

Baptist Herald

NORTH AMERICAN BAPTIST GENERAL CONFERENCE



The Whole, Wide World for Christ

July
7
1960

Number 14

■ Exemplary Servants
for Christ

■ Philip Melancthon,
Reformation Scholar



• Newest church in the Congo is a 22,000-member body established by a society of U. S. Mennonites, the Congo Inland Mission. The church will be known as the Evangelical Mennonite Church of the Congo.

• Ceremonies were scheduled in Bielefeld, Germany, this month to mark the 250th anniversary of the Canstein Bible Society, oldest in the world. The society was established in 1710 by Hildebrandt Freiherr von Canstein and August Hermann Francke, pietists who sought to print popularly-priced Bibles.

• George Beverly Shea and Tedd Smith, musical members of the Billy Graham team who have just completed a 24-concert U. S. tour, now plan a similar series in Canada in the late summer and fall. They also plan to record the concert program, which drew capacity audiences in virtually every city.

• The Military Chaplains Association is asking U. S. communities to follow the example of the armed forces in achieving peaceful racial integration. In a resolution adopted at its 35th annual convention last month, the Protestant-Catholic-Jewish chaplains' fellowship expressed "gratification at the degree of peaceful integration already achieved in the armed forces of our nation." "We express the hope," the resolution adds, "that our American communities will follow the splendid example set by our armed forces." —*Christianity Today*

• Evangelicals in both parts of Germany and Lutherans in other parts of the world commemorated in April the 400th anniversary of the death of Philip Melancthon, 16th century German humanist who was Martin Luther's chief collaborator. Main celebrations were held in Germany at Wittenberg, the Soviet Zone locality where Melancthon died and is buried, in Bretten, the West German town where he was born, and at Berlin, the city where East and West meet. Melancthon, who died on April 19, 1560, was the chief author of the Augsburg Confession and the Apology of the Augsburg Confession, classic expositions of Lutheran doctrine. —*The Watchman-Examiner*

• Mrs. Charles E. Cowman, widow of the founder of the Oriental Missionary Society died on Easter Day. She was the compiler of the widely used devotional meditations, *Streams in the Desert* and *Springs in the Valley*, and of the biography *Charles E. Cowman, Missionary Warrior*. After the death of her husband in 1924, she continued as president of the O. M. S. until she was nearly 80.

She initiated "World Gospel Crusades" for the purpose of providing gospel portions and Bible Correspondence Courses to all missions and missionaries; and this work has spread to 51 countries.

• Billy Graham helped to bring the first year of the second century of the Southern Baptist Theological Seminary, Louisville, Kentucky, to a close when he appeared on the Louisville

campus to deliver the Baccalaureate Sermon and present many interesting materials for display in the Billy Graham Room in the Seminary's new library. Dr. Graham was on the Seminary campus May 8-9. He delivered the sermon Monday night, May 9, during which service he officially turned over scores of items to be displayed in the Billy Graham Room in the James P. Boyce Centennial Library. — *The Watchman-Examiner*



Baptist Briefs

• **New Baptist College.** Baptists of Houston, Texas, and surrounding territory are undertaking the raising of \$3,500,000 to erect a college there. It is to be a co-educational school with eventual enrollment of between 1,000 and 1,200. Dr. Forrest C. Feezor, secretary of the Texas Convention said that the college is designed to fill not just the needs of Baptists but of the entire Houston community.

• **Baptists in Cuba.** Cuban Baptists, responding to what they call the "Most favorable conditions in history," have launched an aggressive mission program on the island. Southern Baptists report 40 missions started during the year. The evangelical denominations in Cuba are enjoying complete separation of church and state for the first time, and this has given them a more aggressive spirit. Agustina Castro, younger sister of Cuba's premier Fidel Castro, is a Baptist and a member of the William Carey Baptist Church in Havana. —*The Watchman-Examiner*

• **Baptists in England.** British Baptist churches lost 3,400 members and their Sunday schools declined by 10,000 during 1958 as compared with 1957. There were 278 fewer baptisms. Although membership is shrinking in older churches, extension is proceeding in new areas, no fewer than 75 initial pastorates having been approved and aided since 1949. Despite fewer members the total money raised during 1959 for the work of the Baptist Union and the Home Work Fund rose by more than 5%. —*Watchman-Examiner*

• **Dr. Phillips at Union Seminary.** Dr. Harold Cooke Phillips, for 30 years pastor of the First Baptist Church, Cleveland, Ohio, well known as a preacher and writer, has been appointed Brown Visiting Professor of Homiletics at Union Seminary, New York City, for the year 1960-61 in succession to Professor Paul E. Scherer who is to retire. Dr. Phillips, a graduate of Denison University re-

ceived a M. A. degree from Columbia University and his Bachelor of Divinity degree from Union Seminary. For the past year he has been interim minister of the First Church, Springfield, Ohio. —*Watchman-Examiner*

• **Invitation from Yugoslavia.** The Baptist Union of Yugoslavia has invited Louis D. Newton, pastor of Druid Hills Baptist Church of Atlanta, Ga., to preach in churches of Yugoslavia "as soon as possible." The invitation came from Josip Horak, president, and A. Lehotsky, secretary. It added that "our government gives its approval to the invitation." Dr. Newton replied that he could not accept now but "I hope that at some future date I may be able to visit your land." Dr. Newton is a former president of the Southern Baptist Convention and former vice-president of the Baptist World Alliance.

• **Baptist Pastors in Politics.** Three Baptist pastors are running for public office this year, one of them for President of the United States. Dr. Rutherford L. Decker, pastor of Temple Church, Kansas City, Mo., is the Prohibition Party nominee for President in the 1960 election. In Arkansas, H. E. Williams, president of Southern Baptist College at Walnut Ridge, is one of several candidates opposing Gov. Orval Faubus in his bid for reelection. William H. Crook, former pastor of First Baptist Church, Nacogdoches, Tex., seeks election to the House of Representatives of the United States Congress from the seventh district of Texas. —*Watchman-Examiner*

• **International Royal Ambassador Camp.** An international Royal Ambassador camp will be held in Brazil July 4-6, immediately following the sessions of the Baptist World Congress in Rio de Janeiro. Alvin Hatton, director of the Royal Ambassador work in Brazil, has invited all visiting

(Continued on page 13)

Editorial

The Fellowship of the Brethren

"Blest be the tie that binds our hearts in Christian love." This need for Christian fellowship is probably as strong among ministers as in any other group of Christian people. Since they are constantly ministering to others and are busy at the tasks of a modern parish, ministers often fail to enjoy the blessings of a quiet, inspiring fellowship with others. Some pastors are very lonely people, with no one to minister to them with their peculiar needs and heavy burdens.

For this reason, the Pastors' Conference to be held at Sioux Falls, South Dakota, from August 3 to 7, 1960, will be of immeasurable blessing to our ministers. Every church should encourage its pastor to attend and to help make it possible for him to be there. The denomination believes strongly enough in the value of these conferences so as to grant some financial assistance to every pastor in attendance. But each church should also assume its share of responsibility and be assured of its pastor's presence at the sessions.

Through fellowship with others in Christ's Name, our faith is strengthened. We lean on one another and, by doing so, our own faith in Christ and his resources is renewed. Elijah stood alone as a prophet of God and felt lonely and forsaken until he was reminded by God that there were many others who had not bowed down their knee in worship to Baal. That was a refreshing and strengthening experience for him.

The Pastors' Conference to be held in the beautiful Seminary building in Sioux Falls will offer an inspiring program for our ministers. New truths will shine forth from God's Word, which will be "the guideposts" for many fine sermons by our pastors from their pulpits. The problems of our churches and of pastoral work will be reviewed. The objectives of our denominational ministry will be presented.

Conference experiences always result in a deeper joy. It has been said that the brightest jewel of our denomination is its closely knit and intimate fellowship. We need more opportunities like that when we can share our experiences with one another.

"Our fears, our hopes, our aims are one
Our comforts and our cares."

There is a profound joy in meeting with others, sharing our deepest feelings with one another, and entering into the experiences of others. This is the material that gives illustrations and starting ideas to pastors for good sermons and memorable addresses.

Every minister who attends the Pastors' Conference will undoubtedly have "a clearer voice" to proclaim the Gospel message in his church afterwards. His convictions of faith will have been strengthened and his sense of divine commission confirmed. Every minister can blow his trumpet of a preaching ministry more clearly after he has felt the blessing of a Pastors' Conference upon his life.

You can still make last minute arrangements to attend this wonderful Pastors' Conference at Sioux Falls, South Dakota, from August 3 to 7. This is an urgent invitation to every minister! It is an important reminder to every church for your pastor to attend. It will be a memorable time of Christian fellowship!

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Cover	A. Devaney, Inc.	
March of Events	"The Whole, Wide World for Christ"	2
Baptist Briefs		2
Editorial	"The Fellowship of the Brethren"	3
	"Exemplary Servants of Christ"	4
	Rev. R. Schilke	4
	"Philip Melancthon, Reformation Scholar"	6
	Prof. Hugo Lueck	6
	"Indian Trophies of God's Grace"	8
	Rev. R. Neuman	8
	"My trip to the Congo"	9
	Mrs. Marie Becker	9
	"Across the Northern District"	10
	Rev. William Sturhahn	10
	"The Devotional Life of S.S. Teachers"	11
	Rev. Herbert J. Freeman	11
	"The Seminary's 110th Commencement"	12
	Prof. Roy Seibel	12
	"Junior Choir at Air Force Base"	13
	Chaplain F. Hoffmann	13
	"Consecrated Victorious Men"	14
	Mr. Walter E. Schmitke	14
	What's Happening	15
	THE LONG SEARCH	
	By Sallie Lee Bell	
	Chapter 19	16
	"Sunday School Lessons"	18
	Rev. Bruno Schreiber	18
	Our Denomination in Action	19
	Obituaries	23

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Bi-weekly Publication of the
NORTH AMERICAN BAPTIST
GENERAL CONFERENCE
7308 Madison St., Forest Park, Illinois
Martin L. Leuschner, D.D., Editor

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THE BAPTIST HERALD is a publication of the North American Baptist General Conference with headquarters at 7308 Madison St., Forest Park, Illinois. It also maintains an active membership in the Associated Church Press.

SUBSCRIPTION PRICE: \$3.50 a year to any address in the United States or Canada —\$3.00 a year for churches under the Club Plan or Every Family Subscription Plan—\$4.00 a year to foreign countries.

CHANGE OF ADDRESS: Three weeks notice required for change of address. When ordering a change, please furnish an address stencil impression from a recent issue if you can.

ADVERTISING RATES: \$2.00 per inch, single column, 2 1/4 inches wide.

ALL EDITORIAL correspondence is to be addressed to the Rev. Martin L. Leuschner, 7308 Madison St., Forest Park, Illinois.

ALL BUSINESS correspondence is to be addressed to the Roger Williams Press, 3734 Payne Avenue, Cleveland 14, Ohio.

Entered as second-class matter at the post office at Newton, Kansas, under the act of March 3, 1879.



Rev. R. Schilke (center) receiving the honorary degree of Doctor of Divinity from President Frank Veninga of the North American Baptist Seminary.

Exemplary Servants for Christ

Baccalaureate Sermon given at the North American Baptist Seminary, Sioux Falls, S. Dak., on Sunday, May 22, 1960

By Dr. R. Schilke, General Missionary Secretary

THE SCRIPTURE passage of I Timothy 4 is taken from the translation by Goodspeed because it is out of this translation that I have chosen the theme: "Exemplary Servants For Christ." I would like to combine two verses of that passage, verses 6 and 12. A phrase in verse 6 reads: "Be a good servant of Christ." In verse 12 we read: "Set those who believe an example in speech, conduct, love, faith and purity." Taking a phrase out of verse 12 and combining it with verse 6 gives us our theme. We are addressing ourselves particularly to the seminary graduating class when we say, Be exemplary servants for Christ.

Paul wrote these words to Timothy, whom we know to have been a spiritual son of the great apostle. They may just as well be spoken to us, all of us who are servants of Christ, that we might set an example to those who believe, meaning the saints of God. To set those who believe an example means that we are to set an example and to witness to those who may have years of experience in a Christian life, who have learned many things, who have gone through many trials, who have walked close to God, and who are years our senior. That may be difficult, but remember that the Apostle Paul was speaking to a young man who started out in the ministry and so this word can be spoken to you who are young.

EXAMPLE TO THE SAINTS

Some of you may have a little experience in preaching here and there, but now you will be called to become pastors of congregations where you will find saints of the Lord. You may have in your congregation a retired pastor who has given his life to the preaching of the Gospel and you will have to set an example to him. That is a great challenge! I repeat, that is

a great challenge!

I speak from my own experience when I say that. In my first church in Minitonas, Manitoba, Canada I had in my congregation Sunday after Sunday, prayer meeting after prayer meeting, the Rev. John Luebeck, my predecessor. He was a power in the pulpit. In his day he had served the large Baptist Church in Lodz, Poland which had a membership of over 2,000. He was called to that church twice to become its pastor; once he served for seven years and again he served for four years. As a young man I had to preach Sunday after Sunday with him in my audience. That was a terrific task set before me. It was no less than to become an exemplary servant for Christ.

There are many areas that we could touch upon but we want to remain in the area as mentioned in these verses of our text. The Authorized King James Version gives us six, but Goodspeed's translation gives us five such areas.

EXAMPLE IN SPEECH

1. *Set an example in speech.* The King James Version has "word" and "conversation." Remember that your ministry is to the greatest extent a ministry of words, a ministry in speech. Yet it is not words only. There must be a lot more. In this area of speech there must be that which inspires you, that which God reveals to you as you meditate upon his Word. You must clothe that inspiration and revelation in words and speech as you stand before your people in the hour of worship, in Bible study, or in prayer meeting. You must bring in words, in speech, that which is God revealing unto you.

Let me say this to you, members of the graduating class. The congregations to which you will be going will be expecting a ministry in speech that

will bring honor to our God and to our Christ. When you deliver the messages of God, you must deliver them in such a way that it is not you but Christ speaking through you. The words must be a part of you and you must set an example therein. You cannot neglect that area and try to get by one way or another just to fill out a half hour of preaching. You have to be able to say as did the prophets of old: "Thus saith the Lord!"

MINISTRY OF WORDS

In this area you go beyond the area of preaching. As you go into the homes, it will be again a ministry of words, to bring comforting words, words of sympathy, words of counsel, words in which Christ is glorified, honored and magnified. James makes us search our hearts. This is what he says in his epistle: "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (James 3:10). And again: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26). Out of the same mouth, that honors him, there come forth those things which do not honor him. Sometimes even servants of the Lord permit themselves to use words and tell stories that make our faces red instead of bringing glory to Christ.

I do not know the author of these lines but they express the power of the word, the ministry of speech:

"A careless word may kindle strife;
A cruel word may wreck a life;
A bitter word may hate instill;
A brutal word may smite and kill;
A gracious word may smooth the way;
A joyous word may light the way;
A timely word may lessen stress;
A loving word may heal and bless."

Jesus said: "But let your communication be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil" (Matt. 5:37). He was thinking of the same area of speech that we set an example and that our speech and our words be savoured with salt. "Have salt in yourselves" (Mark 9:50).

EXAMPLE IN CONDUCT

2. *Set an example in conduct.* J. B. Phillips in his translation, Letters to Young Churches, has "behavior." Here again, as we think of conduct, one could think of so many different areas. I would like to concentrate especially on three areas.

First, your conduct in church. There are many things you will have to learn in church procedure. Always be willing to learn. Never get to the place where you cease to want to learn for woe to you if you do. If you make an error (and who does not?), it is far better to admit the error.

In the third or fourth year of my ministry in my second church, I had an experience which will illustrate what I mean. In that church we had one church board instead of a board of deacons and a board of trustees. In one of the board meetings, the air became tense as I lashed out quite severely. I may have had cause for righteous indignation, but I was wrong in my conduct. I knew it as soon as the board meeting was adjourned and I deeply regretted my conduct and behavior before my brethren. What were they to think of me? Most certainly their estimation of me must have dropped many degrees.

In the next meeting of the board we went back to the old business. I referred to the previous meeting and said to them that I had been wrong in my conduct and was in need of their forgiveness. That was not an easy thing to do, but the tensions which had been evident had disappeared and were gone for the rest of the years of my ministry in that church. I know that some quote in this connection: "Touch not mine anointed" (Psalm 105:15), whether right or wrong, and hide behind that instead of admitting their own wrong.

CIRCLE OF FRIENDS

Second, your conduct in the circle of friendship. You want to set an example in conduct in all your relationships, not only in the church but among those who are constantly about you. If you want to hide behind anyone, hide behind Christ. When you come to church, you may put on a mask. But you cannot hide your conduct from your friends and from those who are close to you. They know you. Dormitory living has a way of laying bare your faults. Today much of this dormitory living for Seminary students is past, since so many are married and live in separate apartments. In my day, we had much more of it and so had this additional training.

As a boy I remember a minister in

a neighboring church. One Sunday while he was preaching in his church, his boys were out shooting rabbits. Someone drove past them, stopped and spoke to the boys: "Why are you out here shooting rabbits when your father is preaching in church?" The boys replied: "Ha, he doesn't believe himself what he preaches." The boys knew their father's conduct in the home and judged him accordingly.

This reminds me of a story which you will surely have heard. A minister took charge of a new church. One of his first official functions was to conduct a funeral service. He did not know the deceased, but he wanted to say some lovely things about him. As he was eulogizing, the widow turned to her daughter and said: "Will you look over and see if it is our father?" Our conduct cannot be one type in public and another in our home. There it is revealed what we are.

Third, your conduct in the world. The area of your conduct goes beyond the church, beyond your friends and family. What is the world thinking of you? What kind of an example are we setting as we go down the street, as we transact our business. In whatever we do, are we setting an example? Are we exemplary servants for our Lord? In Acts 4:13 we read: "And they took knowledge of them, that they had been with Jesus." We will without fail set an example when we have been with Jesus.

Is Jesus with us in every experience? Does he walk with us and talk to us and help us? Does the world look up and take notice, take knowledge? Or does it point its fingers accusingly at us? Jesus said: "These are in the world . . . they are not of the world" (John 17:11, 16). That makes all the difference. If we have been with Jesus, he will be seen in us and we will profess him in our walk down the street, when we transact business and in every area of our daily living.

EXAMPLE IN LOVE

3. *Set an example in love.* The third area which the Apostle Paul gives is that of setting an example in love. The Golden Rule is a rule with which all of us are familiar and yet so few of us practice. In Matt. 7:12 Jesus expressed it this way: "Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." We ought to set an example in love as we would be loved, which means that we must love first. No one wants to be neglected and forgotten. We all enjoy it when others think of us and wish us well.

Do we shed abroad that love which was shed abroad in our hearts? Do we practice what Jesus bids us do? "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven" (Matt. 5:44). He loved so that he gave himself for us.

In all our relations as exemplary servants for Christ as we deal with other people, we must deal on the basis of principle and not on the basis of personality. A person may have done something wrong and I may have to take a stand against him, but that does not mean that I cease to love that person. Jesus is a friend of sinners, but he is an enemy of sin.

DR. ADOLPH'S TESTIMONY

Recently at an interdenominational missionary conference Dr. Paul E. Adolph of the Chicago Missionary Medical Office gave a series of three messages which have been printed in booklet form and put under the theme: "The Physical and Emotional Stress of Missionary Work." Dr. Adolph relates that when he went out as a missionary to China, a senior missionary requested that he be sent to his mission center.

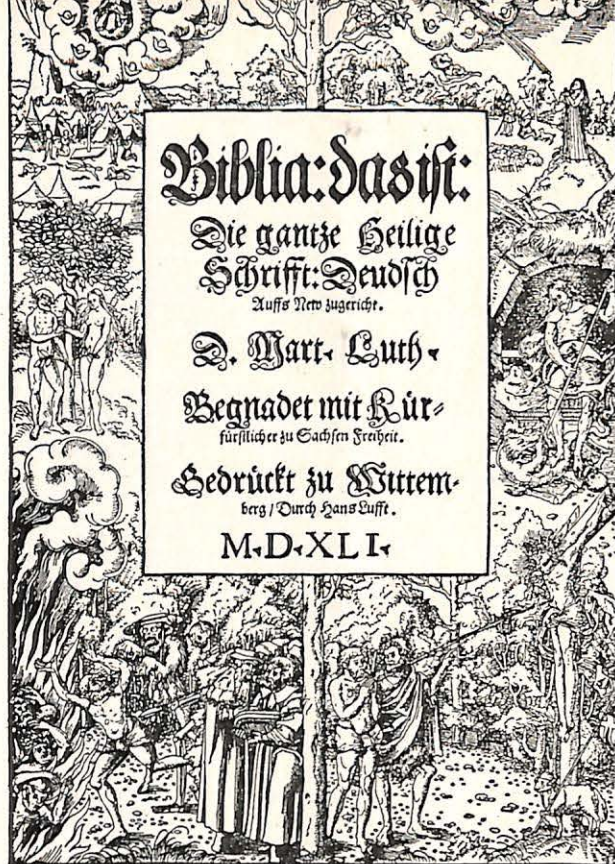
I quote several sentences from Dr. Adolph's testimony: "As a young missionary I found myself filled with bizarre ideas and prejudices like so many others. To add to this, the senior missionary was of a nationality and a Protestant sect, both of which I disliked. But love won out. This senior missionary loved me as his own son. He had asked for me and he was determined to see me through. He could not see my faults apparently. He just kept on loving me . . . My prejudices and maladjustments were quickly dissipated. In the end I even came to have high regard for both his nationality and his Protestant sect. I now revere that senior missionary as my own father." This senior missionary set an example in love which overcame all obstacles. Christ, above all, is our example in love.

EXAMPLE IN FAITH

4. *Set an example in faith.* This is the fourth area where we are to be exemplary servants for Christ. It matters much what we believe and how we believe it. In matters of doctrine and in my method of belief, I must guard my thinking. Keep the spirit of tolerance and maintain that spirit which allows for differences of interpretation. There are many areas where there are differences of opinion, particularly areas that pertain to future things. Each of us has a divine right, given to us by God's Holy Spirit, to interpret Scripture as we understand it. That makes us Baptists. Let us guard this Baptist heritage.

But there are some areas where there could never be any difference in interpretation, for these touch upon the Person of the Lord Jesus and we dare never take anything away from that Person. He is the Son of God. He came into the world to redeem us. He did not become the Lamb of God because of principles for which he stood, lived and died. He was the Son of God from eternity and became the Lamb of God by taking upon himself our sins, yours and mine. He was the

(Continued on page 24)



Biblia: Das ist:
Die gantze Heilige
Schrift: Deutsch
Luffs New Juerisch.
D. Mart. Luth.
Begnadet mit Rür
fürstlicher zu Sachsen Erzbischof.
Gedruckt zu Witten-
berg / Durch Hans Lufft.
M.D.XLI.

LUTHER'S BIBLE

The German Bible translated by Martin Luther with the assistance of Philip Melanchthon.

THE YEAR 1960 marks the 400th anniversary of the death of Philip Melanchthon, the second leader of the Reformation.

He was born in Bretten in the Palatinate in 1497. His father, George Schwarzerd, was an armourer to the Elector Philip and to the emperor, Maximilian I. His mother was a niece of the famous Humanist and Hebraist Reuchlin. His great-uncle discovered the genius in the boy and directed his education. He also advised him to change his name, Schwarzerd, to the Greek form of Melanchthon.

After studying Latin, Greek and Aristotle's philosophy in a Latin school, he entered the University of Heidelberg, not yet 13 years old. At 16 he completed his studies, but the Master's degree was refused him because of his young age and boyish appearance. He went to Tübingen where he obtained his degree a year later.

He wrote in Latin and Greek better than in his native German. At the age of 21, he published a Greek grammar that was used in German schools for over a century. He wrote a eulogy on Erasmus in Greek verse. Döllinger, the Catholic historian, called Melanchthon "the most brilliant phenomenon which proceeded from the Erasmian school, equal to his master Erasmus in many respects, superior to him in others."

PROFESSOR AT WITTENBERG

His fame grew rapidly, and he received calls from the Universities of Ingolstadt and Leipzig. In 1518 he

came to Wittenberg as the new professor of Greek and philosophy, just a few months after Luther had nailed his 95 theses to the door of the castle church, which started the Reformation. He was only 21 years old, small of stature and homely looking. But he gained the admiration of students and professors from the very first.

He did more than any one of his time to promote biblical learning which was so important in the days of the Reformation. Melanchthon's mastery of ancient languages combined with Luther's mastery of the German language produced the German Bible, which in accuracy and clarity of language surpassed any former translation of the Scriptures. Melanchthon taught Greek, Hebrew, Homer, Plato, Plutarch and books of the Bible. Later he taught religious subjects exclusively. He declined the degree of doctor of divinity, was not ordained and never preached from a pulpit. But he delivered sermons in Latin on Sundays in his class room for the students at the university, who did not understand German.

He was the most popular teacher at Wittenberg. He attracted students



Stamp issued by West Germany to honor Philip Melanchthon on the occasion of the 300th anniversary of his birth.

Philip Melanchthon, Reformation Scholar

Melanchthon made monumental contributions to the Reformation in Germany by his scholarly studies of the Bible, his books on systematic theology, and his close friendship with Luther. The 400th anniversary of his death is being observed by Christendom in 1960.

By Prof. Hugo Lueck, North American Baptist Seminary, Sioux Falls, South Dakota

from everywhere. His lecture room was always crowded with 500 to 600 students, and sometimes he had up to 2,000. At his table as many as 11 languages were spoken by the different students that were boarding with him. It was the custom of professors to have large houses and to board some of their students. He received calls from Tübingen, Nuremberg, Heidelberg, and he was invited to Denmark, France and England. But he preferred to stay in Wittenberg until his death.

At Luther's advice, who was concerned for his health and comfort, he married Catherine Krapp in 1520, the daughter of the burgomaster of Wittenberg. He loved his wife and children tenderly. Melanchthon's house stood close to Luther's and was connected by a little garden. There the two reformers often exchanged views on the stirring events of the times.

MELANCHTHON AND LUTHER

These two great reformers immediately became good friends and collaborators. Their admiration was mutual. Melanchthon respected Luther as a father, and Luther regarded Melanchthon as his superior in learning and was willing to learn from his younger companion. He attended some of his lectures and even published them without Melanchthon's knowledge for the benefit of others.

Melanchthon said: "I would rather die than be separated from Luther," and Luther said: "Melanchthon's welfare is dearer to me than my own

life." This friendship of the two reformers was remarkable in that age, when men fought over the slightest divergence of opinion. It lasted to the end, in spite of some disagreements in doctrinal matters. Now they both rest in the castle church at Wittenberg, at whose doors Luther had nailed the 95 theses.

Although close friends, they were very different in character and disposition. Luther expressed it thus: "I am rough and boisterous, stormy and altogether warlike. I am born to fight against innumerable monsters and devils. I must remove stumps and stones, cut away thistles and thorns and clear the wild forests; but Master Philip comes along, softly and gently, sowing and watering with joy, according to the gifts that God has so abundantly bestowed upon him." Luther was a man of war, Melanchthon a man of peace; Luther a leader and a genius, Melanchthon a scholar; the one a man for the people, the other for the educated and the theologians.

PRECEPTOR OF GERMANY

Melanchthon did much for education in Germany, for which he earned the title of "Praeceptor Germaniae" (Teacher of Germany). He regulated systems for schools. He was asked to draw up statutes for many universities, and his advice was widely sought in educational matters. He also introduced new ways of education by urging the study of languages to promote a better understanding of the Bible.

He believed children should learn Latin thoroughly in preparation for good education. If any teacher is neglectful therein, he "should be dismissed and another be got in his place." Scripture should be taught in the schools, and a great many important passages of Scripture should be memorized in youth. Melanchthon laid the foundation of evangelical schools.

Melanchthon was the founder of Protestant theology. His "Locis Com-



THE FIRST BIBLE OF THE REFORMATION

Martin Luther (right) and his assistant, Philip Melanchthon, work earnestly at the translation of the Bible into German.

munes" was the first Protestant systematic theology, published in 1521 when he was only 24 years of age. It was something new, a system of doctrine drawn up from the Bible. Melanchthon did not plan to publish it at first, but he had no choice. Some of his students printed his class notes on Romans without asking his permission. Thereupon Melanchthon published it in more acceptable form in 1521.

By 1525 18 Latin and several German editions had come out. "Locis" was immediately recognized as a major theological work. Luther thought it worthy to be placed into the canon (the Bible). Philip Schaff calls it "an epoch in the history of theology." Luther was also so enthusiastic over Melanchthon's class notes on Corinthians and on the Gospel of John, that he sent them to the printer in Basel without Melanchthon's knowledge.

A PEACEMAKER OF CHRIST

Melanchthon was conservative by nature, full of piety and reverence for the past history of the church. With-

out Luther, he would have been another Christian humanist like Erasmus, but the great hero of the Reformation impelled him to work for the truth of the Gospel. Melanchthon systematized Luther's ideas and defended them in public. But all his work was characterized by moderation, conscientiousness and love for peace.

His weakness was a lack of decision and sometimes a lack of courage. Luther comforted him in a letter: "If we fall, Christ will likewise fall, and if he fall, I would rather fall with Christ than stand with the emperor." His aversion to quarrels led him to make concessions to his opponents, yet more out of desire for conciliation than mere desire for peace, and never at the price of pure doctrine. Philip Schaff says: "He was the connecting link between contending churches and the forerunner of Christian unity and catholicity, which will ultimately heal the divisions and strifes of Christendom. To him applies the beatitude: Blessed are the peacemakers; for they shall be called the children of God." Melanchthon is also the author of the Augsburg Confession, the chief symbol of the Lutheran Church.

He modified some of Luther's ideas. He gave up determinism and predestination and ascribed moral freedom to man. He believed that the human will had a part in conversion. In conversion "three causes are conjoined: the Word, the Holy Spirit and the human Will, not wholly inactive, but resisting its own weakness . . . God draws him who is willing." The very fact that the Gospel is preached and sinners are called to repent implies that the hearer does something. While he does not initiate or accomplish his salvation, at least he ceases resistance and makes a choice. He accepts the gift of God. "Man does not earn salvation, for then there would be no gift but only a wage; neither does God force salvation on man, because a gift ceases to be a gift, if the recipient is forced to take it. As the preaching of repentance appertains to all, so also the promise."

(Continued on page 22)



MELANCHTHON'S FINAL RESTING PLACE

The graves (foreground) of Philip Melanchthon and Martin Luther, Reformation heroes, in the "Schlosskirche" in Wittenberg, Germany.

Indian Trophies of God's Grace

The story of Peter Dubois, student worker on the Indian Bull Reservation of Alberta by Rev. R. Neuman of Edenwold, Saskatchewan

PETER DUBOIS and his family are wonderful people to meet. They are God's trophies of grace as well as God's chosen servants to the Indians on the Bull Reservation near Wetaskiwin, Alberta, Canada. Their love for Christ and their own people qualify them for this divine appointment.

Peter was born on the Muscowpetung Reserve in Saskatchewan in the year 1927 and raised as a Roman Catholic in a residential school near Fort Qu'Appelle, Saskatchewan. During an evangelistic campaign in 1955, conducted by the Baptists, he was converted and baptized the same year. His life is one of the marvelous grace of God and the faithfulness of the work of the Holy Spirit.

For nine years this young man had been faithfully and daily indoctrinated with Romanism and, at the close of his secular career, he seriously considered going into the priesthood. He confesses having doctrinal doubts, but was always forced to surrender his intelligence, since all arguments were to be settled on the sole basis of the divine infallibility of the Roman teaching authority of the Catholic Church.

PETER'S MARRIAGE

After leaving school at the age of 16 years, he was very much fed up with religion and turned to the rudiments of the world. As a young and single man, robust and daring, he lived loose and wild until at the age of 22 years when he met Marjorie Keepness. She meant everything to Peter. She was beautiful and young. Her background was Protestant. She was a professing but not practising Christian, yet her life was so very different from the one that Peter lived. Marjorie would not give up her faith, and Peter was fed up with Romanism, so he agreed to become married in a Protestant church. Well aware that this meant excommunication from the Roman Catholic Church, he was ready to accept the consequences.

In 1951 their first child was born and in 1953 the second girl came. During the early years of married life, neither Peter's or Marjorie's lives were an example for good. During these beginning years of married life and of rearing their girls, the Baptist Mission was established on the Muscowpetung Reservation. Sports occupied the mind and interests of this young man, and he cared little for the church or for the services it offered.

Rev. and Mrs. P. R. Grabke were missionaries on the Reserve at that time. Through their faithful and constant witness, Peter felt obliged to return the favor and to attend a service. But after attending once, the hun-

ger for such spiritual food was created, and he and his wife went back for more. Deep conviction set in, but stubbornly he resisted and refused to yield. He continued in poverty and sin, gambling, smoking and involved in drunkenness. Many hardships were encountered. Their house was a one room log and mud shack. Poverty in the true sense of the word existed, physically and spiritually.

One night after an all night drinking and gambling spree, he returned home to discover and to realize that there wasn't a thing in the house for the children to eat. There was no one to whom to turn for help, as he thought. His love and responsibility for the family seemed to overtake him and he felt the inner conviction that something had to be done. He had no money, no job, and no means of transportation but his own two feet. He began walking, but where, he didn't know. On his knees along the road, he called upon God for help. God did help! He went home with a good supply, rejoicing over the graciousness of God. But there was yet no peace of heart.

PETER'S CONVERSION

During these days of bewilderment, evangelistic meetings were conducted by Missionary R. Neuman, who at that time was serving the Alberta Reservations in Canada. During the meetings Mrs. Dubois accepted Christ as her personal Savior, but Peter continued to battle with God. On that last night, thank God, Peter yielded to Christ and became a new creature. The new life began, but also new problems



Peter Dubois behind the pulpit of one of our Indian Mission Chapels, proclaiming the Gospel of Christ in a Sunday School service.

arose, and battles had to be fought and God trusted for victory.

The burning down of the first chapel caused Peter's spirit to sink. His elders told him it was of the devil, because God didn't want a church there. But when the new chapel emerged on the reserve, so did his hope and faith rise. Slowly but with certainty, God gave one victory after another. It pleased God to open the doors and to lead Peter to our Christian Training Institute in Edmonton, Alberta. Having had two years of Bible training, he graduated from the Bible School department. During his last year of training, he has also served the Bull Reserve as missionary. With his studies, he could only serve part-time as student worker.

During the past winter, the attendance at the church on the Bull Reserve was good. The Sunday School flourished, and Sunday evening services were conducted. Mrs. Dubois remained on the reserve while Peter studied at the school until Friday. At that time he would return to resume his studies at home and to serve over the week-end on the reserve. It has been a heavy load for this young man with his meager education. At times temptation has almost overtaken him, but God has given grace.

It is wonderful to see how God has unfolded the potential possibilities in this dear Indian brother, slowly but surely. The burden for the lost in the heart of this young man has increased in the midst of service, and the Spirit has been upon him.

There are those who feel that a mistake was made when God opened the doors to the Indian neighbors at our doorsteps. Others again feel that we should give this work up. Let me remind you that "we as Baptists" knocked on the door of the reservations and GOD opened them. They are still open to us. Dare WE who "knocked" and "prayed" now say, Let us close the doors?

INDIAN HARVEST FIELDS

Church expansion on the home front is going on in an unprecedented manner. New buildings of the most modern and luxurious design are going up all across North America. The question we face is this, "Are missionary budgets climbing?" When missionaries travel to our many churches with the needs of the field on their hearts and see that we are spending so much for our own comforts and conveniences, is it a wonder they question the sincerity of the devotion that we claim to have for missions?

God has given our Mission one of
(Continued on page 11)

BAPTIST HERALD

My Trip to the Congo

By Mrs. Marie Becker of Bismarck, North Dakota, matron of the Bismarck Home for the Aged.

ON FEBRUARY 29, I left Bismarck, North Dakota, on a North-western Airliner and 37 hours later I disembarked at Leopoldville, Africa. The flight was perfect, and it was wonderful to be reunited with my daughter, Virginia, and her husband, and to become acquainted with my three grandsons, two of whom I had not seen.

We spent the night at Leopoldville. When I was shown to my room, I was horrified to see a big lizard on the screen. Virginia assured me, "This is nothing; he's on the outside. At home we have them inside. And we don't kill them." They were in the sewing machine, radio and on the ceiling over my bed, hunting for malaria carrying insects. At one time I counted twelve on the screen door. By the time I left, I actually missed them when they were not around.

BAPTIST MISSION COMPOUND

Again and again I had to ask myself, "Am I really in Africa?" It was certainly different from what I had expected it to be. The parts of the Congo which I visited compared favorably with the eastern United States. The Sona Bata Mission Station is like a beautiful park surrounded by a forest. The missionary homes, church, hospital and school buildings are mostly all brick buildings. The people are very friendly and all, even small children, shake hands with everyone whom they meet.

I couldn't quite get used to seeing women daily walk with large baskets of groceries or huge loads of kindling on their heads. There was usually a baby tied on their back, and carrying a basket in one hand and leading a child with the other. The husband walked ahead of them empty handed. Thus, they also bring their produce to the market, which is laid on the ground, occasionally on leaves.

I saw piles of loaves of bread, fried caterpillars, dried fish, manioc, materials for clothing, etc., lying on the ground, with people, dogs and chickens walking over everything. There I saw a leper who had lost all his fingers and toes.

It was my privilege to take communion with 295 Congolese in Sona Bata. The World Day of Prayer service under native leadership was very impressive. Chapel services with about 200 school children is held every weekday morning. Those studying music render the choir selections for the Sunday services. What inspiring singing that is!

Virginia teaches English to a class of twelve teachers. Her work is with the women and girls, where she also conducts sewing classes. Orville, my



Mr. and Mrs. Orville Chapman and their three children in front of their mission home in the Congo, Africa.

son-in-law, is missionary over an area of 10,000 square miles in which there are 17 mission stations. There is a native pastor at each station. It is the aim of the missionaries to train these pastors as leaders, should the time come when the white man's work is finished. Earnestly they pray that this will not be soon.

INDEPENDENCE IN JULY

The Congo will be independent by early July and many thousands of Belgians are leaving. I saw some of the results of the rioting that took place early this year in Leopoldville. Many buildings have been destroyed. Protestant missionaries in this particular region have not been molested.

The American Baptist Mission in co-operation with the British and Swedish Presbyterian, Covenant and Christian Alliance Missions operate the hospital and high school at Kimpese. There are five doctors and one dentist. This is the only orthopedic, tuberculosis of the bone and amputation hospital in the Congo. Here they make limbs out of light weight wood, cover them with whale skin and paint them to match the color of the patient.

Every patient has one, or perhaps two or three relatives staying with them to cook their meals. A man will have his wife and a woman her relatives to cook for them. The in-laws may want to be rid of them and it would be easy to poison them. At night, the relatives sleep under the patients' bed. With all the noise around the hospital, especially at cooking time, it's a wonder that anyone recovers.

Their great problem at the present time is how to deal with Kimbanguism. Prophet Kimbangu was an active Christian preacher in 1920, claiming to have seen visions. He was classified by the government as a disturber of the peace. He was exiled and died while in prison. The Congolese say he was a martyr for them. His son is now the leader of the Kimbanguist church which is flourishing over the lower Congo.

RADICAL KIMBANGU CHURCH

A great majority have left the established churches, calling them white men's churches, to join the Kimbangu church which is called: "The Church of Jesus Christ on the Earth by the Testimony of his Prophet Simon Kimbangu." The remains of Kimbangu were transferred recently (April) from the upper to the lower Congo. Faithful followers lined the highway to see the coffin containing his body, believing

(Continued on page 23)



Christian women in the Congo, Africa, carrying the Communion Service on their heads from the mission house to the Baptist Church about 2 1/2 blocks away.

Across the Northern District

Rev. William Sturhahn reports about the 54 churches in the Northern Conference, where tremendous changes are taking place with population movements, with thousands of German-speaking people settling down, and with financial prosperity arriving, making this conference the fourth highest in denominational gifts.

TO BE a District Secretary has actually meant that I am not a bishop or a boss with authority but rather a servant. I have repeatedly been made aware that what I say does not go. Sometimes it is a bit painful to me, but it actually preserves the democratic authority in our congregation. However, there could be one pitfall. The democratic decision must always be reached by the urging and leading of the Spirit of God. Unfortunately, that cannot always be taken for granted, especially when these church issues center around people with strong personal convictions. When this happens, we can only suffer along and pray more fervently for guidance. I point this out to show that one of our chief duties is that of being a priest before God by praying for our churches and pastors.

GERMAN-SPEAKING CHURCHES

In the Northern District, blessings and problems are separated by a very thin line. Of the 54 established congregations, 30 carry out a program entirely in English, 10 have their program entirely in German and 14 have a bi-lingual ministry. Whereas on the one hand, our thousands of immigrants from Germany have brought with them deep spiritual experiences and convictions, which have certainly influenced all of our churches, so at the same time this influx has evoked crises and

conflicts which we might have been avoiding otherwise.

This appears to be an unavoidable by-product of our growth and mission. The German-speaking churches in our Northern District as well as in our entire denominational family have made special demands on our denominational program. Conferences and associations must have a portion of their program in German, thus enabling the new churches to participate. Our promotional literature and information must be printed in an acceptable German in order to capture the attention of those who have come to join us. We believe that the majority of our new people have wholeheartedly joined us, and have found great joy in their Christian stewardship and mission.

Aside from the aspect of the German language, it is interesting to note how the composition of our churches has undergone rapid changes during the past decade. The strength of the Northern Conference used to be in its large rural churches. Many of us certainly remember inspiring conferences held in small towns or in rural communities such as Leduc, Carbon, Springside, Morris, Minitonas. With few exceptions these former large congregations have shrunk in size. The older young people have left for education or employment to the large cities, leaving children, high school young people and married couples. Canadian prairie cities have grown,

and only recently have we made serious efforts to expand our mission in the cities.

God has visibly blessed our ministry in these cities. For example, Edmonton: We have seven congregations in this growing city with a total membership of nearly 1,500 persons. We can safely say that the attendance at a Sunday morning worship service in all combined North American Baptist churches of Edmonton is the largest among all of our Baptist churches. The same is true of Winnipeg.

TREMENDOUS CHANGES

Statistics of Northern District churches will never show the actual happenings. Because of climatic and economic conditions on the Canadian prairies, there is a steady drift of population to the east and to the west. Our NAB churches are visibly affected by this movement, and often it takes courage and faith to remain. This is actually what our pastors possess to a marvelous degree.

Not long ago I visited two rural congregations in Alberta and Saskatchewan. Each of these pastors had just dismissed two good families to other churches. It was a severe blow. But give up? No, on the contrary—"I will now have to seek an enlarged field of mission for my congregation," one of them told me. He will make every effort to establish a new work in the nearest larger trading center.

But lest this report create the wrong impression, there is an important mission to fulfill. Because of the above two drifts, we do have a relatively young population. From these will continue to come future pastors and leaders, provided that our churches can adjust their Christian education program to meet the needs of the young. Furthermore, the young and vigorous people will continue to push into Canada's Northland. North American Baptists will share in this push.

Already we are exploring mission possibilities in two of these new communities—Lac du Bonnet, Manitoba, where the government will establish a nuclear research center, and Dawson Creek, B. C., the western-most, anchor city of the Peace River Area, the starting point on the Alaska Highway. To be sure, there will not be the masses of people in these districts, but the need for preaching and teaching the Gospel in these places is great.

Much has been written and spoken about our mission among the Indians on three Indian Reserves of Canada.

(Continued on page 23)

BAPTIST HERALD

The Devotional Life of S.S. Teachers

There is a price involved in good Sunday School teaching. That price is the devotional life described in this article. Are you willing to pay that price?

By Rev. Herbert J. Freeman of Hamden, Connecticut

WE ASSUME that these words are for those who, having confessed Jesus Christ as Lord and Savior, are now, or soon will be, engaged in fulfilling the command of Christ, "teaching them to observe all things whatsoever I have commanded you." A life has no compartments of which one may be labeled "devotional." To limit one's devotional experience to a word of prayer and a few verses of Scripture is just about as far away from our topic as it could be. A devotional life is defined as a dedicated life in every sense of the word. It involves the whole person and his living.

THE SPIRITUAL FACTOR

The substance of the devotional life could be outlined in a long list of its characteristics. This you may want to do for yourself. Bear in mind, however, that when one becomes a Christian, all of life comes under the control of the Holy Spirit. Teachers of Christian truth, by virtues of their calling, would not want to be less than what is expected of them by man or God. We suggest the following three factors as a broad outline of the devotional life.

Firstly, there is the spiritual factor which touches us at the center of our souls. It involves a consciousness of the indwelling presence of the Holy Spirit. It is realized because of a personal relationship with Christ. It is undergirded by that kind of prayer by which one communes with God, the Father. It is strengthened by the application of the Scriptures to oneself. It affects the thinking, speaking and living of the teacher. Its effects are to be found in one's home, school, business, social and church life. This factor is suggested by many Biblical passages as, for example, Galatians 5:25. It begins to be a devotional life when one begins to "walk in the Spirit."

THE INTELLECTUAL FACTOR

Secondly, there is the intellectual factor. This has to do with one's understanding of God's Word. Our minds were given to us for a purpose, to think! When we read the Bible, God is speaking to our understanding. Over the years of one's service as a Christian teacher, his knowledge of the Scriptures should increase.

Hurriedly reading a Biblical passage is not devotional reading. We need to raise our standard at this point and begin to read with the understanding. This demands study! Don't run away from it. There are, as Peter suggests, difficult "things" in the Scriptures "in which are some



—Photo by A. Devaney, Inc., N. Y.

The devotional life of a Sunday School teacher can be defined as a dedicated life in every sense of the word.

things hard to be understood," (II Peter 3:16) but these present problems to those who are and continue to remain unlearned.

We expect better things of our North American Baptist Sunday School teachers. In order to do well, the teacher will want to build his own library. He will want to take advantage of teacher training and leadership courses. He will want to understand God's Word, the Bible, both for his own sake and for the sake of those who are under his teaching. It is not devotional reading unless one reads to understand. This thought is suggested by the text of II Timothy 2:15.

THE PRACTICAL FACTOR

Thirdly, there is the practical factor. This has to do with the teacher's service. Some may say that as Sunday School teachers we are already doing God's work. Are we? Going through the motions of teaching or holding the attention of a class is not necessarily service. Christian service expects and gets results! We cannot be satisfied with fruitless service. Jesus Christ came to save sinners, and that means the members of our classes. He builds his Church with this saved material, and that means the members of our

classes. He commands that all who confess him be instructed in his Word, and that also means the members of our classes.

The practical factor is the logical result of uniting the spiritual factor with the intellectual factor. No life is devotional without it! The possession of spiritual life and the understanding of spiritual truth apart from a practical application to one's own life and to the lives of those under our teaching ministry is to fail as Christian teachers. It would be falling far short of God's expectation of us. Romans 12:1, 2 has something to say to us at this point.

Like all things that are worthwhile, there is a price involved in good teaching. That price is the devotional life described above. It is the price of unbroken fellowship with our Lord, the faithful pursuit of Bible knowledge and the persistent application of God's truth to one's personal life and to every teaching situation.

WONDERFUL DIVIDENDS

There are, however, great dividends from a devotional life which help to sweeten the discipline and responsibility of effective Christian teaching. The devotional teacher is an admirable example of God's grace. Its effect may not always be apparent, but it is there. The degree to which we walk with the Lord determines the extent of our example.

The devotional teacher is a trustworthy leader whose own experiences help to provide answers for others. As we have opportunity for leadership, we must seek to be found faithful. The devotional teacher is a dependable builder whose work has far-reaching results.

The work of a good Christian teacher often survives beyond his lifetime, and there are some of us whose works will continue to the end of time!

INDIAN TROPHIES

(Continued from page 8)

the finest families from the Muscowpetung Reserve to work with and for us. We thank him for it. There are others. Peter will help us to win these for Christ so that God might thrust others of these sheep of his into the whitened Indian harvest field.

We call upon every North American Baptist to join Peter Dubois and his family in prayer to make 1960 and subsequent years a time of victory on the reservations which God has committed to us as North American Baptists.

CHRISTIAN LEADERS' CONFERENCE

August 8-12, 1960

Sioux Falls, South Dakota

(See announcement on page 24).



MISSIONARIES TO THE INDIANS

Mr. and Mrs. August A. Grynaloski, missionaries on the Indian Muscowpetung Reserve, who will soon be transferred to the Montana Reserve in Alberta to serve the Indians there.



President Frank Veninga delivering the president's address at the 110th commencement exercises of the North American Baptist Seminary, Sioux Falls, South Dakota.

The Seminary's 110th Commencement

Report of the North American Baptist Seminary's Commencement Exercises by Prof. Roy Seibel, Director of Public Relations.

GRADUATION ceremonies at the North American Baptist Seminary, Sioux Falls, S. Dak., were climaxed Sunday, May 22, when twelve degrees were awarded at the 110th commencement exercises of the Seminary. Seven received the degree of Bachelor of Divinity, and three received the degree of Master of Religious Education. One degree of Bachelor of Theology was granted, and one honorary Doctor of Divinity degree was conferred.

The colorful commencement activities began with the traditional Seminary banquet on Saturday, May 21, at 6:30 p. m. Two hundred forty-four members of the Seminary family and friends met in the Fellowship Hall of the First Baptist Church to honor the graduating class upon the completion of their Seminary training.

SEMINARY BANQUET

"Christ as Lord, Servants for Christ's Sake," the theme of the graduating class, commanded a person's attention as he stepped into the attractively decorated banquet hall. Beneath the bold red and white letters was a large white Bible with II Corinthians 4:5 spelled out across its pages. Two kneeling figures in red placed in the foreground symbolized the servant's submission to Christ as Lord.

The banquet fellowship began with the singing of the doxology after which the toastmaster, Rev. Donald Patet, pastor of the First Baptist Church in Aplington, Iowa, called upon Rev. Leonard Friesen, pastor of the First Baptist Church in Emery, South Dakota, to lead the group in opening prayer.

Clinton Grenz led in singing a selection of hymns that expressed joy and faith in the Lord.

President Frank Veninga extended a warm welcome to the guests, after which Professor Martha Leyboldt presented the seniors by portraying each with a humorous picture. She continued by giving a descriptive commentary on each graduate.

As the president of the seniors, Milton Zeeb presented the Seminary with a new American flag which is to fly on the new 40 foot steel flag pole



"AND NOW TO THE HARVEST FIELDS!" Mr. Karl Bieber, a 1960 graduate of the North American Baptist Seminary, Sioux Falls, S. Dak.

erected by the senior class.

"Christ as Lord" was the challenging message delivered by Rev. H. J. Waltereit, pastor of the McDermot Avenue Baptist Church in Winnipeg, Manitoba. Mr. Waltereit pressed the claims of the sovereign Christ in every area of the servant's life.

BACCALAUREATE SERVICE

The baccalaureate service was held Sunday morning, May 22, in the newly-furnished sanctuary of the Trinity Baptist Church. The service began with an impressive academic procession. President Veninga led the congregation before the throne of grace as he offered the prayer of invocation.

Rev. Richard Schilke, general secretary of our General Missionary Society, delivered the baccalaureate address on the subject, "Exemplary Servants for Christ." (See pages 4-5).

The commencement service Sunday afternoon stirred a strange sense of awe as one watched the academic procession file past, for here one witnessed the working of God's Holy Spirit upon his youth. It began with a call for service to which these responded in full submission. Through the years that followed, they were enrolled in God's school of discipleship where they were gradually fashioned into ministers of the Gospel. After three years of seminary discipline, they are ready to step forth to meet the challenge of their first church!

The a cappella choir, under the direction of Clinton Grenz, presented a stirring rendition of the anthems, "Bless the Lord, O My Soul," and "Jesu, Priceless Treasure."

In his commencement address, Rev. E. Arthur McAsh, pastor of the Ebenezer Baptist Church of Detroit, Michigan, spoke on the subject, "The Supremacy of Christ." Mr. McAsh challenged the graduating class to keep Christ supreme in their doctrine, witness, and personal life.

In his first address to a graduating class as president of the Seminary, President Veninga encouraged the seniors to be in fellowship with Christ at all times; to be gracious heralds of the Good News; to be skillful interpreters of the Word; and to be much in prayer. "God produces his heroes," he declared, "in the school of prayer."

Those receiving the Bachelor of Divinity degree were: Alvin Auch, Mott, North Dakota; Karl Bieber, Branch, Louisiana; Richard Christleit, Union City, New Jersey; William Duay, Newell, Iowa; Curtis Haas, Sioux Falls, South Dakota; Paul Siewert, Minnetonka, Manitoba; and Milton Zeeb, Portland, Oregon.

Three received the degree of Master of Religious Education: Willis Potratz, Grand Forks, North Dakota; Barbara Weisser, Herreid, South Dakota; and Betty Lucille Wipf, Madison, South Dakota. Kenneth Schmuland, Fenwood, Saskatchewan, received the degree of Bachelor of Theology.

In recognition of his labors as a pastor, his outstanding contributions to our missionary enterprises, and his support to the entire denominational ministry, the honorary degree of Doctor of Divinity was conferred upon Rev. Richard Schilke.

SERVANTS OF CHRIST

Although another class of graduates is ready to serve our churches both in Canada and in the United States, the challenge to discover and to train those servants whom God has called is far from complete. We can never yield in



A Cappella Choir, under the direction of Clinton Grenz, singing at the commencement exercises of the North American Baptist Seminary held in the First Baptist Church, Sioux Falls, S. Dak.



The Protestant Junior Choir at the Air Force Base, Ellsworth, South Dakota, with the director, Chaplain F. Hoffmann, at the right.

Junior Choir at Air Force Base

By the Public Information Office and Chaplain F. H. Hoffmann

ELLSWORTH AFB, S. Dak. —Organization of a Protestant Junior Choir at Ellsworth AFB in October of last year by Chaplain (Capt.) Frederick N. Hoffmann, 2nd Missile Battalion (NIKE-HERCULES) 67th Ar-

our prayerful labors until every church has an adequately trained ministry and we can meet the demands of every missionary and Church Extension opportunity.

God continues to call his youth. The challenge now remains for his servants to submit themselves to his will and to obey his command to go. A great burden rests upon God's people to pray for them and to encourage them in this great venture of faith.

tillery, has proven to be more than successful.

The choir when organized consisted of 15 members and in little over half a year has expanded to 40 voices with a waiting list of candidates who wish to join. The choir is very active and has conducted two concerts this year: one at the Belle Fourche Baptist Church in Belle Fourche, S. Dak., and another at the First Baptist Church of Rapid City, S. Dak. Other than concerts, the choir gave a double performance on Easter Sunday at the Base Chapel where they sing each Sunday. The group also sings at the line batteries of the 2nd Missile Battalion when opportunities are presented.

A graduate of the Royal College of Science in music, Toronto, Ontario, where he majored on the Violincello, Chaplain F. Hoffmann has also attended the Eastman School of Music in Rochester, N. Y., and studied voice under Mr. Arthur Kraft. (He is a former North American Baptist who maintains an active interest in our denominational program and objectives. Editor).

BAPTIST BRIEFS

(Continued from page 2)

boys to register with him in advance for the camp. A registration fee of \$10.00, USA, will pay transportation charges from Rio plus all camp expenses. The camp is Sitio do Sossego, which means "Little Farm of Quietness." The camp pastor will be Rev. Tiago Lima who also is director of the Brazilian Training Union Department and a former missionary to Bolivia. Three languages will be used: Portuguese, English and Spanish. Mr. Hatton reports also that Brazilian Royal Ambassadors will serve as pages during the Baptist World Congress sessions.

Consecrated, Victorious Men

By Mr. Walter E. Schmitke of Dallas, Oregon

AN INTRODUCTION

By Raymond E. Engelbrecht, President of "Baptist Men."

The article for this issue of the "Baptist Herald" is written by Mr. Walter E. Schmitke. He is an active member of the Salt Creek Baptist Church of Dallas, Oregon. In June 1959 during the annual sessions of the Pacific Conference, Mr. Schmitke was elected president of "Baptist Men" of the Pacific Conference. He has been doing an outstanding job in promoting the work of "Baptist Men" in his Conference, and encouraging the laymen in local churches to organize a Brotherhood.

We trust this article will be a challenge for our laymen and inspire all of us for greater service in the Lord's work.

CONSECRATED VICTORIOUS MEN

By Mr. Walter E. Schmitke of Dallas, Oregon

NOTHING captures and holds the attention of an audience better than the harmony of a male chorus singing praises unto our heavenly Father.

In Ephesians 5:19 and 20, we are reminded to sing spiritual songs and to make melody in our hearts to the Lord, giving thanks always to God in the Name of our Lord Jesus Christ. Using our talents in singing is just one of the many ways that we as Baptist Men can consecrate ourselves in a victorious life for Christ.

In Romans 12:1 we find that full consecration is our reasonable service because of what he has done, what he is doing, and what he will do for us. When we think of the millions who are yet unsaved, our reasonable service is the least we can give in witnessing for Christ.

FULL CONSECRATION

Jesus taught us full consecration in order for us to be worthy disciples. Although we may profess to be his followers, we "cannot" be his disciples unless we meet these conditions. First of all, we must realize a personal relationship to God which often puts him ahead of family, property, everything,—even life itself. Secondly, a disciple must "bear his cross," make any needed sacrifice, go anywhere the Lord may send him, even in visitation work to help build our Sunday School classes and our churches.

Thirdly, a disciple must "count the cost," hold out faithfully to the end and, like a runner in a race, to finish well. Do not hurt the cause by giving up. A disciple who quits is like the salt that has "lost its savour." Fourth, a disciple must have faith to undertake

Are you receiving the
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Send name and address to
Box 6, Forest Park, Illinois.

that which he thinks might be impossible. Many times we are asked to do something which seems to be an insurmountable task, but God gives us his blessing and help, even though we advance with trembling spirits. Often the world has little appreciation and curiously wonders why the Christian is using his time, talents, and money in a cause that to them is not understood.

SERVING CHRIST

The Lord gives gifts or abilities to every believer for service, and he expects each of us to be serving in some capacity. Those who respond for service must believe that they are to be amply equipped, because these God-given abilities can only be best utilized and developed in service to him.

Our Lord has a definite place of service for each individual as well as a definite work for him to accomplish. He is the "Head" of the body, and it is his work to place each member. If we place ourselves, we might all be

hands and not enough feet. If he has appointed us to be a "hand," he will see that we are fitted for that place and can succeed there. There is a great work to be done and we are in need of workers. Are you sure that you fit in the work that you are doing? I believe our greatest tragedy is that we have so many members that are not functioning or working at all.

VICTORIOUS LIVING

Our consecrated lives can be used in undesirable and neglected places as well as in the difficult and more highly honored tasks.

Our Baptist Men's organizations of our churches can develop our talents and help us to find the work that God would have us do for him. The purposes of our Men's Fellowship are practical suggestions that we can use in everyday service:

1. Visiting the sick.
2. Going in teams of two and two, and visiting the unsaved.
3. Inviting people to the church, the Sunday School, and to the various organizations of the church.
4. Prepare yourselves in Men's Fellowship meetings for leadership in the church.

Let us remember that happiness is in store for all who seek to live a consecrated victorious life. We should be positively rejoicing in Christ who has won the victory in which we triumph. We do not have to win the victory. He has won it for us.

MINISTERS! For Inspiration ATTEND!

Final Announcement About the Ministers' Fellowship Conference at
Sioux Falls, S. Dak., August 3-7, 1960, by Rev. S. D. Ganstrom

THE denominational Ministers' Fellowship Conference at Sioux Falls, S. Dak., will be held this year August 3rd to 7th. The theme will be "Communicating the Gospel."

Dr. Walter Wessel, Professor at our Seminary, will be our Bible Study leader each day. Dr. Wessel also is author of many religious articles which appear from time to time in Christian magazines across the nation. He is author of "From the Professor's Desk" in our own "Baptist Herald."

There will be two Workshops to choose from each day and the topics of the day will be pursued further in discussion groups in the afternoon "Buzz Sessions."

These sessions will be led by the following specialists in their fields:

CONFERENCE REGISTRATIONS

The closing date for registrations for the Pastors' Conference will be about July 15th. Send your registrations NOW! Address your letters to the Seminary, 1605 S. Euclid Ave., Sioux Falls, South Dakota.

Dr. Roger Fredrickson, Pastor, First Baptist Church, Sioux Falls, S. D.
Rev. Maurice Wessman, Pastor, Central Church, Sioux Falls, S. D.

Dr. George Lang, Prof. NAB Seminary, Sioux Falls, S. D.

Dr. George Dunger, Prof. NAB Seminary, Sioux Falls, S. D.

Dr. Frank Woyke, NAB Executive Secretary, Forest Park, Ill.

Dr. A. S. Felberg, President, C. T. I., Edmonton, Manitoba

Three special seminars have been arranged for ministers' wives and will be conducted each morning Thursday to Saturday. The guest speakers for these seminars will be:

Miss Martha Leyboldt, Prof. NAB Seminary, Sioux Falls, S. D.

Mrs. Germain Wessman, National WMU President of the Conference Baptist Women, Sioux Falls, S. D.

Mrs. Frank Veninga, Seminary President's Wife, Sioux Falls, S. D.

We urge you to register NOW and to make your plans final to attend one of the greatest conferences we have ever had. For a closer walk with God and lasting inspiration, let this be a MUST in your summer schedule.

BAPTIST HERALD

What's Happening

● Rev. Sidney Larson recently resigned as pastor of the Clinton Hill Baptist Church, Newark, N. J., which he has served as pastor since 1954, and announced that he had accepted a call from the North Baptist Church of Port Chester, N. Y., a church of the American Baptist Convention. His ministry in Port Chester began on July 1st.

● The Willow Rancho Baptist Church of Sacramento, Calif., has extended a call to Rev. Eric Kuhn of Alpena, Mich., pastor of the Ripley Boulevard Baptist Church since 1952. He has responded favorably to the call and announced that he would begin his ministry in the Sacramento church on Sunday, July 31. He will succeed Rev. Clarence H. Walth, now pastor of the Salt Creek Church of Dallas, Oregon.

● Chaplain (Major) Leslie P. Albus served in Korea until May 17, when he left for a tour of Japan. He visited with our North American Baptist missionaries in Japan and will report about this visit in the "Baptist Herald" at a later date. He returned to the United States on June 15. His new assignment will be Fort Dix, N. J. His present address is given elsewhere in this issue. He is spending about a month at Arnprior, Ontario, before reporting to Fort Dix, N. J., for duty.

● The Emmanuel Baptist Church of Marion, Kansas, has extended a call to Rev. Elton Kirstein of Weissington Springs, S. Dak., to which a favorable response has been given. He has served as pastor of the Ebenezer and Immanuel Churches of Wessington Springs since 1954. He has announced that he will begin his ministry in the Marion church on Sept. 1. In the meantime, Rev. Frank Friesen is rendering an appreciated ministry as the interim pastor of the church.

● Sunday, May 3, was a day of great rejoicing for the members of the First Baptist Church, St. Joseph, Mich. The pastor, Rev. W. W. Knauf, received 12 new members into the fellowship of the church at the communion service. Two of these new members, a young husband and a young woman, came by baptism and the others by experience. Mr. Knauf wrote: "We thank God for the working of his Spirit in our midst and look to him for continued blessings in the days to come."

● The Forest Baptist Church of Munson, Pa., has extended a call to Rev. L. R. Prast of Watertown, Wis., to which he has given a favorable response. He will begin his ministry in the Munson church on July 31, succeeding Rev. George W. Zinz, Sr., who is now retired. Mr. Prast will close his ministry at the First Baptist

Church of Watertown, Wis., on July 2 and will spend the rest of the month with his family on vacation. He has served the Watertown church since 1957.

● The Bethel Baptist Church of Prince Rupert, British Columbia, has extended a call to Rev. Jacob Rauschenberger of Terrace, B. C., to which he has given a favorable response. Mr. Rauschenberger served several Baptist churches and mission fields in Rumania prior to his coming to Canada. He has not served as the full time pastor of a church in Canada. He and his family will begin their ministry in the Prince Rupert Church on August 1, where he will succeed Rev. John Kuehn, now of Jansen, Sask.

● Evangelistic services were held at the Erin Avenue Church, Cleveland, Ohio, with Rev. John Walkup of St. Paul, Minn., as evangelist. "Certainties from the Cross for the Sixties" was the theme. On Palm Sunday six persons followed the Lord in baptism. On Easter Sunday morning the young people sponsored a sunrise service. On Easter Sunday evening the English choir of the church presented the cantata, "Darkness and Dawn" by Jurgen Rymer. At the close of June the church observed its 75th anniversary with Rev. Henry Pfeifer, pastor, in charge.

● The Board of Missions has appointed Rev. and Mrs. Philip Grabke of Strasbourg, Saskatchewan, as missionaries on the Indian Muscowpetung Reserve near Edenwold, Saskatchewan. They have accepted the call and will begin their ministry among the Indians on Sept. 1. Mr. Grabke was serving the Indians with the Gospel when this work was accepted as a mission field of our denomination. Mr. and Mrs. August Grymaloski will be transferred to the Indian Montana Reserve of Alberta on August 1st where they will serve as missionaries.

● The denomination's Church Extension Committee has appointed Rev. LeRoy Schauer of Shattuck, Oklahoma, as the pastor of a new Church Extension project to be begun in the city of Columbus, Nebraska. He has accepted the appointment and announced that he was beginning his ministry in Columbus on July 1. He has served the Shattuck Church since 1957. The NAB churches of the Southwestern Conference are giving this new and promising Church Extension project in Columbus, Nebraska, their financial support.

● Rev. V. H. Prendinger presented his resignation to the Berlin Baptist Church of Fredonia, N. Dak., on Sunday, June 5, and announced his retirement from the active pastorate.

The church has accepted his resignation with sincere regrets and in view of a recent heart attack which Brother Prendinger had. He has served the Berlin Church since 1953. Mr. and Mrs. Prendinger will probably enter into retirement in the New Jersey area where they formerly served one of our churches and where their children are residing.

● Dr. and Mrs. Arthur A. Schade of Spearfish, S. Dak. will be celebrating their golden wedding anniversary on August 4, 1960. This will also be the fiftieth anniversary of Dr. Schade's ordination into the Christian ministry. For many years Dr. Schade served our denomination as pastor, youth secretary and seminary professor. Many of their friends will want to remember them on the memorable occasion. Letters and cards of congratulation can be sent to Dr. and Mrs. Arthur A. Schade, 645 Fifth Street, Spearfish, South Dakota.

● On Sunday evening, May 22, Dr. Louis R. Johnson, pastor of the Immanuel Church, Kankakee, Ill., baptized 7 persons on confession of their faith in Christ. These and four others were received into the church's fellowship on Sunday, June 5. Mr. Allan Gerber of Camrose, Alta., a student at the Seminary, Sioux Falls, S. Dak., is serving at the Kankakee church since June 1st as summer student worker. The dedication festivities for the new \$300,000 edifice in Kankakee were held from May 25 to 29 which will be reported in the next issue of the "Baptist Herald."

● A quartet composed of four business men from Bismarck, N. Dak., rendered a musical program at the Grace Church, Gackle, N. Dak., on Sunday evening, May 15. The quartet is composed of Milton Hochhalter, Art Mehrer, Ray Kiemele and Ted Hochhalter. They appeared in behalf of Crystal Springs Baptist Youth Camp. The Men's Fellowship of the Gackle church with Ted Speidel as president sponsored the program. Mr. James is the newly elected president of the Men's Fellowship. Rev. Bernard Edinger is pastor of the Grace Church of Gackle and Alfred, N. Dak.

● The Baptist Church of Forestburg, Alta., is being served by Rev. Oscar Fritzke of Camrose, Alta. He travels to the Forestburg church, 52 miles from Camrose, for Sunday School and worship services every Sunday afternoon and returns to the Faith Church of Camrose for the Sunday evening services. This ministry, with the approval of the Board of Missions, was begun on April 1. However, for the summer months of July, August and September, Mr. Gene Hochhalter, a theological student at the Christian Training Institute, is supplying the pulpit of the Forestburg church.

● The Scripture Memory group of the Berlin Baptist Church, Fredonia, N.

(Continued on page 24)

July 7, 1960

15



—Photo by Harold M. Lambert

The Long Search

By Sallie Lee Bell

A Prize-winning Christian Novel Laid in Texas.

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SYNOPSIS

James Thornton was an embittered young man. His father had been sent to prison by the false testimony and accusation of a business partner, Thomas Martin, and had died there. He went to New Orleans, where he hoped to have his revenge on Thomas Martin. A young woman boarded the bus and sat next to him. Her mother had died and she was on her way to New Orleans to live with an aunt. Here in this city, Faith was puzzled by the strange things that happened to her. And her acquaintance with James Thornton had become infinitely more than friendship to her. At the store, where she worked, she was accused of stealing jewelry. Circumstantial evidence was against her, and she was sentenced to Angola, the state prison, for 18 months. After the real culprit had been found, Faith was released but during her prison term she had contracted tuberculosis. It was decided to take her to a hospital for tests and treatments. In the hospital a visitor, Linda Martinez, led Faith to a saving knowledge of Christ and also directed James Thornton to his need of the Savior. But Faith's condition grew worse and finally she followed the heavenly summons. James Thornton railed against God to Linda Martinez. "I've got a job to do," he said, "and God has no place in it." But he was eager to see Linda again, and finally she arranged for a visit with him. She wanted him to sing in the church choir.

CHAPTER NINETEEN

James wanted to call Linda the next day and ask if he might come again, but he restrained his desire. He didn't want to annoy her. He knew that she had other friends and other engagements and might not have an evening free for some time. Perhaps she had given him this one evening because he had begged for it.

He continued his search for Thomas Martin with stubborn persistence, but underneath the hate he had kept alive in his heart and his determined effort to find his man, there was a subtle feeling of relief each time he met with failure.

He called at offices and at the homes of all the Martins on his telephone list and then he turned to the city directory to see if he might find his victim there. He did not want to let one name pass without being in-

vestigated. He was beginning to think that his man was either dead or that he had left the city. In either case his search would be ended and his purpose in life would meet with defeat.

As time passed and the memory of his visit with Linda remained with him and the urge to see her again was ever present with him, he felt that if he failed a great load would be lifted from him. He began to believe, in the light of what she had said so often, that he would never have peace if he did commit the murder he contemplated and he longed for the peace and calm which she so beautifully manifested.

But, he argued, would he ever know what that peace meant, would he ever be able to possess that peace even if he did not commit that murder? How could he, when he didn't seem to be able to believe what she believed, what Faith had believed so easily and so completely? But then, Faith had had the teaching of her mother. That made it easy for her to receive what she already believed. He wondered what had led Linda to accept her belief in Christ as her Saviour. He wondered what her mother and father were like, whether they were Christians like herself. He thought he would ask her when he saw her again. He had no idea when that would be, for he knew that if he went to see her again, she would want to know what he had decided about joining the choir. He had not made up his mind what he should do.

As time passed and his loneliness again bore down upon him, he couldn't stand it any longer, so he phoned her and asked when he might see her again.

"Could I come tonight?" he asked. "It's been a long time and the time has dragged since I was there. I don't

want to annoy you, but I would surely love to come if you have no other engagement."

"I'm sorry, but I have another engagement tonight," she replied.

The sound of her low melodious voice thrilled him and he realized how much her friendship meant to him.

"Tonight is choir practice," she explained. "How about coming over and going with me and meeting the others? I'm sure you will like them. They are a wonderful group of young people and we all have a good time together."

He hesitated. He wanted to go just to be with her, but he felt that they might feel intuitively what he had in his heart and that they would shun him. The longer he persisted in his search, the more he felt that this diabolical hatred which grew within him would eventually show to those who knew him. Without knowing what the Word of God said about this, he recognized the truth that as a man thinketh in his heart, so is he.

Just as surely as the belief that Linda had in God and the love which she professed for Him manifested itself to others in her radiant, attractive personality, just so must the hate and vengeful spirit which he held in his heart finally manifest itself to those around him.

The thought was an arresting one and it filled him with a fear and uneasiness which he had never experienced before. If it shone forth from within his heart as a black shadow on his life, she might see it and would turn from him. He didn't want that to happen. He was in an agony of indecision, torn between longing and fear.

"Let me think it over for a while longer," he finally said. "I would like to meet your friends, but I'm still just a little afraid that I would not fit in with them. Would you let me see you

again before time for the next choir practice? I'd like to talk to you about it."

"If I can help you in any way, I shall be glad to."

He thought that some of the warm friendliness had left her voice and it brought a chill to his spirits.

"You can!" he cried desperately. "You're the only one who can. When may I come?"

"I'll be free Monday evening. Will that suit you?"

"Any time will suit me," he declared. "I'll be there, and thank you for letting me come."

Sunday dragged by on leaden hours. He slept late to make the day shorter, then went out to a late breakfast. He went to the same little restaurant where he and Faith had had so many happy hours together. He had not been there since she died. He felt that he couldn't stand the memories that would haunt him there, but this morning, without thinking, he turned in that direction. He ordered his breakfast and watched the few customers idly while he waited for it. When he had almost finished eating, he suddenly realized where he was and the knowledge startled him. He had not once remembered that this was where he and Faith usually ate and he hadn't even thought of her the whole time. No haunting memories of her presence tormented him. He was glad and at the same time sad. He felt rebuked that he had forgotten her so soon. He felt that he had been disloyal to her memory. Yet he was glad that the keenness of his grief had faded. Time had done its work.

He would never forget her completely, but she would remain as a dear sweet memory of days that were gone. That phase of his life had passed. He must live in the present. The future was something he did not care to contemplate.

He thought of Linda. She would be preparing to get ready for church by now. He felt that it would do him good to slip into her church and sit where he could not be seen, but where he could see her in the choir. Just the sight of her would cheer him. He could also get a chance to look over the others in the choir.

He hadn't been to church in so long that he could scarcely remember when he had been there last. He remembered that when he was a child he had been taken to Sunday school with his father and mother, though he had rebelled at being put in the class with a lot of other youngsters who were more inclined to argue and threaten a fist fight than they were to listen to a teacher struggle through a lesson which seemed senseless to his childish mind.

He remembered Linda saying that the church she attended was within walking distance of her home. When he returned to his room he got out his map and looked over the churches listed in the telephone book. He picked out the one which was nearest her

home and decided to see if it were the right one. If not, he would leave and try the only other one nearby. If neither was the one, he would lose nothing and it would help to pass the time.

The first church he went to was not large, but was an attractive edifice. The congregation seemed to be just arriving for the service. He went in with them and took a seat in the last row. It would be easy for him to slip out if this were the wrong church.

He waited eagerly for the choir to come in. When they entered, wearing dark robes with white collars, he searched anxiously for Linda. Presently he saw her near the end of the line. She took her place in the middle of the front row. He did not notice what they were singing. He was conscious of nothing but the lovely girl singing with uplifted face, worshipping with her heart and soul as she sang.

The choir robe with the white collar made her look much younger than she really was. He could see that a number of the members were youngsters in their teens, but most of them were older, though Linda looked as young as any of them. None were as beautiful, he thought, as his eyes left her for a moment and traveled over the others.

When they sat down they were hidden from the congregation. Then the pastor began to read a passage from the Bible. He was a young man, perhaps thirty, and he had an attractive personality and a pleasant voice, but James was not interested in what he was reading. He wondered when the choir would sing.

After the prayer they rose to sing an anthem. He was delighted when Linda began to sing the solo part and he listened with rapt attention. Her voice was more lovely, he thought, than when he had heard her sing at her home. She had sung softly then. He supposed it was because she did not want to worry her father, but here it rang out strong and resonant, so that it seemed to fill the whole auditorium with its melody. The feeling that she put into the words touched his heart with a new emotion. He felt a sense of reverence for the One of whom she was singing. It was a version of that favorite of all psalms, "The Lord Is My Shepherd."

When she reached the last triumphant phrase of the song, "I shall dwell in the house of the Lord forever," her face became radiant with a rapt, joyous expression as she raised her eyes toward heaven and let the words ring out in a note of triumph. It seemed to him that a sigh rippled through the decorous congregation as the last note died while the organ played a soft interlude. James thought, as he watched her with his intense eyes that no heavenly being could look more angelic than she did, even though the robe she wore was sombre black and not the white robe of angels he had seen in pictures.

When they had finished the anthem the pastor continued with the rest of the service, but James did not hear much that was said. He rose mechanically when the congregation rose and sat when they sat, but he was trying to understand what had taken place within him. This new sense of reverence for God puzzled him and he tried to analyze it. He had refused to believe in His love, for he had known nothing but hate most of his life. But he could not blame God for that hate. It had sprung from his own heart, a heart that did not acknowledge God in the plan of his life. Surely there must be a life after death, for Linda, with her knowledge and wisdom could not sing so rapturously about it if it were not a fact. He had closed his mind and heart to her words and to Faith's pleadings because he knew that he could not have the love of God in his heart and keep the hate which spurred him on. And he had stubbornly determined not to let that hate grow cold. Now, strangely, he wished that he could let it die. But he could not until he had followed every name on that list which was growing slowly smaller.

He was miserable as he sat with eyes fastened upon the minister, yet not hearing a word he said. He was like Sinbad the sailor, who had the old man of the sea upon his back and did not have the strength to release his powerful hold upon him. His own monster had grown in strength through the years until it had become the master of his life. He did not realize that it had been put there by the force of evil by which Satan sought to destroy his soul. He knew in that moment that he could never rid himself of it in his own power and yet he was not yet willing to call upon the One who alone was able to rid him of it.

He did not wait for the end of the service, but slipped out and walked for a long while upon the lake front, then sat down on the sea wall, trying to get order out of the chaos of his thoughts.

That night he felt impelled to go to the service once more. This time he listened to at least a part of the sermon and it left him more disturbed than ever. The preacher took for his text that familiar passage from Galatians, "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap."

It was a simple message, containing nothing deep. It was an evangelistic message as were all of the minister's sermons at night. He explained so clearly how the results of sin brought forth evil fruit in the life, even though a person might receive forgiveness and salvation. One would not be judged for the sin he might have committed if he had received forgiveness for that sin, but most surely he would suffer the consequences of that sin. In all justice, God would allow one to suffer the consequences of that sin.

(To be Continued)

Sunday School Lessons

A TEACHING GUIDE

Date: July 17, 1960

Theme: AMOS WARNS AGAINST FALSE SECURITY

Scripture: Amos 6:1-8

THE CENTRAL THOUGHT: No man is strong enough to make himself secure; he needs the eternal security of God.

INTRODUCTION: The nation of Israel was suffering from a dangerous "eye disease." They were plagued with a spiritual myopia, a near-sightedness, which kept them from seeing anything but the immediate present. Surrounded as they were with everything they wanted, they were blind to their real needs. They had joy and pleasure; they had a measure of peace; they felt contented; they had an abundance of material things; they had a sense of security; they were even satisfied with the form and content of their religion. In all this they developed such a personal feeling of independence that they no longer found it necessary to depend on God.

This is not only an attitude found in Old Testament times, but it is also evident in the New Testament. "Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17).

Most of us are aware of the parallel found among many Christians today.

I. RELIGIOUS COMFORT AND FALSE SECURITY. Amos 6:1.

Many churches today are built with two ends in view; comfort and practicability. The sense of austerity and self-denial, together with the sense of urgency have largely faded into the background. Spiritual laziness is a very sinister and dangerous sin and must be guarded against continually.

The people of Israel were saying in effect: the temples in Jerusalem and in the mountain of Samaria are always there. They have stood for hundreds of years and we can trust them to last many, many more years. The Christians are also saying: the church is always there when we need it, so why worry.

II. THE EVIDENCE OF FALSE SECURITY. Amos 6:2.

The prophet gives the Israelites a number of "case histories" as examples of what happened to those who thought they could "take it easy" because they felt comfortable in their power and security. Israel, of course, thought themselves so much better than their neighbors because they were the Lord's chosen people. But past blessings are

no permanent insurance against judgment for present sin.

III. PHYSICAL COMFORT AND FALSE SECURITY. Amos 6:3-6.

Amos was looked upon as a pessimist, a wet blanket, a kill-joy. He looked at all the joy and pleasure through dark glasses. The Israelites were interested in the present. Even though the prophet painted a dark picture of the future, they said, "So what, we might as well enjoy the good things of life while we have them. If there is trouble in the future, then we will worry about it when we come to it." For the present, eat, drink and be merry, was their philosophy.

IV. THE FINAL JUDGMENT. Amos 6:7-8.

This was a terrible judgment for Amos to utter in the light of prevailing peace and prosperity. It was a personal as well as a national judgment. To those lying on beds of ivory and feasting at the banquet, it seemed unreal and far away. But according to the prophet they would be among the first to be led into captivity.

Judgment may be slow in coming, but God cannot long delay it in the face of such sin and evil.

A TEACHING GUIDE

Date: July 24, 1960

Theme: GOD DESIRES STEADFAST LOVE

Scripture: Hosea 4:1-3; 5:15; 6:6

THE CENTRAL THOUGHT: To know God is to love him.

INTRODUCTION: God used every medium to woo and win the children of Israel. He spoke of justice and judgment through the prophet Amos. Through him we saw God as a stern judge who would not let the sin of Israel go unpunished. In the final dirge over Samaria, Amos painted a picture of future destruction and captivity.

Laying aside the method of fear and judgment temporarily, God now appeals to the Israelites through the way of love. In comparison to Amos, Hosea may be thought of as soft-hearted and uncritical. But that is not so in the light of the prophet's declaration of the redemptive nature of God's love and judgment which is so essential in true love. Instead of storming at Israel, he pleads. Instead

S. S. LESSON EDITOR

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

of preaching righteousness and judgment, he emphasizes the love of God.

Because of the manifold ways in which the virtues and attributes of God were stressed through the prophets, we ought to understand the ministers of Jesus Christ in our present day a little better. Instead of condemning them too readily for neglecting certain aspects of the nature of God, try to discover which medium God is using in trying to win men to himself and in trying to bring you closer to him and to help you serve him more faithfully.

I. LOVE AND CONTROVERSY. Hosea 4:1-3.

We often have quarrels because of a lack of love on both sides. But God's quarrel with Israel was based entirely on the absence of love on the nation's side. God's love was constant and pure; it was Israel's love that was badly soiled. It marred a beautiful and loving relationship.

The indictment was threefold: there was no truth, no mercy and no knowledge of God in the land. God had reason for a quarrel, not because he loved Israel less but because he loved them more, and he did not want sin and ignorance to rob the nation of his love.

In any controversy with God, it is well to remember that there is a fore-ordained conclusion: you are on the losing side.

II. LOVE AND GOD'S WITHDRAWAL. Hosea 5:15.

God's love is, first of all, active. He will do everything possible to win back his children. When there is no response, he tries the method of passive love. He withdraws and retreats and hopes that their sin and affliction will cause them to seek him. It is then that God hopes the right course will be taken: "Draw nigh unto God and he will draw nigh unto you" (James 4:8).

III. GOD'S LOVE AND REPENTANCE. Hosea 6:1-3.

Repentance is the beginning of a healing and healthful relationship with God. Here the Lord is pictured as a beloved physician who must often perform a painful operation before the healing process can begin. Before repentance, there is an attempt to hide from God, but afterwards comes the glorious freedom: "And we shall live in his sight."

IV. LOVE AND GOD'S JUDGMENT. Hosea 6:4-6.

Nothing can displease God more than a false repentance. It is an insult to his love and mercy. Yet this is what Israel's repentance turned out to be. God cried out like a disappointed and anguished father: "O Ephraim, what shall I do unto thee?" He does not want judgment to fall upon his children, but they left him no alternative. Punishment is also a part of God's love. (Prov. 13:24).

BAPTIST HERALD

Our Denomination in ACTION

Northern District

Missionary and Family Evening, Lauderdale Church, Edmonton

The Woman's Missionary Society, with a membership of 14, of the Lauderdale Baptist Church, Edmonton, Alta., has been very active this spring. Three wonderful projects, planned by the Society, have been brought to fulfillment. A bake sale, the first venture of its kind, was held at the local Safeway Store. Approximately \$75.00 was realized. Mr. Joe Hufnagel of the Montana Indian Reserve was invited to be guest speaker at a special missionary rally sponsored by the women's group. The ladies have adopted the Montana Reserve as their particular item of prayer for the current program term. It was a blessing, indeed, to receive firsthand news about our Indian work.

On Saturday, May 14, a Family Night was held, in which each family was represented on the program by a special number. The variety of numbers included choir singing, men's quartet and piano duet numbers, trumpet solo, violin duet, orchestra selection, poems, a beautiful chalk drawing, and other musical numbers. Following this inspiring evening, everyone enjoyed a time of fellowship in the church basement.

V. A. Pahl, Reporter

Youth of Lauderdale Church, Edmonton, Presents Play

On May 21 and 22, seventeen young people from the Lauderdale Baptist Church Edmonton, Alta., went on a tour to the Carbon, Drumheller, and Trochu Baptist Churches. A five-act play entitled, "Uncle Bill's Diary," was presented at these churches as well as special singing and musical numbers. The cast included Hilda Schubert as Mrs. Fisher; Rev. F. W. Pahl as Mr. Fisher; Vernon Schultz as Ronald Fisher; Dietmar Klingbeil as the lawyer, Mr. Gunderson; and Irene Nordheimer as the nurse.

The play, written by Mrs. F. W. Pahl, is the story of the Fisher family who are happy that Uncle Bill has died, and they are waiting to receive a lot of money from his will. However, his will is made out in such a way that their son Ronald will have to attend a Bible College in order to receive his share of the wealth. The non-religious parents attempt to think of a way to stop their son from going to Bible School so that they can get the money sooner. However, when they read Uncle Bill's diary before he died, he had saved the family from a serious financial situation, their attitude changes. The tour was thoroughly enjoyed by the young people. The offerings taken will be designated for North American Baptist missions.

Hilda Schubert, Reporter

July 7, 1960



The float, "Happy Trails to Faith," entered by the First Baptist Church of Elk Grove, Calif., in Elk Grove's Western Festival Parade.

Western District

Seven Young People Baptized at Paul, Idaho

On Easter Sunday evening, April 17, seven candidates were led into the baptismal waters and baptized by Rev. Myrl E. Thiesies of the First Baptist Church, Paul, Idaho. Our hearts rejoiced as we saw these new Christians follow the command of our Lord and Savior Jesus Christ. On May 1, these 7 candidates along with 3 others who came to us by church letter, were given the hand of fellowship during the Communion Service.

The baptismal candidates are shown in the accompanying picture (left to right): front row: Denise Young, Carla Shewster, Scott Erwin; 2nd row: Mrs. John Riedlinger, Dixie Webb, Diane Webb, and Rev. Myrl E. Thiesies. Kirk Paulson was unable to be present for the picture.

Mrs. Myrl E. Thiesies, Reporter



Rev. Myrl E. Thiesies, pastor of the First Baptist Church, Paul, Idaho, and six persons whom he recently baptized on confession of their faith in Christ.

Important Events for Baptist Church, Elk Grove

On May 7 the First Baptist Church, Elk Grove, Calif., again entered a float in the Elk Grove Western Festival which won a third prize ribbon in the grand sweepstakes. Co-chairmen of this float were Earl Moiser and Ed Kammerer. The theme on the float was "Happy Trails to Faith." The float depicted two of our younger church members, Derbra Dockter and Don Fandrick, going to church on a Sunday morning.

On May 19 the Woman's Missionary Society of the church gave a dinner to the choir members, their wives and husbands in appreciation of their faithful service rendered the past year. On May 20 Miss Theo. Wuttke led the candlelight installation service of the Woman's Missionary Society officers. They are as follows: president, Mrs. Edwin Schuh; vice-president, Mrs. Art Dockter; secretary, Mrs. Duane Rausser; ass't. secretary, Mrs. Walter Berkan; treasurer, Mrs. Ben Kammerer; pianist, Mrs. Ed. Neher; ass't. pianist, Mrs. Ed. Kammerer; and librarian, Mrs. Walter Berkan.

On Sunday evening, May 22, Rev. Walter Berkan, our pastor, extended the hand of fellowship to Mr. and Mrs. Tonn and their sons, Joachim and Claus, who came to us from the Baptist Church in Winnipeg, Manitoba.

Mrs. Roy Dolliver, Reporter

Sessions of British Columbia Association at Kelowna

The British Columbia Association met in Kelowna, B. C., at the Grace Baptist Church, May 19-22, 1960. The themes were taken from II Corinthians 4, "FRUITFUL WITNESSING." These ministers. Missionary Laura Reddig added to the glory of the Association with her challenging messages, and Dr. B. Schalm preached provocative messages. Two young churches were received into the fellowship of the Association, Osoyoos and South Fort George, to bring the present total to 12.

The officers for the year 1960-61 are: moderator, Rev. O. Patzia; vice-moderator, Rev. I. Faszer; (Rev. Arthur Pohl of the North-West region); secretary, Rev. G. Gebauer; treasurer, Rev. P. Daum; ass't. secretary, Mr. Hass. The officers of the S. S. and C. B. Y. Union are: president, Arven Eggert; vice-president, Wilfred Hass; secretary, Heidi Zindler; treasurer, Adeline Ross; dean, Rev. I. Faszer; C. B. Y. Director, Rev. B. Milner; S. S. Director, Mr. R. Ruhvald; editor, S. Gursche. The S. S. and C. B. Y. F. have adopted a mission project of \$1,500 for the new chapel to be built at the Leper Settlement in the Cameroons.

The Association had a good representation of 64 delegates. The last service, Sunday afternoon, consisted of numbers by mixed, male and mass choirs. Dr. Schalm brought the closing message, "The Victory of Witnessing."

Bert E. Milner, Reporter

Easter Services and Wedding Anniversary, Missoula, Mont.

The Bethel Baptist Church, Missoula, Mont., recognized Easter with its annual CBY sunrise service under the direction of Norman Maier. Following this, breakfast was served in the church basement. The Sunday School met in the main sanctuary with Dick Schmautz, superintendent, leading a program. Our Sunday School is leading in the Pacific Association Sunday School contest. At 7:30 p. m., the choir presented a beautiful and inspiring cantata under the direction of Mrs. C. T. Remple.

On Sunday afternoon, April 3, the children of Mr. and Mrs. Jacob Metzger of Missoula honored their parents with a reception and open house held in the basement of the Bethel Baptist Church. Approximately 150 friends and relatives attended. Caroline Klein and Jacob Metzger were married on April 1, 1910, at Jamestown, N. Dak. They lived in Hebron, N. Dak., until 1947, when they moved to Missoula. They have four children: Mrs. Jake H. Vietz (Helen) and Ed of Missoula, Theodore and Paul of Ronan, Montana, and 8 grandchildren.

Mrs. Donald Schmautz, Reporter

Baptism of 15 Persons, Oroville and Osoyoos

Easter Sunday was a joyous day for the Baptist Churches of Oroville, Wash., and Osoyoos, B. C. On this day Rev. G. Beutler baptized 15 persons upon confession of their faith in Christ. Three others were accepted into the church fellowship by confession of their faith. Of these, 14 were added to the Oroville Church and 4 to the Osoyoos church. God is vividly blessing his work!

Mrs. G. Beutler, Reporter

Central District

Mother-Daughter Banquet, Trinity Church, Sioux Falls

The Woman's Missionary Society of the Trinity Baptist Church, Sioux



Mr. and Mrs. Jacob Metzger of Missoula, Mont., at their golden wedding anniversary celebration held in the Bethel Baptist Church.

Falls, S. Dak., held its first Mother-Daughter Banquet on Thursday, May 5. It was a blessed evening with 60 mothers and daughters present. A delicious dinner was served by the Y. M. C. A. Our pastor's wife, Mrs. Milton Zeeb, acted as toastmistress. Mrs. Roy Seibel led in our opening prayer. A time of inspiration was led by Mrs. Frank Veninga, words of welcome were given by Mrs. George Dunger, and a girls' trio from Sioux Falls College sang two numbers, followed by a reading by Lucille Wipf, a vocal solo by Mrs. Glen Whitney, toast to the mothers by Sharyl Wessel, and toast to the daughters by Mrs. Alvin Bleeker. As our guest speaker we were privileged to have Mrs. Elton Kirstein of Wessington Springs, S. Dak. She spoke on the women's theme, "On Life's Pathway with Christ."

During the first part of this year's programs, we had the privilege of having Prof. and Mrs. Hugo Lueck share their visit to Austria and Germany with us, as well as hearing the testimonies of the three lady missionary candidates, Misses Joyce Batek, Barbara Kieper and Lucille Wipf.

Mrs. Carl Triebwasser, Secretary



Eighteen persons baptized and received into the Baptist Churches of Osoyoos, B. C., and Oroville, Wash., by Rev. G. Beutler, right.

Baptism and Special Programs At Hebron, N. Dak.

The First Baptist Church of Hebron, N. Dak., is happy to report many blessings. The C. B. Y. group presented the play, "The Broken Circle," to a large audience. Our choir enriched our Easter season by presenting its annual cantata. Through the Lord's special blessing the church was able to lay an Easter offering amounting to over \$435 on the altar.

On Sunday, May 1, Rev. E. J. Faul, our pastor, baptized five young girls on confession of their faith in Christ, followed by the communion service and extending the hand of fellowship to the new members. The Woman's Missionary Society and Missionary Guild had their respective annual Mother's Day observance with each member bringing a visitor. Our young people also had charge of the Sunday evening service on Mother's Day. Rev. Milton Vietz of Anamoose, N. Dak., spoke to us briefly at this service, being a visitor at his parental home in Hebron.

Mrs. John Stading, Reporter

75TH CHURCH ANNIVERSARY MADISON, S. DAK.

The West Center Street Baptist Church, Madison, South Dakota plans to observe its 75th anniversary on July 31 and August 1, 1960, and cordially invites all former members to join us for these festive days. If a visit and personal participation are impossible, please feel free to send a word of greeting. There will be a banquet on Monday evening. If you plan to attend, please make your reservation before July 24th. Address all communications to the pastor:

Rev. Jothan G. Benke
322 West Center Street
Madison, South Dakota

Recognition Council Convening At McLaughlin, South Dakota

The Baptist Churches of Bison and McLaughlin, S. Dak., called for a council to convene in McLaughlin on May 26th to examine and recognize the ordination of the pastors of the respective churches, namely, Rev. Jerry Vilhauer and Rev. Daniel Heringer. The following churches were represented with delegates: McLaughlin, McIntosh, Hettinger, Isabel, Selfridge, Herreid, Bison and Linton.

The two candidates gave their reports concerning their conversion, their call to the ministry, their views and statements of doctrinal beliefs. The council declared itself to be satisfied with the presentation of their statements. Since this was not an ordination council, but one in which the council desired to pass on the ordinations of previous events, the council was satisfied with what was presented. It gave the council an occasion to counsel with the brethren, and to encourage them to become closer affiliated with our conference.

The evening service consisted of a recognition service and also the occasion to welcome the brethren into our fellowship. Rev. J. C. Gunst brought the evening message. Rev. A. Weisser of Herreid, S. Dak., served as moderator and Rev. A. J. Fischer as clerk.

BAPTIST HERALD

"World's Smallest Magician" At Hutchinson, Minnesota

It was a unique experience for the Bethany Baptist Church of Hutchinson, Minnesota, to have had as their special guest on Sunday, May 15, Mr. Joseph White, from our Immanuel Baptist Church in Kenosha, Wisconsin. "The Hutchinson Leader," our local newspaper, ran a large news item entitled, "World's Smallest Magician to Preach Gospel Here," together with the accompanying picture. Mr. White spoke to the Junior Department in our Sunday School, then gave his personal testimony in the morning service, and used his "Gospel Magic" to present the Gospel message at a 6:30 Children's Rally. Children from various city churches were in attendance and the Lord blessed this rally in a visible way.

In the evening service which followed, Mr. White brought the message to a "full house" as many visitors came out to hear a little man with a big message. We are confident of God's continued blessing upon one who serves so willingly with the talents that have been entrusted to Brother White, and we count it a privilege for having had this wonderful fellowship together.

Bert A. Itterman, Pastor

Activities at South Canyon Church, Rapid City, S. Dak.

The Men's Christian Fellowship of the South Canyon Baptist Church, Rapid City, S. Dak., sponsored its first Mother and Daughter Banquet at the church on May 6th, with the Ladies' Mission Circle as guests along with the mothers of our Sunday School children. About 50 mothers and daughters were seated at the beautifully decorated tables with the theme, "My Mother's Bible." Over 80 people in all were present as the group agreed to carry out the aims of the church to stress that this church is an "All Family Church."

Prof. Roy Seibel, public relations representative from the Seminary in Sioux Falls, S. Dak., was guest speaker. Mrs. John Kwyzla, Jr., president of the Ladies' Mission Circle, was toastmistress. Several readings, special musical numbers and poems by the mothers and daughters made up the program, followed by a ham dinner served by the men of the church.

On April 10th Rev. J. C. Gunst was guest speaker and gave the church much encouragement on their plans for building a new church building. On April 13th Rev. and Mrs. Edwin Kern, missionaries on leave from Japan, were honored at a pot-luck supper sponsored by the Ladies' Mission Circle. The offering went towards the Japan Mission. From June 6 to 17 we held our Vacation Bible School.

Mrs. John Kwyzla, Jr., Reporter

Eastern District

Dedication and Baptismal Services at Elsmere, Delaware

The First Baptist Church, Elsmere, Del., held a dedication service recently of its new Educational Building. Rev. Emanuel Wolff, Eastern District secretary of the North American Confer-



Rev. Bert A. Itterman (left) of Hutchinson, Minn., and Mr. Joseph White of Kenosha, Wis., who used his "Gospel Magic" at services in the Bethany Baptist Church.

ence, was our guest speaker, leading us in a very impressive service. After the morning sermon, a Ribbon Cutting Ceremony was added. Mr. C. B. Wilson, Sunday School superintendent, read the Scripture. Rev. Emanuel Wolff led in the dedicatory prayer and Mrs. Margaret Christian cut the ribbon at the entrance to the newly added building. The contractor, Mr. Clarence Riggs; Mr. T. Arthur Wood, superintendent of building operations; and Mr. Geo. Limperos, president of the Board of Trustees, gave some information

MINISTERS' FELLOWSHIP
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The First Baptist Church, Elsmere, Delaware, with the \$36,000 Educational Unit to be seen at the left.

about the size and cost of the addition and how the project is being financed. The new wing is 52 by 32 feet with complete basement, giving us 12 more classrooms, a new church study and rest rooms. The cost was about \$36,000.

A baptismal service was held on Sunday morning, May 15th, when six candidates followed the Lord's command of baptism. In the evening eleven believers of a neighboring Baptist church were baptized by the pastor, since that new group does not have a church edifice of its own. All glory be to the Lord, who blesses his people abundantly!

Christian Peters, Pastor

Events at Temple Baptist Church, Pittsburgh, Pa.

The congregation of the Temple Baptist Church, Pittsburgh, Pa., has been richly blessed in the past weeks. On Sunday, May 29, we were privileged to have the Seminary Quartet bring the Word of God through song and the spoken word. The days of May 14-18 will long be remembered as a time of mountain-top experiences when Rev. Roger Schmidt, pastor of the Pilgrim Baptist Church, Philadelphia, Pa., conducted a Conference on Christian Living with evening services as well as morning prayer meetings. He sang and spoke to the glory of God.

During the last week-end in March, Rev. and Mrs. Fred Holzimmer and Miss Eleanor Schulert shared with us their experiences on the mission field in the Cameroons, Africa. These missionaries also spoke at the Union Baptist Church in Arnold, Pa., during this week-end, the highlight of which was the Missionary Banquet at Temple Church for members of both churches. We are grateful to our pastor, Rev. Raymond P. Yahn, for arranging these special events for our spiritual blessing. On Sunday, June 5, at an impressive service, Mr. Yahn baptized five candidates on profession of faith: Mildred Sagwitz, David Gilbert, William Wilson, Mrs. Emma Gerhold, and Mrs. Dorothy Thompson. At the communion service following, Mr. and Mrs. James Johnson were also received by letter from West Mifflin Baptist Church.

Betty J. Staib, Reporter

CONFERENCES AND YOUTH CAMPS

and General Workers and Missionaries as Guest Speakers

July 11-14

KANSAS SCRIPTURE MEMORY CAMP at Camp Fellowship, Goddard, Kansas. Miss Eleanor Schultert.

July 11-17

PACIFIC NORTHWEST ASSEMBLY YOUTH CAMP at Ross Point Baptist Camp, Post Falls, Idaho. Rev. Daniel Fuchs and Rev. Richard Schilke.

July 12-15

CENTRAL ALBERTA-SASKATCHEWAN JUNIOR CAMP at Cypress Park, Pinecrest Bible Camp, Maple Creek, Sask. Rev. Herman Palfenier.

July 13-17

NORTHWESTERN CONFERENCE at Bethany Church, Milwaukee, Wis. Miss Geraldine Glasenapp, Miss Irma Grieger, Rev. J. C. Gunst, Rev. Bruno Schreiber and Rev. Frank Veninga.

July 13-19

DAKOTA INTERMEDIATE CAMP at Crystal Springs, N. Dak. Rev. and Mrs. Fred Holzhammer and Rev. Arnold Rapske.

July 13-20

ALBERTA INTERMEDIATE CAMP at Sylvan Lake, Alberta. Rev. L. Biebert.

July 13-20

OKLAHOMA C. B. Y. & SCRIPTURE MEMORY CAMP at Roman Nose State Park, Okla. Rev. and Mrs. William Sturhahn.

July 14-17

SOUTHERN CONFERENCE at Motata Baptist Church, Branch Louisiana. Dr. George A. Dunger and Mrs. Delmar Wesseler.

WHAT'S HAPPENING

(Continued from page 15)

Dak., held its closing exercises on Sunday evening, May 30. An interesting program of Bible verses, songs and music was rendered. Twenty-three children completed their studies for the year under the supervision of their three teachers. The Berlin Church also held a successful Vacation Bible School from May 31 to June 3 with 26 pupils and 6 teachers. The program and exhibit were held on Sunday evening, June 5. The offering for the Chapel Building Fund amounted to \$32.00. Rev. V. E. Prendinger is the pastor.

• The Central Baptist Church of Kitchener, Ontario, has extended a call to Rev. Paul Goetze of Germany, to which a favorable response was given. He is a brother of the former pastor, Rev. John Goetze, who is serving the Zion Baptist Church of Milwaukee, Wis., at present. The parents of Rev. Paul Goetze are members of the Kitchener church. A recognition service for Rev. Paul Goetze and his family will be held on Sunday, July 10, with many friends from neighboring churches attending. Rev. Emanuel Wolff, Eastern District Secretary, will bring the denominational greetings.

• On July 3 several Cameroons missionaries sailed from Montreal, Canada for the Southern Cameroons, Africa. They are Rev. and Mrs. G. Ben Lawrence of Portland, Oregon, now serving in their third term in Africa; Miss Laura E. Reddig of Cathay, N. Dak., who went to the Cameroons for the first time in 1938; Miss Barbara Kieper of Fessenden, N. Dak.; and Rev. Gilbert Edwin Gordon, missionary appointee who will be serving in their first term in Africa. Mr. and Mrs. William H. Rentz and their two children left the Cameroons on April 9 and arrived in Montreal on May 6. They will be living at their home in Morris, Man., during their furlough.

EXEMPLARY SERVANTS

(Continued from page 5)

reconciler on the Cross of Calvary. He died, because it was so decreed in the will of God.

We do not have time to go into detail in these matters of doctrine, but let me say to you, set an example in these matters of faith, by professing and saying that this is the Word of God and not by saying that it could be this way or it could be also otherwise. There are areas where it must be said: "Thus saith the Lord!" Set an example by your type of teaching and your type of preaching. "On Christ, the solid rock, we stand, all other ground is sinking sand."

EXAMPLE IN PURITY

5. *Set an example in purity.* This is the fifth and last area which the apostle gives us in our text. The Lord Jesus arrested his disciples in their thinking, for thought precedes words. Unless our thoughts are pure, our actions cannot be pure. Out of the heart and mind come forth the things which defile or those which edify.

When I was at the Seminary, Professor Albert Bretschneider often quoted these words in our class:

"Sow a thought and reap a word;
Sow a word and reap an act;
Sow an act and reap a character;
Sow a character and reap a destiny."

It all begins with a thought. It is there that we must do our cultivating so that our thoughts be lofty and ideal. Our thoughts ought to be patterned after the Lord Jesus Christ, for that only will add to the glory of our precious Lord. It is Anne Johnson Flint who has written:

"Christ has no hands but our hands
To do his work today,
He has no feet but our feet
To lead men in his way,
He has no tongue but our tongue
To tell men how he died,
He has no help but our help
To bring men to his side."

That is your ministry as servants for Jesus Christ. Be good servants, be exemplary servants in speech, in conduct, in love, in faith and in purity. And the Lord make your ministry rich and rewarding to his glory and honor.

CHANGES OF ADDRESS

Chaplain (Maj) Leslie P. Albus
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Rev. John Kuehn
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Rev. Paul Siewert
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