

Baptist Herald

NORTH AMERICAN BAPTIST GENERAL CONFERENCE



With a Roar the Waves Roll Toward the Shore

From Despair to Glory

Dr. Paul Gebauer

Page 5

October 22, 1953

The S. S. Lesson in ACTION

By Rev. B. JACKSTEIT, Anaheim, Calif.

A LESSON PLAN

Date: November 1, 1953

Theme:

WHAT IS A CHRISTIAN HOME

SCRIPTURE: Deuteronomy 6:4-9; Ephesians 6:21-6:4.

PURPOSE: To show how important the home is to the fulfillment of God's purposes for the world.

GETTING STARTED: As the home goes, so goes the nation. Given strong homes, America will be strong and great. Given weak homes, America will be weak and corruption-ridden. No proposition could be clearer. Either we guard and build and Christianize the home today and reap a stronger America tomorrow, or we shall see the home deteriorate and, with it, our nation go down in ruin.

Therein lies the dead seriousness of the fact that the home is abdicating its God-given place. It was meant to be the temple, the school and the legislative hall of life. We have made it into a restaurant, hotel and entertainment hall. God meant the home to be the nursery in which young lives grow into reverence for God, love for truth and respect for law. We have made it into "a sweet little nest," and have turned its intended functions over to the church, the school and the law courts—with results that are tragic beyond description.

A Christian home is a home that fulfills its God-given functions and occupies the place God intended for it.

Developing the Theme:

I. A CHRISTIAN HOME IS TO BE A TEMPLE (Deut. 6:7; Eph. 5:21; 6:4b).

1. God meant it to be a sacred place where he would be revered and his Word be taught, where parents would bring up their children in the "nurture and admonition of the Lord," and where all of life would be lived as unto him.

2. When the home fails to provide a Christian atmosphere for the development of life, it fails in its mission, and irreparable harm is done—harm that not even the church can undo.

II. A CHRISTIAN HOME IS TO BE A SCHOOL (Deut. 6:7a; Eph. 5:22-6:4).

1. God entrusted to the home a teaching function. There each new generation is to be taught—

a) A love for truth, a tolerant attitude that respects other opinions, and an open mind that never stops seeking and learning.

b) The fine art of getting along with other people.

2. Where the home fails to teach these important lessons, life is stunted; and even the school can never make up for this lack.

III. A CHRISTIAN HOME IS TO BE A COURT HOUSE (Eph. 6:1-4).

1. It is in the home that growing lives are to learn respect for law and for the rights of other people.

2. When the home fails to do this, a lawless generation arises; and all the law courts in the land cannot repair the damage.

Applying the Lesson:

1. What definite steps can you suggest that would help to make our homes more Christian?

2. Why is it that the home occupies such a strategic place in the nurturing and shaping of young lives?

* * *

A LESSON PLAN

Date: November 8, 1953

Theme: STRONGER CHURCHES—BETTER COMMUNITIES

SCRIPTURE: Acts 2:41-47; Philipians 1:27-30; 1 Peter 2:4-5, 9-10.

PURPOSE: To call attention to the fact that strong churches are essential to good community life.

GETTING STARTED: Never a day passes but someone will say, "I don't believe in the church. There are too many hypocrites in it. Therefore I have no use for it." That people who feel this way have reasons for their distrust of the church no one can deny. The church is full of imperfect people and weighed down by gross imperfections. At the same time, however, that's not reason enough for entirely rejecting the church and ruling it out of life. For, in spite of all her imperfections, the church is absolutely essential to community welfare. And even those who are most critical of the church would, by and large, not want to live in a community that has no churches. Such a community would not be a fit place in which to make a home. For churches are essential to

(Continued on Page 16)

FRONT COVER PICTURE

The seasoned traveler will easily recognize the front cover picture as a familiar scene at the Seal Rocks and the beach at the Cliff House, San Francisco, California. One is vividly reminded of the Psalmist's words: "Let the heaven and earth praise him, the seas, and everything that moveth therein" (Ps. 69:34).

THE BAPTIST HERALD

ENGAGEMENTS

Dr. Frank H. Woyke
Nov. 6-7 — Executive Committee Session, Woman's Missionary Union, Forest Park, Illinois.

Rev. J. C. Gunst
Oct. 25 (Sunday)—Pound, Wis.

Rev. R. Schilke
Oct. 30-Nov. 1—Parkston, S. Dak. (60th Anniversary Program).

Dr. M. L. Leuschner
Oct. 29-Nov. 1—California Association at Costa Mesa, California.
Nov. 2-6—Leadership Training Program, Bethel Church, Anaheim, California.

Nov. 8 (Sunday A.M.)—Ebenezer Church, Los Angeles, Calif.
Nov. 8 (Sunday Afternoon)—CBY Anniversary, Fifteenth Street Church, Los Angeles, Calif.

Rev. Herman Palfenier, Evangelist
Oct. 25-Nov. 6—Strassburg Church, near Marion, Kansas.

CONFERENCES

Oct. 27-29—Oklahoma Association at Okeene, Okla. Prof. Hugo Lueck and Mrs. Walter W. Grosser, Guest Speakers.

Oct. 29-Nov. 1—California Association at Costa Mesa, Calif., Rev. and Mrs. Earl Ahrens and Dr. M. L. Leuschner, Guest Speakers.

Nov. 12-15—Oregon Association with Dr. M. L. Leuschner and Miss Ruth Bathauer as Guest Speakers.

SPECIAL MEETINGS

Oct. 23 (Friday)—Workshop Meeting for Denominational Leaders, Forest Park, Illinois.

Nov. 6-7 — Executive Committee, Woman's Missionary Union, Forest Park, Illinois.

CHANGES OF ADDRESS

Rev. William Effa
551 Third Ave., West,
Drumheller, Alta., Canada

Rev. August Kraemer
750 Martin Avenue
Kelowna, B. C., Canada

Rev. George W. Lang
3267 Cortland Street
Chicago 47, Illinois

Rev. Fred Trautner
155 Bonnie Brae Drive
Lexington, Kentucky

OUR MISSIONARIES IN JAPAN

Miss Florence Miller and
Miss Lois R. Lechner
352—1 Chome
Futamata Cho Yama,
Ujiyamada Shi, Japan

Rev. and Mrs. Walter Sukut
26 Momozono-cho,
Nakano-ku,
Tokyo-to, Japan

Editorial

"Rise Up, O Men of God!"

THE KINGDOM OF GOD needs Christian men as never before. That urgent fact is acknowledged by all denominational groups and religious forces of our day. It has been the basis for a more aggressive program by our laymen's organization known as BAPTIST MEN. This day with its tragic tensions and pressing problems calls for the witness of men who will stand squarely for God and for all that is right before HIM.

In many of our North American Baptist churches, the services on Sunday, October 25, will dramatize this truth. Prominent laymen of the church will participate in the special programs of the day and will give a ringing testimony of what Christ means to them. It is hoped that the strength and talents of men can thereby be enlisted in a great laymen's crusade to unite the forces of our men everywhere.

Today, probably more than ever, we need men of Christian conviction. The world will stop and listen to a man with something to derfully blessed by "the good gifts from above," need to be stewards of God as they stand up for Christ in their witness and in their faithful ministry for him.

"Rise up, O men of God!
Have done with lesser things;
Give heart and soul and mind and strength
To serve the King of kings."

Today we need men in a unified Christian front. There are so many things that can only be accomplished as the powers of individual eousness and for God. We know what the women of our missionary societies can accomplish with their united prayers and the work of their busy "Martha hands." But the world still waits to see what a united front of Christian men can do if they are aroused to see what a BAPTIST MEN is prayerfully planning to give a greater impetus in that direction by uniting more and more of our men into such a fellowship.

In such a program we need men with great objectives. Certainly, Christian men ought to be inspired to high aims of service as they look to HIM, the Author and Finisher of their faith. They have the talents and the strength and the ability to accomplish great things with God's help—if only they WILL.

"Rise up, O men of God!
The Church for you doth wait,
Her strength unequal to her task;
Rise up and make her great!"

My attention has just been called to the news that Henry Ford II has put aside his big job as president of the Ford Motor Company to take up his new work as alternate U.S. delegate in the United Nations General Assembly. This challenge of leadership makes a strong appeal to him, for he believes that nothing is more important than "morality and leadership in the direction of men's minds and of their loyalties." This is the biggest job he has tackled to which he wants to give his best! God needs men of that caliber and with that spirit in his Kingdom who will "lift high the cross of Christ!"

HERALD

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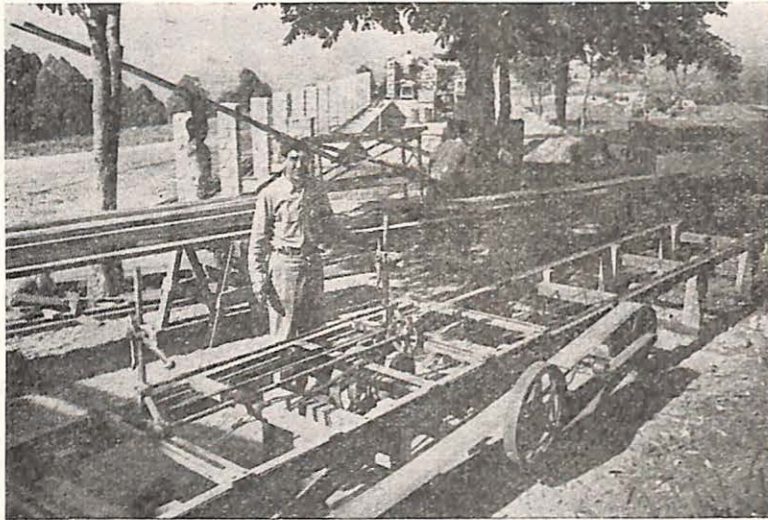
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Mr. Ernest Hildebrand, missionary builder, standing alongside some of the equipment which he brought with him from the United States for the construction work on the Baptist Hospital at Banso in the Cameroons

Your Builder Hildebrand

A glowing tribute to our missionary builder in the Cameroons, Africa, Mr. Ernest Hildebrand, prior to his return home early in 1954

By DR. PAUL GEBAUER of Bamenda, British Cameroons

YOU DID WELL when you dispatched Ernest Hildebrand of Stafford, Kans., to your West African mission field to build the new Banso Hospital. None of the missionaries on the field then had the experience to tackle the large assignment. Ernest Hildebrand had it and has put it to good use—to the glory of God and to your credit.

What experience? First and foremost, he has the experience of handling labor. To deal with African labor, the most expensive and inexperienced in the world, requires skill and wisdom. Your Kansas philosopher outwitted the cleverest among them. He did this quietly and at a speed, acquired while plowing in his wheat-fields. Only once did he have to "fire," even that was done with the quiet and deadly efficiency that keeps his labor on the move and in good humor.

What else? Our African workers demand far more than Scripture memorization exercises. They require loving kindness, flavored with firmness and colored with justice. Back in 1951 I was wondering how Ernest Hildebrand would get the sunglasses and sun helmet off the mason who was plastering the inside walls of a building. Somehow they came off and the man survives to this day. Your builder's rare combination of qualities made for team work. Because of this the Banso buildings have gone up in record time this year. And of the workmanship none need to be ashamed.

What more? Special experience in handling contractors is essential. African contractors are shrewd; shrewder than their counterparts in the States. On that account the sons of Abraham never settled out here; they have no chance. To deal with these men who trade in sand and stones and timber needs an alertness which Ernest acquired somewhere outside a Seminary or Bible School. This talent has saved you precious dollars.

Any other experience? Yes, that of making the most of the building materials of a given spot. Good sand is rare at Banso. Square stones are found nowhere. Timber twists easily due to its growth at exposed heights. Gravel does not grow in fast running mountain streams and cement does not grow on our trees. It took Ernest Hildebrand a few months to get his footing without putting his foot in. He has it.

Anything else? It was of paramount importance to your Banso project to have a man in charge who knows the value of your monetary sacrifices and who knows Christian stewardship.

MRS. ERNEST HILDEBRAND

News concerning the return of Mrs. Ernest Hildebrand to the United States appears on page 12 of this issue. Let us remember the family prayerfully in this time of their daughter's illness.

Ernest Hildebrand knows both, sacrifice and stewardship. He is one of you who slaved and sweated and saved and spent that this Africa might know by experience and example what God's people can do for his Kingdom. Your dollars do well under your builder.

But that is not all! In our changing Africa prices and wages have acquired the American habit of a steady and hopeless climb. To offset these rising tides of expenditures one must know how to work effectively the simple machinery which the Hildebrands brought with them. It is one thing to order from Ward's catalogue; it is quite another affair to make the most of such investments in a land of unskilled labor and of trying seasons. Under Ernest's guidance these gadgets from Sears & Roebuck, from Wards and from Kansas have performed miracles. This mass production of window frames, doors, rafters, and planed planks has me buffaloeed to this day. And the seven missionary children under Miss Esther Schultz bless Ernest Hildebrand for the handy playblocks in the carpenter's shop.

Another talent might be mentioned, namely, that of using mechanized transport. We are far enough away from factories, service stations, repair shops and spare parts depots to consider your investments in trucks at about four times the value you would attach to them at home. I am so touchy about this transport investment that some missionaries make special mention of me in their prayers! Any cowboy can make a car perform tricks. The thing looks like it when he is through with his tricks. Our trucks need tender care to last long, to work many years under tough conditions, and to represent a fair resale value at the end of their tour of torture. Ernie is a master in handling your transport.

Is that all? No not yet. Ernest Hildebrand did not come alone. You sent with him Mrs. Hildebrand to allow for the balanced view of life and things. The best critic of a man is the woman who loves him. "Now, Ernie" has been decisive in the decisive moments of the Banso Hospital project.

Best of all, the Hildebrands have within themselves the conviction that God put them into Banso to build your new hospital. This conviction has carried them over doubts and difficulties. This has brought glory into their days with stones and hard headed masons, with dusty cement and stubborn bricklayers, with twisting timbers and creeping carpenters.

It has done more. It led them to be consistent, quiet personal workers among their laborers and neighbors, men and women. Out of their personal soul-winning have come those living monuments which will outshine and outlast the very walls they built at Banso.

From Despair to Glory!

The Cameroons lepers in their despair, like Nkongyingong, often think of themselves as "poorer than pigs," and yet God cares for them and, as the leper said, "to be 'God's pigs' is not too bad, after all"

By DR. PAUL GEBAUER of Bamenda, British Cameroons

IN YOUR LEPER settlement in West Africa, we have among the present fifty-eight patients, one whom we have known since 1931. His name is Nkongyingong. He was a cook when I first met him. He was a good cook. His very phlegmatic nature and his cheerful contemplation of all things made him such.

Bread that came out of the oven as settled as a pancake was blamed on the fire. Burned soup? So what? Tough meat? Why not? Spoiled eggs? Is everything perfect? Impatient guests? God will feed them all in his own sweet time.

CHURCH TEACHERS

Such a philosophical approach to life in the kitchen did not always please the blond woman who employed him. To this day my ears can hear her shout in a high and forceful voice: "Nkingyingong!" He responded cheerfully at any time, though he knew by the very pitch of the summons that clouds were gathering over his fat head. Stoically and pleasantly he accepted any form of correction. Sometimes he'd pass on to his stove the very words of his "Missus" where, as he thought, they sometimes belonged.

Nkongyingong became a church teacher after his missionaries had left Africa for good. To graduate from cook to church teacher was the noblest compliment that could be paid to the influence which his former missionary-employers had had over him. As a church teacher Nkingyingong was found faithful. He did not excel in book learning nor did oratory prove his strong point, but it is said that he was a good shepherd of his flock.

People loved him until leprosy took hold of him. Then he had to leave to return to the calling in which God first found him, farming. On the edge of the land of his tribe he built his hut to support himself, his wife and one child.

There we found him in 1947. We got him away from his family into the local government camp where he stayed for about a year. He witnessed faithfully in the new situation and three lepers were baptized on account of his testimony. Nkingyingong now is in the New Hope Settlement under Laura Reddig's care. His pudgy face has returned to normal. He appears to be on the road to recovery but the



Nkongyingong, meaning "loved of God," a former church teacher, is now a patient at the Bamenda New Hope Settlement. He makes mats to earn his livelihood

separation from his family gets him down.

In such an hour of despair he wrote his former missionary about his present affairs: "... Now I have three children. But order of Settlement have put them far from me. Truly, I am in grave. I have sore on foot which is very serious. I cannot stand long. I think own seen again is only in heaven. Pig is better than me for poor..."

Nkingyingong gave me the letter to read before mailing it. I picked him up on his comparison with pigs. Did we not provide a home for him? Did not Miss Reddig do everything in her power to help heal the open sore? He agreed gratefully but—the separation from wife and children and his own hut and his own work weigh the man down.

This attachment of the African to his soil goes beyond a white man's appreciation. This love for the children equals if not often surpasses our own. This segregation from his own hut, this faint impression of charity, these camp rules, these lepers from so many tribes and lands—these are the

things that make Nkongyingong poorer than a pig in his own eyes.

His wife is strong, heavy, wide-eyed, apparently healthy. Her father is a church teacher. We have known him for many years. She, the daughter, is a believer like him. Her father called her Njab'ndunke, "on top of the waters," when she was to be named. Father had many troubles that beset him but with the birth of a healthy girl he threw them all to the winds. He was walking on top of the troubled waters. At her baptism she adopted the name Kristina.

Her own first born, a girl of five years, the father called Monju, meaning that "God knows." The girl was born in a foreign land, an isolated settlement of our present Mbem field. Things did not go too well economically for Nkongyingong but "... God knows" and he will take care in his own time.

The second child, a boy of three years, is the roly-poly type that his father once must have been. He has big, trusting eyes. His name is Moefu.

A third child, a girl again, was born about one and a half years ago. The neighbors had laughed at Kristina for clinging to her leprous husband. Nothing good could come from it. No more children could she have. Calmly she replied, "Wait and see!" When the third one came she called him Voegen, meaning "See!" It is a lovely little child, fat and friendly.

NEW HOPE!

The father of these three lives away from them and their mother at your West African leper settlement—one of "God's Pigs," in his own words.

Tragedy and humor are put together in this phrase of Nkongyingong. Outside of the Bamenda New Hope Settlement roam hundreds of these lepers without any care, without any friend. We know where they roam but we cannot take them in for one simple reason: we have no resident doctor. We are not allowed to exceed the limit now cared for by Nurse Reddig.

The construction of your leper camp proceeds per schedule. Your American staff is housed and the lepers are housed. The administration building and the clinic are under roof. The hospital foundation has been laid. We and the lepers pray for the doctor to come. We need the doctor by Christmas. You, who read this, will you pray with us?

The Certainties of Our Salvation

For the assurances of our salvation, we must go to the authoritative record, search and meet the God-given requirements, and then rest in the unfailing guarantee which is witnessed to by the Spirit and confirmed by a transformed life

The Second of Two Articles by DR. RALPH E. POWELL
of Sioux Falls, South Dakota

IN PART I of this discussion about the assurance of our salvation, efforts were made to define clearly the term "salvation." The writer attempted to describe assurance of salvation as he sincerely and deeply believes it is taught in the Scriptures, which view nicely avoids two extremes.

The one extreme is that which says assurance is almost entirely a work of man in which he is responsible to maintain himself in his state of salvation after conversion. Perseverance is practically wholly due to his own efforts, and if he fails to remain faithful he will fall from grace. This error might lead to legalism, or with undue optimism in regard to man's natural ability it leads to semi-Pelagianism.

THE GOLDEN MEAN

The other extreme is that held by some who have a distorted idea of eternal security which tends to make the assurance of salvation exclusively the work of God with little room left for human responsibility. On this erroneous view the person could do anything he pleased, however evil it may be, and his perfect standing and position would be unaffected. This leads to the lawlessness and unrestrained indulgence of antinomianism.

If a person's idea of not anything being able ever to separate him from Christ gives him even the least encouragement or license to sin, then we would be inclined to doubt whether he were ever joined to Christ in genuine salvation. As we have already said, if one's belief in eternal security encourages him to carelessness, then he ought not to believe in it, for he has the wrong kind of eternal security in mind.

It is felt that the golden mean of biblical doctrine is expressed in the position which insists on both God's part and man's, the latter being possible because of the former. That is, we ought to see together as constituent parts of one whole the following phases of soteriological teaching: union with Christ, regeneration, conversion, justification, sanctification and perseverance. Certainly this is Paul's perspective in Romans 8:29-30.

God is active and even takes the initiative, but the converted man is

also active and responsible, both as a free moral agent and as a quickened child of God. He must strive by the grace of God to make his actual state and practice conform to his perfect standing and position in Christ. This is what is meant by the injunction in Philippians 2:12-13. Both the keeping power of God and the continuous moral and spiritual efforts of man are involved, the human side being performed with the assistance of God's grace and the indwelling Holy Spirit.

Continuance in the Christian life is always a matter of faith in God's unceasing, gracious keeping and the believer's obedience to God's commands. So the assurance of salvation involves both the unfailing operation of God, which sanctifies the believer, and the voluntary perseverance on the part of the Christian in faith and well-doing. We ought not to talk about one without the other.

The content of Part I was quite theological. It is intended that this second part be more practical, yet with an underlying theological basis. Our aim now is to describe in detail how assurance of salvation comes.

PROMISES OF THE GOSPEL

First and foremost, assurance comes through the testimony of God himself in his Word. In explaining the purpose of his gospel John writes: "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name" (John 20:31). If we link these words with John's statement of purpose concerning his first epistle, we sense a strong note of assurance: "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (1 John 5:13).

The promises of the Gospel ring with certainty. Believers may positively know their sins are forgiven and that they are heirs of eternal life because God declares it to be unequivocally so, as is witnessed in the following passages: John 1:12-13; 3:16, 36; 5:24. If we take responsible and reputable men at their word, why should we not take God at his word, especially since he has all wisdom and power to fulfill his promises? And

surely God would not give us a false assurance; his Word could not lie (Titus 1:2).

We must accept the promises of the Gospel in simple faith with perfect confidence that God will perform what he has promised (Romans 4:20-21). Implicit belief in what God has spoken will breed assurance. The Gospel message is such a trustworthy character that the genuine, sincere believer can assuredly rest in it for his eternal salvation (1 Thess. 1:5).

The thing to be guarded against is dependence upon some particular kind of feelings in connection with salvation. To be sure, there ought to be some emotional response, but it is a mistake to expect any peculiar emotional feelings as a result of the conversion experience. We all are constituted differently in our personalities, and it is not to be expected that everyone will have the same kind of emotional experience.

We do not depend upon changeable feelings: we reckon on the faithful testimony of God. We go to the Book to see what is written. Assurance springs from knowledge of the Gospel promises and a confident faith in them. No matter what emotions we may or may not have, we go to the records and determine what the Scriptures say. Our salvation is like the sun; clouds or no clouds, it goes on shining still.

A CHANGED LIFE

Now we must, however, make sure that we have met the divinely prescribed conditions of salvation, repentance and faith. All the while we are examining the promises, we must also examine ourselves to determine whether we have fulfilled God's requirements. Have we by faith accepted Christ into our lives as our own personal Savior from sin and as Lord of life? If we have, then we only need to commit ourselves to the unshakeable word of promise and rest in the truth of God's gracious work of salvation. Assurance should then shine forth from the pages of the Bible. And following this we ought to try the other tests concerning the assurance of salvation.

The second way in which assurance comes is through the testimony of a changed life. Corinthian Christians

were instructed that "if any man be in Christ he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). For some it may go so far as to extend to the testimony that the things I once loved (evil) I now hate, and the things I once hated (righteousness) I now love. The regenerated one has a new life, new habits, a new outlook; the focal center of interest and love has shifted from self to Christ.

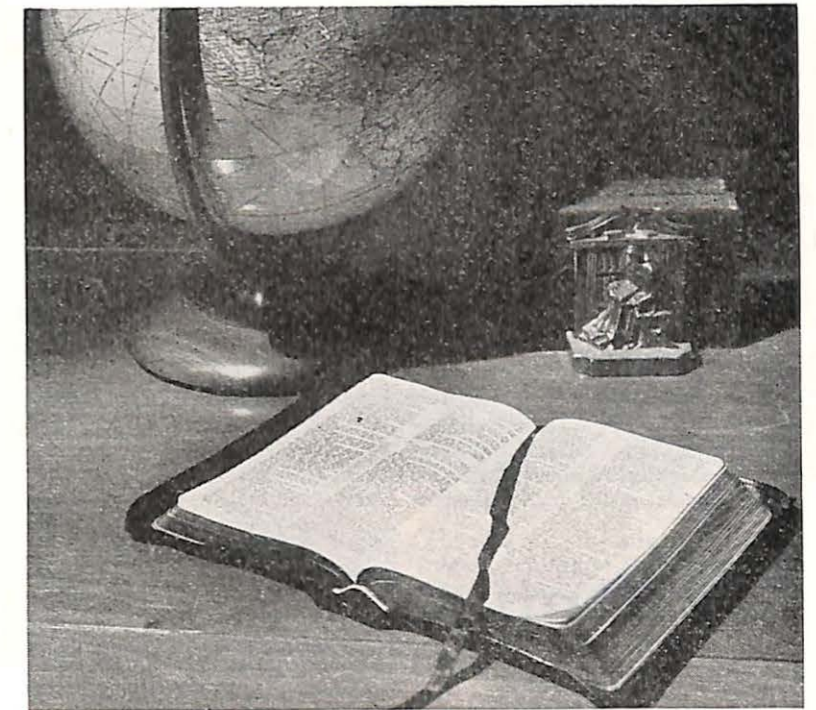
A crucial indication of inward change is given in 1 John 3:14, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." The totality of life, the inward as well as the outward behavior, should be so transformed, following conversion that this will increasingly constitute a real assurance of salvation. This does not mean that we will arrive at sinless perfection in this life or that we will be immune from temptation, but it does mean that the Christian will be pressing on toward holiness, repenting of daily sins, and gradually getting victory where once he went down in defeat. This he did not do before conversion—now he is different, although not yet perfect.

HOLY SPIRIT'S WITNESS

A third way in which assurance comes is through the work and witness of the Holy Spirit in us. No longer should there be strife and clash between God's Spirit and ours, but now harmony and agreement. The human spirit becomes suffused and controlled by the Holy Spirit, giving rise to a wonderful sense of being led by the Spirit of God, a realization of the witness of the Spirit himself with our spirit that we are the children of God, and of an intimate sense of belonging in God's family as dear children of the heavenly Father (Romans 8:14-16). The fruits of the Spirit will begin to be evident and should increasingly characterize the Christian's life (Gal. 5:22-23).

So the Spirit actualizes the believer's sonship: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Galatians 4:6-7). John tells us that "he that believeth on the Son of God hath the witness in himself" (1 John 5:10a).

Things that dim assurance of salvation may be allowed to come into the believer's life through carelessness or negligence. Unconfessed sins (Psalm 66:18, lack of obedience (1 John 2:3), wrong attitude (1 John 4:20-21), neglect of Bible reading and prayer (1 Peter 2:2; James 4:2b, 3), neglect of Christian fellowship (Heb. 10:25), inactivity in Christian service (Rom.



—Photograph by Harold M. Lambert
"The word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." 1 Peter 1:25

8:11-12)—all of these abuses will rob the carnal Christian of spiritual assurance. Strong confidence comes to the one who is walking in the light as Christ is in the light; positive assurance is generated in the presence and fellowship of the Savior, not in the darkness of the world or in the pride of self-confidence or self-centeredness.

OUR TITLE TO HEAVEN

The prospective buyer of a piece of property wants to know if the title is clear, and he goes to official records to examine the documents until a responsible guarantee can be given of a clear title. If there is any doubt as to a clear title in the possession of salvation, we should go to the authoritative record, search and meet the God-given requirements, and then rest in the unfailing guarantee which is witnessed to by the Spirit and confirmed by a transformed life.

Our title to heaven and the blessings of Christian life here and now should not at all be left as an indeterminate matter. Assurance is commanded in the Scripture: "Make your calling and election sure" (2 Peter 1:10). You may read your title clear in the Book of God, if you commit yourself unreservedly to Jesus Christ who died to save you from sin and to give you peace, joy, rest, and power.

When Michael Faraday, the famous British chemist and physicist of the nineteenth century, was asked by an eminent friend on his death bed, "What are your speculations?" the famous scientist replied, "Speculations? I have none, for I know Whom I have believed, and am persuaded that

he is able to keep that which I have committed unto him against that day!"

How clear and beautiful are the words of Charles B. Williams' translation of 1 John 5:18 ff.; "We know that no one who is born of God makes a practice of sinning, but the Son who was born of God continues to keep him, and the evil one cannot touch him. We know that we are children of God . . . And we know that the Son of God has come, and has given us insight to recognize the True One; and we are in union with the True One through his Son, Jesus Christ. He is the true God and eternal life. Dear children, once and for all put yourselves beyond the reach of idols."

* * *

FOOTNOTE—The writer feels that discussion and certainly controversy over the doctrine of eternal security (to use a somewhat objectionable term, unless carefully qualified) is distinctly out of place at ordination examinations. Candidates are to be examined on basic matters of Christian faith, and this doctrine surely is not one of the fundamental pillars of biblical truth essential to orthodox theology.

The writer is perfectly aware that most Americans will not altogether agree with the position taken in these articles. Nevertheless, he has set forth what to him is the most adequate view from an inductive study of the biblical materials. So the writer trusts that a note of caution here will make some future ordination examinations a happier occasion by refraining from controversial and secondary issues which are not essential to conservative theology.



The school building on the Indian Montana Reserve and Miss Faye Strohschein, teacher for three years on the Reserve, with some of her Indian pupils

Adventures as an Indian Teacher

The colorful story of three years of teaching experiences on the Montana Reserve where the author also influenced many Indians to give their hearts to Christ as Savior

By MISS FAYE STROHSCHIEIN of Wetaskiwin, Alberta

THE PAST THREE years of my teaching adventures with the Indians of Alberta have passed so quickly. It seems that it must surely have been only yesterday, or perhaps the day before, when I first moved out to the Montana Reserve near Hobbema, Alberta.

As I look back over the years, I remember many unique and happy experiences. Some of them I would like to share with you as readers of the BAPTIST HERALD. I pray that as you read, you may get a clear picture of the way that God has blessed and prospered our mission work on the Montana Reserve.

DAYS OF PREPARATION

For some years before I began teaching, my sister, Hilda, and I had worked among the Indian people. The late Rev. F. W. Benke often took us with him to help in some small way with the services on the reserves. In doing this, we found a deep compassion and love within our hearts for these people.

During the year that I attended Alberta University in Edmonton, it was my privilege to stay at the Christian Training Institute. The fine spiritual fellowship and the Bible School classes which I was able to take were to be of great benefit to me.

I recall very vividly speaking to Mr. Benke about the Indian work only the day before he died. Some of his words of counsel and challenge have

often come to encourage me. As the trying days came, I could often hear him say: "And Faye, you will take care of the Montana school?" I knew then and have experienced it again and again since that time that without Christ I could do nothing and that with him all things are possible.

THE FIRST SCHOOLROOM

My first schoolroom was the Montana Baptist Church. This building was used for church services on Sunday, but each Monday morning under the Rev. R. Neuman's capable hands it took on the appearance of a schoolroom.

There were four rows of desks, a blackboard which was the magnificent size of three by six feet, a small wooden table serving as the teacher's desk. Our classroom was heated only by a small wood and coal heater. I well remember that day that the stove pipe fell down at my feet to the great amusement of my pupils.

As you may have gathered by now, our schoolroom was quite inadequate in many ways. This seemed to make little or no difference to the twenty or more Indian children who so eagerly came to this place of learning. Many of the parents were thankful to have their children in a school where they could also come home each evening and enjoy the love of a mother and of family life.

One sunny day in May, 1951, there was great excitement in our midst. You see this was moving day! We were

to move into our new school. There was a shiny new desk for everyone, a lovely large blackboard, a full basement in which the children could play on cold days, and a furnace which would keep our schoolroom pleasantly warm on those wintry days. All of these things were wonderful in the eyes of the boys and girls, and I know that they are still very proud of their school.

INDIAN PUPILS

It is somewhat hard to express in words the thrill that came to me as I stood before this group of bright-eyed youngsters with the morning sun streaming down on their coppery colored faces and their black hair cut short or braided. Even some of our boys have their hair done in long braids.

Each day was a new day. Each day held forth privileges that would never come again. This thought was a challenge to me! Our school day began with the singing of "O Canada," then the salute to the flag, which was followed by the Lord's prayer.

Being seated now, those children who could read took out their little brown New Testaments. (These Testaments, by the way, had been sent to us by one of our churches.) Then the children followed carefully as one of their classmates read a short portion of God's Word. After a few minutes of discussion of the Word, the Testaments disappeared.

The Rev. R. Neuman entered the room. Together he and the older students had a short time of singing and Bible study while the younger children came downstairs with me. We are indeed thankful that we have been allowed this half-hour of religious instruction. Many of the children have been led to Christ through Mr. Neuman's faithful ministry in this class.

HEALTH INSPECTION

Immediately after Bible class, there was health inspection. Many of the children took great pride in keeping themselves clean. Small prizes were given to the one with the highest mark each month. Now it was time for classes to begin in earnest. Soon readers or arithmetic books could be seen on each desk.

To me the Beginners' Class proved most interesting. Let me tell you about one of these youngsters. Little Clifford Mackinaw presented quite a picture. His dark hair hung in long braids. All the while he read for me, his large black eyes were sparkling at his achievement. The older boys and girls would smile as Clifford would shout each word at the top of his voice.

After the reading, arithmetic and spelling lessons were completed, it was recess time. As you may well imagine, most of the children wasted no time in getting out to play softball or volleyball. Perhaps they would try and get to the swing before someone else got there. Sometimes in their eagerness and rush, one of the little Indians would get bumped or pushed and then often there were tears to wipe away and apologies to be made.

After recess, there was more reading, writing and arithmetic. Before long it was noon. After all had washed their hands, one of the children would come to the front and lead in the singing of some chorus such as "Jesus Loves Me" or "Jesus Knows Just Where I am." After the singing we all repeated a little prayer of thanks.

"God is great and God is good.
And we thank him for his food.
Amen."

COOKIES AND COCOA

During the winter months the government provided some extremely hard cookies which were very nourishing and cocoa. The cocoa was prepared by the older girls, who also washed the cups each day.

After lunch each child had some small duty on the school grounds to perform. In this way our school was kept clean and tidy. Then they were off to play until the bell rang.

With school in session again, the children listened intently as I read to them from some interesting book. Since ours was a new school, our extra reading material was somewhat scarce. We are deeply grateful to



Miss Faye Strohschein (left) and Miss Velma Shippy, Vacation Bible School teachers on the Alberta Indian Reserves during the past summer

those who have helped to expand our library.

The afternoon was spent in enterprise language and more reading, recess, and then health or science and art. Indian boys and girls as a whole enjoy art immensely. Soon it was time for "clean up." Our parting chorus, "Speak a Prayer in the Morning," was sung and they were dismissed.

Often I would stand at the window and watch them wend their way slowly home. Some walked, some rode horses, others rode home by truck or tractor.

DAY DREAMING

Strange thoughts occupied my mind as I stood there. What new things had they learned that day? Had they seen Jesus in me? What would they

be doing when they grew up? How many of them were really Christians?

"Well, stop dreaming, girl, there's work to do. You'd better mark those looks. Today is Tuesday and that means there's prayer meeting tonight."

My work at school was not finished. I would walk over to the Neuman home, where I also lived. Coming nearer the tempting aroma of Mrs. Neuman's delicious supper greeted me.

After supper we would all get into the car and make our way down the winding road to some little log house. There we received a warm and sincere welcome from our Indian host. Having spent about an hour in singing, Bible study and prayer, we would go our separate ways. Each one had felt "the touch of the Master's hand."

Little did we dream this past winter of all the changes that were coming to our Indian reserves. At first it seemed that somehow God must have forgotten us.

MISS VELMA SHIPPY

Now we can see how wonderfully God has planned it all for us at the field. Miss Velma Shippy of Kansas, a student at the Edmonton Christian Training Institute, was sent of God for the summer months. Her pleasing ways and her sincerity have won for her a place deep within the hearts of the Indian people. It was my privilege to work together with Velma during the past five months in Vacation Bible Schools on the Montana and Bull Reservations.

As we held our Bible schools and prayer meetings and as we visited in the homes, we felt God's presence and power very near.

"No service that he sends me on
Can be so welcome, aye,
To guide a pilgrim's weary feet
Within the narrow way;
To share the Shepherd's quest,
And so, by brake and fen
To find for him his wandering lambs,
The erring sons of men.

(Continued on Page 11)



Indian children of the Bull Reserve in Alberta, Canada, who attended the Vacation Bible School in which the teachers were Faye Strohschein and Velma Shippy

A Visit to Hopi Land

The fascinating story of a summer's ministry among the Hopi and Navajo Indians in Arizona by one of the daughters of the Rev. and Mrs. R. G. Kaiser of Startup, Washington

By MISS MIRIAM KAISER of Startup, Washington



There are scores of Indian tribes in the United States and Canada, but each tribe always has its chief, regal and proud in appearance

IT WAS MY privilege to visit Miss June Taylor, missionary to the Hopi and Navajo Indians, under the Women's American Baptist Home Mission Society, out on the desert in the heart of Arizona, and there to enjoy and share the activities of a real missionary's work.

While reading a book about Indians during my stay with them, a paragraph stuck with me. An Indian student said: "I am an Indian and I am proud of it. The same God who created the heavens and the earth created both you and me in his likeness. I have a heart, just the same as yours.

My soul is just as acceptable to God as yours. True, my skin may be a shade darker than yours, but does that matter? What really counts is the kind of persons we are, you and I. I have heartaches, just the same as you do. I have joys, pleasures, ambitions, griefs, sorrows and disappointments. So do you. I love my home and people just the same as you do. I am an American. I am an Indian."

MANY TRIBES

Indians are one people of many tribes. On this particular field live the Hopi and Navajo Indians. Some are Christians; others cling to their ancient faith. Some have lost their native language; others speak very little English. The language barrier on this particular field is indeed a hindrance to the missionaries' work. It would be wonderful if the missionary could speak their language. Most messages must be given through an interpreter. But these people are in dire need of a Savior and Friend.

These are the people, the Navajos and Hopis, whose tribal home is a land of startling beauty, where strange elfin-like mesas rise abruptly from the floor of a rose and mauve desert. One must see this beauty, this heart warming canyon, in all its majesty in order to grasp the real feeling of it



William Standing on the Road, a prosperous young Indian farmer, is probably next in line as chief on the Montana Reserve. He was one of the first students in the early days of the Montana school taught by Miss Twila Bartz

all. One marvels at the beautiful sunsets, the full moon rising just above the canyon wall, the strange and many different clouds that pass by each day. Then, too, there are the dust storms, sudden rains which come up and fill the washes making travel impossible, but the beauty of it all surpasses this. The beauty of God's handiwork! We pray that he too might make the lives of these Indian people beautiful!

Living with Miss Taylor on this field is Miss Honey. These two missionaries work in three missions, taking charge of the various activities. They are in constant contact with both tribes, the Navajo and Hopi. The Navajo Indians are more primitive and scattered, living far apart in hogans. The Hopis live in villages. The experiences, both joys and sorrows among these people, to the missionary, are like precious jewels in Christ's sight.

SUNDAY SERVICES

Let us go through a week of activity with our missionary here on the field. We will start with Sunday, the Lord's Day. Let me take you to the mission church at 9:30 A.M. for the Sunday School. From the government school, just four or five blocks down the road, we see a group of Indian girls coming toward the church.

Dressed clean and with their shiny black braids swinging, they enter, rather shyly, and sit in the front eight rows on the left side of the chapel. Then in just minutes of time, we see the same procession, only boys, in blue jeans, shirts and boots. They are far less bashful and come bolting into the door taking their places on the right.

In the next few minutes we hear their voices blended in the many hymns they love so well. I can close my eyes and hear them singing strains of "There'll be no dark vale, when Jesus comes" and "Count Your Many Blessings." Most of the older girls are Christians and they do the better part of singing and witnessing for their Master.

Sunday evening finds us once again back in the chapel for a Gospel service. Songs are sung, Scripture passages quoted in unison and perhaps a story of flannelgraph lessons is told. We see these eager faces seeking a bit of love. Jesus alone can satisfy this

longing. It is not easy for me to forget the expression on these faces, and I long to be able to become one of them, a close friend to each so that I might help them find Jesus.

Monday is preparation day for the missionary. Tuesday evening brings the boys and girls back to the chapel for an evening of crafts. If you should step in on such an evening, it would thrill you to see the joy on the faces of these children. To get such a reaction from them brings much happiness to the missionary.

GLIMPSES OF GOD'S LOVE

Wednesday morning is wash day at the missionary's home. Even this event brings experiences to remember, such as when the wash is stolen off the lines to be found later, hidden somewhere, because they were only in want of the clothes pins. These people need to know the wrong of stealing and lying. This is a sewing class day also. The women bring their lunch and stay all day.

The Navajo women understand little or no English; so your conversation with them is limited. As we take a look into their huts, we see them sitting on the floor or on benches slowly sewing quilt blocks stitch by stitch. The devotions in the afternoon must be through an interpreter, and you are left only to wonder if these women received any help, any glimpse of Jesus and his love.

On Thursday, Friday and Saturday many different activities are held, such as Bible classes for boys and girls, sewing classes for the women, and choir practice. This brings a week of activity to an end, but somehow this work varies and many, many interesting experiences take place from day to day.

As I left the field, a question came to my mind. How do these Indian people, God's people, really respond to the missionaries' work? At first glimpse, I would say that they look to the mission and missionary as a "hand out" station, even being particular of what they are being handed.

When talking to them and holding Bible studies, you look upon faces of stone, which are hard, and show very little expression. You say to yourself: "What's the use? Are they listening? Do they care? Are they hungry for the Word? Are they disappointed in the missionary? Can we help them?"

But as you begin to study their faces, their expressions and look about to see the lives they are living, you find them as human as you. It is when you see results, such as a group of Navajo girls accepting Christ, that your heart is stirred. When people keep coming back Sunday after Sunday, week after week, you see that your work is needed, needed as in no other place.

May God give these workers courage, strength, wisdom, knowledge, joy



THE 104th SCHOOL YEAR OPENS!

By DR. GEORGE A. DUNGER
of the Seminary Faculty.

The busy days of summer visitation work for the students and the faculty lay behind them. It was time to get back to the fair city of Sioux Falls, S. Dak., and the North American Baptist Seminary. Faculty meetings would have to be held in order to make the final arrangements for school opening. Curricula, time tables and many other technical things pertaining to the operation of a graduate school had to be made "shipshape." September 14th was just around the corner!

While professors worked on their academic schedules, President Lang, coordinating the efforts of his fellow-workers, prepared for the opening days. In the Kaiser-Ramaker Memorial Library a new bookstack—shelving about 100 volumes—was assembled, and in the Registrar's Office applications, forms, statements and transcripts kept accumulating. Pastors from Baptist churches and other Protestant churches called in, trying to secure student help for Sunday Schools, young people's work, worship services and visitation. And then September 14th arrived.

What a wonderful experience it was to see "old" and new students arrive; the former a knowing smile of the seasoned student on his face and a heart filled with thrilling memories from active service during the summer; the latter with an eager and anticipating mind ready to brave strange, unexplored areas of, say, "Introduction to New Testament Greek" and other subjects. Registration was a relatively uncomplicated task, and no really formidable obstacles in subject offerings and time table were experienced. It was a tiring day!

and health to carry on this great work with these Navajo and Hopi Indians, "God's people."

ADVENTURES AS TEACHER

(Continued from Page 9)

"So in this parting hour I kneel
And pour my grateful thought
In song and prayer to Jesus
For the gifts these days have brought.
Sure service never is so sweet,
Nor life hath so much zest,
As when he bids me speak for him,
And then he does the rest."

For the present at least, I must leave this work that has grown

But the physical tiredness was far exceeded by the sense of happiness and joy, the gratitude and appreciation for the reality of a fine and consecrated group of students, eager to study, to serve the Lord Jesus Christ, proving their call into the Gospel ministry by their very lives. Registrations numbered a total of thirty-seven Seminary students, enrolled, with one exception, for either the Bachelor of Divinity program of studies or the Bachelor of Theology degree.

Due to the need for orientation, adjustments and—not last and least, by any means—the need for fellowship in praise and prayer, testimony and meditation upon God's Word, the following day, Tuesday, September 15th, was set aside for short classes and a lengthened Chapel Hour. Yes, getting reacquainted, settling down to routine teaching and studying and meeting new students was a remarkable experience.

However, the extended Chapel Hour proved the most thrilling and unforgettable experience. Students and faculty members testified to God's power and grace in and through the service rendered during the past weeks and months. We could have remained for additional hours and told and listened to one another, telling of our heavenly Father's love, provision and guidance. Here was living, throbbing, reality of service, blessings, Christian fellowship, spiritual enrichment, confrontation of great needs and the willingness, the eagerness to serve Christ.

Now several days have passed in regular class sessions and school routine. Our students became acquainted with their new textbooks and new areas of mental and spiritual application. As they go out to serve in practical ways, beginning to shoulder the actual responsibilities of the serious Christian student worker in the churches here and there, they are challenged by Christ.

They will respond because they have put their hand to the plow, and they will not look back. Pray with us that their sowing of the precious Gospel seed and ours and their harvesting of imperishable souls for his Kingdom may ever redound to our Savior's praise and glory.

so dear to my heart. I should like to say: "Thank you so much for your prayers on my behalf and for your kind interest in this part of the Lord's work."

As they begin their new work on the Montana Reserve, may you also uphold Mr. and Mrs. Jake Derman on the wings of prayer. Mrs. Jake Derman is the new teacher for the Montana Reserve and Mr. Derman the new missionary.

There is peace in my heart for I know that my pupils will be in hands that are far more capable than mine. They are in the hands of a Master Artist who makes no blunders.

WHAT'S HAPPENING

The Central Baptist Church of New Haven, Conn., has announced that the Rev. John Strickland has resigned as its pastor and that the church is seeking a successor. Mr. Strickland served the church for several years while studying at the nearby Yale Divinity School.

Mr. Gunther Wahl of Onoway, Alta., a son of the Rev. and Mrs. John Wahl, has accepted an appointment by the General Missionary Committee to supervise a mission among the German immigrants in Hamilton, Ontario. He will also continue his studies at one of the colleges in Hamilton, Ontario. Services with the German immigrants are being held in the Eastwood Center of Hamilton.

Sunday School Week was enthusiastically observed by the Bethel Baptist Church of Anaheim, Calif., from Sept. 20 to 27. The Rev. B. Jacksteit, pastor, spoke on "The Sunday School and You" on Sunday morning, Sept. 20. That on Sunday School reception evening the church held a new Director of Christian Education. A Church Attendance Crusade is in progress from Oct. 4 to Nov. 29 with the goal: "Every Member in Church Every Sunday."

The Rev. S. H. Houboldt has resigned as pastor of the Center Line Baptist Church, Center Line, Mich., which is a mission chapel of the Burns Ave. Church of Detroit. He served the Center Line Church from 1944 to 1953. He left on August 15 to become the pastor of the Good News Baptist Chapel of Grand Rapids, Michigan. Dr. A. Dale Ihrle of the Burns Avenue Church reports that the Center Line Church is earnestly seeking God's guidance in the calling of a new pastor.

Inspirational services were held from Oct. 6 to 11 by the Forest Park Baptist Church, Forest Park, Ill., with Dr. R. P. Jeschke of Sioux Falls College, speaking on "Christian Beliefs." Dr. Jeschke was formerly a member of the faculty of the North American Baptist Seminary. He is now the acting president and dean of Sioux Falls College. He brought this fine series of messages to a close with two sermons at the Sunday services on Oct. 11. The Rev. Rubin Kern is the pastor of the church.

From Sept. 20 to Oct. 4 the Sunday School of the Central Baptist Church, George, Iowa, held a drive for larger attendance with the superintendent, Mr. Harvey Schmidt, in charge. On Sunday, Oct. 4, the church held its Harvest Mission Festival in connection with the Sunday School's Rally Day program. On Sunday, Sept. 20, the guest speaker at the church was Dr. George A. Lang of Sioux Falls, S. Dak., while the pastor, the Rev. John Walkup, spoke in the Immanuel Church of Kankakee, Ill.

Since August 1953 Dr. W. J. Appel, one of the denomination's two church extension workers, has been serving in the area of Hillsboro, Kansas. In September a group of interested Baptist friends met for further planning in organizing a Baptist church. Dr. and Mrs. Appel are living in a trailer house which they have purchased. They have been residing in the nearby city of Marion, Kansas. Present plans call for a similar ministry at Wichita, Kans., after they have completed their work at Hillsboro.

The Grace Baptist Church of Sheffield, Iowa, held evangelistic services from Sept. 8 to 18 with the Rev. Edwin Miller of Cleveland, Ohio, serving as evangelist. Mrs. Alvina Van Antwerp of Minneapolis, Minn., a talented musician and soloist was also featured, playing on numerous instruments and singing Gospel songs. The attendance was unusually large. The pastor, the Rev. Henry Smuland, reported that, "although there were no definite conversions, the meetings re-

sulted in a deepening of the spiritual life of the Christians who attended."

The executive committee of the CBY and SS Union has appointed the Rev. Lawrence Bienert of Cathay, N. Dak., as the new Youth Director. He will serve in the department of the CBY and SS Union, assisting the Rev. J. C. Gunst. His primary responsibility will be to promote and direct the youth activities and programs of the denomination. Mr. Bienert has accepted the appointment and will begin his important ministry on Dec. 1st. He and his family will reside in the Forest Park area. He is a graduate of the North American Baptist Seminary in the class of 1951 and has served the Baptist Church of Cathay since the fall of that year.

Mrs. Ernest Hildebrand, wife of the missionary builder in the Cameroons, Africa, left Tiko on Sept. 25 by plane and arrived in New York City on Sept. 28. She was at the bedside of her daughter in Hutchinson, Kans., on Sept. 29. It was reported in a previous issue of the "Baptist Herald" that her daughter, Mrs. Virginia Hedrick of Hutchinson, Minn., had been stricken with polio, thus necessitating the mother's immediate return to the United States. Mr. Hildebrand has remained in the Cameroons to finish the construction of the Bansa Baptist Hospital and some of the buildings at the New Hope Settlement.

The Baptist Church of Steamboat Rock, Iowa, will soon be ready to dedicate its new church on which members have been working diligently since May 1, 1953. The church will cost about \$65,000 but a great deal of volunteer labor has been donated. The insurance estimate has been placed at \$150,000 for the new edifice. It will have a capacity of 300 persons with an overflow room seating 100 and a balcony with room for 200 more persons. The balcony will also be used for Sunday School rooms and a nursery. The pastor is the Rev. Fred Lower and the chairman of the building committee is Mr. Ben Johnson. The church trustees are Messrs. Alfred Gast, John Frericks and Minert De Vries. The dedication services will be held about the middle of December 1953.

The Educational Committee of the North American Baptist Seminary,

BAPTIST HOME FOR THE AGED PORTLAND, OREGON

On Tuesday, October 27, the Baptist Home for the Aged of Portland, Oregon, will celebrate its annual Open House and Donation Day. At 7:30 P.M. the churches of Portland and vicinity will provide a program in the chapel of the Home. At the conclusion of the program, light refreshments will be served.

The fiscal year of the Baptist Home for the Aged of Portland, Ore., closes on October 31, 1953. All membership dues must be submitted by that date.

The annual meeting of the Baptist Home for the Aged of Portland, Ore., will be held at the Home on Monday evening, November 16, at 8 P.M., at which meeting the annual reports will be rendered and seven directors will be elected. A number of important changes in the Constitution and By-Laws of the Home will be presented for adoption. All paid-up members of the corporation are urged to attend this meeting.

Sioux Falls, S. Dak., has secured the services of Dr. Henry Brandt of Detroit, Mich., on a temporary basis, anticipating the appointment of a permanent professor next year. He is teaching in the department of Christian Education which was formerly the field of service of Dr. R. P. Jeschke, and serving as Director of Field Work. Dr. Brandt began his teaching ministry at the Seminary on Sept. 24. He has a Master of Arts degree from the Wayne University, Detroit, Mich., and a PhD. in the field of Education, Clinical Psychology and Sociology from Cornell University, Ithaca, New York. He is a member of the Burns Ave. Baptist Church of Detroit, Michigan. He has been active in the Christian field for a number of years.

A new mission field in a promising residential section of Rapid City, S. Dak., has been undertaken by the Dakota Conference and General Missionary Committee. The Rev. Merle Brenner, a 1953 graduate of the Fuller Theological Seminary of Pasadena, Calif., and a member of the Mount Zion Baptist Church of Junction City, Kans., has been appointed by the General Missionary Committee as mission worker for the field. He and his wife will begin their ministry in Rapid City on Nov. 15. It is understood that the West Side Baptist Church of 17 members of Rapid City will affiliate with this new work. This undertaking was begun only after a study of the field had been made in August by a Special Survey Committee of the Dakota Conference. Articles about the progress on this promising mission field will appear shortly in the "Baptist Herald."

The beautiful new sanctuary of the First Baptist Church of Costa Mesa, Calif., was dedicated in a series of festive programs from Sept. 10 to 13. On the opening night Dr. L. McBride, chairman of the board of deacons, gave the response to "the presentation of the building" by the architect. The presentation of the pulpit furniture by the Bethel Church of Anaheim was made by Mr. Harry Fox. On Friday evening, greetings from sister churches of the California Association and others were brought and Dr. Frank H. Woyke of Forest Park, Ill., delivered the main message. He was also the guest speaker at the Sunday afternoon community service on Sept. 13. The Rev. P. G. Neumann, pastor, brought the dedication message on Sunday morning on "The Beauty of Holiness." At the closing service on Sunday evening the baptismal picture presented by Mr. Albert Platz was unveiled and several converts were baptized, followed by the first communion service in the new sanctuary.

C.B.Y. and S.S.U.

HERALD NEWS

YOUTH COMPASS TOPICS

October 25, 1953—"A Christian at School" by Rev. Berthold Milner, Moosehorn, Manitoba, Canada.

November 1, 1953—"Being a Neighbor" by Rev. Carl Weiser, Carrington, North Dakota.

CBY GUIDE FOR LEADERS

Many of our CBY officers have not yet secured their copy of the "CBY Guide for Leaders" or the handbook for your CBY group in your church.

You will be interested to know that the third printing of the CBY GUIDE is just off the press. This issue is entirely new in print, binding and color. It is a very attractive printed job. Because of the increase in price of production and the quality of the book, we must charge \$1.00 per copy. You will agree that the Handbook is worth every cent of the cost.

Get your copy immediately for your CBY Library. Every president and possibly commission chairman should have a copy. Write to Commissioned Youth, Box 6, Forest Park, Ill., for your copy or copies.

SCRIPTURE MEMORY WORK

A large quantity of Scripture Memory material has again been mailed to the sponsors in our churches for the Scripture Memory program this fall.

Boys and girls enrolled in the Scripture Memory course will be spending their time in learning verses which will give them needed Bible knowledge for spiritual growth. The verses are divided into units including verses showing the "Way of Salvation," the "Words of Jesus," the "Greatness of God," the "Greatness of Christian Living," as well as verses which remind them of "God's Precious Promises." It is our desire that by the

time a child has completed all nine years of the Scripture Memory course that he will have received a comprehensive Bible study.

May we again encourage parents, sponsors and leaders to work together with the memorizers in order that they might understand more fully the portion of Scripture they are learning. Encourage memorizers to spend some time each day reading over, and committing to memory the verses assigned.

Children need to be encouraged. This can be done in a number of ways. Possibly a banquet (hot dogs and potato chips) might be given for the memorizers who successfully complete the verses assigned at the end of the first bi-monthly period. This has been tried and has proven to be very effective. Possibly some organization in the church would like to sponsor a program of this type for the memorizers.

VACATION BIBLE SCHOOLS

Reports of Daily Vacation Bible Schools are still being mailed to the headquarters office. A summary of the results reported thus far show that the number of schools conducted for 1953 were 125. There was an enrollment of 8,563 children with an average attendance of 7,894.

The Vacation Bible School is another method by which the church might carry on its teaching program. Boys and girls are shown the way of salvation through this contact, and this year there were 243 conversions reported. Pupils are taught to realize the needs of our mission fields and then are given an opportunity to give an offering for this work. The missionary offerings reported for 1953 thus far were \$2,896.31.

All reports have not been mailed to us. We would appreciate very much if this information would be sent as seen as possible.

CBY GUIDE FOR LEADERS

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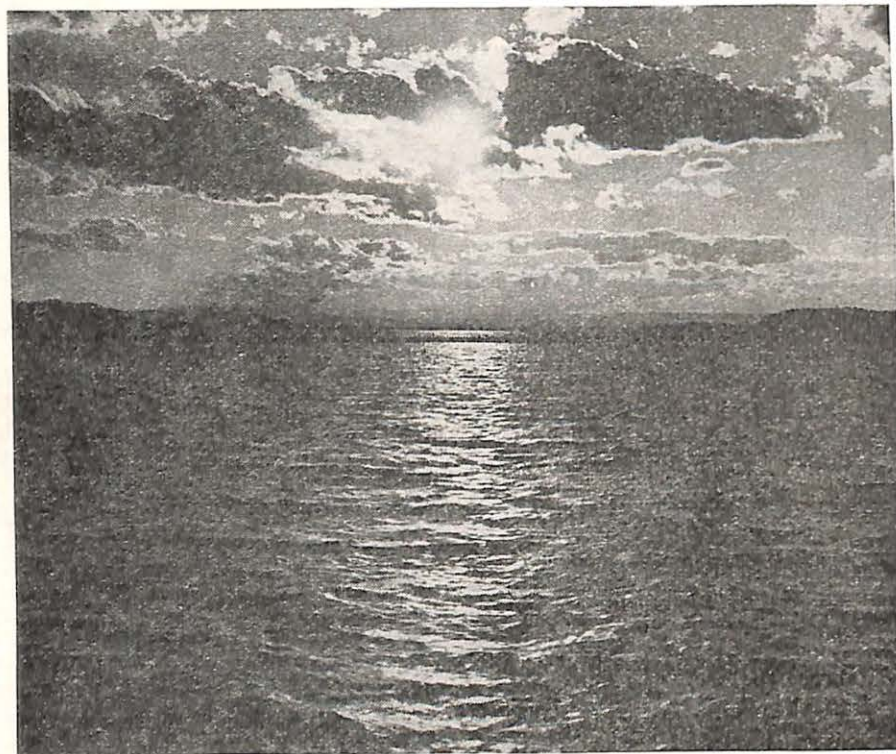
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Across the Seas

This Christian novel by LEROY ALLEN is being published in serial installments by permission of the Zondervan Publishing House, Grand Rapids, Michigan

CHAPTER ONE

IT WAS a blue, blue day in mid-Pacific. The deep, tropical blue of the ocean was slightly sprinkled with tiny whitecaps that frolicked about with every puff of wind. Overhead, a vivid, azure sky seemed to be smiling at the antics of a handful of small, white clouds which chased each other around like lambs in a clover field. It was a scene of such colorful, breath-taking beauty as can be found only in the tropics. And this was indeed the tropics, for the equator lay only an hour's sailing time away.

Across the face of this peaceful, quiet scene, four parallel streaks in the water marked the paths of the same number of U.S. Navy ships: three transports and a lone destroyer. The sharp bow of the U.S.S. Mastin cut its way through a calm sea, shouldering the water to either side, its powerful screws churning up a turmoil of green froth astern. Far behind, the wake of its passage spread out and faded, finally was gone, absorbed into the flat, unrelenting expanse of water. It was as though the ship towed a long streamer which kept always the same shape and length.

Blue, too, in a sense, were the two score or so of sailors who huddled in uneasy silence in the lee of gun turret number three on board the Mastin. They milled restlessly, and cast many apprehensive glances forward, in spite of efforts to appear unconcerned. They were in every stage of uniform—or rather, they were not in any particular kind of uniform, their dress ranging from dungarees to bathing trunks. A hot sun beat down upon tanned faces and shoulders.

This same sun also glistened on the placid surface of a great tank of water which stood amidships and near the men. The tank was constructed of canvas, with wooden framework and posts at each corner, and was possibly four feet deep. It was at once apparent that there was some unhappy connection between this tank of water and the waiting men.

Actually, they all belonged to that lowly class of seafaring men called "polliwogs." But not for long. Within short minutes, every last one of them would enter into that privileged realm of sailormen who have crossed the equator at sea, and would become salty "shellbacks." The business of passing over this magic deadline for

the first time, however, was fraught with peril for these unfortunates; they must still go through the initiation ceremony decreed by Father Neptune for all newcomers into his kingdom.

Leaning in negligent ease against the railing bounding the Mastin's "back porch," above the tank, two young men in dungaree trousers and white "skivvy" shirts surveyed this scene of impending tragedy. The one, Mickey Conant, was dark, good looking, with an Irish twinkle in his eye; the other had hair with a reddish tint, an occasional freckle, and answered to the name of Tom Wilson.

"What a school of polliwogs we caught!" Mickey Conant cast a critical eye over the mass of humanity awaiting their fate. "Can it be that you and I looked so pitiful and scared when we made our first crossing?"

"Poor fellows!" murmured Tom, but he didn't look very sorry. "What always knocks me out about this polliwog initiation is that they have to build the tank they're going to be dunked in. Reminds me every time of Haman building his own gallows." "Yeah," agreed Mickey. "Still, I suppose they don't feel any worse than we did when we got ours. But it'll all be over soon, and then they'll be genuine shellbacks like us, and can start looking forward to the next crop of polliwogs. Hey! Look at that tall, skinny guy over by the rail."

Mickey pointed and slapped his leg in glee. "He looks about ready to jump over the side right now. And is he going to look cute with a butch haircut!" The Irishman doubled over in hilarious laughter. Tom couldn't help chuckling with him.

"Let's stay right here on the porch, Mick, when they go through. We've got a perfect view from here."

Conant wiped his streaming eyes. "Not me, son. Not the Royal Barber. I'm going to be right down there helping to give those boys a bad time. Ever since I got scalped on this very quarterdeck, I've been trying to get even, and now's my chance. Of course, I was just a brash kid then—"

He was interrupted by Tom's snort of derision. "You were brash then! My boy, I've got news for you; you're still about the brashiest thing on the Mastin, this or any other year!"

His friend put on his most hurt look, but immediately discarded it as more pressing matters claimed his attention. "Look! Here comes Father Neptune! I'm going to get down there and grab my shears. See you later, son!"

He dashed nimbly down the ladder and squeezed in among the seamen who waited, grinning and trying to look ferocious, crowded about the huge tank. Tom shook his head in hypocritical regret and looked for the appearing of his majesty, King Neptune.

A trumpet sounded over on the port side, and a figure appeared, dressed in flowing robes of cheesecloth and sea-

weed, girded with a length of tarred rope. This impressive personage carried a scroll, which he now proceeded to unroll. Striking a dramatic pose, he proclaimed loudly:

"Hear ye, hear ye! His Royal Majesty King Neptune offers terms of peace to all shellbacks—officers, seamen or cooks—who enter his royal domain on board this vessel. However, it has been reported to him that there are included in the crew a number of landlubbers going to sea for the first time—in other words, polliwogs. These intruders he demands to deal with personally. Therefore, he decrees that said polliwogs shall be brought before him individually so that he may pronounce sentence upon each according to his offense. Court will be held right now, and here is King Neptune himself!"

Another blast of trumpet, flatted horribly at the end, and the royal master of these waters strode majestically forth. His robes were of the finest burlap; his long white locks fell to shoulder length and looked suspiciously like the strands of a swab. Whiskers of surgical cotton lent a benign dignity to his face, but seemed to maintain a precarious attachment to the royal chin. In his right hand, King Neptune held a trident which would presently be broken down once more into its component parts of marlin spikes and oar loom. In spite of his costume, he yet bore a striking resemblance to a well known boat-swain's mate, a popular member of the Mastin's crew.

This famous ruler was not alone, however. At his left hand, and demurely abaft, appeared the queen, Mrs. Neptune herself. She was modishly attired in a costume that matched her consort's in material and quality, but which was fetchingly draped to reveal a figure that ran rather more to muscles than curves, perhaps because the "queen" was better known as the ship's lightweight boxing champion. "She" stepped along modestly behind her lord and master, and the royal couple proceeded to the middle of the back porch, where they permitted themselves to be seated on a double throne constructed from a boat thwart and two cracker boxes. Captain Norquist himself took a seat at the King's right, and an entourage of weirdly dressed followers waited upon their every whim and command.

The King stretched out his arm in a regal gesture. "Let the polliwogs be brought forth!" he bade.

The King's numerous assistants took their foreordained places. First was the Royal Clerk, who sat at a scapbox desk and took the name of each polliwog who presented himself. Next was the Clerk's assistant, who read loudly from a "Crime Book" detailing the offenses committed by each individual which demanded the punishment now about to be administered.

The bravest of the polliwogs stepped briskly forward. "Jack Hadley, seaman apprentice!" he announced briefly.

The Royal Clerk frowned. "A little more respect there, my lad. Let's have a 'sir' on the end of that."

"Yessir. My name is Jackhadley-sir."

After a suspicious squint, the Royal Clerk checked off the name in his book and motioned the man on. The Assistant Clerk rummaged through his stack of indictments and came up with a small, typed page.

"Charged with having his right forearm tattooed before he even got out of boot camp, thereby impersonating a real sailor. Also with leaving two girls crying on the dock when we shoved off from Long Beach, which constitutes hoarding of a scarce commodity. A hard case, mates—give him the works!"

The works was what he proceeded to get. Two burly shellbacks seized and deposited him on the royal operating table, at which station the Royal Surgeon marked out with mercurochrome the areas to be operated on. When the man's chest and stomach were a pattern of crisscrossed stripes, he was passed on to other kindly persons, who scrubbed the stain off gently with deck brushes. This was the "operation," and most victims later confessed they would sooner undergo real surgery. While this was going on, an impish character tickled the soles of his feet with a long iron bar which carried a feeble charge of electricity. The resultant startled jump by the polliwog was very gratifying to all onlookers.

Somewhere along the line, Jack Hadley had to crawl through a round life preserver which hung suspended above the deck; the seat of his pants were considerably warmer after having been massaged by the paddles held by sundry bystanders. But the final indignity awaited. He was escorted to a box seat—literally a seat on a box—which was presided over by a Royal Barber who was none other than one Mickey Conant, radioman first class, who held shears in one hand and a yard-long razor (whittled from a single piece of wood) in the other.

Conant's efforts with the shears were neither artistic nor professional, but the results were remarkable. It is amazing what secrets may be learned about the conformation of skulls and phrenology in general when a man is being transformed from a polliwog into a shellback. In short, after the Royal Barber finished, that's what a man's hair was—short. If now and then Mickey missed a lock of hair, and the victim passed on his way with a variety of bangs in front of an otherwise naked cranium, or if he retained a scalp lock dead amidships of his dome, or if he went forth with a two-inch part down the middle that made his head look like a lawn after a single excursion by a lawnmower—

remember that Mr. Conant was doing his best at a new trade.

By coincidence, the barber's chair—the aforementioned box—was so situated that the customer sat with his back to the tank of water, which yawned directly behind him. Perhaps with malice aforethought, this box had hinges installed which fastened its bottom end to the desk. As each polliwog was relieved of the last of his hirsute adornment, willing hands pulled the box violently backwards on its hinges. The foreseen result was that the customer catapulted into a large body of warm salt water, in which he threshed and struggled, restrained from emerging onto the deck until he had cried "shellback!" Upon the completion of this final knighting ceremony, the man was just that: a shellback. He stepped forth to receive the handshake of his sovereign, King Neptune, and a neatly inscribed, heavily ornamented certificate which proclaimed him to all beholders as a shellback, entitled to all the rights and privileges of that ancient body.

Outrageous? Brutal? Ah no, Sir or Madam. It has never been recorded that any polliwog suffered any injury whatsoever in this process except to his dignity—a vulnerable spot in most people, seafaring or landlubbing. Many have deplored its barbaric aspects just before entering upon its terror, but these same are the ones who display most proudly their hard-earned diplomas, and who enter with the greatest joy into the next ceremony, when they stand in the ranks of the shellbacks and comment in lordly fashion upon the latest crop of puny polliwogs.

At any rate, our Jack is now a shellback, and he hastens below to scrub away the last vestiges of iodine or axle grease, to attempt to trim his few remaining hairs into a semblance of evenness, and then to hurry back topside in hopes of witnessing the humiliation of the latest stragglers in this orgy.

Mickey whacked and snipped until his arms ached. A pile of hair of every color and texture grew at his feet until a breeze wafted it away. The deck all about the tank became wet with water splashed out by struggling sailors, and those "duckers" who lined its sides were as soaked as any of their victims. The ship's mascot, an incredibly ugly English bulldog called Herky (short for Hercules), entered into the spirit of the affair and dashed madly after first one, then another of the men, barking riotously and trying always to be at the spot where action raged most furiously. Alas! It was his undoing, for someone suddenly remembered that it was Herky's first trip across the equator, too. In a very few seconds, poor Hercules had a stripe down his back from ears to tail which was to remain for weeks as silent witness to his new standing as a shellback. His hair was too short

already to be trimmed any shorter, so a dainty pink ribbon was tied about his stubby tail (he spent the rest of the day trying to remove the ribbon, and the Captain wondering where it came from), and finally he was tossed into the "foaming brine." However, this last was a mistake, for Herky loved it, and refused to come out until a polliwog who happened to be occupying the tank with him at the same time outswam him and handed him up to one of the Royal Dunkers.

Mickey ran loving fingers through a mass of blond curls which appeared before him. "Surely, sir, you don't want a haircut? Not with this crop of foliage? However, if you insist..."

He raised his shears with a flourish. But the seaman before him lifted his head and looked up, and Mickey stopped in surprise which quickly became amazement. There was a look of absolute hatred on the man's face; his eyes were blazing, and he seemed about to spring up and start swinging.

"Conant," he gritted, "if you cut my hair like you've been doing with the rest of these suckers, all I can say is, watch out for me next time we meet ashore. I don't like you, and I'd enjoy busting you in the nose. Don't give me any good reason to do it."

Mickey's jaw had been hanging open in his astonishment. Now it snapped shut, and he felt the blood rushing to his face. He lowered his barbering tools to stare grimly back into the man's eyes.

"Brother," he said, slowly, "I don't know who you are, or what's the matter with you. I don't even know your name, although you seem to know mine. What have you got against me, anyhow?"

"The main thing is that you're a Psalm-singing hypocrite," responded the other man, evenly. "First thing I got when I reported aboard this ship was a look at you reading your Bible out on the fo'c'sle. I tabbed you then for a show-off, and I haven't changed my mind."

Mickey's face was no longer flushed—in fact, it was quite pale. And his voice was soft, almost gentle, as he replied.

"Your opinion is your own property, sailor. You have a right to consider me a show-off for reading the Bible, if you want, but to call me a hypocrite requires some proof. What have you got?"

"Just the fact," sneered the other, "that all so-called Christians are hypocrites."

Conant gazed at him a long moment in silence, while those nearby stood watchful and alert. Then he turned away. "Better take him along, before I lose my grip on the 'soft answer that turneth away wrath'."

One of the onlookers, a stocky gunner, sprang forward and grabbed the shears from Mickey's hand.

"Not by a blame sight. This guy didn't have to go through here. He

agreed to it, nobody forced him, and so help me! he's going to get the whole works. Hold still, buddy! You're about to get those purty curls trimmed, and I ain't no Christian, so don't rile me."

The shears began their deadly work, and activity in the vicinity of the barber's chair resumed. In a short period, a naked-skulled young man was sent plunging backward into the tank, and the incident seemed at an end.

To Mickey, however, it was not ended. The joy was gone from the occasion, and he could laugh no longer at the hilarity going on all about. His ears burned with the words he had heard. What was the matter with that fellow, anyhow? All the other polliwogs were taking their initiation in good spirit, laughing at their own discomfiture, realizing that the indignities being perpetrated upon them were only evidence of good fellowship with their shipmates. Why must there be a sorehead in the crowd? Anyway, why should this man have taken such a violent dislike to him? Conant wrinkled his brow in puzzled concentration. To save his life he couldn't remember ever having seen the belligerent sailor before. He drifted back again through the splashing, laughing mob until he reached the gunner's mate who had taken his place as Royal Barber.

"Ed," he inquired, "what's the name of the character who was going to remodel my features?"

The stocky one laughed as he continued to snip and chop at the hair of the polliwog currently occupying the chair before him. "That bilge rat? His name's Farrow, and he's an electrician's mate. Been in the Navy all of six months, and is sore because they don't recognize his talents and make him an officer right away. No fooling, he was trying for Annapolis, but didn't make it. And something else: the guys' got a reputation already for having some radical ideas. Some say they've heard him talk like a Red..."

He turned and gestured earnestly with the scissors. "Don't let him bother you more'n thirty seconds. If he gives you any more of that hot-headed talk, lay your religion aside just long enough to put a port list on his nose. You can do it."

The radioman grinned. "Hope it won't come to that. I don't mind him not liking me, but it doesn't take much of the 'hypocrite' talk to steam me up."

Again the acting barber spoke in great earnestness. "If you won't take any action, let me tell you, Conant, I will, if he spouts any more of that stuff about you not being what you are. Like I said, I ain't much for church myself, but by jingo, I know the real thing when I see it, and you got my respect for practicing what you preach. I knew you before you

became a Christian, and the change in you sure does make me wonder what happened. Go on—forget it. Want me to beat a little light into his punkin head?" he concluded, hopefully.

Mickey laughed. "You take your own advice: forget it. I'll have a word with our friend Farrow sooner or later. So long; don't forget to return those clippers to the barber shop when you're through."

(To Be Continued)

SUNDAY SCHOOL LESSONS

(Continued from Page 2)

good community life; and the more numerous and stronger the churches in any given community, the better that community will be.

Developing the Theme:

I. OUR NEED—

STRONGER CHURCHES.

1. The quality of life in any community stands in direct relationship to the strength of the churches in that community.

2. To have better communities, therefore, we must build stronger churches.

3. The strength of a church depends on the following factors:

- a) The warmth of its fellowship (Acts 2:44-46).
b) The quality of the life of its members (1 Peter 2:9; Phil. 1:27).
c) The unity and harmony of its spirit (Phil. 1:27b; 1 Peter 2:5).
d) The degree in which its members are rooted in and loyal to the faith (Acts 2:42a; Phil. 1:27c).
e) The vitality of its worship services (Acts 2:46).
f) The extent to which it gives itself to its God-given task (Phil. 1:28-30; 1 Peter 2:5b).

II. THE RESULT—BETTER COMMUNITIES.

Strong churches make for better communities because of the following—

1. They are unafraid to attack evil wherever and in whatever form it arises (Phil. 1:28) and thus deter its onward march.

2. Through their members they counteract sin and moral corruption with the antidote of new and transformed lives (Acts 2:47a; 1 Peter 2:9).

3. They are actually the new order, the community of God, set in the midst of a decaying society; thus calling men to their true destiny and extending the Kingdom of God here upon the earth (1 Peter 2:4-5, 9-10).

Applying the Lesson:

1. As you think of your own church, what are the elements that keep it from being a stronger and more dynamic church?

2. In what ways does your church help to make your community a better one? Wherein it is failing to do so?



FROM THE FIELD

Northwestern Conference

Eight Young People Are Baptized at the Minnetrista Church, St. Bonifacius, Minnesota

On Sunday evening, July 26, eight young people were baptized at the Minnetrista Baptist Church of St. Bonifacius, Minn., by the pastor, the Rev. D. S. Wipf. They were as follows: Allen Wallin, Keith Blatzheim, Ella Emery, Larry Emery, Gwen Ferdon, Billy Lehman, Betty Ann Bruhn and Bruce Ranzinger.

With the exception of the last named who became a member of a neighboring church, the entire group united with the Minnetrista Baptist Church at the communion service held on Sunday morning, August 2nd. Mildred I. Krenke, Church Clerk.

Central Church of George, Iowa, Commissions Rosalyn Bettenga for Missionary Service

Miss Rosalyn Bettenga, daughter of Mr. and Mrs. Harvey Bettenga of George, Iowa, was commissioned as a missionary in impressive services at the Central Baptist Church, George, Iowa, on Sunday afternoon, August 23. The Rev. H. H. Peters, director of the Open Door Mission of Jackson, Miss., was present to participate in the commissioning and offered the prayer.

Miss Bettenga began her service in Jackson on September 1st. The Mission ministers to the Negroes of the southland endeavoring to win them for Christ and train them to evangelize and minister to their own people. Weekly classes are held in Negro schools among the children and youth in addition to a full program of evangelism and Bible teaching at the mission training center for youth and adults. Miss Bettenga will share with several other workers the responsibility for the evangelizing and teaching program.

Financial support for Miss Bettenga was raised in record time with one-half being pledged by her home church, Central Baptist of George, and the remainder by individual friends of the missionary and the mission. Mr. Carl Dreesman of George, a member of Central Church, is vice-chairman of the Board of Open Door Mission. John Walkup, Pastor.

Baptist Church, Randolph, Minn., Holds Wedding Reception for Rev. and Mrs. Donald Patet

Members and friends of the Baptist Church of Randolph, Minn., gathered



Rev. D. S. Wipf (right), pastor of the Minnetrista Church, St. Bonifacius, Minn., and eight young people whom he recently baptized

on Tuesday evening, August 25, to receive their pastor and his wife, the Rev. and Mrs. Donald Patet. The reception program was led by Mr. Robert Stassen of the Dayton's Bluff Baptist Church of St. Paul, Minn., a close friend of the pastor. Words of greeting were spoken on behalf of the CBY by Miss Elda Mae Moorhouse; the Mission Circle, Mrs. Paul Miller; the Sunday School, Royce Miller; the Randolph Methodist Church, Rev. William Fritze. The Rev. John Sweeney, retired minister of the Methodist Church, also conveyed greetings. The brethren Charles Abendroth and Ben Engler spoke on behalf of the entire congregation. A ladies' trio, consisting of Mrs. Royce Miller, Mrs. George Engler and Mrs. Nathan Lufi, rendered appropriate music for the occasion.

Mr. and Mrs. Patet were handed an envelope containing the paid bill for a food freezer which they had had installed into the parsonage the week previously. Both the pastor and his wife responded to the graciousness of the church and expressed their hopes and desires for the ministry ahead.

A time of fellowship was enjoyed in the church dining room following the service. Out-of-town guests included Mrs. Patet's mother, Mrs. Louise Gossen of Waco, Texas, and Mr. Patet's parents and sisters, Mr. and Mrs. Paul Patet, Lillian and Doris of St. Paul, and Mr. and Mrs. Robert Stassen of St. Paul. Rev. and Mrs. Donald Patet were married on July 18 in Waco, Texas.

Donald P. Patet, Pastor.

Annual Business Meeting of the King's Daughters Society, Baptist Church, Baileyville, Ill.

The King's Daughters Society of the Baptist Church, Baileyville, Ill., held its annual business meeting in August. Mrs. C. Vogt was elected president, Mrs. H. Renkema as vice-president, Mrs. John Birkholz as secretary, and Mrs. J. Kroeker as treasurer.

Our Society meets every month in the home of one of our members. We have a devotional time and special music for the evening. This past year we had a special prayer season, praying especially for the missionaries, and taking a certain missionary each month, besides giving a short sketch of their lives. We enjoyed using the book, "Now We Are Fifty-five." This proved interesting and helpful.

We plan to have short talks by different members this year, also a Bible study by our pastor, the Rev. John Kroeker. During the year we do White Cross work and pack sunshine boxes at Christmas time. We also remember our boys in the service. We take two free will offerings during the meetings, one for dues, and one for a mission project. We give to a different project every three months.

Mrs. John Birkholz, Secretary.

Evangelistic Meetings and Special Programs at the Baptist Church of Parkersburg, Iowa

In his first evangelistic campaign in Iowa, our conference evangelist, the Rev. Herman Palfenier, led the Parkersburg Baptist Church of Parkersburg, Iowa, in eight great days of meetings. From Sept. 6 to 13 the Lord was magnified among us by the clear proclamation of revival truth, bringing conviction and inspiration to the entire church. At the concluding service a large portion of the congregation stood at the front of the church around the pastor as a symbol of unity and loyalty. This pastor would highly recommend Brother Palfenier to any church seeking a stirring, Christ-centered, preaching campaign.

The pastor, the Rev. Ronald C. MacCormack, and family were on vacation in August and motored to Yarmouth, Nova Scotia, to visit his parents. Those supplying the Parkersburg pulpit were: Rev. H. Lohr, the former pastor; Mr. Andrew Hagen, a member of the church now studying at Moody Bible Institute; Mr. Vernon Schrock, a layman from Waterloo, Iowa; and Mr. Arthur Lang, a layman from Ladora, Iowa.

On June 21st our fine choir under the leadership of Miss Marion Arends wore their new maroon robes for the first time. Since March a weekly bulletin has been published by the pastor. Four young people have joined the church by baptism: George Thorne, Sherry Lumley, Lois Fresenborg and Delores Burch.

On Sept. 6th our Senior CBY joined with the young people of the Aplington Baptist Church for an early morning outdoor worship service and breakfast. Pastor MacCormack spoke on the topic: "How Is Your Hearing?"

Ronald C. MacCormack, Pastor.

Special Picnic for the Fidelis Class of the Faith Church, Minneapolis, Minnesota

The Fidelis Class of the Faith Baptist Church of Minneapolis, Minn., held a class picnic on Sunday, June 14, after church. We drove out to the Henry Fluth's home on Valley View Road. A delicious pot luck dinner was served. We had a very fine social time in the afternoon. Most of us stayed on for supper and then back to church for the evening service.

Our class boasts of a membership of 49, of which 39 were present. Mr. Harry Berry is our teacher and Mrs. Henry Fluth our assistant teacher. Mr. Peter Adam is our class president. We of the Fidelis Class are grateful to Mr. Berry and Mrs. Fluth for the spiritual blessings we receive through their teachings.

We all enjoyed the picnic so much we decided to make it an annual event. Mrs. Arthur Wick, Secretary.



Children and teachers of the Vacation Bible School held by the Grace Baptist Church, Racine, Wisconsin

Farewell Reception for Dr. and Mrs. Arthur Ittermann at Elgin, Iowa

Farewell services were held on Sunday evening, Aug. 23, for Dr. and Mrs. Arthur Ittermann at Elgin, Iowa. Mr. Carl Hackmann, senior deacon, presided at the service which consisted of the following numbers: Scripture reading by Fred Schaer; prayer by Fred Muehlethaler; remarks by Hugo Hackmann, Paul Hackmann, Mrs. Kenton Krueger, Karl Miller, Mrs. Otto Krueger, representing the various church organizations; musical numbers by the Primary Department of the Sunday School, Berean songsters, choir, Krueger sisters, and Men's Chorus and poems by Mrs. Fred Muehlethaler and Mrs. Fred Schaer.

Refreshments and a time of fellowship were enjoyed following the program. Dr. Ittermann will be associated with Central Baptist Seminary, Kansas City, Kans., but will reside at Le Mars, Iowa.

The Rev. Thomas Stoeri of St. Joseph, Mich., was our guest speaker on Sunday, Sept. 6, and also conducted the weekly prayer service.

Mrs. Fred Schaer, Reporter.

Vacation Bible School and Wisconsin CBY Rally at Grace Church, Racine, Wisconsin

The Grace Baptist Church of Racine, Wis., had a very busy and prosperous summer for the Lord. Within the past two months, two persons were accepted for baptism; one adult and one young man in the service of our country. The church has recently initiated a definite visitation program, where once a month we go out, two by two, calling on all prospective and delinquent members, as well as those who have never made a decision for Christ. With God's help, we know this will prove a blessing, not only to those making the visits, but to the church as a whole.

Vacation Bible School was held for two weeks in August this year, instead of June, and proved to be very successful with a total enrollment of 111 children. The staff, under the direction of our pastor, the Rev. D. Ray-

mond Parry, consisted of 17 teachers and helpers, including instructors for the Handcraft Department.

The closing exercises, held on Friday evening, included an original play written and produced by one of our teen-agers, Miss June Lee Way. It brought to our attention how important the testimony of children, who have attended Vacation Bible School, can be in the home.

Afterwards, we were dismissed to the Recreation Room where all handwork of the pupils was put on display and refreshments were served by the church's social committee. This time of fellowship enabled the teachers to become acquainted with the parents of those pupils who do not ordinarily attend our Sunday School, which consisted of approximately 25 percent of the Vacation School enrollment.

Everybody has been eagerly awaiting the Fall CBY Rally, which was held in our church October 17 and 18, especially since Eugenia Price, author and producer of "Unshackled," was one of the speakers. Miss Price also spoke at our church on the preceding Thursday and Friday evenings as part of a series of special meetings.

Mrs. Art Hilker, Reporter.

Eastern Conference

Sessions of the Eastern Conference at First Church, Arnprior, Ontario

The 102nd Eastern Conference convened at the First Baptist Church of Arnprior, Ont., from Sept. 3rd to 6th with a representation of 40 delegates from twelve of our conference churches. The theme of the conference was "Partnership With Christ" and the text, "For we are laborers together with God."

Following a welcome by the Reeve of Arnprior, the introductory message was ably brought by the Rev. A. Weisser of Rochester, New York. He said: "Have we got what it takes to be the partner God wants us to be?"

The Rev. A. F. Runtz, our Children's Home superintendent and a son of the Arnprior church, led our three devotional periods. He centered his thoughts around the theme and led us in a season of prayer after each meditation. The Rev. L. George of Killaloe proved a capable song leader and music committee chairman. Messages presented during our morning and afternoon sessions were: "Basis of Our Partnership," Rev. G. Friedenberg; "A Partnership in Spiritual Purposes," Rev. G. Zinz, Sr.; "Partnership in Our Denominational Purpose," Rev. J. C. Gunst; "Partnership in Action," Rev. D. Chaddock; "Partnership in the Use of Our Time," Rev. L. B. Holzer.

The statistical secretary reported that we increased in every aspect of our work during the past conference year. We also had the joy to accept the Roberts Street Church of Toronto, Ont., and Rev. H. Stinner, pastor, into our Eastern Conference. Friday evening was a missionary rally with our Conference Woman's Missionary Union, under the leadership of the president, Mrs. Walter Schmidt, in charge of the program. Miss B. Westerman brought an inspiring message and showed us some slides of our African missionary work. On Saturday evening the Ontario CBY and SS Union, with the president, Mr. Gerald Kuehl, presiding, provided us with an excellent banquet and program. The Rev. J. C. Gunst brought a message that challenged us all.

Sunday was a busy, inspiring and full day. The Rev. D. Chaddock brought the Sunday School lesson. The morning message followed and Mr. Gunst stimulated our thinking as he presented our missionary responsibility clearly. Miss Berneice Westerman brought the afternoon message and this was followed by a missionary play by members of the Killaloe society. The closing session of the conference on Sunday evening saw the church still filled to capacity and even overflowing. The Rev. P. Pfeiffer of our church in Erie, Pa., brought the closing message.

We express thanks to all who had a part in making our conference a rich spiritual blessing.

Walter Schmidt, Secretary.

Central Conference

Michigan Tri Church Youth Rally at Round Lake Church of Gladwin, Michigan

With the theme, "Laborers Together With Christ," the Michigan Tri-Church Rally met at the Round Lake Baptist Church near Gladwin, Mich., on September 5th and 6th.

It was our privilege to have as our guests Dr. M. Leuschner and Rev. and Mrs. Earl Ahrens. We were happy to see some of the latest films of our mission work in Africa and to see that God's work is going ahead there. Our hearts were stirred to the need that we at home stand fast and firm as we heard the message brought by Mr. and Mrs. Ahrens, Cameroons' missionaries.

The sum of \$530.00 was raised for the leper work in Africa and \$139.00 for helping to send young people from the three churches to camp next summer.

The officers for the coming year are: president, Gust Braun; vice-president, Bill Smith; secretary, Ilene Lindenberg; treasurer, Bob Yerke; pianist, Elaine Hand; dean, Rev. Eric Kuhn.

As we went to our various homes after two days of rich spiritual blessings, our hearts were filled with thanks to God for Christian fellowship and a prayer that we truly be "laborers together with Christ."

Ilene Lindenberg, Secretary.

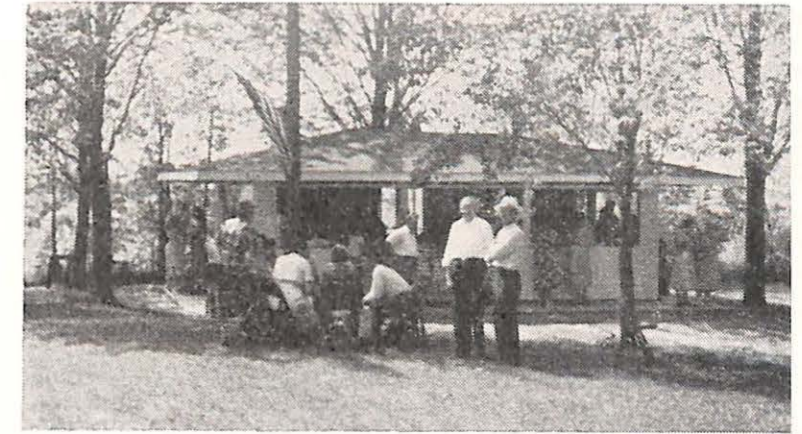
Many Happy Events for the Beaver Baptist Church Near Midland, Michigan

Revival meetings were held at the Beaver Baptist church near Midland, Mich., during the week of May 18 to 24 with the Rev. Gideon K. Zimmerman, Milwaukee, Wis. (also a former pastor of the church), as evangelist. Six persons accepted Christ as Savior.

In June we held our Vacation Bible School with 47 pupils attending. On Sunday evening, June 14, a combined Bible School and Children's Day program was held and it was remarkable to hear the children recite verses and sing and then show their handwork. Teachers for the Bible School were the Rev. and Mrs. Henry Hirsch, Mrs. Kisser, Mrs. Rein Braun, Donna Ratz and Angeline Armbruster who was home on vacation from Bible School.

A 16 by 24 foot building was erected on the church grounds for social activities with the contributions of money from members of various organizations of the church. The building cost \$800 and the work was donated by the men of our church, with the ladies doing the varnishing and painting. The able chairman of the committee was Mr. Ed Lempke.

The building was used for the first time on July 4th. The young people served lunch and a picnic style lunch was held on the four picnic tables which the Sunday School had bought. A warming table and a cooler were purchased and Mr. and Mrs. Ed Lempke donated two sets of swings for the youngsters to enjoy.



The new out-of-door social building of the Beaver Baptist Church near Midland, Mich., with some of the church members enjoying a picnic

On Sunday evening, Aug. 30th, seven converts were baptized. Our baptistry was used for a baptismal service by the Hope Baptist Church, near Hope, Mich., with the Rev. Lindsay as their pastor baptizing the converts.

Our semi-annual business meeting was held on Aug. 19th. The constitution has been revised and approved. During the summer months, some of our church sons (who are now ministers) returned for vacations and gave us inspiring messages. They were the Rev. Laurence Prast and wife of Indianapolis, Ind.; the Rev. Adolph Braun from the Plum Creek Baptist Church, Emery, S. Dak.; the Rev. Frank Armbruster from the Greenvine Church, Burton, Texas; also the Rev. Hugo Zepik (who married one of our girls, the former Ella Rinas) from Ochre River, Man., Canada. Mrs. Margaret B. Jezowski, Reporter.

Dakota Conference

Rally Day for the Central Dakota Youth Union, Lehr, North Dakota

The Central Dakota young people spent a blessed day at Lehr, N. Dak.,

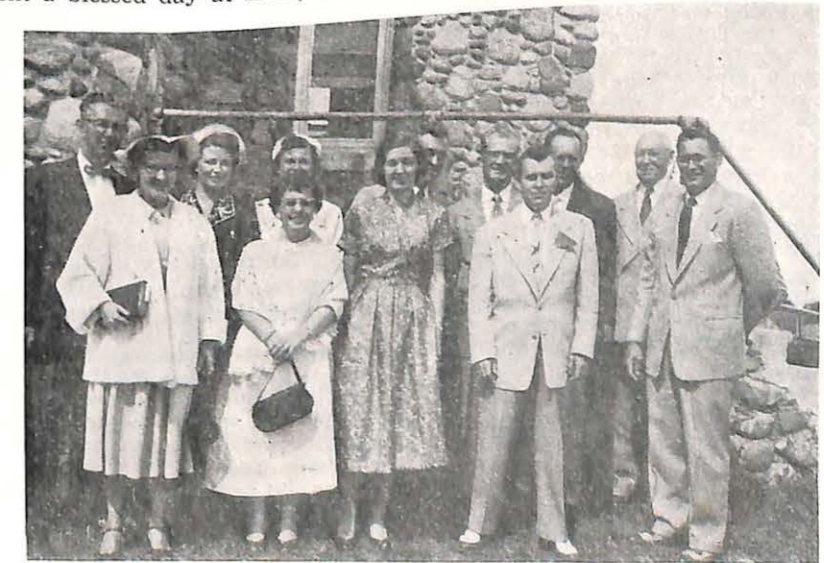
on Sunday, August 23, for our annual Rally Day. The Rev. J. Heer of Lehr started the day by speaking on the Sunday School lesson, "The Christian's Prayer Life." This was followed by an inspiring message by the Rev. V. H. Prendering of Fredonia, N. Dak., on the topic, "Uncharted Waters."

Miss Dorothy Michaelsohn, our Assembly president, was in charge of the afternoon session. Each society responded to Roll Call with some special number. The young people from various societies rendered special numbers and gave three topics on "Stewardship."

The Rev. Manuel Wolff of Gackle, N. Dak., was the guest speaker for the evening service. He spoke on "Man's Logic and God's Wisdom." A mass choir, under the able direction of the Rev. Chris Weintz of Aberdeen, S. Dak., and several quartet numbers from visiting churches furnished the special music.

Many thanks go to the Lehr Baptist Church for its splendid hospitality! We pray that as young people we may work faithfully in building God's Kingdom and consecrate ourselves anew to the tasks that lie ahead for youth and Sunday School workers.

Marilyn Saylor, Secretary.



Rev. and Mrs. Earl Ahrens (left), officers, past and present, of the Michigan Tri Church Union, and pastors at the Rally held at the Round Lake Baptist Church, Gladwin, Michigan

Vacation Bible School and Baptism of Six Converts at Streeter, North Dakota

The Streeter Baptist Church of Streeter, N. Dak., was very grateful to have had Miss Meraleen Huber of Bison, S. Dak., as Vacation Bible School teacher. Mrs. Leroy Lang assisted her in teaching the Intermediate group. Although our group was small, much was accomplished in the way of memorizing and acquainting the youngsters with different Bible stories. A very inspiring program was presented at the close of the week.

Our pastor, the Rev. Paul Galambos, also had the privilege of baptizing six converts on Aug. 2 at the Gackle Baptist Church. Four of these were from one family. At the evening service seven new members were received into the fellowship of the church.



A group of the Vacation Bible School at Streeter, N. Dak., with Mrs. Leroy Lang at the left and Miss Meraleen Huber at the right who served as teachers

Our church has taken on a new look after having been painted and our pastor made a very fine bulletin board which can be lighted at night, and which proclaims to the world that we are still in God's work.

Mrs. Theodore Meisch, Reporter.

New Baptistry Painting Is Unveiled and Dedicated at Gackle, North Dakota

On August 12 a most beautiful baptistry painting was unveiled and dedicated at the Grace Baptist Church of Gackle, North Dakota. An impressive dedicatory service was presented by the artist and her husband. The picture was presented to the church by one of its members, Mr. A. F. Lehr, and was accepted on behalf of the church by Mr. H. Remboldt.

The members of the Grace Church are very appreciative of this fine gift and many have already expressed the warm feeling that surges through them as they view the scene of the Jordan River with Jesus meditating on its banks.

The churches of Alfred and Gackle met at Gackle to witness the confession of faith of one adult as symbolized by baptism. Following the baptismal service the candidate was accepted into the Alfred Church and two others were accepted into the Gackle Church. Members of both churches met around the Lord's Table showing "the Lord's death till he come."

Manuel Wolff, Pastor.

Baptismal Service, Mission Festival and Evangelistic Meetings at Hebron, North Dakota

On Sunday evening, Sept. 6th, we of the First Baptist Church, Hebron, N. Dak., held our third baptismal service of the year. We now had the privilege of baptizing the young wife of our student in the Seminary at Sioux Falls, Mrs. Clarence Walth. Mr. and Mrs. Walth had spent their vacation in student pastor work in our church at Lashburn, Sask., Canada, and were with us over Sunday, Sept. 6, on their way to Sioux Falls. After listening to a well planned sermon on the baptism of our Lord Jesus Christ by Mr. Clarence Walth, the Rev. C. T. Remple then proceeded with the baptism of Mrs. Walth. We have now baptized 12 persons in 1953, seven of them being married women, bringing our membership to an even 200. In-

cluded in the group of candidates this summer was the daughter of Mr. and Mrs. Remple, little Sharon Rose. Two of our young people are now in the Seminary of Sioux Falls, S. Dak., while two others are attending school in Northwestern Bible School in Minneapolis.

We held our Mission Festival on Oct. 4 with Rev. Edward Kary of Bismarck, N. Dak., as speaker, as well as our 65th anniversary. This was followed one week later with two weeks of evangelistic meetings, with the Rev. James De Loach of Avon, S. Dak., as speaker. We also plan to have a dedication service for our new Hammond Electric Organ, which we purchased this spring, and which is fully paid for.

I. E. Giedt, Correspondent.

Fiftieth Anniversary of the Baptist Woman's Missionary Union, Fessenden, North Dakota

The Baptist Woman's Missionary Society of Fessenden, N. Dak., celebrated its 50th anniversary on Sunday, Aug. 30, with the Harvey, Germantown and Cathay churches as guests. We look backward with glad and thankful hearts on the past years. God alone receives the honor as he has guided us so faithfully through all these years.

The society was organized with 14 members. Our present membership is 35. Twelve of the original charter

members have gone home to be with their Lord. One of the charter members, Mrs. Hattie Paul, is still a faithful member.

Lena Driesner, our president, had charge of the following program: piano prelude, Esther Knodel; Scripture, Mrs. Vernon Link; prayer, Mrs. Paul; welcome by our president; a message in song, "Standing Somewhere In the Shadows," by six ladies; reading, "In Jerusalem," Ernestine Martin; piano solo, Mrs. Paul. An inspiring candlelight service was given with candles being lighted for the charter members, departed members, ill members and active members. The secretary's report was given on the history of the society and the treasurer reported that during these 50 years we raised the sum of \$22,147.49. This money was used for foreign and home missions and local church expenditures.

Mrs. Albert Reddig of Cathay, president of the Women's Union of the Northern North Dakota Association congratulated the society on its faithful work and wrote a poem, "Golden Years of Service," which she dedicated to our society.

Our speaker of the evening was our own pastor, the Rev. Vernon Link, who gave us a message on "The Importance of Being Loyal" to the work of the Lord. A mission offering was taken which amounted to \$65.77. A song by the audience and a prayer by our minister concluded the program for the evening.

Esther McBain, Secretary.

Missionary Program by the Woman's Missionary Society of McClusky, North Dakota

On Sunday evening, August 2, the Woman's Missionary Society of the McClusky Baptist Church, McClusky, N. Dak., presented the missionary dialogue, "Talking Bandages" by Winona P. Heiner, and after the dialogue a film was shown of some of the work which our missionaries are doing in the leper colony.

After seeing and hearing in the dialogue of the great need for White Cross supplies, we have come to realize how much our missionaries depend on us to help them in their work on the mission fields. The offering received from this program amounted to \$179.19 and the entire amount was designated for the leper colony.

On Sunday evening, Aug. 16, our Mission Society gave this same program in the Lincoln Valley Baptist Church. Mrs. Fred Fuchs of Anamoose, N. Dak., had charge of this service. The offering from this service was also designated for the leper colony.

Under the leadership of Mrs. Daniel Klein, we as a Missionary Society have been active, meeting every second Thursday of each month for a regular business meeting and devotional service. As a society we have voted for this year not to serve lunches in connection with our regular meetings. Instead the hostesses for each meeting give the money it would cost to prepare and serve the refreshments

into a special fund which will be used to help persons in need of food.

Our Society is also not sponsoring a food and fancy-work sale this year as has been customary. Instead we plan to have a special program this fall and will present the Word of God in that way.

Mrs. Hilmer D. Zimbelman, Reporter.

Ordination of the Rev. George W. Lang by Trinity Church, Sioux Falls, S. Dak.

Upon invitation of the Trinity Baptist Church, Sioux Falls, S. Dak., an ordination council consisting of 31 pastors and delegates from 14 Baptist Churches met on September 1st at 2:30 P.M. to consider Mr. George W. Lang for ordination. The council was organized with the Rev. Walter Stein as moderator and the Rev. Richard A. Grenz as clerk.

After the local pastor, Mr. Grenz, had introduced the candidate, the latter proceeded to state clearly his conversion or Christian experience, call to the ministry, doctrinal views, educational preparation and future ministry. The council after some questioning unanimously declared itself fully satisfied with Mr. Lang's statements and recommended him to the Gospel ministry and to his church for ordination.

The ordination service was held that evening with Dr. Ralph E. Powell in charge. The Rev. Fred Schmidt of Madison, S. Dak., had the opening prayer and the Rev. James DeLoach of Avon, S. Dak., read the passage of Scripture. Dr. George A. Lang, president of the North American Baptist Seminary and father of the candidate, brought the ordination message, "What Is the Christian Ministry?" based on 2 Cor. 5:18-20. The ordination prayer with the laying on of hands was offered by Mr. Lang's pastor, the Rev. Richard A. Grenz.

Dr. J. F. Olthoff of Sioux Falls, S. Dak., the oldest pastor present, welcomed Mr. Lang into the ranks of the ministers' fellowship and the Rev. Roy Seibel of Emery, S. Dak., gave the charge to the candidate. The Rev. Alfred Weisser of Parkston, S. Dak., gave the charge to the church and the Rev. Walter Stein of Tyndall, S. Dak., presented the ordination certificate. A mixed quartet brought the messages in song. After singing "O Jesus, I Have Promised," Rev. George W. Lang pronounced the benediction.

The Rev. George W. Lang received his Bachelor of Divinity degree in May 1953 from the Northern Baptist Theological Seminary, Chicago, Illinois. He assumed pastoral duties at the Humboldt Park Baptist Church of Chicago on September 13. He plans to continue work toward a Master of Arts degree in Christian Education in preparation for his future ministry, the foreign mission field.

It was the privilege of the Trinity Baptist Church to ordain the first of three young men of the church called into the Gospel ministry. May the Lord bless Mr. Lang and grant him many fruitful years of service.

Richard A. Grenz, Clerk.



Staff of teachers serving the Vacation Bible School at the First Baptist Church, Elk Grove, Calif., and assisting the superintendent, Rev. W. W. Knauf, center, back row

Pacific Conference

Vacation Bible School With 100 Pupils at Baptist Church, Elk Grove, California

Due to the sessions of the Pacific Conference held at the Baptist Church of Elk Grove, Calif., this year, we felt that the Vacation Bible School would have to be unduly rushed. So it was decided to postpone it until August instead. This was a new venture for us, but it proved to be highly successful as the children were back from vacations and glad to have something to do.

For our picnic, we combined our Sunday School and church services and our pastor, the Rev. W. W. Knauf, brought "Wonderful Words of Life," and our Male Chorus rendered several fine selections. Dinner time brought the families together in a time of fellowship and games and races brought joy and pleasure to "the kiddies" afterwards. A brief vesper service brought this day to a close.

The following Sunday evening after the last week of Bible School, parents and friends were given a demonstration program which was much enjoyed by all present. The accompanying picture presents the teaching staff and assistants with the Rev. W. W. Knauf, center rear, as superintendent of the school. An outstanding job was done by each one to make the school a success. The topic was "Crusading with Christ" and that theme was carried out through the entire school. Each class, from Beginners to Juniors, presented some handwork pertaining to that theme such as Crown, sword, or shield. We had a record attendance of 100 scholars and 15 teachers and assistants. And best of all, a number of scholars were gloriously saved.

Theodora G. Wuttke, Reporter.

Encouraging News of Memorable Events from the Ebenezer Church, Los Angeles, California

For the faithful testimony wending its way from the Ebenezer Baptist Church of Los Angeles, Calif., into

thirsty hearts, we praise our Lord Who makes it possible. Sometimes discouragement is prone to dominate the labor in his vineyard, but he "giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57)—in the increased Sunday School attendance, the Monday through Wednesday prayer meetings held regularly each week, professions of faith in Christ, the interest in the Sunday evening youth and adult groups, the faithful Woman's Missionary Society, the unselfish, loving ministry of our pastor, Henry Hengstler, and his wife; the young people who are now, or planning to be, in Christian training centers, the young people now in active Christian service . . . truly the Lord is good!

One of the youth groups, the "Lower Lights," sponsors a monthly Friday evening fellowship and Bible study, the "Concerted Christian Youth" who meet in the members' homes. It has proved a challenging, profitable vehicle to make the Lord Jesus Christ known to the youth of this city.

Vacation Bible School, held August 11-21, and directed by Miss Helena Wiebe, proved another area of fertile, tender soil when about 70 enrolled boys and girls were directed toward Mt. Faithfulness by the Holy Spirit through the channels of nine teachers and helpers in the Word. The closing program on Friday evening was exhilarating as a church filled with parents saw and listened to the "Expression Trains." Beginner Department, Mrs. Ted Biggs, teacher; the "Moving Trucks," Primary Department, Mrs. James Wharry, teacher; and the "Joyous Jeeps," Junior Department, Mrs. Raymond Paul, teacher. A special feature enjoyed was the novel Beginner Department Rhythm Band, which contributed much to the aural aspect of the program.

After the Sunday evening service, September 6th, a Singspiration was held in honor of the reporter, due to her departure from the United States as an employee of the United States Air Force in Okinawa, but actually as an Ambassador of the King!

Helena B. Wiebe, Reporter.

Eleven Conversions on Muscowpetung Indian Reserve, Sask., With Rev. R. Neuman, Evangelist

The ministry of the Rev. and Mrs. Reinhard Neuman of Wetaskiwin, Alta., proved a blessing to the Indians on the Muscowpetung Reserve of Saskatchewan as well as to the Baptist people at Edenwold, Saskatchewan.

Evangelistic meetings were held from August 17 to 22 on the Reserve with an average attendance of 61 Indians. Brother Neuman brought very clear and Spirit filled messages, which touched the hearts of his listeners. Friday was rally night and 86 Indians were present. The Edenwold Band gave added blessing to the meeting.

We praise the Lord for eleven conversions and 15 consecrations to the Lord. Two of our Indian friends have expressed their desire to go to the Christian Training Institute in Edmonton, Alta., this winter. Twelve would like to follow the Lord in baptism in the fall.

Our missionaries, Phil and Gladys Grabke, are doing a great work among the Indians. Pray for them that even greater things may be accomplished for our Lord and Master.

Mrs. Fred Ohlmann, Reporter.

Atlantic Conference

Atlantic Conference Young People's Retreat and Assembly at Camp Hope, New Jersey

During the week of August 17 to 24, the Atlantic Conference CBY Union group held its summer assembly and

retreat at Camp Hope, New Jersey. This camp is centrally located for all the churches and was leased by us from the Moravian Church. We were very happy to be able to hold our assembly at such a beautiful spot.

The week of activities and spiritual nourishment began Monday when we signed up, chose our cabins, and settled down. That evening the first vesper service was held in the grove which overlooks the beautiful lake. There the young people felt the presence and nearness of God.

The vesper services were led each night by a different pastor. Those participating were Rev. Paul Wengel from the Ridgewood Church, Brooklyn, N. Y.; Rev. Everett Barker, asst. pastor of the Clinton Hill Church, Newark, N. J.; Robert Cook from the Calvary Church, Bethlehem, Pa.; Rev. Walter Damrau of the Pilgrim Church, Philadelphia, Pa.; and Rev. Richard Mercer, formerly at the Walnut St. Church, Newark, New Jersey.

Our dean was the Rev. Assaf Husmann and our conference advisor is the Rev. Robert Zimbelman, together with our faculty which consisted of the Rev. Wm. Kershaw, the Rev. G. Harold Hill, and our Cameroons missionary, Miss Berneice "Bee" Westerman who made the week a fine time of spiritual uplift. A big "thank you" should also be made to Mr. Paul Appel for helping in the sports and our campfires each evening.

Each morning we were led in the study of the Scriptures by Rev. William Kershaw on "Partnership With Christ"; Rev. Assaf Husmann on "Study in Colossians"; Rev. Robert Zimbelman on "Baptists—Their Message and Mission"; Rev. G. Harold

Hill on "The Fine Art of Living Together." The afternoon began with our missionary, Miss Westerman, leading a class in the study of the "Acts of the Apostles." The rest of the afternoon was filled with organized sports with every type of recreation.

The evening was always begun with evening vespers, and ended around the campfire with campfire devotions. So each day was begun and ended with Christ. And so each young person felt more and more of a responsibility for carrying the Gospel, if not to the foreign field, at least to his neighbors and friends with whom he comes in contact.

Sunday was begun with a Sunday School held at camp, at which time Mr. E. Ralph Kletke led us in the study of the lesson after which Berneice Westerman told us a little more of the African mission field. After Sunday School, all the young people journeyed to nearby Hope, N. J., and worshiped in St. John's Methodist Church. The complete service was taken over by the young people and a rich blessing was received by all.

The day continued with an inspiring sacred concert in the afternoon in which many of the young people took part, rendering vocal and instrumental numbers. The week came to an end with a consecration service on Sunday night at which time many of our young people consecrated themselves to a more complete service to our Lord Jesus Christ. Immediately following this service, all Christians partook of the Lord's Supper, a fitting close to this week of spiritual growth.

Margaret Peters, Secretary.

Christmas Program Books

CHRISTMAS TREASURY No. 64

Contents: Recitations, Exercises, Acrostics, Tableaux, Plays, Pantomimes, Decorating suggestions. A Lorenz Publication. We recommend the purchase of three copies, one for the director and the other two to be cut apart.

Price, \$.40 each

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CHRISTMAS PROGRAM BOOK No. 1

Recitations, Dialogues, Exercises, Readings, One-Act Plays. This is a Zondervan publication, and we again recommend the purchase of three copies. The price of this excellent selection is 35 cts. per copy

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