

Baptist Herald

NORTH AMERICAN BAPTIST GENERAL CONFERENCE



March
7
1957

Dr. George A. Lang, Seminary President

*Educational Number
North American Seminary
Christian Training Institute*



● The United Lutheran Church in America has voted a record two-year budget of more than \$25,000,000. This large sum is to be raised, \$15,000,000 in 1958 and \$10,000,000 in 1959. To raise this amount the 2,270,000 of that denomination will be called upon to double their benevolence contributions to the world wide work of the church. On a per capita basis, it requires a gift of \$9.87.

● Former Captain Mitsuo Fuchida, who as a pilot in the Japanese Navy led the attack on Pearl Harbor in 1941, is on tour of the United States as a Christian missionary. Converted after the war, the 54-year-old evangelist is a member of the Sky Pilots of America, a group which aims at interesting boys in Christian work through their love of airplanes and trains young men to become flying missionaries.

—Watchman-Examiner

● Warner Sallman, Chicago artist internationally known for his paintings of religious subjects, has been named winner of the 1957 Upper Room award for World Christian Fellowship. The award was announced by Dr. J. Manning Potts, editor of the Upper Room, Methodist bi-monthly guide to daily devotions universally used. It is expected to be presented to Mr. Sallman in Chicago next September.

● A priceless Dutch Bible printed in 1661 was flown to the United States recently as a gift to the people of this country from an elderly Dutch gentleman, Nicholas van der May, who served with the United States army in the Spanish-American war. The Bible was on display during National Bible week and later was turned over to the city of New York for permanent display at the New York Historical Society. Mr. van der May offered this old Bible, which he loves, as a gesture of appreciation and friendship toward America.

● The biggest outdoor evangelistic meetings ever held in Manila, the Philippine Islands, have been launched by the Manila Crusade for Christ, Inc., at the Sunken Gardens. An \$8,500 grandstand with 5,000 free seats—designed by Gregorio Amistoso, a native architect—was erected especially for the series. An excellent sound system has been installed, adequate to carry the proceedings to at least 20,000 people. Featured speaker is Bob Pierce, president of World Vision, Inc. No effort has been spared to inform the people of Manila about the crusade. Posters on telephone

poles, huge billboards, 500,000 leaflets, bumper stickers, radio announcements, newspaper ads have been employed to invite the people of the city and the neighboring provinces to the meetings. —Christian Century

● The evening of April 3 will witness one of the greatest united prayer efforts for the Billy Graham New York Crusade. Under the leadership of the National Association of Evangelicals, a concerted wave of prayer is planned which includes a midnight prayer at the annual NAE convention and the enlistment of churches throughout America to pray for the



Baptist Briefs

● The 2360 students who attended the Southern Baptist Student World Missions Congress in Nashville, Tenn., recently contributed \$2,013.18 to a special offering for Hungarian relief. The funds, which will be channeled through the relief committee of the Baptist World Alliance, were given in response to a plea by Dr. Theodore F. Adams "to show our concern by sharing. Since God so loved us that he gave us our faith," Dr. Adams said, "we need to love one another. This love should be manifested concretely in deeds."

● Baptist women circle the globe with six Continental Baptist Women's Unions. Miss Lois Chapple of London, member of the Executive Committee of the BWA and editor of the BWA Women's Department Newsletter, writes in her latest issue: "We must always keep our windows open upon the world. That is the value of our Baptist World Alliance [and its] Women's Department, out of which the Continental Unions have been born." The first of the Unions to be organized was the European and the last was the African. There are also the Union of Australia and New Zealand, the Union of the Pacific and South Asia Area, the Latin American

Educational Number

North American Baptist Seminary (Articles)—Pages 4-12.
Edmonton Christian Training Institute (Articles)—Pages 13-14.
Editorial—"A Sound Mind."
Ten "Educational" Pictures.

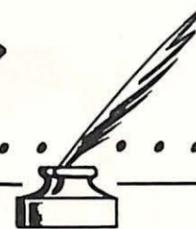
New York campaign which begins May 15. Featured as a "convention of spiritual impact," the NAE yearly gathering will hear Billy Graham on the theme, "The Lost Chord of Evangelicalism," on the afternoon of April 3. In the evening Dr. Armin S. Gesswein, chairman of the NAE Spiritual Life Commission, will be the principal speaker. Following Dr. Gesswein's message, the convention will assemble to pray for the Billy Graham New York crusade. W. G. Haymaker, crusade prayer chairman, will present an up-to-date report on prayer backing for the meetings.

Union and the North American Union.

● In Mexico, a Baptist minister's life was threatened because he refused to deliver the corpse of a member of his congregation to Roman Catholic leaders who insisted the deceased should be given a Catholic burial. Lorenzo Montero Baeza, pastor of the First Baptist church of Puebla, is a converted Roman Catholic priest. Announcing the death of Nicolasa Gutierrez last December 16, Baeza warned his congregation that Labor leader Eleuterio Ascension had declared he would "kill them" if they held an evangelical meeting in connection with the lady's burial. In spite of the threat, three gospel services were held at the home of the deceased.

● A plan for the Burma Baptist Convention to take over duties previously handled by missionaries was approved by delegates to its 88th annual meeting in Rangoon. The plan, proposed by the missionaries themselves at a meeting, has the goal of making Baptist work in this country self-supporting, self-directing and self-propagating. Main points of the agreement dealt with the turning over of church properties on the mission field "to the appropriate holding bodies representing the indigenous Christian community"; assigning to the Convention the responsibility of determining the number of missionaries needed in Burma as well as their designations; and giving the Convention the major responsibility for its financial needs. Prime Minister U Ba Swe, in an address to the meeting, emphasized the guarantees of religious freedom in Burma.

Editorial...



A Sound Mind

ALL CHRISTIAN training has as its avowed purpose the stirring up of the gift of God which is given to us as an endowment of power and love and a sound mind. (2 Timothy 1:7). These are only potentialities to be realized later in the years of mature life. Our educational institutions train and equip their students as effectively as possible so that they might "strive for masteries", "be strong in the grace that is in Christ Jesus" and "endure hardness as a good soldier of Jesus Christ." These spiritual objectives of our North American Baptist Seminary in Sioux Falls, S. Dak., and of the Christian Training Institute of Edmonton, Alberta, will be clearly evident from a careful reading of this "Educational Issue" of the "Baptist Herald."

This original word for "a sound mind", otherwise translated "temperance," was one of the four cardinal Greek virtues interpreted by Plato as a "kind of orderliness, a control of certain pleasures and appetites, as something suggesting concord or harmony, the mastery of one's self, the guidance by reason and right belief of the simple and moderate desires characteristic of superior peoples." It is a Christian self-control for a seasoned, disciplined, well ordered life. All classroom studies, all wholesome book knowledge, all processes of education should lead to such a sound mind that is disciplined and ready to do the Lord's bidding.

God provides every Christian young person with adequate endowment for his work. This is his gift of a sound mind. But it must be disciplined. It must be kept under control and be subservient to the great truths and revelations of God. It must be logical, in accord with reason and the facts of experience. It must be acquainted with the inspiring heritage of the past and the deep reservoirs of knowledge. This is the task of our educational institutions in the training of "a sound mind." It is the abundant realization in a young person's life of the gift with which God has spiritually endowed him.

Every young Christian who has received the benefits of training at an educational institution acquires a confidence for his task and a holy boldness which is derived from a confident faith. But this exercise of power is Christian only when it is joined with love, and these two with self-control or "a sound mind." It is "perfect love that casteth out all fear" (1 John 4:18). The power of leadership in a minister's life or in the life of any Christian holding some important position is a blessing only when it is harnessed to love and mastered by God's loving purposes. Both the classroom of an institution and the experiences of life can train us in this exercise of power that is used (and not misused) by a sound and disciplined mind.

Our educational institutions are concerned about providing for a full-orbed training for their students, bringing to their remembrance and stirring up within them the gifts of God, training them effectively to meet every kind of experience, and helping them to develop their God-given possibilities of service. The students of our educational institutions with this training behind them ought to be Christian workmen who need not to be ashamed, leaders who rightly divide the word of truth, ambassadors of God with sound, disciplined minds and loving hearts!

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Dr. George A. Lang, Seminary president, makes use of the latest aids in teaching homiletics to the students individually.

Christian Education in Our Denominational Life

The history of our educational institutions and their influence upon our denomination and the Kingdom of God at large is thrilling.

By Dr. George A. Lang, President of the North American Baptist Seminary.

EDUCATION is an integral part of the Christian message and method. Jesus chose twelve disciples who were to be with him and to whom he taught the fundamental truths of the Kingdom of God. He went with his disciples up and down Palestine, teaching and preaching. His work was of such a nature that he was called rabbi, or teacher. His great commission contained a command to go and teach all people. Thus, education had a definite place in the plan and program of our Lord and of his early disciples.

THE EDUCATIONAL STRUGGLE

The emphasis on education, most likely, was related to its place in the training of Jewish children and leaders. It may have been confined more specifically to the teaching of religious truth, and secular education was encouraged only in so far as it was necessary for the spread of religious truths. The Hellenization of Palestine brought in more of the Grecian purpose and plan of education. Thus, there was a struggle between the Hellenizers and the Pharisees.

The struggle between religious education and general education has been found throughout the history of the Christian Church. At times and in certain locations it was thought that a general formal education led people away from God rather than to him. It seemed to them to be spiritually dangerous to get a secular education. Therefore many times Christians seemed to steer away from a program of formal education.

This tendency was also found among the Baptists for a long time. It may be one of the reasons why we as Baptists are rated among the lowest when comparing larger denominations in the matter of education. This extreme view among some Baptists is reported by Mr. R. C. Duncan in A HISTORY OF THE BAPTISTS IN MISSOURI. An excerpt from the minutes of the Little Pliny Associa-

tion, of Missouri, in the year 1838 reads:

"Article 11. We believe that everything necessary for the instruction and good discipline of the church is recorded in the Holy Scriptures, and should be strictly attended to; and at the same time avoiding every tradition and invention of men, such as the Sunday-school Union, Bible Society, tract societies of all kinds, rag societies, temperance societies, and what is generally known to be the Baptist board of foreign missions, home missions, and all ecclesiastical schools for the instruction of preachers, with all other inventions of men, under the head of religion, which the New Testament does not warrant. And this association does hereby declare that she will not hold any member in fellowship who will invite or allow preachers or tutors of the above societies into their houses after they are known to them; for we believe those who do it are partakers of their evil deeds."

Similar extreme and negative sentiment toward education is reported by B. F. Riley, in his A HISTORY OF THE BAPTISTS IN THE SOUTHERN STATES EAST OF THE MISSISSIPPI. He writes: "Some among the illiterate ministers seemed to regard such a suggestion (education of ministers) as a reflection upon their ability to preach; others considered it as an impious hint that the divine call to the ministry was not complete without the patchwork of men; while others still looked upon such a proposal as a disposition to pander to individual and public pride. Thus it came to pass that a suggestion which was capable of the greatest good became in the hands of the unlightened and prejudiced ministry a cudgel to be used against pious and progressive leaders. Themselves illiterate, these very preachers, many of them in their opposition, found hearty support in the great uneducated masses which had been brought into the churches."

This attitude however was not found in every Baptist heart. We find that educational institutions, both on the high school as well as college level, were established in various parts of the country. Seminaries, likewise, grew into existence and full courses of study were established. With much struggle, self-denial and sacrifice, educational institutions and societies sprang up all over the United States during the nineteenth century. It is a thrilling story to read the development of these institutions as the importance of education took hold of the people in many areas.

OUR EDUCATIONAL BEGINNINGS

The history of the educational work among the North American Baptists is closely related to that of the Baptists in general. Our early beginnings were associated with the training for the ministry. In 1858 Professor August Rauschenbusch was appointed as the first German professor in the Rochester Theological Seminary, which then was a part of the University of Rochester. Out of this arrangement our Seminary developed.

Later an academy in which prospective ministerial students were taught in preparation for the Seminary was established. This developed in educational standing until it had the Junior college rating. It was an important part of our ministerial training until the Seminary moved to Sioux Falls, S. Dak., in 1949, when all pre-seminary studies were discontinued and such courses are now taken in recognized colleges.

There was an attempt made in our history to make our academy at Rochester, N. Y., an institution which might be attended by any qualified young man who wanted a general education in a Christian setting. This plan was not followed very long.

There also was established at one time a Western German Baptist Academy at Monee, Illinois, to train

for service in a general way. This institution did not live long because of the fear on the part of our constituency that two such institutions might divide our General Conference. The academy in Rochester therefore developed a splendid curriculum over the years for men who were preparing for the ministry. And the attempts on the part of our people for general education did not last very long.

Apparently the struggle in the minds of the people between a call from God into the ministry and the use of educational methods and progress in reaching men and women for Christ was a difficult one to resolve. It still persists in the minds of many individuals. This also has had a decided effect on the attitude of our people to the Seminary and general education.

OUR INSTITUTIONS TODAY

Today the attitudes have changed somewhat. We are more interested in reaching people both educated as well as uneducated. Most of our constituency have at least finished high school. Many more are attending college today than ever before. The future indications are that this trend will increase as the years go on. Therefore, the necessity of a better trained leadership has become very apparent.

We now have two educational institutions in our General Conference—the Christian Training Institute of Edmonton, Alberta, and the North American Baptist Seminary of Sioux Falls, South Dakota. At Edmonton we have a fine Bible institute and a

growing high school department with excellent leaders and teachers. There is an apparent increase in the number of young people desiring a college education in a Christian atmosphere. This is a challenging call in this growing conference and country.

At our Seminary in Sioux Falls progress in educational standing has also been made. Entrance as well as graduation requirements have been raised. This has been a necessity since the needs in churches with a more educated membership require a more educated ministerial leadership. Most denominations now require a full four year college course and three years of seminary study as essential for an adequate pastoral training. Anything less than this jeopardizes the standing of the minister and decreases his possibilities of doing the most effective work under the guidance of the Spirit of God in our day. With this we are agreed and note that, in the main, our churches also accept this standard.

COLLEGE TRAINING NEEDED

With this advance in ministerial training we have not, however, made similar advance in other leadership training. We have never had a college of our own where we can train lay-leadership for our churches. Nor have we such where we can train future ministerial leaders. This type of education must be secured under the auspices of other denominations or of non-denominational groups. It becomes apparent that there is need for consideration of training in this area if we wish to develop lay and ministe-

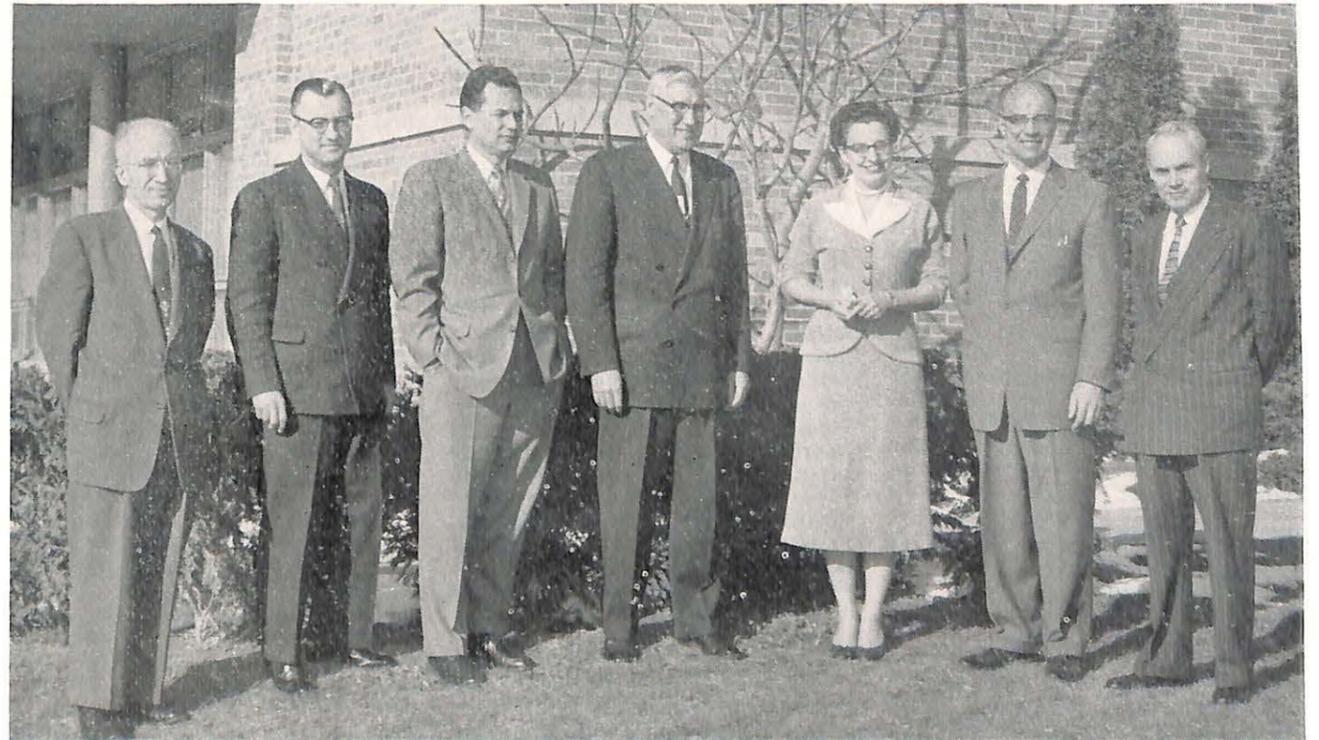
rial leadership in our denomination for the years to come.

Is the failure to recognize the need of educational development in this area due to the fact that we still think in terms of training ministers only as much as is necessary and are not interested in education as such? Or is it still the aftermath of a philosophy that to be educated detracts from the spirituality or usefulness of the church member? If so, then it would appear that serious consideration should be given to a plan to remedy this situation. The two-fold training programs—one for lay leadership and the other for ministerial leadership—must go together, otherwise our churches will be affected negatively and the advance of God's Kingdom will suffer.

FUTURE EXPANSION

Although the membership of our General Conference has increased tremendously during the years, yet the number of our churches have not increased proportionately. That means, then, that the average size of our churches has increased considerably from the time when we first began training men and women for leadership.

A few statistics may help us to see what I mean. In 1853 the average membership of a church in the North American Baptist Conference was 35 members. In 1956 according to our latest denominational directory the average church in our denomination had 164 members. With this increase in membership—and there are many (Continued on Page 16)



The North American Baptist Seminary Faculty. Left to right: George A. Dunger, Ralph E. Powell, Walter W. Wessel, George A. Lang (President), Martha M. Leypoldt, Roy W. Seibel and Hugo Lueck.



The 1957 Class of the North American Baptist Seminary.
 Left to right (front row): Robert F. Hoffman, John Wollenberg, Joyce E. Ringering, Charles Littman, and Harry Haas.
 Back row: Eugene K. Stroh, Eldo E. Ratzlaff, Ray T. Hanson, Donald W. Rich, Harold F. Lang and Ernest E. Hahn.

We Would See Jesus!

Testimonies by Members of the 1957 Seminary Class

JESUS IS IMMANUEL, "GOD WITH US"

By ROBERT HOFFMAN
 of Medicine Hat, Alberta.

WHEN JOSEPH was contemplating the course of action he might take concerning Mary, his wife-to-be, who was with child, God spoke to him in a dream and said, "Do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit. She will bear a son, and you shall call his name Jesus, for he will save his people from their sins." And then Matthew adds, "All this took place to fulfill what the Lord had spoken by the prophet: Behold a virgin shall conceive and bear a son, and his name shall be called Emmanuel, (which means, God with us.)"

"Immanuel," what a wonderful name! How it warms our hearts even today to realize that we can see Jesus as Immanuel. Every child of God should thrill at the thought that God is with us in Christ who is the hope of glory in us.

All through the Scriptures, the truth that God is with us is clearly presented. Notice the promise of God to Joshua, "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee" (Josh. 1:5). In the New Testament, after he gave that great commission to go into all the world and preach the Gospel, Jesus himself said, "And lo, I am with you always, even unto the end of the world" (Matt. 28:20).

How different our thoughts, our words, our actions—yea, our very lives would be if we would remember this great truth. It is not to be a fancy dream or wishful thinking. It is to be a reality. How the world needs to see Jesus as Immanuel in every Christian's heart and life today. We become lights in this dark world as we reveal the truth that God is with us in his Son, Jesus Christ, and would have us bear witness to his love and grace.

CHRIST IS LORD OF HIS CHURCH

By HARRY HAAS
 of Venturia, North Dakota.

A LORD has command of all under his rulership. He has the right to ask his subjects to do anything. Christ has the right to claim obedience of that group of born-again persons which is called the Church.

We would see Jesus where he is honored as Lord of his Church. He was the leader of that first small group of disciples—the first church—and they called him Lord and Master. The Church was not established for the honor of its members nor for the honor of the pastor but that Christ might be honored and glorified.

Christ would also like the Church to be the place where his Word is preached. Christ left a message which speaks of "righteousness, temperance, and judgment to come." This message he wishes to have proclaimed with simplicity and truthfulness. How can

his subjects do his will if they have not been told?

Then also Christ's will is of no avail if it is proclaimed and not obeyed. The Bible says, "But be ye doers of the word, and not hearers only, deceiving your own selves." Those who are members of Christ's Church ought to live lives in which his will is done.

JESUS AS THE WINNER OF SOULS

By ERNEST E. HAHN
 of Detroit, Mich., a Member of the Conner Baptist Church.

IN THE establishment of Christianity, Jesus always emphasized the importance of "bearing fruit." He not only taught in this vein of thought, but he also lived it. As "Winner of Souls", he gave people a new faith, courage, joy in living, and, above all, hope. This new faith changed the entire outlook in life for many, a change so great that it changed their entire personalities. With this new hope, they could live in anticipation and assurance. Thus they viewed eternity with real joy.

As "Winner of souls", Jesus won many; through his personality, through his teaching, through his life and death. In him people saw something different from what they normally expected in a good teacher. In him they saw Someone who was above the law, one who was able to bring them directly into the presence of God. Not all who came into contact with him accepted him, but those

who did found real happiness in living.

The winning of souls gives a peculiar joy to life. Christ knew very little joy in his earthly life, but that which thrilled him was his acceptance by people, not only as Friend, but as Savior—the Lamb of God "which taketh away the sin of the world." Winning souls for Christ brings this joy into the life of the Christian. If you would really experience the joy of Christian living, look to Jesus, see him as the "Winner of souls," and in following his example, you will experience a joy undefinable.

JESUS AS THE GREAT PHYSICIAN

By EUGENE K. STROH
 of Grand Forks, North Dakota.

WE LIVE in a day when medical science has made its greatest advances, but disease and sickness still continue on a large scale. The common cold has been a tormenting factor to humanity and will very likely be with us for many days to come. In the wake of sickness, suffering and sorrow, to whom shall we go?

A countless number of faithful Christians could be called upon to give testimony to the healing power of Christ who not only heals the body, but the soul as well.

In time of suffering and sickness, Jesus is always near. He is the best Friend we have. When the burdens of this life overwhelm us, he gives us strength to carry on. His grace is sufficient for all our needs. If we have faith, we can stand upon his promises. In our time of weakness, we can be made strong if we look to him for our help, since the Psalmist has said, "He is our refuge; a very present help in time of trouble."

Jesus is the Great Physician, and when we suffer spiritually and physically he understands and cares. In such circumstances we have a fellowship in Christ's sufferings, for he suffered far beyond comparison and understands what we need.

Sufferers who know recommend Jesus Christ as the all-sufficient Savior. He is the Great Physician, the One who satisfies. It is wonderful to come to know Christ as personal Savior and to know his sufficiency for our every trial. "What a friend we have in Jesus," and in the midst of suffering we can rejoice for he careth for us.

WE WOULD SEE JESUS AMONG OUR YOUTH

By CHARLES LITTMAN
 of Wetaskiwin, Alberta.

REALIZING that the youth of today is the church of tomorrow, it is of vital importance that we see Jesus among our youth.

Young people are making life decisions: life's work, life's companion,

life's goals. Will we forget the greatest decision? "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccl. 12:1). Here is stated the necessity of living the Christian life while still young.

Young people are constantly setting goals, but the highest goal possible is to live a consistent Christian life. There are some who would discourage one from reaching this goal. In I Timothy 4:12, however, we are told to let no man despise our youth. We are to be an example to the believers.

The youth that is an example can say with the Psalmist, "For thou art my hope, O Lord God: thou art my trust from my youth" (Ps. 71:5). With this note of assurance we will truly see Jesus among our youth.

JESUS SEEN IN THE COMMUNITY

By DONALD RICH
 of Hillsboro, Oregon, a Member of the Stafford Baptist Church, Sherwood, Oregon.

TO SEE Jesus in our community would be a blessing to many of us and perhaps startling to others who do not know him. Yet, are we not as Christians to demonstrate Christ in such a way that others can see him? Jesus will not be seen in our own community unless we demonstrate that we are attempting to live a life in Christ.

We as Christians must live as though we are entertaining Jesus in our homes, that he goes with us wherever we go hour by hour and day by day. If we recognize that Jesus is with us, our actions will be tempered and we will live a life like that of Christ. We will treat our neighbors as though their life is of worth to God and that they as people are of worth to us. We will visit the people of the community and invite them to Christ and to the church. We will befriend the poor and needy. We will help the helpless and despised. We will be the salt of our community. We will bear the light that will guide men to know Jesus as their Lord and Savior.

We as Christians must be the salt; we must bear the light. As we live for Christ and live Christ throughout our life, we and others will see Jesus in the community.

CHRIST'S TESTIMONY IN OTHER LANDS

By HAROLD LANG
 of Sioux Falls, S. Dak., a Member of the Trinity Baptist Church

DURING my year as an exchange student in Germany, I had the opportunity to make friends with Christians from various countries of Europe. Through these acquaintances I learned that for many people being a

Christian involved definite hardships.

I remember speaking with Christian young people from Spain and Italy. They told of how accepting Christ often meant the losing of one's job. Concerning other areas of life, like that of marriage, they spoke of the reams of red tape that a person outside the Catholic Church was required to endure before all would be legal. In Vienna I stayed for two days with the pastor of one of the two Baptist churches of that city. He referred to the patience and hard work required in connection with the advance of the cause of Christ there.

But in spite of all adversities, these Christians manifested an inner joy and enthusiasm which made them ready to bear inconvenience, discouragements, and sufferings for Christ.

As I now have returned to America, having seen the work of Christ in some other lands, I can only pray: "Lord, here am I; use me as you see fit in helping spread the message of Christ throughout the world."

I WOULD SEE CHRIST IN THE ARMED FORCES

By RAY HANSON
 of Portland, Oregon, a Member of the Trinity Baptist Church

THE MEMORIES of early childhood are vague in many respects, but, as would be expected, there are some events which stand out in full clarity, presumably because of the hopes and aspirations with which these events were clothed. One series of escapades that I remember well were the mock battles we fought in the back alley or in the vacant lot down the street. We were valiant soldiers, fighting bravely for some make-believe general. I recall that it was expressed on these occasions that each one expected fully to rise to fame and fortune fighting "real" battles for the glory of the country.

I have not been able to follow the fortunes of my fellow "soldiers," but I seriously doubt if any have risen to supreme heights in the military world and, in all likelihood, they have probably divorced themselves from such aspirations. However, it was my opportunity to grow to maturity in the shadow of military bases and something of the vastness of its machinery has imbedded itself in my thinking. It has only been in recent years that I have begun to think in terms of the equal vastness of the missionary challenge which every military base presents. It became more and more a part of me that "I would see Christ in the armed forces."

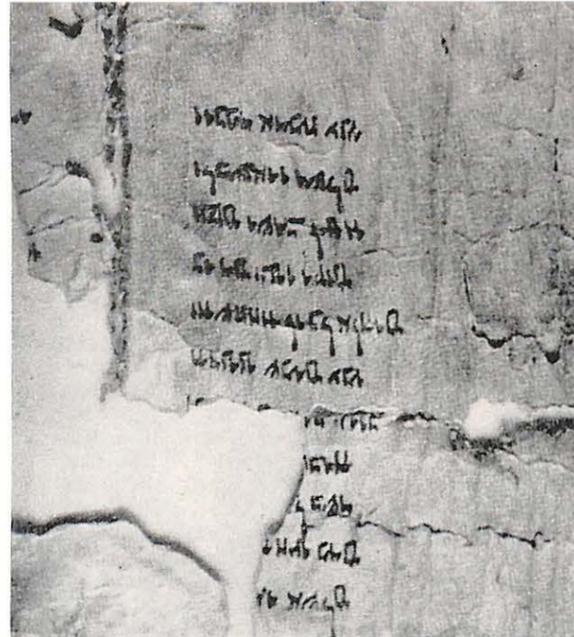
Now that the threshold of this new experience is merely a step away, I must say that I am reaching out with eager anticipation to begin the work of a chaplain in the Army of the United States. The magnitude and the

(Continued on Page 24)

The Dead Sea Scrolls and Christianity

The discovery of the Dead Sea Scrolls has been called the most amazing and the most important ever made in the field of Biblical archaeology.

By DR. W. W. WESSEL
of the North American Baptist Seminary Faculty.



A fragment of the Dead Sea Scrolls from Cave Four, Qumran, showing Deuteronomy 32:41-43 which supplies the lost Hebrew original of part of the Greek translation.

THE AMAZING find of a number of manuscripts in a cave near the Dead Sea by a Bedouin shepherd of the Ta'amireh tribe just ten years ago initiated a singularly lively decade of Biblical scholarship and debate. At first the debate was confined to Biblical scholars and to learned journals. Today the discussion has been carried to "Everyman" in popular magazine and newspaper articles—often with wide differences of opinion and divergent conclusions.

WHAT ARE SCROLLS?

The term, "Dead Sea Scrolls," is applied to all of the manuscripts discovered since 1947 in the caves along the northwest shore of the Dead Sea. The term is not the best one since much of the material is not in scroll form. The original discovery was made in a cave near Wadi Qumran and included the following: a manuscript of the entire Book of Isaiah; a verse by verse commentary on the first two chapters of Habbakuk; a text called the Manual of Discipline or Rule of the Community—a rule book for the Qumran Community; an Aramaic work originally thought to be the lost Book of Lamech but now known to be a paraphrase on chapters 5-15 of the Book of Genesis; a collection of Hymns of Thanksgiving; and a manual of war to which has been given the name, The War of the Children of Light with the Children of Darkness. All of these were written in Hebrew except the paraphrase.

The discovery of the above mentioned manuscripts was closely followed by others, both in the original cave, in other caves in the same immediate area of Wadi Qumran and at two other sites some distance removed. In one cave alone, tens of thousands of manuscript fragments were found. Represented among them is every Old Testament book with the

exception of Esther, in addition to non-biblical works, both known and unknown.

One of the most interesting finds at Qumran was made in Cave 3. Two incised bronze rolls were discovered which for many months defied attempts at unrolling. When they finally yielded to treatment at Manchester College of Technology in England (they were coated with glue, baked in an oven and cut into strips), they turned out to be instructions for the location of hidden treasure!

HOW OLD ARE THE MANUSCRIPTS?

The initial battle waged over the Scrolls concerned their age. Early in 1948 when Dr. John Trever of the American School of Oriental Research in Jerusalem sent photographs of part of the Isaiah scroll to Dr. W. F. Albright of Johns Hopkins University, the famous archeologist immediately wrote back his congratulations "on the greatest manuscript discovery of modern times!" Professor Albright dated the Isaiah scroll at about 100 B.C. He came to this quick conclusion by comparing its script with that of the Nash Papyrus, the oldest Hebrew fragment known.

Dr. Albright was convinced that the script of the Isaiah scroll antedated that of the Nash Papyrus (dated anywhere between the second century A.D. to the first B.C.). Others, particularly the famous Jewish scholar, Dr. Solomon Zeitlin, dated the scrolls in the medieval period, but Dr. Albright won the day, and there is no longer any serious doubt about the antiquity of the scrolls. The Habbakuk Commentary is dated in the last 25 years of the first century B.C., and the Manual of Discipline at about the same time as the Isaiah scroll. The other Qumran texts range between 175 B.C. to about 40 B.C.

Their importance for the study of the text of the Old Testament is evident when one realizes that the Isaiah scroll is about a thousand years older than the oldest Hebrew manuscript of the Old Testament previously known! Few, if any, Old Testament scholars even hoped for such an incredible discovery. As soon as the Isaiah scroll was made available to scholars it was compared with the received Hebrew text, the text fixed by Qewish scribes called the Massorettes in the eighth and ninth centuries A.D. This is the text which is printed in our present day Hebrew Bibles and which underlies all our English translations of the Old Testament.

IMPORTANCE FOR STUDY

The comparison confirmed what most Old Testament textual critics were already quite certain of, namely, that the text of the Hebrew Bible has been transmitted over the centuries with the utmost care. The Isaiah scroll contains substantially the same readings as the Massoretic text. This remarkable agreement bears eloquent testimony to the accuracy of the traditional Hebrew text. Dr. Millar Burrows says, "It is a matter for wonder that through something like a thousand years the text underwent so little alteration. . . . Herein lies its [the Isaiah scroll's] chief importance, supporting the fidelity of the Massoretic tradition." (The Dead Sea Scrolls, p. 304).

More important than the light which the Dead Sea Scrolls throw on the text of the Old Testament is the illumination they provide for the history of Judaism and the origins of Christianity. It has been particularly in this area of their study that rash and unsubstantiated statements have been made.

The people who, at the approach of the Roman army, hid the scrolls in the

caves of Wadi Qumran occupied the Khirbeh, or rocky plateau, nearby. Buildings were erected there suitable to their needs. The ruins of these buildings were observed from time to time by travelers and archeologists but little interest was taken in them. In 1873 the French archeologist described the ruins at Khirbet Qumran, but he was more interested in the adjoining graveyard than in the buildings themselves.

It wasn't until after the discovery of the scrolls that archeologists began a thorough excavation of the site. The work began in 1951 and what was discovered was immediately related to the scrolls. A complex of buildings was unearthed which contained, among other things, dining halls (or assembly rooms), a kitchen, work shops of various kinds, and most interesting of all, a scriptorium. This room, the largest in the main building, contained a long narrow plaster table and benches.

It wasn't immediately evident what the nature of the hall was until two ink wells were discovered. It was then clear that in this room manuscripts were copied by the scribes of the Qumran Community. Another important feature of the buildings was its baptistries, supplied by an elaborate water system. Apparently these were used in connection with the sect's ritual purifications.

THE QUMRAN COVENANTERS

This question cannot be answered, at least at present, unequivocally. Their practices bear striking resemblances to the sect of the Essenes, a dissenting group within Judaism known to us primarily through the writings of Josephus, and Pliny the Elder. However, differences have been pointed out which make scholars reluctant to make an absolute identification. If the Qumran Covenanters



A reconstructed Dead Sea Scroll jar from Cave One.

were not Essenes, they "were more closely related to the Essenes than to any other group known to us" (Burrows, op. cit., p. 298).

The leader of the Qumran Community was called the Teacher of Righteousness. He and his followers withdrew themselves from ordinary life into the wilderness of Judea. By rigid ascetic discipline and the strictest adherence to the Mosaic Law, they hoped to perform the ministry of the Servant of Jehovah. They thought themselves to be the Redemptive Remnant, the True Israel, the Israel within Israel which would prepare the way for the Messianic Age.

Although startling statements have been made concerning the identity of the Teacher (e. g., J. L. Teicher's that he was none other than Jesus Christ!), who he was remains unknown. It is clear, however, that he did not consider himself, nor was he thought by his followers, to be a Messianic personage. The Teacher of Righteousness came to prepare the way for the Messiah, or rather, Messiahs, since in Qumran teaching not one but three Messiahs were expected: an Aaronic Messiah, a Davidic Messiah, and one who was to be a prophet. (It is significant that our Lord fulfilled these three offices in his one Person).

TEACHER OF RIGHTEOUSNESS

J. M. Allegro caused a sensation when he suggested that the Teacher of Righteousness had suffered a violent death like Jesus. His statement, however, has been discredited by most scholars since it rests on shaky exegetical grounds. The fact is that we do not know how the Qumran Teacher died. Even if he had died by crucifixion, there is no evidence that his followers assigned significance to his death as the disciples of Jesus did to that of their Master. When the Teacher of Righteousness died without achieving his expectations, the belief arose that he would be raised before the general resurrection. But there is no evidence that he actually did rise from the grave.

Many parallels (as many as 500 have been claimed) exist between the teachings of the Qumran Community and the New Testament, particularly the Gospels. That such parallels exist is not surprising. Christianity arose out of Judaism. It has been known for a long time that hundreds of parallels exist between the Talmud and other of the writings of Judaism and the New Testament. The parallels from Qumran are perhaps more significant but basically of the same nature, and as in the case of the Talmud and other of the writings of Judaism, the superiority of the New Testament is evident.

CHRIST, THE DECISIVE DIFFERENCE

A good example may be seen in the contrast between Jesus' teaching concerning one's enemies and the hatred of one's enemies enjoined in the Qumran Manual of War. Even a cursory reading of the scrolls will confirm Dr. Burrow's contention that "perhaps the best thing the Dead Sea Scrolls can do for us is to make us appreciate our Bible all the more by contrast" (Op. cit., p. 343).

Certainly, all the evidence is not yet in from Qumran. Scholars will be studying the materials and publishing their findings for many years to come. But it is by now clear that what has been found there, although of ines-

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The Scrollery at the Museum in Jerusalem where collaborators are surrounded by hundreds of glass plates, packed with Dead Sea Scrolls fragments of varying sizes, which they seek to identify.

Missionary Training at Our Seminary

By Dr. George A. Dunger of the North American Baptist Seminary Faculty

A WIDE AFRICAN river. A few canoes. A village nestling in the forest above the steep bank, and a White Man making his way towards the huts. Commotion. Screaming. The sound of running feet. Then silence. The village lies deserted, except for a few little boys and girls, the sick and the very old.

The White Man sits down. He pulls a little book from the pocket of his trousers. The little book looks like a Bible—the man must be a missionary! He seems to read the Bible. Not quite. Beyond the pages of the little book he scans the huts and paths for a sign of life. Ah! There are some boys!

The task of the missionary has always been and will continue to be the proclamation of the Gospel of Christ and the establishment of churches in non-Christian areas. The missionary's life has always centered on the superhuman task of representing the Lord Jesus Christ and his Church, and it should always remain that and nothing less. This means that the missionary, called by God, is to prepare himself for his ministry by means of purposive training in the academic fields and practical training aiming at personal competence in actual field situations.

Closely related to the immediate task of the missionary is his respon-

sibility for the improvement of the educational and social life of the people with whom he is working. This is an inevitable responsibility because the missionary knows himself to be the trustee of the rich and manifold treasures of the Christian heritage and the representative and carrier of an advanced civilization. Education service, medical service, social welfare service and other types of missionary efforts are to him not merely means to end—that of winning souls for Christ—but they are the necessary and effective expression of his Christian life and culture.

MISSIONARY CURRICULUM

Further, the missionary—if he is realistic—must take into account the rapidly changing conditions on the mission field. Expanding systems of

communication, industrialization, education, commerce, religion and political control by nationals, urbanization and fast developing rural areas necessitate constant adjustment of missionary method. The modern missionary realizes that the "Age of Spiritual Imperialism" is practically a thing of the past and that western hegemony over subsistence level cultures is not only a dangerous but also an ethically untenable practice. Thus, the missionary is a person who stands "between" cultures, as it were, being charged with the task of making Christ known to peoples sensitive to culture tensions and caught in the maelstrom of culture change.

This is the climate, the atmosphere, the setting, for the curriculum of missionary training: God's Plan of Salvation; Christ the Redeemer; The Apostolic Urgency of the Task; A World in Transition; The Treasure House of Knowledge and Skills; The Personal Response and Relationship of the Believer to His Lord.

Thus, instruction and training of the missionary candidate at the North American Baptist Seminary aims at professional competence of the Christian minister, that is, he pursues courses of study in Bible subjects, theology, church history and in the practical field, such as evangelism, church administration and worship as well as homiletics. Throughout the middle and senior years he specializes in missions, that is, History of Missions, Non-Christian Religions, Cultural Anthropology, The Indigenous Church, Modern Missionary Methods, and other subjects necessary for effective service.

MISSIONARY PROBLEMS

This program of missionary training looks quite attractive. There is no doubt that it is attractive—as well as challenging. However where does it leave the missionary candidate? Does he have a reasonably good and workable approach to such situations as declining colonialism and rising African nationalism, missionary mammoth institutions on native soil and their control by nationals, the training of church leaders, tensions between the sending organization—the missionary society—and the emerging national church and such personal trivialities as a bout with malaria or the anxiety that steals into the missionary's mind when he sees a "Chrysope" fly zigzagging about in its peculiarly unpredictable course, furthermore wondering whether he or his wife or his child has been bitten, for is it not

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Interpreting Christian Education to Laymen

By Prof. Martha M. Leypoldt of the North American Baptist Seminary Faculty

THE TERM "Christian education" is on the lips of many people today. An increased emphasis is being placed on Christian education in churches, Christian colleges and seminaries. Increasing demands for ministers and directors of Christian education are appalling. In the past year, our North American Baptist Seminary has seen this need and has increased its offerings in the Christian education field.

Although many people hear and use the term "Christian education," there are some who do not know its meaning and are asking what this new emphasis includes. But Christian education is not something new. It is as old as the Christian Church and as old as the Great Commission which Christ gave to his disciples. Because of the complexity of modern living, the means of carrying this great Commission out has some new implications.

THE NEW EMPHASIS

In a message to Christian education professors, James D. Smart said, "A division between a ministry of teaching and a ministry of preaching is merely a division of labor." The task of the preacher and the task of the Christian educator are the same. Christ gave his Great Commission to his disciples, but it is a message and commission for us all. He said, "Go ye, therefore, and teach (make disciples of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world" (Matthew 28:19-20).

This is the preacher's task; it is the task of the Christian educator; it is the task of every Christian. Christian parents are Christian educators, Sunday School teachers are Christian educators, youth counselors are Christian educators, leaders in the Woman's Missionary Society and the Men's Brotherhood are Christian educators, and so we could include every organization of the church. We are all in this task together, carrying out the Great Commission. This is the task of Christian education in the church.

In December 1955, the Sunday School Lesson Committee adopted objectives of Christian education for our North American Baptist churches as one of the steps in evaluating Sunday School curriculum. These objectives are as follows:

1. To foster a consciousness of the reality of God in human experience.
2. To foster a sense of personal relationship to God through such an

understanding and appreciation of the personality, life, teaching, and redemptive work of Jesus Christ as will lead to an experience of him as Savior and Lord.

3. To foster such a progressive and continuous development of Christ-like character as will manifest itself in daily life and conduct.

4. To foster an intelligent interest in the community and world and a manifestation of the Spirit of Jesus Christ in all human relationships.

5. To foster the desire to become intelligent and useful members of their church and to participate actively in its missionary outreach.

6. To foster an appreciation of the meaning and importance of the Christian family and to contribute constructively to family life.

7. To foster a Christian understanding of life and the universe, and the ability to see in them God's purpose and plan.

USE OF THE BIBLE

8. To foster an understanding, an intelligent use, and an acceptance of the Bible as God's revelation, and an appreciation of other Christian literature.

These are the objective or Christian education; they are the objectives of the church. They are one and the same, and Christian education is the means by which these objectives are achieved.

Christ's work with individuals showed how important every soul is in his sight. Different people are won in different ways, and every Christian person has his distinctive qualities and his distinctive gifts of service to perform in the church of Christ. In order to meet the needs of various individuals and to put to use the gifts which God has given to us, the program of Christian education is organized in the church to carry out these commands by Christ. This will mean departmentalization of your church program, a continuous leadership training program, monthly workers' conferences, materials suitable for all age groups, adequate programs and equipment for all age groups.

BOARD OF EDUCATION

Most Christian educators agree that the most effective way that the Great Commission can be carried out

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through the church program is through a Board of Christian Education. Ralph D. Heim states: "Just why in the typical church there should be committees to look after the purchase of coal, maintain the property, care for the finances, and oversee the music, while there is none to supervise the large and vastly important educational work of the congregation, is quite past comprehension."

The Board of Christian Education's task is a spiritual one. Some of its responsibilities are:

1. To study the spiritual needs of the people. Sometimes before we can meet the spiritual needs, we must meet the physical, mental and intellectual needs, but the ultimate goal must be "the new person in Christ Jesus".

2. To select and train leaders. Public schools require standards for their teachers with a continuing training program. We who are carrying out the Great Commission of Christ "to teach" the most important truths in the world, the truths taught in the Bible, must also be well trained. All Christian educators must be Bible scholars and theologians, for they must communicate the message of Christ in a way that is understandable to the age group which they are teaching.

CURRICULUM MATERIALS

3. To select curriculum materials for the teaching program of the church, to avoid duplication and provide for unity and continuity in our teaching program. It is their responsibility to see that Baptist principles are taught, and that the materials are adaptable to the understanding of each age level and are presenting a consistent teaching of the truths of Scriptures throughout the years.

4. To suggest equipment for use in the Christian education program of the church. Suitable equipment for all age groups is necessary for effective teaching, and is a part of the evangelistic program of the church.

5. To coordinate the activities and projects of the organizations of the church to avoid overlapping and to unify the work.

6. To develop and interpret the goals of Christian education to the entire church constituency.

The pastor or director of Christian education in your church may be directing the educational program in cooperation with the Board of Christian Education, but it is the task of every Christian to help carry out the Great Commission of Christ. We have his promise to help us, for he said, "And, lo, I am with you".



Dr. George A. Dunger (center), professor of missions at the North American Baptist Seminary, confers with two Cameroons missionaries in his office—Miss Ruby Salzman and Mr. William H. Rentz.

Slowly the White Man reaches into the other pocket of his trousers, conspicuously pulls out a few pieces of candy and begins to munch them, exaggerating the motion of his jaws. The boys edge closer. They are wide-eyed; they wonder about the White Man's food. They venture closer! Ah, what satisfaction! The brick works! Here boys—here is some White Man "Sweet" for you! Chop um! Good? Now let me tell you a story . . .

MISSIONARY METHODS

And so the missionary whose name and whose missionary society we will not mention, though they are very real, "evangelizes." Is it good missionary method? Is it bad missionary method? Questionable method? What makes a good missionary? Let us see . . .



A student in meditation at the chapel sanctuary, North American Baptist Seminary, Sioux Falls, South Dakota.

Our Future Pastors at Work

Because of God's call and the Seminary's training, the student upon graduation is able to launch into life's work with a realistic grasp of his task.

By Prof. Roy Seibel of the North American Baptist Seminary Faculty.

ALL THE activities of a Seminary student find their focal point in the one objective of his life—to become an effective minister of the Gospel. Everything he does must be understood in the light of this central desire of his life.

A moment's reflection will help us realize that a ministerial student has had the experience of God reaching into his life and setting him aside as a servant of the Lord. Because the call is upon him, though not ordained, he is now a minister of the Gospel. With a deep sense of commitment to his task, the student enters the Seminary as the first phase of his ministry.

It is essential that the busy pastor of today be given an extended time for study at the beginning of his ministry in order to give him the opportunity to concentrate all his mental and spiritual powers upon the study of the Word of God, the better methods of presenting its message, and the people whom he seeks to serve.

DAYS OF PREPARATION

According to a recent national survey of pastors, all over America the minister of today is required to spend almost forty per cent of his waking hours in tasks of church administration and in counseling with those who come to him for assistance. This cuts deeply into the time he can devote to study and preaching. For this reason the first years of his ministry in the Seminary are of the utmost importance.

With this in mind we are keenly interested in paying a visit to our future pastor in the Seminary and see what activities take up his time.

Because the call of God is upon him the Seminary student feels a sense of sacred obligation to prepare himself to the utmost of his ability. Preparatory days of college are behind him and the disciplines and skills acquired can now be joyfully turned to the one study nearest to his heart. Above everything else, he wants to know the Bible as the revealed Word of God.

He wants to study its history as well as its message for our day.

Under the guidance of Professors Wessel and Seibel the student seeks to gain a comprehensive grasp of the Old and New Testaments in their tremendous span of the ages. With this perspective he can work together with Professor Lueck and Wessel in searching out the rich truths of the individual books of the Bible. Under the skilled guidance of Professor Powell, he seeks in systematic theology to see the great truths of the Bible in an orderly and systematic framework of Christian thought.

Together with Professors Lueck and Dunger the profitable byways of the Church and missionary movements are sought out in order better to understand the contemporary church and its world program. Voices of Calvin, Luther, Judson, and Bender inspire him and give him a renewed sense of direction.

THE CHAPEL SANCTUARY

In the midst of his activities the student is constantly aware that his calling is a divine-human partnership. The counsel given by Christ is, "Follow me, and I will make you fishers of men" (Matthew 4:19). Because he knows he will become a spiritual leader by first becoming a good follower, the student is keenly desirous of a closer walk and fellowship with Christ.

It is for this reason that the chapel service holds a central place in the entire Seminary program. In many ways it represents the very heart of his Seminary experience. In true worship his soul is gripped with a face to face encounter with God. Nothing is permitted to disrupt the essential ministry of the chapel services.

When one steps into the quietness of the chapel sanctuary, a veil drops behind him to shut out the distracting din of life's mad rush. The soft strains from the piano call forth an expression of deep devotion from the soul.

The familiar pattern followed in the

weekly program of chapel services soon endears itself to the student and he looks forward to the services that are led by the professors, students, missionaries, visiting pastors, and denominational leaders.

The divine test of the minister laid down by Christ is that his true shepherd love will be expressed in seeking to feed the lambs and the sheep (John 21:15-17). Every Seminary student experiences a restless urging of the soul straining toward the day when he can expend his total energies in shepherding God's people.

A MINISTRY FOR CHRIST

It is with joy the student realizes that he can practice the Great Commission while he is attending the Seminary. At the present time almost one-third of the students are serving as student pastors of local congregations. Others teach Sunday School classes, guide in youth groups, and participate in church choirs.

Every Sunday the student leaves the classroom to step into actual life situations. He deeply appreciates the guiding hand of President Lang as he aids him in facing the Sunday morning congregation by using the latest teaching aids and techniques in learning how to prepare and deliver a warm and heart-searching message. With such able assistance the student performs the actual functions of a minister.

The classroom instruction of Professor Leyboldt suddenly leaps into reality when the theory of Christian education is transformed into faces of children in a Sunday School class.

Becoming an effective minister is a joyful experience which finds expression in happy living. Student life offers ample opportunities to enjoy many good things in life.

Comfortable living quarters are provided in the dormitory which is one of the best designed Seminary buildings in America. An attractive recreation room equipped with piano, (Continued on Page 23)

The C.T.I. Serves the Present Age

The story of the strategic position and important teaching program of the Christian Training Institute, Edmonton, Alberta, by Rev. E. P. Wahl, President

CHARLES WESLEY'S beautiful and familiar hymn expresses well the purpose of our Christian Training Institute at Edmonton, Alberta:

"A charge to keep I have,
A God to glorify;
Who gave his Son my soul to save,
And fit it for the sky."

To serve the present age,
My calling to fulfill,—
O may it all my powers engage
To do my Master's will!"

The Canadian Northwest with its bleak, long winters, its present problem of selling its excellent farm produce on world markets, and its somewhat isolated position among the nations of the world has induced some of its bona-fide settlers to take their abode in other parts. However, the development of the country with its many resources continues in an amazing and mighty way.

CANADA'S FUTURE

More and more the country of Canada is gaining recognition and a strategic position in the economic and political world. It is a world-wide recognized fact that the North holds multitudinous resources of which the world has need and for which it will pay well. Immigrants from many lands that are overpopulated and from countries that fail to give freedom and liberty to their citizens are flocking by the thousands to the Dominion of Canada. The Government of Canada estimates that the country's population will increase in the next 25 years to 27,000,000 from the current 16,000,000.

These facts alone place a heavy responsibility on the Church of Jesus Christ. God has given us a share in the building of his Kingdom in Canada. Our duty stands clearly before us. The opportunities are an inspiration to us as a denomination. A greater zeal seizes us as the Lord lets us see the field of labor. New possibilities of expanding in our work are many, and we can not do everything.

Nevertheless, let us be alert to the fact that the Canadian Northwest's economic growth is phenomenal. The needs in the spiritual realm are growing likewise and it is for a day such as this that God has placed the Christian Training Institute here. Our school will help to prepare us for the herculean task that the Lord has placed at our door.

In 1902 when the Northern Conference was organized, it numbered 13 churches with approximately 900 members. Today even after having

dismissed the British Columbia churches to be added to the Pacific Conference territory, the Northern Conference is composed of 53 churches having about 8000 members. Many are the opportunities to start mission fields in this area. However, we must have the pioneer missionary spirit. The "God's Volunteers" idea, started at our Christian Training Institute, must grow and kindle a mighty fire for our Lord. It is the duty and privilege of the Christian Training Institute to assist in arousing the pioneer missionary zeal. It must train workers who are willing to endure hardships, fit to take up the work, and ready to go forth on the Lord's command.

EDUCATIONAL OPPORTUNITIES

As a denomination we are aware of our task and we seek to fall in line with other Christian bodies in having established and now in developing this educational unit. Others have long seen the opportunity and are training leaders in schools located in Alberta for their churches and mission stations in the Northwest and other places. Some of these are the Lutheran Concordia College in Edmonton, the United Church of Canada with its Theological Seminary in Edmonton, the Church of the Nazarene with a Bible School in Red Deer a number of years ago that has now developed into a degree granting institution, the Seventh Day Adventists with a Junior College at Ponoka; the Pentecostal Church, the Church of God, the Mennonites, the United Missionary Church and others which

have thriving Bible Schools in Alberta. It is only natural that our North American Baptist churches feel the urgency of training workers and developing spiritual characters for these needs of the day.

It is forecast that the university enrollments in Canada will double within 10 years. With the proper kind of program, schools like our Christian Training Institute will also grow. Our churches will thus grow in numbers and in size. From Ottawa comes the prediction that the proportion of population living in urban centres will increase in another decade or two to 80 percent from 62 percent in 1951.

This will make it more necessary that our churches will have to have trained church workers' staffs. Our churches must be filled with people who love the denomination, the Bible, the Lord, who know how to meet city folk and to interest them for the Church of Jesus Christ. Successful Sunday School teachers, able young people's leaders and other church workers do not "just happen"; they must be trained.

Even the false cults, "isms" and pagan religions spreading throughout the land make us thank God for our Bible-centered Christian Training Institute and they force us to do more in developing a proper curriculum and in giving efficient training at our school. Less than 15 years ago the Mormon Church had no meeting-place in Edmonton and very few people knew of the cult. The Mormons saw the awakening of the Canadian (Continued on Page 16)



Faculty of the Christian Training Institute, Edmonton, Alberta, Canada. Left to right: Rev. Karl Korella, Miss Ruby Schindler, Rev. E. B. Link, Miss Agnes Rentz, Rev. E. P. Wahl (President), Rev. O. R. Schmidt, and Mr. C. D. Greenices.

The Spiritual Life of C.T.I. Students

Report of Activities at the Christian Training Institute, Edmonton, Alberta,
by Rev. J. C. G u n s t, Promotional Secretary

THE APOSTLE PAUL in writing to his co-worker Timothy stated: "Neglect not the gift that is in thee" (1 Tim. 4:14). In this statement Paul made reference to the spiritual heritage and power which were given to Timothy. To maintain a high degree of spiritual vitality and growth requires diligent preparation.

The people of our churches may have often wondered: What is the spiritual life of our students at the Christian Training Institute at Edmonton? In visiting the school one is immediately impressed with the fine spiritual atmosphere that prevails in every activity of the day. Even more so, one is astonished at the spiritual emphasis and the seemingly endless activities of the students. Let me briefly outline the activities which serve to enrich the spiritual life of the C.T.I. student.

THE WEEKLY RADIO HOUR

Outside of the Alberta area churches, few of our churches are aware of a very effective radio ministry carried on once a week from the Christian Training Institute. This program is now in its twelfth year, and is presented 52 Sundays a year. The president of the school, Rev. E. P. Wahl, and members of the faculty as well as the students during the school months present a weekly Sunday morning worship service consisting of special music, testimonies, and a brief message over station CFRN at Edmonton, Alberta. A radio choir, trained for this ministry, appears regularly. The Gospel Team, quartets and duets have rendered excellent service in these programs.

Furthermore, an annual radio rally is given in most of the churches in the area. This is an arrangement whereby the Gospel Team, radio choir, quartet and duets, together with the president of the school, visit the local churches to present a program with the purpose of presenting a spiritual message. At the same time the people of these churches become acquainted with the personnel who take part in the weekly radio ministry from the Bible School.

The Christian Training Institute Gospel Team is prepared to render a spiritual ministry in almost any organization of the church. The team serves at conference activities, such as Sunday School conventions, youth rallies, and other religious gatherings. The team assumes full responsibility for such services and at such places as the Salvation Army and the Rescue Mission in the city of Edmonton. Once a month the Gospel Team serves at

one or two of our Edmonton churches.

The entire Christian Training Institute student body is prepared to accept responsibilities of service in the churches of the Edmonton area. Wherever the church may be pastorless for a time, students have taken over the church services when called upon. Such a ministry is not infrequent since many Protestant churches in the area request services from the student body from time to time.

TEACHERS AND YOUTH LEADERS

Many of the students are held in readiness to be called upon, on short notice, to supply as Sunday School teachers. Others may be called upon to serve at CBY Fellowship meetings. A number of the students are officers of the Tri-Unions of the conference, serving as leaders in their respective organizations while they are at school.

The entire student body is divided into smaller prayer groups. A prayer vigil goes on every day of the week by these various groups. There is a prayer meeting at the school every Saturday evening with all students participating. This prayer service is held to prepare for the manifold spiritual activities which the students carry on the following Sunday. A different prayer group is in charge of the prayer meeting each Saturday evening. There is a family devotional period around the breakfast table each morning. Grace is said and the suggestion of a stanza of a hymn or chorus is given by a different student at each meal, rotating in turn so that all students may have an opportunity in such leadership.

The student is encouraged to have his or her own private prayer and Scripture reading time in his room. At the same time, a prayer room is provided for the use of the student. This room assures a quiet, private place of prayer and fellowship with God for the individual student. An electric light bulb on the outside of the prayer room door burns brightly when someone is in the prayer room, reminding the passerby that someone is in prayer and at the same time it assures total privacy.

A certain number of students are

1957 ANNUAL

A wonderful, illustrated article about the Christian Training Institute entitled, "Come and Visit Our Bible School" appears in the "1957 Annual" (pages 46-49). Do not miss it!

EDITOR.

assigned to some member of the faculty as their spiritual counselor. At regular assigned hours, these students meet with the counselor. Personal and spiritual problems are discussed, and spiritual growth is thus assured.

Once a year the Christian Training Institute curriculum calls for a week of prayer. This is considered as a spiritual examination week. A guest speaker is invited to the school to bring suitable spiritual messages each day throughout the week. A "prayer vigil" time is arranged for. A list is drawn up whereby prayers are offered by the students without a break for 24 consecutive hours. This means that one student is in prayer at a different hour assigned to him, every minute of the 24-hour period.

WEEK OF PRAYER

Prayer week at the Bible School starts with a full day set aside when faculty and students take as much time as possible for prayer. Throughout the day there are chapel services in which the guest speaker brings several appropriate messages. Members of the Bible School faculty take part in the program and much time is given to prayer and testimonies on the part of the students.

For one hour on prayer day the students are divided into two groups. The girls meet in a separate room for prayer and fellowship under the leadership of the matron of the school. The young men meet in a room by themselves under the leadership of an assigned student with given subjects for prayer and meditation. The faculty and guest speaker meet separately for a full hour of prayer. After the hour of separated prayer groups, all students, faculty members, and visitors come together in the chapel for brief reports of the prayer hour and the continuation of the services in renewed dedication and consecration.

After one has had the experience of participating in "Prayer Week" at the Christian Training Institute, one strongly feels that if more of this spiritual fervor, this seeking of God's guidance, this searching of the Scriptures and one's own soul, were carried out as effectively by all the members of our churches as at the Bible School, our witness for the local church would surely be much more effective.

Let us thank God for the youth today who are taking advantage of opportunities such as these offered at the Bible School in Edmonton and for young people who learn early in life the real meaning of prayer and the importance of a spiritual ministry among their fellowmen.

What's Happening

● Rev. F. Bruckman of Missoula, Montana, has recently spent six weeks in the hospital following a major operation. He is now convalescing at his home at 1736 S. 12th St., Missoula, Montana. He observed his 87th birthday not so long ago. He covets the prayers of many of his friends to be found in our churches. For many years he served as a representative of the American Bible Society and visited churches and conferences in the interest of Bible distribution.

● The First Baptist Church of Mott, N. Dak., has extended a call to Rev. Milton Vietz of Sioux Falls, S. Dak., to which a favorable response was given. Mr. and Mrs. Vietz began their ministry on the new field on Feb. 10th. Mr. Vietz has served an American Baptist Convention church in Missouri Valley, Iowa, for a time. He is a 1955 graduate of the North American Baptist Seminary. In the Mott, N. Dak., church he has succeeded Rev. Le Roy Schauer, now of Shattuck, Oklahoma.

● Two mortgages were burned by the Daytons Bluff Baptist Church, St. Paul, Minn., at its annual business meeting on Wednesday evening, Jan. 9th. One was a gift mortgage of long standing with the American Baptist Home Mission Society and the other on the new parsonage. All of the property indebtedness has been cleared. It was also reported that the church's total giving for 1956 reached \$21,849.89, a record high amount for the congregation. Rev. William H. Jeschke is pastor of the church.

● The First Baptist Church of Avon, S. Dak., has extended a call to Rev. Peter Wiens of Sibley, Iowa, to which he has responded favorably. He began his ministry at the Avon church on Sunday, January 20th. Before going to Sibley, Iowa, he had served the First Baptist Church of Chancellor, S. Dak., as pastor. Mr. Harry Haas, a senior student at the North American Baptist Seminary, Sioux Falls, S. Dak., served the Avon church as supply pastor for almost seven months since June 1956 with accompanying blessing.

● On March 18, Miss Ruby Salzman of Kankakee, Ill., and Miss Ardice Ziolkowski of Orcadia, Sask., Cameroons missionaries who have spent the past furlough year in the United States and Canada, will sail on the "SS Maasdam" for Southampton, England, and from there to the Southern Cameroons, Africa. Miss Ziolkowski will continue her ministry as a nurse at the Bansa Baptist Hospital.

Miss Salzman will again serve as one of the educational missionaries directing phases of the important work of Christian mission schools.

● The Baptist Church of Trochu, Alberta, has called Mr. Robert A. Hoffman of Medicine Hat, Alta., a senior student at the North American Baptist Seminary in Sioux Falls, S. Dak., as its full-time pastor. He has accepted the call and announced that he would begin his ministry in Trochu about the middle of June following graduation. Mr. and Mrs. Hoffman have a daughter, born to them on July 24, 1956. Mr. Hoffman was a member of the seminary quartet that visited our churches last summer. In Trochu he will succeed Rev. David Berg, now of Morris, Manitoba.

● At the Watchnight service of the Baptist church, Herreid, S. Dak., the pastor, Rev. E. S. Fenske, had the joy of baptizing 12 persons and receiving these and two others into the church's fellowship at the communion service that followed. Five of these converts were won to the Lord during evangelistic meetings conducted last fall in the Gnadenfeld and Herreid churches by Rev. Arthur Fischer of Linton, N. Dak., and Rev. C. H. Seecamp of Hebron, N. Dak. Among the other seven was a family of four people who were won through the personal work of the Herreid pastor.

● The week of January 6 to 12 was set aside by the Immanuel Baptist Church of Milwaukee, Wis., as a Week of Prayer. Each evening was

SEMINARY CONVOCATION, MARCH 26 and 27

The Spring Convocation of the North American Baptist Seminary, Sioux Falls S. Dak., will be held from noon, March 26, (Tuesday) to noon, March 28 (Wednesday) with Dr. Walter G. Lewis of Washington, D. C., the retired secretary of the Baptist World Alliance, as speaker. The public is invited to these sessions at the seminary buildings.

After the 1947 Copenhagen Congress, Dr. Lewis undertook the task of directing Baptist relief work in war-ravaged Europe, and served at the same time as associate secretary of the Alliance with headquarters in London, England. His convocation addresses will deal with great Baptist personalities such as Balthasar Hubmaier, and with conditions in Central Europe, which will be the basis for a forthcoming book on which he is now working.

designated to a special group in the church—Monday night, Deacons and Trustees; Tuesday, Men's Night; Wednesday, Choir; Thursday, Missions (Woman's Missionary Society, King's Daughters, Fa-Ho-Lo Guild); Friday, Sunday School and B.Y.F. Spiritual blessings and encouragement were received by those who did attend. The Week of Prayer material sent by the North American Baptist Conference was used.

● On Jan. 27 and Feb. 3 at the Youth Week services of the Forest Park Baptist Church, Forest Park, Ill., about 20 young people participated in the programs. At the morning worship service on Jan. 27 the pastor, Rev. R. Kern, spoke on the theme, "Know Christ" and Mr. A. Schultz, choir director, sang, "I Want You to Know Him." The young people's banquet was held in the social hall of the church on Saturday evening, Feb. 2, with Mr. Walter Grosser, General Conference moderator, as the guest speaker. The Youth Week services were climaxed with a candlelight communion service on Sunday evening, February 3.

● The First Baptist Church, Underwood, N. Dak., was honored to have two young men of the church preparing for the Gospel ministry at home during the Christmas season who participated in the Sunday services and the Watchnight service. The young men are Reuben Grueneich, student at the North American Baptist Seminary, and James Schacher, student at Sioux Falls College. Rev. Weyburn Johnson, missionary to India, whose parents are members of the local church, and his family also visited in Underwood, and he served in teaching and preaching. The church gave the pastor, Rev. Richard A. Grenz, a surprise when at the Christmas program the treasurer presented him with a good-sized check.

● On Sunday morning, Feb. 3rd, Rev. H. J. Waltereit, pastor of the McDermot Ave. Church, Winnipeg, Manitoba, received 26 persons into the church's fellowship, bringing the total membership to 730. At the morning service a family of Hungarian refugees, composed of parents and two children, was also welcomed. This is the second family of Hungarian refugees now worshipping at the services. Dr. M. L. Leuschner of Forest Park, Ill., showed missionary pictures of the Bamenda New Hope Settlement in Africa and the Indian mission fields at the well attended evening service. On Sunday evening, Feb. 10, the CBY and brass band of the Baptist Church of Morris, Man., presented a program. Rev. H. J. Waltereit as pastor and Mr. H. Bushkowsky as assistant pastor are engaged in a very busy and widely diversified bi-lingual ministry in the McDermot Avenue Church.

We the Women

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

MARCH 31st is the end of another fiscal year for our Woman's Missionary Union. Mrs. O. Ringering, president of the Southwestern Conference W. M. Union, has written a timely message for us as we check on our activities.

LOOK!

By Mrs. O. Ringering of Bison, Kansas

In 2 John 8, we read, "Look to yourselves. . ." I am sure many of us have been checking the work of our society. In so doing, we must check up on ourselves, of course, some only financially. As Christians we need also to take inventory spiritually. Is my life well pleasing to God?

While we are thinking of looking, there are other things to look for or which call for our attention.

Jesus said in John 4:35, "Lift up your eyes and look on the fields for they are white unto harvest." The field may begin at your next door neighbor or your friend, who is unsaved, and reach to the uttermost parts of the earth. We must do all we can for these fields in personal witness, prayer, giving and working. If you look, the fields are waiting, and tomorrow may be too late.

To the unsaved we may say as is stated in Isaiah 45:22, "Look unto me

PLEASE!

Be sure your president's name and address are sent to the Woman's Missionary Union, 7308 Madison Street, Forest Park, Illinois, so you may receive "The Broadcast" plus all other promotional material from our W.M.U. office.

Mrs. T. D. Lutz, President

and be saved." Point them to the Lord, who said, "I am the way, the truth and the life." Keep lifting up the Lord Jesus Christ before them, for if they exalt him, others will desire to have him.

Paul writes to the Philippians, "Look not every man on his own things but every man also on the things of others" (2:4). Consider others and their needs. If we look at our own things, we may become proud of self. Our vision may also be distorted in seeing the needs of the poor, the lost, the sick, the missionaries and many others.

Then in 2 Cor. 4:18 we read: "While we look not at the things which are seen . . . for the things which are seen are temporal: but the things which are not seen are eternal." If we

DEAD SEA SCROLLS

(Continued from Page 9)

timable value for the study of the text of the Old Testament, the history of Judaism and the religious background of the New Testament, will not affect the uniqueness of the Christian faith.

Dr. W. S. LaSor sums up the situation succinctly: "Qumran may have its Teacher of Righteousness, and Pharisaism may have its Hillel. But only Christianity has Jesus Christ who is God come in the flesh" (Amazing Dead Sea Scrolls(p. 220). He is the decisive difference!

CHRISTIAN EDUCATION

(Continued from Page 5)

churches that are much larger than the average church—the pastor must be well trained to do his work effectively. He needs to know how to preach, what to preach, how to administer, and how to train leaders. Laymen and laywomen need to be recruited to do work in the church.

We have need, therefore, for the expanded program into which the Seminary has gone with the new department of Religious Education where men and women are trained especially in the field of Christian education for the churches. Likewise, the members in the churches who have had training in college or in technical schools need to be recruited for definite service in the church. Only a trained leader can accomplish such a task effectively. Young people who are not planning on entering the ministry should likewise have opportunity for college training in a denominational Christian setting.

The advance in the educational situation of our denomination is most encouraging. The history of our educational institutions and their influence upon our denomination and the Kingdom of God at large is thrilling. We are thankful to God for the services of our educational leaders and teachers of the past and present. We are challenged by the new opportunities of advance and educational urgency of the present and future. A new day beckons us forward in the strength and wisdom of our God.

fasten our gaze upon temporal things, the reward will be temporal. We need to keep eternal values in view, for we are serving the Eternal Christ.

And lastly, "Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." Are we looking for him, for his coming? If we are, we are busy looking at the things of the Lord that his will may be done.

Perhaps there are other "looks" for our lives, but remember we have "only one life to offer," as Avis B. Christiansen so fittingly puts it in her poem, "Only One Life."

C.T.I. SERVES OUR AGE

(Continued from Page 13)

Northwest and erected a \$250,000 building, and only a few years later they put up a second building next to the University of Alberta campus containing a chapel, social rooms, reading room, and classroom. This edifice cost no less than \$75,000. This year in January they reported having 1,143 adherents in Edmonton alone. The Mohammedans located their first mosque in Canada in the city of Edmonton. Other cults are equally busy and growing rapidly by showing great zeal and making large sacrifices for their cause. Our fervor for the truth and love for the Lord and his Church must not decrease.

MISSION WORKERS NEEDED

Pioneer mission workers are still in demand. Religious bodies that have such to send forth are progressing. The sacrificial spirit of our forefathers and that marvelous endurance in the service for our King are still able to win mighty battles. Fostering the spiritual fervor of old in our churches will produce young people who will surrender to a dedicated life of service. The call of the denomination is and must always be for better trained lay workers, not alone preachers. Our Christian Training Institute is duty bound to develop willingness to go to the difficult places, to do all manner of work as unto the Lord, to sacrifice greatly of time, money and talent for God.

The Christian Training Institute has done much in the past and can do more in the future to offer training to our young people, whether they come from the Canadian or American churches. It is a mistake to think that this school of ours in Edmonton is only for the training of Canadian young people. This institution does bring better understanding and greater unity and harmony of purpose to all our churches. It is a mission, indeed, to be heartily welcomed and gratefully received.

At present, the Bible School enrollment is lower than ever. It will not always be thus. The alluring city jobs and the good pay will not always fascinate our rural young people with the same power. The time must come again when eternal values will be more emphasized by their elders. We are an alert people; we will not always be satisfied with temporal things. Our youth in the city churches will arise in larger numbers to consecrate themselves to lasting things. This day will come as soon as workers in the churches live a separated life and give efficient service because of their Bible School training. God has done great things for us. He will do still greater things in days to come!

Sunday School Lessons

A TEACHING GUIDE

Date: March 17, 1957

Theme: THE AUTHORITY OF JESUS

Scripture: Matthew 21:23-32

THE CENTRAL THOUGHT: The false and selfish authority of men is challenged by the power and truth in the authority of Jesus Christ.

INTRODUCTION: Shortly before, Jesus entered Jerusalem and went into the temple to cast out all them that sold and bought, and overthrew the tables of the money changers, and the seats of them that sold doves. He gave a very authoritative reason for his actions, "It is written, My house shall be called a house of prayer; but ye have made it a den of thieves." The significance of this act was evident in the fact that as soon as the "business authorities" were cast out of the temple, the "spiritual authority" entered. The purpose of the house of God suddenly took on a new meaning in the light of Jesus Christ. Pilgrims, who formerly expected to be robbed and cheated, now saw the blind and the lame enter to find help and healing (vs. 14). No longer were the people being preyed upon; but they prayed. Ordinarily the authorities demanded gold from the worshippers; now they were given God through the authority of Jesus Christ.

I. THE QUESTION OF AUTHORITY. Matt. 21:23, 24.

We are always on our guard when our authority is threatened, particularly when there are profit and power at stake. The chief priests, together with the elders of the people, turned the Jewish service into a profitable money-making racket. They lived in comfort and luxury and jealously guarded their authority over the common people. In Jesus they saw a dangerous challenge to their power. Here was an "unauthorized," "unlicensed" and "unordained" person teaching with authority, healing the sick and cleansing the temple, whose following was growing stronger every day. The question of the priests did not concern itself with the truth of Jesus' teaching, or with the fact of his healing, or with the purpose of the temple. They wanted to know where he received his authority for doing these things.

II. THE ANSWER OF AUTHORITY. Matt. 21:25-27.

The question of the priests was asked to set a trap for Jesus. They knew that he did not receive authority from any Jewish sect or from the high priest. If he made a personal claim to his Messiahship, there was a

law that he could be stoned for blasphemy. But Jesus caught them in their own trap by directing a question at them concerning the baptism of John. How much they were in fear of their lives was evident in the fact that they refused to answer Jesus' question. On the one hand, they were afraid of the people, while on the other they would have to acknowledge Jesus as the Messiah, for John pointed him out as the anointed of God. It must have been terribly embarrassing for the authoritarian leaders when they failed to answer a question which everyone was asking.

III. OBEDIENCE AND AUTHORITY. Matt. 21:28-32.

Since Jesus' enemies refused to answer his question, he answered it for them. In a simple parable, which they could readily understand, he told them that their respectability, outward conformity and self-righteousness were keeping them out of the Kingdom of God. The repentance and obedience of the worst type of sinners was evidence that John the Baptist came as a man sent from God. True authority can be tested three ways:

- (a) It must be based on God and his Word.
- (b) It must be based on obedience to the will of God.
- (c) It must be based on service.

A TEACHING GUIDE

Date: March 24, 1957

Theme: WOES TO HYPOCRITES

Scripture: Matthew 23:13-15, 23-23, 37-39.

THE CENTRAL THOUGHT: A man of God cannot retreat in the face of evil. He must speak out, he must strike out, and he must condemn.

INTRODUCTION: So long as Jesus worked among the poor and helpless and ignorant people, he had little opposition. Among the common people he was looked upon as a gentle and mild-mannered person, full of sympathy and kindness. It was not until he came closer to the temple leaders of Jerusalem that he ran into more and more opposition. At the beginning, they merely scoffed at Jesus and often held him in contempt because of his apparent lack of education and background. But when he stood up to the leading priests and openly stripped them of their pretense, branded them with the most insulting epithets and decisively won every argument and debate, he became a threat to their power and prestige. These men, whose life, wealth and in-

fluence depended on their religious system, could not permit Jesus to continue without using some extreme measures. In their hearts they had already decided that such a man could not be allowed to live.

I. HYPOCRISY AND THE KINGDOM. Matt. 23:13.

These leaders of Israel, who should have been the first to enter the Kingdom of heaven through repentance and faith, refused to accept Jesus as the Messiah and did all in their power to prevent others from entering. For them it was a double judgment.

II. HYPOCRISY AND THE OPPRESSED. Matt. 23:14.

The poor and oppressed had little access to legal help. Women had few rights. Therefore the scribes and Pharisees used their pretense of praying to gain their confidence and to cheat them out of their rightful possessions. Under a cloak of piety, they selfishly disregarded the human rights of the helpless. So loathsome was this sin in the eyes of Jesus that he prescribed for them a greater condemnation.

III. HYPOCRISY IN EVANGELISM AND MISSIONS. Matt. 23:15.

Their pretension was to show their zeal in the promotion of the religion of Jehovah. But their true aim was to make more fanatical partisans. The Gospel of Jesus Christ can often lead to a false zeal if it is without knowledge. We must beware of the line which separates between strong conviction on the one side and fanaticism on the other.

IV. HYPOCRISY AND THE INNER LIFE. Matt. 23:25-28.

The scribes and Pharisees were very careful about the ceremonial cleansing of the cup and platter—that part which could be readily and easily seen from the outside. But the contents were unclean and poisonous. Jesus compared them with a "whited sepulchre." He referred to a custom of that day. If anyone stepped on a grave, he became ceremonially unclean. In order to avoid this contamination, the Jews whitewashed their sepulchres so that they could be more easily seen and avoided. What Jesus was saying was that this clean, neat and white spot was actually full of dead men's bones and all uncleanness. Jesus showed himself to be the most vigorous, outspoken and fearless of critics, particularly when he came into contact with hypocrisy.

VI. THE DIRGE OVER JERUSALEM. Matt. 23:37-39.

Jerusalem had so many and varied opportunities that it was impossible to continue to reject God without suffering and punishment. And so it happened that in A.D. 70, the Roman General Titus destroyed the city and leveled it with the ground.



—Ewing Galloway Photo

San Francisco with its steep hills, cable cars, exotic buildings of Chinatown and the San Francisco Bay Bridge in the distance.

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 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. The next day he finds no such address nor can he again find the apartment room of Kathryn. He can't even remember her married name. In the meantime, Kathryn gets into her expensive car and drives along the ocean highway mysteriously as if trying to get away from someone.

CHAPTER FIVE

THE closer Kathryn drove to the ocean, the deeper the fog. She had to drive slowly, carefully through the dense drifts. But there were places where the fog had lifted and the road was clear. In these spots she made good time. She felt the force of the wind beating against the car and from the Bay came the dismal, monotonous grunt of foghorns.

It was too bad to barge in on Roxanne at this time of the morning. But the Claxtons were all good sports. "Come any time, Kathryn," Roxanne had said. "If I'm away, I'll leave a key for you under the leaves in the mail box."

Maybe she could have gone to Roxanne's in the first place. Maybe she should have stayed at Monterey. She'd be safe there. But then, she probably wouldn't have met John. It had been wonderful seeing him again. Kathryn leaned closer to the wheel, maneuvering a sharp turn. "Think kindly of me, John," she whispered softly. "I need your kindness."

At Santa Cruz, Kathryn stopped for gas.

"Your rear tire's a little soft," the attendant said.

"You had better test them all," Kathryn replied.

She saw that a coffee shop adjoining the gasoline station was open and decided to have a cup of coffee to help ward off an increasing drowsiness. There were several people in the restaurant and Kathryn slipped into a seat at the counter. Drawing the blue veil more closely around her head, she turned away from the curious glances of the men who were sitting at the counter.

"Black coffee," she ordered.

She sipped the coffee slowly, watching the hands of the clock. A quarter to three. Not an hour for a woman to be out alone on the highway. But this was a case of life and death. And death, she thought, was the least important. There was more at stake than just her life.

Suppose she had not had that chance meeting with John? Suppose he had not been there when the warning had come? Suppose she had had to take the jewels with her. Well, so far she had been safe. Her flight had probably been at just the right time.

Not too sure of the No. 1 Highway, Kathryn drove cautiously. In places, the denseness of the fog made the going dangerous.

It was a narrow stretch on the cliffs near Monterey where Kathryn saw a dark object lying across the road. She slowed down, then stopped altogether about ten feet from the object. It was a man and she heard him moan feebly.

Her first thought was that he was a victim of a hit-run accident. In a moment she was out of her car, running toward him. A flashlight in her hand, she was about to turn it on his

face when a dark cloth was thrown over her head. She fought desperately but her arms were pinioned to her side by bands like steel. A sweet, pungent odor, faintly familiar, crept up her nostrils. Chloroform! Terrified, she struggled to breathe. And then great waves of light were coming toward her, receding, coming toward her, receding.

She opened her eyes later to look up into the dim, cobwebby rafters of a basement. Light from a small, high window fell across the room. Her whole body ached. She tried to move and saw that she was bound to a cot with heavy ropes.

Then she remembered. It wasn't a dream. It was real. She remembered driving to Monterey, stopping when she saw the man in the road. She remembered the black cloth over her head, her struggle, the smell of chloroform. Her first thought was one of thankfulness that the jewels were not with her. If the jewels were safe, there was still hope.

Cautiously, she looked around. There was a long counter at one end of the room, fitted up as a chemist's laboratory. There were beakers, test tubes, a jet for flask heat and behind the counter rows of reagent bottles. In the center of the room was a small table with four chairs drawn around it.

One hand was free and Kathryn tried to loosen a knot in the rope which bound her. After what seemed hours, she succeeded in untying it. She twisted and turned, trying to loosen the ropes. At last she succeeded. She sat up, pushing herself free. Then she jumped up, looking around cautiously. Suddenly a door opened. She turned swiftly to face two masked figures in black robes,

and the shining barrel of a revolver. She caught her breath sharply.

"Admirable! Most admirable!" said the taller one in a mocking tone. Kathryn learned to know his voice, high-pitched and thin, almost like a woman's.

"Just think," said the other in a harsh voice, "our guest might have left us. That's gratitude for you." He laughed unpleasantly.

Kathryn named the two in her own mind. The tall one she thought of as the Beetle, the short, harsh-voiced one as the Frog.

The two men moved slowly, deliberately toward her. She looked around hastily. There was no way to escape. She stood watching them, her chin raised slightly.

"Spunky," said the Beetle.

"We'll take it out of her," said the Frog grimly.

"Sit down," commanded the Beetle.

Kathryn obeyed and the men drew chairs close to her.

"We're going to have a little talk, sister, and if you give us the right answers, you can be free as the air . . ."

"But if not . . ." the Frog interrupted.

"If not," said the Beetle, waving the revolver suggestively, "we'll just keep you till you do."

"So if you like your freedom," said the Frog, "you'd better co-operate. First question, where is the emerald-diamond necklace?"

Kathryn looked at the beady eyes glinting through the holes in the mask. Suppose she reached up suddenly and tore the mask from his face? But the silver barrel of the revolver looked like business. This was reality, not a dream. Fantastic though the figures might appear, the cruel eyes gleamed malevolently. These were criminals who would probably stop at nothing—even murder.

She made no reply, playing for time.

"Won't talk?" asked the Beetle.

"We've ways to make you talk," said the harsh voice of the Frog.

Kathryn looked from one to the other. This could not happen. This could not happen to her. She froze with horror as the Frog moved toward her, shoved her arm behind her and turned it slowly. She felt the pain like a white flame. She caught her lip between her teeth to keep from crying out.

"Let her go," ordered the Beetle.

The Frog released her but the men were not through. The grumbling went on, it seemed for hours. The room echoed with shouts, "Where is the necklace . . . the necklace . . . the necklace."

Then without further word the men left her, disappearing through the door they had entered. Kathryn heard a bolt slide into place. She waited until the footsteps could no longer be

heard and then began a minute investigation of her quarters.

She saw that she was in an apartment. The kitchen was little more than a closet with no outside window. There was a two-burner gas plate, a tiny sink with a single faucet, a small electric refrigerator and a cupboard.

As Kathryn stood there she heard a running, scampering noise. She listened carefully. Mice! Mice in the walls. She pulled a string which put on a light suspended by a cord in the center of the kitchen. She opened the refrigerator and saw that it was stocked with food; milk, a baked ham, canned vegetable and fruits for salad, canned tomato juice.

She tried another door a few feet away from the kitchen. The door opened into a small room not much larger than the single bed which was in it. The bed was fully made, the covers thrown back, the sheets crumpled. Someone had slept in it! She looked around the room but the only opening was a ventilator, high in the wall. It had wooden shutters and a screen tacked on the inside. A door from this room opened into a small bath with a shower. The shower, too, had but one faucet. Kathryn shivered.

Returning to the larger room, Kathryn climbed on a chair and looked out the window. The window was covered on the outside with an iron grating. The land which met her eyes was flat and barren. In the distance was a long line of eucalyptus trees. There was no house visible, nor was there a sign of any road.

She tried the door through which the masked figures had entered. It was securely locked. She threw her slender weight against it but the door was as solid as the wall.

Then she sat down to think. By now John must have her letter. He would have tried to deliver the necklace and failed. He would go to the apartment to see her and the clerk would give him the letter. Perhaps he had tried to phone her at Monterey. Perhaps by now he would have talked with Gerald or Roxanne and they would have told him that she had not reached Monterey.

What would John think of her? Would he think she had lied about the whole thing or would he think something had happened to her? Would he notify the police? The police! Kathryn covered her face with her hands. She did not want to see the police. She did not want to talk to the police! Not again! Ever!

Had Paul Ames been honest when he warned her? Or had she stepped neatly into a trap he had laid for her?

Was Paul another victim in the long line of victims which had dogged her footsteps since her marriage to Howard? Lies and thievery, gambling, even murder and suicide.

Her first suspicion had been Sabra Kingsbury. Twice she had caught Sa-

bra going through her desk. How glibly Sabra had excused herself. She would have discharged her on the spot if Sabra had not begged so pitifully to be kept.

She had been ashamed then to be so suspicious. But perhaps her suspicions had been well-founded. Paul's message had seemed to indicate that they were. But perhaps Paul was the traitor? How terrible to be constantly suspicious of your friends. How terrible to be betrayed by one you have trusted!

Kathryn jumped up. These thoughts would drive her mad! She began again to carefully survey her quarters. Perhaps some way of escape had been overlooked. There must be some way she could get out. It was horrible to be held in this dark place. What sort of a house was it? Did someone live above? She listened carefully but heard no sound. She climbed on a chair and knocked on the ceiling, but there was no answer.

She opened the window and called across the dismal, flat expanse, "Hello! Hello! Help! Help!" But only her own voice floated back to her from the solitary wastes. She pushed against the iron bars until her strength was exhausted.

The sun had already set and darkness was swiftly settling over the land. She turned again to the room and it seemed full of sinister shadows. She shivered slightly, snapping on the electric switch near the door. A single electric globe in the ceiling gave a meager light.

She felt faint and realized that it was close to twenty-four hours since she had eaten anything. The heat from the gas stove and hot tea were welcome warmth. She cut a slice of ham and opened a can of fruit salad.

Drinking her tea, she listened for approaching footsteps. But there was no sound except the wind beating against the side of the house and now and then a banging as of a loose shutter.

She washed her dishes and put the food away carefully remembering the mice she had heard in the wall. Then drawing her tweed coat closely around her and taking a blanket, she curled up on the cot. She had left all the lights burning for the little security they offered. She thought only to rest but she was so exhausted that in almost no time she was sound asleep. She awoke to the dim light of morning and the sound of rain.

She stood up, looking around. The electric lights still burned, the door of the little room was still open and the bed unoccupied. Everything was just as she had left it and there was no sign of anyone having been there.

Once more she made the rounds, looking for a way of escape. But the door was securely locked and the window was impregnable.

(To Be Continued)

Our Denomination in ACTION

Pacific Conference

Dedication of New Basement and Classrooms, Startup, Washington

A dedication service and open house were held at the Startup Baptist Church, Startup, Washington, on Sunday afternoon, Dec. 30th. The occasion was the culmination of a building program which began on Sept. 1st with the excavation of a new basement under the main auditorium of the church. This has provided our Sunday School with the six new classrooms with movable partitions dividing them.

The basement is constructed with cement block walls and cement floor and the partitions are made of plywood. While the main cement work was done by a contractor, over 900 hours of voluntary labor were donated.

Once a month the Sunday School holds a building fund offering which has been used to purchase 36 new folding chairs and electrical fixtures for the rooms. The Missionary Guild purchased all the paint and were responsible for the painting. Members of the building committee who faithfully performed their duties were Mr. Jake Keck, Mr. Ed Rappuhn, Mr. G. Mehrer, Mr. Bernard Witte, Mr. Harold Erdman, Mrs. Adolf Hieb and Rev. Walter Dingfield.

Esther Crain, Church Clerk.

Trinity Church, Portland, Ore., Welcomes Education Director

On Sunday evening, Jan. 13, following the evening service a reception was given by Trinity Baptist Church, Portland, Oregon, and its various organizations for Rev. George Breikreuz, who has begun his work as Director of Christian Education in the church, and his wife. At the morning service Brother Breikreuz preached his opening message based on Romans 12:1. At the reception in the evening representatives from the church,

Bible School, choir, women's groups, Baptist Men, and C. B. Y. groups brought welcoming speeches. The choir also sang and a girls' trio rendered a musical number. A poem of welcome was read by Mrs. Earl Hawks which depicted a bit of the life's history of Mr. Breikreuz and his wife. Pastor George and Esther have won the hearts of our people.

On Sunday evening, Jan. 20, several of the young men of our church who are preparing for fulltime Christian service brought the messages. They are the brethren Milton Zeeb, Bob Cahill, and James Saylor. Bob Patton, president of the Oregon Baptist League, also gave a testimony. Milton Zeeb and Bob Cahill plan to study at our seminary at Sioux Falls, South Dakota.

John Wobig, Pastor.

Inspirational CBY Programs at Grace Church, Kelowna, B.C.

On Sunday, Dec. 23, the C.B.Y. of the Grace Baptist Church, Kelowna, B. C., presented its annual Christmas program. The youth choir rendered several Christmas anthems. Mrs. J. B. Kornalewski, our pastor's wife, chose "The Gleams of a Candle" as the theme of a brief message. A pantomime featuring the Nativity Scene highlighted the evening.

The young people of the Faith Baptist Church in Vernon, B. C., responded favorably to our invitation by attending our Christmas party, held in the church parlors on Dec. 26. An evening of games was brought to a conclusion with refreshments, followed by devotional fellowship.

The society held its banquet and election of officers in the latter month of the year. Benno Bonney, Walter Hait, and Evelyn Dietz were re-elected, respectively, as president, vice-president and secretary. Our present membership stands at 40 members.

Again we are supporting a student missionary in the Cameroons, Africa, as our project for this year.

Ingrid Korthals, Reporter.

Southwestern Conference

Strassburg Church, Kans., Holds Farewell for Pastor's Family

A farewell supper and reception were held at the Strassburg Baptist Church near Marion, Kansas, on Monday evening, Jan. 14, in honor of Rev. and Mrs. L. B. Hinz and their two daughters. Mr. Hinz has accepted the pastorate of the Central Baptist Church of Waco, Texas.

A short program was held with Harvey Kruse acting as chairman. Milton Stenzel spoke words of appreciation for the work which had been accomplished during the ministry of Brother Hinz. Jake Stenzel spoke in behalf of the Sunday School. Roy Vogel spoke for the choir in which Mrs. Hinz, Maxine and LaVonda took an active part. Dennis Seifert spoke in behalf of the C.B.Y. Fellowship. Musical numbers were rendered by several men's quartets, the Men's Chorus and a duet by Juanita Kelsey and Naomi Stenzel. The church presented the Hinz family with several pieces of Noritake china.

It is with deep regret that we see the pastor and his family leave our midst. They will be sorely missed by the church and community. We are wishing God's richest blessings upon them as they go to their new home and field of service in Texas.

Mrs. Roy Vogel, Reporter.

Northern Conference

Pastor's Farewell Reception at First Church, Leduc, Alberta

For the First Baptist Church at Leduc, Alberta, December 30 was not only the last Sunday of the year, but also the last Sunday for Rev. and Mrs. J. C. Kraenzler's stay with us. During the morning worship service we observed Holy Communion. A new member was welcomed into the fellowship of our church.

Following a fellowship dinner in the church parlors, a farewell service was held in honor of Mr. and Mrs. Kraenzler. Bernard Fillenberg, a deacon, acted as chairman. All of the organizations were represented in expressing words of gratitude to our pastor and his wife.

Rudolph Ohlman, another deacon, presented the Kraenzlers with a chime clock on behalf of the church. Mrs. Kraenzler also received gifts from the Sewing Circle and Woman's Missionary Union, where her services will be missed. Rev. J. C. Kraenzler's final meeting here was the following evening at our Watchnight Service. We wish them God's blessing as they continue serving him in Sumner, Ia.

S. Verna Straub, Reporter.

Christmas and Week of Prayer Observances, Valleyview, Alta.

The festive Christmas season in the Baptist Church at Valleyview, Alberta, was observed with great blessing. We had three special programs. The young people and choir presented their program on Dec. 16. This was mostly musical with a play, "I'll Be Home for Christmas," also given. On the following week-end the Sunday School programs were held, one in English and the other in the German language.

Our annual meeting has been held, and we are glad to report that progress has been noted in all departments. The new officers were installed on the first Sunday in the new year.

The Week of Prayer was observed, and, in spite of the very cold weather, our attendance was very encouraging, with the lower auditorium filled almost every night. Our hearts have been blessed as we followed the theme that was outlined for us by the denominational headquarters office.

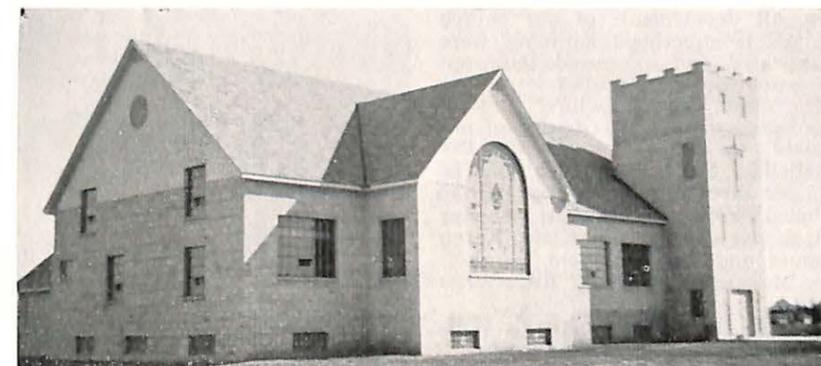
David Unrau, Pastor.

Cantata and Baptism at McDermot Ave. Church, Winnipeg

To make the meaning of Christmas clearer to us, the choir in the McDermot Avenue Baptist Church, Winnipeg, Manitoba, presented a cantata, "The City of David," on Sunday, Dec. 16, with George Berthin conductor. The expression in the music as it took us back to the beginning of creation, the downfall of mankind into sin and the fulfillment of God's promise to send a Redeemer, enrapt us. As the final strains of "Unto Us a Child Is Born" died away, we could not help feeling that this fulfilled promise brought a tremendous change to this world of ours in giving hope to a fallen race.

On Dec. 30th our pastor, Rev. H. J. Waltereit, had the rewarding privilege of baptizing 21 candidates on confession of their faith in Christ. We pray that they will be staunch witnesses, representing Christ—the only hope of the world!

Miss E. Redlich, Reporter.



The newly dedicated, \$75,000 edifice of the Ripley Boulevard Baptist Church, Alpena, Michigan.

Christmas and Watchnight Services at Janzen, Sask.

On Sunday evening, Dec. 23, the Baptist Church of Fenwood, Sask., had a Candlelight Service, "What the Candles Say," in which the church choir and a Boys' and Girls' Choir participated. The highlight of the Christmas season was the Sunday School program on Christmas Eve in which the CBY also participated by presenting the Christmas story from prophecy to the birth of the Christ-child in Scripture readings, songs and pictures.

The Sunday School, Ladies' Missionary Society, the CBY and the church each had an allotted time in our Watchnight Service on Dec. 31. The CBY presented the play, "Miracle At Midnight," during their time on the program. Later we gathered about the Lord's Table "in remembrance of him" who gave us life eternal.

During the Prayer Week from January 7 to 11, we felt the presence of the Spirit of God as we meditated on the Christian and God, the Lord Jesus Christ, the church, the family and the world, as we joined our hearts and voices in prayer.

Eldon L. Janzen, Pastor.

All reports MUST be limited to 175 words. Please keep your reports brief. Send them punctually!
EDITOR.



The choir of the McDermot Avenue Baptist Church, Winnipeg, Manitoba, with George Berthin (center, front row) as director and Margaret Stober as organist.

Central Conference

Ripley Blvd. Baptist Church Build'g Dedicated, Alpena, Mich.

Sunday, Dec. 9, 1956, was a memorable day for members and friends of the Ripley Blvd. Baptist Church, Alpena, Michigan, as we dedicated our new edifice in God's holy Name. The Ladies' Mission Society sponsored the Silver Tea held during Open House on Saturday evening, and also the buffet supper on Sunday. Attractive dedication programs were presented to everyone including historical facts and other items of interest.

Rev. Aaron Buhler of Lansing, Michigan, was the guest speaker for the Sunday services and throughout the week. The church was filled to capacity for the impressive dedication service on Sunday afternoon. The pastor Rev. Eric Kuhn, led the congregation in the service of dedication, followed by an inspiring message by Mr. Buhler on the topic, "For the People Had a Mind to Work."

This church edifice would never have been a reality without the labor of love, gifts, and faithfulness of our pastor, Rev. E. Kuhn, the church members and friends. Approximately \$75,000 will bring the building to completion with an indebtedness of \$12,000. May we consecrate ourselves anew, and continue to hold forth the Word of Life!

Mrs. Omer S. Turnbull, Reporter.

Farewell for Rev. and Mrs. H. R. Schroeder at Chicago, Illinois

Rev. and Mrs. Henry R. Schroeder were honored with a farewell service on Dec. 30 by the members and friends of the East Side Baptist Church, Chicago, Ill. The gathering was for a twofold purpose: to show our appreciation to our pastor for his eight years of service to our church and community and to honor him on his retirement from the active ministry.

Their son, Milton, pastor of the First Baptist Church of Jacksonville, Ill., was the principal speaker of the evening, and Rev. Fred Sonnenberg and the church moderator, Millard Hunt, were in charge of the program. Our sister churches in the Chicago



Youth choir of the Grace Baptist Church, Kelowna, British Columbia. Left (front row): Walter Hait, director, and Elizabeth Schultz, pianist. On the extreme right is Benno Bonney, president.

area, all departments of our church and all neighborhood churches were represented and expressed their appreciation and best wishes.

The last service which Brother Schroeder conducted as pastor of our church was the New Year's Eve Candlelight Service at which time he baptized three converts whom he had watched grow up in the Sunday School, namely: Sharon Klein, Karen Schauer and Paul Freiwald.

Mrs. Ralph Schauer, Reporter.

Chicago's East Side Church Welcomes Rev. Fred Sonnenberg

The members and friends of the East Side Baptist Church of Chicago, Illinois, welcomed Rev. and Mrs. Fred Sonnenberg and their daughter, Charlene, at a reception on Thursday evening, January 24.

Dr. Martin L. Leuschner was the principal speaker on this occasion with Rev. Joe Sonnenberg of the Foster Avenue Baptist Church in charge of the service. Many good wishes were extended by our neighborhood and sister churches, including a wonderful letter from Rev. and Mrs. Henry Schroeder, now of St. Paul, Minn.

Seldom does a church have the opportunity as we at the East Side Church have had to come to know a pastor as co-pastor and choir director, Sunday School teacher and youth director before extending a call to him. We believe that with Brother Sonnenberg we can fulfill the Rev. H. R. Schroeder's parting wish for us that we continue to go forward in the service and fellowship of our Lord.

Mrs. Ralph Schauer, Reporter.



Youth Choir of the First Baptist Church, Selfridge, North Dakota.

in charge. An inspirational song service was conducted.

Special musical selections were supplied by Mrs. Carr and a trio consisting of Miss Lorraine Scheel, Mrs. Bert Blackmore and Mrs. Leslie Albus. The four outstanding points of Christian living were revealed under the letter "T." Mrs. Leslie Kauffeldt spoke on "Tithing," Miss Elizabeth Scheel on "Talents," Rev. D. Carr on "Tongue" and Mr. Gerald Kuehl spoke on "Testimony." Chaplain (Major) Leslie P. Albus closed the first portion of this service with a brief address. Before the entering of the New Year 1957, we spent a blessed time in singing, praying and having the news of salvation brought to us by Rev. Frank Stone, the previous pastor of the Elgin St. Baptist Church.

Mrs. Gerald Kuehl, Reporter.

Volunteers and our pastor, Rev. Herbert Schauer, a number of adults accepted Christ as their personal Savior, including three families of husband and wife.

"We praise Thee O God, for Thy Spirit of Light" echoed within the walls as an attentive audience assembled in our new sanctuary on New Year's Eve to witness an inspiring baptismal service which also served as a dedication service in that our baptistry was being used for the first time. Gordon Schlafmann and Laverne Haas, college students home for the holidays, led the singing. Our pastor presented his message, "What Does Baptism Teach?" After a song by the male quartet, there were breath-taking moments as the 19 candidates entered the baptismal waters.

There are also golden memories that will abide of the communion service which followed when the 19 candidates and another person previously baptized received the hand of fellowship.

Mrs. Reuben Bauer, Reporter.

Four Holiday Appearances by Youth Choir, Selfridge, N. Dak.

The Youth Choir of the First Baptist Church of Selfridge, N. Dak., which is comprised of 14 young people, traveled 150 miles and presented their Christmas cantata during the holiday season four different times. The cantata, "A Star In the Sky," was directed by the pastor, Rev. Bernard Edinger, accompanied by the pastor's 13-year-old daughter, Miriam, at the piano.

The musical group began their travels by going to Fort Yates Community Church, which is also served by Mr. Edinger, to present their music on a Sunday evening. The following Sunday evening, Dec. 23, they presented the program at the home church of Selfridge. During the week following, the group took to the road to inspire the people of the McIntosh and McLaughlin, South Dakota, Baptist Churches. Large audiences were in attendance at most of the presentations, with many words of commendation at the accomplishments of this group.

Part of the proceeds from the offerings received were given to the current C.B.Y. project, while others were used for the supplying of music for the group.

Bernard Edinger, Pastor.

Northwestern Conference

Memorial Gifts at the Immanuel Church, Milwaukee, Wisconsin

The Immanuel Baptist Church of Milwaukee, Wis., has started a Memorial Fund for those families and friends who would rather make a money contribution than buy flowers for loved ones who have passed away. In December we had a total of \$400 which was used to purchase a tape recorder, a mimeoscope, a Christian flag and an American flag which were needed. A new Pulpit Bible was also

bought. The tape recorder is a fine help in ministering to our old and shut-in folk, since they can hear a complete worship service that has been recorded in one of our morning services. These gifts are in memory of the late Arthur Beaudoin.

A lighted picture of Christ in the Garden of Gethsemane was given to the church by the family of the late Erna Groeschel. This lovely picture hangs in our Sunday School room and is an excellent reminder to pray, even as our Lord did and does. All these gifts have been dedicated to the work and the glory of God.

Barbara Hare, Reporter.

World Mission Conference Held at Buffalo Center, Iowa

A World Mission Conference convened from Jan. 6 to 13 at the First Baptist Church, Buffalo Center, Iowa. Mission fields were represented by missionaries from the Philippines, Venezuela and Colombia, South America, the Cameroons and Nigeria, Africa, and China.

Meetings held every afternoon featured missionaries from these countries followed by discussion periods. Questions were answered concerning problems on the field and how we at home can be of greater assistance. Evening sessions were well attended, as the missionaries told of their work, followed by films from the various fields. We were made to realize anew the great need to pray for God's servants, the indigenous churches, and to pray forth laborers into his harvest.

Mr. R. A. Mathews of the China Inland Mission stated: "If a Christian will give one-half hour to prayer in every 24, you need not worry about money for missions." Miss Ruby Salzmann and Dr. M. L. Leuschner presented the North American Baptist mission fields at our conference. These were wonderful days, and if you have never had such a conference in your church, plan for one soon.

Mrs. Joe Jurgens, Reporter.

OUR FUTURE PASTORS

(Continued from Page 12)

ping-pong, and other table games is the scene of many pleasant hours spent in Christian fellowship.

The student body is organized to promote a well balanced student activity program. Don Rich, the president of the Student Council, serves as the students' representative on the chapel committee. The social committee seeks to promote one social fellowship per month. An athletic program is sponsored by the student council which includes various sports.

Because of this practical program which includes Bible study, church history, evangelism, and practical theology, balanced with training in actual preaching situations the student is able to launch into his life's work with a realistic grasp of his task. Upon graduation he has earned a position of leadership and responsibility in our great church family. He emerges as one of our future pastors.

Obituary

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

MR. CARL D. PORTH of Dallas, Texas.

Mr. Carl Porth of Dallas, Texas, was born on August 2, 1879 in Austria. He came to this country at the age of seven and settled in the vicinity of Crawford, Texas. He moved to Dallas and for the past 55 years was an active leader in the Carroll Avenue Baptist Church. Forty-eight years ago he was united in marriage and the fruits of this fine Christian home were three sons.

Mr. Porth was born again and baptized at the age of twelve. His primary purpose in life was to put the Lord Jesus at the center of every phase of his life.

This man of God is survived by his wife and three sons: Edmund C. Porth, Raymond A. Porth and Roland W. Porth, all of Dallas, and five grandchildren. Truly we can say with the Apostle Paul: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Carroll Avenue Baptist Church,
Dallas, Texas

DOUGLAS H. GALLAGHER, Pastor.

MR. FRANK H. SCHLICK of Lorraine, Kansas.

Mr. Frank Herman Schlick of Lorraine, Kansas, was born in Koenigsberg, East Prussia, Germany, on April 8, 1877 and passed away after a lingering illness in Ellsworth, Kansas, on December 23, 1956. He was 79. He came to America when he was 16; was converted and baptized at 18; and joined the Baptist church in Humphrey, Nebraska. Moving to Creston, Nebraska, he helped organize our church there. In 1909, he moved to a farm in Kansas and transferred his membership to the First Baptist Church, Lorraine.

In 1917, he married Mary Jacobson of Dillon, Kansas, who died in 1944. Surviving are two children: Ruth (Mrs. Arthur Witt) of Bison, Kansas; and Earl of Casa Grande, Arizona; and six grandchildren. Funeral services were held in his home church on Dec. 31, 1956. Rev. Oliver K. Ringering of Bison read Scripture and led in prayer. His pastor spoke on Paul's word: "The time of my departure (unloosing) is at hand" (2 Tim. 4:6). Burial was in the Lorraine Baptist Cemetery.

Lorraine, Kansas

HAROLD W. GIESEKE, Pastor.

REBECCA GINGER of Anamoose, North Dakota.

Rebecca Gail Ginger of Anamoose, N. Dak., was born May 26, 1956 in Lincoln Valley, N. Dak., and died January 8, 1957 in a Minot hospital. She reached the age of 7 months and 13 days. She leaves to mourn her parents, Jonathan and Viola Ginger; one brother and 3 sisters; and her grandparents. Mr. and Mrs. Wm. Kessler and Katherine Ginger. Her short life was cut off; she is no more with us. The joy of the parents lasted only a short time. May the bereaved be comforted by the Lord of all comfort! The undersigned brought comforting words in English from James 4:14 and in German from Philippians 4:5. Anamoose, North Dakota

A. KROMBEIN, Pastor.

MRS. MARIA GNUSCHKE of Startup, Washington.

Mrs. Maria Gnuschke, nee Flegge, of Startup, Wash., who was born in Berwalde, Germany, would have celebrated her 82nd birthday on the day of her burial, December 20th, but the Lord had called her home on the 17th at a nursing home in Everett, Washington. Several years after emigrating to Kansas, she married Sigmund Gnuschke in 1893, and their home was blessed by ten children, eight of whom survive. Her husband passed away in 1931

here in Startup which had been her home since 1908.

The acceptance of Jesus Christ as Savior came to her in her youth, and in 1888 she was baptized by Rev. Berneike. Shortly after coming to Startup, she joined the membership of the Startup Baptist Church. Her prayers and her love for God's people continued, even though her illness kept her away from public worship. Services were held at the church, and the burial was next to her husband's plot at the Sultan Cemetery.

Startup, Washington

WALTER DINGFIELD, Pastor.

MR. JOHN C. MUELLER of Victor, Iowa.

Mr. John C. Mueller, a farmer in the Victor, Iowa, community, passed away Jan. 15 at his home, his health having been failing the past year. A member of the Victor Baptist Church since 1888, he served as deacon for a number of years and as Sunday School treasurer for 45 years.

On Oct. 5, 1905, he was united in marriage to Mayme Hoefflin of Muscatine, Ia., and to this union two children were born. He is survived by his daughter, Mrs. Dorothy Hill of Elmhurst, Ill., four sisters: Mrs. Grace Friederichsen of Muscatine, Ia.; Miss Katie Mueller, Mrs. Mary Langhein and Mrs. John R. Neveln, Victor. His parents, wife, a son and a sister, Mrs. August Bohstedt, preceded him in death.

Funeral services were held from the McAninch Chapel Jan. 17, with Mr. Arthur Lang of Ladora, Ia., pastor, in charge. Mr. Lang, a nephew of the deceased, brought a message from I Cor. 15:6, using the words, "... but some are fallen asleep."

Victor, Iowa

Mrs. Merwyn Betz, Correspondent.

MRS. JACOB JESSER of Washburn, North Dakota.

Mrs. Jacob Jesser of Washburn, N. Dak., departed on Dec. 16, 1956 to be with her Lord. She was born Pauline Giedd on June 18, 1893, in Tripp, S. D., the daughter of Mr. and Mrs. John Giedd. She received her education there and came to Washburn, N. Dak., with her parents in 1914.

In her early youth she received the Lord Jesus as her Savior, then followed him in baptism and was joined to the Tripp Baptist Church. While in Washburn she was a faithful member of the Washburn Baptist Church. On November 29, 1919 she was married to Jacob Jesser at Washburn.

In addition to her husband, she is survived by four daughters: Mrs. Victor (Viola) Edinger, Grand Forks, N. D.; Mrs. Albert (Evelyn) Wagner; and Mrs. Lester (Mabel) Gustafson, both of Washburn; and Mrs. Kenneth (Ruth) Klein, Carrington, N. D.; and 12 grandchildren. Pastors Otto Fiesel and Emanuel Broeckel brought comforting messages in the English and German languages.

Washburn, North Dakota

OTTO FIESEL, Pastor.

MR. AUGUST W. SNYDER of Pottstown, Pa.

Mr. August W. Snyder of Pottstown, Pa., was born in Newark, N. J., on Jan. 1, 1852 and passed to his eternal reward on Jan. 14, 1957 at the age of 105 years and 14 days, going considerably beyond the mark of threescore years and ten. In his early youth he came to Wilmington, Del., where he was converted and joined the present First Baptist Church of Elsmere.

For many years he served as trustee and deacon of the church. He maintained a keen interest in the church of his choice although he moved to Pottstown quite a number of years ago. Whenever donations were to be made, Brother Snyder was ready to give liberally. His wife, Mrs. Emilia Sasse, preceded him in death 25 years ago. Since moving to Pottstown, Pa., he lived with his daughter, Mrs. Nellie Jochen, who cared for him with much love and devotion.

He is survived, in addition to his daughter, by one son, Walter W.; 3 grandchildren, 14 great-grandchildren and 8 great-great-grandchildren. The funeral services were conducted by Rev. Lawrence T. Beers of Pottstown and Rev. Christian Peters.

Elsmere, Delaware

CHRISTIAN PETERS, Pastor.



Rev. Herbert Schauer (right) of the Turtle Lake Baptist Church, Turtle Lake, N. Dak., and 20 persons whom he had baptized and then received into the church at the Watchnight Service.

Eastern Conference

Watchnight Service for Three Congregations in Arnprior, Ont.

On Dec. 31st the members and friends of the three congregations of Arnprior, Ontario, namely, Elgin St. Baptist, First Baptist and Evangelical United Brethren churches, gathered for their annual Watchnight service held in the First Baptist Church of Arnprior. The service opened with the chairman, Rev. Walter Schmidt,

Dakota Conference

Nineteen Converts Baptized at Turtle Lake, North Dakota

Members and friends of the Turtle Lake Baptist Church, Turtle Lake, N. Dak., can truly rejoice over various accomplishments in past months. A number of our boys and girls accepted Christ when they attended Crystal Springs Camp in July. During special revival meetings in November under the leadership of Rev. D. Fuchs, God's

STUDENT TESTIMONIES

(Continued from Page 7)

temptations of this call will certainly require spiritual encouragement through the coming years in order that the goal of seeing Christ in the armed forces might not be swallowed up in the "professionalism" of the position. All of your prayers will be graciously coveted by me even as you pray for your "other" missionaries.

CHRIST IN THE SUNDAY SCHOOL CLASSROOM

By JOYCE RINGERING
of Bison, Kansas.

THAT "We Would See Jesus" in the Sunday School classroom is surely the first and main purpose of the Sunday School. It is to this end that we have lesson materials which have been carefully chosen. These materials, properly used, will help us to see Jesus and his will for our lives.

Also we choose our teachers that we may see Christ in them. Unless our teachers are fully yielded to Christ, their teaching will be in vain. How often we hear the quotation: "What you are speaks so loudly that I can't hear what you say." This should be true of our Sunday School teachers as well.

We train our teachers that they may be able better to use the materials that have been chosen. Increased knowledge of the Word of God is very important, but not to be forgotten is learning how to teach this Word to others. We would train our teachers so that we may see Jesus in their teaching.

Even with carefully chosen materials and consecrated, well-trained teachers, we will see Jesus in our Sunday School classrooms only as we ourselves come in the attitude of expectancy. If we enter with a prayer for our teacher and classmates as well as for ourselves, we will see Jesus. He has promised: "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

JESUS AS THE HEAD OF THE HOUSE

By JOHN WOLLENBERG
of Onoway, Alberta.

HAPPY, harmonious, godly homes are a great necessity in this world of ours. We need homes that are influenced and upheld by Jesus as the Head of every house. The Christian family should find time to gather and to have fellowship with the "Head" of the home. However, we find that the family altar is sometimes considered "old fashioned and out-of-date." It is in the home where delinquency has its origin, and the only solution to this problem is placing Jesus as the Head of the home.

Jesus is the true example of love. When Christ came into contact with people, they were changed. That

"Herald" Departments

All the departments of the "Baptist Herald" will appear as usual in the next issue. We appreciate the fine, stimulating contributions for this special "Educational Number."
EDITOR.

BIBLES

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same attractiveness and influence is still as powerful today as when he walked this earth. He can and will make a difference in our homes even today, if we but ask him to come in. Under his guidance and leading, the Christian home will again become an influential, happy and harmonious unit.

If Christ should knock at the door of your home, would you let him in? Even as you already have asked him to dwell in your heart, make him the "Head" of your home. Would you be willing to make room for him, willing to conform to his pattern of living? With Christ as the "Head" of your home, I am convinced that the family circle will be unbroken when we go to be with him. Then you can join with Joshua with this firm conviction and determination exclaiming: "As for me and for my house, we will serve the Lord!"

MISSIONARY TRAINING

(Continued from Page 10)

the loathsome Chrysopestes that transmits filarial parasites and with them all the ugly symptoms of filariasis?

And what about such problems as modern religious syncretism, missionary oriental religions, the psychology of the Oriental and the positive values of Shintoism or Animism? What about the social and economic problems of oil-rich American Indians or the poverty - stricken Spanish - Americans caught in the meshes of Latin ecclesiasticism?

SEMINARY TRAINING

It is in these areas of problems and questions in which the average school fails to help the missionary student. It fails because its classes are too large and its curriculum is mandatory to the extent that the needs of the individual student cannot be satisfied. In contrast, the North American Baptist Seminary, by means of small classes, personal attention and organic relationship with its denominational churches and mission fields provides for both recognition of field situation and the need of personalized instruction together with a spiritual fellowship which is essential for training as well as field service.

Thus, our North American Baptist Seminary in general, and its Department of Missions in particular, is not merely a training school of professional men and women but a community, a fellowship of study, work and worship in which professional competence equates with the highest possible achievement, in which not only academic performance and promising qualities are recognized, but in which the candidate's resources, courage, adaptability, charity and discipline go into the making of his "Final Grade" and where the honor of Christ and the glory of God count most.