

Baptist Herald

NORTH AMERICAN BAPTIST GENERAL CONFERENCE



"This Is My Father's World"

October 8, 1953

Our Assurance of Salvation

Dr. Ralph E. Powell

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The S. S. Lesson in **ACTION**

By Rev. B. JACKSTEIT, Anaheim, Calif.

A LESSON PLAN

Date: October 18, 1953

Theme: NEW MEN AND A NEW WORLD.

SCRIPTURE: Matthew 5:13-16; 2 Corinthians 5:17-19; James 2:14-18.

PURPOSE: To show that as new men in Christ it is our duty to seek to bring the whole world and the whole of life to the feet of Christ.

GETTING STARTED; Let's face it honestly. As evangelical Christians we are missing the boat and are not proclaiming the full counsel of God. For while the Communists are talking about remaking and saving the world, what are we doing? Why we're talking about saving our souls and accepting the Lord Jesus as our personal Savior, with hardly ever a word to indicate that when we accept Jesus as our personal Savior HE DEMANDS OF US THAT WE ALSO MAKE HIM OUR LORD. Yet he will not be satisfied with one without the other.

To be sure, we must begin by accepting Christ as our personal Savior; but, by the same token, we dare not stop there! We can't have a personal Gospel without, at the same time, becoming involved in a social Gospel. You can't kneel at Jesus' feet in humble contrition without at the same time trying to bring the whole world and all that is in it to his feet. There's only one Gospel, and that's the Gospel of the Lord Jesus Christ. It begins with the individual and then reaches out into society. And if we are unwilling to have it reach out into society—labor, management, politics, education, and the whole kit and caboodle—then, brother, it's high time we took off our theological glasses, gave them a good cleaning, and took an honest and critical look at the conservatism and orthodoxy on which we pride ourselves so much.

I. NEW MEN MUST SEEK TO BRING IN A NEW WORLD (Matt. 5:13-16; James 2:14-18).

It's ridiculous to label all talk of a new world as modernism or communism. Who in the world should be more interested in remaking our sorry and sin-ridden world than we who have been made new creatures in Christ? Why should we be willing to let Communists steal all the thunder and speak the grandiose language of world revolution and world reform; while we as the possessors of the only true answer to all of the world's needs are content to piddle around in our own back yards? Let's wake up and begin to think and move on the scale on which Christ has placed us—namely, the scale of the world, and nothing less than the world, brought to his feet!

Granted, we shall never bring in a new world—only Christ can and will bring that!—but we ought to be working as though we could! And we should be in there giving Christ all the assistance we can. Anything else is inconceivable. How can we be content to let pagans speak the language of world peace, of brotherhood and social righteousness and lead and direct the movements that try to bring some semblance of order to this crazy-quilt world of ours, while we sit back and take self-righteous pot-shots at them or make a nasty sound in our throat? The tragedy of our days is that we as evangelical Christians are not at the forefront of every effort and every movement that seeks to bring peace to our world, understanding among the hate-cursed peoples of the world, and order and decency into our selfish and corrupt social order!

II. AS NEW MEN WE POSSESS THE MEANS THAT SHALL BRING IN THE NEW WORLD, EVEN THE "WORD OF RECONCILIATION" AND ALL IT IMPLIES (2 Cor. 5:17-19).

(P.S. Please forgive me for preaching. But I simply had to get this off my chest.)

A LESSON PLAN

Date: October 25, 1953

Theme: THE WAR AGAINST BEVERAGE ALCOHOL.

SCRIPTURE: Isaiah 5:11-14; Matthew 18:6; Romans 13:11-14; James 4:17.

PURPOSE: To stimulate thought and action relative to the liquor problem.

GETTING STARTED: "What! Another temperance lesson? Don't tell me we have to go through all that again!"—That just about describes your feelings, doesn't it? However, you're right about one thing; it is another temperance lesson. And, my dear Christian brother and sister, you and I had better show a little genuine interest, or we may live to rue the day. Like it or not, you and I are engaged in a war—a war to the finish with millions of lives at stake. It's the war against the demon, Alcohol, and all the evils he brings to pass upon the earth. If we as Christians allow that war to be lost, God have mercy on us and especially on our children and our children's children, because the world in which they will have to live will be in one awful mess. And who will be to blame? Why, you and I, of course—because too many of us Christians liked our little glass of wine and beer too much, or were too blind and indifferent to see a giant

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ENGAGEMENTS

Dr. Frank H. Woyke
Oct. 12—Baptist World Alliance Relief Committee, Washington, D. C.

Oct. 13—Baptist Joint Committee on Public Affairs, Washington, D. C.

Oct. 18 (Sunday) — Rock Hill Church, Boston, Mass. (75th Anniversary Program).

Rev. Richard Schilke

Oct. 9 (Friday)—Vernon, B. C.

Oct. 11 (Sunday A.M.)—Odessa, Washington.

Oct. 13 (Tuesday)—Startup, Wash.
Oct. 14 (Wednesday)—Tacoma, Washington.

Oct. 15 (Thursday)—Portland Ave. Chapel, Tacoma, Washington.

Oct. 18 (Sunday A.M.)—Colfax, Washington.

Oct. 18 (Sunday P.M.)—Spokane, Washington.

Rev. J. C. Gunst

Oct. 10-11—Lorraine, Kansas.

Oct. 19-20—Editorial Committee, "Youth Compass," Forest Park, Illinois.

Dr. John Leypoldt, Interim Promotional Secretary

Oct. 11 (Sunday) — Immanuel Church, Loyal, Oklahoma.

Oct. 18 (Sunday)—Lehr, N. Dak.

Oct. 21 (Wednesday)—Saskatchewan Association, Edenwold, Saskatchewan.

Rev. Daniel Fuchs, Evangelist

Oct. 11-23—Eureka, South Dakota.

Rev. Herman Palfenier, Evangelist

Oct. 11-23—Riverview Church, St. Paul, Minnesota.

SPECIAL MEETINGS

Oct. 9 (Friday)—Session of the Hymnal Committee, Cleveland, Ohio.

Oct. 19-20 — Editorial Committee, "Youth Compass," Forest Park, Illinois.

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

CONFERENCES

Oct. 19-21—Iowa Association, Aplington, Iowa. Dr. George A. Lang and Dr. Leslie M. Chaffee, Guest Speakers.

Oct. 19-21—Saskatchewan Association at Edenwold, Saskatchewan. Dr. John Leypoldt, Guest Speaker.

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

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

CHANGE OF ADDRESS

Rev. Arthur Voigt

R. F. D.

Anamoose, North Dakota

Editorial

The Silence That Speaks Eloquentlly

WHENEVER YOU COME into the Presence of God or are confronted by his handiwork, you are overwhelmed into awesome silence. And in that silence you can clearly hear "the music of the spheres" and wonderfully see his glory. That is how God speaks to you. "Be still and know that I am God." It is the silence that speaks more eloquently than anything else in the universe.

The masterpieces of God's creation reverberate mightily with the echo of his divine truth proclaimed to all peoples everywhere. There is no silence anywhere that holds one so spellbound as at the Grand Canyon. But along the rim of the canyon you will see these words by John Burroughs inscribed on a tablet: "I have come here to find myself; it is so easy to get lost in a busy world." That kind of ministry to the human heart is God speaking through the silence of his masterpieces that is eloquent beyond human description.

"This is my Father's world
He shines in all that's fair;
In the rustling grass I hear him pass,
He speaks to me ev'rywhere."

There is a silence that speaks most eloquently in our fellowship with others as we share their suffering or grief. Words fail us as we seek in vain to express our innermost thoughts. We find ourselves engulfed by silence, but the bonds of fellowship draw us together and the stillness becomes the speech of hearts that understands and strengthens each other. That is the ministry with which the Christian is especially acquainted.

There is a noble passage in Dr. Albert Schweitzer's autobiography as he describes a scene in the African bush following an operation when he tells the patient and others that it is the Lord Jesus who has prompted him to come as missionary to Africa. A long stillness follows. but how wonderful is the message of that silence as Schweitzer continues: "The African sun is shining through the coffee bushes into the dark shed; but we, black and white, sit side by side and feel that we know by experience the meaning of the words, 'And all ye are brethren'."

There is also the example of a Christian's life. It cannot be noisily demonstrated or loudly proclaimed. It is best seen by others in the silence of a good example. It is still true today as it was when a philosopher uttered the words: "What you are speaks so loudly that I cannot hear what you say." It is the eloquent speech of a Christian's life that is quietly and humbly lived before God.

"Be still . . .!" There is an eloquence in the silences of life that can reveal God's glory to each of us. Our hearts are attuned to the music of the spheres, to the knowledge of God's abiding Presence. "And know that I am God!" Our ears are opened to hear the Words of God that will never pass away. And those who hear that Voice and feel its impact upon their souls are better men and women ever afterwards

"Open my ears, that I may hear
Voices of truth thou sendest clear;
And while the wave-notes fall on my ear,
Everything false will disappear."

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The Harvest of the Christian Life

By taking our stand for the Lord, we are sowing to the Spirit. We are sowing the thing that God wants into our lives. We shall then also reap a bountiful harvest of the same

By the REV. JOHN BROEDER of Paul, Idaho

—Photo by Malak, Ottawa

Even the colorful sunflower reminds us of the Scriptural truth that "whatsoever a man soweth, that shall he also reap."

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (GALATIANS 6:7 and 8).

THESE ARE earnest words written to the Galatians. They were to make them stop and think, and that is true even in our day.

We may pass through the countryside and see the crops growing to maturity. If we stop to think a little, it will soon dawn upon us that whoever planted the crops planted seeds that came from plants that were similar to those in the fields. The same is true also of all the beautiful flowers that we see. Would it not be disappointing to find that an entirely different plant grew from the seed that you planted? No doubt, you would throw the seed away, for you would not know what to expect if like did not produce like.

A LAW OF LIFE

As we look out into nature, we can rejoice that God has put this law into operation. No matter what is sown, it will produce a plant that looks like the one from which the seed was taken. So the apostle writes: Do not be deceived; like will produce like.

This also holds true in human life. All of us have seen noble Christians, people in whose presence we would like to live at all times. They have

such a wonderful character. Here we have the same law applied that is used in nature. This soul let Christ into its inmost being and he, being there, changed that person into someone who made you feel that you would like to be with him always.

Yes, it is a thing of beauty to see a Christian surrendered to the Lord. Yes, it is wonderful to be a Christian like that, but how does one get to be that way? Our text gives us the clue: "Whatsoever a man soweth, that shall he also reap." That Christian had just as hard a struggle as anyone else. He chose the things of God and disciplined himself. With him it was what would God have him to do; not what would he like to do? He realized that he must sow the right thoughts and motives if he were to reap a good harvest.

How many there are who say: "I can sow my wild oats and then turn over a new leaf, and all will be well." Some may say: "Why be so earnest about your Christianity? Live a little with the world." God's Word, that does not change, says: "He that soweth to the flesh shall of the flesh reap corruption." The harvest is sure and it will be in kind.

We have all seen fields in which there were weeds. These spoiled the beauty and the usefulness of the field. When there were too many weeds in the field, the value was greatly reduced. Is this not true also of life?

If we intend to sow to the flesh, we also must be ready to receive a harvest of the same. An evil deed will produce more evil deeds, for we have sur-

rendered our wills to this kind of a deed. It is like a furrow made in the ground. The more times you go over it, the deeper it gets and also the harder it is to get out of it. Your thoughts follow the general way that you lead them.

The harvest will be of the same kind and it will be multiplied. That is why a person living in sin has its marks on his features. Evil thoughts will lead to more evil thoughts; wrong motives will keep one having more wrong motives. The end of such a life is eternal separation from God, eternal suffering of torments and pain in hell.

We may say, "I want to have my fling." We sometimes feel that we want to have a good time, so-called, but are we ready to bear the consequences? Have we considered to what such selfish thoughts, motives and ways lead?

A BOUNTIFUL HARVEST

Then he who sows "to the Spirit shall of the Spirit reap life everlasting." What a contrast is given us here! In the former we find the final result in suffering, punishment and separation. Here we find a continuation of life, peace, joy and blessedness. God says: "Do not be fooled! You will reap what you sow." So when we sow into our lives the things that God wants, we shall also reap a bountiful harvest of the same.

Have you ever stood by the deathbed of a saint of God? If you have, did you notice the difference between that person and one who has sown to the flesh? How peaceful and satisfied this child of God was! How it made you wish that you too could be in the same circumstances when your hour comes to leave this world! Many times in this life it may seem that the Scriptures, quoted as our text, are not true. It seems it is reversed, however, when

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Called to Be Saints!

We need Christians who will not laugh at the business of being saintly. We need people with an earnest passion to become like God in Christ. Then nothing will stop a revival from coming!

By DR. JOHN BRADBURY, Editor of "The Watchman-Examiner"

THE NEW TESTAMENT calls Christians saints. It is colloquial for Christians of our time to say, "I am not a saint." In fact, when one uses the word "saint," it is frequently received with cynical laughter. The use of the word in contemporary language either seems to represent a lofty and impossible idealist or a hypocrite.

SANCTIFIED BY FAITH

The meaning of the word saint signifies one who is sanctified by his faith in the atoning work of Jesus Christ and, thereby, called to a holy life. Sanctification appears to be a discredited doctrine. One hardly hears the word mentioned in sermons, and a whole discourse on the subject is hardly ever reported. It seems to be an accepted conclusion that Christians cannot live up to the well-known standards involved in a person's being a "saint."

This is tragic. It means that Christians generally have rejected the highest possible standard for their living. Christian behavior, in such circumstance, is under carnal levels rather than by spiritual resolution. Perhaps this accounts for the presence in so much of adult Christianity today of either worldliness or carnal tempers, dispositions, and unfraternal criticisms. Once a Christian refuses to walk according to the ideals of Christ in his calling as a saint, he becomes no better than the worldling.

Would a saint be bad-tempered, suspicious, unfraternal, discourteous, brutal, more interested in carnal pleasures than in prayer or the Word of God or Christian fellowship? Would a saint ever be indifferent to holy character? Would pious reading be dreary and unappealing? Would church membership be held lightly and the fellowship of the saints a chance affair? Frankly, how does a saint behave?

HIGH SPIRITUAL STANDARDS

When Paul wrote his Epistle to the Romans, he complimented the Christians of that metropolis by saying that they were "called to be saints." Then he went on to declare how the character of their faith was such that it was "spoken of throughout the whole world." In view of what follows in the remainder of the first chapter of

Romans, it is evident that the faith which was spoken of would be in distinct contrast to the low moral and spiritual standards of the Roman Empire.

All one has to do is look at the opposites to the awful things that Paul describes in the latter part of that chapter, and in those opposites we shall see what makes a saint. In other words, we ought to be something that the world is not. We ought to be moral idealists rather than carnal and bestial types. We are not to be among those who defame the Creator by making him over into "a creeping thing." Neither are we to be identified with those whose minds are abandoned, gone over to the unholy, sinful, and corrupt.

Positively, a saint is one who receives the knowledge of God. He is one who knows that he is sanctified by the blood of Christ, "once and for all," and that by virtue of that holy sacrifice he is called upon to enter into the form of life which God himself exemplified in Christ, giving God the opportunity to make him over into the image and likeness of himself.



Such is a lifelong pursuit. It is born in regeneration, but it grows daily in virtue, spiritual perception, experience with spiritual things, walking with God in holy fellowship, and pursuing the knowledge of Christ with a view to entering into all of his redemptive work. This makes a distinctive type of Christian.

A HOLY WALK

We have here a man of character, wisdom, positive conduct, joyous courtesy, and friendship, motivated by a victorious spirit. The man who is looking for the resurrection of the body will cease to be dominated by the fear of death and evil.

We need saints. We need Christians who will not laugh at the business of being saintly. We ought to bring to an end this policy of conceding to the world's cynical mood. There has been a cry that the church must be the church; this will never come to pass until church members start being saintly. That is, church members must be separated unto God, dwell in his kingdom, and function in his church to the reproduction of Christ in service through redeeming love to mankind.

A HOLY MOOD

Until this holy mood takes possession of church members, there will be no revival of religion, for that is revival. If there is a holy ambition in any church to enjoy the refreshing from on high, let that church know that the price is in what is here written. When people pray for and expect a revival, what do they desire—a full church, an eloquent preacher, a lot of excitement?

Let us not be deceived. There is no Christian revival without the earnest passion to become like God in Christ. Let there be enough people in any church wanting that, and nothing will stop a revival from coming. Once there is that distinctive godliness, the sinful world will begin to inquire. Then will come the opportunity of the church to deliver sinners from the realm of darkness, from the bondage of death, and from the curse of binding, hurting, destroying sin. The "saints" will have come into their heritage.

—Reprinted from "The Watchman-Examiner" and Used by Permission.

Our Assurance of Salvation

Of few things in this world can we have such conclusive assurance as that of our salvation. Here is the first of two articles by the professor of theology at our Seminary to help you to a clearer understanding of this truth and to the strengthening of your faith

By DR. RALPH E. POWELL of Sioux Falls, South Dakota

UNLESS the believer in Christ has definite assurance of salvation, he will never enjoy the peace, rest, liberty and power which God wants his children to possess. Yet it is quite certain and evident that some Christians do not have positive assurance. Some do not care, because of indifference. Others are presumptuous and really ought to be concerned whether they are even converted, and there are those who have not been properly instructed in biblical truth. Of few things in this world can we have such conclusive assurance as that of our salvation. We cannot discuss much

has established and preserves (Rom. 6:23a).

But this is only one side of the picture, for the same God who punishes sin because of his justice also loves all sinners so much that he sacrificed his only begotten Son to pay the price of our redemption (Rom. 6:23b; John 3:16). There is a certain truth to the saying that God hates sin but loves the sinner.

But a person can know all these facts of Christian doctrine without being saved, for it is not knowing something that saves the soul, but rather a definite act of faith in view of these facts. Therefore, salvation is effec-

though there is certainly a legitimate place for all these acts in preparation for a work of God's Spirit which quickens the soul unto new life and makes the individual a new creature in Christ. It may even be that these all happen at the same time in certain cases.

The crucial thing is the personal surrender of the soul to Christ as Savior and Lord, recognizing that it is his sacrificial death which avails for our salvation, for he "bore our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes we are healed" (1 Peter 2:24).

EXTREMES TO BE AVOIDED

Having now defined our terms, we are better able to proceed. There are two extremes to be avoided in regard to assurance of salvation. The one is that it 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. A particular kind of this error is legalism and is refuted in Paul's letter to the Galatians. It is often of a semi-Pelagian type.

The other extreme to be avoided is expressed in the saying: "Now I am saved and secure in Christ, and it doesn't matter what I do. I'll never be separated from Christ no matter how far I fall in sin." This unspiritual attitude was expressed by a popular evangelist who is reported to have said that even if a Christian died in the arms of a harlot he would go immediately into the presence of the Savior.

The Bible never describes the assurance of salvation in any careless and repulsive terms like these. If a person's belief in eternal security encourages him to lawlessness, then he ought not to believe in it, because he has the wrong kind of eternal security in mind. Salvation is never pictured in the Scriptures in any way that would for a moment encourage antinomianism or libertinism.

At the end of chapter five in his epistle to the Romans, Paul states that "where sin abounded grace did much



"The Angelus" by Millet shows the sincere devotional life of these farm people and of their strong assurance that God's love surrounds them

about this topic until we clearly know what salvation is, for we cannot be assured of something about which we have hazy, indefinite ideas. Moreover, we cannot be sure of what we do not truly have.

MEANING OF SALVATION

By salvation we mean in general a commitment or surrender of one's life to Jesus Christ as Savior from sin and as Lord of life. Specifically, this involves a recognition of oneself as a sinner in God's sight and helpless to achieve salvation apart from divine grace (Rom. 3:23; Eph. 2:8-9). The consequence of this is that the sinner is under the righteous condemnation of a holy God who must maintain justice in the moral order which he

five only to those who accept the sacrifice of Jesus Christ at Calvary's Cross, personally appropriating the merits of his atoning blood for the sins of guilty mankind (John 1:12).

It must always be remembered that salvation is not simply an intellectual affair, that of mentally believing certain orthodox doctrines. Rather it is something which involves also the free will, accepting the Savior as one's own personal sin-bearer.

Thus it becomes a vital, individual matter which involves personal union with Jesus through faith. This is what regenerates the soul, not merely subscribing to a creedal statement, or simply raising the hand or going forward to the front of a church, in response to an evangelistic appeal,

more abound" (Verse 20b). Immediately with the opening of chapter six he then asks the question, "What shall we say then? Shall we continue in sin that grace may abound?" Emphatically he replies to his own question, "God forbid! How shall we that are dead to sin live any longer therein?"

THE CHRISTIAN'S CHARGE

If we would avoid both of these extremes, we must always approach the security of the believer from God's viewpoint, as does Paul. This prospect will encompass both the divine and the human sides, and we must insist upon both. Christian security or assurance of salvation should only be considered in connection with God's original and final purpose for the believer, which inextricably involves sanctification with regeneration and conversion.

Just as much as God is active, so also is man morally responsible as a free agent. We are called unto holiness of life; we are to be constantly growing in grace and in the knowledge of Christ. Our perfect standing in Christ cannot be divorced from the continuous conformity of our actual moral and spiritual state, and our exalted position in Christ from our actual daily practice. To conceive it otherwise is to miss the biblical perspective.

Thus, infallibly to continue in a state of grace is never thought of in the New Testament, either apart from the continuous operation of God and union with Christ by faith, or apart from a constant activity of the human will. It involves both the keeping power of God and the continuous moral efforts of man in perseverance, the latter being always by grace through faith from the moment of conversion to the end of life.

The divine side of the believer's security in salvation is seen in the following passages: John 10:28-29; 17:11-12; Rom. 8:29-30, 35-39; Phil. 1:6; 3:13; 1 Pet. 1:5; Jude 24. The human side is seen from the texts: Phil. 3:12; 1 John 5:18; Jude 21; 1 Cor. 9:27; 2 Tim. 4:7; 2 Pet. 1:10. Every believer has a charge to keep, and the keeping of ourselves is as important a point of Christian doctrine as the keeping of God. The former is in virtue of the latter.

PERSEVERANCE IN HOLINESS

It is only with those considerations as a background that we can speak of election to salvation as God's choice to bestow upon individuals such influences of the Spirit as will lead them not only to accept Christ but to persevere to the end. Likewise, only within this setting can we speak of union with Christ as being indissoluble. Against the position set forth in this article no charge could be made that it tends to careless living or to immorality. Just the opposite is true, as already pointed out, for it is never



"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)

to be pictured apart from sanctification; it is perseverance in holiness. Again and again this is emphasized, such as in the exhortation in 2 Timothy 2:19, "Let every one that nameth the name of the Lord depart from unrighteousness."

Neither could the charge be made that it leads to indolence. This would be a perversion of the doctrine, since to the truly regenerate assurance of final salvation is the strongest incentive to aggressive activity in the conflict against sin, as the great Baptist theologian, A. H. Strong, so conclusively demonstrates in his *Systematic Theology*. Are we not exhorted to work out our own salvation with fear and trembling, for it is God who works in us both to will and to do of his good pleasure? (Phil 2:12-13.)

Distinction must be made in our thinking between true believers in whom the very life of Christ is flowing and mere "professors" whose religious experience falls below real regeneration. The latter can't have final assurance of salvation at all, because they never truly were born into God's family. There are some who for a time may give many outward appearances of being converted, but after a time, especially in trial or persecution, fall away. It is of such that Jesus spoke in his parable of the soils (more commonly called the parable of the sower (Matt. 13:5-7).

The writer believes that it is to such that warnings against apostasy are given, as in Hebrews 6:4-6 (cf. verse 9) and 10:26-27 (cf. verse 39, also 1 John 2:19). Possibly these may also refer only to hypothetical cases rather than actual situations. It is the writer's opinion that the only falling from grace which is recognized in Scripture is not the falling of the regenerate, but the falling of the unregenerate, from influences tending to lead them to Christ, a good illustration of which is found in 2 Peter 2:20-22. It

is a case of light without life; profession without possession; regret for sin without repentance of sin. (Here a thorough study of the contrast between the New Testament use of the Greek words, *metamelomai* and *metanoia*, should be undertaken by the earnest student.)

TRUE REPENTANCE

There is a distinct difference between the mere recognition of sin as involving guilt (intellectual element), sorrow for sin or remorse and despair (emotional element), on the one hand, and the inward turning from sin and disposition to seek pardon and cleansing (voluntary element), on the other hand. The first two elements are involved in the third and are preparatory to it, but in themselves, without the third element, do not constitute true repentance, which involves more than a change of view and feeling, the more being a change of purpose which requires a definite act of the will in abandoning sin.

Repentance, as T. Walden indicates in his book, *The Great Meaning of Metanoi*, is participation in Christ's revulsion from sin and suffering on account of it. The above distinctions, as well as other basic considerations, should be carried to the exegesis and interpretation of the aforementioned passages in Hebrews 6 and 10, and 2 Peter 2, although these particular Greek words do not occur in all of these passages.

The Scriptures show that the truly regenerate, and those who are only apparently so, are not certainly distinguishable in this life (Mal. 3:18; Matt. 13:25, 47; 24:5, 11, 24; Rom. 9:6-7; Rev. 3:1). The wicked were never righteous, even though they were not by some men discerned to be different. The tares were never wheat though for a time they looked alike; false prophets were never true, although

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Russian Baptists in Stockholm

An amazing personal interview with a small delegation of Russian Baptists in Sweden

By DR. W. O. LEWIS, Associate Secretary of the Baptist World Alliance

ON AUGUST 1st there appeared in *The Times* of London, England, a dispatch from Stockholm, Sweden, announcing the arrival of four Russian Baptist preachers who had come for conference with Swedish and British Quakers. In the Swedish Baptist paper, *Vecko-Posten*, of August 6 it was stated that these Russians would speak in the Tabernacle Baptist Church of Stockholm on August 9. I flew from London to Stockholm in the hope of seeing our brethren from Russia. I was able to talk with them several hours through an interpreter and directly as one of the Russians spoke German which language I know fairly well.

The Quakers of Sweden, of Britain and of the United States sent an invitation to the Russian Government urging that a small delegation from Russia should be sent to Stockholm for conference on matters pertaining to world peace. The Quakers requested that any delegation coming from Russia should be sympathetic to religion. They were surprised when the delegation arrived to find that all but the interpreter were Baptists.

The Russian Evangelical-Baptist Union was represented by A. L. Andreev, of Moscow, who is a pastor and superintendent of the Moscow area; M. I. Galaev of Moscow, who is the vice-president of the Union; A. V. Karev, who is the general secretary; and A. V. Karpov of Kiev, who is a pastor and also superintendent of the Kiev district. They were accompanied by G. N. Ilinsky, professor of history in the University of Moscow, who served as interpreter. The delegation spent ten days in Sweden and before their public appearance in Stockholm they had visited several places that could be easily reached from Stockholm.

At the public meeting in the Tabernacle Church, Ruben Swedberg, president of the Swedish Baptist Union and a member of the Swedish Parliament, presided. All the Russian preachers were introduced. The main address was delivered by A. V. Karev, which was interpreted into English by Professor Ilinsky. This in turn was interpreted into Swedish by Professor Nils Sundholm of Bethel Baptist Seminary. After the meeting Sunday morning, we took luncheon in Skansen Park. We were together again at the evening meal on Monday, August

10. The Russians flew back to Moscow on Tuesday, August 12.

We were told in the public address of Karev and in private conversation that there are 500,000 baptized members in the 4,000 churches in the Union of Evangelical Christians and Baptists in Russia. Including the Baptists, there are at least 3,000,000 people in Russia who believe what Baptists believe. The one church in Moscow has 4,000 members. A periodical called the *Bratzky Vestnik* (Brotherly Messenger) is published about ten times a year. Persons applying for

admission to Baptist Churches are sometimes kept waiting two or three years in order that the brethren may be sure that the candidates for baptism are not infected with atheism. The Russian Baptists seem to be much interested in promoting peace along the lines of the Stockholm Peace Conference held a few years ago.

I urged our Russian brethren to send a delegation to the next Baptist World Alliance Congress in London in 1955. They expressed the hope that this might be possible.

Baptists in Korea

A first hand report of conditions in Korea and of the state of Baptist churches by the chairman of the Baptist World Alliance Relief Committee on a world tour made at his own expense

By DR. R. PAUL CAUDILL, Pastor,
First Baptist Church, Memphis, Tennessee

I WISH all of our great Baptist fellowship the world around could have shared the privilege that was recently mine. I worshiped at the little Pil Dong Baptist Church in Seoul, Korea. There are only two Baptist churches in Seoul, and the Pil Dong is the larger of the two.

It was a typical midweek service. The congregation, numbering around 125, filed in quietly at "early candlelight." The people here begin their church services by the close of the day rather than by the clock. As the congregation entered, each one who had on shoes removed them just outside the door, and upon entering the improvised sanctuary took his seat on the bare floor, forming neat rows until the room was entirely filled. I removed my shoes too, of course, as did Dr. John Abernathy whom I accompanied to the service and who is well known here in Seoul among those of the Baptist faith.

I was to have preached to the group, and did bring a brief message, but was not able to speak with freedom because we had no one to interpret adequately. A young man labored at

the task, but his unfamiliarity with Christian terminology made his task too great. I did get before them John 3:16, I hope, and that, along with the message of the pastor, I pray, will not be soon forgotten.

150 BAPTIST CHURCHES

There are now in South Korea about 150 Baptist churches. There were only 40 churches in 1951 when Dr. Abernathy came to Korea from Manila. This means that the number of churches has almost quadrupled in the two years—a record that may be unsurpassed in missionary endeavor. "I believe that we have more visible results to show for the time and money invested, in the light of the fewness of the missionaries, than perhaps in any field where Southern Baptists are working," said Dr. John A. Abernathy in speaking of the phenomenal growth of the work here. The total membership of the churches in South Korea alone now numbers around 20,000.

There were reported as many as 150 Baptist churches in North Korea, when the Communists took over. Now nothing is known of the state of the work there. Only a few of the pastors

were able to escape to South Korea, and the stories they told of persecutions and tortures and the killing of our leaders is heartbreaking. Great numbers of the pastors were reported to have been shot by the Communists. Others were beaten to death.

The Korean Baptist Convention is requesting missionary families to be located in 25 strategic cities in South Korea alone . . . and they have even gone so far as to name the cities. This request has been renewed repeatedly. It is doubtful if there is any place under the sun where the investment of young life in Christian missionary endeavors would count for more.

THE HAVOC OF WAR

The destruction and havoc wrought by the war here in Korea is more than appalling. The Ministry of Social Affairs has just completed a study on Social Welfare in Korea (dated August 15) and I have the complete report before me. Table A deals with Civilian Casualties during the war and reveals that there have been a total of 956,990—and please remember this does not take into account combatant personnel, or any of the service men or policemen? Of this number 236,475 were listed as "Dead," while another 122,799 were listed as "Killed." Moreover, 89,959 are listed as "Kidnapped" while 255,582 are listed as "Injured" and 298,175 as "Missing."

But this is not the whole picture, or even the worst. There are reported to be a total of 293,852 widows with 516,663 children that are under 12 years of age. These widows and these fatherless children will have to have the help of friends, if they survive the hardship of the coming winter, for they could never make it alone—not in this bleak land that has known so much of the ravage of war.

But here is an even more disturbing factor: Mr. Park tells me that the refugees continue to pour into South Korea from the north at an alarming rate. Already some 15,000 have arrived since the truce—and they are still coming. These refugees knew that to remain in North Korea would be to have to submit to Communist indoctrination and supervision, and all the trials and purges and hardships that attend such a regime. They chose to flee to a more friendly climate, therefore, at the risk of being shot as they crossed the border—if apprehended.

NEED FOR RELIEF

This means that the relief load continues to pile up in south Korea. It means that for a long time to come the people of the Republic of South Korea will have to have help. There is no other way out if the masses are to survive the coming months. Let us pray that in all our efforts to assist this needy people we may temper our spirit with wisdom, and with understanding, and with Christlike love.



—Photograph by Harold M. Lambert

"All good gifts around us
Are sent from heav'n above!
Then thank the Lord, O thank the Lord
For all his love!"

Baptists in Yugoslavia

An historical review by the REV. CARL FUELLBRANDT
of Vienna, Austria

THE HISTORY of Baptist Churches in the Balkan countries of Europe shows unmistakably the footprints of such pioneers as J. G. Oncken and others of Germany. They went into those countries and saw the missionary opportunities at first hand. They served their Lord with an influential ministry among these people of southeastern Europe. Their pioneer work of brotherly love and faithfulness to Christ must ever remain a vivid memorial among us.

TRAIL BLAZERS

In 1863 the Baptist trail blazer of Europe, J. G. Oncken, sent August Liebig, one of his best ministers, to South Russia and the Balkans. Mr. Liebig made a missionary trip through Serbia and western Bosnia and baptized there the first Baptist converts of what is now known as Yugoslavia.

In 1875 five converts were baptized at Novi Sad, Yugoslavia, by the Rev. H. Meyer, Hungarian Baptist pastor

at Budapest. Oncken and the other Baptist pioneer leaders laid strong spiritual foundations in this area with organizational skill and divine wisdom. The work of all other Baptist and evangelical groups since that time has been built upon these original foundations of Oncken and his associates.

MISSIONARY DIRECTOR

In 1891 the German-speaking Baptist churches of Yugoslavia entered into a closer relationship with the Baptist Union of Germany by calling its first missionary pastor from the Baptist Seminary in Hamburg. The Rev. Julius Peter stayed on the field in Yugoslavia until his death in 1925. In 1923 the first young men from Yugoslavian churches entered the Hamburg Seminary as students. The work had grown to 18 preaching centers for Baptists.

In 1925 I was sent into the Balkan countries as the director of a new

(Continued on Page 11)

The Beatitudes in Pidgin English

The lepers at the Bamenda New Hope Settlement in their Sunday School class prepared a version of the Beatitudes found in Matthew 5 which was understood by them

By the REV. GILBERT SCHNEIDER, Missionary at the Leper Settlement

EVERY SUNDAY that I am free, it is my privilege to attend the Sunday School class for men at the Pamenda New Hope Settlement in the Cameroons, Africa. This class is taught by Samuel Gabe, our Settlement labor overseer, and has usually from fifteen to twenty lepers in attendance.

These men do not understand proper English and so the very simplest of "bush pidgin" is used as the language medium to get across the mental barrier and into the realm of understanding. A few of their names may be of interest to you: Kometa, Nyingachu, Tungu, Kalingong, Mbanga, Mbigam, Chembom, and so on.

A recent morning was of special interest to me and perhaps it may give you just a little insight into the complex job when one tries to be simple. The class was discussing and trying to

memorize in Pidgin English, the Beatitudes found in the fifth chapter of Matthew.

After much talk and palaver, the class decided that the following version would be correct and understandable to them all:

1. Glad he dey for da people who poor spirit, for God Country go be dem own.
2. Glad he dey for a people who get sorry, for dem go cold dem heart.
3. Glad he dey for da people who no do get 'trong hear, for dem go get dis ground.
4. Glad he dey for da people who hungry plenty for get good fashion, for dem go full-up.
5. Glad he dey for da people dem do hallup, for dem go get hellup.
6. Glad he dey for da people who get clean heart, for dem go see God.

7. Glad he dey for da people dem go cold palaver, for dem go be pekings for God.

8. Glad he dey for da people where dem do trouble dem because good, for God Country go be dem own.

9. Glad he go dey for where people go call you bad man and talk bad thing for lie because My Name.

10. Make you glad plenty because you go get big dash in God Country.

Perhaps you think this sounds humorous, or even making fun of God's Word, but we have seen the Holy Spirit working and using this very medium in bringing these people to a saving knowledge of Jesus Christ. Our hope and prayer are that many of the lepers at Bamenda New Hope Settlement will turn back like the Samaritan leper of old and with a loud voice glorify God for his healing and saving power.

I was set aside to teach the children for the six months. This was conducted without any breaks in schedule.

The families felt that they could not afford an expensive outlay, nor did we want it. We live at Kaki, which is a home that the missionaries bought from private funds. It is also the home in which the Chaffees lived for three years while the home near the hospital was being built. It consists of three bedrooms—one for the boys, one for the girls and one small store room turned into a room for me. We have the classroom and a veranda turned into the living and dining rooms. I am the teacher, mother, father, nurse and all! It is not the eight-hour program of a teacher at home, but twenty-four hours a day or night duty. Most of the furnishings are my personal ones from home.

When children come to this land, they live abnormal lives because rarely can they play with children from the white race of their own age. Since they can not have this normal childhood contact, they spend much more time with their parents than they should. Again it creates an abnormal situation.

In the experiment we have felt that the children have made a normal happy life which is our rightful heritage. This is not a problem just for today. What about the other children, fifteen in number, who will soon be needing

(Continued on Page 23)

School for Missionaries' Children

God's blessings upon the experiment of the past year for a school for missionaries' children at Kaki near Bansa, as approved by the General Missionary Committee

By MISS ESTHER SCHULTZ, Missionary and Teacher in charge of the school

THE BANSO CLASSES are not a school; and yet they are a school. The British law governing schools says there must be nine children in attendance before it becomes a school. Our seven children who are in attendance, have a school program as near like one at home as is possible in a foreign environment.

Under the missionary program of the past, children of our missionaries were shipped home when they were of school age. In my travels and talks with missionaries of other fields, I learned of maladjustments and tensions between parents and children which were never right. Children of missionaries became problems. This should never be. God expects his fol-

lowers to teach and show the proper home of peace, love and harmony. We can not afford to let this happen to any of the twenty-two children of our Cameroons Mission.

Why have we conducted the experiment during this past year? As a teacher I noticed that the children could not be taught properly in the home, because of the many tasks with which a mother must cope. At heart every mother is a missionary. Mothers have felt they were either neglecting the children or the native women. We feel very keenly our challenge of the work with the women.

The home office very graciously consented to let us conduct the experiment for a period of six months before any concrete action was taken.

SUNDAY SCHOOL LESSONS

(Continued from Page 2)

social problem when it was poking us right in the eye.

Developing the Theme:

I. LET'S FACE THE FACTS: DRINKING HAS GRAVE CONSEQUENCES (Isaiah 5:11-14).

1. It dulls our spiritual perception and makes us indifferent to the things of God (v. 12).

2. It enslaves millions of people and imprisons them with bonds they cannot break (v. 13a).

3. It eats up our substance and brings misery and deprivation in its path (v. 13b).

4. It multiplies social problems and moral decay beyond all comprehension and finally brings ruin to countless lives and whole nations (v. 14).

II. LET'S BE INTELLIGENT: HOW CAN WE CONDONE AND CODDLE AN INDUSTRY THAT BRINGS RUIN TO THE LIVES OF MILLIONS OF INNOCENT CHILDREN AND NOT DO OUR BEST TO WIPE IT OFF THE FACE OF THE EARTH (Matt. 18:6)?

1. It is utter folly to try to justify or excuse the liquor industry, for the only reason for its existence is greed.

2. As Christians we ought to do all we can to outlaw it completely. It has no place in a so-called Christian society.

III. LET'S WAKE UP: THE TIME IS RIPE FOR POSITIVE ACTION (Rom. 13:11-14; James 4:17). GOD CALLS—

1. To sober and dedicated living (Rom. 13:13-14).

2. To definite and courageous action against all entrenched evils, the liquor traffic included (Rom. 13:12; James 4:17).

Applying the Lesson:

1. In view of the great social problems drinking creates, how valid is the excuse, "Oh, I don't see anything wrong in taking a little drink?"

2. Why isn't the church—your church—more active in the temperance movement today?

BAPTISTS IN YUGOSLAVIA

(Continued from Page 9)

missionary work for the North American Baptist General Conference of the United States and Canada. This ministry among the German-speaking people of Yugoslavia had declined. I found only one missionary worker at the time on the field. But soon several of the young men who had been at the Hamburg Seminary returned to enter the active ministry. Four Baptist preaching stations could be organized

THE HARVEST OF LIFE

(Continued from Page 4)

we come to the end of our earthly days.

No one has ever been willing to say that it did not pay to sow to the Spirit. Everyone was glad that he or she lived for God. Then note the help which one receives by sowing to the Spirit. When trials and troubles come, there is Someone to whom to go where you can pour out your heart and again get direction in this life.

When we put the true measuring stick to all values, we will come to the same conclusion that our Savior did when he said: "What is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

We too would say we have bargained, but we were bargaining with a hard man and we have lost all. We will find that sin requires its full price. When we stop to figure out what we have gained we will always see that we have lost. We lose by putting ourselves first, for that is sowing to the flesh. We gain by putting God first and finding out what his will is.

It is not easy, at times, to stand on the sidelines, while others are advancing; but sometimes it is necessary. However, by standing firm for that which is right, we gain far more than we lose.

By taking our stand for the Lord, we are sowing to the Spirit. We will find that in days to come we will have peace of mind and a joy that is not shaken by the things about us. We, too, will be strong to meet the problems as they come. Then we can look to a harvest of which we do not need to be ashamed for it was sown to the Spirit in dependence upon our Lord and Savior.

AUGUST CONTRIBUTIONS—NORTH AMERICAN BAPTIST GENERAL CONFERENCE

CONTRIBUTIONS FOR ALL PURPOSES

Conferences	Aug., 1953	Aug., 1952	Aug., 1951
Atlantic	\$ 1,493.74	\$ 731.35	\$ 830.80
Central	2,551.50	2,331.06	2,723.48
Dakota	2,962.14	5,415.32	2,923.50
Eastern	1,449.32	1,523.76	1,891.63
Northern	1,469.73	2,803.79	1,564.23
Northwestern	2,992.80	2,785.70	2,837.20
Pacific	6,655.37	976.17	2,678.77
Southern	1,128.38	439.06	918.64
Southwestern	2,085.91	2,029.17	5,890.18
Inter-Conference		1,802.53	141.65

Total Contributions\$22,788.89 \$20,837.91 \$22,400.08

CONTRIBUTIONS RECEIVED	Budget Contributions	Other Purposes	Total Contributions
For the month of August, 1953	\$21,278.47	\$ 1,510.42	\$ 22,788.89
For the month of August, 1952	14,661.02	6,176.89	20,837.91
For the month of August, 1951	18,098.19	4,301.89	22,400.08

CONTRIBUTIONS FOR THE FISCAL YEAR		
April 1, 1953 to August 31, 1953	195,208.21	11,608.18
April 1, 1952 to August 31, 1952	147,276.91	34,246.59
April 1, 1951 to August 31, 1951	131,411.14	21,855.13

CONTRIBUTIONS RECEIVED FOR THE TRIENNIUM		
April 1, 1952 to August 31, 1953	672,989.69	97,567.65
April 1, 1951 to August 31, 1952	577,005.01	132,633.58
April 1, 1950 to August 31, 1951	504,060.44	128,859.54

WHAT'S HAPPENING

● The Rev. and Mrs. J. G. Benke of Watertown, Wis., have announced the birth of a daughter on July 24. She has been named Judith Ann. This is their second child.

● The Rosenfeld Baptist Church near Anamoose, N. Dak., has extended a call to the Rev. Arthur Voigt of Mt. Sterling, Mo., pastor of the Pin Oak Creek Baptist Church in Mt. Sterling since 1947. He has accepted the call and hopes to begin his pastorate in the Rosenfeld Church on Oct. 11, succeeding the Rev. Reuben Stading, now of Creston, Nebraska.

● On Wednesday evening, Sept. 2, the Pleasant Prairie and West Side Baptist Churches of Wetaskiwin, Alta., met for a joint business meeting at the Pleasant Prairie Church. It was decided to amalgamate the two churches into the Calvary Baptist Church of Wetaskiwin. Plans are now being made to move the edifice of the former Pleasant Prairie Church into the city of Wetaskiwin, where it will also be enlarged. The Rev. Henry Schumacher is the pastor.

● On Sept. 18 the Rev. R. Milbrandt of Medicine Hat, Alta., and the Rev. William Sturhahn of Winnipeg, Man., sailed for Germany in the interest of immigration in behalf of the Baptist World Alliance. They met with leaders of the Alliance and of its Relief and Immigration Committee in Rome, Italy, from September 26 to 29. Mr. Milbrandt will stay for at least a year in Germany as our immigration worker who is also serving under the auspices of the Baptist World Alliance.

● On Sunday evening, August 30, the Pleasant Prairie and West Side Churches of Wetaskiwin, Alta., held

a joint baptismal service in the West Side Church. During this service the pastor, the Rev. H. Schumacher, spoke on "Discipleship." Following the message five converts were baptized on confession of their faith in Christ's atoning work on the Cross. "We pray that the Lord may richly bless these young Christians who have shown their willingness to obey God's command," as reported by Faye Stroh-schein.

● The Pilgrim Baptist Church of Philadelphia, Pa., has called Miss Audrey Miller of Camrose, Alta., as part time church worker beginning Sept. 7th. For six weeks from June 20 to July 31 she served the church in this capacity under the denominational Youth Service Plan. This fall Miss Miller is studying at Temple University in Philadelphia, working toward her B.A. degree in education. She has spent three years at the Northern Baptist Theological Seminary in Chicago, Illinois.

● The Baptist Church of Parkersburg, Iowa, held a "Christ for Everyone Campaign" from Sept. 6 to 13 with the Rev. H. Palfenier, denominational evangelist, bringing the messages. On Sunday, Sept. 20, the newly acquired parsonage of the church was dedicated with Dr. Martin L. Leuschner, editor of the "Baptist Herald," as guest speaker. The Rev. Ronald C. MacCormack, local pastor, was in charge of the impressive services which will be reported at length in a later issue.

● The pulpit of the Round Lake Baptist Church, Gladwin, Mich., is being supplied since July 1st by Mr. Bert Braun of Midland, Mich., since the Rev. V. H. Prendering closed his min-

istry there to go to Fredonia, North Dakota. Mr. Braun spent one year at the North American Baptist Seminary in 1947. On Sept. 5 and 6 the Gladwin Church was host to the Michigan Tri Church Rally with an enthusiastic crowd of young people in attendance. The Rev. and Mrs. Earl Ahrens, Camerons missionaries, and Dr. M. L. Leuschner of Forest Park, Ill., were the guest speakers.

● From Sept. 27 to Oct. 4 a week of special services was conducted by the Baptist Church of Aplington, Iowa, with Dr. A. H. Stewart, nationally known Bible expositor, as guest speaker. On Sunday evening, Sept. 20, a special program of pictures of the church people and activities, plus a tape recorded commentary, was presented by the Rev. Frank Veninga, pastor. It was called "Aplington Baptist Church Echoes." The new parsonage of the church will be dedicated on Sunday, Oct. 18, with Dr. George A. Lang of Sioux Falls, S. Dak., as the guest speaker.

● On Tuesday evening, Aug. 18, the First Baptist Church of Lodi, Calif., helped its pastor and his wife, the Rev. and Mrs. G. G. Rauser, celebrate their 25th wedding anniversary. Mr. Chris Ladner, chairman of the Board of Deacons, was in charge of the festive program and spoke words of appreciation to them for their fine ministry. A gift of \$250 was presented to Mr. and Mrs. Rauser by the church. The Rev. W. W. Knauf of Elk Grove, Calif., also brought a congratulatory message. A time of fellowship with refreshments and an informal program were held afterwards in the church's social hall.

● On Sunday afternoon, Aug. 16, the Baptist Church of Streeter, S. Dak., surprised its pastor and his wife, the Rev. and Mrs. Paul Galambos, on their 25th wedding anniversary. The Rev. B. W. Krentz of Bismarck, N. Dak., superintendent of the Home for the Aged, served as the guest speaker and chairman of the program. The officers of the Streeter and Medina Baptist churches brought congratulations in behalf of their congregations. Ted and Gerda Galambos spoke in behalf of the family. A box containing congratulatory cards and silver gifts amounting to \$50.00 was also presented to them.

● On Sunday evening, Aug. 30, the Rev. S. C. Thomas, supply pastor of

the Baptist Church of Southey, Sask., baptized nine converts at an impressive baptismal and communion service. On Friday evening, Sept. 4, a farewell reception was held for the Rev. and Mrs. S. C. Thomas and family by the church. They have resumed their missionary work in India in which they were formerly engaged. The Woman's Missionary Society showered them with gifts and the church presented them with \$380 in cash. Mrs. Philip Herz as church clerk reported: "Mr. and Mrs. Thomas' work in Southey is deeply appreciated. They gave themselves wholeheartedly to their many duties here and the Lord blessed their efforts."

● The 25th anniversary of the Baptist Church, Minitonas, Minn., was celebrated from Sunday, June 14, to Monday, June 15, with the Rev. Isador Faszter, pastor, in charge of the festivities. Congratulatory addresses were brought by the Rev. E. P. Wahl of Edmonton, Alta., who was instrumental in helping the first immigrants to arrive in 1928; and by the following former pastors: Rev. A. Miller of Winripeg, Man. (1931-1934); Rev. R. Schilke of Forest Park, Ill. (1939-1943); Rev. William Stein of Tyndall, S. Dak. (1943-1945); and Rev. J. B. Kornalewski of Kelowna, B. C. (1946-1952). Mrs. John Luebeck, the widow of a former pastor who served from 1934 to 1939, was also present and brought greetings. A 22-page illustrated brochure with the church's history is available from the pastor at \$1.00 a copy.

SPECIAL NOTICE

Eleven Grand Award Winners in the Denominational Scripture Memory Program

Sincere congratulations are extended to the following eleven Grand Award winners for 1953 in our denominational Scripture Memory Program. These boys and girls have successfully completed the nine courses in the Scripture Memory Course.

Virginia DeWerff, Ellinwood, Kansas, Willis Geis, Okeene, Oklahoma, Mildred Hieken, Lorraine, Kansas, Carolyn Hobbs, Vesper, Kansas, Delma June Hobbs, Vesper, Kansas, Zona Kelsey, Marion, Kansas, Carol Krispense, Marion, Kansas, Dwight Kruse, Marion, Kansas, Creta Schacht, Lorraine, Kansas, Joy Schriver, Lorraine, Kansas, Howard Stenzel, Marion, Kansas.

With the fall season it is again time for boys and girls from 6 to 14 years of age to enroll in the Scripture Memory Course. May we urge parents and sponsors to encourage boys and girls in this very worthwhile way of hiding God's Word within their hearts. Cooperation and encouragement from the homes are vital in making the Scripture Memory program a greater success in our churches.

Ruth Bathauer,
Scripture Memorization Worker.

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

HERALD NEWS

INTRODUCTION

By the REV. J. C. GUNST.

We regret that no representative from our Conference Union was able to attend the Fourth Baptist Youth World Conference in Rio de Janeiro, Brazil, in July of this year.

It is important to know what the Baptist youth of the world is doing. Read the message adopted by the Baptist Youth World Conference. It will do all of us good to know that we are a part of a larger witness for Christ.

MESSAGE TO THE BAPTIST YOUTH OF THE WORLD

By DR. JOEL SORENSON,
BYW Secretary.

A total of 1,411 young Baptists, representing 30 nations from all continents, has been assembled in Rio de Janeiro, Brazil, for the fourth Baptist Youth World Conference, July 15-22, 1953. Our meeting has been marked by a deep and sincere fellowship and the living Christ has been in our midst, gladdening our hearts, giving us new insights into the nature of the Christian call, and empowering us for future service of his Kingdom.

We want to extend heartiest greetings to the Baptist youth of the world, particularly emphasizing the following:

We realize that we are living in one of the most serious periods of human history. We are aware of the social transitions of our time and the inescapable demands for social justice and human rights among all peoples



The Baptist Youth World Conference held recently in Rio de Janeiro, took note of a great honor bestowed upon the Baptists by the Post Office department of the Brazilian government. It acknowledged the publication of a newly released postage stamp selling Cr. \$3.80, the airmail denomination. The stamp is light green in color with Sugar Loaf mountain in the background. In the upper left hand corner is a cross. Across the bottom of the stamp is an announcement of the Conference. In the lower right hand corner is the seal of the Baptist World Alliance, consisting of a four-pronged star with the letter, BWA, and tiny world with two clasped hands, signifying brotherhood. This is the first time that any nation has so honored the Baptists.

of the world. We are also cognizant of the struggle between the secular and spiritual forces of the world. At the same time we recognize and rejoice over the unique opportunities of service, given to evangelical Christianity in many places.

With this background in mind, we reaffirm our faith in the Living Christ. We are deeply convinced that every aspect of our lives both as individuals and as societies must be conditioned by God's sovereign will as revealed to humanity in Jesus Christ.

This means that we as young Baptists everywhere must deepen our knowledge of the nature of the world in which we live, and our understanding of the meaning of the Christian Gospel for this very hour.

It means that we as young Baptists should courageously take a stand for what is right and just in human affairs from the Christian point of view. As Christians our first allegiance is to Jesus Christ and his Kingdom.

It further means that we should recognize the righteous claims of the dispossessed masses as they now in all justice rise up and demand this recognition of their human dignity. We should not only take notice of their demands but actively take part in bringing "the good news to the poor," following the teaching of our Lord.

We are firmly convinced that when Christ is recognized as Lord, the only true basis for "peace among men" is established. We urge young Baptists everywhere to recognize this Lordship of Christ.

The strong experience of God's calling spirit in our conference makes us ask young Baptists everywhere to embark upon the roads of evangelism in a fresh way. We hope that the compelling call to be witnesses for Jesus Christ will be felt everywhere and that the response to Christ's demand for witnesses will surpass everything that human brains can think and human hearts can dream.

Finally, we express our deep conviction that Jesus Christ reigns. Christ is first in our faith. He works in the present history. He works in and through us. And without him we can do nothing. He is Lord, now and forever. Thus our task is to proclaim a victory already won.

This fact of a living, victorious Lord gives our hearts, in the midst of the strife and uncertainty of modern life, that peace which passes all understanding, and gives the assurance that our prayers for our brothers in difficult places are not in vain.

Laymen's Sunday, October 25, 1953

- Church services with STEWARDSHIP emphasis under leadership of laymen.
- Testimonies and program features to be given by the laymen.
- Handbook, "Alerting Men for World Missions" has been sent to the churches.
- Write to "Baptist Men," 7308 Madison St., Forest Park, Ill., for more information.

BAPTIST MEN WITH A WITNESS FOR CHRIST!



Of Men and of Angels

A Prize-winning Christian Novel by LON WOODRUM

The serialization of Woodrum OF MEN AND OF ANGELS is being published by permission of the Zondervan Publishing House, Grand Rapids, Michigan.

SYNOPSIS

Steve Glen's sermons in the Gold Springs Church that revealed the sins in town were offensive to the marshal and councilmen. Troubles soon followed in tragic succession. Steve's car was mysteriously wrecked one night but he not seriously injured. Jenny became sick and after several weeks died. Jason tried to comfort his son. "We're two-world people," he said. "We've another world to live in." Even Dian, his rich friend of town, came to comfort and to compliment him and possibly to win him for herself. It was too much for Steve Glen. He tried to get away from it all. But Tony Granite told him that was wrong. "You should get up there in the pulpit and tell the people about fighting the good fight instead of running like a scared rabbit."

CHAPTER EIGHTEEN

THE SUNLIGHT through the cabin window fingered my face warmly. I yawned widely, then sat up and looked at my watch. It was ten o'clock. I sat up quickly. Tony wasn't on the cot by the wall.

He had persuaded me to spend the night with him—then the next night, and still another. Now, it was Sunday morning, and I had overslept. The first thought that struck me was that I should be in church. But I couldn't attend St. Paul's, and it was quite a drive to another town. I flung off my blanket and went to the door.

Not only was Tony gone; so was my car!

Outside I looked down the road but there was no one in sight. Going back in the cabin I rummaged around and found bacon and eggs. I built a fire in the wood stove and cooked breakfast.

Afterward I strolled over to San Carlos Creek and watched the water reflecting the sunlight. Old memories came up, like swimmers who have dived deep and stayed down long, then shot to the surface. I sat on the bank of the stream and put my face to the sun, half-dreaming, half-thinking: Jenny was wearing a white dress. Her hair was hanging to her shoulders and she kept looking at me with a strange glow in her hazel-green eyes. She put out her hand, and I took it in mine. Her voice was sweetly tender.

"We can't walk far together, Steve," she said, "but the walk will be full of beauty—and sometime we will walk together again. Even now when you walk alone you will not be alone—"

"Jenny!" I said aloud.

The gold of her hair faded into the sunlight. The music of her voice was picked up by a bird singing near by.

I strolled back to Tony's cabin wondering what had become of him. The sudden thought struck me that perhaps Moogan had returned and done something. But I shrugged off the thought, knowing that Moogan certainly wouldn't have overlooked me.

The sun dropped lower in the sky, and I had about decided to start walking toward Gold Springs, when the big car came down the road and stopped in front of the cabin. I watched Adam Lockwood get out, followed by Jason Gray, and several other members of St. Paul's board of elders.

I stood in the doorway till they came up. Lockwood led the way, and he spoke first. "Hello, Steve."

About all I could do was glance from one elder to another, with questioning in my glances.

"Do we get invited in?" asked Jason Gray.

"Come in," I said, incapable of saying more.

The men found seats, two of them sitting on the cots, and Lockwood said, "I want to talk to Steve alone, if you gentlemen will wait for us." They nodded, and I went outside with Lockwood. We walked a short distance from the cabin.

"Funny how wrong a man can be," said Lockwood.

"I'm not clear about things," I said. "I've been blind a long time, Steve. When you said I wanted a minister I could handle you were dead right. I'm sorry for my attitude. I hope you will forgive me."

"You're forgiven," I said. This was indeed a new role for the proud Adam Lockwood to be playing and it left me somewhat bewildered.

"Thanks, Steve. Look, the elders of the church don't really know why you resigned. All they know is they want you to come back. That's why they're here. That's why I'm here too."

We went back to the cabin. We talked for awhile and then the elders of St. Paul's shook my hand warmly all around. After that they went out to Lockwood's car. Jason Gray tarried a moment.

"It was really something, Steve."

"I don't follow you."

"It was the strangest and most heart-warming thing I've ever seen at church. That Tony Granite—"

"Tony?"

"He came to church this morning. We were through singing when Tony walked down the aisle to the front of the church. He didn't get up in the pulpit, of course; he stayed on the floor. Son, you could have heard that proverbial pin drop! He just stood there a minute, looking the whole crowd over, not saying a word. It was almost a shock to even see him at church, let alone standing up and

speaking. You should have seen Adam Lockwood! And Tony wasn't dressed for church. His hair was uncombed. Oh, he was a sight to see."

Jason went on talking while I listened, marveling. When Jason hurried cut to the others and they had driven away I reconstructed the story from what Jason told me.

Tony's dark gaze flashed upon the congregation, and most of them simply stared back at him. None seemed more astonished than Dian Lockwood who sat near her father.

"Listen, all of you," said Tony. They listened for there was little else to do; they listened in absolute silence. "As you people here know, I've never been a church man. I've always fitted into a place like the Gold Rush Club better, which most of you haven't patronized. We're from different sides of the tracks.

"I'm not a church man. But I grew up with the guy who has been your pastor. And just when he had me convinced there might be something to your religion you toss him out!"

At that a man in the congregation stood and said, "I don't know how you happen to be up there talking, but we didn't ask the minister to resign. He walked out on us!"

"That's what you think!" Tony said. "There was a squeeze put on him that you evidently don't know about. What is needed here is somebody to repent!"

The people in the pews were perplexed, some not knowing what was going on. But no one volunteered to interrupt Tony again.

"Steve Glen is a Christian," said Tony. "If nobody else wants him for a pastor, I do."

In the cabin on San Carlos Creek I had to chuckle to myself as I imagined the scene in St. Paul's Church. Never, perhaps, would the church see such a service again. The sun was setting when Tony Granite finally drove up to the cabin in my car.

"Hiya," he said as he came in.

He thrust some wood into the stove, began poking around in the cupboard.

"I'm hungry," he announced

I didn't say anything while he fried bacon and eggs and made a pot of coffee. We both drew chairs up to the table. He poured the coffee, and it smelled good.

"You had company, huh?" he asked, his mouth full of food.

"Why did you do it, Tony?"

He grinned at me almost sheepishly while he continued eating his eggs and bacon. "Us Christians should all stick together, don't you think?"

I put down my coffee cup carefully. "Do that over."

He lifted his shoulders eloquently, the Italian showing in him more than the Irish. "Tell me. How long does it

A New Exciting Novel

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ACROSS THE SEAS

By LEROY ALLEN.

"Across the seas"—that can mean real loneliness and homesickness for the men of Uncle Sam's Navy. At times, that's certainly what it meant to Tom Wilson and Mickey Conant aboard the destroyer, U.S.S. Mastin, as they steamed farther and farther from their home port into the Mediterranean and the South Pacific.

They didn't have much time to get lonesome, however. What with the busy life aboard the destroyer and the excitement of cracking a ring of Communist spies, Tom and Mickey had little leisure for homesickness.

Mickey did find time to fall in love with a pretty New Zealand girl—so there's romance, too. And Tom, also, is reunited with his girl, Jean.

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take according to your teaching to get to be a Christian?"

I stared at him. He was confiding in me in his own peculiar way. "Well, I'll be shot for a crow!" I said in the veracular of our youth.

"One night is long enough, isn't it?" muttered Tony, watching his plate. "And last night was really a long night, pal."

The story was there in a neat little item, on the front page of the Chronicle for all to see. "Last Sunday Tony Granite was received into the membership of St. Paul's Church. Mr. Granite, who recently sold the Gold Rush Club, is also considering, in connection with the church, the erection of a Youth Center building for the benefit of the town's young people."

On Sunday St. Paul's was filled to capacity. As I sat in the chancel I thought the organist played exceptionally well. I could look over at the organ and the organist and not break my heart now. There was someone missing, true—there would always be someone missing. But Jenny wasn't too far away, now. In the congregation sat Adam Lockwood. His face had a new expression and this warmed my heart. There was light in the eyes of Jason and Phoebe Gray. Tony Granite sat over to the left, his dark hair scarcely combed. The expression on his face reminded me of the time he used to talk, as a kid, about visit-

ing the far places of the earth. Tony was on a bright new adventure and his eyes glowed with the challenge of it.

I noticed that Dian Lockwood was not seated next to her father, her usual place.

The sunlight came through the tall window and I felt it touch my face as I looked at the people, and a great inner strength upheld me.

What the future held none of us could know, but whatever occurred one path led nearer and nearer the eternal goal.

The earth sang softly. This was God's day. The people looked up at me, waiting. My spirit seemed surrendered to the Spirit. I read my text from my heart.

Underneath are the everlasting arms.

Monday morning I got up early, made my breakfast, and afterward read a passage from my Testament. On the way to the study I picked up the morning paper. I tossed it carelessly on the desk in the study without unfolding it. The phone rang.

"Did you see the paper?" asked Jason.

"Not yet."

"Better read it. I can talk to you later."

I opened the paper and saw the headline:

YANKS PUSHED ACROSS KUM RIVER

Just then a shadow fell on the floor. I looked up to see Tony Granite standing there grinning at me. He crossed to the window and looked out a moment; then he came over and glanced at the headline in the paper. "Nice day," he said, "if it wasn't for the Reds."

"Looks pretty bad, doesn't it?" I said.

"Looks like the Marines will have to do it over again down there."

"I see they are sending the Marines." "Uhuh. Kids, a lot of 'em. They'll be needing a few old campaigners to sort of get 'em settled down, I guess."

"You don't mean—?" I paused.

"Yeah. I'd never feel right trying to sit it out," he said.

"Tony, my earliest hunch about you was right. You're a great guy. God go with you, Tony." Our hands clasped, we stood there a moment.

His eyes touched the empty sleeve at my left side. He pursed his lips and said, "They'll be needing some like you around here, too, fella."

Tony walked out into the bright sunlight and went away whistling, and my heart followed him down the hill. The kids in Korea could use him, all right. Especially now, that Tony was on the right path. He could be a great help to them.

I glanced down again at the newspaper with its report of far-off battles, of GI's being driven toward the sea.

I remembered fleetingly how it had been in Europe.

Well, here we were again. A world with no future in its face. A world where anything could happen. But with me this time it would be a little different. I picked up my Bible on the desk, and opened it.

A car's tires crunched on the gravel outside, and a moment later Dian Lockwood was knocking on the door. "Come in," I said. A sort of sobriety seemed to have replaced her old mocking gaiety.

"Hello, Steve."

"Hello, Dian." I stood up behind my desk, my left sleeve dangling.

She crossed the room and stopped in front of me. "It was nice—Tony coming to church," she said.

"It was a miracle," I said.

"It was you who did it," she said.

"It was God," I said.

"God—through you. I'm awfully glad you changed your mind and decided not to leave Gold Springs."

"So am I."

"I just dropped by to say hello. And to ask you to do something for me."

"If I can, Dian."

"You can—just forgive me."

I stood behind the desk watching

her as she went to the door, her yellow hair shining above her fine-shaped shoulders. None of the old arrogance showed in her. She went out. I heard her quick footsteps, then the sound of the car moving away.

There was a warmth within me, filling me with calm rapture. I looked at Jenny's picture on the desk

Jenny was smiling.

THE END.

ASSURANCE OF SALVATION

(Continued from Page 7)

they showed great signs and wonder; the bad fish were never good, in spite of the fact that their true nature was not for a while recognized; a popular reputation for being a Christian is not always the same as being regenerate.

Harmonious with this entire attitude concerning the assurance of salvation is the position generally held by those espousing this view that regenerate men, like David and Peter, who have fallen into temporary sin, will sometime before death repent and be reclaimed by God's discipline and mercy. Backsliders who were truly converted will be renewed in repentance and faith by God. C. H. Spurgeon used to say, "The believer,

like a man on shipboard, may fall again and again on the deck, but he will never fall overboard."

But this can never be said apart from the early insistence of this article, namely, every true believer is united to Christ and shares in his divine life, which inevitably produces personal holiness. If the consistent pattern of behavior is otherwise, one might well examine himself to see whether he is in the faith of Christ (2 Cor. 13:5). It is not for us to judge in border-line cases. God knows, and that is sufficient, except that we can and ought to pray earnestly for the backslidden and unconverted.

1954 LAYMAN'S CONFERENCE

We are happy to announce that arrangements have been made with the Baptist Assembly at Green Lake, Wis., for another Layman's Conference. The first meeting will be on Saturday, August 7, 1954, and the Conference ends with breakfast on Saturday, August 14th. Another splendid program is being planned.

Three types of accommodations will be available. The complete Abbey area will be ours. Roger Williams Inn reservations should be made as soon as possible, and we have been promised two homes for those who prefer that type of lodging. Advance reservations can be made, and accommodations will be reserved in the order in which requests are received. Address your requests, stating your accommodations preference, to:

ROLAND E. ROSS, Secretary
Box 6, Forest Park, Illinois.

Confirmations will be made at a later date when rates and other information are available. However, a large early advance registration may enable us to get further accommodations.

Thus, the assurance of salvation involves both the continuous operation of God which sanctifies the believer and the voluntary continuance on the part of the Christian in faith and well-doing, which we call perseverance. The believer is able to perform his part because of divine grace and the work of the indwelling Holy Spirit. As so described, we avoid the errors of semi-Pelagianism with its undue optimism as to man's natural ability at one extreme, and antinomianism with its careless moral attitude of license at the other.

Editor's Note: The second article by Dr. Ralph E. Powell on "The Certainties of Our Salvation" will appear in the next issue of the "Baptist Herald." We are deeply indebted to Dr. Powell for these helpful and thought provoking articles.



FROM THE FIELD

Northern Conference

Baptism of Eight Converts in Whitemouth, Manitoba, in an Out-of-door Service

On Sunday, August 9, the Rev. J. Kuehn, pastor of the Whitemouth Baptist Church, Whitemouth, Man., had the joy of baptizing eight Sunday School scholars on confession of their faith in Christ. The weather was ideal for the members and friends to gather for the service in the forenoon on the banks of the Whitemouth River where the baptism took place in the beautiful out-of-doors.

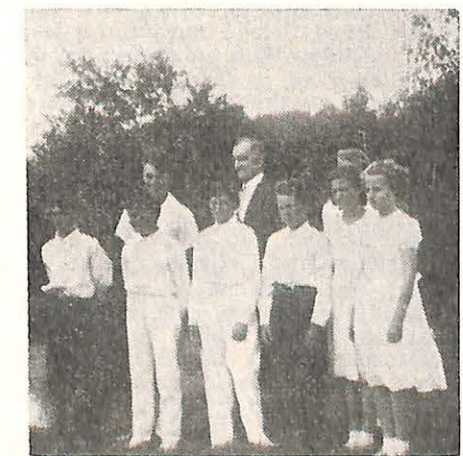
After a fellowship lunch at the church, a service was held in the sanctuary followed by the Lord's Supper at which time the newly baptized were given the hand of fellowship and added to the church.

A Vacation Bible School was held from July 7 to 17 with a total enrollment of 35 children and an average attendance of 27. The four teachers, Rev. J. Kuehn, Mrs. J. Kuehn, Miss Evelyn Wolfram and Miss Betty Zink, gave of their time and talents to make this school a success. On Sunday evening, July 19, a demonstration program was held in the church.

Mrs. J. Kuehn, Reporter.

Vacation Bible School Is Held by the Temple Baptist Church, Leduc, Alberta

A very successful Vacation Bible School was held at the Temple Baptist Church, Leduc, Alta., from August 3 to 7. The average attendance totalled 61 children. This splendid group of



Rev. J. Kuehn of Whitemouth, Man., and eight Sunday School scholars whom he recently baptized

girls and boys was kept real busy and happy taking the two week Scripture Press course in one week.

The sacrificial, prayerful and splendid work of the teachers and assistant created a most harmonious atmosphere throughout the school, which to the crowning joy of the supervisors, the Rev. and Mrs. H. Schatz, resulted in 16 conversions. The Beginners' Class was taught by Mrs. C. Fleck; the Primary Class by Mrs. L. Dickau and Miss Olga Ohlman; the Juniors by Mrs. Taylor and Miss Hazel Kuhn; and the Intermediates by Miss Ruth Grabia. Mrs. Brehm was our loyal assistant, helping out wherever most needed.



The Vacation Bible School at the Temple Baptist Church, Leduc, Alberta

The fine demonstration program that was delivered on Friday evening, August 7, was well attended and appreciated. May the Lord continue blessing our church in love and harmony as all strive to serve the Lord better from day to day!

Mrs. H. Schatz, Reporter.

Vacation Bible School Is Held by the Zion Baptist Church, Drumheller, Alberta

Although rather late in the season, 29 eager young students gathered at the Zion Baptist Church, Drumheller, Alta., on August 3rd to enroll for one week of Vacation Bible School.

Materials from Scripture Press were used in the classes. During the assembly period before classes the children were taught choruses and new songs by Mrs. Grose and Mrs. Art Bertsch who were in charge of the music program. Miss Lenora Bertsch taught the Beginners' Class, assisted by Mrs. Elmer Seibel. The Primary Class was taught by Miss Frieda Freitag, with Mrs. John Grose assisting. Howard Schmidt taught the Junior Class with Mrs. Emmanuel Bertsch assisting. The Intermediate Class was



Vacation Bible School group at the Zion Baptist Church, Drumheller, Alberta

taught by the pastor, the Rev. William Effa, with Mrs. Effa assisting.

Some excellent handwork was done by the Junior and Intermediate Classes, the girls making shellwork brooches and the boys making bookends. Some also did work with plastic lacing. The girls made some very lovely shellwork invitations which were sent to the parents of the students, inviting them to the program. Awards were given to the students with the best handwork and to those with the neatest workbooks in the younger classes. A picnic lunch was enjoyed on Friday, the youngsters being treated with candy bars and pop.

On Sunday evening, Aug. 9, the program was rendered before a large audience, demonstrating the lessons learned during the week and special music by the students. A display of the handwork was shown in the church basement. The awards and certificates were given to the students by their teachers at the end of the program.

Mrs. W. Effa, Reporter.

Vacation Bible School Is Held by the Grace Church, Medicine Hat, Alberta

From July 20 to 31 we of the Grace Baptist Church of Medicine Hat, Alta., conducted our Vacation Bible School with an enrollment of 89 children and with an average attendance of 72. The school was under the leadership of our pastor, the Rev. E. O. Gutsche, and a staff of ten teachers, and was held from 9 to 12 A.M. each day throughout the two weeks.

We had our closing program on July 31st. The children presented the choruses, memory verses and stories which they had learned. A display of handwork and work books was shown. Our pastor, Mr. Gutsche, spoke a few words and also thanked the teachers for their time spent and their faithfulness.

On July 26 we were privileged to have the Master's Messengers Quartet from Sioux Falls, S. Dak., with us. Singing in splendid harmony, they witnessed to their Lord and Savior.

A baptism was held on Aug. 2nd. Three young people were baptized and eleven others were also given the hand of fellowship, giving us 14 new members. The Lord's Supper was observed at the close of the service.

Alice Huber, Reporter.

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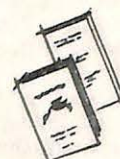
J. Kenneth Little is a Professor of Education at the University of Wisconsin, and has served as Vice President for Student Affairs since 1950. A native of Kansas, he received his undergraduate education at Sterling College, and his Ph.D. at Ohio State University. He has served on a number of important National Educational Association committees and as a faculty member of the Big Ten Conference.

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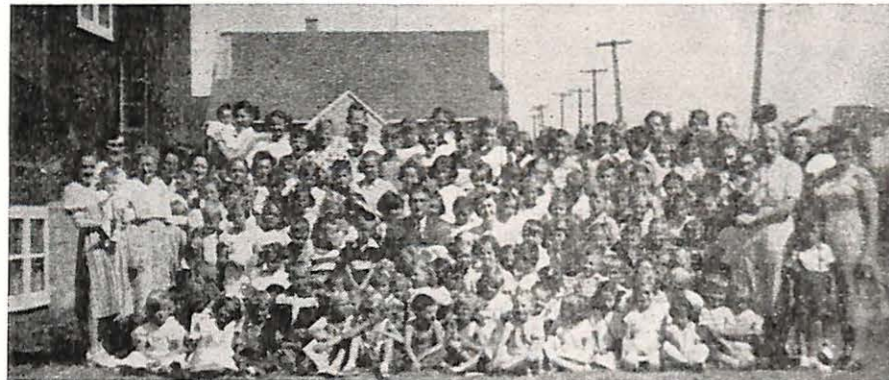
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The Vacation Bible School of more than 200 children and teachers at the McKernan Baptist Church, Edmonton, Alberta

Baptism of Seven Converts for the Esk and North Jansen Churches, Saskatchewan

Our little churches of Esk and North Jansen, Sask., united for the joyous occasion of a baptismal service on Sunday, August 16th. As our pastor, Mr. Waldemar Ertis, has not yet been ordained, the Rev. R. Jaster of Nokomis baptized the candidates while the pastor brought the message. To witness a baptism according to New Testament commission and manner, many guests from church and town gathered beside the still waters of a little lake on this glorious summer day. The song service by the congregation and choir magnified the sincerity and reverence of the hour.

Brother Ertis based his message on Romans 6:3-4, the fourfold meaning of baptism of believers, emphasizing the necessity and responsibility of baptism, and concluded by committing in prayer the seven candidates unto the Lord. One by one they stepped into the water-grave to be baptized into the death of Christ upon confession of their faith. It was the privilege and joy of the deacon to lead three adult sons and a granddaughter into the water.

In joyous and thankful spirit we wended our way back to town and to our church to welcome the group into the church's fellowship and to

partake of the Lord's Supper. Mr. Ertis again reminded the new additions to our little flock of the Way into the Church of Christ, and the consequent duty of each in this place, based on Acts 2:37-43. The seven bowed their knees as the deacons laid their hands on them, the Rev. E. J. Bonikowski and the pastor offering the prayer of consecration.

Mr. Ertis then welcomed them into the church, challenging personally and individually with appropriate Scripture passages. The occasion was climaxed and concluded by the Lord's Supper. May the Lord grant to these, whom he has called with a holy call, his protecting care and grace to grow toward the benefit of the church and the honor of his Name!

Mrs. W. Ertis, Reporter.

Enrollment of 209 Children at McKernan Church's Vacation Bible School, Edmonton, Alberta

The McKernan Baptist Church in Edmonton, Alta., held its third Vacation Bible School from July 27 to August 7. Our enrollment totalled 209 with an average attendance of 120. The highest attendance in one day was 145. The 14 teachers who assisted were as follows: Intermediate Dept., Rev. O. R. Schmidt; Juniors, Mrs. K. Korella and Mrs. R. Seutter; Primary,

Mrs. Peter Schroeder, Mrs. Gwen Yeske and Miss Alvina Faszer; Beginners, Mrs. O. R. Schmidt, Mrs. N. Hiller, Mrs. A. Heine, Mrs. M. Metke, Mrs. Harrison and Miss Hilda Heine; Crafts, Mrs. E. P. Wahl and Mrs. S. Klapstein.

Since some of these teachers had small children of their own, other ladies of the church volunteered to care for them. They also helped to serve cookies and lemonade to the Beginners each day and treats to the whole group each Friday. Members and friends of the church donated to make this possible.

Friday was always important for another reason as well. The children brought their various coins to buy medical supplies for the New Hope Settlement Hospital in the Cameroons. These offerings amounted to \$45.51.

Each day as the children were dismissed, they received a pink token worth one point. For bringing along a friend they received a blue token worth five points. Along with the tokens they received ribbons. There were five different colors. Several children received the red (5th) ribbon for bringing five or more friends with them to Vacation School. A yellow token worth ten points was given to those who had learned all their memory verses. On the last two days of school the boys and girls were given an opportunity to make use of these tokens. In a little store operated by one of the teachers, the children could buy many interesting little items such as pencils, mottoes, books, etc.

The closing program was held on Sunday evening, August 9th. Many of the parents were present to hear what their children had learned from God's Word and the church was filled almost to capacity. At the close of the program diplomas were given to all who had been present seven days out of nine. Parents were also given an opportunity to see a display of the handwork made.

Alvina Faszer, Reporter.

Vacation Bible School Held at the Wiesenthal Baptist Church, Millet, Alberta

The Wiesenthal Baptist Church near Millet, Alta., held its annual Vacation Bible School during the last week of July. With an attendance of 33 children, we as teachers and children had a blessed time together studying about the "Life of Christ." The teachers were as follows: Intermediate class, Rev. E. A. Hoffmann; Juniors, Verda Scheeler and Delvera Kern; Primary, Lorraine Lessing and Phyllis Ertman; and Beginners, Shirley Neuman and Darlene Zilke.

Each morning one of the pupils opened the devotion with song and Scripture, after which Mrs. E. A. Hoffmann brought short interesting stories. On Sunday evening the boys and girls presented a program to their parents and many friends. An offering of \$70 was taken to further the work among our mission fields at home and abroad.

Delvera Kern, Reporter.

Vacation Bible School at the Churches of Hilda and Surprise, Saskatchewan

The two weeks from July 12 to 26 were reserved for the Vacation Bible Schools in the Hilda and Surprise Churches of Saskatchewan under the leadership of the Rev. G. J. Thiessen. During the first week in Hilda, Alta., the school was conducted with the Evangelical Church in fellowship. There were three classes, the Beginners, Primary and Junior groups. A total enrollment of 30 was achieved during the week. The closing program was held on Friday of the same week. The parents and many friends came to enjoy the choruses, recitation of memory verses and stories by the children.

The second week it was the privilege of the pastor and his wife to lead the Vacation School at Surprise, near Schuler, Alberta. After the first day there was a perfect attendance right through the week. The final program for this school was held on the following Sunday with a record attendance of parents and friends. We praise our heavenly Father for this opportunity to teach the Word of God to the children knowing that he can "perfect praise out of the mouths of babes."

G. J. Thiessen, Pastor.

Central Conference

Thirteen Converts Are Baptized in Impressive Out-of-door Service at Alpena, Michigan

On confession of their faith in Christ, the Rev. Eric Kuhn, pastor of the Fourth Ave. Baptist Church, Alpena, Mich., baptized 13 converts in a very impressive outdoor service at Hubbard Lake, Mich., on Sunday afternoon, July 26. Mr. Ben Kanaar, deacon, opened the service with prayer. Scripture reading and a short message by Mr. Kuhn followed. The Girls' Chorus sang before and after each candidate was baptized. Mr. Edward Ratzloff, another deacon, closed the service with prayer.

Among those baptized were a husband and wife and one of their sons, and a brother and sister who are twins. Several were saved during evangelistic meetings that were held this past spring with the Rev. Aaron Luhler of Lansing, Mich., as evangelist.

Open Air Services were held by our church during the summer months at Mich-e-ke-wis Park after the Sunday evening services. These meetings consisted of special numbers in song, musical instruments, testimonies and a short message. We were blessed with many guest speakers including the Rev. H. Riffel of Kankakee, Ill., and Mr. Arthur Thom of Detroit, Michigan.

Our Vacation Bible School was held from August 3 to 7. The theme of the course of study was "Crusading With Christ." A program by the pupils was given on Friday evening, August 7. Teachers were Mrs. Keith Carr, Mrs.



Children and teachers at the Vacation Bible School, Hilda, Alta., in which the Baptist and Evangelical Churches participated

A. Hinzelman, Mrs. Carter Preston, Miss Lillian Timm and Rev. Eric Kuhn.

Mrs. Clarence Zgorski, Reporter.

Northwestern Conference

Enrollment of 141 at Vacation Bible School, Faith Baptist Church, Minneapolis, Minnesota

Our summer is waning fast, but we of the Faith Baptist Church, Minneapolis, Minn., will always have the blessings which we received during our Vacation Bible School. From July 27 to August 7, there were many busy hands at the Faith Church in Minneapolis. We feel our time was not spent in vain. The enrollment for the ten days was 141, the average attendance 109 with 61 having a perfect mark after their name. The many willing workers averaged about 20 daily, and their work was graciously volunteered. The total cost of operating was less than \$100. Mrs. Henry Fluth supervised the school during its entirety, and we are thankful for her diligent and efficient efforts.

The theme this year was, "Crusading with Christ." Much of the handi-

craft work which included rolled bandages, scrapbooks, and stocking dolls was made for African Missions. Of course, some articles were taken home. A snack was served to all in mid-morning which included nectar and cookies, crackers and cake.

The evening program was attended by approximately 260 parents and friends who seemed very much interested. It gave a good opportunity to contact parents of many children who do not attend Sunday School. The offering for the evening was \$106.60, which when added to the children's offering of \$80.42 will be used to buy a hut for the Bamenda New Hope Settlement and also a cow for the leper settlement. The balance will go into General Missions. During the program a special service was held dedicating that part of the handicraft which is to be sent to Africa.

The school closed on Friday with an indoor picnic. Nectar, ice cream and cake were again served with what the children brought from home. All seemed to enjoy the Christian fellowship. We have striven hard to plant, and we pray now that the Lord will give the increase.

Mrs. Hazel Chase, Reporter.



Thirteen Converts who were baptized at Hubbard Lake by the Rev. Eric Kuhn, pastor of the Fourth Avenue Baptist Church, Alpena, Michigan



The seven baptismal candidates for the Baptist Churches of Esk and North Jansen, Sask., with Mr. Waldemar Ertis, pastor, at left, and Rev. R. Jaster of Nokomis, Sask., second from left

Church at Baileyville, Illinois, Partly Supports Rev. and Mrs. Walter Sukut in Japan

We of the Baptist Church at Baileyville, Ill., give praise to God for the privilege of sharing in the support of another couple in his great harvest field. We refer to the Rev. and Mrs. Walter Sukut who have left in August for Japan, their field of service. The Sukuts have visited the Baileyville Baptist Church several times the past few months. We admire their great zeal and genuine faith in the Lord as they go forth.

The letters which come regularly from the Asaph Toberts in Africa have a note of trust and victory as they enter by faith their new work among a people yet untouched by the Gospel. We share in the support of Mrs. Tobert, the former Carrie Swyter.

Southwestern Conference

Southwestern Conference Sessions at the Calvary Baptist Church of Stafford, Kansas

The annual sessions of the Southwestern Conference were held in the Calvary Baptist Church of Stafford, Kans., from August 19 to 23. The program began on Wednesday evening with the message, "Partnership With Christ," brought by the Rev. R. Schilke.

Local pastors who conducted devotions during the opening hour of each day were the Rev. Walter Weber, the Rev. P. Hunsicker and the Rev. Elmer Strauss. General Conference co-workers who made contributions to the conference were the Rev. R. Schilke, general mission secretary;

ship with Christ and with one another that makes our work for Christ a blessing to all.

The CBY and SS Union banquet of the Southwestern Conference was on Saturday, August 22. The theme was "SHINING FORTH." The speaker, the Rev. Elmer Strauss, pastor at Ellinwood, Kans., spoke of some of the characteristics and qualities of light, and related these to spiritual light. Nearly 200 persons were served at the banquet which was held in the social parlors of the Calvary Church.

The officers for the year are: president, Edgar Sturtz; vice-president, Frances Meyer; secretary, Ruth Zimmerman; treasurer, Willis Herbal; Awards Committee, Rev. Reuben Stang; missionary promoter, Roxanna Kohrs; "Challenger" editor, Mrs. John Ilett; assistant "Challenger" editor, Miss Wilma Geis; and national representative, Evelyn Prang.

Paul Shellhouse, Reporter.

Sessions of the Southwestern Conference Woman's Missionary Union at Stafford, Kansas

We, the women of the Southwestern Conference, feasted on God's Word as the Southwestern Conference theme, "Partnership With Christ," was unfolded at Stafford, Kans., and we too realized our great responsibilities as participating partners with Christ. On Friday, Aug. 21, luncheon was served to 140 women in the dining parlors of the Calvary Church at Stafford, Kansas. We were privileged to hear a solo by Mrs. Herbert Hiller and a duet by Mrs. Harold Bohlinger and Mrs. Mosier.

Immediately afterwards, around the luncheon tables, Mrs. C. C. Peters, our president, presided at our business session. In the absence of our secretary, Mrs. Leland Friesen, our ass't secretary, Mrs. Harold Bohlinger, acted. Mrs. Walter Stein of Tyndall, S. Dak., led the devotions and reminded us to be ever alert to feel our responsibilities and do accordingly in our "Partnership with Christ."

Officers elected for the coming year are: president, Mrs. Clarence Peters, Lorraine, Kans.; 1st vice-president, Mrs. George Neubert, Beatrice, Neb.; 2nd vice-president, Mrs. Fred Meyer, La Salle, Colo.; secretary, Mrs. Al Priebe, Okeene, Okla.; ass't secretary, Mrs. J. R. Kruegel, Junction City, Kans.; treasurer, Mrs. David Zimmerman, Durham, Kansas.

Mrs. Alex Priebe and Mrs. William Geis of Okeene, Okla., demonstrated how a Breast Drill, purloined from a mechanic's workshop, can be profitably used in winding bandages for the African mission field. A display of White Cross articles by various missionary unions was also an incentive to stress this phase of our missionary endeavors in our home churches.

Highlights of the Women's Missionary Union program that evening were: songs by the Ministers' Wives Chorus directed by Mrs. Arvil Piepmeier; a solo by Mrs. Herbert Hiller; and address, "God's Bouquet of Sweet Peas," based on the 23rd Psalm by Mrs. Walter Stein. The missionary offering amounted to \$156.92.

Mrs. Al. Priebe, Reporter.



Past and present officers of the Southwestern Conference in the Calvary Baptist Church, Stafford, Kansas

Left to right: Reverends Elmer Strauss, Walter Weber, Oliver K. Ringering, Herbert Schauer, Leland Friesen, L. H. Smith and Alfred R. Bernadt

God has also laid it upon our hearts to help with the support of the Russell Honeywell family in the Philippines under the Far Eastern Gospel Crusade.

These missionaries have a spiritual influence upon the local church which far exceeds the monetary part we give to them. As we hear from them occasionally, we receive a vision and missionary zeal that moves us on to do greater things for God.

May God keep us faithful in the work that he has called us to do, not only to give but to pray for his servants on the field and the vast multitudes yet unsaved. May we also be careful to gather in the harvest here at home where there are still many persons who have not yet been reached.

Mrs. Herman Zimmerman, Church Clerk.

Prof. Herbert Hiller of the faculty of our Seminary in Sioux Falls, S. Dak.; Mrs. Walter Stein, vice-president of the Women's Missionary Union; the Rev. A. G. Rietdorf, former missionary in the San Luis Valley; Miss Florence Eisele, missionary to the Spanish-Americans in the San Luis Valley; and the Rev. W. J. Appel, extension worker, now located in Hillsboro, Kansas.

Among the many fine thoughts on "Partnership With Christ," these stood out in the mind of your reporter: "Partnership is a privilege; it must be made a personal discovery; and brings individual responsibility" (Rev. R. Schilke). "Giving is of the heart . . . if the heart is right, giving of money is right" (Prof. H. Hiller). "As children of God, we should play with sunbeams and leave the thunder and lightning to God" (Rev. Paul Hunsicker). The entire Conference demonstrated the keen sense of partner-



—Photo by E. A. Pohl

Young people of the Oregon Baptist League, pastors and leaders of our Oregon churches and our Cameroons missionary, Mrs. Lois Ahrens, at the Oregon League Summer Assembly at Camp Adams

Rev. O. W. Brenner Preaches at Mt. Zion Church, Kansas, on His 50th Anniversary

It was shortly past the turn of the century in 1903. A stalwart young man, Otto W. Brenner, bade good-bye to his parents, his brothers and sisters, the old farmhouse where he had "worked out" during his boyhood years assisting his family with his earnings, and the little church, the Mt. Zion Baptist Church, on the wind-swept Kansas hill-top . . . He set his face resolutely towards his destination, the Seminary at Rochester, N. Y., and the work to which God had called him.

Fifty years sped by, years filled with service for God and his fellowman, and once again he stood on the barren hill-top and entered the beloved little church. A dignified, gray-haired man stood behind the pulpit that morning and seasoned with the wisdom of long years of experience, plus the dawning light of that ever closer other shore, he broke again the Word of Life to a church filled with relatives and boyhood friends. Out the north window he could see the last resting-place of his parents and a brother but here in the little church were three other brothers, Alvin, Albert and Ed, and two sisters, Mrs. Will Schroeder and Mrs. Charlie Zoschke, listening carefully to his words.

Sunday, August 16, 1953, was a memorable day for the Rev. O. W. Brenner. He had driven the long way from Carlstadt, N. J., where he with his wife and daughter have been residing since retirement from the active ministry, to the Mt. Zion Baptist Church, Junction City, Kans., with Mr. and Mrs. Raymond Sudenga and daughter of George, Iowa. Mrs. Sudenga is the daughter of Rev. and Mrs. O. W. Brenner. Mr. Brenner has been by no means inactive since his retirement for he still preaches every Sunday.

Following the morning service, a fellowship dinner was enjoyed by all. For the next several days Mr. Bren-

ner with his daughter and her family revisited the scenes of his childhood and spent precious hours with old friends and relatives. Two confined, aged sisters, Mrs. Theda Zeckser and Mrs. Caroline Reber, were happy to see him.

"My, it was grand to have Uncle Otto here again," we said as the beloved figure climbed into the car of his daughter and son-in-law and left the old home place. How nice that Raymond, Helen, and Ruth Ann could visit, too, and we're so sorry that Aunt Minnie, and Sylvia were physically unable to accompany uncle. He preached such a good sermon! Doesn't it really help you much when someone who has walked this earth many years with his Master tells about Jesus and what he has done for us?"

Betty Zoschke, Reporter.

Pacific Conference

Oregon Baptist League Summer Assembly Is Held at Camp Adams, Oregon

With the theme, "Adventures in Prayer," firmly planted in our hearts

ANNUAL BAZAAR for the benefit of the CENTRAL BAPTIST HOME FOR THE AGED

1851 North Spaulding Avenue Chicago 47, Illinois.

Thursday, October 22, 1953

(Starting at 2:00 p.m.) Dinner will be served at 6:00 p.m. at \$1.50 for adults; 75 cents for children under 12 years of age.

Donations, in money or material gifts, will be gratefully accepted and should be sent directly to the Home, at above address.

This bazaar is sponsored by the Chicago Women's Service Union. Mrs. WALTER PANKRATZ, President.

and minds the 25th annual Oregon Baptist League Summer Assembly has rolled by. It was held from July 25 to August 1 at Camp Adams near Mollala, Oregon. Our theme verse for this camp was found in Luke 11:1, "Lord, teach us to pray."

The morning classes were a spiritual inspiration to all. Mrs. Earl Ahrens, missionary from the Cameroons, instructed us in the topic, "The Spirit-filled Life." The Rev. Arthur Schulz, pastor of our Bethany Church, improved our knowledge on "Prayer." "Learning to Pray the Bible Way" was the subject our Juniors were taught by Violet Gerlund from our Trinity Church. Our Open Forums were conducted by the Rev. Emanuel Wolff of our Salt Creek Church. We thank the Lord for providing us with such inspired teachers who gave freely of their time in instructing us to find God's will for our lives.

Various young people took charge of the opening of our Vesper Services. Messages, also on the subject of prayer, were delivered by local pastors which proved challenging to all.

Recreational time at camp, led by the Rev. Ervin Gerlitz, was spent in swimming, playing baseball, volley ball, ping-pong and various other activities. A wonderful time of Christian fellowship was had during the afternoon hours, and many spiritual, as well as physical, blessings were received.

Friday night was the climax to our week at camp. The first hour was spent at our outdoor chapel thanking God through song and word for the many victories that he had wrought in our lives. Following our singspiration, Missionary Lois Ahrens led our consecration service. The blessings of camp days will never be forgotten and our constant prayer is that every one of us may live a life that will show forth the love of Jesus.

Bernietta Wobig, Secretary.



Children and teachers at the Vacation Bible School held at the Baptist Church, Eureka, South Dakota

Recognition Service for the Bethel Baptist Church in Prince Rupert, British Columbia

Upon call by the newly organized Bethel Baptist Church in Prince Rupert, British Columbia, a council consisting of seven delegates from the British Columbia Association met on July 25th to consider their request for recognition and affiliation with our denomination. Dr. A. S. Felberg was chosen as moderator and Rev. J. C. Schweitzer as clerk for the council. The church's minutes of organization and the list of charter members were heard and examined. On the basis of an adopted constitution by the church, the organizational basis, their tenets of faith and missionary possibilities were examined. The committee was satisfied concerning these points and voted for the church to continue its plans for the recognition services the following Sunday.

The Lord's Day on July 26th will remain most memorable for the Bethel Church of Prince Rupert. Many visitors came for the occasion. The Sunday School is under the affable leadership of Mrs. Elsa Neumann. Dr. and Mrs. Felberg and the Rev. Phil. Daum spoke to the Sunday School. Dr. A. S. Felberg preached the church

recognition message and God's Spirit bore it home mightily into the hearts of the many eager listeners. The Rev. Phil. Daum led the congregation in the dedicatory prayer.

During the afternoon service, Mr. Daum preached a forceful sermon on "Christ, the Light of the World" and Dr. Felberg gave the charge to the new church. Mr. Ernst Rompf, the church deacon, responded. The program further included poems, songs and testimonies from the members of the church, the reading of congratulatory messages and brief words from local representatives of churches. The church choir directed by Mr. Leo Domreis enhanced the services with several fitting anthems. Our church extension worker, the Rev. John C. Schweitzer, was in charge of the proceedings.

The afternoon was concluded in social fellowship around tables of refreshments served by the ladies of the church. This day has brought counsel and inspiration to our people, that will prove an impelling force for a long time to come. Our people are most grateful to our General Mission Committee that has made this work possible. We rejoice to know that the Rev. Alexander Hart of Winnipeg, Man., has accepted our call and ex-

pects to begin his ministry here with Sunday, Sept. 20th. We also have good hopes that the adequate Odd Fellows Hall, where our services have been held thus far, will be purchased through the help of a mission grant and a loan from our denomination. John C. Schweitzer, Extension Worker.

Two Vacation Bible Schools by the Grace Baptist Church, Kelowna, British Columbia

Another exciting and profitable time of Vacation Bible School has come to a close for the Grace Church, Kelowna, British Columbia. It has been our privilege again from July 6 to 19 to instruct the children of the church and district in the Word of God. We also had the blessed privilege to open up a new work in South Kelowna, seven miles southeast, which was begun with a Vacation Bible School held simultaneously.

A fine response was shown there, as 33 pupils eagerly came to the district hall where our minister's wife, Mrs. J. B. Kornalewski, instructed them with the assistance of Leona and Dorothy Hait. Services are being continued there with the assistance of the young people of our church on Sunday evenings. So far Mrs. Kornalewski's guitar is taking the place of the missing piano. We pray that God will continue to bless this work.

At the church in the city, Mrs. Dr. O. Schmuland supervised the Junior and Intermediate Department with Mrs. O. Hemmerling assisting. Mrs. E. Hoffman had charge of the Primary Department with Mrs. R. Schultz, Mrs. L. Affholder, Mrs. F. Leschert, and Miss M. Bredin assisting. The highest attendance was 88 children with an enrollment of 117. The theme for both schools was "Active Christianity" based on the Acts of the Apostles. The main handwork was coloring plaques and wood burning. Both schools put on a fine demonstration program for their parents and friends.

Rose Leschert, Reporter.

Dakota Conference

Vacation Bible School With 41 Children at the Baptist Church, Eureka, South Dakota

A Vacation Bible School for two weeks from July 6 to 17 was held at the Eureka Baptist Church of Eureka, S. Dak., with 41 children attending, and with four teachers teaching the following classes: Miss Phyllis Bertsch, Beginners; Miss Barbara Broeckel, Primary; Mrs. Walter Rueb, Juniors; and Rev. A. Krombein, Seniors.

As supervisor of the school Mrs. A. Krombein arranged the program which was given on Sunday evening, July 19, by the children, to a well attended audience. The program consisted of group songs, memory work recitals, a question and answer period with varied skits relating to Bible study, such as "Living with Jesus" and "The Life of Joseph."

Mrs. A. Krombein, Reporter.



Members and friends of the Bethel Baptist Church, Prince Rupert, British Columbia, and guest speakers from nearby Baptist churches at the recognition service of the Prince Rupert church on July 26, 1953

Obituary

(A charge of five cents a line is made for all obituaries, except for those of our pastors and their wives. If possible, limit the obituary notices to 250 words. Send them to the Editor, Box 6, Forest Park, Illinois.)

MISS JOAN L. SCHELL of Underwood, North Dakota.

Miss Joan LaGrace Schell of Underwood, N. Dak., was born on April 8, 1928 at Underwood, North Dakota. She spent all of her life in and around Underwood, attending the elementary schools as well as two years of High School. Since early childhood she was ill and therefore spent most of her time with her parents. Her chronic illness became worse, and the last few days before her death were spent in bed. She passed away to be with the Lord, whom she loved, on Friday morning, August 7, 1953. She reached the age of 25 years, 3 months and 22 days.

She leaves to mourn her passing her faithful mother, who cared for her many hours and days, and six sisters and one brother. The sisters are Mrs. Emma Roe, Mrs. Edna Swanson, Ruth Overholzer, Alma Stengel, Wanda Jam and Stella Ash, and Don Schell, the brother. Her father and one sister preceded her in death.

Joan accepted the Lord Jesus Christ as her own Savior early in life and was baptized and became a member of the local Baptist Church on New Year's Eve of 1943. Through many trials and tribulations she remained firm in her faith in the Lord. Her last words before she passed away were, "Where is my Bible?" Funeral services were held at the First Baptist Church of Underwood on Sunday afternoon, August 9, with the undersigned officiating and bringing words of comfort from Romans 8:18.

First Baptist Church, Underwood, North Dakota
FRED J. KNALSON, Pastor.

MR. JOHN RIEDLINGER of Herreid, South Dakota.

Mr. John Riedlinger of Herreid, S. Dak., was born November 17, 1878, in Odessa, South Russia, and died July 15, 1953, in his home in Herreid, South Dakota. The cause of his death was coronary thrombosis. He came to America in 1898 and made his home in Campbell County, where he resided until his death, with the exception of five years, from 1900 to 1905, when he lived near Linton, North Dakota.

Mr. Riedlinger was converted and baptized in 1904, and was received into the fellowship of the Linton Baptist Church. In 1905 he transferred his church membership to our church in Herreid, in which he remained a loyal member until his death. Since September 7, 1943, he was confined to his home following an accident in which he lost both his legs. During the ten years of confinement he suffered patiently and never wavered in his faith in God.

He was joined in holy wedlock to Rosina Weber on December 23, 1900. This union was blessed with 12 children of whom two daughters preceded him in death. He leaves to mourn his departures his widow, eight daughters, two sons, one sister, two brothers, 17 grandchildren, ten great-grandchildren, and a host of relatives and friends. May the Lord in his infinite mercy comfort them all.

At the funeral service the undersigned brought a message of consolation in the English language and the Rev. Arthur Fischer from Linton brought a brief message in German.

Herreid, South Dakota
E. S. FENSKE, Pastor.

MR. EMIL C. REICH of Chicago, Illinois.

Mr. Emil C. Reich of Chicago, Ill., was born February 2, 1874 in Danzig, Germany. At the age of eight years he came with his parents to America and since that time

had been residing in this city. On October 13, 1922, he and Miss Thamar Penner were united in holy wedlock. The Lord placed two children into their keeping: Ruth, who preceded her father at an early age, and Wilbur who also resides here.

At the age of eighteen he accepted the Lord as his personal Savior and was thereupon baptized upon confession of his faith by the Rev. Jacob Maier and duly welcomed into the First German Baptist Church. When in 1893 a group of consecrated Christians organized themselves into the present Humboldt Park Baptist Church, our brother was one of them. This was especially recognized at the recent 60th anniversary celebration of that church. He served his Lord cheerfully as organist, Sunday School teacher, deacon and tract distributor. Of his income he always gave more than the tenth to the cause of Christ.

Being seriously ill for only a few days, the Lord called his true witness home on Sunday, August 2. It was the usual time, at nine o'clock in the morning, when our departed brother would have started out for his beloved church. The following Wednesday funeral services were held during which Messrs. Fred Sonnenberg and Herbert Pankratzen rendered a duet number, and the Rev. Floyd Roberts read Scripture passages and also led in prayer. The undersigned spoke words of praise and cheer based on Psalm 116:15 and Rev. 14:13. Interment was in beautiful Oak Ridge Cemetery, Westchester, Illinois.

His departure is a severe loss to his bereaved family and the Humboldt Park Baptist Church. Yet, they do not sorrow as those who have no hope. We extend our deep-felt sympathy and prayers to Mrs. Thamas Reich, Wilbur and his wife Dorothy and their son James, as well as Ernst Reich and Harry Reich, brothers of our departed friend and brother in Christ.

"Blessed are they that mourn, for they shall be comforted." Matthew 5:4.

Humboldt Park Baptist Church, Chicago, Illinois

For the Family—
JOHN E. GRYGO, Officiating Minister.

MR. KARL SCHNIEDER of Lodi, California.

Mr. Karl Schnieder of Lodi, Calif., beloved husband of Katharina Schnieder, was born on August 31, 1873 in South Russia. On October 21, 1907 he came to the United States and homesteaded near Goodrich, North Dakota. For many years he proved himself as a very successful farmer. In 1941 he retired from the active farm life and moved to Stockton, Calif., where he lived for eight years and then moved to Lodi where he resided until he was called to his heavenly Home.

In 1895 he was united in marriage to Rosina Geetz. This union was blessed with four children of whom two died in early childhood. Through the permissive will of God this union was severed by death a few years later. In 1905 he was united in his second marriage to Katharina Bitterman, his now bereaved wife. Ten children were born to them of whom four preceded their father in death.

He was converted as a young man and baptized by Rev. Karl Fuellbrandt on the profession of his faith and united with the Baptist Church of Neuberger, Russia. In Goodrich, N. Dak., he served his Lord in many capacities as trustee of the church and teacher of a large Bible Class. Since coming to Lodi, he has been a faithful member of the First Baptist Church here. He loved to be in the house of the Lord and enjoyed the ministry of the Word of God.

He passed away very suddenly and unexpectedly during the early morning hours while asleep on August 2, 1953. He reached the age of 79 years, 11 months and 1 day. He leaves to mourn his wife, Mrs. Katharina Schnieder; eight children: Mrs. Eva Huber, Hearne, Sask.; Mr. Karl K. Schnieder, Goodrich, N. Dak.; Mrs. Katharina Hein, Gazelle, Calif.; Mr. Fred K. Schnieder, Goodrich, N. Dak.; Emil Schnieder, Bremerton, Wash.; Mrs. Rose Berreth, Vida, Mon.; Mr. Raymond Schnieder, Lodi, Calif.; and Mrs. Oena Knowles, Stockton, Calif.; 21 grandchildren and nine great-grandchildren.

First Baptist Church, Lodi, California
G. G. RAUSER, Pastor.

MR. JACOB KOENIG of Underwood, North Dakota.

Mr. Jacob Koenig of Underwood, N. Dak., the son of Johannes and Katherina Koenig, was born near Odessa, South Russia, on Sept. 30, 1876. He went home to be with the Lord after a lingering illness on Aug. 19, 1953. He reached the age of 76 years, 10 months and 19 days. At the age of 13 he came to America with his parents and lived near Scotland, S. Dak., until 1900 when the family again moved, this time to a farm on Turtle Creek, southeast of Underwood, a town that was just being started at that time.

Here he had the distinction of having purchased the first platted lot on the town site of Underwood. Here he engaged in the elevator and grocery business with his father and brothers until 1943 when he retired from all business activities. He was also engaged in farming during much of the time that he was active. He served his community and city in many ways during this time.

Jacob Koenig and Christine Koth were married at Parkston, S. Dak., on November 27, 1902. They had the joy of commemorating their golden wedding anniversary in the fall of 1952 with their children being present for this joyous occasion. His companion of 50 years survives him. To this union six children were born including four boys: Ferdinand, Reuben, and Ezra of Underwood and Paul of Grafton, N. Dak.; and two girls: Ruth (Mrs. Jake Bender of Tacoma, Wash.) and Leona (Mrs. Walter Fuchs of Dickinson, N. Dak.). He is also survived by three brothers and three sisters. One brother and three sisters preceded him in death.

Mr. Koenig was saved on January 1, 1897 and followed the Lord in baptism on May 10, 1897. He was a charter member of the Bethel Baptist Church in rural McLean County southeast of Underwood, out of which the Underwood, Washburn and Turtle Lake churches came. The Bethel Church was organized in 1902. In his lifetime he served in many capacities in the church. He served as church clerk, deacon, Sunday School teacher and sang in different vocal groups such as choir, male quartet and the men's chorus. He was always active in the church and served faithfully and zealously until the time of his death.

Funeral services were held at the First Baptist Church of Underwood on Sunday afternoon, August 23, with the pastor officiating and the Rev. A. W. Bibelheimer of Turtle Lake assisting in the German language. May the God of all comfort undertake for the bereaved and especially for the wife who underwent major surgery just previous to Brother Koenig's death.

First Baptist Church, Underwood, North Dakota
FRED J. KNALSON, Pastor.

SCHOOL FOR CHILDREN

(Continued from Page 10)

an education which will fit them into life at home?

As I study the school in retrospect, I would say that the real value has been in securing the following for the children:

1. Social adjustment to children of their own and other ages;
2. Competition—the incentive for original, creative work and expression;
3. Developing emotional maturity;
4. Learning to make decisions in a simple self-governing program; and
5. Learning to give and take in the everyday living with people.

I feel with all my heart that here is also a challenge of missionary work. The hours which we spent in Bible study and talks are some I will always treasure.

Prayer Requests as Submitted by Our Cameroons Missionaries

William S. Boutwell: "I would request that you pray especially for Ndip that he might be able to obtain a prosthetic devise for his amputated leg and that his evangelistic outreach will be greater than ever before."

Ida Forsch: "Pray for our African Christian leaders in the schools, church and hospital work; pray also for the new Nigerian government."

Don and Verna Ganstrom: "Pray for deeper consecrated school teachers. Pray that we might be able to locate or to train Christian women to lead their own women's meetings."

Paul Gebauer: "All of our missionaries need your earnest prayers for greater vision, unification of effort, more faithful stewardship."

Fred Holzimmer: "In this age of 'specific prayer requests,' we often lose the much needed 'general' prayer for the missionary. Often emergencies

arise and pass before the need can be made known to our home constituency."

George Henderson: "Pray for spiritual wisdom to lead adult people, for physical strength for a trying task, for godly patience and power to war against the increasing satanic host. Pray for needed spiritual power among our African Christians."

Laura E. Reddig: Pray for a doctor for Bamenda New Hope Settlement and for help in getting our self-support project started at the Settlement.

ATTENTION, REPORTERS!

All reports to be eligible for publication must be sent within one month after the event and should be limited, if possible, to 250 words.

No annual reports of Church societies or reports of wedding anniversaries, except for golden wedding anniversaries, can be published.

Send all reports to the editor at Box 6, Forest Park, Illinois.

Pray for the organizing and building of the Settlement church."

Howard W. Roth: "Pray that these churches which have taken the step toward being self-supporting will not become discouraged in their efforts."

Ruby V. Salzman: "Pray that our Cameroons Christians may rise above the physical temptations that rob them of spiritual growth."

Gilbert and Mildred Schneider: "Pray that we may continue and be diligent in prayer. Our need of wisdom, patience, and strength is tremendous as we endeavor to carry our responsibility here."

E. Ardice Ziolkowski: "Pray for the general work and witness of the hospital. It is so easy to become very busy just nursing with no time for an evangelistic outreach. Pray that God may direct very definitely in the choosing of a doctor for the leper work."



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