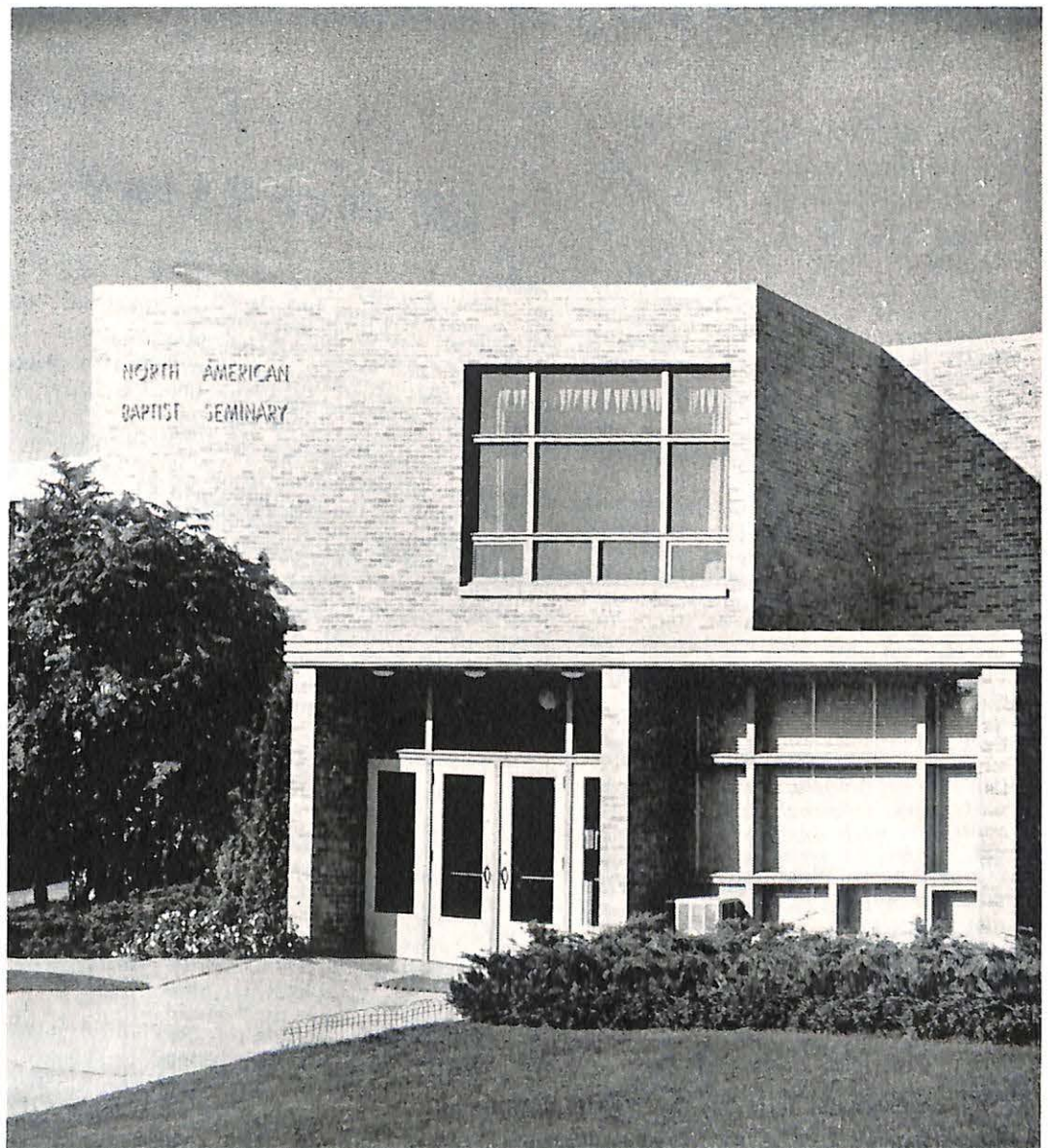


Baptist Herald

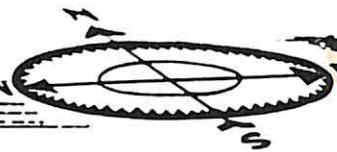
NORTH AMERICAN BAPTIST GENERAL CONFERENCE



March
6
1958

Seminary Entrance, Sioux Falls, South Dakota

Education Number
Faith for Our Age
Students' Testimonies



● According to the "Hungarian Church Press," 5,000 school children have applied for Protestant religious instruction in Budapest as against 800 last year. The instruction is given twice a week by a full-time and 23 part-time teachers.

● Japanese school authorities, alarmed by increasing juvenile delinquency are restoring moral education courses abolished after World War II, according to the "New York Times." Following the war, the United States occupation authorities ordered the abolition of the former ethics courses in the schools on the grounds that they fostered nationalism and emperor worship. Now the Japanese are learning, as we should have learned, that one cannot have morals without ethical or religious teaching.

● Arrangements have been made by the American Bible Society's agency in Venezuela to supply 100,000 Spanish Gospels of John for distribution in Caracas in advance of the evangelistic campaign which Dr. Billy Graham has been invited to lead. Rev. Kenneth Bystrom, secretary of the Society's agency there, is chairman of the Literature Committee for the campaign and will direct the distribution of the Gospels. The Presbyterian print shop is prepared to print invitations to the evangelistic meetings on the reverse side of the Gospel.

● Station HLKY is the radio voice of the Church in Korea. Construction of this station began early in 1950; and \$60,000 worth of equipment was on the way when the Communists attacked South Korea. A four-year delay followed, and considerable damage was done to the property, but in 1954 construction was resumed. To attract as many listeners as possible, this Christian station puts on the air every type of worth-while program—news, English lessons, dramas, music, quiz broadcasts and children's programs. But central in each day's schedule is "the old, old story," which a million Koreans already love; but almost 29,000,000 others still need to hear. In Communist North Korea, the Reds have suppressed all Christian activity—all Sunday Schools, church services and Christian gatherings. They could hardly have chosen a better way to publicize the new enterprise penetrating their domain, since from that day to this, the challenge and comfort of the Gospel have been piercing the Iron Curtain.

—The Evangelical Christian

● The United States census bureau has announced that about 115,100,000 American civilians 14 years of age or older regard themselves as members of religious organizations. There are

an estimated 119,333,000 persons in that age group. It said there are about 79 million who regard themselves as Protestants, 30,700,000 who regard themselves as Roman Catholics, and 3,900,000 who regard themselves as Jewish. There are 1,500,000 who profess some other religion, and 3,200,000 who have no religion. The bureau based its figures on a nation-wide sample of about 35,000 households made last March. In the survey the answer to the question "What is your religion?" was obtained on a voluntary basis.

—Associated Press

● Pidgin English, as a queer but useful form of speech has developed wherever English traders have had to communicate with natives in Africa, China, Melanesia and so on. It is based primarily on English, and in some places has become firmly established. But



Baptist Briefs

● **New Foreign Mission Secretary.** Dr. Cornell Goerner has succeeded Dr. George W. Sadler as secretary for the Southern Baptist Foreign Mission Board in Africa, Europe and the Near East. Dr. Sadler becomes the board's special representative to Europe. Dr. Goerner has been teaching at Southern Seminaries since 1935.

● **President of the Baptist World Alliance.** Beginning with the new year, Dr. Theodore F. Adams is leading the congregation of the First Baptist Church, Richmond, Va., in a study of Hosea. Each Sunday morning service is broadcast over station WRNL-AM-FM. Sunday evenings Dr. Adams is delivering his 23rd annual series of sermons for home makers. Dr. Adams'

EDUCATION NUMBER

This issue of the "Baptist Herald" is devoted largely to the objectives and ministry of our educational institutions: The Seminary of Sioux Falls, S. Dak., and the Christian Training Institute at Edmonton, Alberta. We are indebted to the faculty members of both schools for their stimulating articles and to Prof. Roy Seibel for most of the Seminary pictures.

Give special attention to the testimonies of the Seminary's Senior Class on pages 6 and 7 and pray for these young men as they consider calls from our North American Baptist churches and mission fields. EDITOR

Bible Societies have not felt it was worthy of Bible translation, although for some years letters have come to the Bible House of the American Bible Society, asking about the Scriptures in "pidgin English," but all these inquiries have run into dead ends. However, during World War II, Robert A. Hall, of Cornell University, began to study these forms of speech from a modern linguistic point of view; and he had proved that they have definite grammatical structure, vocabulary and other characteristics of "language." And so, "pidgin" is now recognized by administering governments as a sound means of instruction in schools, on radio and general communication. The name of it is now a more dignified "Neo-Melanesian." The Gospel of Mark has now been published by the Council of the British and Foreign Bible Society in Australia.

health is evidently recovered for he has been filling a full preaching schedule for some time.

—Watchman-Examiner

● **Southern Baptists in New York City.** The first Southern Baptist Church in New York City was organized in a service at Hotel New Yorker Friday evening, January 10, when the "Southern Baptist Chapel" became the "Manhattan Baptist Church," affiliated with the Southern Convention. Southern Baptists have been meeting regularly since last May in the McBurney Y. M. C. A., 215 West 23rd Street, as a mission of the College Avenue church, Annapolis, Md. Rev. Charles Jolly, pastor of the Annapolis church, directed the organization meeting. A large Maryland delegation attended.

● **Baptist Gospel Ship.** A small ship is now cruising Japan's Inland Sea to spread the Christian Gospel to isolated island communities. The 12-ton vessel, *Fukuin* (Gospel) *Maru*, was completed recently with \$8,000 contributed to the New Life Fellowship, a Japanese Baptist organization, by the American Baptist Foreign Mission Society. American and Japanese missionaries aboard the floating church will cover a comparatively neglected region of hundreds of islands that dot the Inland Sea. Their population is 2,000,000. In 1899, 40 years after Protestantism was brought to this country, the first Gospel ship, skippered by an American Baptist missionary, Captain Luke Bickel, started its activities on the Inland Sea.

Editorial



The Educated Man

IN THE 100th anniversary issue of "The Atlantic Monthly", Dr. Richard Livingstone, classicist at Oxford, England, states that "the chief task of education is to make human beings, to develop the aptitudes and attitudes necessary for successful living. If education can give us a right view of life and the right mental habits, it will have given us the chief equipment which we need for our voyage through the world." Dr. Livingstone goes on to expound his view that the Greeks in their philosophical thinking and Christianity in its revelation of the spiritual life represent education at its highest and best. He feels that the modern world has largely lost such a clear philosophy of living which is the true basis of education!

The Christian and classical concept of education of a disciplined mind, of the knowledge of the highest good, and of aptitudes that make for abundant living is the objective of our educational institutions at the Seminary in Sioux Falls, South Dakota, and the Christian Training Institute in Edmonton, Alberta. Increasingly the emphasis is on this program of education with an accompanying reverence for God and his Word and for the spiritual Lordship of Jesus Christ.

The truly educated man stands under the controlling mastery of the Spirit of God. It is HE who leads into all truth. He shows how in Christ all things are held together. (Colossians 1:17). He reveals the divine purposes behind all the mass of data and information of a factual education. S. F. Scovel aptly said: "To know the laws of God in nature and revelation, and then to fashion the affections and will into harmony with those laws — this is education".

At our educational institutions you soon become aware of the spiritual atmosphere of the schools, the important place that is given to God's revelation and the Spirit's guidance, the humble reverence before God's truth, and the dedication of the entire program to attune young people to this will of God!

The educated man has a disciplined mind, a mastery of spiritual living, a knowledge as to how to use the whole of himself. Henry Ward Beecher explained it in this way: "A man is educated who knows how to make a tool of every faculty — how to open it, how to keep it sharp and how to apply it to all practical purposes". The teachers at our educational institutions through their ministry in the classroom and their demonstration of life by way of example provide this channel of education for our students. The influence of the environment at our schools helps to establish habits of thought and life that will be a blessing to others and that will magnify the Name of Christ.

This ideal of the educated man with the touch of God's blessing and approval on him must be kept constantly before us. Our educational institutions are providing stimulating leadership in that direction. They will continue to make their contributions to our churches and denominational life by sending well trained and disciplined graduates into the field, equipped to meet the demands of today's world, with a spiritual dynamic that comes through faith in Christ. Such a well rounded education begins in the classroom and ends only with life!

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Faith for Our Age



The age in which we live challenges the faith of those who are called Christians in a tremendous way. The exercise of true faith is basic to every Christian life and an important objective of Seminary training.



By Dr. George A. Lang, Seminary President

FAITH IS A most important factor in real living. Without it, there is no activity or progress. It is important for the person in relation to himself as well as in his relationship to other people.

Faith has an important place in the life and teachings of our Lord. Again and again Jesus said to the people who came to him for help: "According to your faith be it done to you." He said at another occasion: "If you have faith as a grain of mustard seed you will say to this mountain, 'Move hence to yonder place; and it will move; and nothing will be impossible to you.'"

FACING LIFE WITH FAITH

When the man with a demoniac son came to Jesus for help with the request that the boy be delivered from satanic power, Jesus said: "All things are possible to him who believes." In the last intimate talk which Jesus had with his disciples he said: "Ye believe in God, believe also in me." Thus, again and again, our Master challenged his disciples with faith.

The importance of faith is revealed in other parts of the Scriptures. In the letter to the Hebrews it states: "Without faith it is impossible to please him (God). For whoever would draw near to God must believe that he exists and that he rewards those who seek him."

In this eleventh chapter of the Hebrews, we find the words "by faith" quoted again and again in connection with the lives of the great patriarchs. "By faith Abel offered a more acceptable sacrifice than Cain." "By faith Enoch was taken up so he should not see death." "By faith Noah being warned by God concerning events as yet unseen took heed and constructed an ark." "By faith Abraham obeyed when he was called to go out to a place which he was to receive as an inheritance and he went out, not know-

ing where he was to go." So we read again and again.

The Word of God would indicate that if we desire to live a Christian life, it is necessary that we exercise true faith. If we are to wield an influence upon the world as a godly person, it is necessary for us to give evidence of our faith in God. During the time of changes in conditions, environments and objectives, during periods of trials, difficulties, uncertainties and impending death, God's children are called upon to exercise faith.

The age in which we live challenges the faith of those who are called Christians in a tremendous way. Overwhelming changes are being wrought in the world today which cause wonder, consternation, uncertainty, and frustration in the minds and lives of millions. Never before have there been such far-reaching changes in the span of a lifetime as have occurred since the beginning of the twentieth century, due to the efforts and discoveries of science. Facing these changes and the problems which come out of them, man needs to recognize that faith in God is still basic in positive solutions.

We would mention several areas of experience in which the Christian is again challenged to a positive faith in God.

LAUNCHING OF SATELLITES

During recent months the scientists have let loose satellites which were sent by powerful rockets into orbits which causes them to encircle the earth

A THOUGHT FOR THE DAY

"How often do we sigh for opportunities for doing good, whilst we neglect the openings of Providence in little things, which would frequently lead to the accomplishment of most important usefulness!" — Crabbe.



Leon Franck, second year Seminary student, has his sermon recorded in the Class on Advanced Homiletics for critical study by the members of the class.

at tremendous speeds. First, it was the Russians who launched two satellites, one weighing over a thousand pounds and containing a dog. Suddenly the American people were awakened to the threat that was contained in such an achievement. Fears filled the hearts of people throughout the country. With this advantage it was thought that the Russians could do anything to us.

Thus a panic-like activity followed as the Americans sought to send their satellite into the air. Their first attempt failed. This caused a tremendous stir among our political leaders who sought to blame one another for the failure to meet the challenge of the Russians. The unknown in the scientific field took a tremendously important place in our thinking at this point.

GOD'S ANSWER TO FEAR

The Americans hastened to put a successful satellite into the sky. The Army therefore sent its Jupiter "C" which is travelling about the earth more than 18,000 miles an hour and is to last between two to ten years. This achievement has given the people new hope, though their hearts are still filled with uncertainty. What can a great deal of discovery?

Thinking back into the experiences of people centuries ago, no doubt, this fear was the feeling of many people at the time when gunpowder was discovered. Suddenly it appeared as if nothing were safe. This also was somewhat the fear that gripped hearts when the airplane could fly over the highest mountain and drop its bombs on any city or fortress. What is the answer to this fear?

To us there is only one answer—and that answer is found in faith in God. The God who has permitted the advance of science and the advance in the application of human wisdom to the materials in the world is the only one who can put into the hearts of men

and women the desire to live together in peace and in harmony. This faith in God will help those who possess it to accept the uncertainties of life with assurance and with a definite spiritual contribution. "My God shall supply all your needs according to his riches in glory by Christ Jesus."

THIS IMMENSE UNIVERSE

A second change that has come upon us is that new worlds are being conquered. Suddenly space travel which has been more or less fiction for decades becomes a reality. Landing on the moon and the possibility of interplanetary communication are by no means impossible objectives. Suddenly it appears as if man is able to do supernatural things. For some it would appear as if man is competing with God and that God will lose his place in the thinking and plans of man.

Again reverting to past history, when science presented the truth of the rotation of the earth about the sun a tremendous upheaval in ecclesiastical and theological thinking occurred. So also a communication with another planet now may have the same effect on our Christian thinking. Our theology will need to include the whole, vast universe and not only our little community, our nation and even our world. Such a discovery will not change our basic theology, but it will necessitate a re-study and a re-emphasis of theological truths.

The moons and planets that will be explored in the future have always been there. Thus it will not change the universe from the standpoint of what God has created. It simply means that our understanding of God's world has enlarged. We do not restrict the study of scientists into probing the undiscovered areas of the universe. We do, however, state that as the scientist deals with God's world, so God who made the world is still the one to be trusted. We therefore restate with emphasis that the need of our age is a faith in God which includes the whole universe and which goes beyond some of our limited thinking and planning.

OUR WORLD A NEIGHBORHOOD

A third area which is affected very much by the advance in our age is that we are living in one world. This brings communities closer together. This brings churches of different persuasions closer together. Whereas we were suspicious of one another through the many, many years past, it is necessary for us now to begin to live with one another. It will not mean that we will decrease our enthusiasm for those truths which remain and abide but it will mean that we need to have vital expressions of a new love and a new faith in one another. We need to express in our faith the trust in God and the trust in one another which comes out of a real faith in God. The God who created man in various races, in vari-

ous nations, on various continents is the God who can lead us into an understanding of each other's needs and of a supplying to them of those eternal truths which are found in Jesus Christ.

We are moved greatly by the unity of the world in the Baptist World Alliance and other world organizations. It is wonderful to see how we can be united across national and racial barriers through Jesus Christ, our Lord and Savior. This oneness made possible in Jesus Christ within our denomination

about sorrow and about the guilt of sin. All of these are related to normal experiences of men and women.

When they take an abnormal place in life, however, people begin to become unnatural. They do things that they never would do under ordinary circumstances. They seem to become panicky and to become unproductive of anything that is constructive. They miss the mark for which God has created them and put them into the world.

What can be done for them? There is



—Photo by Carl Palfenier
Senior Class (1957-1958) at the North American Baptist Seminary, Sioux Falls, South Dakota. Left to right (seated): Gordon J. Voegelé, Arnold M. Friez, Wilbur Peterson, Herbert H. Mitchell, and Raymond Harsch. Standing: Leslie J. Zilkie, Loren A. Weber, Bruce A. Rich, Dale D. Rott and Lyle O. Wacker.

can help also in making peoples of various denominations one in the body of Christ. Thus our faith in God translated into every day living will be the answer to these changes and problems.

TENSIONS OF LIFE

A fourth area to receive attention is that of anxieties which are found in our individual lives. Through the reading of newspapers, magazines and books, and in viewing of television and movies, many of the strains and tensions of life are brought to our attention. We almost think that there are more people who have abnormal tensions than those who have normal tensions. Anxieties reveal themselves in loose living, in lostness, in fears about health, about life, about suffering,

only one answer to the problem of anxiety, and that is faith in God through Jesus Christ. The Word of God tells us how God may enter into all of our lives. How necessary it is to let him come into the various areas of life so that he can give to us pardon and peace, strength, courage and personal victory.

THE CHRISTIAN'S WITNESS

Thus the faith for our age is a faith of vital Christian witness in the circumstances and changes of life about us. All of us have a witnessing environment, that is an environment of culture and people where our faith in God must be practiced. It is important that we take every opportunity of service and manifestation of this faith, so that individuals may come to a knowledge of Jesus Christ who said, "I am come that you might have life and might have it more abundantly."

The changes and the problems of our day are surely permitted by our God and Father in order that we, his children, might grow in grace and in knowledge of his love, of his mercy and of his plans. We are to witness to ourselves and to the world that "the Kingdom of God is at hand."

SENIOR CLASS

The testimonies by the members of the Seminary Senior Class, pictured above, appear on pages 6 and 7. All of these dedicated and well trained men are available as pastors or directors of Christian education.

EDITOR.



Mr. Raymond Harsch, president of the Seminary's Senior Class, preaching from the pulpit of the Riverside Presbyterian Church, which he has been serving as student pastor.

"ALL THINGS TO ALL MEN"

Testimonies by the Members of the
1957-1958 Senior Class of the
North American Baptist Seminary,
Sioux Falls, S. Dak., on the
Theme Chosen for the Graduation Banquet

INTRODUCTION

"ALL THINGS TO ALL MEN" is the theme that has been chosen by the Senior Class for the Graduation Banquet on May 17. It was chosen because it best represents the interests of the class. The Lord has called some to be pastors, some to be in the field of teaching, another to the mission field, and another to be a Christian education director. The prayer of the members of the class is that they may become "all things to all men" in their efforts to win men, women, boys and girls to Christ.

ALL THINGS TO ALL MEN AS A MISSIONARY

By Raymond Harsch
of Carbon, Alberta

The Apostle Paul recognized very early in his ministry that he needed to identify himself with the people to whom God sent him so that he might win them for Christ. In other words, he was willing to be made "all things to all men," that by all means he might save some. This principle made Paul a successful missionary of the Gospel to the Jew, the Gentile, the weak and the strong. Wherever he went, he recognized this need.

In the early years of my life, the Lord laid his hand on me and called me to serve him. For some years I rebelled inwardly at that call of the Lord. He led me to the Christian Training Institute where I very definitely resigned my all to him. Never have I doubted the assurance of that call. After many wonderful experiences and challenges at the C. T. I., it was my privilege to serve the Lord for two years among the Indians of Alberta. The Lord then led us to the college and the Seminary at Sioux Falls further to equip myself for him. His guidance has ever been real.

It has been evident throughout all of

these years that the Lord wants me in missionary service. It is my earnest prayer that I too might become "all things to all men" wherever he may lead.

AS A MINISTER OF THE WORD

By Arnold M. Friez
of Bentley, North Dakota

In Hebrews 4:12a we read, "For the word of God is quick, and powerful." It has accomplished much in my own life. Little did I realize what power it had until I began to read and apply it to my own heart and life. In it I found Jesus Christ exalted and also found what he had done to wash away my sin. It was the Word that convinced me of my helpless condition and led me to the Christ who pardoned and forgave me all my sins. He will likewise do the same for any and for all who come to him. It was then that I became a new creature in Christ. It was also through his Word that God spoke to me and called me to be a full-time worker for him. God's Word has truly become "a lamp unto my feet and a light unto my path."

Within a short time my training at the Seminary will be completed. Then I will be in full-time service wherever the Lord calls me. It is for me to proclaim the Word of God so that others may come to know the Savior. As a minister it is my responsibility to carry the Gospel message to a sin-sick world. This task, I realize, is far beyond my

QUOTABLES

The only preparation for tomorrow is the right use of today.

A hundred mistakes are an education if you learn something from each one.

A bent knee makes a strong back.

A single track mind is not as bad — if the track leads somewhere.

— Compiled by John E. Southard

power, but through his leading and by surrendering my life, it will be done. Paul exhorted his spiritual son, Timothy, to "preach the Word in season and out of season" (II Tim. 4:2a).

IN PASTORAL TEACHING

By Herbert H. Mitchell
of Milltown, New Jersey

Paul's words to Timothy were, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also" (II Tim. 2:2).

The Lord has privileged me to attend Seminary for three years so that I in turn may teach others. The pastor himself cannot hope to reach all, but he can teach the members of his congregation to go forth and teach others. This is the responsibility and privilege of every pastor.

The pastor, to a large extent, may have to be his own Director of Education. He must make good personal contacts with his teachers and train them in Bible, doctrine and pedagogy. He will have resources at his fingertips and know where to obtain other information that will help in the running of the church's educational program.

Since Christian Education directly affects all organizations of the church, the pastor in helping to direct education must influence, not only the Sunday School and its teachers, but the young people, Ladies' Missionary Society and other organizations of the church. The members of those organizations, in turn, will reach and teach others.

IN CHRISTIAN EDUCATION

By Bruce A. Rich
of Hillsboro, Oregon

"I too was formed from a piece of clay" (Job 33:6). God saw fit to take my insignificant life, to melt it, form

it and use it. All that can be said is, Praise God!

As the Lord has directed my path in subtle, yet decisive ways, I have come to trust him more. Receiving my call from the Lord in 1950, I felt unqualified, but I trusted him to use my life, in whatever way he willed. God melted me to the place where I would be willing to serve him in any way. Then as time proceeded, the Potter's wheel seemed to be turning out a vessel for service in Christian education. As the Lord has led in this way, great joy has been found.

Christian education is a part of becoming "all things to all men." Paul's desire was that he "might by all means save some." So it is today! We need to use *all means* that are available, that we might bring souls to Jesus Christ. Through Christian education, we have the opportunity to help people of all ages grow in their understanding and usefulness for Jesus Christ. It is a means by which God can form many more pieces of clay for his service.

A MAN CALLED OF GOD

By Loren Weber
of Buffalo Center, Iowa

God has called us as Christians into various fields of service. He has called some to be missionaries, some to be teachers, and some to be pastors. There are also many other fields of service to which God has called his servants.

I firmly believe that God has called me to be a pastor. Many years have been spent in preparation for this work. In order to be an effective pastor, one must be called, be well trained and be fully dedicated to the ministry.

My first step towards the Christian ministry was made 14 years ago when I accepted Jesus Christ as my Lord and Savior. Four years later I yielded to the compelling conviction in my heart that God was calling me into the ministry.

In the fall of 1947, I enrolled in Northwestern Schools in Minneapolis, Minn., to begin formal training. Upon graduation I spent two years working in the Iowa Rural Bible Crusade. Feeling the need of further training, I enrolled in the North American Baptist Seminary in the fall of 1955.

Probably the best example of a dedicated servant of God was the Apostle Paul when he said, "I am made of all things to all men, that I might by all means save some" (I Cor. 9:22). I hope by God's help that I can follow the example of the Apostle Paul both in method and aim as a pastor.

AS A TEACHER

By Lyle O. Wacker
of Washburn, N. Dak.

Today much stress is being placed upon scientific development. Children are being taught to place their faith in science, but what about their development morally and spiritually?

That is the question that seems to be placed before us at this time.

Previously to my coming to the Seminary, my wife and I were becoming well established on a farm in North Dakota. We felt the Lord's calling to leave the farm and to follow him. We came to Sioux Falls where I completed my college training and entered the Seminary. God has marvelously directed our steps through these years, and in the past year he has placed another challenge before us. This is the challenge to work with children.

At the present time, the Lord seems to be directing us into the field of education. Here as one works with children in their formative years, our example of faith in Christ and guidance in their moral standards can do much to reach their hearts for the Lord. Then, after winning their confidence, one can often even reach their parents.

Thus the challenge comes to us to teach others to place their faith in God, to develop both morally and spiritually in him. We want to heed the message of God as he speaks through the Psalmist, "I will instruct you and teach you the way you should go."

IN PASTORAL VISITATION

By Gordon Voegelé
of Hebron, N. Dak.

The man with a true shepherd's heart enjoys making pastoral calls. Since he loves the Lord and cares for people, he believes in them and in pastoral visitation.

The pastor is a shepherd to whom a flock has been committed to guide, to feed and to defend. The divine command tells us: "Take heed to all the flock, over the which the Holy Ghost hath made you overseers" (Acts 20:28). Our Lord, in his description of the Good Shepherd, said: "The sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice" (John 10:3,4). Each member of the pastor's flock is a soul entrusted to his care by the Lord.

During my student pastorate at Kimball and White Lake, S. Dak., I received many blessings through the opportunity of visiting people. Such visits taught me to feel for the people and to break for them the Bread of Life with more fitness.

It is my desire that I might see the multitudes with love, compassion and concern as Christ saw them. If I can point some lost, wandering souls to Jesus Christ and direct them in his ways, my life shall not have been lived in vain.

IN PASTORAL EVANGELISM

By Leslie J. Zikie
of Winnipeg, Manitoba

If the Kingdom of God is to expand, some must do the work as evangelists.

If a pastor does not want a dwindling but rather an active, healthy congregation, evangelism is indispensable.

The early apostle's first work was that of heralding out the Gospel so that men's hearts might turn to Jesus Christ for forgiveness. At Pentecost, when Peter preached the simple truths of Christ which convinced many sinners, it became plain that henceforth Christ must be preached and that men and women, boys and girls are to be called upon to give their hearts to Christ.

The Apostle Paul had a great compassion for souls. He went out under the severest conditions in order that he might win some. The conditions, no matter how impossible they seemed, did not daunt him in the least. It filled him with zeal and determination. His words, "becoming all things to all men," take on real significance when we know the conditions under which Paul went out.

The conditions of preaching Christ are as difficult today as they were then. But no one need despair, especially not the pastor, for if anyone is willing to "become all things to all men," the power of God will be present and the Gospel will take effect in the hearts of many. To this task, with the help of God, I want to commit my life.

AS A TEACHER

By Dale Rott
of Sioux Falls, S. Dak.

Three million pupils were enrolled in school in 1957. In 13 years six million will study. Over 40,000 were graduated from colleges and universities in 1956. One-half of these graduates are needed to fill vacant teaching positions. The enrollment of Christian colleges is increasing likewise.

The Congressional Committee on Education claims: "The American goal of education is to enable each young person to develop his or her full potential." Christian education is necessary to develop the God-given potential of the Christian. In contrast to secular education, we claim the guidance of the Holy Spirit in Christian teaching.

As a pre-theological student, I assisted in the youth program of a local church. Later I served as pastor in another church for three years. I then spent a summer under the Student Service Plan. In each of these capacities the Lord has particularly used the teaching and dramatic ministry. Through these avenues souls received Christ and decisions for full-time service were made. Thus I feel the Lord's leading into these phases of Christian service.

The Lord has shown me the increasing need of Christian education. He has presented a challenge in the teaching ministry. Above all, God has shown the potential of dramatics in Christian service. To this end I seek to serve my Lord and Master.

Seminary Training in an Exploding Age

In the process of teaching and training at a Christian seminary, the student must become competent as "a co-worker together with God" in this age of upheavals and spiritual impotence.

By Dr. George A. Dunger, Professor of Missions

THIS IS A TIME of far-reaching and often unexpected events. Sometimes these events take place with bewildering rapidity and with such forceful impact that man's mind staggers under the burden of new knowledge and responsibility. These far-reaching events affect man, whatever his station in life may be and wherever he may live.

The traditional way of life is seriously challenged. In more than one cultural area of gigantic proportions traditions and social fabric are fast disintegrating. New standards and sanctions are developed, and the people became different people. National consciousness has been awakened. Even the giant of Africa begins to arouse himself from age-long tribal, national and racial apathy.

THE SEMINARY'S TASK

These changes affect the west and western man. Generally, his values are shifting. He is uncertain. He is on the defensive. Often he is confused and cannot interpret events and their consequences. This is true even in the sphere of religion, of Christianity, of the church. The situation has become serious.

With the realization that the church has failed in China, that Oriental religions, such as Buddhism, are on the march, that Islam exhibits cohesive forces challenging Christianity, the African student and leader asks the question: Which way shall we go? Shall we follow the west and adopt its culture or shall we follow the east and adopt its culture?

Quite obviously and in fact irrevocably, the Christian church in general and the Christian seminary in particular are deeply involved. That goes for the training of the pastor, the evangelist, the minister of education, the missionary. The logical and essential conclusion for all spiritual-ethical purposes is that the church, the seminary, the Christian minister of whatever special training and responsibility are to be equipped and are to function in such a way that they can accept the challenge of the non-Christian world and, by counter-challenge, make an impact that will ensure survival, growth and perpetuation of Christian ideals and thus honor God.

The task for the seminary, then, is this: to provide that kind of training which will produce pastors, evangelists, chaplains, ministers of education, missionaries who will do effective work in this age of political upheavals, economic stress, mental strain, scientific revolution, shifting populations, ethical callousness, spiritual impotence, an age that is virtually exploding.

This task must first be considered on the basis of New Testament principles and may be discussed under several general topics such as: (1) the aims of seminary training, and (2) the dynamics of seminary training.

AIMS OF SEMINARY TRAINING

The basic aspects center on the spiritual need of the world and the churches and God's provision, on the one hand, and how that need can be met realistically through the educator and the student, on the other hand. Generally speaking, the educator is to help the seminary student to awaken to the individual pattern of Christian service, sensed in the call to service and to equip him in order to become effective within the scope of that service. Particularly, the educators—the Baptist seminary professor—must seek to realize within the student the New Testament ideal of personality, that of Christian sensitivity and response, of wholeness, independence and interdependence. In the process of teaching and training, the student is to become competent as a "co-worker together with God."

The following over-all areas of training are essential: Knowledge of the Bible; Systematic Theology; Philosophy of Religion; History of the Church and Missions; Practical Theology, including Homiletics, Church Administration, Evangelism, Christian Education and Music; the character traits of strength of judgment and moral virtues and the development toward spiritual maturity through participation in the believer's tasks. These aims are to be realized through intentional teaching and learning activities and disciplines centering, not on knowledge "about things, but in knowledge "into" things. Here, *thinking* begins with the difficulties offered by the texts and work and moves toward *insights*.

This necessitates the use of intuition—a God-provided gift—and the cultivation of love—a God-given freedom, two realities that cannot be taught, but for the development of which the educator and the seminary should provide. This process depends on the acceptance of the grace of God, which is a momentary but constant reliance upon and appropriation of the providence and provision of God, bringing about the salvation of souls and the strengthening of the saints.

Here is the meeting ground of the educator's and the student's minds. It is the vestibule of the sanctuary of wisdom through which the educator may lead the student, not only to profes-

sional competence, but to an expansion of soul and application of spiritual powers of which the committed servant of God alone is capable. Therefore, the educator is not like a sculptor who imposes his form upon the material, but he is a guide who relates himself to a living, spiritual being, possessing inner vitality and knowledge, offering the student examples from experience and giving him statements in the area of the subject taught and in related fields.

What, then, does the *student* do? The student engages in one of the most difficult tasks of his life. He judges new values by virtue of his knowledge and, under the guidance of God, the Holy Spirit pioneers toward new fields of application and toward farther, larger horizons. Thus the success, if one may call it that, depends primarily on the student, the trainee, responding actively to the Holy Spirit and, secondarily, on the educator's skill. Failures in training are due more to the educator's deficiencies and the student's unresponsiveness and never to the inward working of the Holy Spirit!

THE SEMINARY METHOD

The seminary method should consist, essentially, in the active method in which the educator himself becomes the educative cause, stimulating the student through personal relationship to positive responses to the Holy Spirit's guidance and direction. This means that the educator and the student together must ever strive to become more competent in the matters of the spiritual life and achieve ever higher ethical levels of conduct and performance. Thus the student discovers his God-given equipment, his resources and potentiality.

Beyond providing for the trainee's submission to God's will as an individual in classroom and on social occasions, seminary training must aim also at the unification of the total educative effort, that is, intellect, heart and hand must be coordinated in the performance of ministerial, pastoral, missionary and educational duties. This simply means that the trainee is to be given appropriate opportunity to participate in actual field work. This helps him to achieve psychological equilibrium, ingenuity and precision of mind. It will free him from obsessive drives and prepare him to draw more freely from the resources of God and use them more adequately, even in his seminary days.

Against the nerve-shattering impact of our explosive age must be put the

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Erasmus . . .

A Trail Blazer of the Reformation

A profound scholar, author of the literary classic, "In Praise of Folly," a deeply religious man, and the first publisher of the Greek New Testament, Erasmus was the greatest of Christian Humanists and helped to prepare the way for the Reformation

By Professor Hugo Lueck,
Seminary Faculty, Sioux Falls, South Dakota



Erasmus at the age of about 57 years.

THE REFORMATION was one of the most powerful spiritual movements in human history. In five articles, we want to consider some of its most important leaders, men whom God used to bring about this great religious revival which changed the history of the world.

With the fall of the Roman Empire, the old Graeco-Roman world came to an end and a new Roman-Teutonic culture grew up to take its place. This lasted for a thousand years and is known as the Medieval World. This period never collapsed by some outside invading force but outgrew itself. By a new awakening known as the Renaissance the modern world was born.

CHRISTIAN HUMANISTS

The Renaissance began in the 14th century in Italy as a revival of the ancient classical literature of Greece and Rome. The intellectual leaders of this new learning were called Humanists. As this movement spread into northern Europe, it assumed a religious character and its leaders are usually considered as Christian Humanists.

Men like John Colet and Sir Thomas More of England, Reuchlin and Melancthon of Germany and Erasmus of Holland, with their new knowledge of Greek and Hebrew, studied the Scriptures and discovered that the New Testament Church was quite different from the church of their own time. They waged war against ignorance, religious superstition and exploitation. They opened men's minds for the truth and helped them cast off old mistaken ideas. Thus they prepared the way for the Reformation.

The last and greatest of the Humanists was Erasmus. He was a friend of and correspondent with all leaders of Humanism and with all the mighty and great men, including monarchs, popes and cardinals. He almost became a dictator of learning in Europe and was accepted by all as the greatest man of learning in his days. Kaulbauch's fres-

co of the Reformation on the walls of the Berlin Museum depicts next to Luther, Reuchlin and Erasmus, for to these noteworthy scholars all the great reformers owe a debt.

Erasmus never fully joined the Reformation, and for that reason is less known to us. But he deserves our attention, and we shall introduce our series of studies with him. Rightly it was said of him, "Erasmus laid the egg which Luther hatched."

Desiderius Erasmus was born about 1466 in Rotterdam, Holland, the son of a priest. In his youth he went to the school at Deventer, one of the largest schools in Holland and a center of the Brethren of the Common Life, a mystical religious society which stressed simple and practical religion more than rites and ceremonies. The early spiritual influence of Deventer never left Erasmus. While still in his teens he was persuaded to enter the monastery for the opportunity it offered for further studies.

LITERARY ARTIST AND SCHOLAR

Here we find the beginning of his remarkable gift for beautiful language and expression. Being a Dutchman whose language was known but by few, he, more than others, was compelled to write in Latin, the language of the Church and scholars. Early in his life, Erasmus had a great interest in Lorenzo Valla, which showed his early inclination, even at that time, to see the wrong and criticize it.

Although a clergyman and in the service of the pope, Valla was a sharp critic with most daring attacks on the religion of his day. Erasmus was attracted to that Italian Humanist for his brilliant style and powerful argument.

After some years of monastic life, Erasmus secured a papal dispensation for leaving the monastery. He then went to Paris, France, to continue his studies. There he became acquainted with some English noblemen through

whom he soon came to England, a fact which played a very important part in his development as a Humanist. For in England he gained friends, who not only influenced his whole life, but who were some of the finest types of Humanists at the time when Humanism was at its height.

Erasmus shared their interest in Greek and Latin and their religious interests. The Christian Humanism of John Colet and Thomas More was quite different from the Italian Humanism. To the Italians purity of style was everything, so that Cardinal Bembo thought it advisable not to read the New Testament lest it would spoil his style!

Erasmus became a great scholar as well as a literary artist. He was offered many scholastic appointments but, with the exception of teaching for brief periods at Cambridge and Louvain, he did not accept them and preferred to be absolutely independent. He loved freedom so profoundly that it was said he found the academic bondage just as irksome as the monastic.

"THE PRAISE OF FOLLY"

He was restless and never remained long in one place but was constantly on the move and considered himself a citizen of the whole world. He lived in France, England, Germany, Holland, Italy, but chiefly in Basel, Switzerland, to be close to his famous publisher Froben. One of his earliest publications, the "Adages" or "Familiar Quotations from the Classics," displayed a great amount of learning and immediately became a best seller. It appeared in 60 editions during Erasmus' lifetime and translations were made into all important languages of Europe.

But Erasmus was more than an artist and scholar. He was also a sharp critic of his times. He expressed in laughing satire what others merely felt. His famous satire, "The Praise of Folly," which became a classic in literature is an example of this. It was written in

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WANTED: A Director of Christian Education

In response to numerous inquiries, this article has been prepared under the supervision of Prof. Martha Leypoldt in the Department of Christian Education

MANY OF OUR CHURCHES today are becoming more aware of the place and need of Christian education in the church. From the interest shown and from the questions recently asked by pastors and laymen, it is evident that our churches are becoming alive to the spiritual needs of children, young people and adults. They are alive to the need of having better church educational facilities and a better trained teaching staff.

Because of this awareness, many of our churches are asking whether a Director of Christian Education could help them to achieve their goals. Some of the questions they have asked are: Does our church need a director? What responsibilities should he have? What qualifications should he have? How does he fit into our organization? Where can we get a director? What finances are needed?

Let us briefly consider these questions.

IS A DIRECTOR NEEDED?

Most churches could benefit greatly by having the services of a Director of Christian Education. To reach and teach all ages, the church must carry

The aim of Christian education is to bring the individual to Jesus Christ, to foster spiritual growth and to develop unused possibilities in the individual. The director has this ministry of enabling the church to train each succeeding generation better to a greater service for the Lord.

The pastor, as administrator of the entire church program, will often find it difficult to be effective in all realms of service. When the church finds the pastor in this dilemma, then it is time to seek the help of a director to work along with the pastor on coordinating and developing the latent possibilities.

THE DIRECTOR'S RESPONSIBILITIES

The responsibilities vary according to the needs of the particular church. Some will ask that the director fill an additional office, such as church secretary, choir director, organist or assistant pastor. This may be a temporary arrangement, depending on the size of the church and the vision of the people. The director should not be considered as a substitute for the lay

teaching program, organizing the use of facilities, directing the selection of a curriculum, and encouraging cooperation in all areas.

3.—To discover, enlist and train workers.

4.—To interpret the educational program to the church.

5.—To assist church groups in the realization of reaching more for Christ.

When calling a director it is important for the church to prepare a job analysis, to help them understand their own program, and to help the prospective director to know what is expected of him.

THE DIRECTOR'S QUALIFICATIONS

In personal qualifications, the director should meet those required for a minister, such as: a vital Christian experience, a call from God, love for people, maturity, growth, and a pleasing manner and appearance. If he is ordained, he should be called a Minister of Christian Education, for he is such.

In relation to training and experience, the director must have a knowledge of the Christian faith, the Bible, and the work of the Church of Christ. Likewise, he should know educational techniques and theory. This is why it is important that the director have both a college and seminary training, with a major emphasis in Christian education.

The director has special relationships to the total employed staff as well as to the superintendent and other leaders of organizations in the church. Here we will consider briefly the relationship to the pastor and superintendent.

The pastor and director are the principal leaders of the church. They need perfect understanding and a spirit of cooperation. They should work together to insure unity in their related areas of emphasis. The pastor is the spiritual leader of the entire church work. With the cooperation of the pastor, the director should develop the Christian education program as a related part of the total plan of the church.

The superintendent is the supervisor of the Sunday School, and as a staff member works closely with the director, pastor and Board of Christian Education. The director is supervisor of the total educational program of the church and is not a replacement for the superintendent.

A church desiring a Director of Christian Education should contact either our North American Baptist Seminary in Sioux Falls, S. Dak., or

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Prof. Martha Leypoldt and Student Bruce A. Rich confer on research work in the task of a director of Christian education.

on an extensive program. This involves not only the Sunday School, but evening and weekday groups as well. This program extends to the Vacation Church School, weekday church school, camps and conferences, including all age groups. There is a need to educate and train leaders and church workers for the service they are rendering unto Christ.

workers of the church.

Primarily the task of the director is: 1.—To plan, with the Board of Christian Education, the development and unification of the total educational program for all age groups of the church.

2.—To supervise the educational program, which involves, in part, planning teacher selection, evaluating the

ERASMUS, TRAIL BLAZER

(Continued from Page 9)

the age of satire, when this kind of writing was used by the best minds. Luther, Rabelais and others used it.

In this book Erasmus argues: "Without folly society could not exist and the race die out, for what calculating wise man or woman would take the risk of marriage and bearing children? Would women and children have any attraction without her? There would be no society and no government without folly. The most esteemed arts owe much to folly, for in medicine, the more ignorant the doctor, the more popular he is and similar is the case with lawyers. Men would be happier if they lived simpler and closer to nature. The bee without culture lives happier than the horse, which, as a special friend of man, has been privileged to share in the civilization and so obtained its harness, spurs and whip. So also the wisest men are the most wretched and the fools are the happiest."

He also satirizes religious superstition, the ignorance and indolence of the monks and ridicules the scholastic theologians by showing that their subtle arguments of hair-splitting exactness were so intricate that the apostles themselves would not be able to understand them. Paul describes faith much simpler and better. Even Luther's sharpest criticism of the pope was not as clear and biting as some of the utterances of Erasmus.

But Erasmus was more than a satirist. He was also a deeply religious man. His book, "The Christian Knight," can serve as an example of Erasmus' devotional piety. It describes life as a warfare between the inner and the outer man, external religion and inner righteousness. Fasting without spiritual intent may be more carnal than eating. The true way to worship the saints is to imitate their lives. "You venerate the bones of Paul laid away in a shrine, but not the mind of Paul enshrined in his writings."

In another book, the "Philosophy of Christ," based on the Sermon on the Mount, he stresses personal piety against rigid dogma and creeds. From the Gospels we can learn that religion is a life and not a creed. "Paul puts charity before miracles and prophesy," he wrote, "and do not tell me that charity consists in going often to church, in bowing before images of the saints, in lighting candles, in repeating the prescribed prayers. God has no need of these things." Thus he goes on to show that true religion is found in love and obedience to God and not in creeds and ritual.

GREEK NEW TESTAMENT

His books were most highly prized for study and most of them were best sellers. The aim of his writings was a Christian re-birth by a return to the New Testament religion. For this reason he also published the Greek



The North American Baptist Seminary Faculty: Left to right, seated: Hugo Lueck, Roy Seibel, Walter W. Wessel, George A. Lang, president; and Martha Leypoldt. Standing: Ralph E. Powell and George A. Dunger.

New Testament and many editions of the Church Fathers.

The Greek New Testament is probably his most valuable work. Colet had suggested to him to attempt a new Latin version of the New Testament with purer style. As Greek learning revived and Greek classics were being published, Erasmus received the idea of publishing the New Testament in the original. It was the first attempt of getting at the original text of the Bible. From this Greek Testament came the later known "Textus Receptus," and it also was used in the translation of the King James version and in Luther's Bible.

In his introduction Erasmus wrote: "If anyone shows us a relic of Christ's clothes, we fall down, adore and kiss it, but it is only the Gospels and the Epistles that bring back to us the whole Christ."

Erasmus was a man of peace and hated all violence. With all Humanists, he was optimistic and hoped to reform the church from within by gradual education and gentle persuasion, without revolting against it. He disapproved of the violent methods of Luther and Zwingli and feared that they would do more harm than good. His attempts of neutrality have brought him criticism and misunderstanding from the Protestant side. The Roman Catholic Church also condemned his writings.

SERIES OF ARTICLES

The next article in this series on Martin Luther will appear on April 3rd. Other articles to be published monthly will deal with Zwingli, John Calvin, Hubmaier and the Anabaptists.

EDITOR.

He never went through such dramatic experiences as Luther, nor such a sensational life as Ignatius Loyola of the Catholic Counter Reformation.

Men are inclined to admire the great deeds and extravagant accomplishments. Yet in his quiet ways, easily overlooked by men, Erasmus did more than any other to extend the influence of Humanism of the highest type. By it education was set free from narrow scholasticism, and the value and rights of the individual were emphasized. Because of it, a return to the Christianity of the New Testament swept away superstition and obscurantism and helped to prepare the Reformation.

Perhaps Martin Luther's words best express Erasmus' accomplishment: "Erasmus has done what he was ordained to do. He introduced the ancient languages in place of the pernicious scholastic studies. He will probably die like Moses in the land of Moab. He has done enough to overcome the evil, but to lead to the land of promise is not, in my judgment, his business."

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The C. T. I. Faces Problems of Growth

Signs of Educational Maturity at the Christian Training Institute, Edmonton, Alberta, Are Depicted
By Rev. Karl Korella, Acting President

THE CHRISTIAN TRAINING INSTITUTE of Edmonton, Alberta, is eighteen years of age. It has passed through infancy, childhood and some adolescent phases. In various areas of development, one may observe signs of maturity. These have been a source of encouragement for those who have been associated with the Institute's work.

Some of the mature characteristics of C. T. I. have been evident for some time. Among them is the emphasis on a broad program of Bible training, Christian education, interest in missions and stress on practical work as an extra-curricular activity. These aspects of C. T. I. were seen quite early in the life of the school.

A MATURE INSTITUTION

Other emphases appeared in the course of time, that is, the building up a corps of qualified teaching personnel, a higher quality of scholastic work on the part of students, more student government and greater responsibility in the Institute's activities.

Needless to say, the greater demands upon teacher qualifications and the work of students represent the two greatest moves in the advance of C. T. I. The results were not always demonstrated. Intellectual and spiritual and other related sides of life cannot be exactly measured. But they are perceived. One knows they are present. It is these characteristics which show at various points of development that C. T. I. is emerging from childhood and adolescence.

These aspects alone, however, do not make C. T. I. a mature institution of learning. There are some characteristics which are adolescent and some infantile. It is this irregular development and lopsidedness which has twisted the Institute's personality and impaired its functioning. For that reason it has become more and more a matter of concern to its guardians and friends.

Some of the immature aspects of C. T. I. are more disturbing than others. One of these is its retrogression. While there has been a rapid expansion of the Bible School Department in the early forties, the decline was equally as extreme in the fifties. The annual student enrollment from 1950 to 1956 went down consistently year by year.

Although there is an appreciable rise this year, the increase is in first year students only. There is only one second year student, none taking the third year and only two taking the fourth year program. It is obvious that the ministry of the Institute's Bible School Department is effective only on the first year level. The program of the subsequent years is an ineffective enterprise.

Another evidence of immaturity is the lack of educational status of the Bible School. After eighteen years of functioning, this department has no official academic recognition as yet. To be sure, the qualifications of the teaching staff are adequate. The requirements for scholastic work on the part of the students have constantly been raised. But the work done at the C. T. I.'s Bible School Department is not more recognized than when the Institute was in its infancy.

This becomes an important issue in the light of present day emphasis. Young people are acutely aware of compensations for their educational efforts. After spending four years of hard work, they expect credit when continuing their studies at another institution.

The lack of recognition for Bible School work at C. T. I. is doubtless the greatest single factor in the decline of second, third and fourth year enrollment. Many of our youth have gone to other schools where they received some sort of accreditation for their work. Among them are some of the ablest of former C. T. I. students.

Needless to emphasize, the lack of educational status of our Bible School is a factor that makes for a fixed gap between the program of studies at C. T. I. and that of our Seminary. Obviously, the Seminary has to maintain its diligently earned status. The Christian Training Institute, however, can neither officially substitute work done at the Seminary nor provide students with accredited preparatory work. This is a waste of substance and effort and makes for disillusionments.

THE INSTITUTE'S LIBRARY

Still another aspect calling for attention is the Institute's library. It has a collection of about 3,700 volumes, mostly second-hand books. Many of them were donated by friends and patrons of the Institute. Some of them, to be sure, are valuable books. In general, however, the shelves are stacked with volumes which are old, dilapidated and irrelevant to the C. T. I.'s program of study. Occasionally, students and staff use the resources of the city and university libraries. But this, at its best, is impracticable.

CHRISTIAN TRAINING INSTITUTE

The Christian Training Institute is located at 10810—78th Avenue, Edmonton, Alberta, Canada. Those who attend the General Conference sessions next July will have a wonderful opportunity to see these Bible School buildings for themselves.
EDITOR.

Apart from its struggle in the attempt at growing up, the Christian Training Institute has potentialities which make it a promising institution. It has the basic social, spiritual and academic equipment which has helped young people of past years to emerge with strong Christian character and a zeal to serve. Many of the Institute's youth were oriented in their plans and purpose to launch out upon a life's calling. Even though some of them were lost to our specific work, they were not lost to the Lord's work outside of our denominational circles.

The Institute has also an extremely large constituency. In recent years students have enrolled from various points in Canada as far east as Toronto, Ontario, and west as far as Vancouver, B. C. They have come from the Peace River area and from the Dakotas and Montana, New York and California. Although there are numerous Bible Schools in Western Canada, C.T.I. is the only institution which belongs to a vast constituency of North American Baptist churches. It is distinctly our denominational school.

NEED OF HIGHER EDUCATION

The significance of C. T. I.'s role becomes even greater in face of a growing awareness of the need of higher education among Canadian youth. Five urban centers in Alberta are making preparations to establish junior colleges to meet the rising demands for learning. The young people of our churches are not lagging in these demands. This is borne out by last fall's unprecedented volume of applications sent by university students to C.T.I. for dormitory space. There were over 75 of them.

This fact is further substantiated by the consistent trend of more and more C.T.I. Bible School students enrolling with complete high school education and additional training. Seventeen of the 30 freshmen at the beginning of the present school year had their high school and some more than that.

A glimpse at the Institute's high school program reveals C.T.I.'s unique ministry in an otherwise secular field. The Institute's role in this area had become increasingly more important during recent years. About half of the student body this year consists of adult individuals. Apart from the distribution of age, about half of the students are children of post War II immigrants.

Our High School Department has the facilities and the setting to minister to a widely varied student group. Age and language difficulties, therefore, become minimized to a point where learning can be carried on normally. It is

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Christian Discipline in an Educational Setting

The Challenge to Christian Schools Today in Counselling and Guidance Is Described by
Rev. O. R. Schmidt of the C. T. I. Faculty

THE CONSIDERATION of Christian discipline in an educational setting such as the Christian Training Institute at Edmonton, Alberta, can be of inestimable value. It is essential to realize the importance of the student's conduct and the influence it exerts in his world. Currently, mental discipline, involving the training of the mind or the development of the skills, is receiving increasing attention. And yet, perhaps of utmost importance is the development of the ability to attain self-discipline, which is vital to Christian conduct in facing problems and in meeting all of life's situations.

PROBLEMS OF DISCIPLINE

A school like the Christian Training Institute poses rather unique problems in discipline. The student body is composed of three groups of students: the Bible School students, the high school students, and the university students. Each group presents a wide variety of educational interests, abilities and aptitudes.

The range of individual differences is indeed great. Their home backgrounds represent widely varying patterns of parental control. But at the Christian Training Institute students must learn to live together, eat together, work together, play and pray together. Young people must be adjusted to life as a part of a united Christian family!

How can this be accomplished? The only answer is through Christian love manifesting itself in unselfish devotion to Christ and to others, and through consecration and prayer. God's Word guides as to the direction which proper Christian discipline is to take.

When the Corinthian Church encountered problems because of a variety of convictions among them, Paul said, "And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him" (I Cor. 8:2-3). Paul, one of the greatest Christians who ever lived, had a solution to discipline problems among Christians, and that solution was a genuine understanding of God and love for him and one's fellowmen.

Christian discipline, expressing itself in desirable action and conduct, will be sufficient to give courage to those who are afraid and timid, to give humility to those who are proud and superior, or to give confidence to those who possess inferiority feelings which they betray by irritating or bold behavior calculated to gain attention.

In the task of disciplining the mind and in developing the skills, the Christian Training Institute is involved in

similar problems to those of other educational institutions. In an article published in *The Educational Record* of the American Council on Education, Dr. C. W. deKiewiet, president of the University of Rochester, Rochester, New York, stated recently: "Our generation is experiencing a major explosion of knowledge."

We are dealing with forms of knowledge which we hardly knew existed before World War II. Science and industry need trained and skilled workmen who can operate great machines at top

a great expansion or enlargement of the population from which talent is drawn. Consequently Russia now has the conditions for an educational system based on the identification and development of talent."

In America we do not emphasize talent or ability alone in education; we believe in equal opportunity for all in education. But if the people of our nation insist on spending four times as much on tobacco and alcohol as on education, our children will suffer the consequences. They may be denied the



The Christian Training Institute Faculty, Edmonton, Alberta.
Left to right: E. B. Link, C. A. Greenlees, Gorgene Kern, Lillian Korella, O. R. Schmidt, and Karl Korella (acting president).

speed and efficiency. IBM alone has announced that 100,000 skilled men need to be trained to use electronic computers that will be in operation by 1965. New emphasis is being placed on the discipline of the mind: students must be students!

DEVELOPMENT OF TALENT

Lack of ambition, inefficient work habits, and doing "just enough to get by" cannot be tolerated by institutions which are investing time and money in young people. Statistics show that a large percentage of those who are worthy of higher education will be refused the opportunities because educational institutions do not have adequate funds to enlarge their facilities and to acquire the necessary well-trained faculty.

It is very interesting to note that Dr. deKiewiet goes on to say, "It is illuminating to notice that by a violent physical and psychological rejection of the principle of aristocracy and class, the Russian Revolution produced a similar situation to that which has been produced in this country, namely,

educational opportunities crucially needed and be forced to live in an inferior civilization because not enough superior minds were trained and skills developed to meet the demands of our age.

SELF-DISCIPLINE

Most assuredly, Christianity will feel the deadening impact of such neglect and inadequacy. And what about our Christian challenge? It is of vital importance that provision is made for the training of Christian workers and leaders to give dynamic leadership to our churches. It is apparent that the day of improperly trained leaders and missionaries is quickly passing. Africans and Asians are gaining opportunities in improving their own educational standards, and they are demanding leaders whom they can respect because they are informed and understand the natives' unique problems.

The third aspect of Christian discipline which we deem vital and which we desire to develop in our students

(Continued on Page 24)

From the Professor's Desk

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

SINCE THIS ISSUE of the BAPTIST HERALD is devoted to education, and since every Christian should be eager to further his education in his most holy faith, I would like to devote the column for this time to a consideration of a few provocative books and articles which have appeared recently.

SUPERB BIBLE ATLAS

A most helpful reference book for Sunday School teachers and pastors alike is the new L. H. Grollenberg *Atlas of the Bible*, published by Thomas Nelson and Sons, N.Y., 1956. This magnificent work has 35 maps, each in eight different colors, and over 400 photographic illustrations. Any Sunday



Dr. Walter W. Wessel, Professor of Bible, teaches the class on "Revelation" at the North American Baptist Seminary

School lesson will have new interest and meaning by the use of this atlas. In addition to the fine cartography and photography, the atlas contains a brief account of Biblical history from the time of Abraham to Jesus and Paul. Considering the amount and quality of material in the atlas, the cost (\$15.00) is not excessive.

Another significant contribution to one's understanding and appreciation of the Bible is the Evangelical Theological Society publication, *Inspiration and Interpretation*, edited by John F. Walvoord, and published by Eerdmans, Grand Rapids, 1957, \$4.50. This volume is a collection of essays, written by members of the Society, on the views of Scripture held by representative men in the history of the Christian Church. There are eight such studies ranging from "The Biblical Interpretation of Irenaeus" to "Reinhold Niebuhr's View of Scripture," with a con-

cluding chapter on current views of Scripture. Since revelation and inspiration are at the heart of contemporary theological debate, this volume is particularly timely.

For the minister or informed layman who wants to grapple with an aspect of New Testament studies that has attracted the attention of many of the most outstanding modern Biblical scholars, I recommend Herman Ridderbos's *Paul and Jesus*, just published by the Presbyterian and Reformed Publishing Company, Philadelphia, \$3.75. This book interacts with the best of European scholarship and gives a strong evangelical answer to the question, "What is the relationship of the

a Baptist," in the new publication, *Foundations*, a Baptist journal of history and theology published by the American Baptist Historical Society, Rochester, New York. The article has a large autobiographical element in it but is concerned with three main subjects: Baptist distinctives, distractions, and directives.

"TWENTY YEARS A BAPTIST"

Under the second heading Dr. Henry has some pertinent things to say about Baptist theological education. There is a "virtual disappearance within our Baptist denominations of a great theological scholarship and literature." He sees symptoms of theological anemia in "the absence of great Baptist preaching in most of the great cities; absence of an ideologically vigorous Baptist student work in the university centers; absence of a great theological literature shaped by seminary faculties." And even more alarming is the fact that there is not a single outstanding Baptist university or college in the entire northern section of the United States. Not everyone will agree with Dr. Henry's indictment of Baptist higher education, but it will not be easy to refute with objective facts.

SEMINARY TRAINING IN AN EXPLODING AGE

(Continued from Page 8)

pliable, God-inbreathed, Spirit-filled, Christ-governed personality of the competent servant of God, capable of demonstrating the power of God in effectively proclaiming the message of salvation and the Lordship of the Christ. Below the surface ripples of acceptable conventions and the play of light-hearted conversation or the cruelly plowed-up deep in the tempest of personal tragedy and cultural cataclysm must lie the calm and hallowed profundity of man's redeemed soul, the Christ-like, spiritual person, akin to God, accomplishing in unshaken perseverance the purposes of God.

This reality seminary training must provide. This reality must be appropriated by the student. This reality must be transplanted into the churches, both local and world-wide. This reality, grounded in spiritual-ethical aspirations and the needs of man, will give courage to take risks and enable the Christian believer to exert authority for the spiritual welfare of man.

This reality will bring about dissatisfaction with standards set by culture and society and create a revival of the Christian conscience, permeated with the knowledge of New Testament principles and ready to shoulder the responsibility of Christ's Great Commission and the burdens which an explosive age places upon the believers generally and the Christian worker particularly.

preaching and teaching of Paul to that of Jesus?"

A number of significant articles have appeared lately in Christian periodicals and journals. I have space to mention only two. Dr. Bernard Ramm's article, "The Coming Crisis in our Christian Colleges," in *Eternity*, January 1958, calls attention to the fact that whereas there are two and one-half million students in the colleges of our country today, by 1968 there will be an estimated eight million! This will create unprecedented pressures on Christian colleges. Dr. Ramm suggests some practical ways of forestalling the coming crisis which faces these institutions. This article should be given the serious consideration of all who are interested in Christian education.

Another article which has something to say about Christian education, more specifically, Baptist theological education, is Carl F. Henry's, "Twenty Years

What's Happening

● The First Baptist Church of Street-er, N. Dak., has extended a call to Rev. Carl Weisser of Carrington, N. Dak., to which a favorable response has been given. He will begin his pastorate on the new field on April 1st, succeeding Rev. Paul Galambos, now of Yorkton, Sask. Mr. Weisser has been minister of the Calvary Baptist Church of Carrington, N. Dak., since 1951.

● On Jan. 7th, Rev. and Mrs. Arnold Rapske of Camrose, Alta., brought an adopted child into their home who has been named Dale Warren. He was born Oct. 30, 1957. Mr. and Mrs. Rapske wrote: "He is a very good child and we love him." Mr. Rapske is pastor of the Fellowship Baptist Church of Camrose, Alberta. Rev. and Mrs. Herman A. Pohl of Olds, Alberta, have announced the birth of a son on Jan. 27, who has been named Maynard Lee. This is their second child. Mr. Pohl is pastor of the East Olds Baptist Church.

● Beginning with Sunday, March 2, the pulpit of the First Baptist Church, Elgin, Iowa, is being supplied by Rev. H. R. Schroeder of St. Paul, Minn., as interim pastor. Rev. H. John Vanderbeck's last Sunday with the church was on February 23 before leaving for Anaheim, California. The regular pulpit supply at the Baptist Church, Start-up, Wash., is Mr. Duane Nelson of Edmonds, Wash., formerly pastor of the Portland Avenue Chapel of Tacoma, Wash. He will serve the church until it finds a successor to Rev. Walter Dingfield, now of Los Angeles, Calif.

● Rev. E. P. Wahl of Edmonton, Alberta, formerly president of the Christian Training Institute, is serving as the assistant to Rev. Herbert Hiller in the ministry of the Central Baptist Church of Edmonton, and also as the supply pastor of the Baptist Church at Onoway, Alberta, 50 miles from Edmonton. This keeps him very busy in attending to these two important tasks besides serving as the General Chairman of the local Arrangements Committee for the General Conference sessions to be held in Edmonton from July 21 to 27, 1958.

● During a well attended New Year's Eve service at the Bismarck Baptist Church, Bismarck, N. Dak., Rev. John E. Grygo, pastor, was privileged to baptize seventeen converts. Most of these had accepted the Lord during the revival meetings with Rev. G. G. Rausser of Lodi, Calif. On Sunday, Jan. 5, these, as well as a couple who came by letter, were welcomed into the church's fellowship. The Bismarck Baptist Church joined several evangelical churches of the city in a very profitable Prayer Week. The material sent out by the North American Baptist

Headquarters was used. Each evening one minister brought the message and a second minister led the testimonies and prayer fellowship.

● At the Watchnight Service of the Pioneer Baptist Church, Pound, Wis., four persons were baptized by Rev. G. Wesley Blackburn, pastor. Those who were baptized are Mr. and Mrs. John Slempek, Jr., and Joel, and Gordon Gross. On Saturday evening, Jan. 22, the C.B.Y. Fellowship sponsored the showing of the film, "Seventeen," at the church. A mimeographed news sheet called "The Pioneer Promoter" is published in the interest of the church.

● On Saturday evening, Feb. 1st, a Youth Banquet was held at the Pilgrim Baptist Church, Philadelphia, Pa., in observance of "Youth Week" with Dr. B. Jacksteit of Philadelphia, Pa., as the guest speaker. On New Year's Eve the pastor, Rev. W. C. Damrau, baptized six converts on profession of their faith in Christ. A joint "Week of Prayer" meeting was held at the Fleischmann Memorial Church on Jan. 8 with Brother Damrau bringing the message and with Rev. Norman Klann, host pastor, in charge.

● The Faith Baptist Church, Regina, Sask., voted to purchase a new Baldwin organ for \$1710 at its annual business meeting on Jan. 15. At that time Rev. Robert Jaster, formerly pastor of the Victoria Avenue Church of the city, was elected a deacon of the Faith Baptist Church. He and his wife and two of their children have joined the church. On Jan. 23 a Loyalty Dinner was held with about 200 persons in attendance. Rev. Richard Grabke, pastor, was in charge of the program of inspiring musical numbers by the choir (see report and picture elsewhere in this issue) and an address by Dr. M. L. Leuschner of Forest Park, Ill.

● On Saturday evening, Jan. 11, and Sunday morning, Jan. 12, Rev. R. Schilke, general missionary secretary, served as guest speaker at the Salem Church, Gotebo, Okla. Mr. and Mrs. Adolph Kosanke and family were visitors from the First Baptist Church of Bessie, Okla., at the Saturday evening service when missionary pictures were shown. On Sunday morning, Mr. Schilke spoke on "Readiness to Preach the Gospel." Rev. Gerold Neugebauer,

DR. H. VON BERGE

Dr. H. von Berge, one of our esteemed denominational leaders, has been quite ill in recent weeks. Cards and letters of encouragement can be sent to him at 1426 Grand Ave., Dayton, Ohio. EDITOR.

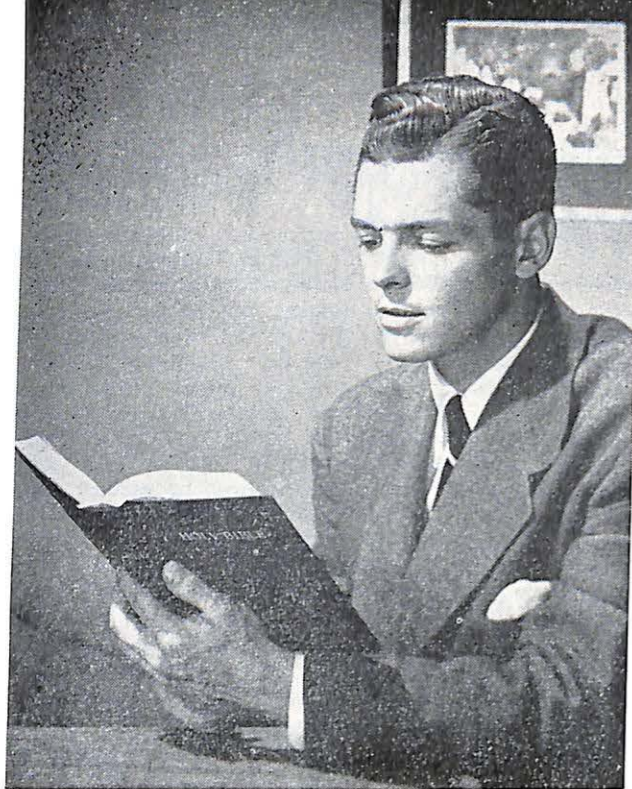
pastor, wrote: "Brother Schilke's visit was delightful and challenging to all of us."

● The dedication of the new building of the Trinity Baptist Church at Warren, Mich., a suburb of Detroit, was held on Sunday, Jan. 19, with the pastor, Rev. Roland F. DeRenzo, in charge of the festivities. Guest speakers for the day were Rev. Staley Sorrell, Bible School Hour; Rev. J. C. Gunst, morning worship; Dr. A. Dale Ihrle, afternoon dedication service; and Rev. Adolph Braun, evening service. The Trinity Church was formerly known as the Ambassador Church and was the first mission of the Burns Avenue (now Grosse Pointe) Church of Detroit, Mich.

● The First Baptist Church of Steamboat Rock, Iowa, held a farewell reception for Rev. and Mrs. John Rhoads, missionaries to Japan, at the Watchnight service, Dec. 31. On Jan. 14 they left for the "Navigators" at Colorado Springs, Colo., and later this spring will leave for Japan. One week of prayer meetings was held from Jan. 5 to 10 with Rev. W. G. Gerthe of Buffalo Center, Iowa, as guest speaker. His messages based on John 3:16 were a real challenge to all, inspiring the church anew with a vision of the love of God and the need of the Gospel for all the world. Rev. Kurt Marquardt is pastor of the church.

● Evangelistic meetings were held in November at the Baptist Church, Washburn, North Dakota. All were richly blessed by inspiring messages from Rev. H. Schauer of Turtle Lake, North Dakota, who was guest speaker. The men of the Washburn church have been having meetings preliminary to organizing a "Baptist Men's" organization. At a meeting on Jan. 14 a group of the McClusky "Baptist Men" and Rev. E. Oster presented a fine program with Mr. George Kessler as speaker. The visiting men gave testimonies of their group's work as well as their personal testimonies. Rev. O. Fiesel is pastor of the Washburn church.

● The Watchnight Service at the German Baptist Mission Church, Winnipeg, Manitoba, featured musical numbers by the church choir, men's chorus, brass orchestra and various other instrumental groups. The choir is directed by Adolf Kaplun and the men's chorus by Willi Mueller. A large number of testimonies brought this inspiring evening to a close. Rev. Waldemar Laser, pastor, baptized six converts on Nov. 17. He had baptized 21 persons earlier in the year. The church's offering at the Harvest Mission Festival was \$4600, which helped the church to pay off its final indebtedness on the new building. A total of 35 copies of the denominational "1958 Annual" were sold here, which is something of a record for a German-speaking congregation. Dr. M. L. Leuschner of Forest Park, Ill., spoke to about 500 persons at a prayer meeting service on Jan. 22.



—A. Devaney, Inc
David Gardner felt the call of God to study for the ministry, much to the disgust of his college roommate, Barry Carter.

The TORCH BEARER

By Sallie Lee Bell

The heart-throbbing story of young people, wrapped up in the world and themselves, who find serenity and joy in Christ.

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SYNOPSIS

Barry Carter was irritated by his college roommate and close friend, David Gardner, because he announced that he was going to be a preacher. Both of the young men returned to their home town for summer vacation, where Barry tried to revive his romance with Cicily. But she had become cool to Barry's attentions since he hadn't written to her while away at school. After the boys returned to college, they entered into frequent discussions about the Bible and God. Before going to sleep, David knelt by the bed in prayer. "I talk to God about my problems and about my friends," David said, meaning Barry Carter, of course.

CHAPTER FIVE

Barry turned upon David truculently. "Now see here, David, I don't want you praying about me. I don't like it and I won't have you doing it."

"Why don't you like it?" David couldn't repress a smile at Barry's disturbed look.

"Because it makes me uncomfortable. Like knowing someone's talking about me behind my back. It makes me feel all hemmed in like it did when I knew Mother was praying about me. I'm not going to be hemmed in by any of your fool notions about religion. I'm going to live my own life and I don't intend to be restrained by you or your prayers."

"You haven't felt any sense of restraint so far, have you?" asked David with a quizzical look.

"No-o—" Barry responded reluctantly. "But I don't want to be prayed over, just the same."

"I'm sorry if you don't like it, fellow, but I'm not going to stop. Don't let it worry you. It can't hurt you," David said as he put out the light and got into bed.

As his thoughts reverted to that night Barry tossed more restlessly. Could it be possible that David's prayers were working some sort of uncanny power over him? Was that the reason he had this unaccountable, uncomfortable feeling of guilt? Nonsense! How could Da-

vid's praying for him have any effect on him? He'd just had too much last night. He should have known better. Next time he'd watch his step and not drink so much.

Thoughts of Cicily disturbed him vaguely. He was sure she was going out with Roy while he was away. He could not expect her to stay at home and not go out with other boys, for he knew that he was going to go out with other girls. Cicily had made that quite plain to him before he left. She was taking no chances of being forgotten by him a second time.

He got up and dressed because he could not lie there thinking any longer. His thoughts upset him more than the headache did. He felt that David was the cause of these disturbing thoughts and he became unreasonably angry with David. Well, he'd show David that he could pray about him as much as he pleased, but those prayers would not keep him from living his own life and having fun in his own way.

During the months that followed, however, Barry's time was so taken up with his studies that there was less time for parties or wild escapades. Occasionally, in a spirit of rebellion, just to prove to David that he intended to live his own life, Barry would go out to some affair and come in in the small hours of the morning, either wildly hilarious or sullenly sodden. David wisely said nothing, but he never stopped praying and believing that God would answer his prayers for Barry's soul.

Before vacation time came Barry received a letter from his father which sent his spirits soaring. Mr. Neal, a friend of his father, one of the prominent lawyers in town, had offered to take Barry in with him at the end of this term.

"What a chance!" Barry cried excitedly, as he showed the letter to David. "If I make good with him, I won't have to come back here next year. I can study while I'm working there and I'll be earning a salary while I'm preparing to pass the bar examinations. Cicily and I won't have to wait to get married."

"That's wonderful," David agreed enthusiastically. "But it means that I'll be coming back without you next term. That's not a bit wonderful."

"Well, the break would have to come sometime, wouldn't it?" Barry said. "When I'm married to Cicily and you're married to Dale and we are working at opposite ends of the line."

"It wouldn't need to and I don't intend that it ever shall," David asserted earnestly. "I'll always need your friendship, Barry, and I never intend to let you get away from me."

Barry gave him an affectionate slap on his back. "That's the way I feel about it too, fellow, deep down in my heart. You're a part of me and I couldn't get along without you."

When Barry returned home, there was a radiant, eager Cicily waiting at the depot for him. This time there was no aloofness toward him, no veiled glances for fear he would see the desire that her eyes might betray.

He took her in his arms and she held up her lips for his kiss, heedless of the other passengers and of Sam the porter who stood watching them with a broad grin upon his black face.

"It's so good to have you home again," she said as he released her.

"It's more than good to know that I don't have to go away again and leave you," he told her.

For the moment he had forgotten David, but as he turned to look for him he saw that David had also for-

gotten him. He was talking to Dale and though they had been more discreet and conventional in their greeting, Barry could see that both of them were as happy as he was. Dale's eager, up-turned face, with the rapt worship that seemed to transform its plainness and David's dark face bent above her, with eyes glowing and lips smiling, told their own story.

"We're all going in my car," Cicily told Barry. "Daie came down with me."

They got in the car and drove away, Barry and Cicily chattering gaily, while Dale and David were silent, absorbed in each other.

As David and Dale got out of the car at David's home, Cicily turned to Barry with an amused smile.

"Aren't they comical?" she asked. "So solemn and serious and dignified! David's already getting prosy and old-fogey."

"Don't you believe it," Barry contradicted.

They stopped at Barry's home and Cicily got out of the car with him.

"I've been invited to dinner," she announced.

Dinner had always been the happiest time of the day in Barry's home. It was the one time when the three could be together and talk without having to hurry. This particular meal needed only Cicily's presence to make it perfect for him.

"How long do you suppose it will be before I shall be earning enough with Mr. Neal to take care of two?" he suddenly asked his father.

"That depends upon how much two will think they need," his father answered with a chuckle. "Your mother and I got along on less than you will start with."

"But times have changed, dear," his mother remarked. "Young people require more than they did when we were married."

"That all depends upon who the young people are, doesn't it?" Barry asked with an eloquent glance at Cicily.

"If, by any chance, you might be thinking of trying to take care of two," Mr. Carter said with a wink, "you're welcome to live here with us until you feel able to get a place of your own."

"That's swell of you, Dad!" Barry exclaimed. "I may take you up on that."

After dinner when they were alone on the front porch in the summer darkness, Barry put his arm around Cicily and drew her to him.

"Do you think you'd be willing to live on what I can make this year, darling?" he asked. "It will be a sacrifice for you, but it will take so long before I can give you all I'd want you to have."

"I can be satisfied with very little as long as I have you," she whispered softly as she laid her head upon his shoulder.

"How soon will you marry me? It

A THOUGHT FOR THE DAY

"All is holy where devotion kneels."
— Oliver Wendell Holmes

seems that I've waited so long for you," and his lips brushed her cheek.

She laughed happily. "It seems to me that I'm the one who has done the waiting. I've waited half my life for you to make up your mind whether or not you wanted me at all."

They planned to marry early in September, before David left, for Barry wanted him as best man.

The four were frequently together during the summer, playing tennis, riding, or more often visiting together at one of their homes. Barry entered into his work with Mr. Neal with the keenest enthusiasm, determined to make good.

Though he was working hard, he found time to give David some help with his boys. The group had drifted apart while David was away and much of his work had to be done over. There had been no one interested in them after he had gone. David was much disturbed over Pee Wee Banks. During the year Pee Wee's mother had died and Pee Wee was staying with neighbors. It was just a temporary arrangement, for it was only a question of time when the boy would be put into an institution. The boy was a pitiful figure and it made David's heart ache. He was such a crushed, hopeless bit of humanity. All of his new-found feeling of importance had left him.

"I wish I could take that boy and keep him with me," David sighed. "He needs a home and needs to feel that he belongs to someone who cares. Institutional life will wreck him. He'll grow up with the feeling that no one cares for him and that every man's hand is against him. It's the feeling that makes so many drift into crime."

Barry met Roy frequently during the summer and though Roy appeared to be a good sport about losing Cicily, Barry felt that his friendly manner concealed a bitter disappointment and violent dislike of himself.

A week before Barry's wedding, his friends planned a dinner for him. David asked to be excused but Barry insisted that he must attend.

"I know why you're trying to wiggle out of it," Barry said. "You think there'll be a lot of drinking and that it's no fit place for a preacher to be."

"That's true," David admitted.

"But you've got to go, David," Barry insisted. "You're my best man and it would never do for you not to be there. Besides, it will be our last party together for a long time. Be a good sport and go. I promise that I won't shock your moral sensibilities. I'll be a credit to your benign influence."

"I'm afraid my influence hasn't counted for anything," David replied seriously. "That's a terrible disappointment to me."

"Then you really did mean to re-

form me," Barry stated, accusingly.

"Don't put it that way. I was only hoping that you'd begin to look at some things a little differently and that my influence would count for something in your life."

"You're influence has counted. It's counted a lot," Barry assured him as he put an arm affectionately about David's shoulder. "But not quite in the way you mean. I'm afraid I'm a pretty hopeless proposition when it comes to religion. Still praying about me?" he asked banteringly.

David nodded. "Still praying about you. But I'm beginning to get discouraged."

"Forget it. You're only taking up your time for nothing. You will come to the dinner, won't you? You've got to come. I wouldn't want to go myself, if you didn't go."

"All right, I'll go," David reluctantly agreed. "But I'm afraid I'll be a terrible kill-joy. Some of the fellows have avoided me ever since I came home."

"Nonsense! You won't be a kill-joy. It will be a good chance to prove to them that you're still human. I'll call for you and we'll go together."

As the dinner began, David did prove a decided kill-joy. Barry could see it and it provoked him, though he knew exactly how those others felt. He had felt that way himself in David's presence in the beginning. In the effort to show them that there was no need for their evening to be spoiled because of David's presence, he was more hilarious than he had intended to be and he forgot the promise he had made to David that he would not drink. He drank far more than he should have.

As the evening wore on and the feeling of restraint was forgotten, the hilarity increased as the liquor did its work. Toasts were drunk to the prospective bridegroom, jokes were flung back and forth that brought a flush to David's cheek and a look of pain to his eyes. Snatches of songs were sung by voices woefully off key.

Occasionally Barry looked across at David, but the look on David's face gave him an uncomfortable feeling. This feeling roused a spirit of perversity in him that would never have manifested itself if he had been sober. It filled him with the desire to rouse David from his silence, to wipe out that disturbing expression from David's face.

"Wake up, old sober-sides!" he called across to David in the midst of a quartet which was being sung raucously.

"You don't think I could sleep in this din, do you?" David asked. He gave Barry a smile but Barry could see that the smile was forced. It roused some demon in Barry.

"Say fellows!" he suddenly called as the song came to an end and glasses were again filled. "What about drinking a toast to the preacher—my pal and best man?"

(To Be Continued)

Sunday School Lessons

A TEACHING GUIDE

Date: March 16, 1958

Theme: THE CHURCH AND COMMUNITY EVANGELISM

Scripture: Mark 5:18-20; Luke 10:1-2; Acts 5:42; 1 Thess. 1:6-10.

THE CENTRAL THOUGHT: When Christ saves his Church through the power of the Gospel, he expects the Church to witness to the power of the Gospel.

INTRODUCTION: So far we have discussed the worship of the church, the unity of the church and the influence of the church. Now we come to one of the most important functions of the church—EVANGELISM. Jesus commanded his disciples to begin in Jerusalem. Therefore it is natural for the church to look upon the immediate community as the first responsibility for the work of evangelism. Just as a parent is concerned, first of all, with the salvation of his own household, so the church must necessarily look upon its neighborhood as its first and foremost opportunity for the winning of lost souls and the Christian education of its community.

I. EVANGELISM AND PERSONAL EXPERIENCE. Mark 5:18-20.

Some people by their lack of intellect or education will never become great teachers, preachers or leaders. They will never know the deep mysteries of the Spirit, nor be able to interpret the truths of God's Word in clear and wonderful ways. But God can use such men if they will not attempt to speak beyond their experience, but will relate in simple terms what the Lord has done for them. Often the first impulse, while still in the emotional state of conversion, is to do some great thing for God or join the apostolic band. Jesus saw that this man was spiritually too immature. His witness would do the most good among his own people in his own neighborhood where the amazing change would be noticed and talked about.

II. EVANGELISM AND VISITATION. Luke 10:1-2.

There is more to Christianity than good, clean living. Christian service is not a silent service. The religion of Christianity is primarily a testifying religion. It is not the policy of the church to "set up shop" and wait for the customers to come in. Jesus indicated that we must go out into the highways and byways and compel them to come in.

In this example of visitation evangelism we see that Jesus is progressive and aggressive. His plan is orderly as well as organized. There is purpose as well as method; there is work as well as prayer.

III. EVANGELISM AND CHRISTIAN EDUCATION. Acts 5:42.

The four primary thoughts in this verse are: 1) The Church; 2) The Home; 3) Teaching, and 4) Preaching. 30 minutes of Christian education will certainly not be adequate for a lifetime of service. The first apostles realized the importance of Christian growth by their daily teaching and preaching. The Bread of Life became part of their daily diet. Evangelism to these early Christians did not mean only a decision day, but a growing experience throughout the entire life.

IV. EVANGELISM AND DIFFICULTIES. 1 Thess. 1:6-10.

(Read also the entire chapter of Acts 5.) Paul's words in verse 6 seem like a contradiction in terms: "having received the word in much affliction, with joy of the Holy Ghost." It reminds me of the time when I was a sick youngster and had to take some awful, bitter-tasting medicine. My mother added some sugar on the teaspoon in order to make it a little easier to take. I took it in much affliction and gained the joy of health. In witnessing for Christ there will be many rebuffs, some ridicule, various refusals, many bitter pills to swallow, but so long as we have the joy of the Holy Spirit we can do all things through Christ who strengthens us. Our reputation and character will be spread abroad and will be a testimony in itself.

A TEACHING GUIDE

Date: March 23, 1958

Theme: THE CHURCH AND WORLD EVANGELISM

Scripture: Matthew 28:18-20; Acts 13:1-3; Romans 1:14-18

THE CENTRAL THOUGHT: The church is not an end in itself, but an agent for world-wide missionary endeavor.

INTRODUCTION: In last week's lesson we read Paul's statement about the Thessalonians that "in every place your faith to God-ward is spread abroad." How far is the influence of your church felt? Does your community, state or nation feel the power of God through your church? Are there representatives in business, education or government living in other parts of the country who are honestly proud of the fact that they were converted and received their Christian

The editor of this page, "Sunday School Lessons," is Rev. Bruno Schreiber, who lives at the address: 1026 S. Harvey, Oak Park, Illinois.

training in your church? How far does your church reach out into the world? Does it have representatives in Europe, Asia, Africa, Japan, India or South America? Is your church interested in a beautiful, respectable suburban church primarily, or is your church concerned also about the world-wide missionary needs? These are some of the important questions for discussion in today's lesson.

I. THE CHURCH AND THE GREAT COMMISSION. Matt. 28:18-20.

It is so easy to forget that before Jesus gave the great commission he first made an important announcement: "All power is given unto me in heaven and in earth." Such a great commission cannot be given unless there is great power behind it. But even this great power which Jesus has is dependent on the faithfulness of those to whom the commission is given. In many parts of the world Christ's power and authority are unknown because we have not yet fully obeyed the command to go into all the world.

It is also well to remember that the great commission is primarily a teaching mission. Christ needs someone, not only to call the lost sheep into the fold, but to see about their daily feeding and protection. "Teaching them to observe all things whatsoever I have commanded" is a life-time job. It is easier to baptize new converts than to nurture new converts. Christ begins his commission by proclaiming his power, and he ends his commission by the promise of his presence.

II. THE CHURCH AND ITS MISSIONARIES. Acts 13:1-3.

When once the Holy Spirit becomes supreme in the church, it is surprising how many and varied talents are brought to light. Those whom we thought were ignorant and unlearned men suddenly stand before us as prophets, teachers and missionaries. Not only do they develop talents and skills which before seemed impossible, but the Holy Spirit also leads and guides them into channels where they can be of the greatest use. It is said that "as they ministered unto the Lord" the Holy Spirit called them. Paul and Barnabas were faithful home missionaries before they became faithful foreign missionaries.

III. THE CHURCH AND ITS UNIVERSAL DEBT. Romans 1:14-18.

We are eternally indebted to Jesus Christ for our salvation. It is a debt which can never be paid in silver or gold. Paul felt that his debt to Christ makes him a debtor to all the world. Whether they were cultured Greeks or rough barbarians, learned or ignorant, he was ready at all times and everywhere to preach the Gospel. Neither in the presence of high culture nor before great learning does he feel ashamed of the Gospel of salvation. It is not to be apologized for but to be proclaimed. It is a debt that is shared by each and every one of us.

Our Denomination in ACTION

Pacific Conference

Golden Wedding Anniversary Observed, Elk Grove, Calif.

The family and friends of Mr. and Mrs. Jacob Adam observed their Golden Wedding Anniversary on Sunday evening, Dec. 29, in the First Baptist Church of Elk Grove, Calif. Rev. W. W. Knauf brought greetings and a brief message. Mr. Ed Neher acted as master of ceremonies. The following



Mr. and Mrs. Jacob Adam of Elk Grove, Calif., at their golden wedding anniversary celebration in the First Baptist Church.

brought greetings: Frank Veninga, vice-moderator; Duane Rauser, Sunday School superintendent; William Rauser, president of German Bible Class; John Wageman, president of Men's Fellowship; Mrs. Ed Kammerer, vice-president of Woman's Missionary Society. Mrs. John Wageman sang the beautiful song, "I'll Walk Beside You".

At the reception Mrs. Melitta Broeckel presented a gift to the honored couple in behalf of the Willow Rancho Church in Sacramento, and Mrs. John Wageman presented a gift of money in behalf of the Woman's Missionary Society. Many other gifts were presented. Mr. and Mrs. Adams were married on Dec. 10, 1907 and have lived in the Elk Grove area since 1919. Mrs. Adams is a charter member of the Woman's Society and Mr. Adams is a charter member of the Men's Fellowship. Their lives are certainly a wonderful testimony of their faith in God.

Mrs. Ed Kammerer Reporter

Farewell for Cameroons Missionaries at Anaheim, Calif.

On Wednesday, January 15th, of the Bethel Baptist Church, Anaheim, Calif., held a farewell reception for Rev. and Mrs. Kenneth Goodman, missionaries, who were leaving for the Cameroons. After a short devotional by Rev. Henry Hirsch, the interim pastor, our missionaries were pre-

sented with gifts which we thought might be useful on the mission field. Brother Goodman responded with a brief but very informative message on the Cameroons, and both he and Mrs. Goodman thanked the Bethel Church and the various branches of the church for the gifts. A period of fellowship followed. The Bethel Church of Anaheim assured our missionaries that we shall continue to support them wholeheartedly with our means as well as our prayers.

Our newly elected pastor, Rev. H. John Vanderbeck, will begin his ministry among us on March 9th. We are looking forward to his coming with great anticipation. My happy ministry of almost six months comes soon to a close. I have enjoyed this ministry immensely. I shall be happy to do such interim pastoral work whenever opportunity comes. The Lord willing, I shall see you as "Baptist Herald" readers at the General Conference at Edmonton, Alberta.

Henry Hirsch, Interim Pastor

Golden Wedding Anniversary Celebration at Odessa, Wash.

Mr. and Mrs. John Goetz of Odessa, Wash., celebrated their Golden Wedding Anniversary on December 29. John Goetz and Emma Wagner were united in marriage on January 5, 1908, in the North Baptist Church of Odessa by Rev. E. Eichler. The celebration of their anniversary was held one week early so that all five of their children could be present during the holidays.

The children, grandchildren and many other relatives and friends were present at the morning service of the Odessa Baptist Church. A duet was sung in honor of the couple and the pastor, Rev. E. Kopf, brought special words of congratulation to Mr. and Mrs. Goetz. On Sunday afternoon open house was held at the grade school lunch room. Many friends called to bring their congratulations and to enjoy the lovely wedding cake and other refreshments which were served by the daughters. Mr. Goetz is a trustee of the church and Mrs. Goetz is active in choir and the Woman's Missionary Society.

Mrs. Adrian Werner, Reporter

Central Conference

Farewell for Cameroons Missionaries, Grosse Pointe Church

The annual Watchnight Service at the Grosse Pointe Baptist Church, Detroit, Mich., was especially impressive because it included a farewell for our new missionaries to the Cameroons, Mr. and Mrs. Norman Haupt, who are members of this church. Words of farewell were spoken by representatives from different organizations. Mrs. Karl Klokke, former missionary to India, spoke on behalf of the Ladies' Missionary Society, Herbert Seipke for

the Sunday School, Fred Penner for the C.B.Y., John Brown for the Missionary Committee, and Walter Landenberger on behalf of the deacons. Stanley Ernst, our church treasurer, presented a gift from the church to the Haupt family. Mr. and Mrs. Haupt responded graciously.

In the accompanying picture are Mr. and Mrs. Haupt and Rev. H. P. Kayser missionary in the Cameroons from 1910 to 1915. He was forced to return to America because of World War I. Mr. Kayser's membership in our church is a real blessing to us all. We are blessed by the presence of the old and new missionaries in our church family. Approximately 15 of our young people have gone from the church and are serving Christ on a full-time basis.

Mrs. Wm. Faust, B.H. Reporter



Mr. and Mrs. Norman Haupt, Cameroons missionaries, at the farewell for them by the Grosse Pointe Church, Detroit, Mich., with Rev. H. P. Kayser, former Cameroons missionary (standing behind the Haupts).

Southwestern Conference

Recent Programs at Shell Creek Church, Nebraska

The Shell Creek Baptist Church near Columbus, Nebraska, was led to bring much praise to God during our Thanksgiving Festival from Nov. 28 to Dec. 1st. For this occasion the front of the church was bedecked with flowers and the fruits of the fields. We were favored with a program from our Sunday School, a special speaker and songs from our choir.

Our C. B. Y. and Junior C. B. Y. presented a special Christmas program on Sunday evening, Dec. 22, consisting of various musical numbers and readings, and a play entitled, "Putting Christ Into Christmas". The usual custom of holding a Watchnight Service on New Year's Eve was also observed. May the Lord be our guiding light through this year as we strive to acknowledge him in all our ways!

Mrs. Allen Mohrmann, Church Sec'y

Rev. and Mrs. T. Frey's Golden Anniversary, Kansas

The Calvary Baptist Church of Stafford, Kansas, helped Rev. and Mrs. Theodore Frey to celebrate their golden wedding anniversary on Wednesday evening, Oct. 9. The actual anniversary day was on Oct. 8. Rev. Charles Thole, a member of the



Rev. M. Wolff (left), pastor of the Grace Church, Gackle and Alfred, N. Dak., and 4 persons who were recently baptized on confession of their faith in Christ.

church, brought a very fitting address of congratulations. Our pastor, Rev. H. J. Wilcke, gave a brief history of the life of Mr. and Mrs. Frey as minister and minister's wife, serving various churches of our denomination.

The Freys have two daughters who were present: Mrs. Henry Georg (Irene), of St. John, Kansas, and Mrs. Robert Hall, (Nora), of St. Louis, Mo. Present also were a brother and his wife of Mrs. Frey from California. Two musical numbers were given by a male quartet.

Our church is richly blessed by having the Freys here among us in these sunset years of their lives. Brother Frey's kind fatherly nature endears him to all of us and Sister Frey is a real testimony of a loving minister's wife.

Mrs. John Kohrs, Reporter

Revival Services at Immanuel Church, Loyal, Oklahoma

Rev. Herman Palfenier was with us at the Immanuel Church, Loyal, Okla., for a series of revival services from January 5 to 16. The intriguing children's story sermons given by Brother Palfenier each evening attracted the children with eager delight. The last four days in our series of morning services Bible studies were given as an added feature for the adults. The direct manner and pointed messages of our speaker brought about a great deal of sober thinking and self-examination. On the last night about 35 persons rededicated their lives and one young man accepted Christ as Savior.

One week prior to our revival services we observed a Week of Prayer with services every night. Our church, by God's grace, has been infused with new life and we are rejoicing over what we believe may be the beginning of a thorough-going revival. During November, 1957 the Sunday School sponsored a Leadership Training

Course on "The Life of Paul" under the direction of the pastor, Rev. Eleon L. Sandau. Ten persons completed the course and received certificates of credit. Presently the pastor is leading the adults in a study of Baptist History each Sunday night during the C. B. Y. F. hour.

Eleon L. Sandau, Pastor

Dakota Conference

Watchnight Service, Gackle and Alfred, North Dakota

On December 31 the members and friends of the Grace Baptist Church of Gackle and Alfred, N. Dak., met at the Gackle Church for their annual Watchnight Service. At the early service the four pictured (left) were baptized by Rev. M. Wolff.

After the Fellowship Hour, the four persons baptized were welcomed into the fellowship of the church by Mr. A. F. Lehr, deacon of the Gackle Church, and Rev. M. Wolff. As the



Rev. T. D. Lutz (left), pastor of the Calvary Church, Aberdeen, S. Dak., and 9 persons who were recently baptized and received into the church's fellowship.

New Year approached, we gathered about the Lord's Table. Then we spent the final moments of the Old Year and the first moments of the New Year on our knees in prayer. We praise the Lord for his marvelous grace to us! M. Wolff, Pastor

Baptismal Services at Calvary Church, Aberdeen, South Dakota

We of the Calvary Baptist Church, Aberdeen, S. Dak., praise God for his faithfulness in leading his children and for the many blessings received. As Nehemiah said of his people, so we can say for the members of this little church, "The people had a mind to work." We have grown in number, the work has been supported well, the interest for our missions has increased, and the attendance at the services, on the whole, is above the membership. We are crowded for space and the need of a larger building is becoming urgent.

At Christmas the church presented the pastor, Rev. Thomas D. Lutz, with a check for a new baptismal robe. At two recent baptismal services we had the joy of baptizing nine persons into the death and resurrection of our Lord. During 1958 the church plans to

observe her tenth anniversary. That there is a challenge for the church in Aberdeen, we all admit, but, great as the challenge is, our God is greater and with his continued help we shall go forward.

Thomas D. Lutz, Pastor

Dedication of New Organ at Parkston, South Dakota

On Sunday, Dec. 29, the evening worship service of the Baptist Church, Parkston, S. Dak., was devoted to the dedication of the new Baldwin Electric Organ. The program was opened with an organ and piano prelude of hymns by Barbara Weisser and Lois Mehlhaff. Rev. Alfred Weisser, our pastor at that time, was the speaker and offered the dedicatory prayer. Other numbers on the program included several musical numbers by various vocal groups.

The new organ is finished in blond oak to match the church pews. The purchase was made possible through memorial gifts from friends and relatives of members of our church and by cash donations from the members themselves. It is our hope that great spiritual blessings will be ours and that the new instrument will ring out our praises to God.

Mrs. Alex Mehlhaff, Clerk



Honorary deacons of the First Baptist Church, Mercer, N. Dak.—Mr. Sam Rust, Sr. (left), and Mr. John Wagner, Sr. (right).

Honorary Baptist Church Deacons, Mercer, North Dakota

The First Baptist Church of Mercer, North Dakota, held its annual business meeting on Dec. 30. Mr. Sam Rust, Sr., who has served as deacon since the church was built in 1906, resigned at this meeting as well as Mr. John Wagner, Sr., who has served as deacon during the past ten years. They resigned because of health and age. The church accepted their resignations and made them honorary deacons. The newly elected deacons are Mr. Elmer Peterson and Jake Rust. Rev. Ben Lantz is pastor of the church.

Sam Rust, Jr., Church Clerk

Danzig and Tyndall Sunday School Programs, South Dakota

On Sunday, Dec. 23, the Danzig Sunday School of Tyndall, S. Dak., presented its annual Christmas program. Besides the Sunday School children having a

distinct part in the program, the cantata, "What the Christmas Cherub Found," was the highlight of the evening. The cantata which had a cast of 14 members was assisted by the youth and adult choirs under the direction of our pastor, Rev. Rubin Herrmann, accompanied by Mrs. R. Herrmann. The entire program was in charge of Mrs. Herman Kaul, Mrs. Wilbert Buchholz, Mrs. Jean Hebner and Arnold Berndt.

On December 24 the Tyndall Sunday School presented the pageant, "By Christmas Star Light." The pageant had a cast of 14 members directed by Mrs. Erwin Weber and Mrs. John Lubbers. The youth choir of 12 members under the leadership of Mrs. Irvin Finck intertwined the spoken message with musical background. The entire cast and choir were in costume. Both programs were well attended and brought deeper meaning and enjoyment to all in attendance.

Mrs. Irvin Finck, Reporter

Atlantic Conference

Pastor's Reception, Second Church, New York City

Great joy filled the hearts of members of the Second German Baptist Church, New York, N. Y., when the Lord answered our prayers and gave us a new pastor. Our church was 14 months without "a shepherd" after Rev. John Schmidt went to be with the Lord on Sept. 23, 1956. During this time we were privileged to have two faithful servants of Christ, preaching to us the Word of God. Rev. Frank Orthner led our German services and Rev. Cyrel L. Mouland the English meetings.

On Nov. 24, we welcomed Rev. Ernest A. Hoffmann of the Wiesenthal Baptist Church, Millet, Alberta, Canada, as the new pastor of our church. Deacon Walter Nicolai was in charge of these services. A special celebration was held for the Hoffmann family on Sunday, Dec. 15. Different church groups participated in the meeting, with special selections of songs, poems and words of greetings.

On Thursday, Dec. 5, we arranged for the different Baptist churches and their pastors of New York and vicinity to celebrate with us. Special mention was made of our late pastor, Rev. John Schmidt, who served us faithfully for nine years.

Selma Blischke, Church Clerk

Baptismal Service, Walnut Street Church, Newark, N. J.

A four day Gospel Crusade was held at the Walnut Street Baptist Church of Newark, N. J., from Dec. 4 to 8, 1957. We were happy to have Evangelist Richard Krueger with us as guest speaker; also present was his brother, Don Krueger, a chalk artist. Everyone who attended these meetings received a real blessing from the messages. On Sunday, Dec. 8, the last day of the Crusade, seven believers were baptized by our pastor, Rev. Lenox Palin, in the morning service.

Sunday, January 5, 1958, was des-



Rev. and Mrs. Ernest A. Hoffman and family at the reception held in their honor by the Second German Baptist Church of New York, N. Y. Mr. Hoffman recently began his ministry there as pastor of the church.

ignated as Members'p Sunday. During the morning Communion Service, 10 new members were received into our church. Pastor Palin presented each new member with a Pocket Testament League New Testament and a year's subscription to the Baptist Herald.

In the evening service, the Mingoia Brothers Trio sang. At the close of the service we had a special "hymn-sing" at which all members who were received during 1957 were recognized and presented with a year's subscription to the Baptist Herald. After "the hymn-sing" at which we were happy to hear the Trio sing again, everyone enjoyed a time of refreshment and fellowship.

Barbara Barefoot, Reporter



Rev. Lenox G. Palin, pastor of the Walnut Street Baptist Church, Newark, N. J., and seven persons recently baptized by him.

Northern Conference

Pastor's Farewell Services at Wiesenthal Church, Alberta

On Oct. 27, 1957 Rev. E. A. Hoffmann brought his seven year ministry at the Wiesenthal Baptist Church, Millet, Alberta, to a close. Many members and friends of the church gathered in the sanctuary to hear his closing message and later to bid farewell to our minister and his family.

During his ministry here Brother Hoffmann made many friends and also led many souls to Christ. His cheery smile and friendly attitude will long be remembered by those who were privileged to know him. Many times a word of encouragement helped those who would have given up in despair. However, God saw fit to lead him to another field, where lost souls and disheartened believers are waiting for his words of testimony and cheer.

May God richly bless him and his family as they minister to the needy souls in New York City. We, as a church, are praying for another shepherd who will lead us on in the work of God's Kingdom.

Mrs. Edward Ertman, Reporter

Parsonage Dedication for Calvary Church, Wetaskiwin, Alberta

A simple yet impressive dedication ceremony for the newly built parsonage was conducted at the Calvary Baptist Church, Wetaskiwin, Alberta, on Sunday, January 5, following the morning worship service.

Mr. Art Sommers, chairman of the building committee, gave a brief report on the progress in building. Mr. Henry Strohschein reported for the finance committee. Both reports gave cause for much praise to God for his faithfulness. A solo, "Builded for Thy Glory," was fittingly rendered by Mrs. Roland Pahal. The pastor, Rev. Henry Schumacher, spoke briefly from II



The choir of the Faith Baptist Church, Regina, Sask., with Mr. J. Neufeld, director, in the front row (center, seated). The picture was taken at the time of the Christmas cantata.

Samuel 7:29: "Therefore now let it please thee to bless the house of thy servant . . ." Following appropriate remarks by Mr. Bill Dickau, deacon of the church, the keys of the parsonage were handed over to Mr. and Mrs. Schumacher.

The entire congregation then gathered outside the lovely new manse where the pastor read a short portion of Scripture followed by a dedicatory prayer that, indeed, "this house" might have been builded for God's glory.

Mrs. H. Schumacher, Reporter

Inspirational Events at Faith Church, Regina, Saskatchewan

On Sunday evening, December 22nd, the choir of the Faith Baptist Church, Regina, Sask., presented its annual Christmas cantata entitled, "Gloria in Excelsis," arranged from the works of Felix Mendelssohn. The thirty-five voice choir was under the direction of its newly-appointed leader, Mr. J. Neufeld, former music and choir director at the Briercrest Bible Institute for many years.

The cantata was presented to a capacity audience, and offerings for the day totalled \$700. Following the initial rendition, the choir toured the neighboring churches of Edenwold and Davin to present the same concert. Accompaniment for the choir was rendered on the Baldwin Organ recently purchased by the church.

With the close of the holiday season, our church plans were focused on January 23rd which was set apart as our annual "Stewardship Month". Following the Loyalty Dinner held on Thursday evening January 23, at which Dr. Martin Leuschner was the guest speaker, the Every Member Canvass was carried out by various visitational teams of the church. We pray that our various avenues of service may prove fruitful in Christ's vineyard.

Tillie Muller, Reporter

Evangelistic Services at Golden Prairie, Saskatchewan

Of special blessing to the First Baptist Church, Golden Prairie, Sask., was the week of evangelistic services with Rev. T. J. Haire from the Temple Church, Leduc, Alberta. God spoke both to Christians and unsaved alike through the Spirit-filled and heart-stirring messages that were brought. Although only two persons openly confessed Christ as their Savior, yet we know that the Spirit of God was working in many other hearts as well.

Personal contacts with some of those who attended the services but who made no decision showed evidences of the Spirit's working in their hearts as well as manifesting a greater hunger for the things of God. We thank God for those who also consecrated their lives to the Lord during this time.

Christmas time was a time of praising God in song. Our choir brought a musical program consisting of the Christmas cantata, "Love Transcending", violin duet, solos, duets, and Christmas poems. The music sung and the words spoken made us all realize anew the Great Love that God showed toward us in sending his only begotten Son into the world. We look forward to the great spiritual prospects of this new year with the promises of Joshua 1:9.

E. Radke, Pastor

Watchnight and Baptismal Services at Morris, Manitoba

"Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting." Ps. 139:23, 24.

On New Year's Eve the Emmanuel Baptist Church of Morris, Manitoba, held a Watchnight Service, conducted the first hour by the young people and the next hour by the pastor, Rev. David Berg. Each individual was urged to take a spiritual inventory of his or her life during the past year and was reminded that during the coming year we must enter the gates of (1) opportunity, (2) kindness and (3) duty.

The baptismal service on New Year's Day served as a very fitting stepping-stone from the old year into the new.



Rev. David Berg, (back, center) of the Emmanuel Church, Morris, Manitoba, and 9 converts who were baptized on New Year's Day.

Nine candidates entered the waters of baptism as testimonies to the saving power of the Lord Jesus Christ. This baptismal service was the direct result of the revival meetings conducted by Rev. E. Faul of Calgary, Alberta, during November. The revival meetings also served as an inspiration for all to a more dedicated Christian service. Looking ahead into 1958 we feel confident that it will be a blessed year of Christian duty.

Melvin Bergstresser, Reporter

Northwestern Conference

Watchnight and Christmas Programs at Kenosha, Wis.

Recently the Immanuel Baptist Church of Kenosha, Wis., enjoyed a Musical Program at the time of the Sunday evening service. Various instrumental numbers, our Men's Quartet and our choir under the direction of Andrew Stipanuk added much to the blessings of the hour.

The Sunday School held its Christmas program on Sunday evening, Dec. 22nd. With Walter Kopf, our Sunday School superintendent, in charge, a splendid program was given. The Christmas story was portrayed in song, verse and instrumental numbers. On Monday evening, Dec. 23, the young people went caroling and brought cheer to 15 homes where sick and shut-ins greatly appreciated their coming.

In spite of a snow blizzard, our Watchnight service proved to be a great blessing. The planned program could not be held but those who came gave out of the abundance of their hearts in talents and praise. Our hearts have been prepared to enter trustingly another year under the capable leadership of our pastor, Rev. E. W. Klatt.

Mrs. Hertha Behr, Church Clerk

Eastern Conference

Sunday School Programs, Baptist Church, Arnprior, Ontario

The Sunday School of the First Baptist Church, Arnprior, Ontario, presented its annual Christmas program on Sunday evening, Dec. 22. Following the welcome and opening remarks by the superintendent, Mr. Gerald Kuehl, Christmas carols were sung

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Obituary

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

MR. FRED G. GIESER of Kennewick, Washington

Mr. Fred G. Gieser, son of Gottlieb and Rosina Gieser, was born December 25, 1899 at Fredonia, N. Dak. He had a slight heart attack in September 1957, and was stricken with the fatal attack December 30, 1957, while still at work in Kennewick, Wash. He reached the age of 58 years. In 1918 he was baptized by Rev. Mr. Fuxa and became a member of the Berlin Baptist Church of North Dakota. He was married to Kathryn Grosza in 1928, a daughter of our former pastor, Rev. S. Grosza.

He leaves to mourn his wife and son, Rodney; four sisters: Mrs. Rose Schmierer and Mrs. Henry Meidinger of Lansing, Mich.; Mrs. Ben Meidinger of Linton, N. Dak.; and Mrs. Max C. Buechler of Kulm, N. Dak.; and a brother, Henry, of Alhambra, Calif. Funeral services were held in Bismarck, N. Dak., with Rev. Roy Wiegand and the undersigned officiating.

Fredonia, North Dakota
V. H. PRENDINGER, Pastor

MR. FRED SCHINKE of Cleveland, Ohio

Mr. Fred Schinke of Cleveland, Ohio, was born March 3, 1883 in Poland and passed away in Cleveland on Jan. 8, 1958. He came to America as a young lad and made his home in Cleveland since then. In 1908 he was married to Pauline Gabriel. They had hoped to celebrate their Golden Wedding Anniversary in February. Two children were born to this union. At the age of nine he accepted Christ as his personal Savior and was received into the fellowship of the Baptist church by baptism. In Cleveland he became a member of the First German Baptist Church, later known as the Shaker Square Baptist Church. Since 1941 he was a member of the White Avenue Church. He loved his Lord and the church and served in a quiet and reserved way according to his abilities. He will be greatly missed.

He leaves to mourn his passing, his wife Pauline; one son, Theodore; and one daughter, Ruth (Mrs. Arthur Leach); three sisters: Mrs. Anna Chepius, Detroit, Mich.; Mrs. Augusta Trudering and Mrs. Olga Gertz of Warren, Ohio; also 4 grandchildren. Rev. Edward Kary led the memorial service and spoke words of comfort based on Psalm 23.

White Avenue Baptist Church,
Cleveland, Ohio
EDWARD KARY, Pastor

MR. JOHN J. BEIER of Emery, South Dakota

Mr. John J. Beier of Emery, S. Dak., was born March 18, 1891. He lived his lifetime in the Emery vicinity. In 1912 he married Rose Huether. One daughter was born to this union. They farmed until moving to Emery in 1927. He was a road contractor, from then until retiring two years ago due to ill health.

He accepted Christ and united with the Plum Creek Baptist Church in 1914. For six years he served as trustee. He was a charter member of the Brotherhood and appreciated his community and took a genuine interest in its activities. The last 18 years he was a member of the Town Council. He served on the Fire Department since 1927.

He leaves to mourn, his wife, and daughter Lillian, with her husband (Mr. and Mrs. Charles Hutchens) of Globe, Arizona; two grandsons; three sisters and two brothers, among others. The funeral service was held at the Plum Creek Baptist Church. The undersigned officiated, assisted by Rev. H. John Vanderbeck of Elgin, Iowa.

Plum Creek Baptist Church,
Emery, South Dakota
WILLIS POTRATZ, Pastor

MISS LYDIA HEUSI of Waco, Texas

Miss Lydia Heusi of Waco, Texas, was born in Kansas City, Kansas, Sept. 13, 1887, and passed away on Dec. 25, 1957. Reared in a Christian atmosphere, she gave her life to the Lord in her early teens. She came to Waco in 1932 and earned her B. A. degree at Baylor University. For six years she served in the Methodist Children's Homes of Waco as dietitian. This was a period of dedicated service. For several years she made her home with her brother-in-law and sister in Waco.

Her church home was the Central Baptist

Church of Waco where she served faithfully in various departments, including the offices of Sunday School teacher, church treasurer and clerk. She was devoted and faithful to her church to the very end. The memory of her radiant personality will be cherished by a host of loved ones and friends. She is survived by two sisters, Mrs. Louis Hey, Kansas City, Mo.; and Mrs. F. A. Schweisinger, Waco, Texas; and a host of relatives and friends.

Central Baptist Church,
Waco, Texas
LEONARD B. HINZ, Pastor

MISS EMMA SCHIFFERER of Salem, Oregon

Miss Emma Schifferer of Salem, Oregon, was born January 21, 1894 in Turner, Oregon, and passed away January 9, 1958 at the age of 63. She was converted as a young girl but did not become baptized until she was past 20. During the time she was a member of the Bethel Baptist Church, she served as Sunday School teacher and church clerk as well as in many other activities. She took an active interest in summer assemblies and conferences of our denomination. She always considered church attendance and service a privilege.

She leaves to cherish her memory two sisters, three brothers and several nieces and nephews. During her illness of several years she gave a wonderful testimony as to the sufficiency of the grace of God. The funeral service was conducted by Rev. Everett Barker and Rev. Albert Wardin, Jr., with songs and text according to her choosing. In lieu of flowers a memorial fund was received for a chapel bell at Camp Tapa-wingo, Oregon.

Bethel Baptist Church,
Salem, Oregon
EVERETT BARKER, Pastor

MRS. JOHN F. MEYER of Pound, Wisconsin

Mrs. John F. Meyer, nee Grace Schaman-sky, of Pound, Wis., was born April 27, 1879, in Europe, and at the age of six came to America with her parents, settling in Nebraska. In 1906 she married Mr. John F. Meyer in South Dakota, where the couple operated a farm until 1909, when they followed the call of God into Christian training, and Mr. Meyer entered the Rochester Theological Seminary. Following graduation in 1912, the couple moved to Baileyville, Ill., where they served as pastor and wife.

Other pastorates included George, Iowa; Wausau, Wis.; and Pound, Wis. The last two years of their ministry were spent back in Baileyville where they retired from the active ministry in 1939 and moved to Chicago, Ill. In 1951 the Meyers moved back to Pound, Wis. where they had been pastor of the Pioneer Church from 1927 to 1937. Here Mr. Meyer passed away in 1952.

Sister Meyer went to be with her Lord on January 15, 1958, following several years of illness. She is survived by a daughter and two sons, four sisters and a brother. Funeral services were conducted in the Pioneer Church of Pound, with interment in Ridge-

wood Cemetery in Chicago.
Pioneer Baptist Church,
Pound, Wisconsin
G. WESLEY BLACKBURN, Pastor

MR. FRED PUTZ, SR. of Martin, North Dakota

Mr. Fred Putz, Sr. of Martin, S. Dak., was born Feb. 23, 1873 and died Dec. 6, 1957 at the age of 84. In 1885 he and his parents emigrated from Romania to Balgonie, Sask., Canada. He was converted at 21 years of age and was baptized by Rev. Robert Fenske, joining the Edenwold Baptist Church in Canada. He and his parents moved to the United States in 1896, where they homesteaded at Martin, N. Dak. He married Christine Stuber on Jan. 18, 1898, the first couple to be married in the Martin Baptist Church. This union was blessed with 11 children.

He leaves to mourn: his wife, his ten living children, 25 grandchildren, and 15 great-grandchildren. His living children are: Mary, Mrs. Helmouth Eckart; Martha, Mrs. Carl Harr; Lena, Mrs. Jacob Eckart, Jr.; Ernest and Bennie, all of Martin, N. Dak.; Anna, Mrs. Victor Neubauer of Rockford, Ill.; Edna, Mrs. Henry Garvert, of Tacoma, Wash.; Freda, Mrs. Harold Walker, of Garrison, N. Dak.; Ella, Mrs. Gust Kalk; and Otto, both of Minot, N. Dak.

Martin, North Dakota
L. D. POTRATZ, Pastor

REPORT, ARNPRIOR, ONT.

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and the Scripture was read by Murray Langford taken from Luke 2:1-20. The Junior Choir sang their Christmas anthem which was deeply appreciated. Other musical selections were presented by the Primary Girls' Class, Cradle Class, Beginners' Class, a trio by Carol and Glenna Lapiere and Murray Langford, a duet by Hal and Ronnie Kauffeldt, also recitations by the Cradle Class, Beginners' Class, Primary girls and boys and the Junior Boys' Class.

A very effective pantomime was displayed by the Junior Girls' Class, which was followed by the Senior young people's pageant entitled, "A King in Bethlehem". The scenery and decorating for this pageant were done by the "Baptist Men" of our church and made the pageant very effective. This Christmas service was brought to a close as the pastor, Rev. Walter Schmidt, pronounced the benediction. Mrs. Gerald Kuehl, Reporter

DECEMBER CONTRIBUTIONS — NORTH AMERICAN BAPTIST GENERAL CONFERENCE

Conferences	CONTRIBUTIONS FOR ALL PURPOSES		
	Dec., 1957	Dec., 1956	Dec., 1955
Atlantic	\$ 5,822.31	\$ 5,181.78	\$ 6,065.74
Central	20,809.66	17,866.66	18,475.13
Dakota	19,194.60	14,492.66	16,253.01
Eastern	1,894.79	5,551.71	2,791.17
Northern	8,975.33	16,826.77	6,762.35
Northwestern	9,251.64	11,232.07	9,942.28
Pacific	14,057.44	17,232.33	10,531.79
Southwestern	3,455.06	2,560.76	3,326.97
Southern	7,074.84	5,545.96	6,219.46
Miscellaneous	43.00		
Total Contributions	\$90,578.67	\$96,491.70	\$80,367.90

	CONTRIBUTIONS RECEIVED		Total Contributions
	Budget Contributions	Other Purposes	
For the month of December, 1957	\$79,907.95	\$10,670.72	\$90,578.67
For the month of December, 1956	79,489.88	17,001.82	96,491.70
For the month of December, 1955	66,718.47	13,649.43	80,367.90

CONTRIBUTIONS FOR THE FISCAL YEAR			
April 1, 1957 to December 31, 1957	\$424,642.62	\$38,147.63	\$462,790.25
April 1, 1956 to December 31, 1956	420,651.59	50,359.15	471,010.74
April 1, 1955 to December 31, 1955	371,558.66	68,600.77	440,159.43

God's Volunteers in California

By Mrs. Shirley Roehl, Reporter

"I AM HAPPY in the Service of the King!" All of us can sing that song from the depths of our hearts after five months in full-time service for Christ.

All of us enjoyed our Christmas vacation, even though Violet Rau was the only one who spent the time at home. The rest of us remained on the west coast visiting relatives and friends and going sightseeing.

THE HOLIDAYS

On Dec. 31 we met at Rev. Elmer Strauss' apartment in Long Beach and told each other what we had done during the holidays. In the afternoon we went to Anaheim where we made our "homes" with people from the Bethel Baptist church during our work with the Upper Bay Church of Santa Ana Heights, Calif. We appreciate the kindness they showed us. We know the Lord will richly bless the Bethel people for all the help they have given the Upper Bay and Magnolia churches as Church Extension projects.

January 1, 1958, found some of us at the Pasadena Rose Parade which we really enjoyed. We went to Pasadena right after the Watchnight Service at the Bethel Church. We spent the night in the station wagon and then sat on the curb four hours before the first float went by. But it was worth waiting for and an experience we shall

CHRISTIAN DISCIPLINE

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at the Christian Training Institute is the art of self-discipline. Self-discipline is the first requirement of a successful life. The individual who can control his mind, his emotions, his appetites, his speech, and his conduct has obtained power which will have far reaching results and be of incalculable value.

Paul said, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13b-14). Paul's life and the impact, which it had on humanity, is a supreme example of what God can do with an individual who is well-trained and who has given his life completely into God's control.

In our counselling and guidance at the Christian Training Institute, the importance of Christian discipline is foremost as we prayerfully seek to assure the maximum development of each individual student, that each might know God and have a deeper understanding of the world in which he lives so that his life may count for Christ. The challenge to Christian

GOD'S VOLUNTEERS SCHEDULE

March 2-16—Immanuel Church, Wausau, Wis., Rev. Wallace A. Olson, pastor. (Public meetings with Rev. Mel Johnson, March 9-16.)

March 3 following—Rev. Elmer C. Strauss, Director, surveys for Church Extension in Twin Cities, Minn.

March 18-30—Dayton's Bluff Church, St. Paul, Minn. (Public meetings with Rev. Elmer C. Strauss, March 23-30.)

not soon forget.

The next day we went to the Upper Bay Church in Santa Ana Heights and had the joy of meeting Rev. Fred David and getting started in our work with him. The church building was not quite completed at the time, but even so, we experienced many blessings therein. Each afternoon we canvassed throughout the community and made a number of good contacts and found families who expressed an interest in the church. During the week of evening meetings and Sunday services about 40 persons made decisions for Christ.

schools is the greatest of any time of history—the all-important mission of training the future evangelists, ministers, missionaries and church leaders!

C.T.I. AND GROWTH

(Continued from Page 12)

also the High School Department which because of its government accredited status, narrows the gap between the C.T.I. program of education and that of our Seminary. It points the way to a complete integration of our denominational efforts in education.

These close-up pictures of young C.T.I. taken at various points represent the Institute's profile and character, its problems and potentialities. As it is, C.T.I. is immature and full of adolescent conflicts. Can we help it grow up as well balanced? Can we adapt its program and facilities to help our youth with their growing requirements? Can we fill the educational gap between C.T.I. and the Seminary in order to save time, effort and use-

BIBLE DAY

SUNDAY, MARCH 8

For Bible distribution by our
Publication Society

On January 13 we traveled over to the Magnolia Church near Anaheim and were met by our hostesses for the next several weeks. It was a real joy meeting all the fine Christian families and friends and to stay in their homes. The next afternoon we met at the church with members of the church with whom we went calling.

MAGNOLIA BAPTIST CHURCH

Duane Lindsey, Visitation Co-ordinator, together with Rev. Kenneth Fischer had put many hours of labor in organizing the calls to be made, and the Lord blessed their efforts richly. Four decisions for Christ were made in the homes and four in the meetings, as well as 16 families who decided to transfer their membership into the church and several who decided to follow the Lord in baptism. The team also made several hundred canvassing calls in the community.

It was a real thrill for us to be working with these two new churches started through the Church Extension program of the denomination. Your gifts have been richly invested.

We have received many blessings in this new year, and we know it is through the prayers of those who stand behind us that this work can be successful. Thanks so much for your support of "God's Volunteers"!

less expenditure?

We must soon find an answer to these questions for the sake of our young people and our total educational program. The Christian Training Institute is one of the significant focal points of our denominational efforts.

WANTED: A DIRECTOR

(Continued from Page 10)

our headquarters in Forest Park, Ill. They will give you suggestions and further guidance.

WHAT FINANCES ARE NEEDED?

Providing for a Minister of Christian Education in the staff of the church would involve a salary corresponding to his years of preparation and experience, secretarial help, living quarters, office space, expense account for travel and pension dues.

Because of the financial load this would place on a small church, research is being conducted now with the hope that a cooperative plan can be presented whereby a Minister of Christian Education can supervise the work of several small churches. More information concerning the duties of the Director of Christian Education and the cooperative plan will be available in booklet form in the near future.