

Baptist Herald

NORTH AMERICAN BAPTIST GENERAL CONFERENCE



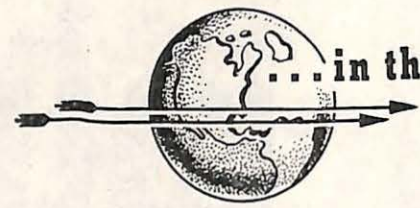
This Year Commemorates the 400th Anniversary of the Violin

May 10, 1951

The Romance of the Violin

Rev. John F. Crouthamel, Jr.

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... in the course of human events

Members of the United States Senate were given pause when a man from a former enemy nation offered prayer on the Senate floor thanking God "for America's great spiritual heritage expressed so beautifully in her sacrificial rehabilitation of human life throughout the war-torn countries." The intercessor was the Rev. Kiyoshi Tanimoto, survivor of the atomic bombing of Hiroshima, the first Japanese clergyman to be guest chaplain since the war's end. — The Christian Century.

A locomotive bell now rings out over the hillsides atop a new white church built by coal miners at Royal Blue, Tenn., in their spare time. It is the gift of the Southern Railway, which with the placing in service of more diesels has changed the tune of its locomotives. Two miners, both ordained Baptist ministers, expressed their thanks. Land for the church was given by Mr. and Mrs. Charles Sharp. Miners donated their labor. — The Protestant World.

The Spanish government still refuses to issue licenses to a majority of the congregations to function as churches and is responsible for the sealing up of evangelical church buildings. Evangelicals who received infant baptism from the Roman Catholic Church are refused the right legally to change their religion. They are not allowed civil marriage but must be married by the Roman Catholic Church. The Evangelicals are not allowed to operate schools for their children. Bible schools and seminaries must operate secretly. Existing churches are prohibited from putting up any identifying notice. No evangelical papers or books may be legally published within the country. — From an article by Clyde W. Taylor in "United Evangelical Action."

A new voice has begun to spread its influence among thousands of the South Pacific. The voice is radio station DYSR, a \$175,000 one thousand watt installation located in a dormitory building at the Presbyterian Church's Philippine college, Silliman University at Dumaguete, some 500 miles from Manila. While it is located at a Presbyterian school and staffed largely by Presbyterian missionaries and students, it is an interdenominational venture "for the promotion of the entire cause of Christianity and the Protestant movement in the Philippines." Most of the programs are educational and inspirational, in-

cluding professional, business and farm hours, Bible quizzes and worship services." — The Evangelical Christian.

A severely testing experience for the Christian community in Pakistan is to live and to witness as a small minority in the largest of all Moslem states — Pakistan. Pressure is brought to bear on them to become Moslems. Discrimination against Christians is very obvious at the economic level. Their future is most uncertain, as in course of time they are likely to be weeded out of their jobs. The bulk of the Christians are landless laborers, living in villages scattered in remote places, often very difficult of access. — The Evangelical Christian.

To date more than 5,000 New Yorkers have attended the Sunday evening services being conducted at Fifth Ave. Presbyterian Church by Charles B. "Chuck" Templeton, young evangelist. Of these, around 750 have remained for the "after services." In an interview last week Templeton said that the "sawdust trail" and the "mourner's bench" have no place in the "new" evangelism. Its purpose is rather to bring the Christian faith to people in a practical way. He said, that no "love offerings" will be taken during his campaign. — Christian Century.

A special labor camp for anti-Communist clergymen has been set up in the vicinity of Vihhita, in the northern part of Romania, according to reports by Austrian Kath press, Roman Catholic news agency. The report quoted reliable refugee sources as stating that several hundred clergymen of all denominations have been assigned to slave labor in coal mines near the camp. — The Protestant World.

FRONT COVER

It is probably beyond dispute to say that the finest violins that are being made today come from the skilled hands of William Moennig and son. Their world renowned studio is shown on the front cover. Mr. William Moennig, Jr., has been styled "the American Stradivarius" by TIME magazine. He is shown with the Rev. John F. Crouthamel, Jr., whose article on "The Romance of the Violin" appears in this issue.

NEW BOOKS
A HANDBOOK OF COMPARATIVE RELIGION
by S. H. KELLOG, D.D., L.L.D.

This short volume contains a clear, concise and comprehensive review of the essential features which characterize the great religions of the world. It is the work of a distinguished scholar, linguist, traveler, teacher and author. His long residence as a missionary in India enabled him to acquire an intimate knowledge of Hinduism, Mohammedanism and Buddhism. He was familiar with the philosophies and tenets of these forms of faith and also with those of Confucianism and Christianity. In this treatise he contrasted the differing conceptions of God, of sin, of salvation, of moral conduct and immortality. Price \$2.50

THE CHURCH IN HISTORY
by B. K. KUIPER.

Under preparation for a number of years by a special committee of the National Union of Christian Schools, "The Church in History" now appears to fill a real need in secondary schools. The lack of a comprehensive text in this field of study has been a major need for many years. This new work is both comprehensive and clear, prepared according to the highest standards of textbook production. Its 499 pages are profusely illustrated and carefully divided into chapters and sections for greatest clarity and emphasis, and the work is fully indexed. The work consists of a total of 56 chapters in five major divisions. The major emphasis is always on the progress of the Gospel, the spreading of the Word and the development of the church. Price \$4.95

Roger Williams Press
3734 Payne Ave., Cleveland 14, Ohio

Editorial

Under Conviction by the Spirit

OF ALL THE MANIFOLD powers of the Holy Spirit, there is none greater than his ministry of putting the souls of people under conviction. It is our privilege to witness to the saving power of the Gospel. We have the responsibility of planting and nurturing the spiritual seed, but it is always God through the Holy Spirit that "giveth the increase" (1 Cor. 3:7). This is the Spirit's ministry to put the souls of people under conviction to which our attention must be called again in these days before and after Pentecost Sunday.

It is by the Holy Spirit that we come to an inner awareness of what is wrong in our lives and evil before God. Jesus said in promising the Comforter or Holy Spirit that "when he is come, he will reprove the world of sin" (John 16:8). Like the loud knocking at a door, the voice of the Holy Spirit can be heard in the inner sanctum of a soul, according to Hebrews 3:15: "Today if ye will hear his voice, harden not your hearts." This is the Spirit's ministry convicting us of evil, showing us the darkness of our ways, opening our eyes to presumptuous sins, and making us sensitive to all that is displeasing to God.

It is also by the Holy Spirit that we come to the overwhelming recognition that only God can forgive sin and help us. This is "the love of God which is shed abroad in our hearts by the Holy Ghost which is given to us" (Romans 5:5). In this same chapter of Romans we read that "Christ died for us," that "we shall be saved by his life," that by him "we have now received the atonement." The assurance of our salvation and of forgiveness of sin is "the sweet peace" that the Spirit imparts as he guides us into all truth and glorifies the Son of God, our Savior and Redeemer!

When the Lord Jesus Christ revealed this ministry of his in forgiving men their sins, the Jews spoke of him as blaspheming against God and demanded his crucifixion. There are still many hearts that are blinded to this truth as they seek forgiveness of sin through priests or a church. O, for the old time Pentecostal power with its overwhelming recognition that only God can forgive sin! And he is ever nigh and gracious to forgive and to bless!

This leads to the joyous discovery of the potentialities of power that are ours in the Holy Spirit as we find HIM dwelling within us. Jesus Christ said to his disciples that in that day when the Holy Spirit had come, this was to be their privilege: "Ask, and ye shall receive, that your joy may be full." Dr. W. E. Denham in his book, "The Comforter," says that "it was God's plan that man should be privileged to live, not even in the transferred power of One outside himself (Jesus in Palestine) but in the power that comes from within."

May this power of Pentecost be yours throughout the year! This will be yours if you have the witness of the Holy Spirit within that "ye are Christ's; and Christ is God's."

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You Have a Choice to Make!

The great business of one's life should be an earnest effort to secure salvation. There can be no true Christian life without earnestness. You have to make a choice between two ways!

By the REV. JOHN WOBIG of the Trinity Baptist Church, Portland, Ore.

THE TEACHINGS of our Lord were always practical. He used homely illustrations to make clear the truth. Even if some came to him with difficult questions, they always received good advice, even though their curiosity remained unsatisfied.

In Luke 13:23-24 one comes to him inquiring as to the number who should be saved and Jesus bids him strive to enter in at the strait gate. Christianity is not a theory, but a life. It is not just mere speculation but earnest exertion. Mere speculation and no practice is often harmful. Too much of Christianity today is an easy method to assure heaven to a person or simply a theorizing upon future events.

The great business of one's life should be an earnest effort to secure salvation. There can be no true Christian life without earnestness. The passage before us presents two ways, the one narrow and strait that leads to life, and the other broad and wide that leads to destruction. You have to make a choice between these two ways.

THE TWO WAYS

The two ways are represented by the figure of a strait gate and narrow path that leads into the strong citadel of eternal life, and the broad way that leads to ruin and destruction. They indicate two modes and tendencies of human life. The strait gate and narrow way is to show the difficulty of entering upon the serious **course of life**, according to the Savior's precepts and to continue steadfastly thereon. It is the way of repentance and sincere faith and discipleship. It demands self-denial, personal decision and sacrifice.

The wide and broad way, the opposite way is the earthly way. It is the way of self-will, pride and easy going. The entrance to and way out from a World's Fair might illustrate this well. Going in, one must go through turnstiles and pay. Out you can go the broad way and where you please. The right gate to begin the Christian life is the gate of obedience to God's will.

Jesus himself did not find that way so easy, especially in Gethsemane. The way is always hard and narrow to give up one's own will for sake of



Rev. John Wobig of Portland, Ore., Pastor of the Trinity Baptist Church.

another. In Bunyan's Pilgrim's Progress, Christian is first considered on the way to heaven after having entered the wicket gate. Jesus is the Way and we must pass through that gate.

Our text points out the necessity of striving to walk the narrow way. The word "strive" means to contend for a prize in the public games. Our word "agonize" comes from it. It means willingness to suffer pain and to make a great effort.

The Apostle Paul uses the example of the athlete in the Greek games. He is trained, stripped of all encumbrances. There is no sign of indifference as he starts. Every faculty is awake; every fibre of the body quivers with earnestness; every sinew strains and muscle plays; the heart beats rapidly. He is out to win. That is striving!

YOU MUST FOLLOW CHRIST

So Christ enjoins us. The first step in striving is repentance. This is not only a sorrow for sins, but an utter abandonment of them. It is a definite decision to change one's mind. The next step is sacrifice, "to deny self and take up cross." You will be hindered by the crowd urging you to go the wide way. Here Christian counsel and education will help you, but you

will need to strive. Mere conversion does not finish the work. The all important step is to follow Christ.

Take note that the question which the disciples asked was not answered, but they were told to strive. What did the Master's answer imply? For one thing, it was a rebuke. The disciples were not to worry about the number who would be saved, but to be concerned that they were one of that number. It implied earnest exertion. A person may believe in every doctrine, but that alone is not enough. He must strive, seek, direct his attention, concentrate his mind on, lay hold of and press to a settlement of the whole matter of salvation.

In our church life today a popularized Christianity is sweeping America. Popularity, big crowds and large offerings are the accepted signs of success. Flashy evangelism is a cunning substitute for the real thing. Thousands of people are coming to the altar or hitting the sawdust trail, but few are brought into the Church as disciples of Jesus Christ. There is much lip service but a horrible lack of fruit or evidence of action that such words of devotion express. Even in everyday life there is a surrender of the essential things for the prize of ease and security. For a vote on their behalf politicians will promise security in old age and during unemployment. So why strive, why sacrifice? But is it worth the price? The price is freedom.

A man in the penitentiary has all his needs provided for, but his freedom is gone. A wild animal is trapped by being lured into the trap by a long trail of bait. Don't you see it? If you want freedom from sin, peace with God, a victorious life, you must pay the price, make a sacrifice, strive!

THE DOOR CAN CLOSE

The Lord in his answer also points out the inability of many to enter. Note the fearful declaration. Entrance is refused to those who seek too late. There comes a limitation. There comes a time when the door will be shut as it was for the five foolish virgins. That means God gives us our opportunity here upon earth which is measured by himself. Death may close

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Christian Faith and Its Redeemer

Christ is the object of Christian faith and the world's Redeemer. Christianity emerges in history as faith in Jesus Christ and in him alone as the Savior from sin and the Lord of life. This is the gospel of grace!

By DR. RALPH E. KNUDSEN of Berkeley, California

IT IS NOT the purpose of this discussion to pursue or present an examination of Christology in its many details. No attempt will be made to reconstruct a life of Christ. Even the gospels do not give sufficient material for the writing of a complete life of Jesus. These gospels rather move in the direction of a definite and determined purpose: "These are written, that we may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (John 20:31).

The gospel writers were concerned to set forth this unique and unexplainable Person for the purpose of making abundant life possible. In the gospels there is this portrayal and also the response of man to his life and ministry. The accounts were written by those who knew him and loved him. H. R. Mackintosh in "The Person of Jesus Christ" said: "Faith, in other words, did not incapacitate the evangelists as narrators."

It should be said that others beside the evangelists made mention of Jesus. Tacitus in his Annals, written about 115-117 A. D., speaking about the suppression of rumors that Nero burned Rome, said this tragedy was blamed on the Christians, and then these words appear, "The founder of that name, Christus, had been put to death by the procurator Pontius Pilate, in the reign of Tiberius." There were also other writers such as Suetonius, Lucian and Josephus who mentioned Jesus. Even though our gospel sources may be brief and sketchy, they do tell us enough to make him real and understandable to all who will read.

JESUS, THE CENTER

In this discussion there is not time to consider the chronology of sources nor the number of sources valid for a study of Jesus. It is commonly accepted that some of Paul's epistles are older than our written gospel material. The Gospel of Mark is generally listed as the first written gospel. Matthew and Luke no doubt used Mark as well as other sources for their gospels. Q or "Quelle" is a source of teaching material used by Matthew and Luke. Other sources are distinguishable in a careful study of our

materials. The writer believes that multiple sources are discernable in our gospels. The oral material behind our gospels cannot be discounted. The interesting fact about the study of source material is that they all point to Jesus as the center of the message, and the one who opens the doors of the gospels to our understanding and study. Apart from him the gospels would be very limited in meaning, but with him they throb with life and meaning.

There are some considerations which will prove helpful in our understanding of Jesus as faith's redeemer. The Gospel of John and Paul give the theological background for the coming and life of Jesus. In these writings his life before the life on earth is set forth as real. This is what is known as his pre-existence or his life in eternity before his life in time.

The Gospel of John (1:1-18) tells us what he was, what he became and what he did. He was the Word (Logos), and the Word was God. This suggests an equality with the Father from the beginning. The one who enjoyed this life with the Father became flesh or incarnate in human form. The Apostle Paul spoke of Jesus who being in the form of God emptied himself (Phil. 2:6-7). The implication of such a statement is clear, for it suggests that he was something and he voluntarily took on something else. This teaching is beyond our understanding and presents one of the paradoxes of faith. This change was not just ideal but real. If Jesus had remained as he was he might have thrilled man but he probably would not have helped nor saved man.

THE FORM OF GOD

The statement of Paul in Philippians 2:5-11 gives added material for thought. The form of God is that which strikes the vision. Form has the qualities of the absolute. A stone is a stone, a tree is a tree, a bird is a bird, and a man is a man. There are differences within any given form but they are only differences within the form. God then has a form which is one in relation or one with social qualities. Paul says that Jesus shared this form or was on an equality with God.

A divine form can have only divine experiences. This does not mean a limitation of knowledge but of experience. In order for God to have human experiences it became necessary to have a human form through which to receive such experiences. Jesus who came in the form of man was then able to know what life on the human plane meant and he was tempted in all points as we, yet without sin. Jesus in his incarnation did not empty himself of his nature, for then he would have lost his identity.

Dr. Edwin Lewis said, "What he emptied himself of was not what he was but how he was." The pattern was changed but not the inner basic reality. This may be called the dislocation of the normal structure of deity. Jesus thus in this new form lived as a real man in a real humanity. Thus in one person two complete and distinct lives merged in one: God and man.

The self-emptying mentioned by Paul was because of an act of will and not by imposition. Jesus chose to enter fully into the life of man so he could completely understand him. It is possible for deity to limit self, for deity is self-directive and totally independent of all creation. God did limit himself in creation and in giving man a will to use for self-direction.

The gospels tell in a beautiful story the mode of this entrance into human form. Matthew and Luke in two beautiful accounts (Matt. 1-2; Luke 1-2) tell of the virgin birth in Bethlehem of Judea. The accounts relate the growth of Jesus as a normal boy in wisdom, stature and in favor with God and man (Luke 2:52). The body of gospel material is concerned with recounting his life and teaching after he came forth to inaugurate his ministry. The passion experiences and the resurrection bring this majestic life to the climax where all he taught and lived was portrayed in a great redemptive act.

THE FULLNESS OF GOD

There can be no doubt but that Jesus completely and fully revealed God; that he was truly God and truly man. The Gospel of John is most explicit in its statements from Jesus, "I and the father are one" (John 10:

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The Romance of the Violin

The language of the heart is music, and the great personal, spiritual expressions of souls that have known the beauties of both sorrow and joy have been sung on the violin. It is one of God's best gifts to men!

By the REV. JOHN F. CROUTHAMEL, JR., of Philadelphia, Pennsylvania

IN RECENT MONTHS the world of music and fine arts has paused to honor the king of all symphonic and solo instruments on the occasion of his 400th birthday. Music lovers all over the globe have paused to pay homage to this miraculous instrument which has been basic in the development of Western music and has given inexhaustible expression to the profoundest emotions and aesthetic insights of mankind.

THE VIOLIN'S CHARM

Two adjectives seize the pen of him who will write concerning the violin—charm and romance! "Charm" because of the graceful and delicate

hearts of aestheticians regardless of their instrumental skill. Here is an instrument which is at once mysterious and ingratiating, neat and trim with lines as clean as a well-bred race-horse and nerves as tense with excitement, ready to be set quivering at the touch of the bow. It is romantic because of the strange way age has of improving a properly constructed violin. The longer it lives the sweeter and lovelier it becomes, defying time and disaster.

How one's mind races as he holds in his hands a priceless Italian masterpiece! How many hands have touched this precious treasure? What scenes has it passed through? How many thousands have listened to its

Then, too, the violin seems to lead a charmed life. It seems that nothing short of wilful annihilation can hurt it very much. I have seen instruments, broken into dozens of pieces, so cleverly restored by a skilled craftsman that one could not tell where the breaks occurred from external examination, and the song of the instrument was not changed one whit! A priceless old Cremona defies theft for a thief cannot sell it because its pedigree is known around the world and an expert would recognize it on sight.

A COMPLEX INSTRUMENT

Although the uninitiated laughingly observes that violins all look the same, it requires but little time to convince him that no two instruments are exactly alike. However, all the celebrated makers developed a model, or pattern, so that experts can tell at a glance from what shop it came. Every maker also had a special varnish, a special way of carving the scroll and of cutting the sweeping f-holes that are such a vital part of the simple but marvelous sound system of the violin.

While its external appearance is simple, the violin actually is an extremely complex instrument, consisting of seventy pieces. Fifty-seven belong to the construction and thirteen are movable fittings. The parts are assembled with the finest glue, and yet the whole instrument is practically indestructible. The top plate is usually of pine or spruce (soft wood), and the back of flaming walnut or sycamore (hard wood). Some believe that the quick vibrating of the hard wood married to the slower sound waves of the soft wood produce the mellow but reedy timbre of the good violin. The thickness of back and belly is not uniform. Each should be thicker towards the middle. But how much? The cunning workman alone knows.

The violin is the only musical instrument which has remained unchanged during the past four centuries. It has seen viols, lutes, spinets and harpsichords go out of style; wind instruments disappear and new ones take their places; a few developments on the harp; the birth of the piano. But the model of the violin



The Rev. John F. Crouthamel, Jr., left, and Mr. William Moennig, Jr., right, examine a rare Stradivarius violin with valuable violins worth hundreds of thousands of dollars in the case behind them.

appearance of this small instrument which in reality is a marvel of strength. "Charm" because many feel that its tone timbre most nearly approaches the human voice. "Charm" because others feel that it transcends in mellowness, softness, richness, liquidity, glossy clearness and warmth anything that the human voice can accomplish.

But it is also an instrument of romance — a romance that moves the

voice? The violin has outlived them all, generation after generation. If it could only tell us all its experiences and adventures since it was taken down from its nail in a Cremona workshop and delivered to a purchaser. Romance clings around old violins like the scent in an old Chinese rose-jar. You cannot get rid of the aroma. This atmosphere of the past gives enchantment to a violin as it does to a Ming vase.

brought to perfection by the old masters of Cremona is so beautiful in form and exquisite in tone that it is impossible to improve it.

The Italian craftsmen did not bring it into being. It had been developing for one hundred years before the Cremonese makers added their finishing touches. They took the existing model and improved it so as practically to create a new instrument.

THE VIOLIN'S ANCESTRY

To trace the violin's ancestry, we could go as far back as the cultures of Egypt, Greece, Phoenicia and India. But it is possible to trace the violin in its present form from the thirteenth century when the Troubadours began to flourish in the south of France, in Provence, the land of roses and nightingales. The Troubadours played upon a viole or vielle.

THE VIOLIN'S 400th ANNIVERSARY

Since the violin is used in church services more than any other stringed instrument, this article prepared on the occasion of the violin's 400th birthday will be of unique interest to all "Baptist Herald" readers. The author is not only the pastor of the Fleischmann Memorial Baptist Church of Philadelphia, Pa., but he is also a concert violinist of great fame. He was a child prodigy of renown with the violin before God called him into the ministry. This article and the picture on the front cover and of these pages were especially prepared for the "Baptist Herald." The photographs were taken by Mr. Robert Wright of Philadelphia's Pilgrim Baptist Church.

It is also called the guitar-fiddle. Sometimes it was played with a bow, and sometimes plucked with fingers; sometimes played by turning a wheel! It gradually became longer and in time the sides were cut out to form a kind of waist.

In the fifteenth century people began to make bowed instruments corresponding to the various kinds of human voices. Consequently, these were the treble, or discant viol; the tenor viol; the bass viol; and the double-bass, or violone. About the same time corner blocks were invented. These blocks are the cornerstones of the construction of the violin, and they add very much to the strength and resonance of the instrument. At last the ribs were curved at the waist so the player now had greater freedom in moving his hand.

Then followed a long period of experimentation as to spatial dimensions when practically every conceivable size and proportional relationship

were attempted. About the beginning of the sixteenth century the violin began to assume its present simple graceful form with which we are so familiar. After another period of experimentation the f-holes found their present place and a form, which has been little modified since the eighteenth century.

The birthplace of the violin is in one of the world's loveliest spots — in the fertile plain of Lombardy, where the eyes of the traveller that have feasted on emerald meadows and sapphire lakes look upward to the snowy Alps where grew the pines, maples and sycamores from which the old makers obtained the woods for their instruments. The very trees were saturated with beauty as they grew on the mountain slopes. Is it any wonder that the instruments made from such wood should sing?

In this district and in the Tyrol, little colonies of lute-makers and viol-makers had lived and worked for centuries, supplying Europe with such instruments as we find represented in old illuminated manuscripts and described in song and story.

BRESCIA AND CREMONA

Two towns became especially celebrated for their violins, Brescia and Cremona.

Brescia was famous for two makers: Gasparo di Salo and his pupil, Giovanni Paolo Maggini. Di Salo made most of his instruments from 1560 to 1610, when he died. His violins are the earliest known and very rare. The most famous was owned by Ole Bull, the great Norwegian violinist, and is now in the Museum in Bergen, Norway. His violas are superior to his violins and are much sought after.

Maggini worked from 1590 until 1632. His early violins resemble his teacher's, but by the end of his lifetime he produced instruments of pure outline and beautiful finish. They are famed for their grand, deep, melancholy tone. Today they are rare and valuable.

Not far from Brescia is the town of Cremona on the river Po. The town, though small, was an art center, famed for painting and music. It had long been a rival of Brescia in the production of viols, and once Maggini made so many improvements the makers of Cremona were quick to follow and soon to surpass their neighbors. Indeed this village became the center of violin-making for the whole world from 1550 until 1760 — two hundred years! In this little town the world's greatest violins were made in friendly competition by the three families of Amati, Stradivari and Guarneri.

The Amati family name goes back in the records of Cremona to the year 1097. The first violin-maker of note is Andreas Amati (1520-1611).



William Moennig, Jr., with a \$50,000 violin in his hands stands in front of a portrait of his father in their studio in Philadelphia, Pa., which is probably the most famous violin house in America.

His model marked a distinct advance over the Brescian school and his sons, Antonio and Hieronymus, improved their father's style and produced a model that for artistic design and sweetness of tone has never been excelled. They were succeeded by Nicholas Amati (1576-1684), who was perhaps the greatest of the family. He developed his own style, producing a more graceful outline and a richer, deeper varnish, without sacrificing the peculiar sweetness and charm that is characteristic of all Amati violins.

In his workshop of the Piazza San Domenico, Nicolo Amati had many pupils and apprentices. Among them were the Guarneri brothers and Antonio Stradivari.

STRADIVARIUS VIOLINS

Stradivari is accorded the honor of being the greatest of all violin makers. His violins are today as valuable as jewels. During his long and industrious life, he took the model of Nicolo Amati and improved it, always searching to get intensity of tone without sacrificing sweetness. He was born in 1644 and died in 1737 at the age of ninety-three years. He is supposed to have produced 2,000 instruments. He also made lutes, mandolins and guitars. His master works were created from 1700 until about 1725. He only ceased to work in the last year of his life.

For those great violins that are

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God's Call to the Mission Field

We do not know what lies ahead of us but we are expecting great and wondrous things of the Lord as we work in the Cameroons

By MR. and MRS. HOWARD ROTH of the Immanuel Baptist Church,
Portland, Oregon

"GO YE therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." This command given by our Lord in Matthew 28:19 is the command by which we go forth into the Cameroons.

This command was given to Christ's disciples just prior to his departure from this earth, but it was meant for all those who were called by his Name and for all those who are and who will be called. It is for every follower of the Lord Jesus Christ. Not all are called to go to the far corners of the earth. Not all are called to be pastors. Not all are called to teach, but all are called to be witnesses of the Lord.

GOD'S LEADING

We are thankful to our Lord that he has called us to go as foreign missionaries. Not that there is any glory as a missionary any more than as a pastor or teacher! That is not it. We are thankful that he has seen fit to call us and to entrust us with a portion of his Kingdom's work.

As we look back over the past eight or ten years, we can see very clearly the leading of the Lord in our lives and we can see that everything was leading to this one point: the mission field.

I gave my heart to the Lord while I was still in grade school. At that time, radio and electricity fascinated me and I determined to be an electrician or a radio technician. I received a good share of the practical knowledge of electricity while attending a Polytechnic High School and working afternoons and Saturdays in an electric shop. Although I enjoyed the work, I had the desire to serve the Lord, a desire which has never left me.

BUSY YEARS

So I began praying about the matter and I left it up to him. After high school, I planned to enter seminary training but was called into the Navy for twenty-seven months. It seemed to me at the time that the Lord didn't want me in the ministry. I know now he led me that way for a special reason. It was while in the Navy that I felt the call into the ministry and gave my life completely to him.

The last five years have been busy



—Photo by Eric A. Pohl.
Mr. and Mrs. Howard Roth of Portland, Ore., appointees to the Cameroons Mission Field of Africa.

years. Just two weeks after my discharge from the Navy, I entered college and three years later I received my diploma, having gone three school years and two summer sessions. That was in the Spring of 1949.

It was also in the Spring of 1949 that Betty and I were married. We had known each other for many years. In fact, we were members of the same church. The Lord works in the most marvelous ways and so he worked in our lives when he brought us together. Here again, we can see his leading hand in our lives.

In the Fall I entered the Seminary in preparation for the work into which the Lord would lead. There has always been a desire in my heart one day to serve in our mission field but it was an open question, depending on the leading of the Lord.

To be sure, the call came sooner than we had expected. We have prayed much about it and now feel it is his will. We are ready and willing, praising him for all things.

NEWS FLASH

Howard Roth appeared before the General Missionary Committee at its annual sessions on April 24 and 25 and spoke briefly at the public meeting held in the Forest Park Baptist Church on Thursday evening, April 26.

Betty, too, can see the leading of the Lord in her life. She accepted Christ as her personal Savior at the age of eight. She received her early Christian training from her parents and from those in the First Baptist Church of Albany, Ore. Through the illness of her father, she desired to go into nurses' training, graduating in 1947 from the Emanuel Hospital in Portland, Ore.

MRS. BETTY ROTH

She has had a varied training as a nurse, having worked in the State Mental Hospital, children's hospitals, and a doctor's office. This training will, no doubt, be of benefit to her as she seeks to help those who will come to her for medical care in the Cameroons.

We are not ashamed to admit that we feel very incapable in ourselves of measuring up to the standards which a missionary is required to meet. Just what my "official" tasks will be on the field, I do not know at this time. Betty's will be that of nursing. However, we do know we are going. We do know what our primary task will be. It will be to tell the people of the Cameroons of the love of Jesus Christ and to seek to win as many to the Lord as we can. We believe in teaching the people to read and write. We believe in helping them to raise their standard of living. We believe in helping them to be healthier of body by administering to their sick bodies, but we believe that our first concern is the welfare of their souls. Education and medicine are only a means by which we can approach the people and tell them of him who died that they might have eternal life.

GOD'S PROMISES

We do not know what lies ahead but we are expecting great and wondrous things of the Lord as we work in the Cameroons. We go forth humbly but confident, trusting in his Word and resting on his promises. Here are two promises which are very helpful. "I can do all things through Christ which strengtheneth me," and the last words of our Lord on earth, "Lo, I am with you always, even unto the end of the world."

Introducing Howard and Betty Roth

The story of the newly appointed missionaries who will soon leave for the Cameroons of Africa

By DR. MARTIN L. LEUSCHNER, Promotional Secretary

OUR MISSIONARY family in the Cameroons of Africa is growing! That is good news for the missionaries themselves on the field that is greatly understaffed and for the churches at home which have taken this burden of a million lost souls in the Cameroons to their hearts.

LARGE CIRCLE OF FRIENDS

It's a joy to introduce the most recently appointed missionary couple, Mr. and Mrs. Howard Roth, to our "Baptist Herald" family. They are widely known and deeply loved on the Pacific Coast, where they are members of the Immanuel Baptist Church of Portland, Ore. Howard is the youngest son of the Rev. and Mrs. Otto Roth of that church. Every contact which they make with others widens their circle of friends. Their charm and winsomeness of personality, their earnestness in this call of God to go to the Cameroons, and their unusual talents have endeared many people to them.

They are now making preparations to leave for Africa about June or July of this year. Their appointment was made by the General Missionary Committee at a special meeting held in Forest Park, Ill., on Dec. 6, 1950. They will spend a year of further studies at our Seminary in Sioux Falls, S. Dak., during their first furlough at home after a full term in Africa, and not this year, as incorrectly stated in an earlier issue of the "Baptist Herald." Paul Gebauer, the mission superintendent, has announced that Howard and Betty Roth will be stationed on the Soppo field, where also the Ganstroms are serving in charge of the mission schools.

THEIR BIRTHDAYS

Howard Roth's birthday is on August 23rd. Betty Roth's birthday falls on September 8th. This information will be welcomed by our people who love to remember the Cameroons' missionaries on their birthdays. Howard's birthplace is Dayton, Ohio, where his father at the time was pastor of the Fourth Street Baptist Church.

Howard's educational and spiritual training has prepared him effectively for the important missionary service in the Cameroons. He was graduated

from Lewis and Clark College of Portland, Ore., in 1949 with the Bachelor of Science degree. He is now completing his second year of studies at the Western Conservative Baptist Theological Seminary of Portland. For 27 months he served in the United States Navy as a radio man. Since Sept. 1950 he has preached at the Immanuel Church of Portland on every second Sunday evening and has led the prayer meeting every fourth Wednesday of the month in an appreciated ministry assisting his father. He and Betty were married in the Immanuel Church of Portland on June 12, 1949.

Their testimony on an accompanying page gives some of the background of their lives. Mrs. Roth received the R.N. (Registered Nurse) degree in 1947 from the Emanuel Hospital in Portland. She has had a great deal of experience since then as a hospital nurse and as a nurse in a doctor's office. Their awareness of God's call to both of them is clearly depicted in their inspiring message.

THE YEAR 1951

The year 1951 promises to be a momentous milestone in the ministry of our Cameroons Baptist Mission. The going of the Roths to Africa is only the beginning of a thrilling advance on our part for the Lord Jesus Christ in the Cameroons. This advance, soon to be announced in more detail, will include personnel and buildings and responsibilities. It will also mean a greater harvest of souls to be won for Jesus Christ. But it will likewise involve more faithful praying and giving by God's people at home for this large mission field in darkest Africa.

Put Howard and Betty Roth upon your daily prayer list! Let our prayers accompany their journey to the Cameroons. Remember them with occasional letters of encouragement. Undergird their ministry in Africa with your gifts that you lay in behalf of God's missionary work upon his altar. As God has commanded Howard and Betty Roth to go to a farthermost place of the world in the Cameroons, so he also commands you to be faithful in giving an account of your stewardship before the Lord Jesus Christ.

This is the spirit that ought to unite us across the thousands of miles and across the waters of the Atlantic in striving towards the same great objective — the winning of some of the million of natives in the Cameroons to the Lord Jesus Christ as their Savior and Redeemer!

DENOMINATIONAL REMINDERS

ENGAGEMENTS

- Rev. Richard Schilke**
May 13 (Pentecost Sunday) — Emanuel Church, Marion, Kans.
- Rev. Martin L. Leuschner**
Sunday, May 20 — Greenvine Church, Burton, Texas (90th Anniversary of Church).
Sunday, May 27 — Shell Creek Church, Columbus, Neb. (Union meeting with Creston Church at evening service).
- Rev. Herman Palfenier, Evangelist**
May 6-18 — Arnprior, Ontario.
May 20-June 2 — Killaloe, Ontario.
- Rev. Albert Felberg, Evangelist**
May 6-17 — Selfridge, N. Dak.
May 20-June 1 — McLaughlin, South Dakota.

CONFERENCE DATES — MAY

- May 22-24 — Delaware Association at Jamesburg, N. J. Rev. J. C. Gunst, Guest Speaker.
- May 25-27 — Workers' Conference and Youth Rally at Pilgrim Church, Philadelphia, Pa.
- May 30-June 3 — British Columbia Association at Prince George, B. C. Rev. H. Lueck, Speaker.

CHANGES OF ADDRESS

- Rev. B. W. Krentz**
1406 Broadway
Fargo, N. Dak.
- Rev. Edwin Michelson**
605 Plum Avenue
Grand Forks, N. Dak.
- Rev. D. Raymond Parry**
2417 Hansen Ave.
Racine, Wis.
- Rev. John Reimer**
614 N. Minnesota Ave.
Sioux Falls, S. Dak.
- Rev. J. J. Renz**
Ashley, N. Dak.
- Rev. Walter Schmidt**
86 Norma Street
Arnprior, Ontario, Canada.
- Rev. H. J. Waltreit**
213 N. Fifth Street
Grand Forks, N. Dak.

A Great Harvest of Souls

God sows the seed; the disciples reap the harvest; but both can rejoice together!

A Series of Expository Articles on John's Gospel
by DR. JOHN LEYPOLDT of Milwaukee, Wisconsin

JESUS had reached the climax of his wonderful conversation with the Samaritan woman when the disciples returned from Sychar where they had bought food for the Master and themselves (John 4:8). They were astonished to find Jesus talking with a woman. But their feeling of awe restrained them from asking: "What do you want?" or "Why are you talking with her?"

Some of the Jewish doctors taught that "a man should not salute a woman in a public place, not even his own wife." The woman was so deeply impressed by Jesus' words that she in her enthusiasm left her water pot at the well and, hastening into the city, said to her countrymen: "Come! See a man who has told me everything that I ever did. He can't be the Christ, can he?"

In her excitement she exaggerated what Jesus had told her (John 4:16-18). She did not express her own conviction. She let her town people decide for themselves. They were captivated by her words and started to leave the city for Jacob's well.

FOOD FOR THE SOUL

In the meanwhile, the disciples said: "Rabbi, eat something." They had left him tired and hungry. But he astonished them by saying: "I have food to eat of which you know nothing." The disciples looked at each other and exclaimed: "Can anyone have brought him something to eat?"

Not only the Jews, Nicodemus and the Samaritan woman but even Jesus' disciples misunderstood the Master. He wasn't talking about food for the body. He spoke of spiritual nourishment for the soul. His joy over the woman's conversion made him forget his hunger. It gave him a spiritual uplift and a deep satisfaction. He explained his previous statement by saying: "My food is to do the will of him who sent me and to accomplish his work."

A SPIRITUAL HARVEST

Christ's greatest joy and highest satisfaction was found in doing his Father's will. His supreme aim was to finish the task which the Father had assigned to him. This was food for his soul.

While the disciples were eating their meal, they were probably talking about the fields through which they had passed on their way from Sychar to Jacob's well. They had noticed the green blades covering the fields, and Jesus overheard them saying something about the coming harvest. So he turned to them and said: "Do you not say there are yet four months and then comes the harvest. Look, I tell you! Lift up your eyes and behold the fields that they are already white for harvest" (4:35).

Jesus looked beyond the green fields and saw a great spiritual harvest of souls on that very day. The citizens of Sychar were visible in the distance. They were walking through the fields towards the well. Jesus may have stretched his hand towards the coming Samaritans as he said to his disciples: "Lift up your eyes and look on the fields! Why, there is a harvest ready to be garnered in. You don't have to wait four months. We are facing a great spiritual harvest now. More precious than the harvest you were talking about is this spiritual harvest of approaching Samaritans."

Jesus, considering the spiritual harvest, speaks of sowing and reaping (4:36-38). "The reaper receives wages and gathers fruit for eternal life." The result and the reward of labor is the salvation of men. Eternal life is the granary into which the fruit is gathered. Both the sower and the reaper can rejoice together.

REJOICING TOGETHER

Christ had been sowing the seed; the disciples would reap the harvest, but both would rejoice together. Then the Master quotes the proverbs: "One sows, another reaps." The disciples would reap the results of other laborers. "Others have toiled and you have reaped the benefit of their toil." God has appointed some to be evangelists, but we often forget that others have toiled, such as Christian parents, Sunday School leaders, pastors and other Christian workers. The evangelist is the reaper but the sowers should not be forgotten.

The first woman missionary had led many Samaritans to Christ. When they came to Jesus, they confessed their faith in him as the Messiah because of the woman's testimony. "He told me all that I ever did." When the Samaritans flocked around him,

they pleaded with him to stay with them and he stayed two days.

Only two days of evangelistic effort produced another great harvest of souls for we read that many more believed because of Jesus' own preaching. They said to the Samaritan woman: "We no longer believe because of what you said: for we ourselves have heard him, and we know that this is certainly the Savior of the world" (John 4:42).

They had received the word second-handed. God had blessed the efforts of the woman apostle. But now they heard the Master himself. They were convinced that he was a Savior for Jews, Samaritans and Gentiles. He was the world's Savior.

WELCOMED IN GALILEE

After the two days in Samaria, Jesus went forth from Sychar into Galilee. "For Jesus himself testified that a prophet hath no honor in his own country." Some Bible scholars believe that Jesus had Judea in mind, when he spoke of "his own country." Others think that he referred to Galilee.

We believe Jesus thought of Galilee. Although the Master was born in Bethlehem of Judea, he was brought up in Nazareth of Galilee. He was known as "Jesus of Nazareth." He was without honor in Galilee as a prophet until the Galileans had seen all the things that he did in Jerusalem at the feast. Many Galileans, while attending the Passover in the holy city, had seen Jesus perform miracles (John 2:23). Therefore they knew of his fame from a distance and welcomed him when he returned to his own country of Galilee.

THE OFFICER'S DYING SON

After having crossed the Galilean border, Jesus went directly to Cana of Galilee, where he had performed his first miracle and expected a favorable hearing. The report spread rapidly that Jesus had come back from Judea into Galilee. It traveled as far as Capernaum, some fifteen miles away.

When a certain officer of King Herod Antipas heard of the great Nazarene preacher and healer being back in Galilee, he left immediately for Cana, because his son was at the point of death. He begged Jesus to come

(Continued on Page 17)



HAPPINESS

By PRISCILLA LEONARD

Happiness is like a crystal,
Fair and exquisite and clear,
Broken in a million pieces,
Shattered, scattered far and near.
Now and then along life's pathway,
Lo! some shining fragments fall.
But there are so many pieces
No one ever finds them all.

—Christian Herald.

"I thank God for my handicaps, for through them I have found myself, my work, and my God."

—HELEN KELLER.

THE TEACHER

By LESLIE PINCKNEY HILL

Lord, who am I to teach the way
To little children day by day,
So prone myself to go astray?

I teach them knowledge, but I know
How faint they flicker and how low
The candles of my knowledge glow.

I teach them power to will and do,
But only now to learn anew
My own great weakness through
and through.

I teach them love for all mankind
And all God's creatures, but I find
My love comes lagging far behind.

Lord, if their guide I still must be,
Oh, let the little children see
The teacher leaning hard on thee.

—Christian Herald.

"A small circle of usefulness is not to be despised. A light which does not shine beautifully around the family table at home is not fit to rush a long way off to do a great service elsewhere."

—HUDSON TAYLOR.

MY FRIEND WAS THERE

By ROYAL B. FISHBECK

"You're isolated, flat in bed;
None can come in," is what they said.
But HE came in, was there each day;
They could not keep my Friend away.

All other ones stood by the door;
They must not pass the threshold o'er.
But he came in — he had no fear;
I felt his Presence always near.

In early morning, noon and night
My room was radiant with his light.

Yes, he was there; came in each day —
They could not keep my Friend away.

I saw him in the doctor's care
And in the white-robed nurses there;
In those who helped my ills to mend,
I felt the presence of my Friend.

—Christian Herald.

"The man who does things makes many mistakes, but he never makes the biggest mistake of all — doing nothing!"

—BENJAMIN FRANKLIN.

BE THE BEST

If you can't be a pine on the top of the hill,
Be a scrub in the valley — but be
The best little scrub at the side of the rill —
Be a bush if you can't be a tree.

If you can't be a bush be a bit of the grass
Some highway the happier to make,
If you can't be a muskie then just be a bass —
But the liveliest bass in the lake!

We can't all be captains, we've got to be crew,
There's something for all of us here;

There's big work to do and there's lesser to do,
And the task we must do is the near.

If you can't be a highway, then just be a trail,
If you can't be the sun, be a star;
It isn't by size that you win or you fail —

Be the best of whatever you are."
—Anonymous.

"'Tis God gives skill, but not without men's hands. He could not make Antonio Stradivarius' violins without Antonio."

—STRADIVARIUS.

CHURCH OF CHRIST, AWAKE

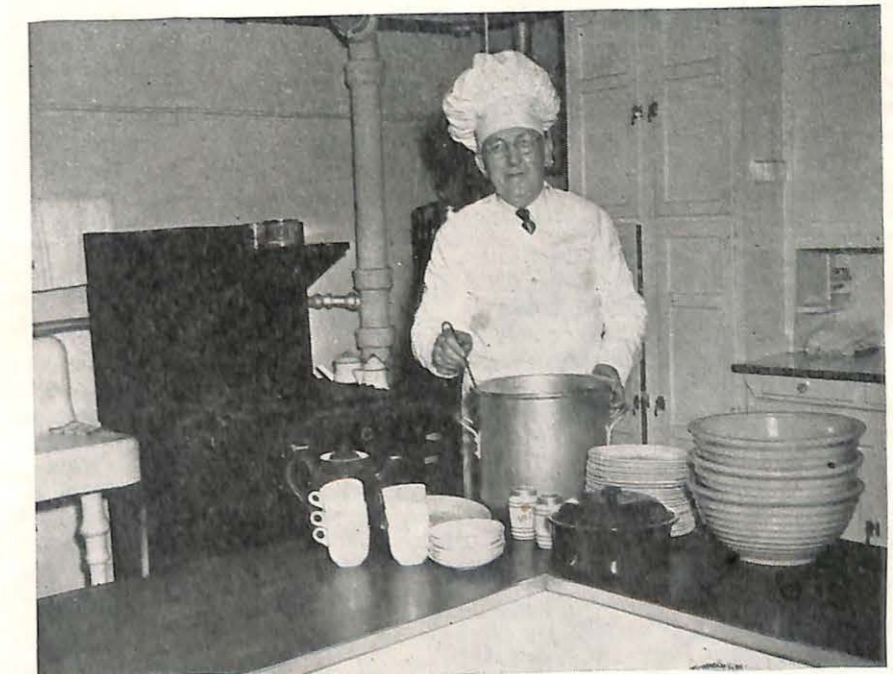
O Church of Christ, awake, awake,
And arm thyself with his own power;
The hosts of sin are striving hard
To win the conflict of the hour.

O Church of Christ, thy foes are great,
The battle calls for strength divine;
Omnipotence is thy defense,
Let all its power, its strength, be thine.

Then seek through prayer the promised aid,
The arm of flesh is sure to fail,
But armed with God's eternal power,
The Church both must and shall prevail.

Then up, and to the battle's front,
Alert, and eager for the fray;
Strong in the strength of his great might,
Stand fast and watch and fight and pray.

—Selected.



Mr. Herman Siemund was the chief cook for an unusual banquet on March 3rd which was held at the Grace Baptist Church of Chicago, Ill., with the men of the church cooking the dinner, serving it, and later furnishing a complete dinner. Mr. Siemund is also well known as the official photographer at General Conferences and other denominational gatherings.

WHAT'S HAPPENING

● The Rev. Marvin Bostow presented his resignation to the Salem Baptist Church of Scottsbluff, Neb., early in April. It was accepted by the church. He terminated his ministry at the Scottsbluff church on May 1st. His plans for the future are still indefinite. Mr. and Mrs. Bostow have served the church in Scottsbluff since June 1950.

● The correct spelling of the name of the new pastor at the First Baptist Church of Avon, S. Dak., is the Rev. James De Loach of Wadley, Ala. His address is Avon, S. Dak. The beginning of his ministry in Avon has been accompanied by many spiritual blessings to the great joy of the Baptist Church.

● On Easter Sunday evening, March 25, the Rev. Henry R. Schroeder, pastor of the East Side Baptist Church of Chicago, Ill., baptized eight young people on confession of their faith in Christ. In the morning the church choir rendered a fine Easter concert which was enjoyed by all. Another baptismal service will be held in the near future at which several adults will be baptized.

● The directorate of the German Baptist Home for the Aged in Philadelphia, Pa., with deep regret has accepted the resignation of Mr. and Mrs. Rudolph Jahn as matron and secretary due to the ill health of Mrs. Jahn. Mr. William C. Esenwein, secretary of the board wrote: "We trust that the Lord will open other avenues of service to them and that he will also send us other consecrated workers to fill their places."

● The Northside Baptist Church of Hutchinson, Minn., held special meetings during the week of March 5 to 11 with the Rev. Henry Smuland of Sheffield, Iowa, serving as guest speaker. He brought challenging messages for those who could attend. Adverse weather conditions kept the congregations quite small, but, in spite of this, the services were richly blessed of God. The Rev. W. G. Gerthe is the pastor.

● The Rev. Otto Roth has resigned as pastor of the Immanuel Baptist Church of Portland, Ore., effective on Mother's Day, May 13th. On June 1st he will begin his ministry as the superintendent of the Western Baptist Home for the Aged at Chicago, Ill., succeeding the Rev. Ed. R. Lengefeld. Mrs. Roth will serve as the

CHILDREN'S DAY PROGRAMS

The Children's Day programs and recitations in English and German were scheduled to be sent to all of our churches at the beginning of May by our Publication House in Cleveland, Ohio. If more copies are desired, please make your requests known at 3734 Payne Avenue, Cleveland 14, Ohio.

Special Children's Day Offering envelopes are available without charge at the North American Baptist Headquarters, Box 6, Forest Park, Ill. You must make your requests known to receive these envelopes. State the number of envelopes desired. The Children's Day Offerings are to be designated for the denomination's Chapel Building Fund.

matron of the Home. Brother Roth has been the pastor of Portland's Immanuel Church since 1937. He has also been identified with the Board of Managers of the Portland Home for the Aged for many years.

● The Baptist Church of Chilliwack, British Columbia, has extended a call to the Rev. F. W. Bartel of Spokane, Wash., to which a favorable response has been given. Mr. Bartel presented his resignation to the Arthur Street Church of Spokane on Wednesday evening, March 28, and announced that he would begin his ministry in Chilliwack on July 1st, when he will succeed the Rev. Phil. Daum of Prince George, B. C. Brother Bartel has served the Spokane church since 1947.

● The Rev. Peter Pfeiffer, pastor of the Oak Street Baptist Church of Burlington, Iowa, had the joy of baptizing 17 young people on Easter Sunday evening, March 25. This was his first baptismal service since he began his pastorate in Burlington on Feb. 1st. Miss Adeline Zimbelman, the newly appointed church worker, brought the message at the Easter sunrise service conducted by the Youth Fellowship. At the Thursday evening Bible Study Hour of the church, Mr. Pfeiffer is bringing a profitable study of the book of Job.

● On Palm Sunday evening the First Baptist Church of Watertown, Wis.,

saw the film, entitled, "The Crucifixion." This was a vivid portrayal of the trials of Jesus before Herod and Pilate, the concern of the disciples, the journey to Golgotha, the crucifixion, and the conversion of the centurion. On Easter Sunday evening the choir under the direction of Mrs. Jothan Benke and the King's Daughters chorus directed by Mrs. Edward Hinterberg presented a musical program. The Rev. Jothan Benke is the pastor.

● On Easter Sunday evening, March 25, the youth group and choir of the First Baptist Church of Manitowoc, Wis., presented a very fine program on the theme, "The Lily of the Valley." Musical numbers included anthems, vocal solo by Lois Naidt and piano duet by Roberta Anthold and Joan Newberry. Lester Ahlswede spoke on "The Moment That Changed My Life." Several poems and recitations were given. Four girls presented the pantomime, "Near the Cross." The pastor, Rev. E. M. Wegner, also had a part in the program with a welcome and word of appreciation.

● The Baptist Church of New Leipzig, N. Dak., has extended a call to the Rev. Emil Becker of Buena, Wash., to which he has given a favorable reply. Mr. Becker is a graduate of our Seminary in the class of 1926. He has served the following North American Baptist churches since his graduation: Ableman, Wis.; Hutchinson, Minn.; Washburn, Underwood, N. Dak.; Herreid, S. Dak.; Bethany Church, Vancouver, B. C. In 1947 he became pastor of a Northern Baptist church in Washington. In New Leipzig he will succeed the Rev. Bruno Schreiber, who had to leave the active pastorate because of a throat ailment.

● The Grace Baptist Church of Racine, Wis., has extended a call to the Rev. D. Raymond Parry, a student at the Northern Baptist Seminary of Chicago, Ill., and formerly the assistant pastor of the North Shore Church of Chicago. He will receive the Master of Religious Education degree from the Northern Baptist Seminary in May. He began his ministry in the Racine church on May 1st. The Rev. A. B. Hoiriis brought his services as interim pastor to a close on Sunday, May 27. He had served the church in this way since Oct. 1, 1950. Mr. Parry is succeeding Rev. Ray L. Schlader.

● A Missionary Guild was recently organized by the young married women of the Ebenezer Church at Vancouver, British Columbia. On March 21 this group sponsored a missionary meeting, at which time Miss Ruby Salzman was to be the speaker. Due to her sickness a representative of the Sudan Interior Mission showed pictures and gave an address. The following officers were installed by the pastor: Mrs. Rosetta Klassen, president; Mrs. Luella Richards, vice-president; Mrs. Erna Daum, secretary; Phyllis Grunert, treasurer; and Mrs. Winnifred Sauer, pianist. Refreshments were served by the group. Twenty-three persons were baptized on Easter Sunday. These, together with 13 others, received the hand of fellowship on Sunday, April 1st, by the pastor, Rev. Rubin Kern. Mr. and Mrs. Harold Weiss of our Seminary will assist the pastor during the summer months from May 20 to August 19.

● On Easter Sunday evening a musical and baptismal service was held in the First Baptist Church of Colfax, Wash. The Rev. P. D. Unruh of the Onecho Mennonite Church and his people joined the Baptist congregation at this service. After the musical program by the Senior and Junior choirs of the church, the pastor, the Rev. F. E. Klein, gave a brief message on baptism. The Rev. R. M. Klingbeil, a retired minister in the Baptist church, then baptized one of his grandsons; Mr. Unruh baptized a young couple; and Mr. Klein baptized a girl and an adult. Since June 1950 the Baptist Church has been carrying on a radio ministry over the local station KCLX of Colfax. Since March 3rd the program has gone on another station, KRPL, of Moscow, Idaho. For the music the church singers furnish part of it, and transcriptions are also used.

● Easter services at the First Baptist Church of George, Iowa, were enriched by a baptismal service at the close of the evening worship. The occasion was even more interesting as in two instances both the husband and wife entered the baptismal waters together. A widowed mother and her only son and a mother and her daughter also shared this privilege. The rest of the group was composed of Sunday School scholars which made a total number of 13 who professed their faith in a risen Savior. The pastor, the Rev. J. J. Renz, presided over the baptismal service. During his ministry at the First Church, the church family has increased by 87 members. Seventy-nine of this number were added through baptism and eight by letter or confession. Those immersed on Easter Sunday were extended the hand of fellowship on the following Sunday during the communion service.

C.B.Y. and S.S.U.

HERALD NEWS



Three North American Baptist Seminary students with the unfinished seminary building behind them have tasks to finish during the summer ahead of them. (Left to right: Herbert Hemerling, Rubin Herrmann and Ervin Strauss.)

STUDENT RECEPTION

A very successful and most enjoyable student reception was held at Sioux Falls College. Some 30 North American Baptist students attending schools in Sioux Falls, S. Dak., were in attendance. The general secretary, Mr. J. C. Gunst, was present leading a discussion on Commissioned Youth activities and brought a brief devotional message. After a session of prayer, refreshments and a time of fellowship followed. Miss Meraleen Huber, Senior student at Sioux Falls College, was in charge. Sena Plucker, also a college student, served the refreshments which were made possible by Mr. and Mrs. John Plucker.

STUDENT WITNESS

Again this summer a male quartet from the North American Baptist Seminary, Sioux Falls, S. Dak., two trios from the Christian Training Institute, Edmonton, Alberta, will be coming to a goodly number of our

YOUTH COMPASS TOPICS

May 13 — A MELODY TEA FOR MOTHERS (A Mother's Day Project), Mrs. Roland E. Ross, River Forest, Illinois.

May 20 — CHRIST HAS THE ANSWER, Rev. Wilmer Quiring, Carrington, N. Dak.

churches, both in the United States and in Canada. Take advantage of hearing the fine testimonies in messages and sacred song by these fine students.

STUDENT WORKERS

A goodly number of students in preparation for "full life" service have been assigned by the Student Placement Committee for summer work in churches, conference areas and our two home mission fields. These consecrated young people need your prayers. If they work in your area give them your prayerful encouragement in their labors.

SUMMER ASSEMBLIES

There will be a young people's summer camp or assembly in your area in the next few months. Dates have been set. Instructors and inspirational speakers have been assigned. Get the dates and place from your area leaders. Plan your summer now in such a way that you can attend such a fine assembly for excellent Christian fellowship and spiritual blessings.

SCRIPTURE MEMORIZATION ROUND-UP

May is the month to catch up with and wind up your Scripture memorization program for the year. Help your boys and girls to finish their memorization work in May. Get your record sheet filled in and send it to Forest Park by June 1. Miss Ruth Bathauer, our newly appointed Children's Worker, is on the job since April 1. She will be happy to get accurate and a good many reports.

SCRIPTURE MEMORY CAMPS

Two, possibly more, Scripture Memory Camps will be held again this summer. Churches in Kansas and Oklahoma are well advanced in this excellent work. Miss Ruth Bathauer will attend both Scripture Memory Camps in Kansas and Oklahoma this year.

"COMPASS" ALTERNATE PROGRAMS

Did you know that there are two alternate programs in every issue of *Youth Compass* in addition to a program for every Sunday evening? The two alternate programs for the April, May, June, 1951 issue are:

"For Conscience Sake" by Rev. Ted Place, Jr., Detroit, Mich.

"Be Not Deceived" by Rev. Dale Chaddock, Victor, Iowa.



Skyscrapers of New York City which rise majestically like towering trees of a forest above Manhattan Island.

The Thing Appointed

A Christian novel that comes to grips with problems of our modern world, with questions that you and I must face!

By DR. HAROLD LINDSELL, Professor at the Fuller Theological Seminary, Pasadena, California

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SYNOPSIS

Tom Richards was very happy about his new job at the Jackson Casualty Insurance Company. He was to work in the auto department of this insurance agency under Mr. Pete Reilly and "the big boss," Joseph A. Harper. His mother was happy with her son over his fine position, but as a Christian she wondered sometimes about the testing times in Tom's life, especially since her husband had passed away. But Tom got along splendidly with everybody in the office. One day the boss asked Tom Richards to take care of the insurance for the All State Trucking Company and to cut rates for them by twenty percent, even though it was illegal. The boss told him how it could be done by having a correct copy in the files and the other company copy in his personal desk. Some time later Mr. Sampson of the State Insurance Department came for a customary checkup. Mr. Richards' wrong entry was discovered. As a result, Lynn Tracy, a stenographer, and Tom Richards were fired, but not before Tom fixed the blame where it belonged, on the boss, Mr. Harper. Reilly thanked Tom for being honest. "Thank you for not letting Harper put the whole blame on me," he said.

CHAPTER TEN

THERE was no time for Tom to reply because Reilly was already out the door. Jack Dawson left his desk and came over to Tom.

"Tom," he said, "here I've been sitting all day wondering what happened. Let me in on it, will you?"

Briefly Tom recounted what had taken place at the investigation, omitting any reference to Ann. He told

him the main facts and the obvious conclusion that the company had accepted the blame and was willing to do the right thing.

"What are they going to do about you, Tom, if I'm not too bold in asking? Are you resigning?"

"I planned to resign, but I didn't get a chance to do that. They have asked me to leave."

"Well you're not to blame for it, Tom. I can see why they would ask you to leave, however."

"Regardless of the blame, Jack, I am on my way out," Tom responded as cheerfully as he could.

"Listen, Tom, if you want me to, I will go to bat with the 'big chief' before he leaves town. You know very well that you didn't want to have anything to do with that risk in the beginning. Perhaps if I tell him that would make a difference. After all you did ask to be relieved on underwriting that job."

"I know that I'm not really guilty, Jack, and I did try to get out of the job from the first. Where I did make my mistake was in accepting work on the risk at the outset."

"But you would have lost your job," cut in Jack.

Tom smiled a bit when he replied, "But I have lost it anyway."

"Yes, that is true, isn't it?"

"You see, Jack, if I had taken a firm stand in the first place I might have lost my position, but I would have preserved my own self-respect. You know that I am a Christian. God would have taken care of me in the event I had lost my job. Now I feel that perhaps I am paying the penalty for that sin and it serves me right. But I don't think that God has deserted me. He'll take care of me."

"That's a fine faith you have. Wish I had something like it myself."

"You can, if you want it badly enough, Jack."

Jack quickly changed the subject at the point. "Did Ann have to testify at the hearing?"

"No, she didn't. I thought she was supposed to, but they called on some of the others. The investigators heard all they needed to know before they got around to her."

Just then Harper came through the office on his way to the door. As he passed Tom's desk he gave him a threatening look.

"Wow!" exclaimed Jack, "he sure looked daggers at you, Tom. I suppose that they will let Ann go too," suggested Jack.

"It wouldn't surprise me at all. When the new manager comes he will probably want to have his own secretary."

"But she isn't to blame any more than you are, Tom. It's tough to be put on a spot like that."

"Ann will be all right, I'm sure. A woman can get a position much easier than a man and a secretary would not be likely to know anything about such things as rate cutting. Everyone will see that she has to go only because the boss goes."

"Maybe that's true. I hope so. I don't want Ann to suffer for this!"

As Jack spoke, Tom's thoughts returned to the conversation he had had with Ann when she indicated her willingness to take Harper's side.

"Ann has been very loyal to Mr. Harper," Tom said reflectively.

"That's exactly the kind of a girl Ann is. She is loyal and loyalty is a splendid trait."

"Supposing, Jack, that it were a question of loyalty against ethics. What then?"

"Why loyalty is important. Who was the admiral or commodore or whatever he was?"

"Which one are you thinking of, Jack?"

"I don't remember precisely. I think it was the War of 1812. Well, anyway he said, 'My country, may she always be right in her relations with other countries, but my country right or wrong.' I know that isn't exactly the way he said it, but that is what he meant."

"Do you really believe that, Jack?"

"Yes, I think it's pretty good,

although I admit it may not always apply."

Tom replied spiritedly, "I disagree with you on that one. I think that loyalty is good and ought to be applied only when it does not compromise conscience or involve something higher than loyalty itself."

"Such as what for example?"

"Let's see. If it is a matter of truth, for example, I don't see why a person ought to become a liar in order to remain loyal. One has a prior loyalty to his own conscience and God."

"Perhaps so, in your opinion, but you haven't completely convinced me. I think it is possible to be loyal and find it necessary to lie. When it doesn't hurt anyone, I don't know that it makes any difference."

"It makes a difference to me, Jack. I think it is more important to tell the truth than it is to be loyal!"

"Just a matter of opinion, I guess. Anyhow we must have gotten off the subject. I was thinking of Ann's loyalty. She's a fine girl!"

"You seem to like her, Jack."

"Sure do, Tom."

"Wish you the best of luck, old man."

"Thanks, Tom. By the way it was really a tough break for Lynn Tracy, wasn't it?"

"She got the worst deal of anyone, Jack, there's no doubt about that."

"Tom, I never did think much of Mr. Harper, but I was really surprised when he fired Lynn. She couldn't have known the difference."

"It was not her fault, Jack. If I had been in, she would not have come across that second file."

"For a while it looked like you thought she was a mighty nice girl, Tom."

"She is, isn't she?"

"Too good for me!"

Jack went back to his desk to work and Tom's attention turned to matters of business. Gone were thoughts of his mother and the unpleasant matter of the All State risk. He buried himself deeply in the demands of the hour.

Two weeks later a new man came to take Tom's place. Tom had been trying to decide on plans for his future. Insurance was the only business field he knew and it seemed sensible for him to stay in it. At the same time, he wanted to be sure of God's guidance.

Guidance from God was not as simple to Tom as some people tried to make it. Tom took a step that seemed logical to him and tried to find employment with another insurance company. First he went to his old boss, Mr. Wilson, for some advice. Wilson greeted him cordially, "So glad to see you, Tom."

"Mr. Wilson," responded Tom. "I thought you might be able to give me some good advice."

"Be happy to do whatever I can for you, Tom."

"Mr. Wilson, I see now that I made a bad mistake in changing jobs. I can also see that you were trying to warn me against it and I appreciate your interest even though I did not take your advice."

Wilson answered Tom gently, "Yes, I had hoped that you would follow my earlier advice, but you seemed determined to change jobs."

"Well, the mistake has been made and I can't change it. I'm in need of a job right now and don't know what to do."

"Were you thinking of being re-employed here?"

"No, sir, I know your policy is never to take back a man who leaves the company. I thought you might give me some good advice on how to locate another position."

Wilson looked at Tom reflectively. "To be perfectly honest with you, Tom, your situation is a hard one. You know things pass along and everyone is now familiar with the fix you got into. No one blames you for it, but you will suffer the consequences nevertheless. I doubt that you'll be able to get another job very easily."

"I was afraid of that."

"Tell you what I'll do, Tom. I'll contact the Emminger Employment Agency and see what they have to say."

Wilson put through the call, but as soon as he mentioned Tom's name, the agency took a very pessimistic view. Tom followed the few leads they furnished and made several calls. But each time the question of previous employment came up, the interview seemed to be finished immediately. All of the men who interviewed him seemed highly interested until they found out that he had been associated with Reilly and Harper in the Jackson Casualty affair. Then their interest quickly lessened and all of them sent him away with the promise that they would call if they wanted him. Tom knew that he would never hear from any of them. He began to see that the future was as dark as Harper had predicted it would be.

Tom felt no pity for himself, but when he thought about Lynn, a hot flame of resentment burned within him. She was the only one who really had clean hands. Why did the Lord let her be hurt like this? It didn't seem fair? This was a new idea for Tom. Why was the Lord permitting all this to happen to him and to Lynn? Could it be that there was a lesson to be learned?

"I wonder what kind of work I ought to try next?" Tom asked himself. Then it was as though a voice spoke to him. "Why not let Me decide what the next step shall be?"

"God's will," he thought. "Let God make the decision for me! Here I have been wondering what the future has in store and worrying about it."

He had heard people testify about

knowing God's will, but he had not discovered how one could know the will of God and His purpose. Of course there were basic principles, but how did one go about discovering them.

Seven long days slowly passed. Tom was no nearer to a solution than he had been before. He had meditated and prayed and read the Bible. Discouragement was beginning to grip him. He wanted guidance so much. Then he thought of the minister and was tempted to go to him with this problem. However, he remembered that this would mean explaining all of the office details and he decided against it. And there was no other person who would understand the trial through which he was passing and who would be able to counsel him. Suddenly he thought of Lynn and his face lightened. Lynn did not have a telephone and Tom hesitated to go to her apartment. Finally he wrote a note asking her to have dinner with him.

"Strange," he mused, "that I never thought of asking Lynn out before. She's one swell girl, too."

Anxiously Tom waited for a reply from Lynn. Then this note arrived:

"Dear Tom,
I will be delighted to go to dinner with you on Friday evening. You will be interested to know that I have a temporary position which will last until Fall when my plans may change. I'll tell you about it when I see you.
Cordially,
Lynn."

Tom was pleased and his spirits soared as he waited for Friday evening.

Lynn looked beautiful. Tom was starved for companionship after days of loneliness and felt a new interest in Lynn. "I'm proud to be with her," he thought.

"Lynn, you remember that I surrendered my life to Christ," he said as soon as they were seated in the restaurant. "I want to serve Christ and do God's will, but right now I'm at my wit's end because I don't seem to be able to discover what His will is."

"You mean," corrected Lynn, "that you do not know what His will is yet?"

"That's it, Lynn. I'm certain that He has a perfect will for me, but I don't seem to be able to find out what it is. I thought perhaps you could show me how I can find it."

"Tell me first what you have been doing to determine God's will, Tom."

Lynn listened carefully as Tom told her how he had sought to know God's leading. After he finished, she looked at him thoughtfully.

"There was a time in my life, Tom, when I was facing almost exactly the same situation. A friend gave me a little booklet that helped me so much! It's fairly simple, Tom. There are three ways of finding God's will. One is through His Word."

"You mean the Word of God can tell me just what I want to know?"

"Just that, Tom. The Bible tells you His will directly and indirectly. For example, the Word says that Christians should carry the gospel to the ends of the earth. This is a command for you immediately — right now — and is as vital a part of His will for you as if He tells you to be a doctor or a lawyer. Do you see what I mean?"

"Yes, but what does it have to do with my present problem?"

"Well, the people who find God's will for their lives must first obey His commandments. Then, again, God may speak to you indirectly. For instance, you may be looking in the Word for light on a problem and you come across something that is not for the immediate issue, but which is basic either in principle or in God's speaking to you.

"Then there is the second way — finding God's will through circumstances. God speaks through the earthquake and the wind and fire — according to some of the Bible stories. He also speaks through other things — like losing your job. God opens and shuts doors when we really want His will in our lives."

"Do you mean by that, Lynn, that every detail of our lives is ordered? That even the small things in life may be part of God's circumstances?"

"Exactly. God knows the end from the beginning and everything has a meaning in His plan. The third way of finding guidance from God is through the Holy Spirit. This is harder to understand, but I mean that the Holy Spirit can work in our hearts without using the Word or circumstances. This is seldom apart from confirming elements like circumstances, and never is it contrary to the Word. You pray about a problem and as you pray the Holy Spirit gives you a definite impression as to what you should do."

"Most Christians know very little about this and they miss the joy that comes from actually knowing that God works."

"I'll be interested in seeing how God works things out for me," interrupted Tom when Lynn paused for breath.

"There's still another thing — time. We seem to think that when we are in need God will tell us immediately what to do. You may have been going your own way for years and now you want God's way. You expect God to counteract and overbalance the work of years in a second."

Lynn smiled as she watched Tom's face for some kind of a reaction.

"No, I didn't think of it that way. Perhaps I have been too impatient.

"That's a human trait that we all have to watch." Lynn laughed in recollection of past experiences.

"I tried to help God on one occasion and I'll never forget the mess I got into. Here's a story that shows what

THREE GATES OF GOLD

If you are tempted to reveal A tale someone to you has told About another, let it pass, Before you speak, three gates of gold.

Three narrow gates: First, "Is it true?"

Then "Is it needful?" In your mind Give truthful answer. And the next Is last and narrowest — "Is it kind?"

And if to reach your lips at last It passes through these gateways three,

Then you may tell the tale, nor fear What the result of speech may be.

—The Methodist Protestant.

"Saints are persons who make it easier for others to believe in God."

—NATHAN SOEDERBLOM.

I mean. Once a woman was watching a butterfly come out from its cocoon. She watched the struggle and then decided to help along. She took out a pair of scissors and cut the cocoon. Of course the butterfly came out, but its wings were underdeveloped. Normally the wings would have developed in the process of the struggle, now they were useless and the poor thing died. God makes no mistakes. His time is the right time and we grow stronger during the time of waiting."

Tom's eyes shone as he listened to Lynn help him with the problem that had seemed so hard to solve. Looking at Lynn, he realized how very pretty she was. Ann had outer beauty, but Lynn was attractive and had a deep spiritual beauty too.

Then Lynn broke his trend of thought by saying, "By the way, Tom, I have a friend I'd like you to meet. His name is Peter Haskins."

Tom glanced at Lynn quickly. He was a little disturbed and wondered how close a friend this man might be.

"Who is he, Lynn?"

"He's the pastor of a small church and a wonderful Christian. If you talk with him, I know he can help you. I like him a lot."

Tom was definitely disturbed by this statement.

"Do you attend his church?"

"O yes, and I've been teaching in Sunday School and helping with a young people's group."

Tom was aware that Lynn was watching him intently.

"He has a wonderful wife, too. She's very talented," said Lynn doing her best to look innocent of any double meaning in her statement.

"Why don't you give me his phone number and I'll call him up." Tom breathed more easily as he said this.

As they lingered over the dessert, Tom looked sternly at Lynn. "Tell me, young lady, what is this new job and what are you doing?"

"Oh, it's in a downtown office, sir, and I work on the fifteenth floor."

"Trying to avoid my question, eh?" Tom asked.

"No, I'm just wondering what makes you so interested, that's all," Lynn replied with a laugh.

Tom did not know what to answer. As the silence continued Lynn said, "It's a law office and I'm a clerk. I do a dozen things a day — file girl, typist, receptionist, clerk, switchboard operator and what not."

"Whey!" whistled Tom, "that sounds like a big order for one girl."

"It's a small office and they only need two girls. Sarah does all the legal briefing and so forth. I do what's left over."

"Fine. Now Lynn, what are you doing this Fall?"

"Ah, can't tell you yet, my plans haven't been worked out entirely and I don't want to talk about it too soon."

Tom wanted to know what those plans were and he wanted to know badly. He knew that he had no right to ask more about her affairs for the time being.

"I'll find out what it is all right," he teased.

Lynn laughed at his calm assurance and changed the subject. "My brother's going to graduate from college next month and I'm going to the commencement."

"That's swell, Lynn. You must be mighty proud of him."

After dinner, as they walked in Central Park, their talk was sometimes gay and sometimes it turned back to the deeper spiritual discussion that had been started in the restaurant.

Much later they regretfully turned away from the park to the city streets. Tom left Lynn at her apartment and went home thinking of her — her sense of humor, her beauty, and her genuine interest in him.

Tom wanted to see the Rev. Mr. Haskins, but several matters were more important. To his surprise he found that his mother had carried a small insurance policy. It was for two thousand dollars and Tom found that after all of the expenses had been covered he still had about twelve hundred dollars.

The money looked like a direct gift from the Lord because it gave Tom a temporary freedom from financial concern. He felt that he now had time to wait until he was certain of the Lord's will. Meanwhile he would take any kind of a job.

A few days later he finally found work delivering goods in a small one and a half ton truck. Tom was the driver's assistant; the work was hard and he was tired at the end of the day.

Thus, a combination of circumstances kept him from seeing Lynn for a week and from arranging for an appointment with her pastor.

(To Be Continued)

A HARVEST OF SOULS

(Continued from Page 10)

down at once. If he didn't get help soon, it would be too late.

But Jesus said to him: "Unless you all see signs and wonders, you will not believe." The Master realized the difference between the Samaritans and the Galileans. The Samaritans had seen no miracles and had no fore-runner and yet they believed the words of Jesus. The Galilean's faith was based largely on miracles, "on signs and wonders" (John 2:23). This was a superficial faith. Jesus didn't like such a weak faith.

But the father pleaded: "Sir, come down before my little boy dies." In the Greek it reads: "My little child." There was urgency and tenderness in the father's voice. He believed Jesus must be present, if his child was to be healed. But the Master said to the king's officer: "Go thy way; thy son liveth." Jesus spoke the word of authority and the man believed the word which Jesus spoke to him and started to go home.

And when he was already on his way down, his slaves met him saying that his boy was living. So he asked them at what hour he had begun to mend. They answered: "Yesterday about one o'clock, the fever left him." Then the father realized that it had left him at the very hour when Jesus had said to him, "Your son lives," and he himself believed and his whole household. The miraculous cure of the king's officer's son in Capernaum was the second miracle that Jesus performed on returning from Judea to Galilee (John 2:11; 4:54).

The king's officer's belief is an example of a gradual development of faith.

1. At first this father had a superficial faith. It was based on something external, on miracles. Jesus didn't trust that kind of faith (John 2:23-25). Therefore he said: "Except ye see signs and wonders, ye will in no wise believe."

2. The officer from Capernaum showed a stronger faith when he believed the words of Jesus. His faith was strengthened when Jesus said to him, "Go thy way, thy son liveth," and he obeyed. He trusted Christ that he would heal at a distance.

3. The third stage of his faith was reached when he experienced that faith was something real, something that can be experienced. He compared notes regarding the time of the cure and found the words of Jesus were uttered at the same time that the boy recovered. He now had a strong faith. His faith was so contagious that his whole household believed.

Here we have the first example of a converted family. "God grant us all a stronger faith in thee and in thy Son!"

We, the Women

News and Views of the National Woman's Missionary Union

By MRS. FLORENCE E. SCHOEFFEL, President

Last summer at the Southwestern Conference in Greeley, Col., it was my privilege to meet Mrs. Ernest Hildebrand of Stafford, Kans., for the first time, and to wish her and her husband "God Speed" on their impending trip to Africa. (Mr. Hildebrand went as building supervisor.) Before saying goodbye I asked her to send us an article for the "We the Women" page about her impressions of Africa.

Under date of March 1, 1951 she wrote:

"Dear Mrs. Schoeffel:

I have not quite forgotten my promise of last summer at Greeley, but I admit it has been hard to keep it.

There is a great difference here in Africa from the winter months in Kansas. We love it here very much. I thought I knew a great deal of Africa but found that I knew so little. It is so very beautiful. I think that God surely did foresee the need of beauty here. It means so much to one in so dark a land. God has been good to us out here."

Following is her article.

FIRST IMPRESSIONS OF AFRICA

By Mrs. E. Hildebrand.

"O sing unto the Lord a new song; for he hath done marvellous things: his right hand and his holy arm hath gotten him the victory" (Psalm 98:1). The day we were officially notified that we would go to Africa, the 98th Psalm was my Scripture passage for

A CHOICE TO MAKE

(Continued from Page 4)

that door for you. Or the sin against the Holy Spirit may close it, when a person wilfully and deliberately refuses to heed his strivings with man.

According to John 10:9 entrance is also refused to those who seek to come in another way. Many try the door of self-righteousness, or of works, or of morality, or of mere church membership. Some even want to take sin along by professing to be a Christian, yet living in a world of sin. Jesus points out that salvation is no easy matter. He is the only Door and there is danger in seeking to gain entrance any other way. He calls attention to the fact that many who had first claim would remain outside and those from afar would enter.

Our Lord introduces the figure of the marriage feast, showing how he

the day. It had new meaning for me. There were so many things that would be new and different for us. It meant leaving home and friends for a longer period of time. It meant no zero weather — which was not so bad! It meant crossing the ocean and going to a land and people that would be new to us. It meant Christmas in a strange land.

In spite of all this, we have been happy here in Africa. We had a very enjoyable Christmas at Soppo. On Christmas Eve the young people rendered a program sponsored by Miss Berneice Westerman. It took us back to the first Christmas, which seems so very real because we saw only the shadow of that which was dramatized behind the curtain, accompanied by fitting Christmas songs.

Yes, the songs which the natives sing have been new and different. Although there is opposition from many sources here in the Cameroons, we are grateful to God for his promise that the victory will be his in the end.

It is encouraging to see the church filled from Sunday to Sunday with an attendance of 165 here at Banso. We have witnessed two baptismal services since we are on the field. We have been convinced that the Spirit is working in this land.

We thank God for prayers that have gone out for Africa. Continue to pray for the missionaries. You will never know how great a part you have had in spreading the Gospel until you meet the Lord face to face.

waits to receive, but when the time of grace is over, it will be too late. Therefore the call to strive, positionize yourself, walk the narrow way, make your life count for God. Do not ask how many will be saved, but make sure you are and then live and work to make your life count for the cause of Christ and to prepare yourself for the life to come!

Let us give our work, our thoughts, our plans, ourselves, our lives, our loved ones, our influence, our all, right into HIS hand, and then, when we have given all over to him, there will be nothing left for us to trouble about, or to make trouble about.

—J. HUDSON TAYLOR.

* * *

"You can't hold a man down without staying down with him."

—BOOKER T. WASHINGTON



FROM THE FIELD

The King's Stewards, Seminary Quartet, Now on Tour to Many of Our Churches

The King's Stewards Quartet of the North American Baptist Seminary of Sioux Falls, South Dakota, was organized in the Fall of 1949. Three of us, prior to our coming to the Seminary, had attended the Christian Training Institute of Edmonton, Alberta. Three of us had also been with our Seminary in Rochester, N. Y., for its last year. The members of the quartet are: George Breikreuz, first tenor; Walter Hoffman, second tenor; Victor Priebe, first bass; and Rubin Herrmann, second bass.

In Sioux Falls we have had ample opportunity to serve our Lord, for which we are most thankful. We have sung in quite a number of our surrounding churches as well as in city churches. At various types of banquets it has also been our privilege to make our Christ known through song.

We are planning to tour more than a hundred of our churches this summer beginning with Avon, S. Dak., on May 20. It is our plan to visit our churches in the Dakotas, Western Canada, along the Pacific coast, and also several of our churches in Kansas, Nebraska and Iowa.

Our motto is to be stewards of that which Christ in his mercy has entrusted to us. HIM we want to serve!

—The Quartet.



The King's Stewards Quartet of the North American Baptist Seminary, Sioux Falls, S. Dak., which is making an extended summer tour among our churches. (Left to right: Walter Hoffman, Victor Priebe, George Breikreuz and Rubin Herrmann.)

Atlantic Conference

Reception for the Rev. and Mrs. Robert W. Cook at Bethlehem, Pa.

Installation services were held in the Calvary Baptist Church of Bethlehem, Pa., on April 1st for the Rev. Robert W. Cook, our new pastor. The Scriptures were read by Mr. H. Schreiber, followed in prayer by Mr. E. Zentgraf. The charge to the pastor was given by the Rev. M. E. Dieter. The charge to the congregation was given by the former pastor, the Rev. Robert S. Hess, of the Clinton Hill Church of Newark, N. J. The Rev. E. H. Frey offered the installation prayer.

We were then favored by a musical selection from the Male Chorus. The Rev. A. H. Gross, president of the Bethlehem Ministerial Association, extended greetings to the pastor, and the deacon, Mr. Dave Stangl, spoke in behalf of our congregation, followed by a musical selection from our choir. The Rev. R. Cook gave a short message in response, closing with prayer and benediction.

Truly, the Lord has richly blessed us by sending Brother Cook and his family to us. We are looking forward to many wonderful years of fellowship with them.

Mrs. Harold Mosteller, Reporter.

The Willow Avenue Church, Hoboken, N. J., Is Still Going Forward For Christ

The Willow Ave. Baptist Church of Hoboken, N. J., although possibly one of the smallest churches of the denomination, is still making history. Within the past year, a new Missionary Society has been formed to replace the one that had to disband. Officers have been elected, and the society meets from month to month. Recently a former WAC, who had spent some time in India, told of her experiences there.

We have a small but fine young people's society that is active in Sunday School and in church. The worship service of the church has been moved forward from an afternoon hour to 11 A.M. Several missionaries have spoken to the church and we have rejoiced at their coming. Fifty new Gospel Hymnals were purchased and dedicated on Sunday, March 4th.

We trust that the good Lord will give us souls, and that we may have the joy of seeing this church grow.

Herman G. Kuhl, Pastor.

Farewell for Rev. and Mrs. R. W. Cook at the Pilgrim Church, Jersey City, N. J.

On Friday evening, March 16, the churches of New York City and vicinity gathered in the Pilgrim Baptist Church, Jersey City, N. J., to bid farewell to the Rev. and Mrs. Robert W. Cook and their family. Mr. Fred Kling presided. Ministers of neighboring churches took part in the service, and brought best wishes for both the pastor and the church. Norris Shay, moderator of Hudson Baptist Association, sang two beautiful and appropriate solos: "I Walked Today Where Jesus Walked" and "Let Not Your Heart Be Troubled." The Rev. Robert S. Hess, pastor of the Clinton Hill Baptist Church, Newark, N. J., preached a warm and comforting message on Psalm 119:54: "Thy statutes have been my songs in the house of my pilgrimage."

Speaking for the deacons, Mr. Pusch felt that any success the pastor may have in the new field will be shared by the church here. He noted the faithfulness of the pastor in expounding the Word, and the helpfulness of Mrs. Cook in the Sunday School. He extended a token of the church's love and appreciation. Gordon Moore spoke a brief word for the Sunday School. Mrs. Emma Leeb in behalf of the Woman's Missionary Society expressed regret at their leaving, and wished them God-speed in the new work. A corsage was presented to Mrs. Cook, to which she responded with the desire that God would bless the church. Mr. Cook told how Romans 8:28 was their favorite text.

In the Sunday School room which was especially decorated, the members, officers and friends gathered about the tables, and enjoyed the coffee and cake served by the ladies of the church. The pastors spoke informally and wished the Cooks God's blessing at Bethlehem, Pa.

H. G. Kuhl, Reporter.



The choir of the Emery Baptist Church, Emery, S. Dak., with Mr. Harold Weiss, director, in the front row (center). This choir presented the cantata, "The Seven Last Words of Christ on the Cross," at the Easter Sunday evening service in Emery.

Northwestern Conference

Many Activities Leading Up to Easter Sunday at Baptist Church, Elgin, Iowa

On Sunday, March 11, a Bible Day program was given during Sunday School at the Baptist Church of Elgin, Iowa. The Men's Brotherhood met on the evening of March 20 and finished repairing song books.

The Tabitha Society held its regular meeting on March 22 at the church. The women have been sewing blankets and jackets for the Cameroons. Two comforters were tied which will be given to the needy. The Society also took part in the clothing drive for European Relief.

A Union Good Friday service was held at the Methodist Church on March 23. The Elgin Baptist, St. Paul's Methodist and Elgin Lutheran churches participated in this service.

The annual Easter sunrise service was held at the Elgin Baptist Church at 5:53 A.M. Due to a previous snow storm, we were forced to meet inside. The local churches joined with us and also took part in this service.

The Berean Songsters presented a special program on Easter morning during the Sunday School hour under the direction of Dr. A. Ittermann. An offering was taken for the Iowa C.B.Y. mission project.

An Easter cantata was given by the choir on the evening of March 25 entitled, "The Easter Sunrise Song," and was directed by Gus Krueger. The evening offering was also given to the Iowa mission project.

Mrs. Clarence Schneider, Reporter.

Sunday School Meeting and Missionary Guild Program at Burlington, Iowa

Someone has said, "If you want to get them there, feed them." We as the Sunday School officers of the Oak Street Baptist Church, Burlington,

Iowa, found that true when we put forth every effort to get a good attendance at the March meeting of the Sunday School officers and teachers. One of the teachers made the suggestion to begin with a covered-dish supper, inviting all teachers and officers and their families. We had an attendance of over 100 persons at the supper, after which the teachers and officers met separately for their business meeting.

Also, on March 1st, the Missionary Service Guild held its annual Birthday Luncheon and reception for Mrs. Peter Pfeiffer, our new "mistress of the manse." The program consisted of various vocal and instrumental numbers. Mrs. Pfeiffer was welcomed into our midst by Mrs. Wm. Geng, who expressed the joy of the Guild over the arrival of the Rev. Peter Pfeiffer and his family, and the hope that we would continue to grow in Christian service and fellowship as they minister among us. Mrs. Pfeiffer responded, expressing her happiness and willingness to serve among us. Mrs. Arthur Kohrs gave some very interesting facts on the origin of the Service Guild, this being our 33rd birthday, and ten of our charter members being in attendance.

Ruth Lohmann, Reporter.

Dakota Conference

Inspiring Events During March at the Baptist Church, Emery, South Dakota

Snowbanks, even if they were high, were not all the things that were outstanding during the month of March in South Dakota. Even if our church services at the Emery Baptist Church of Emery, S. Dak., were rather poorly attended because of blocked roads, we did have a number of outstanding meetings to which our people were able to get.

On Sunday morning, March 4, only 110 people were able to get out for

the morning service, but by evening almost everyone had shoveled out in order to be present at the joint missionary service with the Plum Creek people. The Rev. and Mrs. George Henderson, our Cameroons missionaries, and Mr. and Mrs. Maynard Hoekman of Corona, S. Dak., were with us for the evening service. Even though strangers to us at first, they soon won the hearts of the people with their fine service and testimony. We were again touched for the cause of missions by those who love the people among whom they witness to win them for Christ. The offering received for the Cameroons Crusade was over \$500.

Another event that touched our hearts for the cause of the Lord and missions, and that gave us real insight into the needs of those in heathen darkness, was the program presented by the "Bender Fellowship" group from our Seminary on March 15. The group presented the play, "Empty Hands." The missionary play, plus other numbers by the group, were enjoyed by all who attended. Churches in this community would do well to invite the "Bender Fellowship" group for an evening's program. The offering of \$113.65 was for the Seminary Library.

On Easter Sunday, the first Sunday of this month on which we had open roads, proved a day of real blessing and fellowship. It seemed everyone was glad to get out to the services again. The Easter mission offering of the Sunday School and church totalled \$570.28.

A joint baptismal service was held with our Unityville church, at which time four were baptized and accepted into the fellowship of the Emery church, and one was baptized from Unityville. Following the baptismal service our choir, under the direction of Harold Weiss, student at our Seminary, presented the cantata, "The Seven Last Words." Again we are able to say that a packed house enjoyed the blessing of the Lord.

D. S. Wipf, Pastor.

Eight Converts Baptized and Cantata Rendered on Easter Sunday at Gackle, N. Dak.

After we had been away for nearly eight years, our former church at Gackle and Alfred, N. Dak., called us, the Rev. and Mrs. G. W. Rutsch, to take over the work among them again. We began our services here on Dec. 20. Although many of the familiar faces were not found in the church any more, there was still a goodly number who welcomed us back. Tears of joy were actually shed and pleasant memories of blessed experiences together in the Lord were brought to mind, along with the familiar faces. The modern parsonage, built only a year ago, at a cost of \$13,000 besides the volunteer labor, was a welcome and easily accepted change from former times.

However, our hearts became heavily burdened for the many unsaved souls in this community. We set up a prayer list of nearly 100 names of husbands, fathers and young people who should be in the church and serving the Lord. A loyal group of prayer helpers pledged themselves to pray daily for these relatives and friends still outside of Christ. We are confident that God will do wonders among us, if we will fulfill the conditions.

The Rev. Erwin Faul of Wishek, N. Dak., came to us for a two-weeks' revival campaign, but the weather



Mr. and Mrs. John Schneider of Medicine Hat, Alberta, cut the cake together at their golden wedding anniversary celebration.

choir under the direction of Mrs. G. W. Rutsch.

On Sunday morning over 300 people witnessed the holy ordinance of biblical baptism as the pastor, the Rev. G. W. Rutsch, baptized eight adults, who gave a clear testimony of their salvation. The united choir again rendered the cantata to an attentive and appreciative audience in the evening service. After prayers of thanksgiving and praise for blessings received and the promised victory that God's children may have even

of Medicine Hat, Alberta, were united in holy bonds of matrimony. They made their first home in Fessenden, N. Dak. They also lived in Goodrich, N. Dak., for nine years. In 1911 they came to Canada and took up a homestead near Fox Valley, Alberta. Then in 1924 they moved to Woodrow, Sask., where they lived until coming to Medicine Hat in 1944. Both Mr. and Mrs. Schneider were converted and baptized in their youth and are faithful members of the Grace Baptist Church here. They were blessed with eight children who are all living. There are 34 grandchildren and 13 great-grandchildren.

The occasion was marked in a festive way on Sunday afternoon, March 4th. Many weeks in advance their children worked and planned for this day. A host of friends and relatives gathered at the church. The oldest daughter and youngest son led their parents to the platform, where two chairs had been placed under a decorated arch. Two small, excited granddaughters preceded the party. They carried a basket of spring flowers.

Under the leadership of the pastor, Rev. R. Rapske, a fitting program was rendered. It was indeed touching to listen to the various numbers in song and word presented by the children and grandchildren. One could easily detect that Mr. and Mrs. Schneider were loved, cherished and appreci-

Central Church at Edmonton, Alberta, Observes Youth Week With Special Programs

During the observance of Youth Week at the Central Baptist Church in Edmonton, Alberta, the blessings of God were experienced in a very inspirational manner. Before the actual week had come, leaders had laid careful plans for the activities of the entire week. It was during the service on Sunday evening, Jan. 29, that a number of young people took part and the Rev. Karl Korella brought the message challenging us to a greater devotion to Christ and his cause.

On Monday night, seated at the supper table, we endeavored to visualize the plans for the entire week. Tuesday night was spent in special visitation. On Wednesday night we gathered for prayer, and in communion with God we made our requests known unto him. Students from the Christian Training Institute served us on Thursday evening with a play entitled, "The Unbroken Circle." For Friday evening we had the picture, "Build Higher," which dealt also with the Second Coming of Christ.

A splendid response was given to all of these services throughout the entire week, but the banquet had to be postponed for one week. By the leading of the Lord, we had with us Dr. George A. Lang of Sioux Falls, S. Dak., bringing us the message. Almost 70 young people enjoyed this grand fellowship.

Shortly after the observance of Youth Week, we were privileged to have the Ministers' Institute in our midst. As a church we considered it as a great joy to have all the pastors of the Northern Conference, 35 in number, enjoy this great fellowship one with another, and to bring also to our church and the churches surrounding us messages that God had laid on their hearts. February 11th was a great Sunday because all of these pastors went to the various churches. From the opening meeting to the closing service, great blessings were experienced and the presence of Dr. Frank Woyke and Dr. George A. Lang was an inspiration to us. It was a real thrill for our hearts when under the direction of Rev. R. Kanwischer the ministers rendered several selections.

Mrs. Erwin Zopf, Reporter.

Pacific Conference

Oregon League Workers' Conference at the Trinity Baptist Church, Portland, Oregon

The Oregon Baptist League held its Christian Workers' Conference on February 21, 22 and 23 at the Trinity Baptist Church of Portland, Ore. We felt very privileged to have as our speakers, Dr. Martin Leuschner and Rev. J. C. Gunst of Forest Park, Ill., who spoke on Youth Groups and Sunday Schools.

Our meetings were opened with song service and devotions led by the



Mr. and Mrs. Sam Martin of Lodi, Calif., members of the First Baptist Church, who on Sunday, March 11, celebrated their golden wedding anniversary with members of their family and church friends.

Laurelhurst, Bethany and Immanuel Churches. Mr. Gunst gave us many new ideas and conducted interesting discussions in his classes of "Youth's Place in the Church and Denomination," "Youth Programs," "Purpose and Use of Tracts in Youth and Sunday School Work," "Leadership Training Program for Youth," and "Developing Christian Convictions." Dr. Leuschner also conducted an inspiring session with subjects such as "Understanding the Sunday School Pupil," "Suggestions for Teaching Preparations," "Methods in Teaching Adults," "Evangelism" and "What Teachers Can Do."

We, as a League wish to express our appreciation for the time and effort put forth by Mr. Leuschner and Mr. Gunst. We pray that through these conferences our Youth Groups and Sunday Schools may become a strong educational unit of the church winning many precious souls for our Lord and Savior Jesus Christ.

Marjorie Lou Lawrence, Reporter.

Golden Wedding Anniversary Celebration for Mr. and Mrs. Sam Martin of Lodi, California

On March 7, 1951 it was 50 years since Mr. and Mrs. Sam Martin of Lodi, Calif., were united in holy wedlock. For this occasion their children planned a most inspiring celebration. This took place in the decorated dining hall of the First Baptist Church on Sunday afternoon, March 11th. The honored couple entered as Mrs. Harry Seidel played the wedding march, accompanied by Mr. and Mrs. J. H. Bohnet of Anaheim, Calif., who were the attendants at their wedding 50 years ago in Fessenden, N. Dak. The bridal table was decorated with yellow daffodils and other spring flowers with a three-tiered wedding cake in the center.

It was their joy to have all six of their children present, five sons and one daughter, Mrs. Emil Meth. They also have eight grandchildren and one

great-grandchild. The four generations were present, Mr. and Mrs. Martin; their oldest son, Emil Martin; their granddaughter, Mrs. Levi Goehring; and their great-grandson, Arden Lee Goehring. Their many friends and relatives came from as far away as Anaheim, Calif., and Fessenden and Germantown, N. Dak.

Mr. Emil Martin acted as master of ceremonies for the festive occasion. Rev. Gustave G. Rauser, pastor, read a portion of the Scripture, led in prayer, spoke briefly and also presented the Martins with a golden wreath as a remembrance from the church, Curtis Meth, a grandson, delivered the welcome address and Elizabeth Martin, a granddaughter, recited the 23rd Psalm. Others who spoke briefly were Rev. M. P. Bohnet, the brother of Mrs. Martin; Mr. H. P. Edinger of Germantown, N. Dak.; Mr. John Edinger of Lodi, Calif.; and Mr. E. E. Broschat of Germantown, all friends of the Martin family.

Mr. and Mrs. J. H. Bohnet, the attendants, also had words of congratulation for the honored couple. The musical numbers included a violin solo by Alice Rauser, a trio by the grandchildren, a duet by Mr. and Mrs. Rauser, and a duet by Loris Martin and Levi Goehring. Several selections were sung by a male quartet composed of Messrs. E. E. and P. D. Broschat, Emil Martin and Levi Goehring.

Mr. and Mrs. Martin are sincere Christians who are highly esteemed by the church for their consecrated lives and loyal service which they render to God and man. Brother Martin is serving on the Board of Deacons and is teacher of the large Bible Class which often has an attendance of 150. For many years he has served as Sunday School superintendent and deacon and in various other positions in his former churches. May the rich blessing of God abide with them in the coming years and may they still have many anniversaries.

Gustave G. Rauser, Pastor.



The united choir of the Grace Baptist Church of Gackle and Alfred, N. Dak., that sang the cantata, "The First Easter," with Mrs. G. W. Rutsch (left, front row) directing.

and road conditions compelled us to discontinue after the first week. However, the fire was kindled and one girl was served. Through the many visitations, prayers and tracts distributed, the Spirit of God had a chance to work.

Easter Sunday again proved to be a glorious day of victory and blessing among us. Already on Good Friday, many came to the morning worship service in Alfred and in the evening the church was filled to capacity to hear the rendition of "The First Easter," a cantata by the 36-voice

today through faith in our risen Lord and Savior, all went their way rejoicing.

Linda Rutsch, Reporter.

Northern Conference

Golden Wedding Anniversary of Mr. and Mrs. John Schneider, Medicine Hat, Alta.

On March 4th is was fifty years since Mr. and Mrs. John Schneider

ated. The pastor congratulated the couple and spoke a few words on "Bless the Lord, O my soul, and all that is within me, bless his holy name."

Following the program a delicious turkey supper was served in the church basement. Many practical gifts and good wishes were presented to the honored couple, May God's richest blessings continue to guide, keep and sustain our brother and sister for many years to come!

Mrs. R. Rapske, Reporter.

Pacific Northwest Ministers' Retreat Is Held at Arthur Street Church, Spokane, Wash.

The Ministers' Retreat of the Pacific Northwest was held at the Arthur Street Baptist Church in Spokane, Wash., from March 13 to 15. The brethren came from Vancouver and Kelowna, B. C.; Portland, Salem, Stafford, Ore.; Tacoma, Startup, Odessa and Colfax, Wash.; and the members of the Mission Committee from California. Dr. Frank Woyke, our executive secretary from Forest Park, Ill., was also with us.

The Rev. F. W. Bartel, the pastor of the entertaining church, and the people of the church made our stay a very pleasant one. The gracious hospitality in the homes and the meals which they served in the church revealed to us their genuine Christian kindness and sincerity. The fellowship with the brethren was, as always, most refreshing and stimulating.

Thursday evening the Rev. Henry Barnett brought a fitting message for the close of this wonderful gathering.

We sincerely regret that the retreat was saddened because of the illness of Miss Ruby Salzman, home on furlough from her labors in the Camercons. She came to Spokane with the desire to tell of what the Lord is doing on our foreign mission field in Africa. But she was taken ill and could not be at any of the meetings. Many prayers ascended to the throne of grace on her behalf and the Lord has graciously answered them. We are very happy to report, at this time, that she has fully recovered and was able to resume her itinerary.

Our heartfelt gratitude is hereby expressed to the entertaining pastor and his people, but above all do we humbly acknowledge the rich spiritual blessings which our heavenly Father has given us in this year's ministerial retreat.

F. E. Klein, Reporter.



Twenty-two persons who were received into the fellowship of the State Park Baptist Church of Peoria, Illinois, during the Easter season by the pastor, the Rev. Frank Veninga (right, rear row).

candlelight communion service conducted by the pastor of the State Park Church, Rev. Frank Veninga, on March 22. This was the sixth annual series.

On Palm Sunday night we witnessed the baptism of 19 persons. Another convert was baptized on an earlier Sunday evening, and two joined by letter and by confession of faith, respectively, making a total of 22 who joined the church during the Easter season. Another pre-Easter feature at State Park Church was the appearance of the concert band of 60 pieces of Wheaton College who presented a full evening's concert on March 20.

Easter Sunday observance opened with a breakfast served by the Pathfinder Class, this being followed by a program at the Sunday School hour and presentation of a cantata, "The Easter Sunrise Song," at the morning worship hour, during which the reception of new members was held. Mr. Veninga gave the meditation during one of the periods of the three-hour Good Friday service conducted at a downtown theater.

Mrs. Walter E. Kohrs, Reporter.

ROMANCE OF THE VIOLIN

(Continued from Page 7)

now worth fortunes the maker was paid from fifty to two hundred dollars a piece! What would he say could he know the prices that are given now for these instruments when they change hands? He would be amazed beyond measure; but his delight would be greater if he could hear the rich tones that are given forth from his instruments mellowed with age. At a recent concert the writer performed on the "ex-Mylnar-ski," valued at \$40,000, and felt that he was playing on six violins instead of one!

The most important member of the Guarneri family was Joseph del Gesu (1687-1745). His real teacher was really old Gasparo di Salo, for he revived the bold, rugged outline and the powerful tone of the early Brescian maker. He was always searching for the right tone, and he got it! He seems to have led a wild life; and there is a story that once he got into trouble and was imprisoned. While in jail the keeper's daughter brought him wood and tools so he could make violins. These are called the "Prison Josephs." And judging from the number of them in the world, Joseph del Gesu must have had a busy time in jail! Paganini had a Joseph de Gesu and preferred it to his Stradivari. He always played upon it at concerts. When he died, he left it to the Town Hall in Genoa, where it is still to be seen.

The romance of the violin has always been the distinct heritage of the Italians. While the Tyroleans can point to the Klotz family, the Germans to Jacobus Stainer, the French to Vuillaume, and the English to the

Tobin and Hill family, none of these have ever quite equalled the works of the Italian masters, nor do their instruments hold the same value on the market. The writer, although an amateur, was very happy to let go of an Aegedius Klotz of 1780 to purchase a 1910 instrument of Stefano Scaramella for more than twice as much.

VIOLINS IN AMERICA

It seems that no one can write of the romance of the violin without venturing an opinion on the perennial and probably mute question, "Are men still making good violins? As good as the old masters?" Let us first say very clearly that age alone does not make a violin good. Unless it is properly made in the first place age adds nothing but years and dirt! If, however, it is constructed by a master craftsman and played upon by fine instrumentalists for long periods of time, its voice will become mellower, more facile, and, perhaps, stronger.

In my humble judgment the finest violins in the world today are being made in America, and perhaps the best of them right in Philadelphia, by William Moennig, Jr., styled "The American Stradivarius" by "Time" magazine. Our American craftsmen, led by Mr. Moennig, are producing instruments every bit the peer of those of seventeenth century Cremona. Their instruments do not command the same price because people are willing to pay for antique value as well as for functional, musical value. But there is little other reason.

Recently the writer along with the editor of the "Baptist Herald" confronted two instruments on the workbench of William Moennig, Jr. One was the work of this modern genius, just completed the night before, modeled after an Amati violin. The other was the work of Joseph Guarnerius, and had recently changed hands for \$50,000. The writer was asked to play both, and all in the room at the time gasped in amazement as Mr. Moennig's new violin proved every inch the equal of the antique fiddle. If space permitted many other proofs could be adduced in support of the thesis that America has become the new violin center of the world and continues to perpetuate the romance of the fiddle.

ONE OF GOD'S GIFTS

The language of the heart is music, and the great personal, spiritual expressions of souls that have known the beauties of both sorrow and joy have been sung by the violin. It is one of God's best gifts to men, and wherever men seek to reflect the beauty of God's world without and God's Spirit within they will turn to the violin for music's picture of the Eternal.

Obituary

(A charge of five cents a line is made for all obituaries, except for those of our pastors and their wives. If possible, limit the obituary notices to 250 words. Send them to the Editor, Box 6, Forest Park, Illinois.)

MISS HENRIETTA W. SELLIEN of Phoenix, Arizona.

Miss Henrietta W. Sellien of Phoenix, Ariz., passed away on March 18, 1951 in Phoenix. She was born in Germany. As a young girl she came to America and settled in Buffalo, N. Y. There she joined the Third German Baptist Church, now known as the Temple Church, where she was a faithful member until 1946. At that time she moved to Phoenix, Ariz., and found a new church home in the First Baptist Church of this city. She leaves to mourn her homegoing a sister in Phoenix, Ariz., and a brother in Germany. Funeral services were held in Phoenix on March 20.

First Baptist Church, Phoenix, Arizona

THE FAMILY.

MRS. LYDIA FRITZ ERICKSEN of New Haven, Conn.

Mrs. Lydia Fritz Ericksen was born in New Haven, Conn., on January 10, 1888 and died at her home in New Haven on January 4, 1951. Funeral services were held at the Central Baptist Church on January 6, 1951.

Mrs. Ericksen was a faithful member of the Central Baptist Church. She attended regularly the church services, was active in the Woman's Missionary Society, and for the past six years served very efficiently as church clerk. Her radiant Christian spirit was an inspiration to all who knew her.

Mrs. Ericksen is survived by three sisters: Mrs. Ida F. Hine of New Haven; Mrs. Norman A. Clogston of Cambridge, Mass.; and Mrs. Edwin J. Evans of Westwood, Mass.; and one brother, Mr. Herman C. Fritz of New Haven.

Central Baptist Church, New Haven, Conn.

JOHN O. STRICKLAND, Pastor.

MRS. E. F. MELBRANDT of Gatesville, Texas.

Mrs. E. F. Melbrandt of Gatesville, Texas, formerly Miss Emma Bertha Schloeman, passed away on March 15, 1951, after nearly a month's illness due to a heart attack. She was 89 years of age, and was a member of the Bethel Heights Baptist Church of Gatesville for 53 years.

In the home of her parents, who lived near Greenville, Texas, in Austin County, the first German-speaking Baptist Church in Texas was organized. Also in the home of her grandparents in Germany, their pastor who was converted in London by C. H. Spurgeon, the first Baptist Church in their area was organized. She is the last of her immediate family to go to be with the Lord.

Two sons, E. F. Melbern, Jr., and B. H. Melbern, both live in Gatesville. There are four grandchildren and two great-grandchildren. The Rev. Kenneth E. Nelson and Dr. A. C. Morton of Gatesville conducted the funeral services.

Bethel Heights Baptist Church, Gatesville, Texas

KENNETH E. NELSON, Pastor.

PRAYER AT EVENTIDE

For hasty word and secret sin
For needful task undone
We pray Thy full forgiveness, Lord,
At setting sun.

The day to us has beauty brought,
Thy smile has blessed our way.
Now as the evening hours come
For rest we pray.

Keep us beneath Thy wings tonight
Where peace alone is found;
Within Thy love we rest secure
Thy arms around.

And when tomorrow's duties call,
With joy or sorrow sown,
May we in full surrender seek
Thy will alone.

—BOB JONES, JR.

MARCH CONTRIBUTIONS — NORTH AMERICAN BAPTIST GENERAL CONFERENCE

CONTRIBUTIONS FOR ALL PURPOSES

Conferences	March, 1951	March, 1950	March, 1949
Atlantic	\$ 1,169.56	\$ 5,316.54	\$ 2,073.09
Eastern	1,275.68	2,204.82	359.55
Central	6,255.17	11,476.78	8,243.20
Northwestern	6,969.48	12,887.93	5,167.60
Southwestern	4,168.42	4,018.88	1,412.30
Southern	2,003.43	2,827.55	807.75
Pacific	7,802.56	9,508.98	2,921.56
Northern	2,755.31	7,731.46	2,054.15
Dakota	4,401.47	13,227.08	4,668.56
Total for All Purposes	\$36,801.08	\$69,200.02	\$27,707.76
Less Seminary Building Fund	2,104.23	42,652.73	
Totals Other Contributions	\$34,696.85	\$26,547.29	

BUDGET CONTRIBUTIONS RECEIVED

For the month of March, 1951	\$33,241.68
For the month of March, 1950	24,455.22
For the month of March, 1949	23,427.86

BUDGET CONTRIBUTIONS RECEIVED FOR THE FISCAL YEAR

April 1, 1950 to March 31, 1951	\$372,649.30
April 1, 1949 to March 31, 1950	400,948.41
April 1, 1948 to March 31, 1949	425,871.13

BUDGET CONTRIBUTIONS RECEIVED FOR THE TRIENNium

August 1, 1949 to March 31, 1951	\$631,633.92
August 1, 1948 to March 31, 1950	703,817.91
August 1, 1947 to March 31, 1949	779,082.23

THE CHRISTIAN'S REDEEMER

(Continued from Page 5)

30). There can be no mistake about such a positive assertion. Such words are the sober words of fact and not the words of a deranged mind. To the perplexed disciples Jesus said in answer to their quest to see the Father, "He that hath seen me hath seen the father" (John 14:9). These words from Jesus leave no doubt as to the quality of his relationship with and capacity to reveal God.

Paul in speaking of Jesus said, "For in him dwelleth all the fulness of the Godhead bodily" (Col. 2:9). Nothing much can be added to such a statement. He did not just represent some things about God but all things about him. This includes a totality of inclusiveness and leaves nothing which can be desired for those who seek to know what God is like or how he acts.

One other reference will indicate further how well Jesus presented God, "who being the effulgence of his glory, and the very image of his substance . . ." (Heb. 1:3). This means that his is the exact reproduction of the Father. The word "effulgence" contains the double notion of derivation and manifestation. The word "image" is the Greek word, "character," meaning an impression such as a seal leaves on wax, or an exact reproduction of the original. This one who thus came as God in human form brought into the actual and active life of the world God to be seen by man.

There are other factors which make it apparent that Jesus was not encompassed by simple humanity; that he was also God. He is called Son of God forty times in a way which cannot be applied to any other person. The miracles he performed carry his power over nature and man far beyond any dream of the strongest man. Such power can only be resident in God.

THE MEANING OF THE CROSS

The forgiveness of sin which happened again and again in his ministry showed one who was like God, for only God can forgive sins. That statement of the objectors when Jesus forgave sins is true, "Only God can forgive sins."

Jesus on one occasion uttered some startling words when he said, "And I give unto them eternal life" (John 10:28). No mere man would ever think, much less express, such a statement, but the unique thing about it all is that he did and does just that: gives eternal life. These and many other incidents in his life make it transparently clear that he came from God, that he revealed God and that he was God.

Our Scriptures tell us that Jesus became obedient unto death, "the death of the cross" (Phil. 2:8). Here-

**CENTENARY JUBILEE OF
ANDREWS STREET CHURCH,
ROCHESTER, N. Y.****From June 21 to 24.**

The Andrews Street Baptist Church of Rochester, N. Y., was organized on June 5, 1851 with 15 charter members. In these 100 years it has given over 100 of its young women to the churches as ministers' wives and missionaries, 52 of whom are still living. It has given 22 young men to become ministers or missionaries. There are still 200 members left to celebrate this anniversary.

The church extends an invitation to all its sons and daughters to come home and rejoice with us from June 21 to 24, 1951. That goes for all its former members too, who are scattered about in many places. Those who can come will kindly write to Miss Ruth Maisel, 306 Wilkins Street, Rochester 21, N. Y., by June 1st. Those who send greetings will address them to Rev. O. E. Krueger, 48 Clairmount St., Rochester 21, N. Y.

in is reflected a designed purpose for his whole life. The incarnation and the cross are the two great focal points of the gospel. These two cannot be isolated in history for they are part of the structure of an eternal purpose. The actual events came at a point in time but their actual reality is timeless. It was the divine intention to save the world and it took the Son to make that a possibility (John 3:16).

The cross is the high expression of the Logos of God. In the cross there was the revelation of the Word or the mind of God in his will for man. The cross reveals the purpose of God to redeem all who will believe. The cross perfectly reveals the love of God in an expressive act of love. God was not a spectator while Jesus endured the suffering and shame of the cross. God was rather a participator who was in the process and suffering with his Son, for "God was in Christ reconciling the world unto himself" (2 Cor. 5:19).

There have been many attempts to determine why the cross was a necessity. The cross was not just an incident in time. Numerous events helped bring about the immediate event and act of the cross. A Baptist writer has pointed out that "ecclesiasticism represented by the Pharisees, privilege represented by the Sadducees, nationalism represented by the Jews, opportunism represented by Pilate, secularism represented by Herod, militarism represented by the soldiers and acquiescence represented

by the public, all helped to crucify Jesus. More real than all these, though these were most certainly represented, was sin written in capital letters, for he died to save from sin. The enormity of sin can never be fully understood until the full meaning of the Son of God upon the cross dawns upon life." The cross is the place where God and man meet and man's burdens fall away and he departs a new man with new life. "The cross is a place where one long road ends and a new road begins."

FORGIVENESS OF SIN

At the cross Christ did something for man which he could not do and made possible for man something which he could not find nor get any place else for, "no one cometh unto the father, but by me" (John 14:6). Forgiveness is the exemption from the consequence of an offense. The offender is treated as though the offense had never been committed. Only God and a cross could meet the condition caused by sin and only God through a cross could make it possible to forgive sins and remember them no more.

The cross didn't change God: it disclosed God and his love for the sinner and hatred for sin. The cross didn't change man; it made a way possible whereby man could be changed. The cross is the most basic principle of life for, "except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit" (John 12:24). Life can only be given or made by the losing of it on the part of someone. The cross is a cosmic necessity expressed by Jesus in the words, "it behooved Christ to suffer" (Luke 24:46).

The cross is not the result of an inscrutable decree but the manifestation of God's inner reality in the face of sin and death. Dr. H. R. Rall said, "The death of Christ is the deed of God's love and its measure." The cross was God. The Bible is explicit in its teaching and does not seek to hide truth in theory. This message of the cross is our gospel speaking to the broken hearted and the lost as good news. The death of Jesus was redemptive because his life was redemptive. This death was significant because it was the death of One who by life was beyond the power of death.

Christ is the object of Christian faith and the world's Redeemer. Christianity emerges in history as faith in Jesus Christ and in him alone as the Savior from sin and the Lord of life. Union with him and not mere assent to doctrine is the meaning of redemption. No new culture, no new psychology but only a new birth can bring to our world abundant life in a living Redeemer. This is the gospel of grace.