

Baptist Herald

NORTH AMERICAN BAPTIST GENERAL CONFERENCE



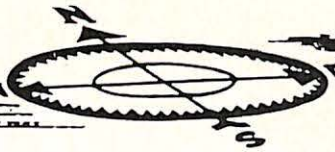
The Blossoms of May

May
26
1960

Number 11

■ Billy Graham Presents
Africa's Challenge

■ God's Volunteers Team
for 1960 - 1961



● American Methodist missionaries and national ministers are teaming up in Pakistan for a "Christian commando" program proclaiming the Gospel in areas where it has never been heard before. One and two-day visits to Muslim villages highlight the program.

● Philippine Bible House, an agency of the American Bible Society, is now dispensing Scripture volumes translated into 22 Philippine dialects. There are still 67 dialect groups in the island without any Bible translation. During 1959 the Bible house distributed 402,086 volumes of Scripture, bringing to 6 million the number circulated since the Bible house was founded in 1899.

—*Christian Century*

● The latest annual report of the Association of Evangelical Bible Societies in Germany indicates that production of Bibles and Scripture portions in this country increased from 170,250 copies in 1945 to 1,372,791 in 1958. The report noted that during 1958 Scripture production increased by 116,000 copies over the previous year. The EBS report further stated that there are thirty-five Bible Societies in Germany but that only four are engaged in the actual production of the Scriptures—East Berlin, Altenburg, Stuttgart and Witten.

—*United Evangelical Action*

● A new, interdenominational seminary will open in Philadelphia, Pa., this fall. It will be known as the Conwell School of Theology after the late Dr. Russell H. Conwell, noted Baptist pastor and lecturer and founder of Temple University, but will be incorporated independently of the university. The new seminary will replace one operated by Temple and closed down last June. At its closing the old seminary had dropped from a peak enrollment of 200 to about 30 as the result of losing accreditation in the American Association of Theological Schools.

—*Christianity Today*

● These were the three meetings which Billy Graham said impressed him the most during his crusade in Africa: A Sunday morning service at Moshi under a cloudless sky with famous, snow-capped Mt. Kilimanjaro in full view ("I never felt the spirit of the Lord more.")—A rally at Addis Ababa, capital of Ethiopia, where a school holiday was declared so that students could attend the crusade.—A tent meeting in Cairo before a crowd estimated conservatively to number about 6,000. ("This was the most electric meeting I've ever had. . . . There is the beginning of a great religious revival in Egypt.")—*Christianity Today*

● Through EFMA news service in Washington, D. C., it has been reported that Dr. Frank C. Laubach,

world renowned literacy expert, has launched a plan which he hopes will bring in funds for thousands of technical missionaries to work in the fields of literacy, journalism, agriculture or other technical skills. The plan does not call for new agencies to be formed, but for a hundred Christians in a church or town to band together and



Baptist Briefs

● **Australian Home For Refugees.** The Baptist World Alliance Relief Committee has purchased a spacious building at Sydney, Australia, in cooperation with the New South Wales Baptist Homes Trust, to provide housing for European refugees. Some of the refugees left Russia even as early as the Czarist persecutions. They have spent many years crossing Asia before finding Baptist help in Hong Kong, the *Australian Baptist* reported.

● **Church House Under Construction in Poland.** A Baptist Church House now under construction in the city center of Warsaw, Poland, will include apartments, a theological seminary and denominational headquarters in addition to the sanctuary. The total estimated cost is \$112,000, of which about \$50,000 has been received from European and American donors (including the North American Baptist General Conference). The buildings were started in 1958 to commemorate the centenary of Polish Baptists. Polish Baptists also have a conference center at Radosc and an Old People's Home at Narefka.

● **European Youth Leaders' Conference.** A conference for European youth leaders was conducted by the European Baptist Federation Youth Committee in Ruschlikon-Zurich, Switzerland, May 17-25. Mr. Stuart Arnold, program chairman, announced that speakers included Gerhard Claas of Germany, W. E. Moore and David Jackson of England, Sven Ohm of Sweden, and members of the Ruschlikon seminary faculty. Representatives came from Austria, Belgium, Czechoslovakia, Denmark, France, Germany, Great Britain, Holland, Italy, Norway, Poland, Spain, Sweden, Switzerland and Yugoslavia.

● **Dr. Ohrn to be Seminary Professor.** The Berkeley Baptist Divinity School, Berkeley, Calif., has announced the appointment of Dr. Arnold T. Ohrn of Washington, D. C., as a part time instructor in Baptist theology beginning January 1961. At present Dr. Ohrn is general secretary of the Baptist World Alliance, which position he has held since 1948. He will be retiring from

each give an extra dollar per week to support a new technical missionary going out under an existing agency. Dr. Laubach challenges people with the fact that if forty million persons would cooperate in this plan, funds could be provided to send out as many as 200,000 technicians to the mission field.

—*Evangelical Action*

this position at the end of this year. For 38 years Dr. Ohrn was professor at the Norwegian Baptist Theological School in Oslo. From 1941 to 1948 he was the general secretary of the Baptist Union of Norway. Dr. Ohrn is the father of Karen Ohrn Bjornard, wife of Dr. Reidar B. Bjornard, professor of Old Testament on the Berkeley faculty.

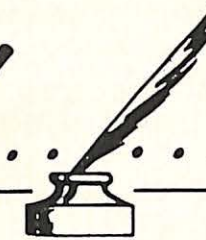
● **Baptist Designs the "Canberra."** It was with justifiable pride that Britain hailed the launching recently of the new P. & O. liner "Canberra," the largest ship to be built since the "Queen Elizabeth." With an overall length of 820 feet, gross tonnage of 45,000 tons, the "Canberra" will accommodate 600 persons first class and 1650 tourist class passengers and a crew of 1000. The cost of the ship has been estimated at £12,500,000. The designer is Mr. John West, a member of Muswell-Hill Baptist Church, London, England, and a leader of the church's Youth Fellowship. Educated at Jarrow Grammar School and Durham University, where he graduated as a B.Sc. in Naval Architecture, he is an assistant to the management and technical advisor of the P. & O. Company.—*The British Baptist*

● **European Mission Society Opens New Station.** The European Mission Society, Paris, France, has decided to open a new mission station at Maroua, one of the largest cities in North Cameroon, Africa, having the population of 30,000. Maroua is an important commercial and administrative center. The majority of the inhabitants are Moslems. The Society has 14 missionaries and 2 candidates for the mission field. More nurses are needed as well as a French teacher. Rev. Henri Vincent, France, is president of the Society; Rev. Paul Schmidt, Germany, secretary; and Mr. Otto Winzeler, Switzerland, treasurer.

● **SBC Executive Committee.** The nation's capital city, Washington, D. C., has been proposed for the new headquarters of the Executive Committee of the Southern Baptist Convention, if it moves from Nashville, Tenn. James

(Continued on page 22)

Editorial



Come, Holy Spirit!

We have never realized the riches of our Christian birthright until we have truly known the indwelling presence and power of the Holy Spirit. This prayer, "Come, Holy Spirit," is a preeminent personal petition. It is the most important and heart-searching prayer in a Christian's life. It opens the door to greater resources of power, to a far more effective service for Christ, and to more wonderful joys than the Christian has ever dreamed. It is the Christian's key to purposeful, victorious living.

But we are prone to resist the Holy Spirit, and thereby we grieve him. For this reason we are not quite ready to claim the spiritual birthright that is ours. The Apostle Paul in his letter to the Ephesians warns them: "Do not grieve the Holy Spirit of God" (Eph. 4:30), and again he employs one of his vivid expressions in saying bluntly, "Do not quench the Spirit" (I Thess. 5:19). Here we come to the crux of the matter why we fail to know him, the Holy Spirit, as our Companion, our Guide, and our Comforter in all the fulness of his presence.

Robert T. Handy in his fine book, "Members One of Another," describes the issue in this graphic manner: "No, we want the Holy Spirit on our terms, as our helper. But he comes to us only on his own terms, to claim us as his helpers. He does not come until we yield to him, until we stop resisting. It may at first be painful to yield, but at last it brings unspeakable joy and freedom."

Obedience is yielding to God on his terms. It is the complete commitment of our lives to follow him, to serve him, to do what he wants and expects of us. It is to let him have his way completely with us. Emil Brunner points out that "you can handle and shape as you please such things as law and organization, but you cannot act thus toward the Holy Ghost." No, you cannot! All that any of us can do is to obey God and pray for the sending of the Spirit. In the book of Acts, Peter and the apostles speak of "the Holy Spirit whom God has given to those who obey him" (Acts 5:32).

This obedience to the Holy Spirit leads us into the glorious fellowship with him. We come to know and to possess him as the indwelling Person of the Trinity. Donald M. Baillie penned some remarkable words on this point: "If we go on to ask whether there is any difference between having God's presence with us, having Christ dwell in us, and being filled with the Holy Spirit, we are bound to answer that the New Testament makes no clear distinction. All three come at every point into the full Christian experience of God. It is not a case of three separate experiences: it is all one."

Come, Holy Spirit! We yield to him and his empowerment on his terms. For we are dependent always and at all points on God's love and grace. God is faithful. "Through Christ he sheds his Spirit on those in the church who have faith, and obey, and pray." (Robert T. Handy).

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—Photo by Harold M. Lambert

The revelation to a man of what he is is always accompanied by the revelation of what he might be and is not. The Gospel of Christ aims at producing this schism in a man's experience.

“AND WHEN HE CAME to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!” (Luke 15:17).

Consider the history that the parable of the prodigal son describes, and the point at which this utterance was made. The young man had claimed his full liberty, and demanded the means of conducting life according to his own notions. He declared himself free, and went off from his father bearing with him such portion of the estate as belonged to him, or would belong to him, in order that he might live according to his own desire.

A CAREER OF SIN

When he got his patrimony into his hands and started out for the far country, his idea was that he was going to see life and be a man. Impatient of his father's supervision and control, he was determined to be his own master. A condition of existence, that promised him freedom and pleasure, emancipation from the irksome restraints of the parental roof and a right to do what he liked, invited him to come and prove its joys. He plunged headlong into a career of sin. That career worked itself out to the very dregs. Fortunately his substance was not unlimited. In the course of time, he found that he had wasted it all. Riotous living has never been anything else than a costly business.

At the last, poverty, beggary, degradation, hunger, and finally despair, took the place of wild intoxication and lawless pleasure, and then he was as wretched as he had been happy before.

The implication of the parable is that in this whole career—the breaking away from his father's house, the going

into disallowed society, the pursuing of courses that violated every principle of morality and of honor—he had not acted in accordance with his true nature. He had abandoned himself. He had left his manhood somewhere behind. There was something that had been left out or forsaken. And when his wretchedness had humbled him, so that he clearly saw his course in its true light, and began to change it, or to purpose to change it, it is said that he began to “come to himself.”

HE CAME TO HIMSELF

When a man is out of his mind, we say that, when his reason is restored, he has come to himself again. Or, when a man comes out of a faint, he is said to come to himself. This means simply that he comes to the possession and use of the faculties which, for a time, were clouded or hindered in their operation. The same form of words is to be found in a chapter of the Acts of the Apostles. It occurs in the narrative which recounts the circumstances of Peter's deliverance from prison. The apostle, we read, was awakened by an angel of the Lord as he lay bound between two soldiers. After being told to gird himself and bind on his sandals, he was led forth through the iron gate of the jail into the city.

Having conducted him along one street, the angel departed from him. And when he was thus left alone, “Peter came to himself.” He had been in a dazed condition, that is, up to this point. But no sooner had he realized that his guide had vanished, then he began to understand where he was and what had happened.

Now the experience of recovery, represented by this usage of the phrase,

Coming to One's Self!

A Sermon on the Parable of the Prodigal Son

By Dr. Edgar W. Boss, Dean of the Northern Baptist Theological College, Chicago, Illinois

has no moral quality whatever belonging to it. It is simply a reawakening of the mental powers, and a reexercising on a human being's part of the intelligent functions. But the phrase in question is descriptive of another kind of experience, besides that of restoration to the normal physical and intellectual condition. It signifies a complete change in a person's attitude toward life.

We have all heard, or overheard, people explaining how, as the result of things which they said or did, they succeeded in “bringing a certain individual to his senses.” The man, to whom they were referring, had perhaps been behaving foolishly, or selfishly, or brutally before they ventured to interfere. But at last when they felt obliged to do so, the effect of their intervention seemed to them to be satisfactory.

What occurred was not that a mind emerged from a state of inactivity and insensibility, but the conscience was awakened as out of a deep sleep. In other words, an experience essentially moral in its nature happened in the life of a particular person.

ATTITUDE TOWARD OTHERS

When someone whom we love is cross or irritable, we say of him: “He's not himself today.” When one whom we have known for years does something unworthy we say, “Oh, that's not him.” And what is that but our instinctive certainty that a man is more than his vices or his failures, and that, if you want to know him as he is, you must take him at the level of his best?

A man is not less guilty for his failures, because they do not represent his real manhood. In all the circle of bad habits, there is no habit more fatally pernicious than the habit of making

excuses for ourselves. We should always have excuses for our neighbors. We should never have excuses for ourselves. To palliate and condone our own defections is the surest way to rot the moral fibre. A man should make allowances for everybody, for we know not what is the secret story. But heaven help the man, and help his character, when he begins to make allowances for himself. “I was ill—I was worried—it was not really me.”

You will note that the prodigal made no excuses. He never said, “Young men must be young men.” He never said, “My passions are my heritage, and you must make allowance for my warm blood.” What he did say was, “Father, I have sinned.” It was *then*, when his worst was in his own eyes, that his best was in the eyes of Christ.

BITTER LESSONS TO LEARN

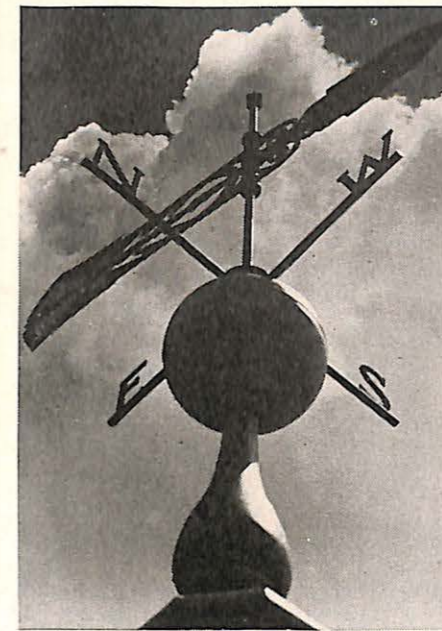
Oliver Wendell Holmes said that when John and James are engaged in conversation, there are really six people present: John as John thinks of himself, John as James thinks of him, and John as he really is. In like manner, there are three Jameses. To see ourselves as we really are would eliminate the four false people from the conversation. I wonder how many people have “come to themselves.” People who have more charitable in their assessments of others.

Well, this young man found himself. Of course, he did it the hard way. It was only after bitter experience and painful disillusionment. His object in leaving home had been just to find himself. When he went into the far country, he imagined that he was coming to his own. What bitter lessons he still had to learn before he came to his own! But we must say this much for him, he finally did come to his own. That is more than some do. He had only a wasted and spent life to bring back to the father, but that is more than some bring.

HE CAME TO HIS FATHER

The young prodigal was profoundly dissatisfied with his lot. “How many hired servants of my father's have bread enough and to spare, and I perish here with hunger.” You may be inclined to remark that that speech does not betoken a very contrite frame of mind. The fact that the wanderer would be certain to get plenty to eat at home would not be a lofty motive for his returning.

Things happen that way, however, in real life. But it should be borne in mind that the story is a parable. The prodigal's comparison of his actual condition of starvation with the comfortable lot enjoyed by his father's servants is intended to represent a conscience awakened to the knowledge of what is, and of what might be. He knew the emptiness of being away from the Father and the fullness of being with him. The disproportion is perceived. The revelation to a man of what he is is always accompanied by the revelation of what he might be and is not.



—Photo by Harold M. Lambert

A man's coming to one's self is a moral and spiritual experience, signifying a complete change in a person's attitude toward God and life.

The Gospel of Christ aims at producing this schism in experience, with its attendant distress of mind.

HIS GUILT ACKNOWLEDGED

He acknowledged his guilt. “I will say, I have sinned.” We can imagine his having assumed a different attitude. He might conceivably have tried to shift the blame of his wild career on to other shoulders. “If my father had not been so strict with me in the old days”; or, “if he had put his foot down and refused point blank to listen to the proposal that he should hand over the share of the family property.” “If my older brother had not been so self-satisfied and cold and unapproachable, if he had put his foot down and refused, if he had been more frank and more affectionate, there would not have been this temptation to leave home.”

Nor did he break out into invectives against the citizen whose swine he was

herding, or violently attack the economic system of the country in which he was suffering dreadful hardship. These things might have been legitimate enough for others, but not for him. Why? He had come to himself. He could not divest himself of responsibility. It would not have been his true self to which he had come had he begun to attribute the blame of his condition to others. It would have been as false as the self that made the lusts his master and swine his companions.

“I have sinned.” The man who is not brave enough to say that, who shirks responsibility for what he has done, may not be a prodigal in the usual acceptance of that term, but his moral nature is none the less corrupt.

RECONCILED WITH THE FATHER

“He went to his father.” The account of a wayward son's desire and determination to become reconciled to his wronged father emphasizes what must be regarded as a primary obligation to be fulfilled by an awakened soul. The genuineness of conversion is to be suspected, if not utterly distrusted, which does not urge the subject of it to take immediate steps to remove family misunderstandings, and put an end to estrangements amongst relatives.

But the words are not only to be interpreted in this literal way. They restate the old truth that we are incomplete without the fellowship of God. “Our hearts are restless, till they find rest in God,” said Augustine. To “come to our true selves,” it is not necessary for us to wander into the far country of sin and shame. To “go to the Father,” we need not take the squalid road around the swine trough. But wherever we may have turned our prodigal steps, and even when we are yet a great way off, the Father sees us and comes out to welcome us.

GOD'S WELCOME FOR YOU

There will be none here so wild as the famous prodigal. But no matter what form our prodigality takes, no matter in what way we wander from father and home, like him we will come to our senses. And when he had some sense, father and home looked pretty good. They always do when we get a little sense.

If you ever come to the place where your home and your parents bore you and get you down, if you ever get to the place that you would like to leave home, if you ever get to the place that you would like to break your old ties and try some sort of a fling, remember that that is how it all started with the prodigal. If you ever find yourself in a far country, broke and low and down and out, come to your senses. Don't be ashamed to go to father and home!

But there is another point to the parable, too. The Heavenly Father awaits the sinner's return. And when you are yet a long way off on your return to him, having come to your senses, he will see, come out, and welcome you home!

CHILDREN'S DAY SUNDAY, JUNE 12

This is always a happy and blessed observance in North American Baptist churches.

Program material and bulletin inserts have been sent to all churches.

CHILDREN'S DAY OFFERING FOR THE CHAPEL BUILDING FUND

Worship in the Family Circle

By Rev. S. Donald Ganstrom of Saint Paul, Minnesota, Pastor of the Riverview Baptist Church of St. Paul.

THERE IS NO magic formula to make our homes Christian. Joshua said: "As for me and my house, we will serve the Lord." Effort and discipline are required. In this age when time is scheduled to the minute for baby's feeding to grandma's social appointments, we too must be stern in our taking a stand and setting a time for family worship.

There are many steps that can lead us toward this goal. I shall list several here and as you read them you will think of others. Use them all.

SET A TIME

I. Set a time! Too often we approach family worship at the wrong time. We wait until trouble fills our lives and gloom hangs heavy over our

evening meal. They found too many pressing school activities caused one or more of the children to rush away from the table before devotions could be held. The mother says, "It is better they leave their dessert, than to miss our family worship."

A newly married couple said, "As those of us who are Christians well know, table grace cannot suffice for a growing spiritual life. Therefore, there must be in our lives a time during the day when we look to God in a personal devotion. But because marriage involves two people, both of whom need strength, wisdom and guidance, there must be a time when the two together study God's Word and spend time in prayer."

II. Map your course! The very

are the ages of the children? Are some unsaved? Are both father and mother Christian? What needs are being met by the Sunday School and other organizations of the church? Having the answers to these questions, one can easily determine that phase of the religious life which needs to be emphasized.

SELECT MATERIAL

IV. Select your material! Many church families come to their pastor for suggestions as to worship materials that will be helpful in the Christian home. We find a great number of magazines published today that will help meet this need. Each should be selected according to the needs that have been determined.

The newlyweds, whom I mentioned, said, "We began our devotions by using the magazine 'Home Life,' reading the devotional section, which dealt with the Sunday School lesson. Later we turned directly to the Bible and began a book study. We chose first the book of Daniel, (because of the husband's interest in prophecy). With the help of commentaries, we have tried to understand more fully, both history and prophecy. At times we have taken a chapter, and then at other times only a part of one. We have even studied the same portion more than one day or two in order to understand it better. We are certain that through the years many changes will be made in the types of study we will make, but one thing is sure, we need always to look to God and his Word for our daily strength."

A mother of five children, ages 2 years to 19, said: "Just reading Scripture without any explanation or application soon becomes boring to the younger ones. We were not accomplishing what we wanted. We tried repeating just memory verses but that became too repetitious. We were not learning anything new and there was so much to learn. Then we found in a children's magazine a section called 'Family Features.' This was just for us and was our first real success at family worship. It was interesting, and each set of Scriptures was selected, separated and explained. Each devotion also had an extra special verse, which we all were to find during the reading and then explain in our own words why it was extra special. After our Scripture study, we have prayer time. We have at times a circle of prayer. Sometimes, but not always, we have suggestions for prayer. At other times we have silent prayer or just one leads in prayer. No matter who has supper with us, they almost always get in on our family worship."

(Continued on page 24)

BAPTIST HERALD

Billy Graham Presents Africa's Challenge

Graham, the evangelist, urges President Eisenhower to visit Africa in October in this exclusive interview for the Baptist Public Affairs News Service in Washington, D. C.

BILLY GRAHAM has proposed to President Dwight D. Eisenhower that he make a special visit to Nigeria, Africa for the October celebration of Nigerian independence.

The suggestion was made to the President in a meeting at the White House immediately upon his return from a nine week tour of Africa and a week in the Near East.

Such a visit from the President "will electrify all of Africa and will identify the United States with the nationalistic aspirations of the new nation more than anything I can think of," Graham said.

EMERGENCE OF NEW NATIONS

Commenting on the emergence of the new nation of Nigeria this year after a century under the jurisdiction of the British, Graham said that the current upsurge for freedom and self-realization on the part of the new African nations is largely a result of the work of Christian missionaries. The missionaries have identified themselves with the new moves for freedom and they are rejoicing in the emergence of the new nation.

"Until the last five years," Graham continued, "85 per cent of all education in Nigeria has been under the auspices of Christian missions." The effects of Christian education in Africa have been among the most important results of the work of the missionaries. Graham included both Protestant and Catholic missions and education in his evaluation.

Graham cited an incident with the Premier of the eastern region of Nigeria to illustrate the great extent of the influence of Christian missionaries. He said that the Premier at a dinner given in honor of Graham stated publicly that his position as Premier was largely a result of the work of a Methodist missionary. "She picked me up from the streets, gave me an education, and above all, led me to Christ," Graham quoted the Premier as saying.

When asked about the comparative growth of Christianity and Islam, Graham said that below the Sahara for every three converts to Christianity there are seven converts to Islam. He pointed out that Islam is intensely evangelistic like Christianity.

The major stumbling block to the progress of Christian missionary work in Africa, according to Graham, is the fact that many Africans say that "Christianity is the white man's religion." One of the points that he stressed most heavily during his African tours, Graham said, was that Jesus Christ belonged to all the races of the world, that his mother took him to Africa when he was an infant, and that an

African helped bear his cross on the way to the crucifixion.

Graham stated that the racial difficulties in America were having an adverse effect in Africa to some extent, but on the whole the attitude in Africa toward America is wholesome at this point because the leadership there knows that the United States is committed to a policy of resolving the problems of racial discrimination within its own borders.

Reporting that a committee from South Africa invited him to conduct meetings there, Graham said that he would not do so until such meetings would be conducted on a multi-racial basis. He predicted that, in view of the many people in South Africa who are unhappy over the apartheid policies, within two years multi-racial meetings could be held there.

MEETINGS IN SOUTH AFRICA

Graham said that as soon as the leadership in South Africa notifies him that unsegregated meetings can be held he will cancel other engagements and rush to Africa immediately. He said that it is the growing feeling among many leading Africans that nothing short of a great spiritual awakening can solve the race problem in South Africa.

"Tears of rejoicing were brought to my eyes," Graham said, "when an American Negro now teaching in Africa testified in one of the meetings that she

was converted in one of my meetings in Jackson, Miss., in 1950." He said that the American Negroes had much to contribute to Africa in the way of missionary work and in education.

The greatest single experience in all his ministry took place in Cairo, Egypt, Graham related. Ten thousand people had gathered under an ornately decorated tent and the police had turned away thousands of others. "The entire atmosphere seemed as if it was charged with electricity," Graham said.

He said that the Associated Press reporter for the occasion was amazed at the Cairo meeting. Not only was the spiritual power of significance to the reporter, but he was astounded that permission could be obtained to conduct such a meeting, and then that the people would respond in such a way.

Graham had high praise for the reception which he received in the Kingdom of Jordan. He said that he was welcomed to the King's palace, and that the radio stations of Jordan carried every word of his sermons to the entire nation.

Frequently Graham praised the work of the Christian missionaries over the past century in Africa. The present developments there could not be taking place apart from the work of the missionaries, Graham said.

8 POINT MISSION PROGRAM

Graham was asked, "If you were ever put in charge of a missionary program in Africa, what points would you emphasize?" He gave eight points in reply.

1. Missionaries should have the best training possible.
2. A study of anthropology should be a requirement for missionaries in Africa in order for them to understand tribal backgrounds and problems.
3. In the face of the prevalence of Islam in Africa, a thorough understanding of that religion is necessary for the missionary.
4. Many American Negroes should go as missionaries to Africa.
5. Mass evangelism can be effective in Africa as well as elsewhere in spite of the many language difficulties.
6. Christian education has an important role to play in the missionary program.
7. Social service, such as hospitals and other welfare work, is vital to a program of missions.
8. Native Africans should lead in the missionary program, even if they make many mistakes.

Graham said that, in spite of the great success of the missionaries, there is still need for hundreds of others in Africa. He said that Africa continues to present one of the greatest challenges to Christian missions.



—Photo by M. L. Leuschner

"A visit by the President of the United States to Africa will electrify all of Africa and will identify our country with the nationalistic aspirations of the new nations more than anything I can think of."—Billy Graham.



THE FAMILY AT WORSHIP

No factor is more important in the spiritual life of our members than the necessity of a godly home life, in which family worship is regarded as a daily requirement (Photo by Harold M. Lambert).

heads, and we are pricked in our minds of a need for something to hold the family together. We go to the Bible expecting some magic transformation to happen. That mysteriously and rapidly, all our troubles will melt away and we won't meet them again. One heavy meal given to a starving man is not the total answer to his problem; he needs a steady diet.

Find a time most suitable to all. We have ours following the evening meal. Mornings are too rushed with the children getting off to school. I know of one family in our church that has family worship just before the

young even desire to have a part in family activities. If it is to be truly family worship, each one should take an active part in the worship time. The father, if he is a Christian, should be the pilot, but it takes more than the helmsman. He should enlist his aids, appointing each week his first, second, and third mates, advancing each to a new position as they accomplish certain tasks set out for them, such as Scripture memory work, or other Bible knowledge. Encourage each to offer prayer and devotional items.

III. Determine your needs! What

"God's Volunteers" Team for 1960-1961

By Rev. Daniel Fuchs, Director of Evangelism and Church Extension

SIX SPLENDID young people have been chosen as the new "God's Volunteers" team for the 1960-1961 season. On March 12, 1960 the God's Volunteers Committee met at our Forest Park office to plan the new program and to consider applicants for the new team.

We have reason to rejoice and to praise God for the many encouraging reports we have received from the pastors and churches alike concerning the commendable work of the 1959-1960 "God's Volunteers" team. A church clerk writes: "Recently we had the special privilege of entertaining God's Volunteers as well as Rev. Walter Hoffman.

LETTERS OF THANKS

"We want you to know how much we appreciated this fine group of young people. As we associated with them for two weeks, we learned to know and love them. It was also wonderful to listen to Brother Hoffman, not only for his sermons, but also his splendid singing.



Mr. Wayne Bibelheimer of Minneapolis, Minn., a member of the Faith Baptist Church, who will serve on the 1960-1961 "God's Volunteers" Team.

"Many of us have promised to pray for 'God's Volunteers' and we know this will keep alive for us the interest in the team. Thank you for sending them to us."

A pastor writes: "We have just concluded the meetings with 'God's Volunteers' and the Lord has used them and Rev. Walter Hoffman greatly here. We would heartily commend them for their ministry and spirit as evidenced among us. May we thank you and the committee for making them available

to us at this time. We shall always be happy to welcome such a team under such able leadership."

Another pastor reports: "I wish to report to you that the 'God's Volunteers' work in our town has brought one of the greatest blessings this church has ever experienced. The team members thorough consecration to the Lord was a living picture to all of us of what the Lord would have every one of his children do.

"Their work opened many doors in our town and in the country for us. Already two have asked for membership on confession of faith and former baptism. Our Sunday School teachers are at work with me in follow-up visitation. If we will be as faithful as the Volunteers, surely the Lord will bless in souls saved and rededications made.

"Though we are the smallest church in our town, the coming and work of 'God's Volunteers' have helped make the community aware of our Gospel witness. We have much for which to praise the Lord."

NEW "GOD'S VOLUNTEERS" TEAM

This joyous, positive program of personal soul winning will be continued next fall, the Lord willing, by a new team of four young women and two young men. The 1960-1961 team of "God's Volunteers" will consist of the following members:

Miss Faith Eichler, Central Baptist Church, Erie, Penna.

Miss Jeanine Martinitz, Mt. Zion Baptist Church, Junction City, Kansas

Miss Waltraud Spittka, First Baptist Church, Auburn, Michigan

Miss Darlene Strobel, Venturia Baptist Church, Venturia, North Dakota

Mr. Wayne Bibelheimer, Faith Baptist Church, Minneapolis, Minnesota

Mr. Wilfred Weick, Victoria Avenue Baptist Church, Chilliwack, B. C.

This new team will have its training period at our Christian Training Institute in Edmonton, Alberta, Canada beginning September 6, 1960 and will begin its itinerary of service from that area. Invitations requesting the services of "God's Volunteers" for the 1960-61 season have been received from churches scattered from Edmonton, Alberta to Winnipeg, Manitoba and from Seattle, Washington to New York City.

Rev. Walter Hoffman will continue his services as director of "God's Volunteers" for the 1960-1961 season. In his annual report to the God's Volunteers Committee, Brother Hoffman writes: "We do thank God for his blessings in this effort of personal soul winning, and for the opportunity to visit the various churches of our denomination this past season. It has been inspirational and challenging. The

team members of this year have worked out very fine and we thank God for their individual contribution in this effort of evangelism.

"Personally I have enjoyed this year with this work of 'God's Volunteers.' God has blessed with souls for the hire as well as challenged Christians to their concern for the lost. The task is great; the responsibility even greater. Many times I have felt unworthy and inadequate for this task. But God has given wisdom and strength in moments of testing and weakness. Let us continue to pray that God may con-



Mr. Wilfred Weick of Chilliwack, B. C., a member of the Victoria Ave. Baptist Church and a new member of the "God's Volunteers" team.

tinue to use this ministry of 'God's Volunteers' to his honor and glory."

PRAYER PARTNERS

We do indeed covet the prayers of God's people everywhere in support of the great soul winning ministry as it is carried out by our "God's Volunteers." Pray for the members of the new team as they prepare to begin their work this fall, and pray for the director, Rev. Walter Hoffman. Also pray that God might make other young people willing to enlist now for the 1961-62 team.

Throughout our denomination "God's Volunteers Prayer Partners" are now being solicited who are willing to commit themselves to the following:

To pray regularly for God's Volunteers.

To try with God's help to be a soul winner.

To contribute in cash the amount of \$5 toward the support of "God's

(Continued on page 22)

BAPTIST HERALD

An Ordination in "Paganism's Stronghold"

The Story of the Ordination of Rev. Isaiah G. Kemei of the Oku Area, Africa, by Dr. Peter E. Fehr of the Bansa Baptist Hospital

ON NOVEMBER 29, 1959, a great event in the history of the Oku Baptist churches as well as the Oku people took place on the football field of the Elak Senior Primary School. On that day the Jiyane Church, in the presence of hundreds of Oku Christians and curious pagans, ordained Mr. Isaiah G. Kemei, into the Gospel ministry.

As we gathered there together with the four neighboring native Baptist pastors and the many Oku people, one began to think of the history of our Baptist work in the area.



Isaiah G. Kemei of the Oku people, Southern Cameroons, who is the first ordained pastor in the Oku Area.

The first reported visits by Baptist workers were made in the Oku area by native evangelists who were stationed in the Kom area (Belo). These first Baptist probings took place between 1925 and 1929.

ENTRANCE INTO OKU AREA

Rev. Adolph Orthner was the first missionary to establish contact with the Oku Chief. The Oku Chief was very powerful and did not want Christianity coming into his area. In 1923 and 1933 the area was visited by Paul Gebauer, but these missionaries were told in no uncertain terms to stay out of Oku. Thus came the saying "Paganism had its last great stronghold in the Oku area."

Over the years, the Oku people began to hear the preaching of the Gospel in their contacts outside of Oku. Oku women heard of and accepted Christ during their visits to the Belo Dispensary as they went for deliveries and treatments. Some Oku men came to the Kom area (Belo) to work and some worked on the Belo Mission Station. Some of these accepted Christ, and after a time they returned to Oku

carrying with them the good news of salvation.

In the year 1939, under the work of the missionary, Dr. Laessig, the first school at Jiyane was opened. During the late 1940's under the work of S. Donald Ganstrom the churches were firmly established and the work grew. They were the frequent and prolonged visits of the Ganstroms that secured for us as Baptists a monopoly in the area that we still enjoy today.

It was out of this first school at Jiyane that our newly ordained pastor came forth. His family were pagans but they sent their son to the Baptist school beginning in 1941. In 1943 Isaiah was baptized on his confession of faith and received as a member of the Jiyane church. After four years at Jiyane school, he completed the Junior Primary work and proceeded to the Belo school for his Senior Primary School training. He completed Standard VI with a pass in 1949.

After graduation, Isaiah relates to me, he was unable to decide on his future work. On the encouragement of the Belo missionaries, he enrolled in the Bible School, then located at Mbem. As he entered the Bible School, he told the ordination council, he still carried his native country charms (medicine) around his waist under his clothes.

During his first weeks at Bible School, Missionary Earl Ahrens, in charge of the school, challenged the new students to yield themselves wholly to Christ and his service. Isaiah realized then that he was still clinging to the pagan beliefs of his people. He tells of really yielding himself completely to Christ one day, and he burned his native country charms. The ministry was to be his lifetime calling. So he decided that day.

After completing two years of Bible school, he returned to serve two different churches in the Oku and Belo areas. During the years 1952-1953, he served his home church of Jiyane and again in 1956-1957. He served a Belo area church, 1954-1955. These were years filled with temptations for Isaiah. A man respected for honesty and ability, the chief and the native council offered him a high salary as tax clerk for the area with chances of advancement. Despite these temptations and because of them, Isaiah felt his call to the ministry more strongly.

Desiring further knowledge, Isaiah returned to the Bible School at Ndu in 1958 to complete his third year of training.

Returning from Bible School, he served his home church, Jiyane, again as church teacher. Recognizing his leadership abilities, his steadiness as worker and his call to the ministry, the Jiyane church called an ordination

council on October 3, 1959. Isaiah's statement of conversion, call, training and doctrine were simply spoken but clear and well grounded in the scriptures. The council voted unanimously to recommend him for ordination on November 29, 1959.

ORDINATION SERVICE

On this day, with neighboring native Baptist pastors, the Chief of Oku, hundreds of Christians and pagans and your Bansa missionaries present, the solemn ordination of Mr. Isaiah G. Kemei into the ministry took place.

As we sat watching and participating in the ordination proceedings, I was reminded of the words of the Apostle Paul in I Corinthians 3:6, "I have planted, Apollos watered; but God gave the increase." In reviewing the history of the Oku area, we could paraphrase this to say, "Some have planted, others have watered; but God giveth the increase."



Wooden fetishes and idols in the Southern Cameroons, made by human hands, show the impotency of pagan religions as well as the darkness of paganism's "great strongholds."

Many missionaries played a role in bringing the Gospel to the Oku area and spreading it. Many missionaries served as the missionary in charge of the field. All worked and are working for the furtherance of the Christian witness in the area. Today we have 727 active Christians, 18 churches, 4 chapels and 6 schools in the area.

So Christ has now taken a firm foothold, not control over, in "paganism's last great stronghold."

Take God With You on Your Vacation

Spiritual Hints for a wonderful Vacation by Mrs. K. Louise Eichler of Fairview, Pennsylvania.

THE DAYS were lengthening. The sun was shining more often. Our thoughts were turning in retrospect to the question, "Where shall we spend our vacation?" Travel folders littered the table top, which were picturesque and profusely illustrated, and which called to adventure. Each in its own way had charm, merit and fascination. Each offered pleasures seemingly beyond criticism. There were "Edens" of beauty, magnificent scenery to take a man's breath away or to open his eyes in amazement at the lakes, streams, or seas of transparent clearness. There were serene but rugged mountains, as well as cities teeming with life, traditions and treasures.

But as we scanned each colorful page, a thought trespassed our minds and aroused a question which was never again completely divorced from our minds. As we began to map out this vacation with precise detail, the original question slowly gave way to "Where shall we spend eternity?" and we saw each considered vacation spot with its unmistakable symbolic import. We wondered if we were planning for the latter question as carefully as the former.

WHERE ARE YOU GOING?

Should we go to the seashore? Truly, we were in the valley of decision. We pictured in our mind's eye the great sea with ships upon it. They could be on true course or driven by every wind that blows. Or they could just be floating idly like a piece of flotsam. Were we wind-driven, sea-tossed, or were we safe on the waves of God's love? "He shall have dominion from sea to sea." Were we dashing our souls against the rocks of sin, or did we have an anchor, a port?

Shall we spend our vacation in the majestic grandeur of the mountains? Like the Psalmist of old, "I will lift up mine eyes to the hills from whence cometh my help." They looked so remote, the road so steep, not wholly smooth, perhaps arduous with shadows of uncertainty. But always there was a suggestion of better things to come. "A shadow of a mighty rock in a weary land."

Shall we camp in the big woods? Here is bliss, tranquility and calm. These are beauties of verbal effect, but as I think of the perfection of the trees in this mental image, another takes form slowly and emerges. I know that very "tree" which held upon it One whose loving interest and heart concern for human souls brought him there.

Shall we choose the straight highways with their certain signs and warnings? Or shall we take the wide turning, winding road and drive in blissful ignorance of the unmarked



—Luoma Photo

Here is bliss, tranquility and calm, yea, the Presence of God, in a grove of trees that speaks of One, whose loving interest and heart concern is for human souls.

gaping void along the sides? The Turnpike with the Tollkeeper says in fancy to us, "Watchman, what of the night?" As tolls are paid, do we think of the price which HE paid? We, too, may pay a price for wanton disregard of the law or for not heeding the signs of divine guidance.

Having decided where we want to go, have we made the right preparations? Shall we ask a friend to go with us? "There is a friend who sticketh closer than a brother." Have we packed what we shall need? Have we set things in order before we go? Do we pack our talents, service and consecration carefully, or do we haphazardly throw in some bad habits, carelessness and neglect?

READY FOR THE TRIP?

Each of us must share responsibilities. Are we willing to sit in the lowly place or just anywhere to serve him who is the Driver?

We are ready now. But wait—did we notify the mailman, the milkman, the paperboy, the neighbors? Have we told the "news" to others? Let us have a word of prayer before we start on this journey in life. "Wilt thou take us into thy keeping this day? May no day pass without thy blessing. Give us calm and self-control under every circumstance, and may we live in the blessed anticipation of the glory that is to come. We humbly commit our lives into thy guiding hand."

The house has been checked so that everything is in order, and like our hearts, we should be swept clean, with our prayer life in order. Now we are

really on our way. If we make a wrong turn, do we go back and start over? Must we repent? An airplane passes overhead and engulfs us for a second in its great shadow. "Hide me under the shadow of thy wings." We must not become so intent upon amassing miles so that we become intoxicated with the surge of power under our hands.

Are we on the wrong road? Have we missed a sign? "Let the wicked forsake his ways." We stop to ask directions, but they are extremely vague, like lives lived uncertainly as to meaning. Let us ask someone who knows the way and who will direct us with unerring instinct, like a homing pigeon or like a soul seeking its eternal home.

We are careful where we stop to eat, lest we become ill upon the way. Feeding on the Father's "Bread of Life" will give us spiritual health and nourishment.

DO YOU FOLLOW THE SIGNS?

Mile upon tedious, wearisome mile stretches ahead, and soon those in the back nestle down to rest. We are pleasantly reminded that those who nestle down into God's will find him like a mother. The road is often hid in the gathering darkness, but the route signs point ever onward to the bright anticipation of glad reunion in our Father's House.

Stopping along the unfamiliar way to rest, we are secure in his keeping. Then, resuming our way, the lights of the city, the "Holy City" ahead encourage us onward into the dawn of a new day breaking and our longed-for and looked-for journey's end. There was One who went into the darkness of death that this new day should break for us.

The hills of happiness and the valleys of despair confront us on our way, but always the route signs are clear and visible. If we take a wrong turn, it is because we were lulled by the endless going and we forgot to be alert and watchful. Sometimes we are brought to a full realization of our danger by a sudden stop ahead or by a gaping, yawning hole in the way, showing us that it is folly to relax for a moment. Unseen dangers are ever near.

We see our obligation to others spiritually. Here is one in trouble and like the "Good Samaritan" we stop to lend a hand. "He lifted us out of the miry clay."

Just before the turn in the road that brings us to our destination, there is a little grass-grown, ivy-covered cemetery. It reminds us that life at best is short and soon over, but it also makes us think of him who said, "I

(Continued on page 22)

Church Dedication at Colfax, Wash.

Report of the dedication of the new \$170,000 edifice of the First Baptist Church, Colfax, Washington, by Rev. F. E. Klein, Pastor

SUNDAY, March 20th, was a memorable day for the members and friends of the First Baptist Church of Colfax, Washington. It was the grand fulfillment of our dreams, the answer to our prayers, and the realization of our hopes. It was a joyful triumph over the tragedy of fire that destroyed our sanctuary on January 2, 1959. Only a few days more than six months after the ground-breaking service, we held our first services in the new sanctuary. With the writer of the lovely hymn we could say: "To God be the glory, great things he hath done."

We had invited all the churches of the Pacific Northwest Association and the Whitman Association, and the people of many of these churches came from near and far to participate in the blessings of the happy occasion.

To begin the festive activities, our fine choir, Men's Chorus and the Junior Choir, under the direction of Mrs. F. E. Klein, presented a sacred concert on Friday evening to a large and appreciative audience. Rev. Joe Sonnenberg, District Secretary of the Pacific Conference, had accepted our invitation to be guest speaker. He brought a very challenging and encouraging message.

The weather on Sunday, March 20th, was one of those fine, ideal Washington days, and added greatly to the success of the blessed day. Rev. Lem Carter, Town and Country Worker for the Washington Baptist Convention, and Rev. C. T. Remple of Missoula, Montana, spoke to the Sunday School. In the morning service Dr. Russell S. Orr, Executive Secretary of the Washington Baptist Convention, brought the message on the subject, "These Things

Will Stand." Dr. Frank Woyke offered the morning prayer.

At the formal dedication service in the afternoon, Dr. Frank H. Woyke, executive secretary, preached the sermon on the subject, "God's Building Plan." Dr. Orr offered the dedication prayer. Rev. Lem Carter gave the Invocation and Rev. Joe Sonnenberg read the Scripture lesson. The Senior Choir,

to remain for the reception in the Fellowship Hall.

The architectural style of the building is conservatively modern. The exterior of the building is of Roman Brick, with the street-front of the sanctuary of beautiful vari-colored flagstone. Laminated arches have been used in the sanctuary, and the walls are finished in oak paneling, giving an



FIRST BAPTIST CHURCH, COLFAX, WASH.
The new Baptist Church of Colfax, Wash., with four units, a seating capacity of 290 in the sanctuary, and costing approximately \$170,000.

Men's Chorus, and a ladies' trio greatly added to the beauty and blessing of these services.

After the formal service, the many guests were taken on a guided tour through the new sanctuary and educational facilities, and were then invited

effect of warmth and dignity.

The building has been designed with four units: the beautiful sanctuary, the Little Chapel, the Fellowship Hall, and the spacious assembly and class rooms for the work of the Sunday School. The sanctuary entrance has no steps and is easily accessible, even for aged people. On either side of the platform, there is a choir assembly room and the pastor's study. Behind the choir loft, there is a raised, tiled baptistry, with an illuminated brass cross above it. The educational unit has a second floor. All other facilities are on the main floor.

The entire building covers a space of some 13,000 square feet, built at an approximate cost of \$170,000. The sanctuary has a seating capacity of 290, with considerable seating space in the narthex and a balcony room, which is also used for Sunday School classes.

May this church always stand as a memorial to the matchless grace and infinite love of God! May it prove to be a spiritual lighthouse in this city and community, in which the glorious Gospel of Jesus Christ will be faithfully proclaimed. In his address Rev. Joe Sonnenberg made this apt statement: "This house is now built, and now the housework begins." May God give us grace and strength to do this work!



DEDICATION SPEAKERS, COLFAX, WASH.

Speakers at the dedication services of the First Baptist Church, Colfax, Wash. (left to right): Rev. F. E. Klein, pastor; Rev. Len Carter, Dr. Frank H. Woyke, Dr. Russell S. Orr, and Rev. C. T. Remple.

Baptist Boards Make Decisive Decisions

Reports of the Annual Sessions of the Board of Education and Publication and of the Board of Missions
by Dr. M. L. Leuschner, Promotional Secretary

DECISIONS OF a far reaching nature were made by the Board of Education and Publication and by the Board of Missions at their annual sessions in Forest Park, Ill., late in April. In the words of Rev. Harold W. Gieseke, secretary of Education and Publication, we must feel "the urgency of this gospel day" as we go and tell others through our denominational ministry what Christ as Savior can mean to them. In all of the reports and deliberations, this note was sounded again and again that we are living in one of the most exciting and forward looking epochs in our North American Baptist ministry.

ROGER WILLIAMS PRESS

The Board of Education and Publication at its sessions, April 21-23, made final plans for the new building in Forest Park and the relocation of the Roger Williams Press. The name, Roger Williams Book Store, was selected and plans were made for a colorful book store catalog. Rev. Lawrence G. Bienert was appointed as the new Roger Williams Press business manager. Announcement was made that the new book store would open about October 1, 1960. Everything possible will be done to stack the store with Chris-

tian literature and with the latest and best materials so that we can serve our people efficiently. New personnel is being added to the staff of workers to cope with every publication need of our church members and to serve our churches with promptness and effectiveness.

This Board also made far reaching decisions regarding important publications, some of which are brand new and quite exciting. The second printing of the NORTH AMERICAN HYMNAL will consist of 15,000 copies and will be ready soon after June 1, 1960. The price has been increased slightly to \$1.75 per copy when ordered in quantities and it remains the same at \$2.00 for a single copy.

NEW STUDY COURSE BOOKS

At least three new Study Course books will be published by the Board of Education and Publication during the next few years. They will deal with such timely topics as "Christian Vocations," "Biblical Problems" and "Courtship and Marriage." Authors will be outstanding leaders in our denomination. We are going to consider the possibility of publishing our own Daily Devotional Booklet to be published in quarterly installments. Tenta-

tive plans are now being made to observe the 125th anniversary of our North American Baptist history in 1968 with a definitive history to be published in an exhaustive, well bound book. The Board is planning to prepare and publish our own denominational "Manual for New Members," ordination certificates, conference notebooks, etc.

With the retirement of Rev. W. J. Luebeck as editor of "Der Sendbote" in 1961, the Board is considering nominations for a worthy successor to be elected at the next General Conference. The work and the publications of the Roger Williams Press are to be publicized colorfully and extensively at conferences and camps as well as in churches in the months to come.

EDUCATIONAL INSTITUTIONS

This inspiring program of advance is also evident at our educational institutions. The Board of Education and Publication approved the appointment of Rev. Edgar W. Klatt of Kenosha, Wis., to the teaching staff of the Christian Training Institute as well as the appointment of a teacher to the theological department, later to be confirmed by the General Council. Our school in Edmonton was given every favorable consideration to go ahead aggressively with its three departments.

Requests for admission to the school in the fall of 1960 are above those of previous years, according to Dr. A. S. Felberg, president. The B. Th. degree is to be granted to all theological students who have met the requirements of the prescribed courses beginning with 1962.

The picture is just as glowing and bright when our attention is focused on our Seminary in Sioux Falls, South Dakota. Considerable progress is being made in completing the architect's plans for the new Seminary library. The student body has pledged \$3,000 to the support of the building project. The number of students is on the increase, and future prospects are encouraging. A spirit of harmony and spiritual earnestness is evident in the Seminary. President Frank Veninga has already established himself as an able administrator and inspiring leader.

BOARD OF MISSIONS

In considering the work of the Board of Missions during the past year and in the light of decisions made during the sessions from April 26 to 28, one can only exclaim: "Amazing! This is the Lord's work!" Dr. R. Schilke, general missionary secretary, fittingly ascribed all of this to the fact that God

has supplied all of our needs "according to his riches in glory by Christ Jesus."

Our total expenditures for our home and foreign mission enterprise and for special mission projects during the past year amounted to \$350,237.10. That in itself is most gratifying, revealing the ever deepening missionary zeal of our North American Baptists.

In all of these expenditures of money and outreach of program, we are ever mindful that we must be good stewards of those things that God has entrusted to us. In our mission aided churches there is a deep concern for progress and the attainment of self-support. Of the 43 churches receiving aid this past year, five became self-supporting. According to Dr. R. Schilke, this is the highest number of such churches becoming self-supporting since he assumed office as mission secretary. But six new churches that were recently established or transferred from the Church Extension program have come under the Society, making a total of 49 churches to receive aid this year.

NEW MISSIONARY APPOINTMENTS

On all of our mission fields, new missionaries could be appointed. Such appointments have been made or are being considered for the Spanish-American fields and the Indian mission fields of North America. (Their names will be announced later).

For the Cameroons Mission Field in Africa, a number of new appointments can be announced with others still to be named following the General Council sessions. Miss Barbara Kuiper of Fessenden, N. Dak., appointed in 1959, will be leaving later this summer for her first term as a missionary nurse in Africa. Miss Betty Mantey of Springside, Sask., received her appointment as a missionary nurse. Four other young people are being considered as missionary appointees for several important positions in the Cameroons, but the official announcement of their appointment will have to await the decision of the General Council convening May 20 and 21. It was reported that a total number of baptisms in the Southern Cameroons last year amounted to 3,006 and that 299 Baptist churches have been established, a larger total than those churches recorded in our North American Baptist General Conference at home.

JAPAN AND AUSTRIA

Two new missionaries were appointed for the mission field in Japan. Both were highly recommended, having completed their recent special studies at our North American Baptist Seminary. They are Miss Lucille Wipf of Madison, S. Dak., a member of the West Center Street Baptist Church, and Miss Joyce Batek of St. Joseph, Mich., a member of the First Baptist Church. They will be leaving for the Japan field in August 1960.

From the Professor's Desk

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

About a year ago you answered a question in "The Professor's Desk" about the Gospel of Thomas. Has there been any additional light shed on this document?

The original discovery of the Gospel of Thomas was made in about 1945 near the village of Nag Hammadi (the ancient Chenoboskion) in Upper Egypt. Thirteen leather-bound volumes of papyri manuscripts were discovered in a large earthen jar. These volumes (codices) contained 49 Gnostic treatises. Something of the importance of this discovery is revealed by the statement of R. M. Grant: "It may be that future historians of criticism will look on the fifties as the Dead Sea Age and the sixties as the Age of Nag Hammadi."

The most important of these treatises for the study of the New Testament is the Gospel of Thomas. Its importance derives from the fact that it contains *agrapha*, i. e., sayings attributed to Jesus which are not found in our four gospels. Now it is well known that the New Testament itself contains *agrapha*. The best known is found in Acts 20:35: "It is more blessed to give than to receive." Some scholars think that another may be found in I Thessalonians 5:16f.

The Gospel of Thomas contains 114 sayings of Jesus. These are of various types. About half of them parallel the canonical sayings (especially those found in Matthew and Luke). Others are known to us from the writings of the early Church Fathers. About 40 sayings of Jesus found in the Gospel of Thomas were hitherto unknown.

The big question is, Are any of these sayings authentic words of our Lord? There are two points of view current among biblical scholars. The first is that, since the Gospel of Thomas is obviously Gnostic in background and origin, it does not enshrine any authentic words of Jesus. No one can question the Gnostic nature of Thomas in its present form. The first sentence clearly reveals this: "These are the secret words which the living Jesus spoke and Didymos Judas Thomas wrote." The emphasis on secret, esoter-

ic knowledge (*gnosis*) was typically Gnostic. There is no historical framework in this Gospel and nothing that could be called narrative. This again points up its Gnostic origin.

As Dr. Grant has succinctly said: "The Gnostic knows; like the Jesus of this Gospel, he never does anything." Many other factors reveal the Gnostic point of view in Thomas. This one group of biblical scholars holds that the Gospel of Thomas was invented by the Gnostics in order to propagate their faith. "Ultimately it testifies not to what Jesus said but to what men wished he said."

The other view sees a close connection between the Gospel of Thomas and Jewish Christian sources. The present text of Thomas is in Coptic (the Sahidic dialect) but is a translation of a Greek text. Quispel, a member of the team of international scholars studying these materials, thinks that an Aramaic text underlies the Greek. He points out that, when Jewish Christianity separated from Gentile Christianity, it produced a literature of its own. There are certain similarities between that literature (esp. the Clemantine Recognitions, the *Diatessaron* of Tatian and the Gospel of the Hebrews) and the Gospel of Thomas.

His conjecture is that Thomas, before it was worked over by the Gnostics, was in the hands of Jewish Christians. Thus it may well represent a good historical tradition of the sayings of Jesus which the Jewish Church took with it when it separated from Gentile Christianity. If this is true, then we have an additional witness to the sayings of Jesus to parallel those in our canonical gospels.

In order to discover which view is more nearly correct, we shall have to await a more rigorous examination of these materials. In any event, it is unlikely that there will be a need to reopen the question of the canon of Scripture. The Bible contains all that we need for salvation and instruction in the Christian walk. These extrabiblical books simply help us to appreciate all the more the incomparable Word of God.

Dr. W. J. Appel sent an encouraging report from the mission field in Austria about the eleven pastors and workers who continue in service on this needy mission field. Of these, four are graduates from the Hamburg Baptist Seminary in Germany and one of these four, Rev. J. H. Kolke, was an exchange student at our Seminary in Sioux Falls, S. Dak., a year ago.

CHURCH EXTENSION

A great deal of this missionary advance, especially at home, has been accelerated by our aggressive Church

Extension program. The sum of \$50,000 needed as a minimum for this ministry is being placed into the denominational budget for the coming year. The Church Extension Committee, meeting in session on April 29 and 30, learned with joy that a total of 48 Church Extension projects have received spiritual or financial support from our denomination since the beginning of this ministry in 1953-1954. Several new Church Extension pastors were appointed for promising fields. But at least 13 to 15 other fields with good prospects still

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MISSIONARY APPOINTEES AT THE SEMINARY

Rev. R. Schilke, general missionary secretary, is delighted over the prospects of missionary service by these three Seminary students who have been appointed for our mission fields: (right to left) Barbara Kieper of Fessenden, N. Dak. (Africa); Lucille Wipf of Madison S. Dak., (Japan); and Joyce Batek of St. Joseph, Mich. (Japan)—Photo by Roy Seibel.

We the Women

By MRS. ALBERT REDDIG

President of the Woman's Missionary Union

HOW BIG ARE YOU?

One of the first antics a baby learns is to respond with upstretched arms to a mother's question, "How big are you?" So-o-o big! This always brings happy smiles to baby and to the adult posing the question. Later, a child has ambitious answers to the question, "What will you become when you are big?" A man like daddy, a policeman, a cowboy, or any other current hero! It is a perfectly normal human characteristic to want to be big.

Edna Ferber wrote a book entitled, "So Big." How big is "So Big"? What is the measure of any man, any woman? Someone has said that one can determine the size of a man by the things that irritate him. In the book of Proverbs, we find a rather unfamiliar passage that gives us an uncommon yardstick to measure the bigness of a person. "A man is judged by his praise" (Proverbs 27:21—R. S. V.).

To have acquired the Christian grace of praise is a major accomplishment in the process of growing up spiritually. To be able to praise the work of another, to express genuine appreciation, to give gracious recognition shows a fineness of spirit that is much to be desired. In praising another, one must have learned to evaluate the good in that person, and relegated one's own achievements to a secondary place. It requires genuine humility and a magnanimous spirit to recognize the excellency in others. Likewise, real appreciation of others means that one has conquered the green-eyed monster of envy. How often that one little fox has spoiled the vineyard of an otherwise lovely personality!

Not only does giving praise show the true measure of a person, but it has a most magic effect on the recipient. Praise can cause a timid soul to blossom like a rose, and it can make someone good become even better. An ounce of praise is truly worth more than a pound of correction when used by a wise mother or teacher. Giving praise to another brings out the finest in him, and leaves a warm glow in the heart of him who gives it meaningfully.

But, most of all, he who can praise the achievements of his brother can also genuinely praise his Maker. Appreciation of the beautiful, the good, the noble is an attribute that reaches up to God himself. "Whosoever offereth praise, glorifieth me." How big are you? "A man is judged by his praise."

ANNOUNCEMENT. New mite boxes for the woman's Missionary Societies are now available from the headquarters office in Forest Park, Ill. Send your requests NOW.

Junior Program Ideas

By Miss Ruth Bathauer, Children's Worker

"THAT WAS FUN! Why can't we have a program like that all the time?" These are the comments every Junior CBY leader is thrilled to hear because we know that this is the valuable criterion of a good program.

In every Junior CBY group, it is well to have a basic manual which might be used to plan programs. Many of our North American Baptist Junior CBY groups are using the Junior CBY material published by Southern Baptists and the Judson Press. In addition to this material, our JUNIOR MISSION MATERIAL is used to promote North American Baptist mission work. Leaders of Junior CBY groups often ask for suggestions for variety in Junior CBY programs. Here are some ideas which might be helpful.

Remember that learning is most effective through experience or by actual participation. Since one of the most outstanding characteristics of a Junior is his boundless energy, we must channel that energy into active participation. Participation should be one principle uppermost in the mind of the program planning committee.

SUMMER MEETINGS

For one of the summer meetings, you might take the Juniors outside to observe some of the laws of God which are constantly around us. One of the laws which might easily be demonstrated is the law of gravity as an object is dropped. Another is that the sun always follows its course as God ordained. Others might include the order of seasons, the life which God has placed in seeds, order of the day and night, etc. Select some of the commands and promises of God



—Lumo Photo

Juniors need just enough guidance in their work and studies so that they are challenged.

pointing out that they too will not change. Have a brief worship service outdoors as a climax.

Because the Bible is our main textbook in the curriculum of the church, the Junior leader should guide the children in discovering some of the great passages of the Bible and learn to appreciate them together. An interesting way to learn a longer passage of Scripture is through choric reading or sometimes known as a speaking choir. Divide the boys and girls into light and dark voices (soprano and alto). Select some portion of Scripture as Psalm 100, Psalm 24:1-5, Psalm 105:1-5, Psalm 119:10-16.

The object is to read and to appreciate; therefore see that enough Bibles of the same translation are available. After the pronunciation and enunciation are clear, select the lines for each group. Some lines, or parts of lines, might be a solo, a duet, or trio. The more serious or sorrowful lines might be assigned to the dark or heavy voices. The happy lines should be read by the light voices. Some lines that are majestic could be read by the entire group. Make changes in the assignment of the lines to certain groups until the desired result is achieved. Encourage children to make suggestions.

One program might be devoted to favorite Bible verses. Announce this in advance and then have individual children recite the verses and tell why they like it. The Scripture Memory course might be used as a source.

STUDY OF THE BIBLE

An interesting study how the Bible came to us will stimulate a deeper appreciation for God's Word. Encourage Juniors to bring pictures, scrolls and old Bibles. The American Bible Society has interesting material, available for a small fee, to stimulate the study, such as a Scripture verse written in Braille, the Scripture verse in various languages, etc. Making miniature scrolls or writing on clay or sealing wax is another activity which could be used in showing how some of the early manuscripts of the Bible were preserved. The sealing wax is the type used in canning and can either be melted or used in block form.

Use the denominational Scripture Memory program in Junior CBY. Plan to spend about ten minutes in discussing the verses so that the meaning becomes clear. Use the verses in the CBY program as much as possible. The calls to worship which they learn might be used in the worship program. Some of the longer passages from the Psalms and the Beatitudes would lend themselves to choric reading.

Plan to have an entire program recorded on a wire recorder and then

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BAPTIST HERALD

What's Happening

● The Salt Creek Baptist Church of Dallas, Oregon has extended a call to Rev. Clarence H. Walth of Sacramento, Calif., the pastor of the Willow Rancho Baptist Church since its organization in 1955. He will bring his ministry in the Sacramento Baptist church to a close on June 10 and will begin his pastorate in the Salt Creek Church on July 17. In this church he will succeed Rev. Robert F. Penner, now of Lansing, Mich.

● The Immanuel Baptist Church of Loyal, Okla., has extended a call to Rev. Martin DeBoer of Fessenden, N. Dak., pastor of the First Baptist Church since 1955. He has given a favorable response to the call and announced that he will begin his ministry in the Oklahoma church on July 1. He will succeed Rev. Eleon L. Sandau, now of Randolph, Minn., in the pastorate of the Immanuel Church of Oklahoma.

● Evangelistic services were held by the North Sheridan Baptist Church, Peoria, Ill., from April 3 to 8 with Rev. Connie Salios of Glen Ellyn, Ill., as the evangelist. These were the first special meetings held by the church in its new edifice and were most successful. On Palm Sunday morning, Rev. Edgar B. Wesner, pastor, spoke on "The King Who Could Not Reign." The church expected to move into its upper sanctuary on Sunday, May 1.

● The Baptist Church of Creston, Nebraska, has extended a call to Mr. Kenneth Schmuland of Fenwood, Sask., a 1960 graduate of the North American Baptist Seminary. He has accepted the call and announced that he would begin his pastorate in the Creston church on July 1, where he will succeed Rev. Reuben Stading, now of Washburn, N. Dak. Mr. Schmuland received the Th.B. degree from the North American Baptist Seminary in Sioux Falls, S. Dak., on Sunday, May 20.

● On Palm Sunday, April 10, Rev. J. C. Kraenzler, pastor of the First Baptist Church, Sumner, Iowa, baptized four converts in a service held in the nearby Elgin Baptist Church. On Easter Sunday evening, the Sumner CBYF presented the program, "The Laurel Leaf," with Miss Ruby Mehnke, CBYF president, in charge. The church participated in a community sunrise service on Easter Sunday morning. Rev. J. C. Kraenzler is the president of the Sumner Ministerial Association.

● The Board of Education and Publication at its recent annual sessions in Forest Park, Ill., appointed Rev. Edgar W. Klatt of Kenosha, Wis., as a member of the Christian Training Institute faculty to teach in the field of practical theology and to assist as needed in

other fields. Mr. Klatt has accepted the appointment and is resigning as pastor of the Immanuel Baptist Church, Kenosha, Wis., which he has served since 1955. He will begin his ministry in Edmonton, Alberta, on the teaching staff of the Christian Training Institute on Sept. 1, 1960.

● Rev. Bert E. Milner of Springside, Sask., began his ministry at the South Fort George Baptist Church, South Fort George, B. C., on May 8. The church has built a new parsonage for the pastor and his family in time for their arrival. A half hour televised broadcast is being held by the South Fort George Church every Sunday evening at 6:45 P.M. besides a half hour radio broadcast after every Sunday evening service. Brother Milner wrote a few days before his going to South Fort George: "We are anticipating a tremendous challenge!"

● On Easter Sunday, April 17, a total of 1011 people attended the morning service at the First Baptist Church, Lodi, Calif. According to the pastor, Rev. Aaron Buhler, this was "the largest attendance for the First Baptist Church at any regular service." On that Easter Sunday evening, a cantata was presented by the church choir under the direction of Mrs. Wanda Lippert. A series of evangelistic meetings was held leading up to Easter Sunday during which 37 persons responded to the invitation. The church has sold its former parsonage at 19 S. Central Avenue.

● Two Easter Sunday morning services were held by the Temple Baptist Church, Lodi, Calif., with a total attendance of 722. The missionary offerings on Easter Sunday amounted to about \$1700, as reported in "The Temple Visitor." The church choir presented the cantata, "Hallelujah, What a Savior," on Easter Sunday night and on Friday evening, April 22, repeated the cantata at the Willow Rancho Church, Sacramento, Calif. The

75TH ANNIVERSARY, ERIN AVE. CHURCH, CLEVELAND, OHIO

The Erin Avenue Baptist Church Cleveland, Ohio, plans to celebrate its 75th anniversary from June 24 to 26, 1960, and cordially invites all former pastors and missionaries of the church to celebrate with us. Also all mission workers and former members are cordially invited to join us for these festive days. If a visit and personal participation are impossible, please write us a few lines of your spiritual blessings and your hearty greetings. Address all communications to our pastor: Rev. Henry Pfeifer, 2973 West 32nd Street, Cleveland 13, Ohio.

church's membership is now 515. Mr. Calvin Lohr serves as the choir director. Rev. Robert Schreiber is pastor of the church.

● On Palm Sunday Rev. Henry Pfeifer, pastor of the Erin Ave. Church, Cleveland, Ohio, baptized six converts. The guest speaker at the Easter Sunrise Service was Mr. Florian Manas, director of Youth for Christ in Greater Cleveland. On Easter Sunday evening the choir presented the cantata, "Darkness and Dawn" by Fred W. Peace. Juergen Rymer serves as choir director and Gerda Markowski as church organist. Soloists were Mr. and Mrs. Marvin Beach and Mr. Reinhart Rymer. The church is making intensive plans for its 75th Jubilee celebration to be held from June 24 to 26.

● The Telfordville Baptist Mission Station in Alberta, Canada is a small group of 15 members who meet every Sunday under the leadership of Ben Breitreuz, Christian Training Institute student, for Sunday School and worship services. This is a mission station of the Rabbit Hill Baptist Church of Alberta. At present, the group is renting a school building for its services but it hopes to buy some property for a church building in the near future, as reported by Mrs. A. Hubscher, church secretary. Recently the church held its Bible Day program and sent the offering for the denomination's Bible Day fund.

● On Easter Sunday, Rev. E. W. Klatt, pastor of the Immanuel Baptist Church, Kenosha, Wis., baptized 11 converts and received these and two others into the church's fellowship on Sunday, April 24. On Easter Sunday evening, the choir, directed by Andy Stipanuk, rendered special music. For a week preceding Palm Sunday evangelistic meetings were held with Rev. Bert Itterman of Hutchinson, Minn., serving as evangelist. The Mother's and Daughter's Banquet was held on May 21 with Mrs. Freda Reddig of Cathay, N. Dak., president of the denominational Woman's Missionary Union, as the guest speaker. Mrs. E. W. Klatt is the president of the local Woman's Society.

● On April 11 Mrs. Emil Becker of Bismarck, N. Dak., matron of the Dakota Home for the Aged, returned from a six weeks' tour of the Belgian Congo where she visited her daughter, Virginia, the wife of Rev. Orville Chapman, Baptist missionary, and their family. She had also planned to visit the North American Baptist mission field in the Cameroons, but was advised against it because of the unrest in Africa. She saw some of the results of the rioting in Leopoldville, Congo. She stated that a great exodus of the white population from the Belgian Congo is expected before July and Independence Day for the Congo.

● On Wednesday evening, April 20, the Brook Park Baptist Church of Brooklyn Center, a suburb of Minneapolis,

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—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 don't love Him," he said harshly, to which Linda replied,

CHAPTER SIXTEEN

"GOD did it for a purpose. And His plan and purpose are always right. Perhaps someday you will realize and believe that He may have done it for your own soul's salvation."

He stared at her somberly. "I never could believe that. I don't want to believe it. I don't care a rap about my soul's salvation. All I'd like to do is to live long enough to make some people pay for what they have done to me."

She tried to keep him from seeing how shocked she was at his words and how they hurt her.

"Don't you ever want to see Faith again?" she asked gently.

"Of course I would want to, if I believed that I could, but I don't believe that there is anything after this life. I just can't believe it."

"Then you think that the change in her and what I have in my heart is all just a belief in some myth, that there is

nothing to account for the miracle which you yourself acknowledged had changed Faith and transformed her despair to joy and hope? Do you believe that she went out of this life so peacefully and so joyfully just because she believed in something that did not exist?"

He shook his head without replying. "I've seen many here who died without faith in God and I've seen others who had that faith and who died just as she died. I know that it was a belief in the truth that there is a life beyond this one, and that when her spirit left her body she knew that she would be with the Lord. If I didn't have that assurance, believe me, I wouldn't be down here trying to give these patients the same hope that she had. It's back-breaking, trying work, but it is worth everything to see someone experience the miracle that came to Faith. I know it is real and I urge you to believe that it is. You would have comfort in the trying days ahead and you would have something to live for and a hope to look forward to. You would have the love of God in your heart and He would help you to bear your grief."

"How could I ever have the love of God in my heart when there is nothing but hate there?" he asked in heavy tones of misery. "I feel that I hate the whole world and that I even hate God."

"If you would yield your heart and your will to Him and accept Jesus as your Saviour, God would wipe out that hate and give you love instead. And only love can carry you through dark days and trying times."

He turned to her desperately and her heart was torn by the look of utter hopelessness in his eyes.

"I wish I could say that I could do this. I wish I had what you have, but you just don't know what is in my heart."

"No, but God knows and He is willing to take out of your heart everything that should not be there. When His Spirit comes in, then everything else has to go but that which is pleasing to Him."

He shook his head again in silence and went over once more to the casket where he stood looking down at the cold angelic face with eyes that were closed, eyes that could no longer respond to his with an adoring look, lips that could no longer respond to his kiss. Dry sobs shook him as he stood there. Linda sat for a moment wishing with all her heart that she had it in her power to comfort him, but she knew that she could do nothing more than she had tried to do. The rest was in God's hands. It was getting late and she arose to go.

"I hate to leave you here alone," she said, coming and standing beside him, "but it is getting late and I shall have to go. Mother will be worried. You had better go and get some rest. They will be closing soon. I shall be here tomorrow." He turned to her appealingly.

"Don't leave me!" It was the cry of a helpless child. "I need you. Even if I can't do what you want me to do, I need you. You were a help to Faith and she said that you would help me. Please do! I shall be so alone."

"I'll be back tomorrow, but I must go," she said. "I'll drive you home if you'll let me."

"Thanks, but I'll get a cab later. Forgive me for being such a baby and being so selfish."

He took her hand and held it tightly between both of his.

"I can never forget what you did for her." His voice broke and for a moment he couldn't go on. "I shall always value your friendship, so please don't desert me. Let me see you once in a while. Please!"

"I will," she promised, then she left him.

As she drove home there were tears coursing down her cheeks, but they were not tears of grief for him or for Faith. They were tears for her own aching heart, her rebellious heart which would not obey her will to kill a love that should not be there.

She must drive it out of her heart, for it was not right for her to let it remain there, but she did not want to drive it out. She prayed silently for strength to be the victor in this, the greatest struggle she had ever had. She knew, even as she prayed, that if she were victor, there would also be sorrow and longing in that vacant place where love had been. But God was able and she knew that He would give her strength to do what she should.

The funeral service was short and simple. James had left everything to Linda, for, now that Faith was gone, nothing mattered. There were only a few there, three or four from the office and Mrs. Thomas, but he was scarcely aware of the presence of anyone.

True to her promise, Linda came early. He greeted her with a nod and a solemn face. Her heart ached with sympathy for him. His face was haggard and he showed the effects of the strain and grief of the past few days.

Linda had asked her pastor to take charge of the service and he said a few words that should have been a comfort to James, but he did not even hear them. His mind was on the past, that other funeral service where he had been the only mourner when his mother had been laid away. He was thinking of the day he had first met Faith, her bewildered helplessness when she had arrived in the city and her aunt had not been there to meet her. He remembered how irritated he had been because he felt that he had to help her and how anxious he had been to be rid of her and how impatient he had been when the days dragged by and he still had her problems on his hands.

If he only had her back and could live those days over again, how differently he would act. How precious she had become and what a joy it had been to look after her and to feel her dependence upon him. In just a few minutes he would look upon her face for the last time and he would face an empty world utterly alone.

His tortured eyes wandered to Linda sitting nearby and their gaze met. There was such sympathy in her eyes that he felt his heart melt and the sting of tears in his eyes. He was not alone. He still had her. He could rely upon her sympathy and her strength to help him through the dark days ahead. He sighed as he turned away. He didn't want her to see the tears. It seemed weak to have tears in the presence of these people who were sitting solemnly, trying to feel a sympathy that they could not feel. None could bear or share the pain of another heart, no matter how much they might try. Each

must, after all, bear his own pain and bear it alone. The sympathy which friends might express would help, in a sense, for it did help to know that friends cared how one suffered, but they could not enter into the pain of a single heartache. There was only One who could do that and James did not know that One.

The One who had suffered and died and shed His blood knew and understood every heartache that man could experience and He had offered to share that suffering and help man to bear it. But James had refused to turn to Him who could have softened the blow and lessened the grief, who could have shared it and given comfort and peace to his broken heart.

As the minister finished his final prayer James arose and went to take a last look at the still, lovely face before it was taken from him forever. The memory of it would always be engraved upon his heart. He turned away and went blindly to the waiting car. He had asked Linda if she would ride with him, for there was no one else except the minister going to the cemetery.

They drove to the plot where the short service was finished and then the ugly pit that received the small body was covered with a blanket of artificial grass and the few flowers that had been on the casket.

On the way home they rode for a time in silence. James sat with bowed head and body slumped dejectedly in a corner of the car. Linda's heart ached as she looked at him. She had never known sorrow such as this, but she felt that she knew how much he must be suffering. He was utterly alone. She could not bear to sit silently by without trying to say something that would help him.

"Words are inadequate," she said, "but I want you to know that I sympathize with you as much as anyone can with another at a time like this. I wish I could help you bear your grief, but that is impossible. Only God can do that."

She had not meant to mention God, for she knew how bitter he was and how absolutely devoid of belief or the desire to believe, but it had slipped out involuntarily. She was so used to talking about Christ to everyone who gave her the opportunity, that the words were always on the tip of her tongue.

He raised his head and turned his dull eyes to meet hers.

"How could you expect me to believe that God could help me when He took her away from me?"

"I'm sorry. I didn't mean to annoy you by saying that. The words came without my realizing it. I suppose it was because I'm so used to telling those who need Him what a comfort He can be. It's because I turn to Him with every heartache and every problem that comes to me and I have found Him to be a help and a comfort."

"You've never had anything to hit you as deep as this," he said.

"No, I haven't," she admitted, "but I know that God is just as able to meet the big problems and comfort the deep heartaches as He is to cope with those that are not so big. As we go through life we are bound to have heartaches and I don't mean to say that when we belong to the Lord we will never have any, but I do say that He promises to be near those who have broken hearts, because He understands and knows just how we feel. That is why I was anxious for you to know Him and to know your need of Him."

He turned away and looked out of the window.

"All I need is to forget. If I were a drinking man I'd go out and get so drunk that I wouldn't be able to think for days."

"What good would that do? You can't erase memory by getting drunk. You'd only weaken your strength and befuddle your mind so that you wouldn't be able to do your work, but it wouldn't wipe out memory. I don't think you want to forget Faith. Her memory will always be with you, no matter how long you may live. I shall never forget her either, for I learned to love her. The only difference between your memory and mine is that I know she is far happier now with the Lord and her loved ones than she could ever have been here and I know that I shall see her again. Since you don't believe what she so gladly accepted as the truth, for you there is no hope for the future. How I wish that I could impart that hope and comfort to you!"

"How I wish you could!" he exclaimed.

"I would gladly, if I could, but only God can do that and you are not willing to give Him the chance."

"No," he replied with a sudden new note in his voice, a note of grim determination. "I've got a job to do and God has no place in it."

His voice was harsh and a look that she had never seen upon his face before crossed it like a dark shadow. She felt instinctively that it was something evil, something that perhaps had been holding him back all this time when the Spirit of God must have been speaking to him. She shrank from the thought, for the love she had fought against could have no part in a thing like this. She could not refrain from making one more desperate effort to turn his heart to God.

"If there is no place for God in this thing that you have set yourself to do, I beg of you to forget it. No matter what it is, if it is something that God would not approve of, it will only bring you more sorrow in the end and take you farther away from God. Please don't think of it. Give it up, I beg of you."

He shook his head stubbornly. "It's been my plan for too long. It's become a part of my life. It brought me here to the city. I had to let it drop while Faith was here. Now that she is gone, I shall get the job done or keep trying as long as I live."

To Be Continued

A TEACHING GUIDE

Date: June 5, 1960

Theme: **THE GOLDEN RULE**

Scripture: Matthew 7:1-12

THE CENTRAL THOUGHT: The Golden Rule is not Christianity; it is one of the fruits of Christianity.

INTRODUCTION: There are some religions and philosophies which have various forms of the Golden Rule, but they are all negative. There are several references found in Jewish teaching. Hillel, one of the most famous of Jewish teachers, stated it this way: "What is hateful to you, do not do to your neighbor; this is the whole Torah, all else is interpretation." Confucius, the Chinese ethical teacher, said: "What you do not want others to do to you do not do to them." There is one more corrupted version of the Golden Rule which is practiced more than any other in our highly competitive business world. The rule was laid down by David Harum, a small town banker and philosopher, in the book which bears his name: "Do unto the other feller the way he'd like to do unto you—but do it first."

In none of these do we see the spirit of Jesus. He taught us to be positive in doing good unto others and not to wait for others to bestow favors upon us.

I. THE GOLDEN RULE IN JUDGMENT. Matthew 6:1-6.

Judge others the way you would like others to judge you. How often we say, "If they only knew all the circumstances and evidence in the case, they would not judge me like that." This is a good rule to follow when judging others.

According to the first verse, we get the impression that Jesus warns us to abstain from all judgment. This is not so when we study everything that Jesus said about judging. In John 7:29 he says: "Judge not according to the appearance, but judge righteous judgment." Some people are so harsh in their judgment that they judge everyone as being evil. On the other extreme are those who are so naive that they judge everyone as being good. In verse 6 Jesus is telling us to be realists. Some characteristics in man are so obviously evil that we must judge them to be bad. Therefore, we are not to let evil men destroy the gifts which God has entrusted to our care. A loving Christian must recognize evil when he sees it and be able to deal with it accordingly. Judgment in its highest form must be rendered in the spirit of love and mercy, for this is what God has given to us in Christ.

II. THE GOLDEN RULE IN PRAY-

ER. Matthew 6:7-11.

Whether we admit it or not, we judge God too. And he doesn't like it any more than we do. Therefore, if we judge God, he would appreciate it if we judged him in the light of a loving father, Not a tyrannical, evil trickster who puts chocolate-covered stones and rubber snakes in the child's plate when he cries for food, but a father who so loves his children that he will always give them what is good and best for them.

III. THE GOLDEN RULE IN LIFE. Matthew 6:12.

Too often we hear the expression: "He never did anything for me; why should I do something for him." Waiting for the other person to practice his Christianity first is poor Christianity. Everybody will soon be looked upon as an enemy instead of as a potential friend. The Golden Rule for the Christians is to be concerned about the needs of others whether his own needs are taken care of or not.

A TEACHING GUIDE

Date: June 12, 1960

Theme: **THE TWO WAYS (TEMPERANCE)**

Scripture: Matthew 7:13-14; Luke 15:11-24

THE CENTRAL THOUGHT: Freedom does not come by breaking the rules, but by keeping them.

INTRODUCTION: In our modern era, people are continually looking for the shortest and fastest way of getting from "here to there." When a certain road is recommended, the questions most frequently asked are: "Can I make good time if I go this way?" "Is there much traffic on this highway?" "Will I have to go through any towns or cities?" "Does the toll-road go all the way through?" The traveller likes the highway, the freeway, the Broadway. He does not like to be restricted nor does he like to feel constricted. He wants neither stop signs nor crossroads; neither mountains nor valleys. He wants the right of way all the way! The joy of traveling is lost in his haste to get from "here to there."

This is also a picture of the sinner on the broad way of life, except for one difference—he has no "there." He has no goal, and he seems ignorant of

S. S. LESSON EDITOR

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

the fact that the broad freeway leads to the city of destruction. The broad way has a seemingly easy and pleasant entrance, but the exit leads into a tunnel of horrors.

I. THE TWO WAYS. Matthew 7:13-14.

The important lesson to be learned is the fact of personal responsibility. The salvation of Jesus Christ is a free gift, but the choice is ours. You can easily drift into the broad way without being conscious of making a definite choice, but there is no such thing as drifting into the strait gate that leads into the narrow way. It must be diligently sought and entered into with resolution and determination.

In the picture of the two ways there is also the lesson of self-denial and discipline to be learned. You do not enter this gate to have fun, but to learn obedience to Jesus Christ who can give you eternal joy and peace.

II. THE TWO SONS. Luke 15:11-19.

This parable does not infer that one son was lost and the other was saved. It shows us in a dramatic way that you can be just as lost by being a respectable sinner as by being a sordid sinner. The sins of the spirit are just as sinful as the sins of the flesh. Often they are more dangerous because there is the possibility of hiding the sins of the spirit from yourself and from your fellowman, whereas the sins of the flesh are obvious to all. Both, however, are fully exposed to God.

III. THE TWO RESPONSES. Luke 15:21-32.

Our first reaction would be similar to that of the son who remained at home. It is expressed in a self-righteous spirit. This younger brother, this black sheep of the family, this son who gave our family such an awful reputation and dragged our name in the mud, does not deserve love and forgiveness. He made his bed; let him lie in it. What hurt even more was the fact that the elder son's goodness was not rewarded. We can see more clearly what Paul meant when he said, "Having a form of godliness but denying the powers thereof." With the younger brother we see more clearly what Paul meant when he said, "Where sin abounded, grace did much more abound."

IV. THE LOVING FATHER. Luke 15:20-24.

The most wonderful part of the story is the fact that there is a loving father waiting for both to return and repent and to find forgiveness and restoration.

CHANGES OF ADDRESS

Rev. Wilfred Helwig
3027 Reynolds Ave.
Dallas 23, Texas

Rev. Bert E. Milner
1286 Clarke Avenue
South Fort George, B. C.,
Canada

BAPTIST HERALD

Our Denomination in ACTION

Eastern District

Baptism at Ridgewood Baptist Church, Brooklyn, N. Y.

In the sanctuary of the Ridgewood Baptist Church, Brooklyn, N. Y., beautiful with palms and flowers and filled with reverent worshippers, 10 fine young people were baptized on Palm Sunday. They took the step of obedience to Christ's command after declaring their belief in him and attending the Christian Life Training Class conducted by our pastor, Rev. Rubin Kern.

Pictured from left to right, they are: Fred Wurster, Joseph Griesbeck, George Wiemann, Linda Esposito, Charlene Kris, Rev. Rubin Kern, pastor; Linda Klingmann, Judy Miller, Steven Day, Edward Waldron and Alan Peterson.

Marion von Ahnen, Reporter

Ground Breaking Exercises, Central Church, Erie, Pa.

Though the wind was crisp, Palm Sunday was bright with sunshine and promise, as members and friends of Central Baptist Church, Erie, Pa., gathered for the ground breaking ceremony of their new church to be known as the South Hills Baptist Church. Rev. Daniel Fuchs, Church Extension and Evangelism Director, brought the messages at both the morning and evening services besides the ground breaking service on the new property site. After the pastor, Rev. E. K. Stroh, had brought words of welcome, greetings were given by Rev. W. S. Argow, pastor-emeritus; Rev. R. Mikolon, pastor of the Open Bible Tabernacle, and representatives of several business organizations.

The actual ground breaking was done with two shovels of earth—the first one by Mrs. Rose Storz, former House Mother at the North American Baptist Seminary, who is the oldest member in terms of membership; and the second by Susan Heiple, the youngest. The choir rendered some lovely anthems accompanied by Michael Stairs on a



Rev. Rubin Kern (center), pastor of the Ridgewood Baptist Church, Brooklyn, N. Y., and 10 young people whom he baptized on Palm Sunday.

May 26, 1960

portable organ. The entire group then returned to Central Church for a buffet supper and harp music, climaxed with a challenging message by Mr. Fuchs. We were especially glad to have Rev. Daniel Fuchs with us, who is on the committee of "God's Volunteers," since one of Central's young people, Faith Eichler, has been chosen to serve on the 1960-61 team.

K. Louise Eichler, Reporter

Central District

Baptismal Service at Ebenezer Church, Elmo, Kansas

The Ebenezer Baptist Church of Elmo, Kansas, has many encouraging events to report. Recently five converts were baptized and united with the church. It was noted that 10 new members were added to the church within the last year. In appreciation for the outstanding work of the minister, Rev. Harry Haas, the congregation voted to give him a \$300 raise for the coming year.

Our pre-Easter services were held from April 4 to 10. Dr. Douglas H. Gallagher, pastor of the First Baptist Church of Lorraine, Kansas, was the evangelist. Several young people accepted Christ as their personal Savior, and many more found a deeper meaning for their spiritual life.

Mrs. Kenneth Brenner, Reporter

Annual Missionary Conference at Steamboat Rock, Iowa

From March 27 to 29 the First Baptist Church of Steamboat Rock, Iowa, held its fourth annual Missionary Conference. The theme of the conference was "A RISEN LORD FOR A FALL-EN WORLD." Our special speakers for the conference were Miss Laura Reddig, veteran missionary serving in the Cameroons of Africa; Miss Helen Lohse, laboring among the Spanish Americans in San Luis Valley, Colorado; Rev. R. Neuman, who served among the Indians in Canada for 11 years and now pastors a church near

the Reserve; and Rev. K. Austin, missionary to Quito, Ecuador. He is now director of Berean Bible Institute of Shell Mera.

The messages that were brought were heart searching and a challenge to all. Slides depicting the work of the various fields made it more real and also impressed us with the tremendous need for laborers to share in proclaiming the Gospel of Jesus Christ to all the world. We praise God for these days of rich spiritual blessings and trust they may count for his glory. Rev. Kurt W. Marquart is our pastor. Verna Luiken, Reporter

Bible Nights at Baptist Church, Buffalo Center, Ia.

Bible Nights with Rev. Keith Davey were the big attraction at the First Baptist Church, Buffalo, Iowa, from April 3 to 10. Rev. Keith Davey is the director of the Service Men's Center at Norfolk, Virginia. He showed slides of the work and explained how many men were won for the Lord and then, not only did they become soul winners, but many also went into full time Christian service. Our prayer was that those who have never accepted Jesus Christ as their personal Savior would do so and make him Master of their lives. Pastor Davey touched the hearts of believers that they might have a burden to carry to bring others to Christ.

The women of the community were invited to our Mission Band in the afternoon to hear Pastor Davey as he works with their sons seven days a week. He used the illustration of the "serving" Martha and the "listening" Mary to show mothers the sacred privilege which is theirs to train their children for the Lord. He showed how even the most humble task can honor the Lord if done for his glory.

Mrs. Ed. Knoner, Reporter

Workers' Conference and Easter Cantata, Lorraine, Kansas

On Thursday evening, March 31, we of the First Baptist Church, Lorraine, Kansas, were privileged to have Miss Ruth Bauthauer, Children's Worker of our denominational headquarters in Forest Park, Ill., as our guest speaker for our Workers' Conference. It was held in our Fellowship Hall. Miss Bauthauer challenged and inspired us as teachers and workers to let God use us as his instruments in bringing the Word to boys and girls, to men and women. We have also recently expanded our overly crowded library to another room. In one week's time over 200 books were checked out. We are justly proud of our library.

An Easter Cantata, "The Conquering Christ," was presented on Sunday evening, April 17. It was directed by Mr. Jona Baltzer with Mrs. E. Staeber as organist and Mrs. Robert Bean as pianist. An Easter missionary offering was received for our part in the support of our missionaries, Dr. Leslie M. Chaffee and Rev. and Mrs. George Henderson.

Mrs. Arlen Janssen, Reporter

**Program by Germantown
Missionary Society, North Dak.**

The Woman's Missionary Society of the Germantown Baptist Church near Cathay, North Dakota, presented its annual program on Good Friday evening, April 15. Members of three neighboring church (Fessenden, and Cathay, and Carrington) were our guests. Our president, Mrs. Albert Meth, extended the welcome and led the song service. Scripture and prayer were by Mrs. E. V. Seibold. We were privileged to have Miss Laura Reddig, Camerons Missionary, with us and she spoke a few words.

The program consisted of a story and song service entitled "The Easter Gift." Mrs. Gordon Voegele was the reader. Special musical numbers included vocal solos, duets, a trio and piano solo. Our pastor, Rev. Gordon Voegele, closed with prayer. Refreshments were served. Our aim is to continue in faithful service, exalting our Lord Jesus Christ.

Mrs. Arlo Seidel, Reporter

**50th Wedding Anniversary,
Mr. and Mrs. G. Betsch**

The First Baptist Church of Streeter, N. Dak., recently met to honor Mr. and Mrs. Gottlieb Betsch on their golden wedding anniversary. The two daughters, Mrs. Virginia Sehr and Mrs. Martha Hoffer, were the only two of the children who could attend the anniversary. They were instrumental in planning this fine occasion.

A program of music with words of greetings was held in the church sanctuary. Greetings and best wishes were expressed from the various organizations of the church. The pastor, Rev. Carl R. Weisser, spoke on the words from Ecclesiastes 9:9, "Live joyfully with the wife, whom thou lovest all the days of thy life."

A time of fellowship and refreshments was enjoyed in the parlors of the church. This was a time of renewing ties of friendship of many long years ago. The ladies of the church served the refreshments. May God's blessing abide with them for many years to come!

Carl R. Weisser, Pastor



The congregation of the Osoyoos Baptist Church, Osoyoos, B. C., with members of the Recognition Council and Rev. and Mrs. G. Beutler, pastor and wife, on front pew (left).

**MONTANA-DAKOTA CENTRAL
ASSOCIATION**

at Eureka, S. D., June 9-12

The members of the First Baptist Church, Eureka, S. Dak., extend herewith a cordial invitation to all delegates, visitors and friends to attend the Montana-Dakota Central Association which will be in our midst from June 9-12, 1960. If you need over-night accommodations, please write at once to the undersigned indicating for how many people and days you would like to make reservations. Meals can be secured in the City of Eureka at restaurants, cafes and drive-ins. First Baptist Church, Eureka, S. D. Rev. A. E. Reeh, Minister

**Evangelistic Meetings at Baptist
Church, Streeter, N. Dak.**

The First Baptist Church of Streeter, N. Dak., received many spiritual blessings during recent evangelistic meetings with Rev. Bernard Fritzsche as evangelist. The messages from God's Word and the children's messages were truly an inspiration. Each evening the services were blessed by special numbers of music from the church, Rev. Bernard Fritzsche of West Fargo, N. Dak., and the local pastor and visiting pastors' families.

There is a complacency in church membership, which the evangelistic message of the church does not seem to penetrate. The need of spiritual regeneration is a crying need in the world today. Evangelism is slowly becoming a stigma in the eyes of many, instead of an enlightenment and a means unto the "household of faith." Never has the field been so white to harvest as today. Christ's people need, as never before, to witness and "show forth his death until he comes."

Carl R. Weisser, Pastor

**Reception for Pastor and
Family, Washburn, N. Dak.**

The Baptist Church, Washburn, N. Dak., was filled to capacity on Sunday evening, April 3, as members and friends of the congregation, as well as

guests from the Underwood, Turtle Lake and Bismarck churches joined in a reception for Rev. and Mrs. Reuben Stading. The opening of the service and welcome were by Orrin Enockson, deacon, who also introduced the guest speaker, Rev. R. Grenz of the Underwood church. Mr. Enockson also expressed words of appreciation to the Underwood church for sharing their pastor with us the past four months and to Mr. Grenz for serving us so faithfully.

Representatives of various organizations brought words of welcome: the church by J. Luthle, deacon; Sunday School by B. Grueneich; Woman's Missionary Society by Mrs. E. Grueneich; CBYF by Miss Elaine Schacher; Junior Church by Mrs. E. Bender; Men's Brotherhood by O. Reiser. Mr. Grenz and Rev. Harold Weiss of Turtle Lake brought a welcome from their respective churches and the mayor of Washburn welcomed the family to the community. Both Mr. and Mrs. Stading responded. They have two children, Glen, 7, and Dorothy, 5, who expressed her feeling when she volunteered to sing "Jesus Loves Me."

The Washburn Woman's Missionary Society observed its 45th anniversary on April 14. On May 1st the CBYF was host to the Northern North Dakota Association Youth Rally, which included 18 churches.

Mrs. O. Enockson, Clerk

Western District

**Church Recognition Service
Is Held at Osoyoos, B.C.**

A memorable event took place on Sunday afternoon, March 25, for a group of Christians in Osoyoos, British Columbia. A Council gathered to investigate, examine and approve the organizing of the Osoyoos Baptist Church. At the conclusion of the Council session, the recommendation was made that the said church be recognized and accepted into the fellowship of the North American Baptist Conference. Delegates of the Council came from the Faith Baptist Church of Vernon; the Grace Baptist Church of Kelowna; Oroville, Washington; and Osoyoos. Special representation from the Pacific Conference was the Conference moderator, Rev. Isador Faszer, and the Western District Secretary, Rev. Joe Sonnenberg of Portland, Oregon.

The recognition service was opened by Rev. G. Beutler. Rev. J. B. Kornalewski as chairman of the service responded. Romans 12:1-21 was read by Rev. Fred H. Ohlmann. The recommendation of the examining council was read and a word of recognition was expressed to the First Baptist Church of Oroville for sharing its pastor, Rev. G. Beutler, with the Osoyoos Baptist Church. Rev. Joe Sonnenberg brought a challenging message.

The dedication prayer asking for God's blessing on the 15 charter members at the altar drew everyone near to the heart of God as Rev. E. H. Nikkel poured out his spirit in benediction for this newly recognized church of God. 2 Thess. 4-5 was the basis for the charge to the church by Rev. J. B. Kornalewski. Rev. G. Beutler's response was a challenge to the church.

Fred H. Ohlmann, Reporter

**Easter Sunday Services
at Elk Grove, Calif.**

The First Baptist Church of Elk Grove, Calif., cooperated with other local churches in the area for a Good Friday service. One of the messages was given by our pastor, Rev. W. Berkan. This service was held in the afternoon.

An Easter sunrise service was held in the Elk Grove Park at 5:00 A.M. with the C.B.Y. in charge and with three other local churches cooperating. Rev. W. Berkan brought the message. Our Sunday School attendance was 245, and at the morning worship service the attendance was 250. We enjoyed the special music on the resurrection theme. At the observance of baptism, there was one candidate for baptism, Mrs. Glenn Van Kirk.

The Baptist Life Association sponsored the evening program with a film entitled, "The Power of the Resurrection," and special music by the church choir as they sang three wonderful Easter anthems under the direction of Edwin Schuh.

Mrs. Leonard Fandrich, Reporter

**Pastor's Reception at Immanuel
Church, Portland, Oregon**

A reception for Rev. William H. Jeschke and family was held on Friday evening, April 8, in the auditorium of the newly built educational unit of the Immanuel Baptist Church, Portland, Oregon. Rev. Charles Wagner, retired minister, currently teaching German at Judson College in Portland, was the master of ceremonies. Mr. and Mrs. Jeschke and their children, Bill, Tom, Anne and Jon, occupied the front pew. Rev. George Breikreuz, associate pastor of Trinity Church, read the Scripture passage and led in prayer. The church clerk, Mrs. Florence Bauder, read letters of congratulations from several NAB churches.

The following North American Baptist ministers and laymen represented their churches in extending a welcome: Rev. Eldon Seibold, Glencullen Church; Rev. Albert Wardin, Southwood Park Church; Rev. Joe Sonnenberg, Western Baptist District Secretary; Dr. John Wobig, Trinity Church; Mr. Paul Miller, Stafford Church; and Dr. Dick Bartel, Salt Creek Church. Rev. Henry Smuland of Portland Avenue Church of Tacoma, Wash., and former classmate of Mr. Jeschke, greeted the pastor and his family. The church choir and ladies' trio rendered several special numbers. A wonderful response was given by Mr. and Mrs. Jeschke, after which all 11 ministers in the audience sang the hymn, "The King's Business."

A greeting from the Camerons mission field was brought by Rev. Ben Lawrence, North American Baptist missionary who is now on furlough, after which he pronounced the benediction. We were also pleased to have Rev. Ethel Ruff, long time denominational worker and friend of the Jeschke family, in the audience.

Rod Rosentreter, Reporter

THOUGHTS FOR THE DAY

Today I will strive to do work which will merit Christ's approval.

To follow Christ means to renounce worldly values for eternal values.

May 26, 1960

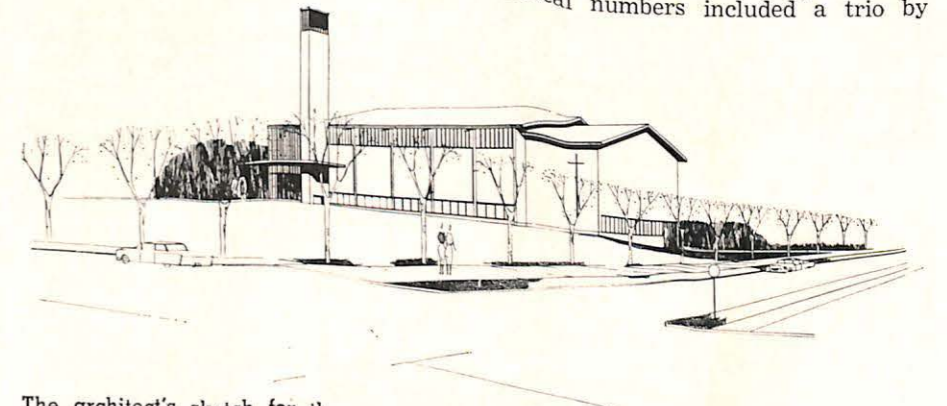


Mr. and Mrs. Andrew Iseli of Swan River, Manitoba, at their golden wedding anniversary celebration.

Northern District

**Seventh North American Baptist
Church in Edmonton, Alta.**

In Oct. 1958, the Central Baptist Church, Edmonton, Alta., undertook a mission project in the southeastern section of the city of Edmonton. A Sunday School, with a Sunday morning worship service to follow, was started in the auditorium of a public school building. Forty-eight Sunday School



The architect's sketch for the new Education Unit of the planned church building for the Capilano Baptist Church, Edmonton, Alberta.

pupils were enrolled. This branch of the work has now grown to an enrollment of 115. In Sept. 1959, the Central Baptist Church, upon the recommendation of its church board, passed a resolution that the people of the mission be advised to organize as a Baptist church. Greatly encouraged by another resolution of the mother church, namely, to assist within three years with \$20,000 for a necessary church building, and also the splendid endorsement of the entire idea by our brethren of the Church Extension Committee, the people of the mission called a business meeting for Nov. 23, 1959. Seventy-two former members of Central Church and two further brethren constituted the charter membership of the new Capilano Church.

The greatest concern for the mother church and for the Capilano people was the securing of a pastor and lead-

**CHILDREN'S SUNDAY
JUNE 12, 1960
Offering for the Chapel
Building Fund**

er of the new work. Rev. E. P. Wahl, who had served as assistant pastor at Central Church for some time, was prevailed upon to take over the work on the new field as the new pastor. Furthermore, the church has a growing Sunday School, a lively Young People's Society, a consecrated Ladies' Missionary Society, a willing Men's Brotherhood, a Sunday School Choir, a Mixed Choir, a Men's Choral Group, and a promising mission field. With great joy and much determination, the church has now started the erecting of the Education Unit of the planned church building. This unit, for the time being, will serve for all the church activities and meetings.

Delrene Ohlmann, Reporter

**50th Wedding Anniversary
of Mr. and Mrs. Iseli**

The golden wedding anniversary of Mr. and Mrs. Andrew Iseli of the Temple Baptist Church, Swan River, Manitoba, was celebrated on Friday, Feb. 12, with relatives and friends in attendance. Rev. L. Zilkie, pastor, served as master of ceremonies. Among the extended congratulations was that of Rev. A. Milner of Winnipeg, who was a former pastor of Swan River and a close friend of the couple. Several musical numbers included a trio by

three of their granddaughters. Mr. Henry Binder spoke on behalf of the many friends and presented Mr. and Mrs. Iseli with a golden wrist watch to commemorate the occasion.

Mr. and Mrs. Iseli were married in 1910 in Hungary and came to Canada in 1928. They lived in Saskatchewan until 1933 when they moved to Swan River. Here they made their home and brought up their children in the fear of the Lord. Their lives have reflected upon the lives of their children through their faithfulness to the church. God has blessed them with six children: 4 sons and 2 daughters, 18 grandchildren and 10 great grandchildren. One son lives in Swan River while the other three have made their home in Vancouver, B. C. One daughter is the wife of Rev. Joseph Sonnenberg of Portland, Oregon.

Mrs. L. Zilkie, Reporter

WHAT'S HAPPENING

(Continued from page 15)

Minn., was organized with 47 charter members. The charter membership will remain open until the end of 1960, as reported by the pastor, Rev. Adam Huber. The church held a baptismal service on Easter Sunday evening in the Faith Baptist Church sanctuary at which Rev. Adam Huber baptized five converts. The members of the Brook Park Church choir are now arrayed in choir robes presented to the church by a sister church in the Minneapolis area. Women of the church prepared attractive stoles for the robes. The director of the choir is Rev. Adam Huber.

● A new Baptist church has been recognized by the Pacific Northwest Association Council and will be recommended to the Pacific Conference convening in Vancouver, B. C., June 22 and 26, for acceptance into the North American Baptist Conference fellowship. It is the Bethel Baptist Church of the Graham-Kapowsin Area, Washington, about 15 miles east of Tacoma, just off "the mountain highway." Rev. William Kepple, as a retired minister, started this church in 1958. Three acres of property have been bought and a substantial school building has been moved onto the property and converted into a church. The Calvary Church of Tacoma, with Rev. Robert S. Hess as pastor, has given the church some leadership and financial assistance.

● At its 110th commencement exercises on Sunday, May 22, the North American Baptist Seminary, Sioux Falls, S. Dak., conferred the honorary degree of Doctor of Divinity on the Rev. Richard Schilke of Forest Park, Ill., besides presenting diplomas and conferring the academic degrees on the school's graduating students. Dr. Schilke is a graduate of the North American Baptist Seminary in the class of 1939, has been the pastor of several outstanding churches, and has served as general secretary of the General Missionary Society since 1951. He brought the baccalaureate sermon in the Seminary's commencement program held in the Trinity Church of Sioux Falls, S. Dak., on Sunday morning, May 22.

● The Board of Education and Publication at its annual session on April 22 and 23 in Forest Park, Ill., appointed Rev. Lawrence G. Bienert as the new manager of the Roger Williams Press, officially effective on Sept. 1, 1960. However, he will begin to give guidance and service to the new work on July 1, 1960. He is resigning as general secretary of the Commissioned Baptist Youth Fellowship but will continue to assist in the leadership of this cooperating society until a successor can be found. Rev. W. J. Luebeck has been the acting business manager for the past several years. Mr. Bienert will supervise the Roger Williams Book Store and will serve as business manager

Conferences and Youth Camps

and General Workers and Missionaries as Guest Speakers

June 2-5

ALBERTA ASSOCIATION at Calgary, Alberta, Rev. and Mrs. Edwin Kern and Dr. M. L. Leuschner.

June 4

YOUTH CONFERENCE (GERMAN) Central Baptist Church, Kitchener, Ontario, Rev. R. Schilke and Rev. E. Wolff.

June 5

ONTARIO GERMAN FAITH CONFERENCE (GLAUBENSKONFERENZ), at Toronto, Ontario. Rev. R. Schilke and Rev. E. Wolff.

June 4-5

SOUTHERN MANITOBA TRI-UNION at Third German Baptist Church, Winnipeg, Man. Dr. Bernard Schalm.

June 9-12

CENTRAL DAKOTA-MONTANA ASSOCIATION at Eureka, South Dakota, Rev. J. C. Gunst, Rev. George W. Lang and Dr. Ralph E. Powell.

in all matters pertaining to the Roger Williams Press.

● Miss M. Gretchen Remmler of Forest Park, Ill., was honored at the annual session of the Board of Missions on Wednesday afternoon, April 27, when an illuminated scroll was presented to her by Rev. R. Schilke for 38 years of faithful service at the headquarters office in Forest Park, Ill. She served as secretary to Dr. William Kuhn from 1922 to 1951 during his ministry as general missionary secretary and secretary of relief; and as secretary to Rev. R. Schilke from 1951 to 1960. Both Mr. Schilke and Dr. Frank H. Woyke, executive secretary, brought brief messages of tribute to her before the presentation of the scroll. Dr. M. L. Leuschner offered a prayer of gratitude to God for her devoted service to God and the denomination.

● The Men's Brotherhood of the Bethel Baptist Church, Anaheim, Calif., held two fine programs recently. On April 11, at the banquet meeting, the men heard Dr. Berry, a former Roman Catholic priest of the Augustinian Order. He is an accomplished artist and sculptor and holds many educational degrees, including a doctorate in chemistry and physics from the University of Havana, Cuba. His Christian testimony made a profound impression on the Men's Brotherhood. On March 14 the guest speaker was Mel Miller of Azusa, Calif., a writer, lecturer and ordained minister. As head of the "Nixon for President" campaign in his district, he spoke on "The Place of the Church in Politics." Mr. Harry Fox is president of the Men's Brotherhood and Rev. H. John Vanderbeck is the pastor.

BAPTIST BOARD MEETINGS

(Continued from page 13)

await our definite action and support.

Rev. Daniel Fuchs, director of Evangelism and Church Extension, added his voice to the urgency of our times by quoting the text: "Speak unto my people that they go forward" (Exodus 14:15). "God has a way and a plan," he continued. "His way leads forward and upward and Godward. In every dead-end street, God has a ladder that reaches heaven. In every desert place, he has a burning bush. He has a great plan for North American Baptists. His challenge is to his people that they go forward!"

These were decisive decisions with far reaching consequences for North American Baptists that were recently made by our various denominational boards. For those who seek God's plan for the days ahead in our denominational enterprise, and who "attempt great things for God," the present time for God's people can be stirring, indeed!

WORSHIP IN THE FAMILY

(Continued from page 6)

This mother was reared in a Catholic home and had never read the Bible until after she was married. She taught her first two children in the Catholic doctrine until they were six years old. Then she herself was saved and she states, "Christ lifted me from the miry clay and set my feet on solid ground. Now that I saw and knew how to be saved, it became very important to me to teach my own children to understand the truth of being free. This had to be done slowly and truthfully this time." As pastor of this fine family, I can say that it has worked.

GOD NEVER FAILS!

V. Approach each worship time with an open heart and mind, confident that God will meet your needs. It is not to be thought of as something demanded in the name of religion and pleaded for by ministers. There should be pleasure for all the family in the privilege of worshipping together. Our twelve year old girl often prays, "Thank you Lord, for the privilege of worshipping together as a family." We should desire this oneness in spirit and mind. This is a fellowship that makes Christ a vital part of the family circle. Through family worship will come development and reflection of the Christian graces.

Is your home a little community where these graces are practiced? Is it a center of love and concern, friendliness and helpfulness, warmth and tenderness? Your home and mine will be Christian to the extent that we invite Christ to come within our lives and our family circle through family worship.

BAPTIST HERALD