describes in the song above were seen.

The greatest joy I have experienced has been leading a soul who is lost to the Lord Jesus Christ. Have you ever noticed an emptiness in your spiritual life? Have you ever wondered what joy, peace and happiness really are? Reader, you can have this peace and joy in your hearts by "seeking first the kingdom of God and his righteousness, and all these things will be added unto you."

PERSONAL JOY IN WITNESSING FOR CHRIST

By Lydia Albrecht of Minitonas, Manitoba

If you want joy, real joy, wonderful joy, I would suggest to you to yield

your life completely to the Lord and you will experience great joy as you witness for him.

This word in John 15:16 has meant a lot to me: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." It is true that I didn't choose this work for myself, but the Lord closed doors into which I wanted to enter and he directed my paths to "God's Volunteers." I'm not sorry, because there isn't a work that can give greater joy and satisfaction than witnessing to lost souls and being able to point them to our Savior.

In our visitation ministry, we came to the home of a seventy year old grandmother. We questioned her as to her standing with the Lord. She said that she used to attend church in her earlier life but now had neglected her Lord. As we witnessed to her that afternoon, she realized her need to accept Christ. Before we left her home, we had the joy of seeing her saved and happy in the Lord.

This is only one experience which I have had. God has blessed us with many souls, and we even anticipate many more such experiences as we continue to witness for Christ.

WE ARE ENTRUSTED WITH THE GOSPEL

By Joanne Heckman of Saint Paul, Minnesota

"There is joy in serving Jesus All along life's busy way, For he's always near to guide me Every step of every day."

What joy and peace I've experienced in serving the Lord and knowing I am in his will. Last year, during my sophomore year of college, I felt I was not in the field the Lord had chosen for me. When I fully yielded my life to him, he led me into "God's Volunteers," and I praise him for his guidance step by step.

Until I entered this work, I never realized what a great responsibility and privilege we have as Christians to witness for our Lord. We are "entrusted with the Gospel" and unless we tell others—our neighbors, friends, fellow-workers, and classmates—they are lost. And all which the world has to offer can never compare to the thrill and joy of sharing our Savior with others and leading a soul to the Lord.

Perhaps, you think that people nowadays aren't interested in the Gospel or seeking a Savior. Yes, there are some who are indifferent but others are just waiting to hear the Gospel of salvation.

I think of one young person to whom I spoke, who said he was trying to find a way out of his miserable life but he couldn't find anything to help him. I told him how he could have peace and joy by accepting Christ into his heart and how Christ would help him to overcome the habits which he was so desperately trying to break. A

(Continued on page 16)

Witnessing of "God's Volunteers"

By Rev. Walter Hoffman, Director of "God's Volunteers"

"SO THEN FAITH cometh by hearing and hearing by the word of God" (Romans 10:17).

The personal evangelism of every member of "God's Volunteers" is a thrilling challenge. As they go forth day by day with the message of the all-sufficient Christ, they have had to come to some understanding as to the why and wherefore of their mission. Their mission day after day is to seek those who are lost and then point such souls to the Savior, Jesus Christ.

As soul winners, they need what is known as personal preparation every day. The call and challenge come to every Christian to be a soul winner, and for this task you need personal preparation.

Three things can be suggested in this preparation of yours to be an effective soul winner.

INTEREST IN THE LOST

No doubt, lack of interest in the lost is one of the greatest factors that has hindered us from being witnesses for the cause of Christ. The cry goes forth, "No man careth for my soul."

What are your chief interests as a Christian? Is it Christian fellowship as you find it in various organizations of your church? Could it be your family life within your community? Is it your job that helps you to maintain these organizations that gives you that fellowship and security, or is it Christ Jesus who seeks to save the lost through you?

Other interests must be secondary, if we are to be effective witnesses for Christ. The Scripture tells us that "where your treasure is, there will your heart be also." To become "soul conscious" is the primary preparation

in personal evangelism.

"God's Volunteers" have made a special effort to be concerned and to have a burden and passion for those who are outside of the grace of God. It would be wonderful if God would seek out those individuals in all of our churches, who would become interested in the souls of men and through the Soul Winners' Fellowship seek and find many for Christ.

INVITE THE LOST

The Lord Jesus Christ gives us the example in this area of personal concern. The Scriptures speak to us in the words of Christ as he said, "Come unto me." "Come down!" "Come and see."

"God's Volunteers" are busy, making known the claims of Christ and then inviting the needy soul to accept Jesus Christ as his or her personal Savior. The personal concern and interest for the lost must lead us to introduce the Lord Jesus Christ to lost souls. Where this concern prevails, the motivation to see that the needy soul comes under the hearing of the Gospel also prevails.

If the soul is to receive a hearing from God, that hearing is by faith, and faith comes by hearing the Word of God. As a witness for Christ, we must be moved to see that needy souls move in Christ's direction. Your concern for the lost is measured by your seeking them out and inviting them to hear the message of the Gospel.

"God's Volunteers" have learned that their concern and care for the lost must be prompted by prayer. The daily fellowship of united prayer and the personal devotional life of every

(Continued on page 16)



Rev. Walter Hoffman, director of "God's Volunteers," speaks to a family of Indians on the Bull Reserve near Wetaskiwin, Alberta.

We the Women

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

THE UNFINISHED TASK

There is no greater satisfaction than that which comes from having a task or attained a goal. Families, who have dreamed of building a new home for years, eagerly look forward to the day when completion of the house means realization of long-laid plans. To have finished some undertaking means fulfillment. All of us have experienced it in a measure, whether small or great, and have felt the triumph which is the reward of a task well done.

The greatest, most triumphant and most agonizing "It is finished" was uttered by the Lord Jesus Christ on the Cross when he made the supreme sacrifice to save humanity from sin, and thus completed the plan of redemption. His utterance marked the culmination of the most magnanimous sacrifice man has ever known. With his words, Christ bridged the chasm between man and God that had separated them, because man had fallen from grace into sin. And with this bridge he has restored eternal life to all sinful men who believe.

Christ's "It is Finished" marked the completion of his work on earth. Other men have had their successors to carry on their unfinished work. Christ's work was finished once and for all—there was nothing left undone or nothing to be added. No man before or since could say he had done all he could do, because "all have sinned and come short of the glory of God." Even the saintly Paul, who was able to say as he neared the end of his life, "I have fought the good fight, I have finished the course," did not achieve perfection and final victory. But Christ's sacrifice was total and absolute. Calvary and the Cross marked the completion of God's perfect plan of salvation.

As we approach the Easter season, we are again reminded of God's wondrous love and Christ's sacrifice for us. Let us dedicate our lives anew to our unfinished task. Though Christ's work is finished, each of us has a great deal of unfinished business in the work of the Kingdom. The Great Commission which Christ gave to His disciples before he left the earth is likewise our Commission, our sacred trust. We cannot say, "It is finished," until all have heard the Gospel.

You and I as women have a special responsibility in this unfinished task. It is for us to lead our own families into a saving knowledge of Christ, and to reach out to those with whom we come in contact wherever we go. But that is not enough. The "Go ye" of the Great Commission also means we must "seek" the lost, find them wherever they may be. May we as Christian

SOUL WINNING JOYS

(Continued from page 15)

few days later he invited the Lord into his heart, and what a difference it made in his life! It was a joy to see his radiant smile and hear his testimony of the peace in his heart.

It is wonderful to share our blessed Lord, and I pray that I might be found faithful in serving him, and "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Peter 3:15).

SHOWING CHRIST'S "NEW LIFE" TO OTHERS

By Irene J. Cuchiran of Regina,
Saskatchewan

"There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10). After consecrating my will to God, I asked him to "lay some soul upon my heart and win that soul through me." Yes, God has given me a real burden for souls since I have become one of "God's Volunteers."

How wonderful it was to lead a girl of twelve years of age to Christ. After I had finished explaining the "Way of Salvation" to her, I asked, "Would you like to open your heart's door to Jesus?" She hesitated and burst into tears. After she had arisen from her knees, she was a new girl. Why? Simply because she was beginning a "new life." She was so happy that happiness shone in her big brown eyes. That day was not only a wonderful day but a victorious one, for her and for me.

It strengthened my spiritual life anew when I saw this young girl beam with JOY, after her decision. She will have many years ahead of her to serve the Lord. How much God can do with anyone who is willing to say "Yes" to him!

Witnessing and winning souls to Christ is worth all the money in the world. I would rather win "one" soul to Christ in eight months than earn a salary during that time. Yes, being a witness for Christ is the best "job" anyone can have. Are you a witness for Christ wherever you are?

"God's Volunteers" Itinerary

Feb. 10-22—Portland Ave. Baptist Church, Tacoma, Wash.
Feb. 23-March 2—Brief Vacation and Travel Time.
March 3-15—Bethel Church, Indianapolis, Indiana.
March 17-29—Temple Church, Pittsburgh, Penn.
March 31-April 12—Cornerstone Church, Union City, New Jersey.
April 14-26—Second Church, New York, N. Y.

women earnestly renew our efforts in winning the lost and spreading the Gospel with every means at our command.

WITNESSING OF VOLUNTEERS

(Continued from page 15)

member of the team is of great value and importance in the challenge of witnessing.

But the team cannot do it alone. They need you as prayer partners in this great effort of personal evangelism. To know that there is a host of God's children, interceding for the work of "God's Volunteers" and for the souls who need Jesus Christ is a blessing, indeed.

For in this way the messenger can give forth the truth to those who would hear and find in that message Jesus Christ, the Way, the Truth and the Life. Join us in prayer for the continued program of evangelism.

The blessings that have been ours are wonderful. It has been the joy of every member of the team to point many a person to a saving knowledge of Christ. You can be a personal worker in the program of evangelism of your local church.

First of all, you must become concerned and have an interest in those who are lost. Then your interest must lead you out to such individuals and by the grace of God seek to lead such to the message of the Gospel of Jesus Christ. In doing so, pray that God will bless the message to that individual soul, bringing salvation from sin to the assurance of everlasting life.

DECADE OF ADVANCE

(Continued from page 5)

be made for another building to house a larger library and an appropriate chapel. Another building shall be erected on property already in our possession for more adequate married students' quarters.

In keeping up with the progress in teaching methods and aids, more equipment must be purchased for use in homiletics and Christian education as well as in the library.

Eventually we must consider a larger endowment for the support of the seminary. This will make it possible for the curriculum and field work program to keep pace with the rapidly moving events in the field of ministerial education. This will hasten the day when we can move from associate membership in the American Association of Theological Schools to a full membership of the highest standing.

These advances must be paralleled by a constant spiritual deepening. Every effort must be expended to continue the progress in broadening our vision of missions and evangelism. Our seminary must always remain a spiritual bulwark for our churches.

Only Christ can save the lost, but he cannot do it alone. He needs you; He needs me. This is our UNFINISHED TASK. Let us devote our consecrated lives to this highest calling!

BAPTIST HERALD

What's Happening

● Rev. Vernon Link recently resigned as pastor of the Grace Baptist Church, Sheffield, Iowa, and announced that he was enrolling at Drake University, Des Moines, Iowa, where he is taking graduate studies toward his Master of Arts degree. His resignation at the Sheffield church took effect on January 2nd. He had served the Grace church of Sheffield as its minister since 1955.

● The Calvary Baptist Church of Carington, N. Dak., has announced that Rev. Howard Westlund has accepted the call and has begun his pastorate at the church effective Jan. 1st. He is a graduate of the Northwestern Bible School, Minneapolis, Minn., in the class of 1954. Mr. and Mrs. Westlund have a family of four children. A report about the church's reception for them appears elsewhere in this issue. Mr. Westlund has succeeded Rev. Carl Weisser, now of Streeter, N. Dak.

● Rev. Harold Sanders has resigned as pastor of the First Baptist Church, Baileyville, Illinois, and has announced that he has accepted the call as minister of the Tabernacle Baptist Church of Chicago, Ill. He began his ministry in the Chicago church on February 1st. This is a church of the American Baptist Convention. He served as the Baileyville church pastor since 1956.

● Rev. and Mrs. Henry W. Barnet of Portland, Oregon, have announced the birth of a daughter on Jan. 7 who has been named Jeanette Darlene. She joins her two sisters and one brother in the family. Rev. Henry Barnet is pastor of the Immanuel Baptist Church, Portland, Oregon. Rev. and Mrs. Clemence Auch of Salem, Oregon, missionaries to Japan, have announced the birth of a son on Dec. 28, 1958 who has been named Bernard B.

● Beginning Sunday morning, Jan. 11, Junior Church services have been held in the Riverview Baptist Church, St. Paul, Minn., with Marilyn Junker, Lavinia Kroeker and Mrs. M. Bruce in charge. A baptismal service was held on Sunday evening, Dec. 28. At the Watchnight Service, the film, "Serving Christ," was shown and the Baptist Jubilee Advance program announced. The annual business meeting of the church was held on Jan. 14. Rev. S. Donald Ganstrom is the pastor.

● The Immanuel Baptist Church, St. Catharines, Ontario, has purchased the building of the Bethel Baptist Church of the city for the sum of \$16,000. This new building will give the congregation a larger meeting place with more adequate facilities for its needs. The church has also been able to negotiate for the additional finances on a first mortgage. Rev. Alexander Hart is pastor of this church.

February 19, 1959

● Rev. E. Arthur McAsh of Detroit, Mich., will return to his church, the Ebenezer Baptist Church, on Feb. 28 and will be in his pulpit on Sunday, March 1st. He has been on a world tour to the mission fields since November 1958, including a visit to the North American Baptist missions in the Cameroons, Africa. Mr. McAsh will report further about his experiences and observations for the "Baptist Herald." During his absence from the church, the pulpit was supplied by several North American Baptist leaders: Dr. H. Woyke, Rev. J. C. Gunst, Rev. Frank Veninga and Dr. M. L. Leuschner.

● Rev. Frank Armbruster transferred from the Ozark Bible Institute and Academy, Ozark, Arkansas, on Jan. 19, where he served on the teaching staff for a short time, and he has now become a teacher at the Faith Bible Academy near Camdenton, Missouri. He and his family are still waiting and hoping for an opening in some North American church where he might serve in an active pastorate.

● At the Watchnight Service of the Calvary Baptist Church, Aberdeen, S. Dak., the pastor, Rev. Thomas Lutz, baptized eight converts and received these into the church's fellowship at the midnight communion service. A Junior Sunday School Department has been organized and meets regularly in the basement of the church. Mrs. Thomas Lutz is in charge and Mrs. Paul Weisser her assistant. Since 1954, when Rev. and Mrs. Thomas Lutz began their ministry in the church, the active membership has grown from 58 to 86. Of these, 20 members have been added by baptism.

● The First Baptist Church of Elsmere, Delaware, witnessed a baptismal service on Sunday, Dec. 28, when the pastor, Rev. Christian Peters, baptized five young people on their confession of faith in Christ. At the communion service on Sunday, Jan. 4, these five persons and an adult received the hand of fellowship. The church is also joining wholeheartedly in the Baptist Jubilee Advance program.

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● Mrs. Arthur (Eunice) Kehrein of Milwaukee, Wis., the mother of Rev. George Henderson, missionary in the Cameroons, passed away on Dec. 31st in Pensacola, Florida, where she was being cared for by another son. She had been ailing for some time. Rev. and Mrs. George Henderson were at her bedside at the time of her homegoing. A memorial service was held in Pensacola as well as in Milwaukee, Wis., where she was a revered member of the Bethany Baptist Church. Rev. Wilmer Quiring was in charge of the memorial service on Jan. 6. The obituary appears on page 23 of this issue.

● Rev. Harry Haas has asked the Church Extension Committee of the denomination to release him as the Church Extension pastor in Wichita, Kansas. The Ebenezer Baptist Church of Elmo, Kansas, voted by secret ballot on Jan. 11 to reinstate Brother Haas as pastor of the church to which he has readily agreed. Insurmountable difficulties in starting a Church Extension work in Wichita prompted the action taken by Mr. Haas. His address in the directory should be again: Elmo, Kansas.

● The Trinity Baptist Church, Sioux Falls, S. Dak., held revival meetings from Feb. 4 to 13 with Rev. Emanuel Wolff of Burlington, Iowa, serving as the evangelist. The Week of Prayer meetings were held in various homes of church members. Rev. Henry Pfeifer, pastor, reported that "we found a very radiant and warm response in these services." A Union Watchnight Service for the Northside and Trinity Churches was held at the Trinity Baptist Church with a fine attendance. Rev. Robert Krueger of the Northside Church spoke on "New Life for You," and Prof. Hugo Lueck of the Seminary brought the message of consecration. Miss Berneice Westerman, Cameroons missionary, also spoke briefly.

● Ground breaking exercises for the new building of the Bethel Baptist Church, Cherokee, Okla., were held on Sunday afternoon, Jan. 11 with Rev. Harold W. Gieseke of Forest Park, Ill., a the guest speaker. About 90 people attended the impressive service with Rev. Kenneth Unruh, pastor, in charge. Those who participated in the exercises were Dirk Goeken, Sunday School superintendent; Mrs. H. Goeken, Woman's Missionary Union president; Glen Percival for Baptist Men; and Buddy Knopf, C. B. Y. Fellowship. Mrs. K. G. Braley sang a solo. Mr. Menno Harms offered the consecration prayer and Mr. K. G. Braley the closing prayer. The church is building a \$23,000 sanctuary with educational facilities to be added.

● On Sunday afternoon, Dec. 28, the Portland Avenue Baptist Church, Tacoma, Wash., held its ground breaking exercises for its new building. The first unit, which is to be the sanctuary and parlor, is estimated to cost \$25,000. At the ground breaking ceremony with

(Continued on page 24)



—A. Devaney, Inc., N. Y.

Tom soon learned that Mary Sue's beauty came deeply from her very soul which was completely at peace with her Savior.

The Voice of My Beloved

A Christian Novel by

Phyllis Speshok

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Grand Rapids, Michigan

SYNOPSIS

Tom Larkin drove his big semi truck into the darkness of a stormy night and hit an obstruction in the road. No farmhouse light was in sight. Then to his amazement at the top of a hill he seemed to see a building with lights flickering at the windows. He walked to it through the hurling rain and found it to be a weather beaten church. And in it, he discovered a girl, deep in prayer, sitting near a candelabra. Mary Sue took him to her home nearby and introduced him to her father, Spencer Nichols, a man with no sign of friendly warmth who called his daughter, "a scatterbrain." Since the death of his wife, Mr. Nichols and his daughter had had many disagreements. In this home with this Bible reading girl, Tom Larkin was reminded of his deeply religious mother and of his promises to her before she died. Back in the city the next day, Tom Larkin rejoined his "steady date," Dixie Gates, a waitress. She talked to Tom about her parents and about the Bible saying, "Honor thy father and mother." Tom nodded silently.

CHAPTER FIVE

NOW as Tom sat in the booth loitering over his coffee, waiting until nine o'clock when the supper would be over and Dixie would be free to leave for the day, he thought back to this conversation. He watched her move efficiently and cheerfully from table to table, refilling a water glass, picking up a menu card, taking an order. She looked neat and crisp in her yellow uniform. Her short, lightbrown hair was smooth and shiny except for the rather frivolous bangs at the forehead. Her features were bright and clear. She laughed a lot. She talked a lot. But she knew when to be quiet. In spite of her lack of education, there was a lot of *lady* in Dixie. Maybe the fellows Tom worked with were right. She *would* make a good wife. Perhaps Tom should regret that he felt as he did. Nevertheless, that was the way he felt and he could see no reason for changing. Besides, she never asked or expected him to change. *Maybe*—he thought suddenly—*she felt the same way!* He was pondering the idea, blending with it the fact that they

had *never*—in these two years of friendship—gotten around to talk of marriage in *personal* terms, what, precisely, *she* thought of it or *he* thought of it. When she came out from between swinging doors that led to the kitchen, she was dressed in street clothes and ready to leave.

They walked in silence for a long time. They did this frequently and Tom appreciated it. He was aware that he did not speak well and was pleased when she did not press him into conversation.

It was his own idea, encouraged by that time so long ago when she saw fit to remind him of a commandment, to ask suddenly, "You ever go to church, Dixie?"

Her steps faltered momentarily and he felt her glance upward.

"Why, of course—I went all the time when I was a kid. It seemed like the only place I was ever happy. So peaceful and quiet—you know."

He nodded. "You still go? I mean now?"

Again she looked at him. "Well, of course. I go lots of times. I never miss Easter or Christmas. I go lots of other times, too—"

"I never knew that, Dixie."

"You never asked me! Besides—I sort of got the idea you were death on religion, so—"

So she had refrained from impressing her views on him. How like her. How *very* like her—wanting only to please, silent about that which did not please.

"You're a sort of chameleon," he said drily. "You go around suiting yourself to everybody else's moods."

She shrugged. "You wouldn't like being with me if I scrapped with you all the time, would you?"

"I guess I wouldn't. My mother used to—" But he stopped. Interlocking

with his mother's beliefs was the image, somehow, of Mary-Sue. *Hers* was not a silent war—a war of "going-along" with the other fellow! Indeed, she *fought* for her father's salvation because eternal damnation was a thing well worth defeating. She fought with prayer, with plea, and—if necessary—with argument. And so had his mother. Perhaps the difference lay in the fact of Christianity. Perhaps merely "believing" in God was not truly being a Christian.

He stopped walking suddenly and looked at Dixie. "Do you believe in God?" he asked bluntly.

She blinked at him. "Well, of course—"

"Are you a Christian?"

In the light of a shop window he could see the hesitation reflecting in her face, "Well I think so—"

"My mother used to say that when you *are* a Christian, you *know* it. You *know* you're saved. Do you know it?"

He saw her swallow. "No—" she whispered. "I guess maybe I don't." And then, "What brought all this on, Tom?"

They resumed walking. He told her about Mary-Sue, about what had happened. As he talked, something became apparent to him. A *true Christian*—any true Christian—would do what his mother did, *what Mary-Sue was doing—pray, plead, beg—fight if necessary! The soul of a loved one was worth the battle!* Of course, this did not mean that a Christian should run around making himself a nuisance. But it very definitely *did* mean that a Christian feels a *responsibility to others, a responsibility to help others.*

From all his conversation Dixie seemed to grasp only one thing. "There was a *girl*?" she asked.

Tom flushed. "She was more a *child*," he said defensively. "A very

courageous child, but still pretty much a child. Just—*seventeen.*"

Dixie looked up at him. "My sister Maudie got *married* when she was just seventeen," she said strangely. "She's nineteen now, and she's got a little boy almost a year old—"

Tom shrugged uncomfortably. It was not *Mary-Sue* he was directly concerned about; it was Mary-Sue's *belief* and the *pursuit* of it that troubled his conscience for some inexplicable reason.

"What I'm getting at," he explained, steering the conversation to a more impersonal channel, "is that *this girl is a Christian. She* knows it. You know it just *looking* at her. It's as if—"

Dixie had never been one to hedge. She did not hedge now. She stopped again and turned to face him. "What you're saying is that you and I are *not* Christians, is that it?"

"I don't know—"

"Does it worry you, Tom? Does it make you unhappy?"

He swallowed and looked down at the bare, cold sidewalks, the patches of smudgy ice here and there. "I guess I don't really know that either, Dixie. I never thought about it much *before*—"

But what he really *meant* was: I *tried* never to think of it much before.

"Tomorrow's Sunday, Tom. You want for us to go to church together?" It was another way of trying to please him, and he knew it.

He shook his head. He liked his life the way it was and he did not care to have it changed or mixed up. Anyway, going to church *here* and with Dixie at his side would seem oddly like not going to church at all. Back there, even with all the dust and desertion, there was an aura of *faith*, of belief so deep as to be immovable. The place seemed somehow filled and enshrined by the presence of the Saviour. It held a strange fascination, a fascination he wished very much to shrug off, a fascination he would have been more comfortable never to have acquired in the beginning. He told himself, as they walked on, silent again, that it was a sort of bewitchment spun by the girl, Mary-Sue, and that the stories of her mother had rekindled memories of his own. Talking about it had renewed its freshness in his mind, but he would forget in a couple of days. He would be himself again, and life would go complacently on.

He was wrong.

They spent the week end in the usual lazy way, walking through the park, visiting friends. Tom did not mention religion. Neither did Dixie. A couple of times he thought he saw her eying him strangely, but she looked quickly away and did not introduce the subject of whatever troubled her.

When they parted Sunday evening, she did not go directly into her apartment but hesitated instead, in the dimly lighted hall and looked up at him.

"I don't like it when you're not happy, Tom," she said then.

His mouth compressed slightly.

"Don't be goofy. I'm okay."

She shook her head. "You're upset. Don't you think I know when you're upset?"

"I said I'm all right!"

Her eyes lowered then and she reached for the door knob. He was immediately remorseful. He placed a detaining hand on her arm.

"Look, Dixie—I didn't mean to snap."

She nodded. "It's all right, Tom. You don't have to apologize." And then, quite to the point, "Do you want to kiss me good night?"

He felt suffocated. She left him no alternative!

"Of course—"

He kissed her cheek. She turned swiftly and went inside, averting her face. He was certain he had done something to hurt her further. He was not certain just what it was. Suddenly life was miserable and he hated it fiercely. He shoved his hands into his pockets and kicked angrily at the worn carpeting on his way down the hall and out to the street.

It had started to drizzle again, threatening to freeze. He went home and went to bed. Sleep eluded him completely. He arose finally and walked around the one-room flat. For two years it had seemed adequate enough. Now it seemed like a cage. A stifling cage. He tried to read. He could not keep his mind on the book. Eventually he turned off the light again and stood at the window looking down at the glistening street below.

That was when it happened.

Memories. His mother. His father. Corrinne. *Mary-Sue* He tried to shrug off the association. His mother, Mary-Sue. His mother, Mary-Sue It was strangely like that blinking neon sign below. It would not be shrugged off. They were alike in more ways than Christianity. They were alike in hard work, self-sacrifice, being slaves to another far less deserving than themselves. He doubted that his mother had ever known the meaning of earthly happiness. He *wondered* if Mary-Sue had. He had been too young to give his mother much happiness—only false promises. *With Mary-Sue* . . .

He turned away from the window, drew the shade down angrily. But once the thought had been born, it would not be dismissed by any physical show of impatience. It lurked there, silent but full blown. All right, then! He would think it and get it over with! *With Mary-Sue, there was a concrete way in which to bring about happiness: a scrub bucket, a few bars of soap, maybe a little paint* . . .

Untruths that never tormented him as a child suddenly tormented him now.

The whistle escaping Tom Larkin's lips as he drove deeper into the heart of the farmland surrounding the unobtrusive church was leisurely, to be sure, but only leisurely inasmuch as it was the whistle of a man with a purpose, biding his time until that purpose

could be fulfilled. There came the realization that it had been a long, long time since Tom had known any kind of purpose whatever, over and above that of self-preservation, which was more instinctive than purposeful. Why, or how, he had suddenly become a man with a purpose was still hazy to him. At the moment he listened to the contented rattle of paint cans and galvanized pails in the rear seat of his car and enjoyed the prospects without question. *Before*, he had been unhappy. *Now*, he was at ease. It was as simple as that.

If one approached from the south, it was unnecessary to pass the Nichols farm. He was glad. Of course, it would be likely that she noticed his car and came to investigate. Unless, of course, he could manage to park on the south side of the church altogether and in that way . . . He chuckled aloud, his plot lightheartedly devious.

To be sure, there was a side door. One stairway led down to a musty basement, the other up to the main body of the church. He hesitated, then carried his litter upstairs. He would work faster if he had fewer feet to travel, there was not a light in working order, and certainly the odors of turpentine and disinfectant could hardly be unwelcome.

Determining what needed to be done first was somewhat of a conundrum. He decided to sweep and after a few hearty sneezes came to the conclusion that, weather or no, the windows took priority. He patched, puttied, painted a couple of sills, and when the dust died down, he went at the broom again. From there he rooted around until he found the semblance of a seemingly prehistoric pump in the basement. It was either bone-dry or frozen. He was too much of a city slicker to contemplate which. He found a rain barrel beside the schoolhouse and dipped into that. Cold water was better than no water. Besides, these miracle detergents were supposed to broth up a lather at the point of an icicle.

He was about halfway down the aisle, working his way to the back of the church, clattering his mop between pews, slopping in sudsy water up past his boot soles, when the open door was suddenly shadowed and he looked up into the face of Mary-Sue.

He was immediately scourged by humiliation. His nose was red and cold, his appearance was that of a slouchy chimney sweep, and he had been indulging again in that idiotic whistling. He had no doubt but that he gave the impression of a slightly deranged janitor. He could not think of a word to say. Even if he had caught a word, it would have remained in captivity because he would never have been able to squeeze it out past the horror that clogged his throat.

Mary-Sue was equally silent. For a small eternity she simply stared and blinked. Her mouth formed an O. She shook her head disbelievingly.

Then, like the unexpected burst of

(Continued on page 22)

Sunday School Lessons

A TEACHING GUIDE

Date: March 1, 1959

Theme: **THE PARABLE OF JESUS' REJECTION**

Scripture: Matthew 21:33-43

THE CENTRAL THOUGHT: You cannot have the kingdom and at the same time reject the King.

INTRODUCTION: So far, the priests and temple leaders had tried to defeat Christ through their supposedly religious and intellectual superiority. When they failed so miserably, they resorted to ridicule and deceit. But Jesus was always a step ahead of them, and when the trap was sprung they found themselves in it. Now there was only one method left and that was physical force. They would stop at nothing to build up a case against an innocent man—even though he was the Son of God. These were desperate men, willing to use desperate measures. Their lucrative income was at stake; their authority and influence were threatened; their pride was badly wounded. But they would continue to fight to the end to save their selfish interests and put to death the Lord of glory.

I. GOD'S PERFECT PLAN. Matthew 21:33.

When we read this parable, we cannot help but notice the careful and meticulous planning of every detail in God's scheme of creation. Whether the design is that of the world, the nation or the individual, it has the love and concern of the Master-builder. That same purpose and love was evident in the story of creation, in the planning of the Hebrew nation with Abraham, and God has the same purpose for you and me. What a great confidence he places upon man when he entrusts him with the responsibility of his creation!

II. MAN'S EVIL PLAN. Matthew 21:34-39.

Whether it was the responsibility of the Garden of Eden in which man was to "dress it and to keep it" (Gen. 2:15), or whether it was the responsibility of the nation of Israel (today's lesson), selfishness was always at the heart of man's evil nature. Man wanted God's creation but not the Creator; he wanted God's blessings but not his commandments. The history of the human race is the story of man in continual conflict with God. It was already described in Genesis 6:5b, "Every imagination of the thoughts of his heart was only evil continually." Whenever God sent a prophet or seer to try to turn the hearts of the people toward heaven, the hostility and resentment only increased until it found its apex in the death of his only Son, Jesus Christ. Man did not give up his hate; but neither did God give up his love.

"Carry the cross patiently, and with perfect submission; and in the end it will carry you."—Thomas A. Kempis.

III. GOD'S JUDGMENT. Matthew 21:40-43.

Jesus' parable seemed to build up such intense interest and excitement that when he asked what was to be done with these husbandmen, the people all had the same answer on their lips: "He will destroy those wicked men, and he will let out his vineyard unto other husbandmen, which shall render him the fruits in their season." They evidently signed their own death warrant. The stewardship of the kingdom was taken from the Jewish nation and given unto others. Christ, who was despised and rejected (Isaiah 53:3), is now loved and accepted by millions.

A TEACHING GUIDE

Date: March 8, 1959

Theme: **JESUS FACES THE CROSS**

Scripture: Mark 14:32-42

THE CENTRAL THOUGHT: The loneliest path is the path leading to the cross.

INTRODUCTION: The circle around Jesus is now becoming smaller and smaller. Only a short while before, he was surrounded by multitudes; he was cheered by multitudes; he spoke to multitudes; he healed multitudes. But the danger signals were already apparent to his disciples and followers. To associate with Christ now would put them in danger of self-incrimination. It was even becoming difficult for Jesus to find help and sympathy from his own disciples. They were not yet conscious of any danger. Earlier in the evening at the Last Supper, they even quarrelled among themselves as to who would be the greatest. Dreams of power and splendor were racing through their minds while they were awake, and who knows what they were dreaming about in the Garden of Gethsemane while they slept! Certainly none of them shared their Master's vision of the cross! Thoughts of suffering and death were farthest from their minds. A restored kingdom of Israel with Christ and themselves as leaders was still the heart and substance of their thinking and planning.

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.

I. THE DIFFICULTY OF SHARING THE CROSS.

Mark 14:32-34.

It is often strange how close together we can be physically and at the same time be worlds apart spiritually. At no time were the disciples farther from the realm of the Spirit in which Jesus dwelt. They did not feel his sorrow; they did not feel his concern; they did not feel his heaviness of spirit. Never did Jesus feel a greater need of sharing his troubles and sorrows with compassionate and sympathetic friends. Never was he farther from human understanding. His disciples were willing to share his crown. But they were blind to the fact that there was also a cross to share. We are often blessed with good working friends and good recreational friends, but very seldom do we find good praying friends.

II. THE DIFFICULTY OF ACCEPTING THE CROSS.

Mark 14:41-42.

Let us never suppose that the human life of Jesus was easy because he also had the divine life of the Son of God. Because he took upon himself the form of a man, he also took upon himself human limitations. He suffered hunger and thirst, even as we do. He agonized in prayer for assurance in fully being in God's will in the great crises of life. It is not always easy to draw a definite line between our will and God's will. The perfect prayer is the prayer of perfect submission! How do I know it is God's will? is a question that is often in the heart and on the lips of the seeking Christian.

III. PREPARED FOR THE CROSS.

Mark 14:41-42.

It does not take a very wise man to see that the disciples would be unprepared to face a hostile and dangerous world. They were dead to the world only physically, and therefore they were not "alive unto God" (Romans 6:11). Never was preparedness and unpreparedness more in contrast. A good night's sleep is ordinarily refreshing when we arise in the morning. But sleeping all night is wrong when we should have been watching and praying. "Rise up, let us go" are the words of confidence and assurance and strength. The Son of God is now at his best in the face of the worst!

CHANGES OF ADDRESS

Chaplain Leslie P. Albus
U. S. Chaplain School
Fort Slocum, New York

Rev. Frank Armbruster
Camdenton, Missouri

Rev. Harry Haas
Elmo, Kansas

Rev. and Mrs. George Henderson
2502 Morton Ave.
Saint Joseph, Mich.

Rev. David J. Miller
Jeffers, Minnesota

Rev. Howard Westlund
775 N. First Street
Carrington, North Dakota

Our Denomination in ACTION

Northwestern Conference

New Pastor at Minnetrista Church, St. Bonifacius, Minn.

We of the Minnetrista Baptist Church, St. Bonifacius, Minn., are still rejoicing over blessings from our Centennial Jubilee. We have also been blessed with a wonderful interim pastor, who has now served our church full time as of Dec. 1, 1958. Rev. Thomas Harfst is attending Bethel College in St. Paul, Minn., and upon graduation in June 1959 will move his family to St. Bonifacius. He has a very talented wife and two boys, ages about 10 and 12.

Mr. Harfst attended Moody Bible Institute and several other colleges and universities. One of the many blessings of his life was received when he started a Baptist Church in the Philippine Islands. Mr. Harfst has also served as pastor in Illinois and Michigan. We feel it God's leading and a real privilege to have him as our pastor. We know that much work will be done during 1959 for Christ. Elaine Wallin, Acting Church Clerk

Farewell For Pastor And Family At Sheffield, Ia.

Members and friends of the Grace Baptist Church, Sheffield, Iowa, met on Thursday evening, January 8, for a potluck supper honoring Rev. and Mrs. Vernon Link and son, Richard. Mr. Link resigned as pastor of the church, effective January 2 and is now attending Drake University, Des Moines, Iowa, to complete work on his Master of Arts degree.

After the bountiful supper, a program was presented in the main auditorium with Carroll Boehlje as master of ceremonies. Musical numbers were given by the Junior C. B. Y., Junior Choir, Youth Choir and Young Men's Quartet, with Mrs. Clarence Koenigsberg directing all the groups. The presidents of the Woman's Missionary Society and the Mary and Martha Fellowship, as well as the Sunday School superintendent and the chairman of the deacons, expressed thoughts fitting to the occasion.

The church presented a love offering as a farewell gift to the Link family. Mr. and Mrs. Link responded with words of appreciation and admonition. Warren Schoepf, Clerk

Central Conference

Bible Conference and Watchnight Service, Lansing, Mich.

The Colonial Village Baptist Church, Lansing, Mich., held a one week Bible Conference Nov. 23-30 with Rev. William Headlev, field representative of the Grand Rapids Baptist Seminary and Bible Institute. Attendance was not so good because of Thanksgiving

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Week and deer hunting season, but the Bible lectures were excellent and helpful.

Our Watchnight Service was opened with a fellowship supper with 240 people in attendance, after which election of new officers for the coming year took place, followed by a memorial and devotional service. A goodly number of our people had experienced the loss of loved ones the past year; including our pastor whose mother passed away in Winnepeg, Man.

At the annual meeting of the church, progress was reported in all departments of the church, Sunday School, youth work, church attendance and finances. A goodly number were again added to the church roll, mostly by baptism.

E. A. Roloff, Reporter

Christmas and Watchnight Services at Auburn, Michigan

The month of December was a fitting climax to the year's activities at the First Baptist Church, Auburn, Michigan. Sunday School average attendance for the month was 68% above that of the previous year. Our recently purchased Sunday School bus is proving to be an effective way to reach new families in the community.

Four special services highlighted December's activities. On Dec. 14 seven persons, who had made public confessions of faith during recently held evangelistic services with Rev. Edwin Miller of Parma Heights, Ohio, followed Christ in the waters of baptism.

The Sunday School Christmas program, with 230 in attendance, was presented on the evening of Dec. 21st. On Christmas Eve, over 200 persons heard the Adult Choir present John Peterson's new cantata, "Night of Miracles." A special offering for the purchase of choir robes was received at this memorable service.

The church also held its first Watchnight Service in several years on New Year's Eve. The hours from 9:00 P. M., until midnight included congregational singing, special music, a Christian film, the presentation of the Baptist Jubilee Advance Program, a period of fellowship and refreshments, a testimony time, and the observance of the Lord's Supper.

D. J. Draewell, Pastor

Dakota Conference

Calvary Baptist Church, Carrington, N. Dak., Welcomes Pastor

Having been without a pastor since the end of March 1958, we of the Calvary Baptist Church, Carrington, N. Dak., were happy to welcome Rev. Howard Westlund and family into our church's fellowship. Mr. and Mrs. Westlund have 4 children: Janet, age 5, Paul 4, Jean 2, and Petrea, one year of age. Mr. Westlund is a native North Dakotan. His wife is the former Lois Foss of Chicago. Both attended Northwestern Bible School at Minneapolis, Minn., where he was graduated in 1954. He had prepared for and made application to go to Pakistan as a missionary, when his plans were changed due to a physical deferment, caused by an attack of polio in 1956. We were ably assisted by the pastors from the Cathy, Germantown and Fessenden churches while pastorless.

The pastor's family was honored with a pantry shower and "Get Acquainted" meeting on Dec. 29. We observed Watchnight with the showing of slides of our Japanese work with the Sukuts and an offering for this field, communion and prayer during the last moments of the old year. Our ladies had the joy of having Mrs. Berneice Westerman from the Camerons Mission Field as their guest at the annual program in November. We look forward to a deepening in our spiritual life and a greater insight in the field of missions.

Mrs. Arnold Leppke, Reporter

Baptism at Watchnight Service, Herreid, South Dakota

On New Year's Eve, Dec. 31, in the Herreid Baptist Church, Herreid, S. Dak., after a convincing and appropriate message concerning Biblical baptism brought by Rev. Alfred Weisser, pastor, 14 young people, ranging in ages from 10 to 30 years stepped into the baptismal waters with the minister. After enjoying a social hour in the church parlors, we returned to the auditorium where the people who had been baptized received the hand of fellowship into the church, followed by the communion service for the church. One young woman was received into the church by letter.

Rev. and Mrs. Alfred Weisser have labored diligently with us for one year, and during this short period of time, we have experienced great spiritual uplift besides many hours of careful planning and studying toward the improvement of our church. New folding tables and chairs have been ordered; tiling will be laid in the parlors; and a new furnace has been installed.

We visualize a great need for the church and know that together with our pastor and his wife, through prayer and faith in Christ, we will accomplish many things.

Mrs. E. A. Bischke, Reporter

WHAT'S HAPPENING

(Continued from page 17)

Rev. Henry Smuland, pastor, in charge, the address was given by Rev. Emanuel Bibelheimer, greetings were brought by Rev. Robert Hess for the Calvary Church, and the dedication prayer was offered by Mr. Fred Klapstein, a member of the Building Committee. Mr. Otto Stoltz, chairman of the Building Committee, described the plans for the new edifice, and Mr. Marvin McIntosh started the actual ground breaking for the building along with others.

● The Bethel Baptist Church, Anaheim, Calif., has appointed Rev. Henry Hirsch as Director of Visitation, beginning Jan. 1, 1959. His duties are to co-ordinate the activities of the Evangelism Committee under the direction of Rev. H. John Vanderbeck, pastor, and the Deacon Board and to visit in the homes of newcomers and prospective members. The January 1959 issue of the "Bethel Baptist Bulletin" was almost completely devoted to the program of the Baptist Jubilee Advance. Dr. and Mrs. W. J. Appel of Austria spoke and showed pictures at the Anaheim church on January 28, and Miss Myrtle Weeldreyer of the Cameroons, Africa, was the guest speaker on Sunday evening, Feb. 1st.

● The last Sunday evening service of the old year was a memorable one for the Ebenezer Baptist Church of Vancouver, B. C. At this time, before a large witnessing audience, the pastor, Dr. A. S. Felberg, stepped into the baptismal waters with 17 converts. It was impressive and inspiring to witness the baptism of family groups, such as a father, mother and two daughters; a mother with two sons; a husband and wife; and a brother and sister. Following the baptism, the hand of fellowship of the church was extended to the newly baptized as well as to 13 others who were accepted into the church by letter, as reported by Mrs. Eugen Lueck.

● The Jeffers Baptist Church, Jeffers, Minnesota, has called Rev. David J. Miller as its new pastor. He began his ministry in the church on Sunday January 4th, succeeding Rev. Elton B'eecker, who is studying in Denver, Colorado, at present. Mrs. Ted De Vries, church clerk, wrote: "We are looking forward to great things in 1959 in our church."

● The 104th anniversary of the Ridgewood Baptist Church, Brooklyn, N. Y., was celebrated on January 11. Rev. Paul Wengel, until recently pastor of the church who is still preaching at the German service, brought a German message and later at the Family Worship Hour another challenging sermon in English. A fellowship dinner followed, and in the afternoon the Report Meeting was held when each organization reviewed its activities of the year. Then followed proposals for church improvements. Congratulatory messages from distant well-wishers were read, among them one from Rev. Rubin

BIBLE DAY SUNDAY, MARCH 8

Programs, bulletin inserts and recitation material for Bible Day have been sent to all churches. Programs feature an illustrated story about proclaiming the Word in Japan. If more copies are desired, or if material has not been received, write to Roger Williams Press, 3734 Payne Ave., Cleveland 14, Ohio.

Kern, the pastor-elect. Miss Marion von Ahnen reported: "We are joyously looking forward to welcoming him on March 1st."

● Evangelistic meetings were held from January 18 to 25 at the Forest Park Baptist Church, Forest Park, Ill., with Professor Roy Seibel of Sioux Falls, S. Dak., as the evangelist. At the Watchnight Service, the young people of the church presented an effective dramatic presentation of the Baptist Jubilee Advance. The dramatic sketch, written and directed by Mr. Gerhard Schroeder, youth worker in the church, showed the development of Baptist churches in various parts of the world and the beginnings of the Advance program. During the Week of Prayer services, Dr. and Mrs. W. J. Appel, missionaries in Austria, were the guests of the church on Jan. 7. Dr. Appel spoke about the mission field in Austria and showed pictures of the work. Rev. Rubin Kern is pastor of the church until Feb. 28, 1959. He will then assume his new pastorate at the Ridgewood Church at Brooklyn, N. Y.

BAPTIST BRIEFS

(Continued from page 2)

the faculty of the Eastern Seminary, has been called to Andover Newton Theological School at Newton Centre, Mass. Dr. Herbert Gezork, president, announces that Dr. Rutenber became professor of social ethics and philosophy of religion, beginning January, 1959. Dr. Rutenber is widely known as a preacher and lecturer in all parts of the world, an author and college chaplain. He is a member of the American Philosophical Society, the Fellowship of Reconciliation, an associate editor of Foundations Magazine, and currently chairman of the Council on Christian Social Progress of the American Convention.—Watchman-Examiner.

● **Baptist Painter Honored.** Paola Paschetto, a 73-year-old Baptist layman of Rome, Italy, has been given the honorary title of Officer of Order of Merit of the Italian Republic. The honor was presented by the president

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of Italy "in recognition of his contribution in the field of art and education, especially because of his publications that are used as textbooks in Italian schools." A professor in the Academy of Art at Rome until his recent retirement, Mr. Paschetto is the son of a former language professor at the Baptist Seminary in Rome. He is a man of strong religious beliefs and is a deacon in the Baptist church of Rome. He has an unusual capacity for work, and it is not surprising even at his age of 73 to hear him remark casually that he and his wife worked until three in the morning. He frequently forgot his hunger during the war years by losing himself in ten or twelve consecutive hours of work.

● **Baptist Hospitals in Oklahoma.** Baptist Memorial Hospital of Oklahoma City, Okla., is the first hospital in the nation to receive a government loan under new provisions of the Hill-Burton Act. Congress in 1958 amended the Hill-Burton Act to provide for loans to hospitals as well as outright gifts. The Oklahoma loan is a 40-year, \$500,000 loan at 3-3/8 per cent interest. The Baptist General Convention of the State of Oklahoma operates 10 hospitals, five of which are municipally-owned but under lease to the Convention. The 11th hospital will be acquired by Oklahoma Baptists this year. It is being built by city officials at Sulphur, Okla., and will be leased at \$1-a-year for 25 years. The Baptists are making no investment in its construction but some of the funds are coming from Hill-Burton Act appropriations to the city government.—Baptist Joint Committee for Public Affairs.

CHRISTIAN EDUCATION

(Continued from page 11)

life of the child, the youth or the adult. We will be teaching for various types of decisions, but all should be a part of the one great decision, that of giving one's life to God in complete submission. But after conversion, we should not stop there. Our teaching should continue to be dynamic, striving toward the mature Christian life. The New Testament is full of messages for Christians who needed to make real decisions, decisions to become more mature and more Christ-like in word, thought and deed.

ORGANIZING FOR EVANGELISM

The church is organized for many different kinds of Christian activities, but often it is not organized for evangelism. The organizational pattern of the church should include the concept of the interrelationship between evangelism and Christian education.

It is not only the task of the Board of Deacons to take care of the spiritual life of the church; it is also the task of the Board of Christian Education, as well as the task of every church member; all committed to the task of seeing lives changed through the power of the Holy Spirit.