

Baptist Herald

NORTH AMERICAN BAPTIST GENERAL CONFERENCE



June
13
1957

June Brings Graduation Days!

*Billy Graham in New York
Give Thanks to Our Critics
Your Baptism Is Important!*

March of Events

● The House of Commons in Great Britain on February 27 voted 160 to 38 against a proposal to let Church of England and Roman Catholic clergymen be eligible for election to the British Parliament. Anglican and Roman Catholic clergy are barred from the House of Commons under an 1801 act. Other clergy are eligible. The attempt to change the ancient act was made on the ground that it is unfair, outdated and should be changed.

● Inspired to a large extent by the German Kirchentag, the churches of Scotland are planning a "Kirk Week", August 5-11, at Aberdeen, Scotland. The series of meetings will be concerned with "what God is saying to the church and to the whole world of men in our day." It is expected that 3,000 men and women from the Scottish churches will attend. Plans include Bible study, group discussions, addresses, religious drama and a great rally. Among the outstanding speakers and leaders who have been secured, the two best known to Americans are Sir George MacLeod and C. J. Patijn.—Watchman-Examiner

● Physicians and clergymen are co-workers of God as a healing team. This was the consensus of a panel discussion on "The Impact of Religion on the Surgeon," at the 25th annual assembly of the Southeastern Surgical Congress in St. Petersburg, Florida. Stressing the close relationship between body and mind, surgeons and ministers agreed on the beneficial influence of religious faith on patients. Such faith, they said, often lessens post-operative shock and generally speeds up recovery. Two surgeons, Dr. R. L. Saunders of Memphis and Dr. Gilbert F. Douglas of Birmingham, admitted the need for the guiding hand of God when performing serious operations.

● A follow-up report on a study of religious interests of Dartmouth College students that was made in 1939-40 indicated that the subjects of the original study had increased their religious interests as they grew older. Dr. Irving E. Bender of Dartmouth reported that from "irreverence, disbelief and disdain of religion," the subjects of the study turned to "reverence, belief and an interest in religion." To learn whether this was due to maturity or to the temper of the time, 66 undergraduates now at the college were given the same test. A comparison with the older men's responses showed a "remarkable similarity of value," it was reported. Thus it appeared, Dr. Bender said, that the time in which people live influences religious values more than maturity does.

● After several centuries of contact with the "Christian" white man, ignorance and superstition still contrive to hold back many American Indians. The Indian's greatest need, according to L. C. Hartzler, mission editor of Gospel Herald, is "a consistent witness to the salvation available through faith in Jesus Christ." In his editorial, Mr. Hartzler said: "Because his liberties have been repeatedly curbed and because he has again and again been exploited and crowded onto reservations, the Indian often harbors bitterness and resentment in his heart toward his white neighbors. The reservation system has made him a ward of the government. This system combined with racial prejudice on the part of the white American has often squelched native initiative and cast the cold blight of dependency over much of the Indian population."



Baptist Briefs

● **Advance at Breivik.** Breivik, Norway, is north of the Arctic Circle, but Mrs. Rachel Iversen, secretary of the European Baptist Women's Union, included it on her tour of women's groups. "It took a whole day to come into this place in a narrow 'fiord,' first by fisherboat, then in a little boat carrying the mail," she reported. "The Baptists at Breivik have no church so we met in a small building. Here the women are working with the children in a mission group. They hope to build a chapel soon."

● **Crusade in Taiwan.** Three Southern Baptist leaders, several Southern Baptist missionaries from other countries in the Orient, and a national Baptist leader from Hong Kong preached during Taiwan Baptists' simultaneous evangelistic crusade, May 5-19. The two weeks' campaign was sponsored by the Taiwan Baptist Convention and the Taiwan Mission (organization of Southern Baptist missionaries). Taiwan Baptist Theological Seminary dismissed classes for the two weeks so that the teachers and students might help with the meetings.

● **Baptists in Puerto Rico.** The Puerto Rico Mission of the American Baptist Home Mission Society has grown into a convention with 48 churches. The churches have more than 7,000 members and contribute more than \$200,000 annually to Christian causes. In addition to operation of a Baptist academy at Barranquitas, ten of the churches have established

● The National Christian Council of Japan has asked the British Council of Churches to urge the British government to cancel its plans to carry out nuclear tests at Christmas Island. The Prime Minister of Japan sent a personal representative to London, also, to appeal to Britain to stop the atomic and hydrogen bomb experiments in Asiatic waters. "No wonder the Japanese are alarmed," the Bishop of Chichester said. "The bombs dropped on Hiroshima and Nagasaki were mere child's play compared with the hydrogen bombs of today." He urged the British Council of Churches to take a strong stand against the bomb tests in Asia, saying, "The whole attitude of millions of Asiatic people towards Christian missions and Christian churches might be affected by what we do."

day schools. These range from kindergarten to a combination of elementary school, night high school, and commercial courses. They cooperate in the operation of an evangelical seminary.

● **New Guinea Baptists.** The thrilling story of the beginning of Baptist work in New Guinea has a wonderful sequel. Now comes word that the recently baptized Christians from the Baiyer Valley and those from over the gorge at Lumis have gathered at the Palakapugi Church near Lumis for their first combined convention and the formation of a Baptist Union of New Guinea. The new Baptists were reminded that though they themselves were the object of missionary work a year ago, they now hold responsibilities for extension of evangelistic efforts to others.

● **1,500 Baptists in Ceylon.** Recent claims that Buddhism is becoming the national religion of Ceylon has focused attention upon the Christian strength of that island off the coast of India. The Baptist Missionary Society has been at work there since 1812. There are 31 Baptist churches in Ceylon, with 23 ministers, a communicant membership of 1,500, and a total Baptist community of 5,000. There are two Presbyterian ministers and a communicant membership of 750. Methodists list 11,500 communicant members, and Anglicans 19,000. The Roman Catholic Church has 600,000 members. There are about 8 million Buddhists.

Editorial

Come Apart for a While!

ALL CHRISTIAN workers need the spiritual pause that refreshes. Those who are busiest in the Lord's work, trying to meet the demands of the church's many activities, must heed Jesus' words: "Come ye yourselves apart, and rest a while" (Mark 6:31). This exhortation was spoken by the Master to his disciples in the midst of their strenuous activities and work for the Lord after they "had told him all things, both what they had done, and what they had taught". But Jesus recognized that one thing was still needful, and this he laid on their hearts: "Come apart for a while!"

"Rest a while". There must be times of spiritual relaxation in every Christian's life. This is not an excuse for indolence or for taking a fling. This means an easing of the tensions of activity and then of breathing in deeply the atmosphere of God's grace and love until a soothing calmness comes over one's soul. Master technicians of the violin tell us that even the strings of the sweet-voiced Stradivarius must be let down periodically to lessen tension and to insure brilliancy of tone. Rev. F. L. Strobel of La Moille, Illinois, remarked: "What a lesson for high strung saints!"

"Drop thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace".

All of us must take time out for spiritual reflection. The art of meditation is cultivated most carefully in times of quietness, when we are alone with God, when we have come apart! Then we are able to think most clearly God's thoughts after him and to try to atune our souls with God's Spirit. Then we can lay hold on the greatest blessings of earnest prayer and close communion with our blessed Lord.

Inevitably this will lead to a spiritual inventory of ourselves. When the strain and stress of life has been taken from us and we meditate on God's Word, then we begin to see ourselves as God knows us. When we can say with the Psalmist, "How precious also are thy thoughts unto me, O God", then we are also able to pray, "Search me, O God, and know my heart; try me, and know my thoughts" (Psalm 139:17 and 23).

The summer days ahead ought to provide every reader of the "Baptist Herald" with wonderful opportunities to "come apart and rest a while". It will probably not be a desert place, as it was for the disciples, but some quiet nook, some scenic spot, some secluded place where you can wait on God and lay hold on spiritual resources.

Your minister ought to be at the Pastors' Conference from July 31 to August 4. Can you as a church help him to get there? Sunday School and youth leaders ought to avail themselves of the blessings of the Christian Workers' Conference to be held in Sioux Falls, South Dakota, from August 5 to 9. It may require some effort on your part to plan for these experiences, but it will be well worth every effort to "come apart and rest a while" and to sit with others at the feet of Jesus!

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Madison Square Garden of New York City almost filled with thousands of people to hear Billy Graham the evangelist, and the Gospel of Christ on the second night of the Greater New York Crusade.

New York's Crusade for Christ

First Impressions of the Billy Graham Crusade in Madison Square Garden, New York City, by Rev. Herbert J. Freeman, pastor, Faith Baptist Church, West New York, N. J.

OVER 13,000 people present and 704 decisions for Christ! These were the statistics at the close of the first meeting of the Billy Graham Crusade in Madison Square Garden, New York City, on May 15th. The attendance on this opening day of Mr. Graham's 40th Crusade broke all records of previous opening days.

The story was repeated again on the second night when 13,000 persons were in attendance and 545 responded to the invitation. On Friday, the third meeting of the Crusade, the Garden was packed to capacity and 785 people from all walks of life came forward to declare their faith in the Lord Jesus Christ!

ANSWERED QUESTIONS

These were nights of answered questions—answers for the Christians who witnessed God's response to their many prayers and their faithful preparation for this Crusade. Here were answers also to the scoffers, the doubters, the unbelievers and those who, though professed believers, actively and passively opposed the coming of Mr. Graham to New York City. These opening nights, and all that will follow, are the answers to the hundreds of people who came to the Garden with great spiritual hunger and were filled.

From every walk of life they came—men and women, boys and girls, young people and oldsters. Many of them were church members and workers who had never truly received Christ as their Lord and Savior, and some of them had no assurance of their salvation prior to the Crusade.

God has answered, and he continues to answer the prayers and needs of New York City.

More than 1500 churches of the greater New York area have committed themselves to the support of this first great evangelistic thrust since Billy Sunday came to New York forty years ago. Counted among this large number of churches are our own North American Baptist churches of Manhattan, Brooklyn and northern New Jersey. Many of our people from distant cities have made plans to come to New York and stand with us in these days when God is showing that the Gospel is "the power of God unto salvation." A great deal of the outward success of this Crusade is due in no small measure to the many faithful and burdened churches and their ministers who, like our North American Baptist people, have given themselves first unto God in surrender and dedication.

RESPONSE OF NEW YORK

How has New York City responded to all this? It is too early at this writing to report anything other than a general impression. Stories and incidents, however, are beginning to come in, which indicate how God is working. Mr. Graham's appearance on the Steve Allen program over television prior to the opening night brought about a lively discussion in at least one bar, of which we have heard. Transportation workers have taken notice of the large number of people who by-pass the theater district as they make their way to the meetings. Extra police have been as-

signed to serve at the Garden and they are greatly impressed with the behavior of the Christians. Before long, it may not be unusual for people to meet and to begin talking immediately about the Gospel as it is now for them to talk about the weather.

One of the finest things about this Crusade is the amount of publicity given to it. The press, radio and television have given wide coverage. On the opening night of the Crusade the "New York Times" printed the entire sermon of Mr. Graham, including all the verses of his text, Isaiah 1:1-20! In addition, the Gospel is being mentioned again and again on the front pages of the New York newspapers. Monday through Friday of each week a mid-day prayer time is conducted over the ABC radio station.

At 11:30 each evening a report of the Crusade is made over television. The testimonies of key people in life are given. Many of the entertaining programs of television and radio are featuring Mr. Graham and members of his team in personal interviews. The news coverage via these media has gone all out to make the Crusade known. Today in New York City the Gospel is news!

DECISIONS FOR CHRIST

Decisions for Christ are not only being made at the Crusade meetings, but also over the telephone following the evening telecasts. Hundreds have called. One evening between 12:00 midnight and 2:00 a.m. thirty-three clear cut decisions for Christ were recorded. By Friday evening of the first week it became evident that the fourteen telephone lines into the Crusade headquarters at Times Square were not sufficient to carry the number of calls coming in. An additional ten lines were ordered to meet this problem.

New Yorkers who are lonely, frustrated, confused and burdened with sin, guilt and doubt are beginning to respond to the invitation of our Lord Jesus Christ who says in the words of the huge banner across the front of Madison Square Garden, "I am the Way, the Truth and the Life."

What is the man like whom God is using so mightily these days in New York City? Can this man be trusted to remain faithful to God and the people? Will he continue to point people to Christ, and not to self? There ought to be no doubt in our minds about these questions. God has raised up a man who will not forget to present Christ only and who will not fail to give God the glory.

Graham's personality, voice, mind, heart and abilities are without question wholly dedicated unto God. Since this is the manner and way whereby God has chosen to make his Gospel known to mankind, we ought to thank God for one who can be trusted with so great a responsibility.

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Bible Reading Christians in Mambila, Africa

The story of a great spiritual ingathering in the Cameroons

By Rev. and Mrs. Kenneth Goodman, Missionaries

ONLY ten churches with a handful of Christians in each church, and not even one complete Bible in every church—this gives you the picture of Mambila Churches (Warwar) of our Cameroons, Africa, field in 1953!

Today, 1957, the picture is quite different! There are 23 active churches with scores of Bible-reading, Bible-believing Christians. A concerted effort was put forth by all to conduct reading classes in every church. Scripture memory prizes were Bibles. Today we have many Bible-reading Christians, or should one say, many Christians are reading the Bible.

SCRIPTURE MEMORIZING

As the older Christians began to let the Word of God work in their hearts, new life came into the churches. Most of our churches have outgrown their first church building, giving has increased, many of the churches conduct their own missionary outreach program. The area as a whole took over the complete management and support of all churches in 1955.



Rev. Kenneth Goodman (left, back row), missionary, and the Warwar Short Term Bible School students who have been zealously carrying on evangelistic work in the Cameroons.



Mrs. June Goodman, missionary, presents a Bible to the youngest Scripture Memory winner in Mambila, Africa.

In 1956 the Mambila Church Conference took on the support of their supervising evangelist. Early 1957 called for many plans for the extension of the Gospel in unreached villages. Why? The Word of God had become real in the hearts and lives of the people. Individual Christians could not sit idly by while their friends and families were dying without Christ.

Young ones, old ones, men, women and children, all gladly accepted the mimeographed sheet of Scripture verses and struggled through the period of learning to read and to memorize portions of the Bible at the same time. Soon our stock of Gospels, New Testaments and Bibles began to dwindle. Activities within the churches took on new meaning. The number possessing the Bible grew. Bible-reading Christians strengthened the churches. Personal witnessing in the villages became a real part of everyone's life. New ones were won to the Lord each day.

It became apparent in 1955 that leadership training courses were

needed for all. After much prayer and planning, several Short Term Bible Schools were started in centrally located churches with several churches cooperating. The Victorious Christian Life, Individual Witnessing, Christian Giving, and Sunday School Work took on added meaning as the schools progressed.

Evidence began to pile up. Over 3000 decisions for Christ were reported in Mambila alone. (The number accepting Christ was even greater in the Mbem Area, where four schools were conducted.)

Christian giving has always been better than average in our Mambila churches. The reports for 1956 show a 50 percent increase in giving over 1955. Churches have become strong in Baptist self-government. The ordinances have real meaning to the people and are conducted regularly and in an orderly manner.

Migration of natural leaders into the area has done much to plant new churches and to strengthen old churches. For the most part, these migrants have been young married couples who have come in search of more land and a desire to worship God as they see fit.

"SOUL WINNERS" GROUP

We still have the Mohammedan government with its many restrictions on the white missionary, but even with these restrictions several Fulani herdsmen were won to Christ. The boldness of the testimony given by these former Mohammedans is a revelation in itself.

A group called, *The Soul Winners*, continually travels throughout the area witnessing for Christ. This is a spontaneous group, springing from the urgent desire to win men and women for Christ. No pay is accepted by any of the group, and yet they are active all of the time.

January 1957 found us actively engaged in a Teacher Training School for our African leaders who would conduct Short Term Bible Schools during our one year furlough. Plans

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Your Baptism Is Important!

By Dr. S. E. Anderson, Northern Baptist Theological Seminary, Chicago, Ill.

WITHOUT question, the resurrection of our Lord Jesus Christ is the world's greatest miracle. It is the keystone of gospel truth, the focal point of Biblical revelation, the *sine qua non* of our most holy faith. Without the resurrection—Christ's and ours—we are of all men most miserable (I Cor. 15:12-19). "Baptism as having moral dignity in lofty purpose is prophetic of the greatest event yet future in the history of the race—**THE FINAL RESURRECTION OF THE DEAD.**"

Baptism IS itself a resurrection. It is therefore the ideal symbol of Christ's rising from Joseph's tomb, and he so endorsed it. When we remember that his death, burial, and resurrection are three indissoluble parts of one great act of redemption, we think of all three when one is mentioned. Thus in Luke 12:50 Jesus said, "I have a baptism to be baptized with; and how am I straitened till it be accomplished." The cruel cross and the grave faced him; he had to go through with it; and he was weighted down with its awful burden until his resurrection.

Then in Mark 10:38, 39 Jesus asked his disciples, "Are ye able . . . to be baptized with the baptism that I am baptized with?" While this refers primarily to the sufferings of Christ and of his followers, it also means his and their resurrection.

THE GOSPEL'S MINISTRY

Baptism and resurrection truths are clearly identified in Romans 6:3-5. How this identity could be made any more definite and precise is difficult to imagine. And the last mention of baptism in the Bible, in I Peter 3:21, is equally clear, "Baptism . . . through the resurrection of Jesus Christ."

This may be a hard saying for some, but all may learn its truth. The entire ministry of Christ is described in several passages by the one word "baptized" (John 3:22, 26; 4:1, 2). Further, the entire work of John the Baptist is recorded by the one word "baptizing" (John 1:28, 31; 3:23; 10:40). How can this be? Divine inspiration ordered it so. We know that John exhorted, preached, counseled, answered questions, and taught his disciples to pray (Luke 3:3-14; 11:1). It seems, therefore, that the word "baptizing" describes the Christian ministry in its two parts: winning people to Christ before their baptism, and then training them for service after their baptism. In any case, the record shows that people were baptized only after they had heard the Gospel, repented, believed, and yielded to Christ; hence, baptism im-

plies all these steps. And since baptism obligates everyone to live the new life of obedience to Christ, so this symbol expresses also the ministry to each believer after his baptism.

Since baptism is a picture of the death, burial and resurrection, it is therefore an ideal symbol of the entire Gospel. A British scholar, W. F. Flemington, wrote: "It is clear that for the earliest disciples baptism in some vivid way connoted and symbolized the Gospel message. It was what might be called an embodiment of the *kerygma.*"

Paul, the greatest exponent of the Christian Gospel, summarizes it all in I Cor. 15:1-4. He emphasizes the fact that by this we are saved, namely, by the threefold fact of Christ's death, burial, and resurrection. This is the Gospel in which we stand and by which we are saved, if we hold it fast. And baptism, which symbolizes these three tremendous truths so graphically, is meant to help us hold it fast. Our own baptism should leave a life-long impression, and each succeeding baptism we witness should remind us of this triune Gospel.

AN EFFECTIVE WITNESS

Throughout nineteen centuries no one has been able to discover, devise, design or display a more perfect symbol of our glorious Gospel than this divinely-ordained baptism. "In the symbolism of baptism is to be found the heart of the saving Gospel mes-

BAPTISTS AND BAPTISM!

Dr. S. E. Anderson is Director of the Correspondence Department of the Northern Baptist Theological Seminary, Chicago, Illinois. He is the author of three books: "Every Pastor a Counsellor", "Nehemiah the Executive" and "Shepherds to 24,000,000 Service Men". This article on baptism is a chapter in a new book by Dr. Anderson which will probably be ready by October 1957 and will be entitled, "Your Baptism is Important".

A 21 page brochure by another faculty member of Northern Baptist Seminary is entitled, "Should Baptists Abandon Baptism?" by Professor J. R. Mantey. It is available at the Roger Williams Press, 3734 Payne Ave., Cleveland 14, Ohio, at 10c per copy and \$8.00 for 100 copies. This invaluable booklet on this important subject can be highly recommended.

sage. No more powerful sermon is ever preached and no more effective witness ever borne than when the believer is 'buried with Christ in baptism,' arising from the watery grave 'to walk in newness of life.'

The figure of baptism was used of Israel when Moses led them across the Red Sea, when they "were all baptized unto Moses in the cloud and in the sea" (I Cor. 10:2). This is the only case where "baptism" is used as a figure of speech for an event in the Old Testament. Of course this incident was not Christian baptism but it was like a baptism, for all the people were IN the cloud and IN the sea.

The reasons for calling this a "baptism" are obvious. 1) It marked the departure of Israel from Egypt, a type of "the world," as in baptism we are buried after our conversion from worldliness and sin. It symbolized Israel's complete separation from their past life in Egypt, just as in baptism our past is buried.

2) It indicated Israel's loyalty to Moses and their identity with him; so in baptism we are "baptized into Christ."

3) It declared their intention of obeying their Lord, as in baptism we yield our entire bodies in obedience to Him.

4) It showed the beginning of a new fellowship, as in baptism we rise to walk in newness of life.

5) It testified to a threefold unity of Israel with God: one "baptism," one food, one drink (I Cor. 10:2-4).

LOYALTY TO CHRIST

Baptism is used again as a figure of speech to express our unity with Christ and our loyalty to him (I Cor. 12:12, 13). "For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit."

Baptism is also used to demonstrate the resurrection of our bodies (I Cor. 15:29). This verse 29, admittedly difficult of explanation, seems to indicate that in their baptism the Corinthian Christians showed their faith in their own future resurrection. Paul's forensic appeal was meant to unite all believers in an intelligent belief in the resurrection, so aptly symbolized in baptism.

In Galatians 3:26, 27 baptism is mentioned as a uniform which we "put on" to show that we are all sons of God, through faith, in Christ Jesus. Every loyal soldier is willing to wear

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Baptism marks the person who is baptized as one who has accepted Jesus Christ as Savior and Lord and is henceforth separated from the world.

IN THE December 5, 1955 issue of TIME magazine under "Religion" an article appeared written about a great Baptist leader, Dr. Theodore Adams, president of the Baptist World Alliance. In this article some of the distinctive views of the Baptist faith are stated, and in it is a quotation from an Episcopal bishop who is quoted as having said: "There ought to be but three denominations in the world: the Catholics, standing on one side for the authority of the church; the Baptists, standing on the other side for the authority of the Bible. All the other denominations should be united, for the difference between them is that between Tweedledum and Tweedledee."

This is evidence of the fact that the Baptist faith is unique and is so recognized by others. This uniqueness derives from the indubitable fact that we base our faith and doctrine strictly upon the Bible, and specifically on the New Testament. The Word of God constitutes for us the supreme authority in all matters of religion. It is deplorable to not how little some Baptists know about the Baptist faith. Permit me hereby to urge every reader to acquaint himself with the Baptist distinctives.

A SYMBOLIC ORDINANCE

Believer's baptism by immersion is one of the Baptist distinctives and is the one with which we will occupy our close attention in this article. There are other groups that baptize by immersion but the Baptists have perpetuated its teaching throughout.

The first thing I want to clarify is that we do not believe in baptism as having any efficacy toward salvation. It has no regenerating powers, and we believe this to be soundly biblical. It is only an ordinance instituted by Christ as a symbol of the entire new covenant. This ordinance is an external rite and is to be understood only as such. In the words of the great commission, as given in Matthew 28:19, 20, the Lord stressed it with the

Baptism by Immersion a Baptist Distinctive

The Word of God constitutes for us the supreme authority in all matters of religion. This is the basis for this informative article.

**

By Rev. R. C. Stading of Creston, Nebr.

intention of it being carried out. We believe this to be nothing less than believer's baptism by immersion, for it is the only form that gives the true significance to baptism.

No one should be baptized unless he has believed on the Lord Jesus Christ, trusted him for full and complete salvation. This is also according to the New Testament where the example and teaching are that only a person who has truly believed on Christ may rightly be baptized. The baptizing of infants is never mentioned in the Scriptures. Family groups are mentioned but this is a very weak argument to suggest that there were infants in these households.

Baptism presupposes that the individual knows the difference between right and wrong and is capable of voluntarily confessing his sinfulness and receiving the forgiveness of God through faith in Jesus Christ. Regardless from what point we view it, the Bible does not support sprinkling as baptism or the baptizing of infants. The Lord taught first to make disciples and then to baptize them. The Ethiopian first received the teaching about Jesus as the sin-bearer of the world. Saul, who later was called Paul, was first converted and then baptized.

All those who are recorded in the Scriptures believed and then were baptized. In Acts 8:12 we have a good example: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." It states nothing of infants for they could not believe.

NEW TESTAMENT PRACTICE

Practically all of the Bible scholars will acknowledge that the Greek word, "baptizo," in the New Testament means to immerse, to dip, or to plunge. Also so far as we know, no other form of baptism was practiced until the early part of the second century about 120 A.D., and it seems that

immersion was not completely abandoned in large sections of the western church until the thirteenth century. In the fifteenth century the Greek Catholic Church complained against the Latin (Roman) Church that it permitted this departure from immersion to pouring.

Pouring at first was allowed only when the candidate was sick and in danger of imminent death or where there was a lack of water. This departure met with severe protest at first, and there was reluctance to ordain a man who had been baptized only with clinic baptism. However, this form was later accepted as we realize today only too well. Infants were baptized both by immersion and pouring until immersion was completely abandoned.

Those who baptize infants today propose good arguments for what they believe, but they cannot very well substantiate them with the Scriptures. They suggest that the church presenting the child for baptism believes and prays for the child.

SCRIPTURAL MEANING

Martin Luther taught immersion to be the correct form of baptism, but he rigidly upheld infant baptism. He pointed out to those who adhered to believer's baptism that they could not see the heart of the one who confessed to be a Christian, whether or not it be true faith. Therefore they have no more proof as to the genuineness of their candidate's faith as those who baptize infants.

To this we reply that if the individual is untruthful, the guilt is upon him and not upon the church that executes the ordinance. In the case of infant baptism this is quite the contrary. Where the church sanctions and approves infant baptism, the church is held responsible if it is incorrect in the sight of the Lord.

The circumstances attending the rite of baptism in the New Testament likewise support immersion. In Mark

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"Continuing study, thought and planning are stimulated when programs of action are under the glare of critical scrutiny."

Give Thanks Unto Our Critics

Criticism of Sunday Schools and teaching methods can be a blessing in disguise if this article is taken to heart by Sunday School leaders

By Mr. Milton Jahn of St. Paul, Minnesota

THIS question may very well be asked concerning our topic, "Give Thanks to Our Critics." Why should any sensible person give thanks for critics any more than a leper gives thanks for sores?

But there is another side to criticism. It can be most helpful and constructive. It can result in improved performance. Criticism has value in keeping those responsible for our Sunday Schools on their toes, alert, and ready to adapt to changing conditions. Continuing study, thought, and planning are stimulated when programs of action are under the glare of critical scrutiny.

We have learned through experience that we get the best government, when there is a strong and active minority. Without a strong minority, the group in power tends to become complacent and self-satisfied. Constructive criticism of our Sunday Schools produces the same type of result.

NEED FOR CRITICISM

We should be neither surprised nor angered at the growth of concern and criticism centering about our Sunday Schools. We should expect it as a result of the increasing importance our people give to education in our Sunday Schools. People are realizing more than ever that God's Word and the application of it in personal living is the answer to the many problems surrounding our youth.

If this is so, they are asking, with evidence to back them up, why are we not doing a better job of teaching God's Word and seeing this teaching transferred to daily living. We cannot but agree that we could do better, in fact, we must do better.

Let me make several points that

may help us to face the criticism and make the most of it.

First, in a free society the open-minded search for valid information and reliable techniques is a secret of success. This act of searching, in a country blessed with an atmosphere of intellectual freedom, requires criticism to establish democratic standards. Contrast our freedom to search and criticize with the repressive atmosphere of an authoritarian system like the U.S.S.R., where all truths are established for you and enforced. In Russia there is no room for criticism and critics fade away. American critics, on the other hand, are very much alive, for we recognize that out of the give and take of criticism emerge the advances that characterize our democratic way of life.

TARGETS FOR CRITICISM

Let us turn to a second point. Those of us in Sunday School work are not alone in being targets for criticism. In the last month have you not once engaged in a critical and perhaps emotionally charged attack on some group? In the circles with which I associate (Public School education), we get great release of our frustrations in openly taking some group apart. We may, on some days, tear into our own profession in an attempt to expose some weakness and challenge ourselves to develop the understandings and techniques needed to raise our standards. Another day we may be highly critical of our highway engineers after driving over roads that buckled because their foundations were inadequate. Just as you and I engage in reasonable and sound criticism of other groups, so we should recognize the right of others to offer us their critical attention.

As a third point, let us shift our thoughts to another group and demonstrate that much effective criticism is self-criticism. In our city of St. Paul and the surrounding area, law enforcement officers have been criticized for not enforcing the law in regard to juvenile drinking. A youth must be age twenty-one in our city to buy beer, but he may go into our neighboring state to buy it at age eighteen. In the past, the attitude of the law officers has been that nothing can be done about this problem, so long as our neighboring state has this law in effect. But much has been done, because of criticism by parents and other groups, even to the extent that some of the communities in our neighboring state have changed their local laws to coincide with our age twenty-one requirement.

BENEFICIAL EFFECTS

I could go on and on to recall for you how much we engage in criticism of others—the politicians, the military, the farmers, the labor unions, etc. Would you be willing to deny yourselves the pleasure of such "gripe" sessions? Would you deny that your criticism might possibly have some effect in correcting the conditions which you criticized? Would you be willing to deny yourself the beneficial effects of self-criticism in teaching our Sunday School classes?

In the final analysis, the groups catching the barbs and goads of critics inevitably profit from the process by searching to answer the challenges of critical thought. Is there any reason to assume that our work, teaching Sunday School classes, is or should be any more exempt from criticism than others?

Possibly some of you are thinking that, since no criticism has come to you directly, these words are intended for others. Indeed, if there were no voice raised against our practices, then I should worry, for with so important an undertaking as teaching a Sunday School class, silence could be the severest critic of all.

SOME VALID CRITICISMS

But let us turn to some of the criticisms of teaching in our Sunday Schools. I would classify them into several groups.

1. **Your students are lacking in Bible knowledge.** If the Bible is our textbook, and one of our main purposes is to teach the Bible, we are failing here. In a nation-wide survey conducted by a leading magazine (PAGEANT, December, 1949), to test the Bible knowledge of Catholic, Protestant, and non-attending youngsters, we see this failing clearly revealed. In this test, Catholic youngsters made an average grade of 46 percent, Protestant children 35 percent, and children who did not attend Sunday School 30 4/10 percent. It can be readily seen that Protestants made only a 46/10 percent higher grade than those who did not attend Sunday School at all. Also, we know from our own personal experience that we are not getting the results in Bible knowledge we would desire. In other words, are we really teaching God's Word to the people in our classes?

2. **Your teaching does not carry over sufficiently into life.** Of course, a partial answer to this is contained in the above criticism. How can we do if we do not know? The Bible is taught with the ultimate aim that it will change our way of living. If we are getting poor results in teaching the Bible, it naturally follows that we will be lacking in this area. In other words, are we really teaching unless those we teach practice in their daily lives that which we teach?

NOTHING IMPORTANT HAPPENS

3. **We make no provision for our students to experience what they have learned.** If we develop the attitude that our class is just a place to sit and talk, and there is no need to get excited because nothing will be done about it anyway, then our students will just sit back and listen. Our emotions may be stirred, but if they are repeatedly stirred and nothing is done about it, we run into serious difficulty.

Dr. Edge in his book entitled **Teaching For Results** (I would recommend that every teacher have a copy of this book in his possession), explains this as a hardening process as follows:

"Herein lies the danger! These people have their emotions stirred so often without making any overt response that they identify this emotional stirring with having had the

religious experience they discussed in class."

In other words, it becomes tragic if our students are satisfied with having only their emotions stirred.

4. **You teach and pay no attention to the learning process.** Because the Bible is God's Holy Word and the Holy Spirit is the great Teacher, can we just teach without regard for sound educational techniques? There are many evidences which can be clearly seen by us which show us that God's power works under certain conditions.

I will mention only one. The farmer as he prepares the soil for the seed is analogous to the teacher who studies the personalities of his stu-

forced to use this way of teaching. A far better plan would be one which allows for a sharing of ideas and experiences between teacher and class members. Here the teacher is a kind of leader or guide, and the student discovers for himself the aim of the lesson.

6. **Teaching is an impossible task if you continue to meet only once a week for a thirty-minute period.** As teachers there is not too much we can do about this limitation except to make our class discussions so interesting, so personal, and so real that our students will want to study on their own. When we have done this, we have accomplished the ultimate aim of all education namely, to help



—Photo by Broadcast
Rev. G. K. Zimmerman, general Sunday School Union secretary, deals critically with some Sunday School problems at a Christian Workers' Conference held in Marion, Kansas.

dents to determine how God's Word can best take root in the lives of his students. We understand that interest is prerequisite to effort. We are now aware that interest is not inborn in people, lying dormant until a proper time for unfolding. Interest is derived from experience, and as the Sunday School has some control over experience, or at least should have as I have tried to emphasize, our teaching must be such that it will create interests in our students. In other words, recognizing that the Holy Spirit is the great Teacher, it is our responsibility to provide those conditions in which and through which the Holy Spirit can best teach.

A TEACHER WHO TEACHES

5. **You are confused as to the function of the teacher.** If we believe that the teacher is the source of wisdom, then we can expect him to do all of the talking. Now there are times when this method is the only choice. In a college classroom with fifty students or more, the lecture with some modifications is probably the only method the teacher can use. But in our average Sunday School class of between ten and twenty members, we are not

others to help themselves. Pastors and other leaders of the church have the responsibility to encourage family worship in the home. This is a must to supplement the meager time allotment for teaching in our classes. In other words, in addition to the thirty-minute period on Sunday, our students must study the Bible on their own and practice in their lives what they have learned.

STONES OF CRITICISM

Over the last decade or two, many stones of criticism have landed in our front yard. Already many alert Sunday School teachers have picked them up and have been challenged to do a better job in this work which is ours. There is abundant evidence to warrant the belief that the present wave of criticism is an expression of a deep-seated, abiding faith in the work of the Sunday School. Many people believe that education in our Sunday Schools is the surest means of correcting the world's evils and ills and of creating and perpetuating the kind of society we are striving to develop.

So, without seeking their smile or fearing their scorn, I say, "Give thanks unto our critics."



A view of the city of Mainz, Germany, and of the Rhine River from the heights of the Stephen Church tower.

Living on the Other Side!



Our Seminary exchange student from Winnipeg, Manitoba, studying at the Baptist Seminary, Hamburg, Germany, describes some of his experiences and adventures in Europe during the past school year



By MR. LESLIE ZILKIE

NOT LONG ago it required a great stretch of the imagination to transport oneself across the Atlantic Ocean into a European country. Now one almost feels as though a bridge were spanning the whole tide. The increased rate of travel and the innumerable contacts with distant countries have had the effect of making them seem much closer together. Even though this is true, we must not allow ourselves to think of another country, because of its seeming nearness, as being no different from that of our own.

The country of Germany, of which we often hear that it is a progressive and industrious land of the Western World, has many things which are quite different. In the limited space of land in Germany, which through the years has provided a substantial living for its people, the Germans now attempt to provide a homeland, not only for the thousands of additional East Germans, but also for many other immigrants such as Hungarians, Italians and the Balkan people.

HOUSING PROBLEMS

With the refuge-seeking people in a land, where the ravages of war have put countless dwellings into ruins, it is not hard to imagine what the greatest problem is. Together with the reconstruction of industry, apartment blocks have sprung up like mushrooms in every city of Germany. It is now quite difficult to find a city which has not only been totally rebuilt but also expanded to a large extent. Where ruins still exist today,

one can see men busy as beavers at the task of cleaning up and erecting a new building in its place.

However, it is still very difficult to find living quarters. To move from one city to the next presents tremendous obstacles. In many cases, money in large sums must be paid by the future tenants, which is then used for construction purposes and which guarantees them an apartment in which to live. Those who do not have the finances must live in places which are not of their choice or to their liking.

Cities with industry have found the influx of labor seeking families to be greater than those with no industry. Government grants up to 95% were allocated to anyone who would construct and provide living quarters for working men. The churches of Germany did not waste time in doing

EXCHANGE STUDENTS

Mr. Leslie Zilkie of the McDermot Ave. Baptist Church, Winnipeg, Manitoba, is the 1956-1957 exchange student of ours in Hamburg, Germany. He plans to return to Canada in August after the close of the school year and be on hand in our Seminary for the Fall semester.

Mr. Berndt Kuhn will represent the Hamburg Baptist Seminary in our Seminary in Sioux Falls, S. Dak., arriving in September and staying for the entire calendar year, thus making it possible for him to attend conferences and camps of ours next summer.

The 1957-1958 exchange student who will be going to Hamburg, Germany, this fall, is Mr. John Binder of Swan River, Manitoba.

their part in this connection. Many of them received such grants and started to build.

The Free Evangelical Churches, especially the Baptists, built several such homes. The superintendent of the home then acts as the father and cares for his flock, nurturing them not only with physical but also with spiritual food. Having tasted of this type of life in Germany, I can testify to the success of such a home.

BAPTIST SEMINARY

A people actively engaged is apt to neglect other phases of life, but this is not altogether true of the Germans. Although they deny themselves many pleasures, which we find so abundant in our land and which we find less here in Germany, such as autos, expensive and modern furniture, large playgrounds, etc., they still do not neglect the religious life. On the contrary, it is a very vital part of life for the majority of the German people.

In the Free Evangelical Churches, of which the Baptists are a part, one marvels at the strength of their faith. As Abraham and Isaac dug deeply to provide water for their flocks and their kinfolk, so the people here have dug deeply into financial and physical resources to provide spiritual water for their flocks.

Churches were built where even few people worshipped. They counted their faith worthy of every effort of putting the shoulder to the wheel. With the increase of churches, the demand for pastors also increases. Young men have answered this call



Some of the new apartment buildings which have been built in Kassel, Germany, in recent years as seen across the modern bridge over the Fulda River.

and given their talents for this cause. The Baptist Seminary at Hamburg, Germany, is an active place. Here highly gifted young men work and wait to serve their Lord. Among them one finds those with musical, artistic, speaking and other talents besides men who have followed a trade.

In the Seminary's assembly hall, one of the students assembled a pipe organ. When he was asked to whom it belonged, he replied, "It's mine." Not only had he assembled it, but he had planned it and manufactured much of it himself.

The people of Germany attempt to keep the arts alive. So it is not so unusual to find those who attempt artistry of various kinds. The churches are privileged to have such talented future pastors who have had wide and varied interests.

The Hamburg Seminary provides a good training for its students. Sitting at the feet of the members of the competent faculty are students who are German in birth or who will remain in Germany for their full time pastorates. There are also other students who will return to Holland, Austria, Switzerland, South America and even to Canada. The small faculty carries a heavy load. With an enlarged staff, personal contacts would perhaps be more intimate. As it is, little time is spent with individual students. Nevertheless the standards of scholarship are kept up and are almost equal to those of a university.

FREE EVANGELICAL CHURCHES

Soon after the war, mission groups from America came to Germany which carried a strong evangelistic current with them. This seems to have been a gift of God. Although the people provided well for their flock, a strong emphasis on evangelization was lacking. The impulse given by these mission groups flowed over into the thinking of the German people. Youth groups were the main points of concentration. Testimonial meetings carried out by the young people are

still common and will stay as a result of what has been started by these various mission groups.

The Free Evangelical Churches are now becoming very active. European youth organizations are arising, which help the young people to plan for youth evangelization and vacation outings, and which also give them printed material with which to work in local groups.

The Seminary has a department equivalent to what we would call a Department of Christian Education. Young people enroll in short courses for practical work in youth groups. A rotation of groups is continued throughout the entire year, giving instruction to many. Other plans for the future are being made in all departments in cooperation with one another.

With this moving current receiving the permeating force of the Holy Spirit, one can certainly await fruitful results in the land where much religion exists, but in which the teaching of personal acceptance of Christ is a message that is seldom heard. May the Lord bless the efforts of these true servants of God as they speak to counteract the strong forces of Catholicism of the south in Germany and the liberality of the State Churches.

THE DARKNESS IN EUROPE

During my vacation months, I gained a little more knowledge of other European lands. In contrast with the active Gospel work in Germany, one is moved with compassion to see the blindness of the people to the Gospel in other lands. Italy, with its many tens of thousands of people, holds staunchly to the papal powers, as well as Spain and France. In these lands there is not as much as a breeze of Gospel truth perceptible.

Who is responsible for these countries? Will the people of America and Germany be the ones to begin earnest work of evangelization in them? My eyes to Europe's spiritual need have

HONORS TO GILBERT SCHNEIDER, OUR MISSIONARY

THE "United Nations Review", published by the United Nations in New York, N. Y., in its issue of April 1957 devotes six full pages with handsome illustrations to two articles by Gilbert Schneider, our missionary at the Bamenda New Hope Settlement. This publication of 64 pages has a circulation of many tens of thousands and is translated into at least three languages, besides the English printing.

The first article by Mr. Schneider is entitled, "Bamenda Settlement, Southern Cameroons" and is a thrilling story of the concerted fight to control leprosy in the province. A half page picture of the New Hope Settlement and several references to the North American Baptist Conference which supports the work will be of special interest to all of our people. The second article which is profusely illustrated tells the story of "Brass Casting, an Ancient Art—the Lost Wax Method is Still Used".

This magazine is published by the United Nations Department of Public Information and is available in the Book Store of the United Nations Building in New York City at 40c a copy. It can also be ordered at the same price from the Columbia University Press, 2960 Broadway, New York 27, N. Y.

This is the first time that articles by one of our Cameroons missionaries have appeared in such a prominent publication with news and information about the work of our Cameroons Baptist Mission read by tens of thousands of people literally around the world. Congratulations, Gil Schneider, on your thrilling adventure into the literary field!

been widely opened. It has not been in vain to have visited several parts of Europe.

Seeing a people cope with their problems and applying methods which are suitable only to their own conditions is always a great benefit to a foreigner. It makes one more versatile in thought and broadens the knowledge of human life.

Seeing a people that strives to proclaim the Gospel of Christ in ways suitable to a different people is also a great blessing. One observes and works with different methods, and thus new things are discovered for future application.

Being among an energetic people, as the Germans are, learning their language, mingling with them, studying and working with them, one cannot help but be inspired to forge ahead, no matter what obstacles lie in the way. An exchange student has the opportunity to gain much which benefits not only him, but those with whom he will come in contact. For this privilege I am most grateful!



The C.T.I. Harmonettes—Elsie Unger, Freda Gertz, Irene Sommers, and Agnes Rentz (front)—who will make a musical tour of churches in the United States and Canada beginning July 4th.

Commencement at Edmonton's Christian Training Institute

Report by Mrs. E. A. HOFFMANN
of Millet, Alberta, a Member of the
C.T.I. Faculty

WE WHO live close to the Christian Training Institute at Edmonton, Alberta, and are able frequently to share the blessings which students receive there, look forward each spring to the days of commencement and the festivities and special features of this time. We have found repeatedly that, not only are these "special services" in every sense of the word, but they are moments of heartsearching and rededication.

SUNNY ALBERTA

The 1957 commencement services of the Christian Training Institute in Edmonton, Alberta, took place from April 14 to 17. "Sunny" Alberta was true to her reputation during these days, and visitors were greeted with balmy spring weather. We rejoiced in welcoming the first signs of spring but our hearts were jubilant as we observed Christian young people devotedly singing the graduates' theme song:

"Give of your best to the Master,
Give of the strength of your youth;
Throw your soul's fresh, glowing ardor
Into the battle for truth."

On Sunday afternoon, April 14, the baccalaureate service was conducted in the McKernan Baptist Church of Edmonton. Rev. K. Korella, a member of the faculty, presided. The service was enriched by selections by the Institute Student Chorus. Rev. Herbert Hiller spoke on "A Christian Graduate's Motto", basing his thoughts on Romans 1:15, "I am ready".

The "annual play" was presented in the Alberta College Auditorium on Monday evening. Miss Agnes Buckles

capably directed a cast of thirty students to portray "The Betrayal" by Geoffrey Nevil Dowseti. The betrayal of Christ, so well dramatized, became more real to us who received the message. It was most fitting at the beginning of Passion Week to be carried back to the Garden of Gethsemane, the Palace of Caiaphas and Pilate's Judgment Hall. "What shall I do with Jesus?", Pilate's question, still calls to us in the twentieth century.

Special services were held in the chapel of the Christian Training Institute on Tuesday and Wednesday. Prayer, testimony, Bible study, and devotional thoughts made up these daytime sessions. The Reverends E. P. Wahl, E. A. Hoffmann, H. J. Waltereit, K. Korella, F. Pahl and George Thiesen brought heart-searching messages, which were interspersed with special musical numbers by the students. Miss Esther Schultz, Camerons missionary, challenged us to service. She described "This Changing Africa" which calls to youth today: "Come to Macedonia and help us" before it is too late.

SACRED CONCERT

The Tuesday evening service was in the form of the annual sacred concert. The mass choir, choristers, women's groups and men's groups participated with Mr. E. B. Link, director, and Miss Agnes Rentz, pianist.

In song we were called to "Praise and Adoration", then led in "Happy Meditations" to think on the things of God. A most enjoyable part of the concert, "Then and Now—Old Testament Songs", was a comparison between ancient and modern settings of

these songs. This was followed with "Thoughts While Kneeling at the Cross". We realized the "all we like sheep have gone astray" but, because of the cross, "He Brought Joy to My Soul". The final part of the concert, "Risen With Christ Eternally," told of the "Mercies of the Lord" which are extended to us in this day of "Amazing Grace" until we, with the ransomed of all ages, shall join in the great "Hallelujah Chorus" at the throne of God.

This was more than a sacred concert. It was truly a worship service in song. Rev. H. Schumacher spoke at intermission time on the song of the redeemed to be sung in eternity.

ELEVEN GRADUATES

On Wednesday evening the commencement exercises were held. Miss Esther Schultz challenged youth to service for Christ. Rev. H. J. Waltereit, chairman of the Board of Trustees, gave the commencement address, speaking to the graduates on "Consecrated Ambitions". The prizes, awards and certificates were presented by Rev. E. P. Wahl, president. Three young people received Christian Workers' Certificates and eight graduated from the High School department of our Bible School.

Thus concluded another year of work and study at the Institute. Some have achieved—but some of our young people sat back to miss the blessings which the study of God's Word can bring. Perhaps God is calling some, who read these words, to prepare at the Christian Training Institute to serve him better. Many through the past 18 years have been blessed and spiritually enriched here.

ENGAGEMENTS

Rev. R. Schilke

June 23 (Sunday)—West Fargo, N. Dak. Dedication of basement chapel.

June 26—Saskatoon, Saskatchewan.

June 27—Glidden, Sask.

June 28—Lockwood, Sask.

June 30 (Sunday)—Jansen, Sask. Dedication of chapel.

Rev. J. C. Gunst

June 14-16—Valleyview, Alberta. (10th anniversary of Emanuel Church).

June 18—Fellowship Baptist Church, Camrose, Alta.

June 23 (Sunday A.M.)—First Baptist Church, Jamestown, N. Dak.

June 23 (Sunday P.M.)—Medina, North Dakota.

Dr. M. L. Leuschner

June 16 (Sunday)—Dedication of new church, Hutchinson, Minn.

June 16 (Sunday P.M.)—Riverview Church, St. Paul, Minn.

CONFERENCES AND CAMPS

June 13-16—Manitoba Association at Mission Baptist Church, Winnipeg, Manitoba. Professor Hugo Lueck, Guest.

June 13-16—Montana-Dakota Central Association at Gackle, N. Dak. Rev. Richard Schilke and Miss Tina Schmidt, Guests.

June 17-22—Iowa Youth Camp at Clear Lake, Iowa. Professor Martha M. Leypoldt and Miss Esther Schultz, Guests.

June 21-23—Ontario Convention at Arnprior, Ontario. Professor Hugo Lueck and Rev. and Mrs. Kenneth Goodman, Guests.

June 24-28—Atlantic Conference Ministers' Institute at Bradley Beach, N. J. Prof. Hugo Lueck, Guest Speaker.

June 26-30—Dakota Conference at Rapid City, S. Dak. Dr. Ralph E. Powell, Miss Florence Miller and Mrs. Thomas Lutz, Guests.

June 27-30—Central Conference at Grosse Pointe Baptist Church, Detroit, Mich. Dr. F. H. Woyke and Miss Esther Schultz.

MAMBILA, AFRICA

(Continued from Page 5)

were made, notes were mimeographed, and sandwiched in between packing and building. A whole year of activity was put into the hands of our African National Christian leaders.

What will be our part in this endeavor when miles and miles of land and sea separate us from our African co-workers? We will undergird the work with our prayers and close the span of land and sea as we meet at the Throne of grace. Will you join us? "Pray without ceasing" (1 Thess. 5: 17).

What's your problem?

Answers by DR. RALPH E. POWELL, Professor at the North American Baptist Seminary. (Send all questions to him at 1605 S. Euclid Ave., Sioux Falls, S. Dak.)

1. Why does a loving God allow his children to suffer?

This is a question as old as the human race. A great deal of mystery enshrouds the problem of suffering, but we can certainly get some clear truths from God's Word.

God often uses suffering as a test of character in order to reveal the true quality of our lives (Job 23:10). With some it may reveal weakness and impurity; with others the pure gold of tested integrity and unswerving trust in God. Taken by faith, suffering can be a tempering process that prepares us for greater usefulness by bringing out the best that is in us and purging us from dross. But this will require the grace of God, which is always abundant in our times of need. Our dependence must constantly be upon him, from whom alone there can come triumph through pain and misfortune (II Cor. 12:7-10).

Suffering is a preparation for ministry to others (Heb. 2:18; II Cor. 1: 3-7). We can best comfort others who are going through suffering if we our-

CHANGES OF ADDRESS

Rev. Charles Dibert
Crawford, Texas

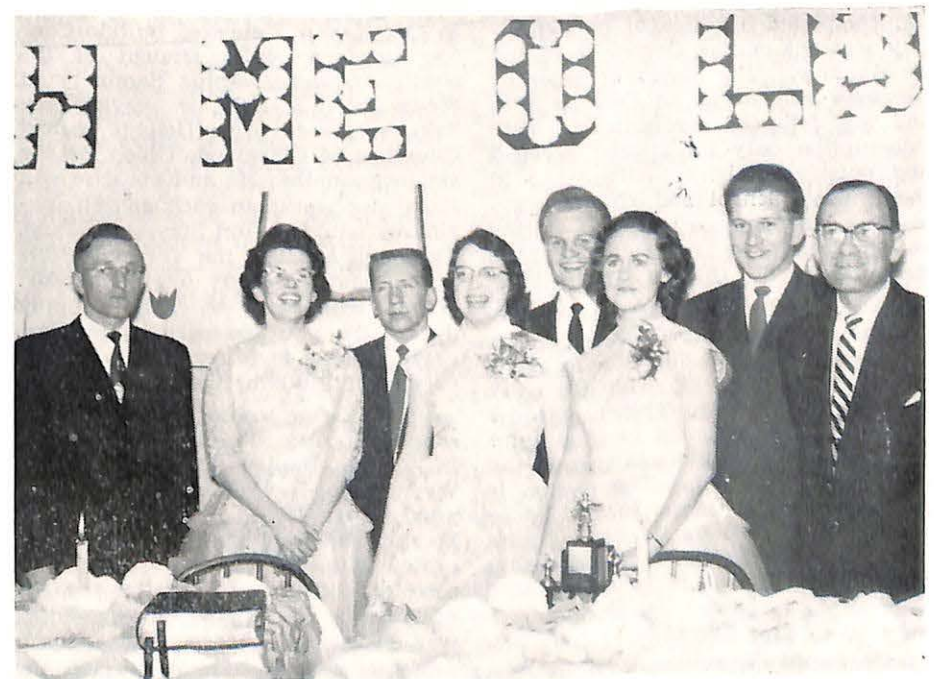
Rev. David J. Draewell
Rt. 1, Box 285 B
Auburn, Michigan

Rev. R. Jaster
1900 Portland Street
Regina, Sask., Canada

selves have experienced the comfort of God in our times of trouble. Perhaps we may be afflicted in order to enable us to console others in their afflictions. Fires of suffering can make us a staff of strength to those who likewise must go through the fires of adversity.

As a means of discipline, suffering can chasten our lives and perfect us for the honor and service of our heavenly Father, who will not allow us to endure a bit more refining than is necessary to make us pure and useful. God is the ideal Teacher; earth is his preparatory school, and suffering is one of his effective teaching methods (Heb. 2:10). We may not always understand all the lessons he is trying to teach us, but if we will confidently trust and love him and obey his commands, he will lead us in a perfect path where there is fullness of joy and richness of joy and richness of ministry in his name.

No more effective school of faith could elsewhere be found. If we take our sufferings patiently, looking unto Jesus, our sufferings are united with his, and we have fellowship with him in his sufferings (Phil. 3:10; Heb. 4: 14-16). Likely more than any other experiences in life suffering brings us nearer to the heart of our Savior, if it is taken by faith. And we are assured that "our light affliction, which is but for a moment, works for us a far more exceeding and eternal weight of glory" (II Cor. 4, 16, 17; I Peter 4: 13).



High School graduates of the Christian Training Institute, Edmonton, Alberta, at the recent commencement festivities

What's Happening

● Rev. Robert Jaster, formerly pastor of the Victoria Ave. Baptist Church, Regina, Sask., is engaged at present as a business salesman in the city of Regina following his resignation from the church. But he is awaiting further guidance from God as to his continued service in the Christian ministry. His new address is given elsewhere in this issue of the "Baptist Herald."

● The Strassburg Baptist Church near Marion, Kansas, has extended a call to Mr. Charles Littman, a 1957 graduate of the North American Seminary of Sioux Falls, S. Dak. His home is in Wetaskiwin, Alberta. He will also be remembered as a member of the Seminary Quartet that visited many churches in the summer of 1956. Mr. Littman will begin his ministry in the Strassburg church on July 7, and will succeed Rev. L. B. Hinz, now of Waco, Texas.

● The Canaan Baptist Church of Crawford, Texas, has sent a call to Rev. Charles Dibert of Dallas, Texas, a graduate of the Dallas Bible Institute. He accepted the call and began his ministry in the Crawford Church on May 1. The reception was held on Thursday evening, May 2, as reported elsewhere in this issue. Mr. and Mrs. Dibert and their two children are residing in the parsonage next to the church. Mr. Dibert has succeeded Rev. Joe Bob Alexander.

● On Easter Sunday, April 21, Rev. Herman H. Riffel, pastor of the Immanuel Baptist Church, Kankakee, Ill., completed a series of 50 expository sermons on the Gospel according to Matthew. The series of morning messages was begun in October 1955 and was followed consecutively, with interruption only for special services and outside ministry. Attendance at the Sunday School and church services has built up to a new high during recent weeks, as reported by Miss Anita Richards, Church Missionary.

● Rev. B. F. Taylor, pastor of the Central Valley Baptist Church, Donna, Texas, baptized 5 adults on Sunday evening, April 21. The five were all from one family. This brings the number of baptisms up to nine since Mr. Taylor began his ministry at the church in Feb. 1956. The church is making extensive plans for its Vacation Bible School to be held during the last week in June and the first week in July, and for the Southern Conference to be held at Donna from July 17 to 21.

● On Sunday evening, April 28, Rev. G. G. Rausser, pastor of the First Baptist Church, Lodi, Calif., baptized two

couples and two high school students. This was the second baptismal service within two months at which 27 persons were baptized. These and fifteen others have been received into the fellowship of the church, making a total of 42 new members since the first of the year. The church is looking forward to entertaining the Pacific Conference from June 12-16 to which all friends are cordially invited.

● At its annual business meeting in April the Aplington Baptist Church of Aplington, Iowa, voted its pastor, Rev. Donald Patet, a substantial salary increase. The church also voted to assist its pastor in the purchase of a new car. At the end of April, the church treasurer presented the pastor a check in the amount of \$1100. The pastor wrote to the editor of the "Baptist Herald" concerning "the many kindnesses of the Aplington people and the Lord's blessing upon their labors together."

● The first anniversary dinner of the Men's Brotherhood of the Willow Rancho Baptist Church, Sacramento, California, was held on Tuesday evening, May 14, at the First Baptist Church of Sacramento. An all musical program was presented and directed by Dave Peters and his television singers. A news sheet, "The Welcome Mat," edited by the Rev. Clarence H. Walth, pastor, is now published monthly. Evangelistic services were conducted in the church from May 19 to 26 with Rev. Daniel Fuchs as evangelist.

● Mr. Loren Weber of Buffalo Center, Iowa, a senior student of the North American Baptist Seminary of Sioux Falls, S. Dak., is serving the Erin Ave. and Parma Heights Baptist Churches of Cleveland, Ohio, for the summer months. He and his wife will spend six weeks in each church, beginning with the first Sunday in June. They will assist in the Vacation Bible School and visitation work, and Mr. Weber will serve as pulpit supply during the vacation periods for Rev. Ervin Strauss and Rev. Edwin Miller, pastors of the churches, respectively.

● The Easter message was given in song to a very attentive audience by the Grace Baptist Church Choir of West Fargo, N. Dak., on Sunday evening, April 21. The cantata, "Life Eternal" by Fred B. Holton, was presented with Mr. Milton Hochhalter as director and Mrs. Hochhalter the accompanist. The special offering taken was designated for one of the church projects, namely, equipment for the kitchen. Thus far, the Woman's Missionary Society has done well in pur-

chasing a stove, dishes and stainless steel tableware for the church kitchen.

● On Easter Sunday morning the attendance at the Colonial Village Baptist Church, Lansing, Michigan, totalled 625. There were eight decisions for Christ at this service. The Sunday School had set an attendance goal of 500 for Easter Sunday, but actually 544 persons were present, which was 100 higher than the previous record. On Easter Sunday evening the church choir presented a sacred cantata under the direction of Mrs. Margie Baier with Mrs. Aaron Buhler as organist and Mrs. Donner Baker as pianist. Rev. Aaron Buhler is the pastor.

● Easter Sunday at the Ebenezer Baptist Church of Vancouver, B. C., was a glorious day, beginning with a beautiful sunrise service. The two morning services were impressive and brought out large attendances. The evening was the crowning service of the day when the pastor, Dr. A. S. Felberg, baptized six believers upon profession of their faith in Christ. Following the service, the newly baptized and three others, who came by letter and testimony of Christian experience, were extended the hand of fellowship, as reported by Mrs. Eugen Lueck.

● Evangelistic meetings were held in the West Baltimore Baptist Church, Baltimore, Maryland, from April 7 to 14 with Rev. Sidney Larson of the Clinton Hill Church of Newark, New Jersey, serving effectively as evangelist. On Sunday, April 28, Rev. Henry Laube, pastor, baptized seven converts and received these and another person into the church's fellowship on May 5. On Easter Sunday the attendance at the worship service was 173. Rev. Gustav Schmidt, a former pastor, is now recognized as the pastor emeritus. He conducts a German service at the church on one Sunday afternoon each month.

● The headquarters staff at Forest Park, Ill., honored Miss G. Remmler on Wednesday afternoon, May 8, on the occasion of her 35th anniversary of service in the headquarters office. Rev. R. Schilke, general missionary secretary, spoke in highest terms of her ministry and presented her with an anniversary gift. Dr. Frank H. Woyke and Dr. M. L. Leuschner offered prayers of gratitude for Miss Remmler's faithful services. Miss Remmler then reminisced at length concerning her wonderful experiences over the years in the service of the denomination and of the King of kings.

● Rev. Emanuel Wolff, pastor of the Oak Street Baptist Church of Burlington, Iowa, received 23 new members into the fellowship of the church at the communion service of the church on Sunday, May 5. "The Festival of

the Christian Home" was observed on Sunday morning, May 12, featuring the dedication of small children. That evening the Missionary Service Guild held a special program commemorating the fiftieth anniversary of the denominational Woman's Missionary Union. Mr. and Mrs. Walter Riepe of the church quietly observed their golden wedding anniversary on April 30.

● Due to an unfortunate mistake by the printers and editor, a notice appeared in the April 4 issue of the "Baptist Herald" with the news that Rev. Alfred Gross had accepted the call of the First Baptist Church of Leduc, Alberta. After receiving a second call from the Leduc church, Mr. Gross definitely declined, stating that he felt led to continue as pastor of the Heath Baptist Church of Calgary, Alberta. We apologize to the Leduc Church for this incorrect news that was published. The church is continuing its prayerful endeavor to secure a new pastor to succeed Rev. J. C. Kraenzler.

● The pastors of the Southwestern Conference area met at the Strassburg Baptist Church near Marion, Kansas, for their annual spring meeting from April 23 to 25. Special speakers for the occasion were Dr. E. Fromm, pastor of the First Baptist Church of Kansas City, Kansas, and chairman of the board of directors of Central Baptist Seminary, and Dr. Lando Hiebert, professor of New Testament at Tabor College, Hillsboro, Kansas, and interim pastor of the Strassburg church. Dr. Fromm brought a series of lectures on "The Preparation and Delivery of Sermons" and Dr. Hiebert brought a series on "John the Baptist."

● Mrs. Alex Sootzmann recently invited the members of the Woman's Missionary Society of the Mowata Baptist Church, Branch, Louisiana, to the parsonage for a Silver Tea and for the observance of the fiftieth anniversary of the denominational Woman's Missionary Union. During the afternoon Mrs. Sootzmann gave a resume of the historical volume, "These Glorious Years." On April 7 Mr. and Mrs. Ernest Toepfer, Sr., of the Mowata Church celebrated their 25th wedding anniversary. A dinner in their honor was served at the church and a program held in the afternoon with the Rev. Alex Sootzmann, pastor, in charge.

● The Woman's Missionary Society of Victor, Iowa, celebrated the 50th anniversary of the Woman's National Union at the close of its regular monthly meeting on May 2 with a tea. Mrs. Maxine Fetzer was hostess; Mrs. Carolyn Cordes poured; and Mrs. Joy Boren assisted with serving. A three-tiered anniversary cake centered the serving table. The decorations and appointments were in gold and white.

Mrs. Doris Salzbrenner gave a brief history of the local organization as part of the national unit, noting changes and advancement throughout the years. New officers elected for 1957-58 are: Mrs. Louis Muller, president; Mrs. Milton Langhein, vice-president; Mrs. H. E. Muller, secretary; and Mrs. Wm. Salzbrenner, treasurer.

● Several of our talented young people are interested in church openings to serve as directors of Christian Education. Two of these are Miss Joyce Ringering of Bison, Kansas, and Mr. Ernest E. Hahn of Detroit, Michigan, 1957 graduates of the North American Baptist Seminary, Sioux Falls, S. Dak. It has also been learned that Mr. George A. Husmann, a son of Rev. and Mrs. A. Husmann of New York, N. Y., is desirous of becoming a Director of Christian Education in one of our churches located near a school which offers studies toward the M.R.E. degree. He is graduating in June 1957 from the Gordon Divinity School, Boston, Mass. Churches interested in this special type of ministry can get in touch with Dr. Frank H. Woyke for further information or with these young people to learn about their availability.

● The South Canyon Baptist Church of Rapid City, S. Dak., was one of eight churches that conducted an impressive Easter sunrise service on the heights of Dinosaur Park overlooking the city. About 150 persons attended and listened to the message by Professor Roy Seibel of the Seminary faculty, Sioux Falls, S. Dak. He also spoke at the Good Friday and Easter Sunday services of the South Canyon Baptist Church. On Sunday, May 5, Dr. M. L. Leuschner of Forest Park, Ill., was the guest speaker and took pictures of the Sunday School and church for a new Church Extension film. Mother's Day was observed on May 12 with Miss Margaret Skow, superintendent of the Sunday School, in charge of the program. The church will be host to the Dakota Conference to be held in the city's auditorium from June 26 to 30. Rev. Merle Brenner is the pastor of the church.

YOUR BAPTISM

(Continued from Page 6)

the uniform of his country; it indicates which army he is supporting, and it speaks of unquestioning obedience to his superiors.

"Baptism is an act which should not be slighted by a Christian. It is an act which God has ordained, by which the believer's faith in Christ, his death and resurrection is confirmed, by which he testifies of his faith in and devotion to the Lord, and by which he solemnly renounces his fellowship with the world and unites himself in everlasting communion with Christ Who is his life."

We the Women

By MRS. T. D. LUTZ, President of the Woman's Missionary Union

In considering "Spiritual Life" as one of our Woman's Missionary Union goals, we as Christian women realize it begins in our home and reaches on out as we cooperate in every activity of our church. It is timely, indeed, for Mrs. R. Grenz of Underwood, North Dakota, president of the W. M. U. of the Dakota Conference, to bring us thoughts in connection with our Vacation Bible Schools.

WOMEN AND VACATION BIBLE SCHOOLS

By MRS. R. GRENZ

The success of the Daily Vacation Bible School in the local church is linked with the women in the homes to a larger extent than many of us realize. It is only as the women cooperate with the work of the Vacation School that the work will go smoothly and the cause of the Lord will be advanced.

"How and why do women play such an important part in Vacation School?" you ask. First, it is only as the women cooperate that the children will come to school. The mother is the one who gets the children ready and sends them off to the church to attend school. She, too, helps and encourages the pupils, her children, in the memory work and other lessons.

In most cases the women of the church are the teachers. Some churches employ Bible School or college students to aid in the teaching, but there is still a need for the women to lend a helping hand.

Some of you women may be thinking that since you do not have children to send to school, and because you feel that you do not have the talent for teaching, that you have no part in this very important phase of work in the local church. But you can have a part. Often there are mothers of very small children who could be teachers if only there were women who could take care of their children. Perhaps you can volunteer to "baby sit" and be of service in this manner. In many cases a light lunch is served each day to the children in the lower departments.

Perhaps you could volunteer to help supply cookies for this purpose. Or perhaps you could send a hot dish to the home of one of the teachers, thereby giving her more time to spend on her school work. Most of all, you can be a prayer warrior.

Pray that the Lord may bless the work of the school and that there will be those who accept Christ as their Savior and choose to serve him as

(Continued on Page 22)



—Ewing Galloway Photo
Kathryn Greig was a woman of breath-taking beauty with a mysterious secret about a valuable emerald necklace.

The Emerald Necklace

By ELISE FRASER



A Christian mystery novel
laid in the exciting city of
San Francisco, California



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SYNOPSIS

When John Rowland slips his Bible into his pocket and walks out of the mission hall that November night in San Francisco, he begins a strange adventure. For out of the mist steps a woman of breath-taking beauty who calls his name and brings to his startled remembrance his lovely school classmate, Kathryn Greig. Kathryn begs him to have dinner with her, saying she needs help. She asks him to return a small trinket to a friend, hastily scribbling an address on a card. He opens the box and discovers a valuable emerald necklace in it. In the meantime, Kathryn is kidnapped by two thugs and taken to a hide-out. Soon thereafter John Rowland falls into a trap by Sabra, the maid of Kathryn, and the thugs force him to hand the valuable jewels to them. In the meantime, a Christian friend of John Rowland, Adrienne Rowland, a young commercial artist, is invited by Bruce Farningham, a strange man of the world, to view an exhibit of paintings. After some hesitation, Adrienne accepts the invitation.

CHAPTER TWELVE

At two o'clock on Monday, Adrienne was putting the finishing touches on a drawing when Bruce Farningham entered her office. She looked up and smiled. "Make yourself at home in my studio," she said. "I'll be ready in a jiffy."

Proofs of ads covered one wall, and Bruce studied them curiously. When Adrienne returned he said, "Career girl, eh?"

Adrienne nodded.

"Any room in your life for love?" His arm lingered over her shoulders as he helped her on with her coat.

"Time for that later," Adrienne replied, moving away from him.

When they were on the street, Farningham said, "We'll take a cab. I keep my car in the garage. Too many hills and too much traffic in this town to suit me."

In the cab, Farningham leaned toward her and Adrienne moved away from him. He looked amused.

Adrienne felt uneasy as Farningham said softly, "Do you know you are beautiful?"

She shook her head.

"Beautiful in a natural way. I never thought I'd meet a girl like you. So fresh and unspoiled, so unsophisticated, and so young."

"And you are very old," Adrienne said banteringly.

"Yes, old. I'm very old, Adrienne. Old in experience and weariness. I thought there was nothing new under the sun until I found you. Now I know there is something new." The words were spoken tenderly. They brushed against her softly, almost like a caress.

"Please don't look at me like that," she said, turning away.

"How am I looking at you?" he asked.

"You know," she said, feeling uncomfortable. She spoke of the exhibit, trying to change the subject. But he was not to be diverted.

"I'm flying away, Adrienne, and I want you to fly with me."

"Are you in your right mind?" she asked.

"Never righter," he replied. "Adrienne, I want you. I need you. I'll give you anything and everything you want. We'll travel. India, Arabia, Italy, France, the South Sea Islands, anywhere your fancy leads you. You'll have jewels, furs, lovely clothes . . . just the things you need to set off your fresh, young loveliness. What do you say?"

Adrienne listened to this speech incredulously. Could he actually believe she would be interested? She said slowly, "It's flattering, I'll admit, that you a man of the world should propose to me . . . a poor, career girl . . ."

"What about it, career girl?" Adrienne shook her head. "Thank you—but no."

"Refused with thanks," Farningham said with a wry smile. "Could

it be? I'm seldom wrong."

Adrienne looked at him. She felt strangely happy in the knowledge that his proposal held no temptation for her. The life he was offering her did not attract her in the least.

"You're wrong this time," she said with assurance.

"Maybe you'll give me a reason for such a perfunctory dismissal," Farningham said in a hurt tone.

Adrienne doubted that he was very deeply affected but she said, "I don't love you, that's reason enough."

"Ah, but you don't know that yet. You haven't given me a chance. If that's all . . ."

"But it's not all," Adrienne said quickly, "although it would be enough for any other man . . ."

"I'm different," Farningham interposed.

"So I see," Adrienne returned.

"Well, what other reason?"

Adrienne's eyes met his as she said, "You and I belong to different worlds. I could not give myself to any man unless that man had first given himself completely to Jesus Christ."

"Words," Farningham muttered. "They are meaningless to me."

Adrienne opened her purse and handed him the ring with the head of Christ. "Before I forget it," she said.

Farningham frowned but accepted the ring.

The taxi drew up in front of a palatial mansion on the cliffs above the ocean. Many cars were parked along the curb and Adrienne saw fashionably dressed men and women walking up the wide steps and being received at the door. She promptly forgot the episode of Farningham's proposal and looked forward expectantly to seeing the exhibit.

The hallway of the home was enormous and opposite the door a great

fireplace glowed with an open fire. Wide stairs led to the gallery where the exhibit was arranged. Carved oak paneled the walls of the hallway and gallery. Through an arch doorway Adrienne saw groups of people gathered in the drawing room, drinking tea and talking.

Adrienne caught her breath as they ascended the stairway. This was really luxurious living. It appealed to her. The air of distinction, of good taste, of money unobtrusively displayed. Would she ever have wealth of this kind?

She was surprised with Farningham's knowledge of art, his keen appraisals, his wise comments.

"I see you are a connoisseur," she said.

"Of lovely women only," he whispered.

"Be good," she said, trying to look stern.

"I can't when I'm with you," he replied.

As they joined a group in the drawing room, Farningham introduced her, saying, "Miss Lennox is an artist."

"A commercial artist," Adrienne amended.

"Well, an artist," Farningham insisted.

A young man with black eyes and very shaggy eyebrows, Vernon Knowland, nodded. "She makes art pay, at least," he said.

Farningham excused himself a moment saying he wanted a word with the hostess, Marte Lore. When he returned he said, "Forgive me, Knowland, if I take Miss Lennox away. There's a special painting I want her to see."

Bruce took Adrienne's hand and pulled her gently toward the stairway. They continued up from the gallery and he showed Adrienne a small key. "There's a room on the third floor where they have some family paintings," he explained. "I want you to see them."

On the third floor Farningham unlocked the door of a long room. It had only one window, a large studio window opposite the door. It looked out over the cliffs and the ocean and was draped with heavy blue curtains. The walls of the room were lined with paintings. They had walked one length of the room, Farningham explaining the paintings, when he said, "Forgive me, a moment." Swiftly he crossed the room and Adrienne heard the key turn in the lock.

She wheeled around as realization of what he had done came to her. "You locked the door," she said.

He shrugged. "Don't pretend to be so innocent. You saw the key."

"Open the door," Adrienne demanded.

"After I've had a kiss." Farningham moved toward her. Involuntarily, she stepped back. He caught her in his arms and she struggled to free herself.

"There's someone coming," she gasped.

Farningham nodded. "That's why I locked the door."

"Open it," Adrienne commanded. To her surprise Farningham released her and moved toward the door. "Must I?" he asked.

"Yes."

"Why?"

"Because appearances are important to me. I wouldn't want someone to come and find the door locked knowing that I was in here with you."

Farningham shrugged. "You are old-fashioned." But he turned the key in the lock. Almost at once they heard a step outside the door and the doorknob turned. Vernon Knowland entered the room.

"Hope I'm not intruding," he said. "Marte said I could see the paintings, too."

"Not at all." Adrienne smiled and said cordially, "We are more than delighted to have you join us." Ignoring Farningham's sullen silence, Adrienne chatted gaily. At last they had viewed all the pictures and the three of them descended to the hallway below.

"I have my car," Vernon said, "could I drop you two anywhere?"

"Thanks," Farningham returned, "but I have a cab waiting."

As they entered the cab, Adrienne made up her mind that she wouldn't accept any further invitations from Farningham. She dreaded the ride before them, fearing that Farningham would again renew his proposal. When he spoke, however, it was of a different subject. "How well do you know John Rowland?" he asked.

While Adrienne was surprised at the question, she answered readily, "Oh, I know him quite well. We are members of the same church."

He looked at her and smiled quizzically. "Do you want to know something about yourself?"

"Is it flattering?" she questioned.

"That depends on your point of view."

She sighed. "Well, I guess I can take it."

"Maybe you don't know it, Adrienne, but you're living on dreams. You haven't waked up yet. Someday that air castle you've built will come tumbling down around your ears."

"What do you mean?" she asked astonished.

"I know more about you than you know yourself. Your feelings are written all over your face. You give yourself away, you know."

"I don't know what you mean," Adrienne fenced.

"Don't you? I'll tell you. Last Thursday night, for instance. There wasn't anyone in the room for you but John Rowland."

The color flooded Adrienne's face. "How ridiculous!" she gasped. It wasn't true. It couldn't be true. She didn't give herself away like that.

Farningham shrugged. "You see, I know how to read women. I know women. I know what they think and most of the time I'm able to predict what they will do."

"You think you know women," Adrienne said.

"I know that you imagine yourself in love with John Rowland," Farningham said shortly.

"Since you are so convinced, nothing I might say could change your mind."

"No, nothing. But listen, little girl. John Rowland doesn't even know you exist. His affections are elsewhere."

The shaft cut deeply. To cover her hurt, Adrienne said coldly, "You seem to know a lot about John Rowland."

"What I know about John Rowland might surprise you," Farningham said.

He left her at her office but Adrienne felt too distracted to work. How blind she had been. How willful. Wanting her own way. Ignoring the Lord's will for her life. And His way had been pointed out to her so clearly. Yet she had not seen.

How strange that Farningham should be the one to open her eyes. He was right. She had been like a child crying for the moon. She had lived in a world of dreams, failing to face reality. What a web of romance she had woven around John Rowland. And he had never even asked her for a date. Of course they had been together on committee meetings and church affairs but she had certainly no foundation for the air castles she had built around him.

And, then, how she had been flattered with Farningham's attentions. Even though she distrusted him, wouldn't think of marrying him, still she had been secretly pleased that he had noticed her, taken her to lunch. Yes, she might as well face it. Way down deep she had even been gratified that he had made love to her, wanted to kiss her, had proposed to her!

But now the scales had fallen from her eyes. With a strange new happiness Adrienne started to work. As she worked she sang softly, "Jesus paid it all, all to Him I owe, sin had left a crimson stain, He washed it white as snow."

The Lord was so good to her. The talent He had given her, this little business and the way it had prospered. She had everything to be thankful for. And most of all that the Lord had shown her her mistake before it was too late.

She saw things clearly now. There was only one that she loved. How faithful Tom had always been. Always there when she needed him. Her happiness and her well being his first thought. How unselfish he was. Oh, she'd make it up to him. Show him that he was appreciated. That she did love him.

(To Be Continued)

Sunday School Lessons

A TEACHING GUIDE

Date: June 23, 1957

Theme: GOD'S STEADFAST LOVE

Scripture: Genesis 39:20-23; 41:46-52

THE CENTRAL THOUGHT: God's steadfast love is always evident in a person's steadfast faith in God.

INTRODUCTION: In order not to lose the continuity of the story, the entire text of chapters 39 through 41 should be read.

In spite of his early pampering, Joseph had strong convictions, high moral standards and strength of character to accept the vicissitudes of life. How we react in unfavorable circumstances is the key to our strength, our courage and faithfulness. Henry Thoreau was imprisoned at one time because he refused to pay a tax which he believed to be unjust. Ralph Waldo Emerson was shocked when he heard of his friend's unfair treatment and immediately paid him a visit. "What are you doing in there, Henry?" asked Emerson. "That's not the question", retorted Thoreau. "What I would like to know is 'What are you doing out there?'"

Perhaps this little experience is an index to our apathy, indifference and silence to much of the sin and evil all around us. It is so easy to compromise a little and even yield to some temptations when we should be in prison with Joseph and a host of other saints who would rather suffer for the sake of truth and righteousness than taste the pleasures of sin for a short season.

I. GOD'S LOVE IN FAILURE. Gen. 39:20-23.

Joseph had all the advantages and reasons for a bright and happy future. He was sure to receive the blessing from his father; he was sure of a substantial inheritance. Even his dreams encouraged him to believe he would someday command a position of leadership and power. Suddenly all his dreams and plans seemed to be shattered. Often he saw the slave traffic, but never did it occur to him that he would be one. He could not help seeing men being led away to prison, yet he never realized that he would one day join them. But Joseph's mind was never enslaved, and his spirit was never in prison "because the Lord was with him, and that which he did, the Lord made it to prosper."

The Lord cannot help us if we give up when we fail. Only when we do what we can in spite of failure can God help us to rise to new heights.

II. GOD'S LOVE IN SUCCESS. Gen. 41:1-45.

Many men have been loving and humble in adversity but have become proud and intolerant in success. We need God's love and grace more in success than we do in failure because of the temptations which accompany the fruit of success. Here, more often than in any other experience, we quote the words of Paul, "And we know that all things work together for good to them that love God, to them who are called according to his purpose" (Rom. 8:28).

III. GOD'S LOVE IN OUR RELATIONSHIP WITH OTHERS. Gen. 41:46-52.

The key to Joseph's success is found in Gen. 41:38. "Can we find such a one as this is, a man in whom the Spirit of God is." God does not want us to look upon success as a personal thing—the result of our faith and effort. It is given to us primarily for the glory of God and the salvation of others. It is God's will and purpose that is important. The love of God becomes evident in the way we serve our fellowmen. The power for service does not come to us on a silver platter. Like Joseph we must learn to be pure in temptation, patient in tribulation, and then the power for the administration of our gifts will be granted through the Holy Spirit.

A TEACHING GUIDE

Date: June 30, 1957

Theme: JOSEPH, MAN OF MERCY

Scripture: Genesis 45:3-15.

THE CENTRAL THOUGHT: "Mercy is twice blest: it blesteth him that gives and him that receives."

INTRODUCTION: In a legal way we have the right to get "even" with our enemies and with those who do us harm. The courts of our land, the judges and lawyers are all trained in the practice of seeing that justice is done. If we can prove our innocence and show our injuries, whether mental or physical, they will do all in their power to help us collect "damages".

But not all damage can be paid for; nor can all wrongs be made right. Recently in Chicago a young Negro student was killed for no reason at all. The law cannot let the crime go unpunished. But the mother of the slain

Rev. Bruno Schreiber of Oak Park, Illinois, is the editor of the "Sunday School Lessons". He is also a member of the staff at the denominational headquarters in Forest Park, Illinois.

boy had this to say, "I do not hold any resentment in my heart against those who killed my boy. I am a Christian and the Lord taught me how to be merciful."

Joseph never would have risen to such influence and power had he harbored anger and resentment against his brothers during all those years. His mind was not filled with thoughts of vengeance, but with thoughts of mercy, gratefulness and service. Great power did not make Joseph great; it was his great heart.

I. MERCY AND SERVICE. Gen. 41-44.

The entire story of Joseph should be read and studied in order better to understand the mercy and service of Joseph. In the Catholic church the nuns are often referred to as "sisters of mercy" because of the unselfish service they render. But in the true sense of the word, every child of God should be a child of mercy. We are commanded to be merciful even as our Father in heaven is merciful. (Luke 6:36). God was merciful to Joseph as a slave and as a prisoner. Now that Joseph was able to dispense mercy, he became the instrument through whom Egypt and all the nations surrounding it were saved from starvation and death. But most important, his service of mercy preserved his own family and nation.

II. MERCY AND OUR LOVED ONES. Gen. 45:1-12.

Joseph's first dealing with his brethren seemed harsh and even a little brutal. But Joseph knew that his own attitude had changed toward his brothers, and he was anxious to know whether his brothers had changed their attitude toward him. When he discovered how concerned they were about their father and about his brother Benjamin, he was convinced that they could never again mistreat members of their own family. (Read the wonderful self-sacrificing speech of Judah in Genesis 44:18-34). Those we love the most are often hated the most. Sometimes it is easier to show mercy toward strangers than to those in our own household.

III. MERCY AND JOY. 45:13-15.

Vengeance does not settle anything. It continues to fester in resentment and bitterness. The joy of living is lost. There is momentary satisfaction in seeing evil men getting what was coming to them. But who knows what the power of God could have accomplished if someone had shown mercy. God did not give us what we had coming; instead he showed us his great mercy by giving his Son, the Lord Jesus Christ.

What joy Joseph experienced when he forgave his brethren! It permeated the whole family and spread to the court of Pharaoh. It can truly be said of him that he lived happily ever after.

Our Denomination in ACTION

Southwestern Conference

Evangelistic Services at Zion Church, Okeene, Oklahoma

It was our privilege at the Zion Baptist Church, Okeene, Oklahoma, to have Rev. Louis R. Johnson of Fort Worth, Texas, for ten days of revival meetings from March 6 to 17. God blessed the plain Gospel messages brought to us in such a convincing manner that five persons found Christ as their personal Savior. The climax of these meetings came on the last Sunday night when a number of people stepped out for rededication and some to unite with the church. A baptismal service was held on Sunday evening, April 7.

On Sunday morning, April 14, the band of Christian fellowship was extended to nine new members, six by baptism and three by transfer of letter from other churches. The church recently installed a new heating system and redecorated the interior of the sanctuary. Plans are now under way to hold Vacation Bible School shortly after the close of the Public School term at the end of May.

Esther Weber, Reporter

Northern Conference

Twelve Converts are Baptized at Saskatoon, Saskatchewan

We of the newly organized Baptist church at Saskatoon, Sask., Canada, have been wonderfully blessed in the splendid progress of our church during the past few months. The well attended seasonal church activities and meetings of the Woman's Missionary Society, CBY Fellowship, and mixed choir have all been an inspiration and have added to the services of our minister and his wife, Rev. and Mrs. H. Schatz, in the saving of precious souls.

During the month of March we were drawn closer in love and unity to our Savior in that God constantly called those who responded in accepting him as their Lord. From March 10 to 22 Rev. Heinrich Herrmann of Janzen, Sask., served as our evangelist, bringing inspiring and soul cleansing messages that also added to the list of souls saved. On March 24 we as a church rejoiced exceedingly in witnessing the beautiful baptism of 12 candidates who were given the hand of fellowship at the Lord's Supper.

Mrs. H. Schatz, Reporter

Women's Good Friday Program at Swan River, Manitoba

On Good Friday the women of the Baptist Church at Swan River, Manitoba, presented a program to which they contributed their time and talents joyfully. In the spring time of

the year, our roads are not always favorable for large audiences. Nevertheless, the dialogue, recitations and musical numbers by trios and a double duet proved to be an inspiration to all present.

Three songs were also rendered by the women as a group. Six ladies played in a German dialogue. The entire program was centered around the suffering and death of our Lord and Savior. In closing, Rev. E. H. Nikkel brought a brief message, speaking on the seven words of Jesus on the Cross before he died.

How willing we should be to work for our Lord who did so much and gave his all for us. Our prayer is that the program which we rendered might have had some effect in bringing others of our group to work together for the cause of Christ.

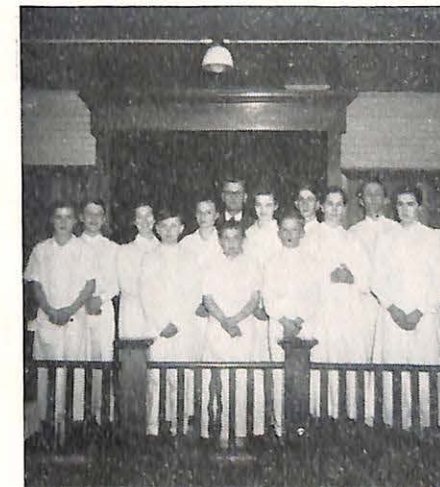
Mrs. John Kokot, Reporter

C.T.I. Jubilee Choristers in Winnipeg, Manitoba

The three German Baptist churches of Winnipeg, Manitoba, met at the McDermot Avenue Church on April 25th to enjoy an evening of choral music by the C.T.I. Jubilee Choristers. Under the direction of Rev. Ed. Link, with Agnes Renz at the piano, they sang to a capacity filled auditorium of very appreciative listeners, among whom was our missionary, Miss Tina Schmidt. Their special choir renditions of well known hymns with solos, trios, octettes and even a story for the boys and girls, captivated our attention until the final strains of Handel's "Hallelujah Chorus" faded and the benediction was pronounced.

The challenges presented in "All We Like Sheep", "Give Me Men, Who Are Stout-Hearted Men", and other numbers, and in the briefs on the work of our Bible School in Edmonton made us more conscious of the need of trained laborers and our responsibility to support this work.

Miss E. Redlich, Reporter.



Rev. H. Schatz (center, back) of the Baptist Church, Saskatoon, Sask., and 12 young people whom he recently baptized.

Central Conference

Important Events at Baptist Church, Center Line, Michigan

We of the First Baptist Church of Center Line, Mich., are glad to report the recent adoption of a constitution. Although only recently we completed our present building, we are faced with the necessity of launching another building program. Our Sunday School attendance has grown rapidly and steadily in recent months and on Easter Sunday hit a high of 375.

We have voted to call a church worker to assist Rev. Adolph Braun, the pastor, and have also employed a choir leader. The men of the church have organized a Baptist Men's group which meets bi-monthly. This group sponsored the Father-Son Banquet held April 13th. A Boys' Brigade has been organized and a Pioneer Girls' Club is in process of being organized.

Rev. Herman Riffel of Kankakee, Ill., conducted a series of pre-Easter Bible Study meetings in our church from March 31 to April 7. His messages centered around the Cross. A Union Good Friday service was held in our church with six churches cooperating. The topic was "The Three Crosses" and pastors from each of the six churches participated.

Ruby R. Smith,
Periodical Secretary

Northwestern Conference

Spring Rally of Minnesota Woman's Missionary Union

The Spring Rally of the Woman's Missionary Union of Minnesota and La Crosse, Wis., was recently held at the Minnetrista Baptist Church of St. Bonifacius, Minn. The Lord gave us perfect weather and a good group attended.

After an organ prelude, general singing, devotions and several special vocal numbers, we heard Miss Helen Lohse, our missionary to the Spanish American people of Colorado. Since Miss Lohse is partially supported this year by this group, we were especially happy to have her with us. She gave us a very interesting account of her work with the women and also about the home life, food, illnesses, superstitions, and customs of those people. We also realized that this work is much in need of our prayers.

The church was beautifully decorated with cut flowers and potted plants and a beautiful arrangement around a gold "50" in commemoration of the golden anniversary of our denominational Woman's Missionary Union. The guests were then served a lunch in the basement which had recently been redecorated.

Mrs. D. S. Wipf, Secretary

Golden Wedding Anniversary Observed in Burlington, Iowa

On Easter Sunday afternoon, in the Oak Street Baptist Church of Burlington, Iowa, the golden wedding anniversary of Mr. and Mrs. Carl Orthner was celebrated. In 1905 Sophie Nielsen left her home in Prairie Grove, Iowa, for a visit with her brother in Dallas, Texas. While there she met Carl Orthner, and since they both loved music, this friendship soon ripened into love, with the result that on April 13, 1907 they were married in Dallas. Later they moved to Burlington and lived for some years on a nearby farm, but then moved into the city.

They are the parents of five children, four of whom were able to celebrate this happy occasion with their parents. They are: Mrs. Esther Neff of Dover, N. J.; Mrs. Elizabeth Fromm of Dover, Delaware; Carl Orthner of Newton, Iowa; and Robert Orthner of Burlington. Their other son, Walter Orthner, is with the armed forces in Germany.

The celebration was sponsored by the Service Guild group of which Mrs. Orthner is a member. A program was given, consisting of two numbers by the male chorus of which Mr. Orthner is a member, several numbers by the orchestra, remarks by Rev. Emanuel Wolff and an original poem by the undersigned, after which refreshments were served.

Ruth Lohmann, Reporter

Baptismal Service at Central Church, George, Iowa

A very impressive scene was witnessed by the congregation of the Central Baptist Church, George, Iowa, on Easter Sunday evening, when our pastor, Rev. J. A. Brygger, robed in baptismal garb walked into the baptismal waters and preached a sermon on "Believers Baptism", taking us through the book of Acts and showing us how, in every instance, believing preceded baptism by immersion, the only form of water baptism in the Bible. Following this, he baptized five young people on their confession of faith, namely, LeeNora Peters, Gloria Aning, Leone Kruse, Aljean Kersten, and Harm Aning.



Rev. Paul F. Zoschke (left, seated) of the Evergreen Baptist Church, Brooklyn, N. Y., and nine of the ten candidates whom he baptized on Sunday, April 7.



Mr. and Mrs. Carl Orthner of Burlington, Iowa, who recently celebrated their golden wedding anniversary.

After the choir sang, "Give Me Thine Heart", our pastor led us in a candlelight communion service after giving the right hand of fellowship to the new members. Our church has also adopted a new Constitution which has been printed and has been sent to all members. Our pastor has recently spent several weeks touring our Iowa churches as camp promoter for the Youth Camps of our Iowa Association.

Mrs. Harvey Schmidt, Reporter

Memorable Events at Baptist Church, Victor, Iowa

On Thursday night, April 25, members and friends of the Victor Baptist Church, Victor, Iowa, honored their new pastor and family, Rev. and Mrs. Fred Schmidt, Marilyn, Judy and David, at a reception and pantry shower.

Presentation of the program included several musical numbers. Talks were given by Harm Folkerts, chairman of the evening's activities;

Rev. Ernest Volkenant of Cedar Rapids, interim pastor; Arthur Lang, Elmer Eggert, Carolyn Cordes and Douglas Betz. Responding, Mr. and Mrs. Schmidt expressed appreciation for the welcome extended them, mentioning especially their thanks for the time, effort and financial means put forth in enlarging, modernizing and redecorating the parsonage.

Mr. and Mrs. Bernard Bohstedt, charter members of the Victor Church, observed their golden wedding anniversary on Sunday afternoon, April 7, with an open house. They have two children, Ted Bohstedt of Victor, and Adelaide Bohstedt of Greenville, South Carolina.

Marcellus Langhein of Victor, Iowa, was elected president of the Iowa County Singspiration group, whose membership includes young people from six area churches. Under its sponsorship, the film, "Seventeen", a sound motion picture was shown at Marengo, the county seat, on Thursday, May 9, in the high school.

Mrs. M. Betz, Reporter

Southern Conference

Installation of New Pastor, Canaan Church, Crawford, Texas

Installation services were held on Thursday evening, May 2, at the Canaan Baptist Church of Crawford, Texas, for Rev. Charles Dibert, our new pastor. He was welcomed by all branches of the church. Rev. L. B. Hinz, pastor of the Central Baptist Church, Waco, Texas, gave the installation address.

After the service with guests from Waco, Gatesville, Dallas, and the Cottonwood Baptist Church, we went to the annex for an hour of fellowship. Mr. Dibert came to us from Dallas, Texas. He is a graduate of the Dallas Bible Institute.

Rev. Walter Bennett of Waco, Texas, was our interim pastor, after the resignation of Rev. Joe Bob Alexander. May the Lord bless Mr. and Mrs. Dibert and their children, Lottie and Debbie, as we work together for Christ.

Mrs. B. F. Engelbrecht, Clerk

Atlantic Conference

Ten Converts Baptized, Evergreen Church, Brooklyn, N. Y.

Sunday, April 7, was a very special day at the Evergreen Baptist Church, Brooklyn, New York. Ten new members who had accepted Christ as Lord and Savior were welcomed into the church's fellowship by the pastor, Rev. Paul F. Zoschke, during the morning worship service. This fine group of eight juniors, one member of the Hi-BY, and one adult had been baptized on the two preceding Sundays. Each of the new members was presented with a Bible in the Church School service preceding the morning worship.

This was a particularly fitting way to honor our pastor and his family on the occasion of their third anniversary with us. The Church School presented Mr. Zoschke with a volume of "The Interpreter's Bible"; Mrs. Zoschke with a book entitled, "I Chose a Parson"; and Paul, who is an active member of the Hi-BY, with a book of writing from great men who have influenced Protestantism. A corsage and boutonniers for members of the family and a large bouquet of flowers to the whole family were presented by Mr. Edwin Marklein on behalf of the church. God has richly blessed our church under the leadership of our pastor, Rev. Paul F. Zoschke.

Ruth Tipton, Reporter

Atlantic Conference Sessions at Jamesburg, New Jersey

The 60th annual session of the Atlantic Conference convened at 3 P.M. on April 25th in the First Baptist Church, Jamesburg, N. J. The conference theme was "Occupy, Till I Come." We were privileged to have Miss Florence Miller and Dr. Martin Leuschner as our special guests. At our opening session a memorial service was held honoring those of the conference who had passed away. Special mention was made of our late brother, Rev. John Schmidt, who is sadly missed by all.

Several changes were made in our constitution to bring it up to date and also to include our Sunday School work. An important resolution was passed unanimously that our Atlantic Conference establish its own camping ground and that a committee be appointed to investigate the possibilities and report at our 1958 conference session. The annual election resulted in the following elections of conference officers: moderator, Rev. Raymond Yahn; vice-moderator, Rev. Walter C. Damrau; secretary, Rev. Berkley Helms; statistician, Rev. Christian Peters.

The conference speakers other than our guests were Rev. Berkley Helms,



Some of the pastors in attendance at the Atlantic Conference sessions held in Jamesburg, New Jersey, with Rev. Roger Schmidt, host pastor, at the left, and Rev. Raymond Yahn, moderator, at the right.

Rev. Herbert Freeman, Rev. August Lutz, Rev. Christian Peters, Rev. A. T. Ekholm, Rev. Harold Hill, and Rev. Paul Loth, who is professor of Religious Education at the Philadelphia Bible Institute.

On Friday the Woman's Missionary Union met with standing room only. Miss Florence Miller thrilled everyone present with her message. The CBY opened its sessions on Saturday afternoon with a business session and election of officers. Miss Jean Nolte of Philadelphia was elected president. A banquet for all the delegates followed, and after the special program the group enjoyed a social hour with skits and a song fest.

The Sabbath day's services crowned a most wonderful conference session.

Miss Miller spoke in the morning service and Dr. Leuschner addressed the great afternoon mass rally. The spirit and enthusiasm of all present gave evidence of the new vitality of our Atlantic Conference but, better yet, of the wonderful saving and keeping power of our Lord Jesus Christ.

Roger W. Schmidt, Reporter

Pastor's Reception at Fleischmann Memorial Church, Phila.

On Sunday, April 7, the Fleischmann Memorial Baptist Church, Philadelphia, Pa., was happy to welcome Rev. Norman H. Klann to his first Sunday morning service. Mr. Klann came to our church following the leadership of Rev. A. F. Ballbach, interim pastor, whose conscientious and faithful service during the past several months has been sincerely appreciated.

On Wednesday evening, April 10, a reception was held for Rev. and Mrs. Norman H. Klann and their three lovely children. The church was joined on this happy occasion by many friends from the Pilgrim Baptist Church. At the start of the program, Mrs. Klann was presented with an orchid corsage by the Woman's Missionary Society. Representatives of the various organizations and departments of the church then extended a warm welcome to Mr. and Mrs. Klann on behalf of their groups.

Rev. W. C. Damrau extended greetings on behalf of the North American Baptist General Conference and also on behalf of Pilgrim Church. The pastors of two neighboring churches joined in welcoming Mr. Klann to this community. In conclusion, Mr. Ballbach delivered the charge for the church to Mr. Klann, who then expressed his appreciation and his dedication to Jesus Christ for the future ministry of the Fleischmann Memorial Church.

Ruth King, Church Clerk



—Photo by Raymond Noll

At the reception for Rev. and Mrs. Norman Klann (left) held for them by the Fleischmann Memorial Baptist Church, Philadelphia, Pa., Rev. and Mrs. W. C. Damrau (right) of the Pilgrim Baptist Church with many of their church members were also present.

Dakota Conference

Easter Programs and Cantata at Underwood, North Dakota

During the Easter worship service on April 21 the Baptist Church of Underwood, N. Dak., dedicated its new piano which was recently presented to the church by the Woman's Missionary Society.

In the evening service, the Sunday School presented an Easter program with all the departments from the Nursery through the young people participating in recitations, music and a playlet. We had a wonderful attendance and everybody went home strengthened in the Lord.

Then on Sunday evening, April 28, the mixed choir of 32 voices presented the cantata entitled, "The Glory of the Cross." It was directed by our pastor, Rev. Richard A. Grenz, with Mrs. Grenz as pianist.

Leo Stucker, Church Clerk

25 Converts Baptized at Lincoln Valley, North Dakota

Friday, April 19th, was a day of rejoicing for the Baptist Church of Lincoln Valley, N. Dak., when we went to the Turtle Lake Church to have our converts baptized there in their new convenient baptistry. Rev. J. C. Kastelein of Harvey, N. Dak., who was the evangelist during the time these souls were saved, preached the baptismal sermon. Rev. A. Krombein, pastor of the Lincoln Valley church, then had the joy of baptizing the candidates.

Easter Sunday morning was another day of great blessings when the hand of fellowship was given to our 25 new members, and the Lord's Supper was observed. We are thankful to the Turtle Lake Baptist Church who so kindly opened their church door to us for this baptismal service.

Mrs. A. Krombein, Reporter.

Pastor's Farewell Reception at Madison, South Dakota

After 5½ years of service at the West Center Baptist Church, Madison, S. Dak., Rev. Fred Schmidt brought his pastorate to a close on Easter Sunday. A fellowship supper was held on Palm Sunday in honor of Mr. and Mrs. Schmidt and family. A brief program, with Ed. Wobig in charge, was given. The male chorus sang "We Have an Anchor." A ladies duet and a duet by Mr. and Mrs. Schmidt were given.

Dr. Reuben Jeschke, president of Sioux Falls College, expressed an inspiring farewell sentiment on the key verse, "He will not suffer thy foot to be moved." The male quartet presented a beautiful arrangement of "God Be With You." Dr. Harper of the local college gave the table blessing and a few remarks of farewell. The church presented the Schmidts with a gift of money. We as a church want to wish the Schmidts God's richest blessings in their new charge at Victor, Iowa.

Mrs. Graydon Rohrer, Reporter



25 candidates for baptism for the Baptist Church, Lincoln Valley, N. Dak., with Rev. A. Krombein, pastor, at left, and Rev. J. C. Kastelein of Harvey, N. Dak., evangelist, at the right (back row).

Pacific Conference

Cornerstone Laying Ceremony, Calvary Church, Tacoma, Wash.

Sunday, April 14, will long remain a memorable day in the life of the Calvary Church of Tacoma, Washington. It was the day of the cornerstone laying ceremony for our new church edifice. We were glad for the presence of the promotional secretary, Rev. J. C. Gunst, who had already stirred our hearts with a challenging message at the morning worship service. He spoke on I Peter 2:6, reminding us always to keep in mind that in this our new spiritual home Jesus Christ is to be the Chief Cornerstone.

The actual cornerstone laying ceremony then took place. Mr. Edward Stabbert, chairman of the Building Committee, with the assistance of Rev. R. S. Hess, pastor, put the stone in place. Our Sunday School superintendent, Mr. Henry Schmunk, led in a prayer of thanksgiving and consecration. The benediction was by Mr. Duane Nelson.

A profitable Christian Workers' Training session was held on April 12 and 13, at which Rev. J. C. Gunst and Rev. Walter Dingfield of the Startup Church were the leaders. Seventy persons were registered, including a goodly number from the Chapel and also from Startup. On April 7th during the evening worship service, Rev. R. S. Hess baptized 16 persons into the death and resurrection of Christ.

Elfriede Gudelius,
Church Reporter

WE THE WOMEN

(Continued from Page 15)

they grow into manhood and womanhood.

Yes, "We, the Women" can all have a share in teaching the children of our homes and communities the Word of God and the way of salvation when our church conducts a Vacation Bible School this summer and the next.

BAPTISM BY IMMERSION

(Continued from Page 7)

1:10 "coming up out of the water" would not be necessary in sprinkling. Nor is much water necessary as in John 3:23. "And John also was baptizing in Aenon near to Salim, because there was much water there." In Acts 8:38, 39, "they went down both into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water..." So without a doubt the Bible teaches that baptism is by immersion in more ways than one.

Immersion like no other form of baptism preserves the full meaning of the ordinance. Baptism is basically a symbol and should be considered only from that angle. It pictures symbolically the death, burial and resurrection of Jesus Christ. It demonstrates as to what has taken place in the life of the one baptized. He has died to the old life which is buried and he has arisen with a new life. He has become a new creature in Christ; "old things are passed away: behold, all things are become new."

In other words, it depicts symbolically what God has wrought in the inner man, even as Paul writes in Col. 2:12. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." It is what God has performed which is exhibited in the act of baptism by immersion, and is the first testimony to those who are present of what has taken place in the life of the candidate.

By it the candidate also acknowledges his faith in the purpose and power of the death and resurrection of Christ as an atonement for his sin and to deliver the sinner from its power. The resurrection from the burial waters goes beyond that of the spiritual resurrection in that it points to the great resurrection of the body from the grave, and affirms that if one has experienced the spiritual resurrection today, he will experience with Jesus the great resurrection of tomorrow. "For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his" (Romans 6:5).

Baptism also becomes a door to membership in the church. This also was the practice in the New Testament and one could say that it is the initiation to church membership. Those who dismiss it by saying that it does not make any difference have substituted sprinkling which became much more convenient, but which has lost the true meaning of the ordinance of baptism. As children of God we ought not to look for conveniences but rather we should be devoted and alert so that we do not take away or minimize what the Scriptures teach, but we should be eager to conform to them.

JUNE 13, 1957

Obituary

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

MRS. ELIZABETH SCHMUCKER of Hutchinson, Kansas

Mrs. Elizabeth Marie Schmucker of Hutchinson, Kansas, was born near Elbing, Germany, November 18, 1873, and came to Chicago at the age of ten. In 1892 she was united in marriage with Frederick G. Schmucker. In her younger years she accepted Christ as her Savior, was baptized, and joined the First German Baptist Church. In 1920 she joined the Forest Park Baptist Church where she held membership until the time of her death.

Following several years of ailing health, she was called to her eternal rest on April 17 at Hutchinson, Kansas. She was predeceased by her husband and one son, William. Besides Mrs. M. Bronleewe, her daughter, who cared for her during the past several years, she leaves to mourn her departure another daughter, Mrs. Henry Braun of Oak Park, and a son Fred C. Schmucker. Funeral services were conducted in Forest Park April 20.

Mrs. Schmucker was a loving wife and mother. She was kind and hospitable to her friends and fellow-Christians. Her happy, pleasant disposition was uplifting to many with whom she came in contact. She loved her Savior and served him as long as she was able.

Forest Park Baptist Church
Forest Park, Illinois

R. Kern, Pastor.

MR. DAVID SELL of Bison, Kansas

Mr. David (Dave) Sell of Bison, Kansas, passed away Sunday, April 21, 1957. He was born Sept. 24, 1888, and lived to be 67 years, 6 months, and 28 days of age. He continued to live on his birthplace all his life. As a good neighbor and active in the community affairs he was loved by many. On Oct. 6, 1914, he was united in marriage with Miss Lena Erb. Both were baptized on Sept. 3, 1916 by Rev. Sievers and then took an active part in the First Baptist Church of Bison. He served as superintendent, teacher, church clerk, treasurer, deacon and choir member.

Four daughters blessed the home. They are Mrs. Raymond (Dorothy) Reichel of Bison; Mrs. Evelyn Morehead of Dayton, Oregon; Mrs. Leona Frazier of Lodi, California; and Mrs. Emmet (Wilma June) Bishop of Mount Vernon, Missouri. This modest and faithful brother in the Lord is deeply mourned by the congregation and community besides those dear to him as relatives and friends.

He was buried from the Methodist Church of Bison due to the fire that destroyed his beloved church the previous week. Rev. Jack Block, a former pastor, and Rev. Oliver Ringering officiated.

First Baptist Church
Bison, Kansas

Oliver K. Ringering, Pastor.

MRS. CHRISTINA HAAS of Venturia, North Dakota

Mrs. Christina Haas, nee Teskey, of Venturia, N. Dak., was born Feb. 9, 1874 at South-Russia and she accomplished the days of her life at the Phalin Rest Home, Aberdeen, S. Dak., on April 22, 1957. With her parents she came in 1885 to the Venturia area, and on a farm she shared the experiences of a new beginning in a new land. On Feb. 27, 1892 she married the late Adam Haas, and the Lord blessed this union with 11 children, 6 of whom preceded the mother.

In closing, let me urge you to remember that we as Baptists have the distinctive of having the Bible as our authority. This becomes the reason for our having distinctives and believer's baptism by immersion is one

Through the grace of God she was converted, baptized into the death of Christ and in 1894 to the fellowship of the Venturia Baptist Church, whose loyal and devoted member she was. She belonged "to those who are quiet in the land," but her spiritual influence continues in her children and children's children.

She leaves to mourn her departure three sons: Samuel, Assaph and Theodore; two daughters, Emma and Otilia, both married; one sister, Mrs. Elizabeth Hochstetter; 19 grandchildren and 22 great-grandchildren. Since the Venturia Church has no minister at the present time, the undersigned was called to officiate at this occasion.

Venturia, North Dakota

A. E. Reeh, Officiating Minister.

MR. NORMAN L. WOLFE of Detroit, Michigan

Mr. Norman Louis Wolfe of Detroit, Mich., was born Nov. 7, 1902 at Clearfield County, Pa., and due to a heart attack he departed this life April 15 at the Saratoga Hospital of Detroit. He reached the age of 54 years and 5 months. This sudden and very sad news was not only a shock to the bereaved family but to the entire Grosse Pointe Baptist Church. Still in his best years enjoying life and work, his earthly pilgrimage was abruptly brought to a close. But our dear brother was prepared by the grace of God for this event. He had been a leader, both in Sunday School and among the young people. He served the church as clerk and was a member of the board of trustees. He also was a member of the male choir and took an interest in our radio program.

Mr. Wolfe was baptized in August 1912 by Rev. Wm. Appel, Sr., at Munsen, Pa., where he became a member of the Forest Baptist Church. In 1913 the family moved to Gladwin, Mich., where they joined the Round Lake Church. In 1922 the family moved to Detroit where they became members of the former Burns Ave. Church, now Grosse Pointe Church.

In June 1931 Mr. Wolfe was married to Mavis Balzer. This union was blessed by two sons: Norman Lynn and Lowell B. The funeral service at the Grosse Pointe Church was in charge of Dr. Dale Irlie who delivered a message of comfort and hope.

Grosse Pointe Baptist Church
Detroit, Michigan

H. P. Kayser, Correspondent.

MRS. KATHERINA WIEDMAN of Venturia, North Dakota

Mrs. Katherina Wiedman, nee Haas, of Venturia, N. Dak., was born in Kassel, South Russia, October 23, 1882. At the age of two years, the family migrated to Menno, S. Dak., and the following year they made their home in Venturia, N. Dak., and for the following 71 years our departed sister lived here.

In January 1901 she accepted Christ as her personal Savior and in June of the same year she was baptized by Rev. Edward Wolf. In 1912 she became a charter member of the Venturia Baptist Church. She also became a charter member of the Woman's Missionary Society where for 17 years she served as treasurer. Her implicit faith and devotion to the cause of Christ has been a great blessing to her family and her church.

On January 23, 1906 she was united in marriage to Mr. John Wiedman. This union was blessed with four daughters. The oldest of these preceded mother in death in her infancy. On June 18, 1956 Mr. and Mrs. Wiedman observed their golden wedding anniversary. Since January she has been failing in health. The severity of her illness increased until she was hospitalized on April 22. Early on May 2 she went to be with her Lord having reached the age of 74 years.

Venturia, North Dakota

A. W. Bibelheimer, Correspondent.

of them. Remember also this order, first, we must believe and become new creatures in Christ, and then follow the Lord in baptism by immersion.

CHRISTIAN LEADERS' CONFERENCE

August 5-9, 1957

North American Baptist Seminary, Sioux Falls, S. Dak.

PROGRAM HIGHLIGHTS

- ⑤ This will be an exciting week filled with hours of study, inspiration and fellowship. Some of the highlights will include:
- ④ A daily Bible Study. Classes entitled: "The Devotional Life of Christian Leaders" for adults and "The Devotional Life of Young People" for youth.
- ④ There will be opportunity for group learning as topics listed are presented and discussed in small groups: "Sunday School Curriculum", "Operation TFC", "Board of Christian Education", "S. S. Records", "Sunday School Standard", "Leadership Training", "Evangelism in Sunday School" and "CBYF in Action".
- ④ "The Child—And Your Sunday School" will be for teachers and workers of children, ages two through eleven.
- ④ The evening programs will be challenging. Pictures of missions, camps, and conferences will be shown. Missionaries home on furlough will bring news directly from the field. Blessings and experiences will be shared concerning "God's Volunteers".
- ④ Program Speakers will be outstanding pastors, youth and denominational leaders, Seminary and C.T.I. teachers, and missionaries.

● The Conference will be held in the new Seminary buildings! Come and see this beautiful Seminary of ours!

REGISTRATION

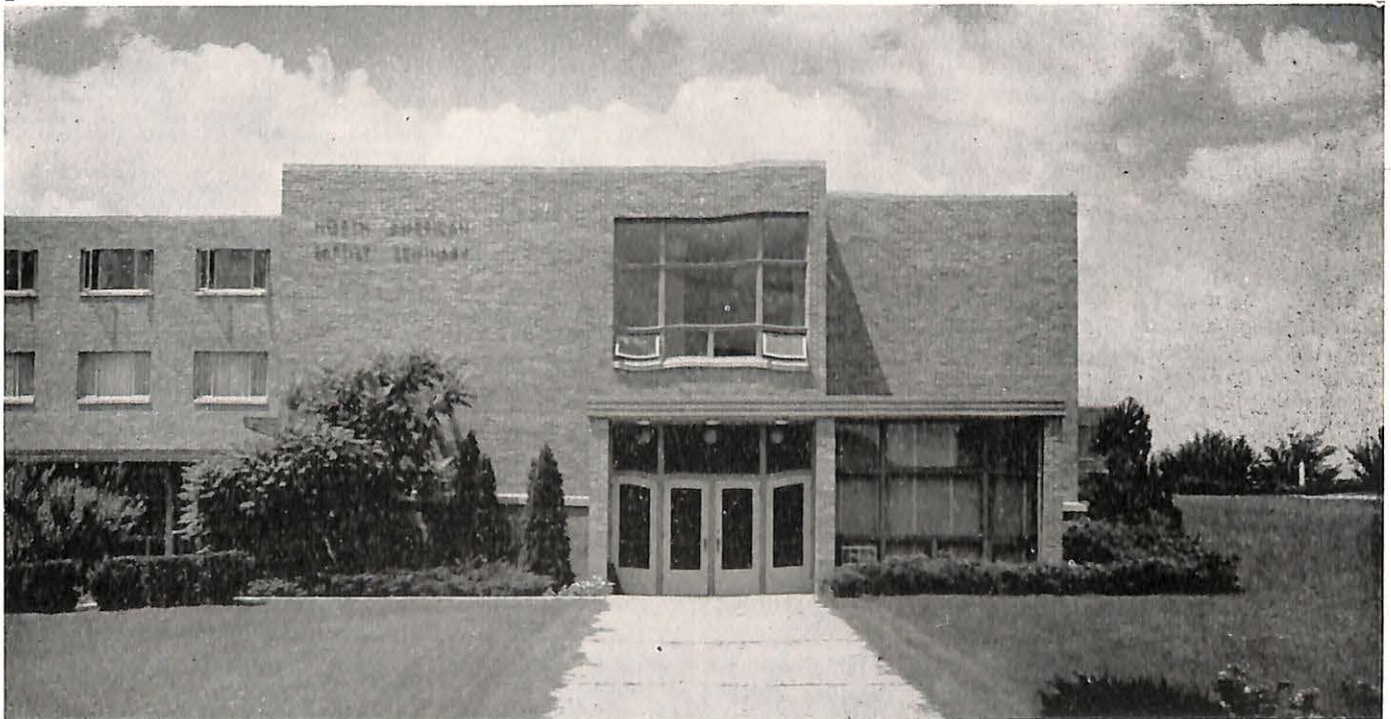
- ⑤ Registration fee is 50c for each person 16 years and older. All reservations will be numbered and taken care of in rotation, first come, first served. Deadline for registration is July 15, 1957. Reservations may be cancelled any time prior to July 1, 1957 and the registration fee will be returned.

COST

- ④ Lodging at Seminary or College (room and board), \$3.00 per day. Lodging in private homes for married couples (no children) or two in room (room and board), \$3.50 each per day. Families are to make their own arrangements for lodging. Families can obtain meals at the Seminary for \$2.00 per day per person. Children ten and under at half price.

● Registration Blanks have been sent to pastors, superintendents and CBY presidents. Ask for your copy and return SOON!

Sponsored by the Sunday School Union and CBY Fellowship of the North American Baptist General Conference



The North American Baptist Seminary, Sioux Falls, S. Dak., where the Christian Workers' Conference will be held from August 5 to 9, 1957