

Baptist Herald

NORTH AMERICAN BAPTIST GENERAL CONFERENCE



Baptist Editors in Santiago, Chile

April
16
1959

Number 8

■ The Crossroads
of the World

■ Our Mission
in Japan



Protestant churches across the country will ask God's blessing on Rural Life Sunday, May 3, upon those who till the soil and upon rural and urban dwellers who are dependent for food upon the bounty of the earth. This special observance is held annually on Rogation Sunday, the fifth Sunday after Easter, to underscore the meaning of Christianity for rural life. During services in the church sanctuary seed and soil are usually presented as symbols, while the entire congregation prays that God bless the seed "sown throughout the world, that he water it with the gentle rain from heaven and warm it with the golden sunshine that it may bear fruit one hundred-fold, for the welfare of the people."

Rumanian Jews have passed through the Iron Curtain with exit papers for Israel. Their long months and years of waiting are over. The emigrants arrive in Israel at the rate of 6,000 a month and authorities say 100,000 of the 250,000 Jews still in Rumania would also leave if allowed to. If this happened, the only big Jewish community in Eastern Europe would be the 3,000,000 Jews in Russia, so states a report from *Time* magazine. The exodus of the Jews from Rumania began last September and has continued in a hushed movement which both sides seem "anxious to minimize."—*Baptist Standard*.

Highlighted by a message from a leper preacher with only stubs for hands, an unusual and touching dedication service took place at Uthai, Thailand, recently. The occasion was the consecration of a humble but lovingly-built \$300 chapel, assembled by the hands of natives "who are not carpenters, but men and women whose hearts the Lord has touched." The new chapel, which looks like a miniature lighthouse at the city's edge, was completed after three months of labor. The dedication was attended by Thai Christian leaders as well as local Christians and nurses of the Overseas Missionary Fellowship. There was scarcely a dry eye as nine converted lepers were baptized at the climax of the moving service.—*Baptist Standard*.

For the first time in some ten years, the beleaguered Protestants of Colombia are experiencing relief from persecution which has brought destruction of churches, abandonment of schools and even martyrdom. This turn for the better has followed the democratic election of a liberal executive, Alberto Camargo. Under his leadership and that of a democratic congress, a new era seems to be in the making for Colombians. One of the

signs of this was the recent granting of a building permit for the Presbyterian Church in Bucaramanga. A small rural Presbyterian Church in northern Antioquia has been restored to its congregation, after having been confiscated eight years ago and put

to use as an army barracks. In southern Colombia, some sixty miles west of Bogota, the capital, Protestant radio broadcasting was resumed in the town of Girardot after five and a half years of government-imposed silence.—*The Evangelical Christian*.

Baptist Briefs

Giving of Nigerian Baptists. The total of gifts by members of the Nigerian Baptist Convention in Africa in 1957 is 28 times greater than that given in 1947, the *Nigerian Baptist* reports. Although the increase is due in part to the rapid rise in the standard of the living and growth of the churches of the convention, a very real factor is the large number of Nigerian Baptists who are feeling a deeper sense of stewardship to God.

Buddhists Watch Christian Films. Some 5,000 interested Buddhists, including their priests, quietly stood for three hours in a drizzling rain in downtown Muse and watched three religious films, reports Dr. Ai Lun of the Namkham Hospital in the Northern Shan States of Burma. The films, "The Crucifixion," "The First Easter" and "The Lord's Ascension" were donated by American Baptist churches and have proved a useful asset in the mission work of Namkham.

Mark's Gospel Translated. The manuscript of a translation of Mark's Gospel into Enga has been given by Australian Baptists to the British and Foreign Bible Society. Enga is the language of the group among whom Australian Baptists are working in the Baiyer River-Lumis-Sau area of the central highlands of New Guinea. Already more than 2,000 persons have joined the churches there. The translation is the work of Rev. Ernest Kelly and other missionaries.

FRONT COVER

Four of the five Baptist editors on the South American trip are shown on the front cover. They are (left to right): R. Dean Goodwin, American Convention; M. L. Leuschner, North American Conference; Albert McClellan, Southern Convention; and William J. Harvey III, National Convention, Inc. Rev. Harold U. Triner of the Canadian Convention was in Bolivia at the time. The first of a series of articles on this tour of South America prepared by the editor appears on page 8 of this issue. The next article will be published on May 14.

Seminary for Soviet Zone Ministers. *Religious News Service* reports that Baptists of Germany will open a seminary in Berlin during 1959 to train preachers for the 35,000 Baptists in the Soviet Zone. Establishment of the seminary was agreed upon at a meeting of German Baptist leaders in Berlin. Before World War II, pastors of all 530 Baptist congregations in this country were trained at the seminary at Hamburg-Horn in West Germany, which was founded 78 years ago.

350th Baptist Anniversary. An open invitation to attend the 350th anniversary of World Baptist History to be held in De Vinkenhof, near Utrecht, from May 5-10 has been extended by Dr. Jan J. Kiwiet, Director of the Dutch Baptist Center in De Vinkenhof. A full agenda, including tours to famous spots of interest, lectures, discussions and community sings, has been planned. The conference will be held in English and German. Guests can be accommodated at the Baptist Center. Further information may be obtained from Dr. Kiwiet.

Baptist Broadcasts in Bolivia. *The Southern Cross*, a Baptist broadcasting station, has been an effective instrument of evangelical work in Bolivia, reports Missionary John Mikaelson of the Baptist Convention of Ontario and Quebec, Canada. Estimates show this station serves the largest audience of any station in Bolivia, commercial or otherwise, but most of the listeners are middle and upper class people who own radios. Small pre-tuned receivers, set to receive only *The Southern Cross*, are presently being distributed by Baptist missionaries to those who cannot afford radios.

Dr. Nelson Retires. Dr. Reuben E. Nelson, general secretary of the American Baptist Convention since 1950, has announced that he will not seek re-election when his third term in office expires next June. Widely known as a champion of religious liberty, Dr. Nelson has been active on leading committees of the Baptist World Alliance, the National Council of Churches, and the World Council of Churches.

(Continued on page 13)

Editorial

This Shrinking World

Our world is rapidly getting smaller and smaller. Distances are shrinking constantly, and an event or statement in one part of the world affects everybody else. The unfortunate utterance of a United States official, published in a magazine starts "a small war" or protest in 12,000 foot high La Paz in the faroff country of Bolivia. Jet planes traveling at 600 miles per hour speed and at 40,000 foot altitudes are bringing the continents closer together. Buenos Aires, Argentina, is less than 23 hours elapsed time away from New York City by Panagra plane. In 1960 Panagra hopes to reduce this travel time to 11 hours by jet planes.

In this space age with satellites being flung off into orbit around the earth and the sun by United States and Russian scientists, we as Christians are compelled to rethink our philosophy. Are there inhabitants on other planets? Of what concern are they to God? What will be our religious relationship with them and our responsibility toward them? Is all this space talk in keeping with God's plans for the universe? What does God's Word have to say on this timely subject? These are questions which sometimes baffle us in this shrinking world.

Such a world produces a larger neighborhood. The number and significance of our neighbors, who live so close to us, has increased tremendously in this new age and shrinking world. John Wesley's daring faith that viewed the entire world as his parish has become almost commonplace for us. Anyone who asks, "Who is my neighbor?" will soon learn that there are seemingly no boundaries anywhere that designate the limits of his interest and concern.

This kind of a shrinking world certainly accentuates our responsibility to know all we can about these "world neighbors." In knowing about others, we develop an interest in them in Christ's Name and are better able to witness to them. In this spirit we as Christians know more effectively what is meant for God to love "the world" that he gave his only begotten Son for all lost in darkness and sin. In this spirit, we feel more of the propulsive power that sends us into all the world with the Gospel of Christ.

The importance of Christ's commission has certainly been intensified in this modern, shrinking world. No one can afford not to be missionary minded in this day. From the secular point of view, missions is necessary for our own protection and self-perpetuation. From the Christian point of view, missions is our compassionate concern for the eternal welfare of every neighboring individual around the world. It is looking at this small world with God's eyes and heart!

This issue features such globe-encircling articles by a pastor, general missionary secretary and the editor. They take you to various mission fields of the world and show you our responsibility as witnesses of Christ to these people of different races and languages. They describe for you this shrinking world from various points of view. But the truth remains the same in these articles—that God holds the whole, wide world in his hand and that this small world can also be held in your hand to be understood and loved with the mind of Christ!

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—U. S. Army Photograph

Chaplain (Major) George W. Zinz, Jr., one of our North American Baptist "Missionaries in Green."

Missionaries in Green

Chaplains need the prayers of God's people to sustain them as they lift up Christ to the men and women of our armed forces.

By Chaplain (Major) George W. Zinz, Jr., Third Training Regiment, Fort Dix, New Jersey.

MANY ARTICLES have been written to acquaint the public with one of the most important personages in the armed services—the Chaplain! And yet the picture only too often is blurred. No more is he just another name in the framework of the complex military. He now holds a highly revered place in the biggest organized business in the world—the United States Army. Gone are the days when any odd, undesirable job was pushed into his already full hands. No longer is he just another officer but a vital member of his commanding officer's staff.

A CHAPLAIN'S DUTIES

The Chaplain is indeed a missionary in green (the uniform of the Army). He represents religion which teaches fortitude, reverence and justice as well as kindness, sympathy and humility. The duties of the Chaplain as a religious and spiritual leader and the ecclesiastical usages which pertain to his profession as a clergyman are now established by law. The mission of the Chaplain is to promote religion and morality in the Army and to minister to the spiritual and moral needs of military personnel, their dependents and authorized civilians. His is a leading role in the deliberate and systematic cultivation of moral and spiritual forces in the Army. Our nation was founded on principles that are rooted in religion.

The Army, pledged to the defense of the nation, must be a stronghold of those principles. A spiritual sense of obligation to duty, together with native bravery and thorough training, will produce the best type of soldier in the American tradition. The God-honoring Chaplain will stimulate and

guide the growth of the spiritual and moral sense of obligation to enable the soldier to be a faithful citizen and a devoted defender of our nation.

In carrying out his mission in the Army, the Chaplain acts as advisor and consultant to the commander and his staff in all matters which pertain to religion, morals and morale of the command. He provides opportunities for worship, public and private, consistent with the religious beliefs, customs, practices of the military personnel, their dependents and authorized civilians. He provides for the proper and appropriate administration of all ordinances.

The Chaplain sees to the religious education and instruction consonant with the desires of the individual concerned. He provides pastoral care, such as counseling, spiritual guidance, visitation of the sick and the incarcerated, and makes pastoral visits to barracks, quarters, training and recreational areas. He provides character guidance instruction and plans and provides a program of cultural and social activities consistent with the religious need of the command.

THE MILITARY PULPIT

Somewhere in this maze of activity the Chaplain must find enough time adequately to prepare the message for his Sunday congregations. In no field does a servant of God face a stiffer challenge than in the military pulpit. His congregation is made up of men from nearly every denomination. The Holy Spirit must indeed be given absolute control in the formulation and delivery of every sermon.

The ascertaining and the carrying out of God's will must be uppermost if there is to be any reaping of the

harvest. And this, being in the will of God, can only be assured for the Chaplain if he is willing to spend the very early morning hours alone with his God in private meditation. This is when the spring of his life is wound tight so that his life can withstand the knocks and shocks of the day.

A few gleanings from my yearly report just finished might prove not only a clincher of the foregoing account but also a matter of interest to the reader. My administrative absence (for which I am very grateful to my denomination) of one month to visit some of our conferences and attend the General Conference in Edmonton, Alberta, gave me only eleven working months. Yet in this time I held 46 Sunday services with 10,310 in attendance; made 146 hospital visits seeing 1,081 patients; visited the stockade 43 times to see 387 incarcerated men; had 492 counseling situations; held 2,236 interviews; gave 106 Character Guidance lectures with 20,168 in attendance.

CONSECRATED CHAPLAINS

During the past three year period (actually thirty working months due to my hospitalization while in Japan and leave of absence last July), 256,053 persons have been touched in some manner or another by my ministry as a Chaplain. There can be no refuting of the necessity of consecrated clergymen in the service. We ought to thank God daily that we have people in high places who see the need and do all in their power to enable the Chaplain to function as an ordained man of God.

Yes, your two Chaplains are indeed missionaries in green and beg to be

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BAPTIST HERALD

History Is in the Making!

Address by Dr. Kwame Nkrumah, Prime Minister of Ghana, at a State Dinner Given in His Honor by the Government of the Southern Cameroons, at the Mountain Hotel, Buea, on Feb. 1, 1959.

IN REPLYING to the toast which has just been proposed, I should like to say how happy I am to be your guest this evening. I wish to express my deepest appreciation to the Government of the Southern Cameroons for inviting me and my party to visit this territory and for the very warm reception which has been accorded to us since our arrival in the Southern Cameroons.

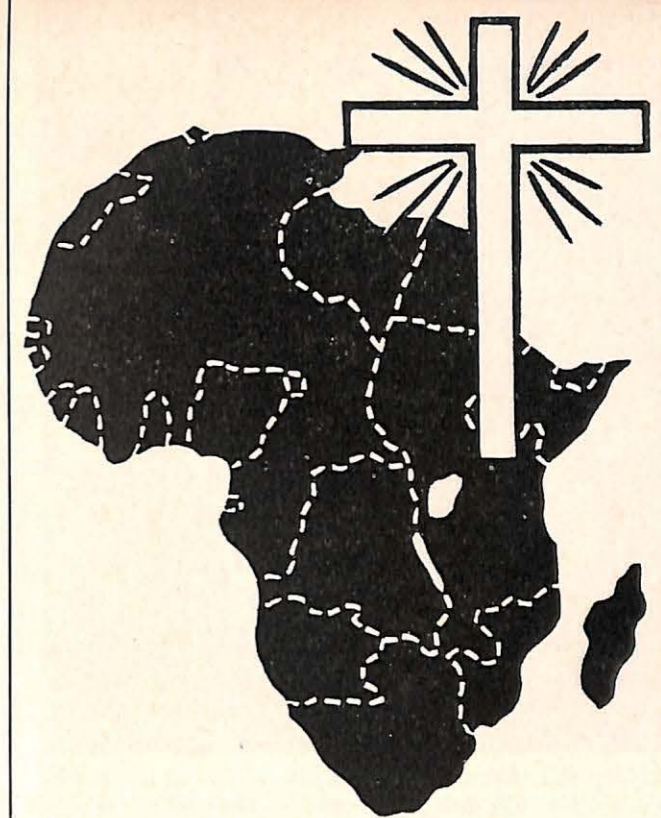
In these days, people are getting closer and closer to each other. Whatever happens in one part of the world inevitably affects the fortunes of many other people and the policies adopted by other countries as well. We in Ghana have, therefore, followed the development of the Southern Cameroons with particular interest.

"CHARIOT OF THE GODS"

I have been most fascinated since I arrived here by the beauty of your landscape and the majesty of the Cameroons Mountain. I am sorry that my visit is so short, otherwise I would have liked to have made an attempt to climb the mountain and to qualify thereby for membership of the Alpine Club. It is still possible that I shall one day return here to attempt that feat. Having seen the Cameroons Mountain, I am not surprised that the ancient Carthaginian sailors christened it "The Chariot of the Gods." You certainly have here a most delightful setting for a very prosperous tourist industry.

I have been also happy to learn about your flourishing co-operative movement. I believe that this movement can become one of the most effective instruments in the economic reconstruction of this territory.

April 16, 1959



"No territory in Africa can be truly free until the whole of Africa is free and independent."—Dr. Kwame Nkrumah.

This town of Buea and its surroundings remind me very much of Aburi, a town some twenty-two miles from Accra. For this reason, and also because of the obvious friendliness of your people, I have felt extraordinarily at home.

My visit to Nigeria and the Cameroons has convinced me more than ever before of the sense of oneness which exists between the peoples of West Africa, and their determination to make the United States of West Africa a reality.

FREEDOM FOR PEOPLES

It is now abundantly clear that the idea of West African unity—yea, African unity—is far from being utopian. It is a practical proposition, and we must do all we can to bring it about within our own life-time.

Long before Ghana achieved her independence, I made it clear that Ghana's freedom was not complete unless it was linked up with the total liberation of the African continent. No territory in Africa can be truly free until the whole of Africa is free and independent.

To this end there have been two conferences in Ghana since we achieved our independence—the Conference of Independent African States in April, 1958, and the All-African Peoples' Conference in December of the same year. Both conferences in their resolutions, declarations and affirmations stressed the importance of, and the necessity for, a free and united Africa.

These resolutions and affirmations of the leaders of the various territories and political movements in Africa strengthen my hope for the early liberation of the African continent and

confirm my belief in eventual unity of its peoples.

As I said at the Accra Conference of Independent African States, "the former imperialist powers were fond of talking about 'Arab Africa' and 'Black Africa,' about 'Islamic Africa' and 'Non-Islamic Africa,' about 'Mediterranean Africa' and 'Tropical Africa.' These were all artificial descriptions which were intended to divide us. Now with the increasing awareness of the peoples of Africa for unity, these epithets are no longer valid. Today, we are all caught by the desire to be one—an entity symbolized by our united African personality."

AFRICAN UNITY

It is encouraging to note that throughout Africa today nationalist forces are making courageous efforts to liberate their territories. The idea of a United Africa has grasped the broad masses of the African people and has thus become a material force.

Those who think these are mere utopian concepts must be prepared for disappointment. For when the masses accept an idea and make it their own—it ceases to be a mere idea—it becomes a dynamic force which baffles all attempts to foil it.

When we talk of United Africa, we mean nothing short of real union. A study of the map of Africa and of the historical and traditional background of the various peoples of the Continent reveals the extent to which the imperialist and colonial powers have divided Africa through artificial barriers. These artificial barriers must be made to vanish and to take new political forms in the interest of our continent.

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Mr. and Mrs. Akasaka of Ise, Japan in front of the Baptist Church. Mr. Akasaka serves as the missionary assistant at this church.

Our Mission in Japan

The story of our mission fields at Ise and Kyoto, Japan, and of new opportunities at Tsu and Matzuzaka, as observed by the general missionary secretary on his recent trip to Japan.

By Rev. Richard Schilke of Forest Park, Illinois

THE UNCONDITIONAL surrender of Japan in August 1945 ended Japan's arrogant boasting that she was destined to conquer the world and that her emperor was a living god above all gods. In the decades preceding the war, Japan's ideology and the strategy of her war-lords were directed to gain full control of all religious faiths.

This was brought about by a more concerted enforcing of the Imperial Rescript on Education of 1890 which put the emperor and his deity-ancestors in the place of God. The enforcing of this Rescript on Christian churches abolished religious liberty and brought persecution and martyrdom to those who refused to compromise.

FREEDOM OF RELIGION

The terms of this unconditional surrender, in turn, banned the reading of the Imperial Rescript on Education and forbade the ethics courses which were based on the divine-emperor system. More than that, it brought a freedom of religion and worship in Japan, such as it had never known.

On the day that Japan signed the unconditional surrender terms, General Douglas MacArthur closed his speech by saying, "The problem now is a theological one." Soon thereafter he pleaded for ten million Bibles and for ten thousand missionaries for Japan. The door to missionary activity in Japan had suddenly been thrown wide open. The response was great but not great enough in those first post-war years.

Rev. John M. L. Young, president of the Japan Christian Theological Seminary in Tokyo since 1952, in his book, "The Two Empires in Japan," says: "Within a half dozen years, from

some hundred different societies, nearly two thousand Protestant missionaries had come to Japan, only about one quarter of whom came from the old denominations of the previous century's effort. The great majority came from new evangelical missionary societies."

OUR BEGINNINGS AT ISE

Our mission was among those who entered Japan in post-war years. We arrived there at the end of those first half dozen years. In the fall of 1951 we sent our first three missionaries to Japan: Rev. and Mrs. Jay W. Hirth and Miss Florence Miller. Toward the end of the first year of their language study, a survey of a possible field for missionary work was made. Rev. John Rhoads, who by then had been appointed by our Society and loaned to "Youth for Christ" in Japan, accompanied and assisted Mr. Hirth in taking this survey. Both brethren felt led to recommend that we begin our mission in a more rural area, and Ise, then known as Uji-Yamada, was pointed out as a place of great need for the establishment of an evangelical Baptist witness.

Uji-Yamada was not entirely without the Christian witness. Both Protestants and Catholics were there before. We were warned that the center of Shintoism, the Grand Shrine of Ise, the Sun Goddess, and its ancestor worship was not fertile soil for the Christian message of One God and One Mediator, the Lord Jesus Christ. Nevertheless, the prayer of our missionaries seemed to be the prayer of Caleb: "Give me this mountain . . . if so be the Lord will be with me" (Joshua 14:12). At that time the city had a population of almost 70,000. There was room for the establishment of a Baptist witness, the first Baptist witness in the entire Prefecture of Mie Ken. Today the city has grown to about 95,000 in population.

In 1953 land was purchased in Ise and the construction of a missionary home was begun. Just then illness necessitated the homecoming of the Hirth family without the possibility of their returning to Japan. Mr. Rhoads supervised the continuation of the building of this first home, while he himself continued in "Youth for Christ" in Tokyo and later launched out in independent evangelistic work and so severed his connection with our Society and our Mission.

OUR FIRST CHURCH AT ISE

The greatest burden of the beginning of our Mission in Ise thus fell upon Miss Florence Miller in those first years. When one considers the difficulty of the language barrier, the time it takes to win the confidence of the people and the meager response on the part of the Japanese people to the Gospel message, then our church at Ise stands as a miracle of God's grace. There is no other adequate explanation.

Our missionaries began much too early after only one year of language study. The frequent change of missionary personnel cannot be counted an asset to the work. In late 1954, Rev. and Mrs. Walter Sukut were placed in Ise for a short time after a little more than a year of language study. Then Miss Miller followed them again. Early in 1955 Rev. and Mrs. Clemence Auch took charge of the work. In 1958 Miss Miller was back at Ise, and now with 1959 the Sukut family will again take charge, and, as we hope, for a more permanent period of time.

In spite of these difficulties, setbacks and problems, God's grace touched human lives and marvelously changed them. About two years ago a church was organized. I was greatly encouraged as I met with this church in worship and prayer. At the time of my visit, there had been a total of 47 baptized believers, of whom 41 were then active in the life and work of the church. This compares favorably to other missionary work in other places of Japan.

God led a young man to us, a Bible School graduate, who under our supervision has now been serving the church in the capacity of missionary assistant (not yet ordained) for this past year. Just before accepting this service, Mr. Akasaka married a faithful Christian worker from a Southern Baptist Church in Tokyo and both have rendered a very fine ministry. Mrs. Akasaka acted as my interpreter to the church in the meetings at which I was privileged to speak to the church. We are hopeful that in the course of this year Mr. Akasaka will become the pastor by action of the church.

LAUNCHING A BUILDING PROGRAM

Our work in Ise first began in the homes of the Christians and also in the missionary home. It then moved to rented quarters but had to change quarters already three times. Rented quarters for Christian meetings prove to be difficult to keep over any length of time. By the end of June of this year our church must again vacate.

Land prices in Ise and elsewhere in Japan have risen from three to five times in these past five years. When we first began, we could have bought land and built a church for much less than what land alone now costs. But there is the principle of the indigenous church, a principle which various missions interpret in as



Congregation of a morning worship service at the Baptist Chapel in Ise, Japan with Rev. and Mrs. Walter Sukut, missionaries of the field, at right (rear row)

many varied ways. Each mission must find its own interpretation in the circumstances in which it finds its work.

Although our church at Ise started a building fund, it soon became evident that the cost of land alone rose more than what the church was able to raise for its building fund. This fact brought only discouragement to the little flock. Thus at a cost of almost \$3,200, our mission purchased this past year a lot which is approximately 48 by 90 feet. This greatly encouraged the church. Immediately it set out to make plans for the construction of a modest chapel, approximately 21 by 45 feet, with two rooms above for the temporary living quarters of its pastor.

The contract was to be let in the weeks following my visit at a cost of about \$3,000. Of this, the church pledged itself to raise 20%, asking our mission for a ten year loan for the remainder of 80% of the cost. We were able to work out such a plan and to negotiate this assistance. The

church hopes to complete this modest chapel by July 1st of this year.

KYOTO, ANOTHER CENTER

Language study for our missionaries was first undertaken in Tokyo. However, we had no mission work in Tokyo, and so our missionaries felt that for the sake of fellowship and whatever other assistance could be given in the first year of language study a place closer to Ise would be more acceptable. The city of Kyoto afforded this opportunity. Miss Florence Miller already had some contacts with a Christian lady, Mrs. Uchida, who had a small Sunday School in her home. This then was God's leading for us to begin a mission in Kyoto, less than one hundred miles northwest of Ise.

Kyoto was the ancient capital of Japan for more than a thousand years, beginning with the year 794 A. D., and continuing until 1868, when Tokyo replaced it as Japan's capital. It is an acknowledged center of Japan's culture and an invaluable depository of Japan's arts and treasures. Since it was not a military center, it was saved the fate of bombardment and destruction during the war. There are many shrines and temples in this city as well as beautiful landscape gardens and historic places. The old Imperial Palace is still intact, as is also Nijo Castle, the home of the powerful Shoguns.

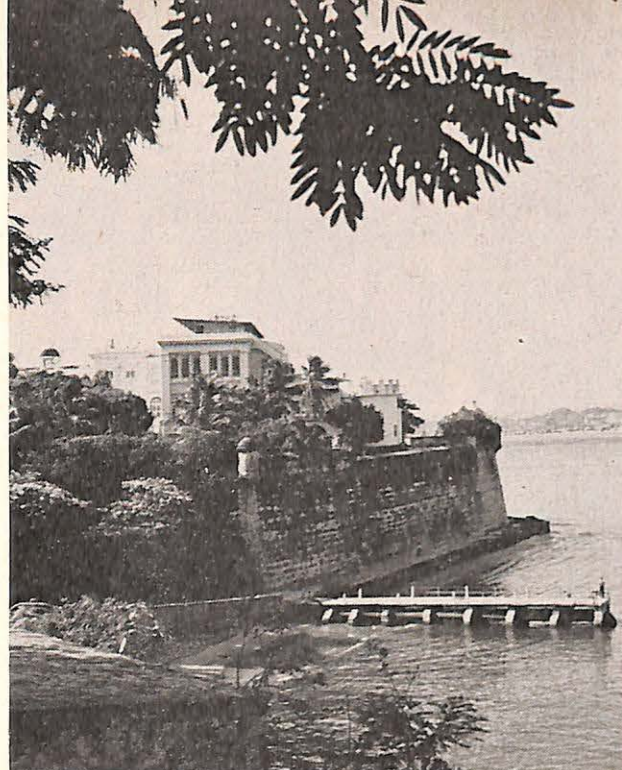
Various denominations and independent groups are carrying on missionary work in this city of more than a million people. Southern Baptists founded the Japan Baptist Hospital in this city more than five years ago. Its ministry is much appreciated, and our missionaries enjoy its wonderful facilities also. Southern Baptists also have a growing church which I was privileged to visit and enjoy one Sunday evening.

The Protestant missionaries residing in Kyoto meet together for fellowship twice a month on a Sunday afternoon. It was my privilege to encourage

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Rev. R. Schilke, general missionary secretary, (left), joins the congregation of a morning worship service in front of the Baptist Chapel at Kyoto, Japan



Oldest governor's mansion under the United States Flag is La Fortaleza, at San Juan, Puerto Rico. La Fortaleza's foundations were laid in 1529, when it was begun as a fortress to protect the city from buccaneers. It has been used since 1639 as the residence of the official head of the Puerto Rican government, starting with the Spanish colonizers of the New World.—Pan American World Airways.

The Crossroads of the World

Look at the map! Panama and the world-famous Canal and Puerto Rico, a Commonwealth of the United States, in the heart of the Caribbean Sea stand squarely at the crossroads of the world. There, too, the Gospel witness of Baptists glows brightly!

By Dr. M. L. Leuschner, Editor
of English Publications

THE GATEWAY to your South American adventure opens wide, like the locks in "the Big Ditch," on the historic Isthmus of Panama and among the islands in the Caribbean Sea, especially at picturesque Puerto Rico. Here you stand square-footedly and with glowing excitement at the crossroads of the world!

Panama offered us five Baptist editors, along with Harold B. Johns, our first "picture window" on the glorious sights of Latin America to the south of us. Puerto Rico in the Caribbean afforded us a festive finale to our trip.

TRAVELING EDITORS

Through the invitation of the Baptist World Alliance office, five Baptist editors, representing various Baptist bodies, were asked to go on a 19 day trip through Latin America. We were the guests of Pan American World Airways, Panagra or Pan American Grace Airways and Brownell Tours of Birmingham, Alabama. The purpose of the trip was to secure pictures and information about South America, Baptist mission fields and the people of the continent in order to publicize the 10th Baptist World Congress to be held in Rio de Janeiro, Brazil from June 23 to July 3, 1960.

It was a thrilling moment when the editor of the "Baptist Herald," representing the North American Conference, received the invitation to join the tour. Other team members were Dr. R. Dean Goodwin, leader of the team, who serves as director of communication for the American Baptist

Convention; Rev. William J. Harvey III, associate editor of the "National Baptist Voice" of the National Baptist Convention, Inc.; Rev. Albert McClellan, secretary of programming for the Southern Baptist Convention; and Rev. Harold U. Trinier, editor of the "Canadian Baptist" representing the Baptist Federation of Canada. In addition, Mr. Harold B. Johns of Forest



Angela, one of the 20,000 Cuna Indians, and her daughter, living on the San Blas Islands, 100 miles off the Atlantic Coast from Panama. Angela and 3000 others attend Baptist Sunday Schools and church services on the San Blas Islands.

Park, Illinois, one of our prominent laymen, joined the tour at his own expense. Spiritually he was a real part of the team and participated actively in all the programs along the way.

REPUBLIC OF PANAMA

Panama is the hemisphere's youngest republic and one of its smallest countries. Here the Atlantic and Pacific oceans are united by the world-famous Panama Canal. A modern highway crosses the isthmus through thick jungles, a distance of 57 miles, from Panama City to Colon. Here in Panama you feel the eyes of the world focused upon this strategic country and the 10-mile wide strip of land, known as the Canal Zone, land-leased to the United States government.

Here in Panama, centuries ago, gold from Peru was carried over the Camino Real (Royal Road) on muleback along torturous, fever ridden miles through high mountains, deep valleys and jungles to Portobello on the Atlantic in order to start the hazardous trip over pirate-infested seas to Europe. Here in 1671 Sir Henry Morgan, an English pirate, descended on the city with fire and sword to destroy its buildings and to steal its gold. It took him 195 mules to transport all the stolen wealth back to his ships.

Here in 1849 gold rushers to California crossed from the Atlantic to the Pacific and then sailed north. Here in 1822 Simon Bolivar called the first Pan American Congress in 1822, out of which the Pan American Union has grown, now known as the Organization of American States. Here on a

magnificent campus, dreams of educators are being realized in the University of Panama, as a symbol of progress and the forward look at these crossroads of the world.

TOURIST DELIGHTS

Today Panama City is a delightful tourist spot. Its streets echo with the memories of Balboa, discoverer of the Pacific; Pizarro, founder of Lima; and the Pirate Morgan. Shops along the busy streets exude the tantalizing odors of French perfumes, camphor wood from the Far East, leather goods from Morocco and oriental wares.

The El Panama Hilton is a plush resort hotel with luxurious accommodations and with magnificent views out upon the blue waters of the Pacific. The central market place of Panama City is bustling and colorful—a spot where native fishermen bring their daily catches for sale and where thousands of women make their purchases for the day. And amazingly, not a fly is in sight, even on a warm day!

A clackety-clack train can take you across the Isthmus from the Atlantic to the Pacific for a ticket that costs only \$2.00. This trans-isthmus train trip gives the passengers glimpses of ocean vessels going through the locks of the Panama Canal, one of the seven wonders of the modern engineering world.

CHAIN OF CHURCHES

But we as editors wanted to cross the isthmus more leisurely. Like the apostles of old, we wanted to visit the Baptist churches and mission fields in Panama and to see what the Lord in the power of the Gospel has done. And what a heart warming surprise awaited us!

A chain of Baptist churches and mission fields is strung across the isthmus. In our "Volkswagen" station wagon, we as editors became acquainted with these churches and their Baptist leaders from Panama City to Colon. At Paraiso (Paradise) we saw



RUINS OF OLD PANAMA

Only weatherworn walls remain of the fine public buildings and warehouses in which Spanish conquerors stored millions in gold and silver and chest after chest of precious jewels and intricate jewelry wrested from Inca homes and temples before Old Panama was destroyed by the famous pirate Morgan in 1671.

an attractive church on the edge of a booming community and met the pastor, Rev. F. H. Walters, a Panamanian who had just been ordained. We stopped to take pictures of the Chilebie Baptist Church on high stilts (see picture) surrounded by banana and palm trees.

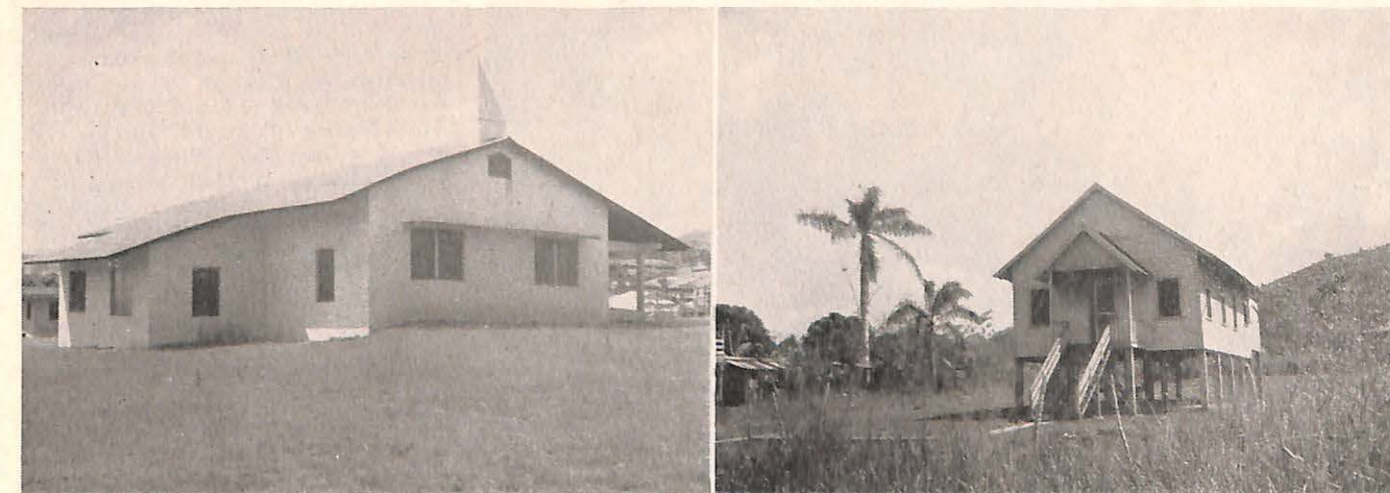
After going deeper into the jungle, we viewed the Buena Vista Baptist Church. The Bethany Baptist Church of Rainbow City near Colon has a great outreach for Christ among the children and adults of that area. The Baptist Church of nearby Margarita numbers more than a hundred for Sunday School and church services. Baptists are cooperating aggressively in several large Union Churches in the Canal Zone. Everywhere across the Isthmus of Panama we found a glowing and growing Baptist witness, and our hearts were encouraged to see the wonders that God has done through these scores of faithful pastors and missionaries.

SAN BLAS ISLANDS

But the most thrilling account was still to be heard! A hundred miles off the coast of Panama are the small San Blas Islands, populated by about 20,000 Cuna Indians, still living largely in primitive surroundings and pagan darkness. The San Blas women go in for huge, golden nose rings; enormous round ear-plates; and a number of golden-band finger rings on each finger. When dressed up, they weight down their chests with heavy strings of half dollars and quarters. Their greatest glory is the "mola," a short-sleeved blouse of complicated applique with needlework designs of birds, trees, people and symmetrical figures beautifully rendered in various colors. Red paint on the cheeks and a black nose line are added for beauty's sake to their faces.

Here among these Indian people on the San Blas Islands, Baptists repre-

(Continued on page 12)



BAPTIST CHURCHES ON THE PANAMA ISTHMUS

The Baptist Church of Paraiso (Paradise) near Panama City (left) of which the Rev. F. H. Walters is the pastor, and (right) the Chilebie Baptist Church on stilts about half-way between Panama City and Colon on the Isthmus.



Rev. E. Arthur McAsh of Detroit, Michigan, (left picture) in the Ivory Coast on his world mission tour. In the picture at the right children are seen running through a village in the Ivory Coast of Africa.

A Baptist Pastor Crosses Africa

By Rev. E. Arthur McAsh, Pastor of the Ebenezer Baptist Church, Detroit, Michigan

THIS PAST WINTER I have been across Africa, visiting several countries from the Cameroons to Egypt—and home by way of Palestine and Southern Europe. I observed the problems and progress of the Gospel witness in many missions as well as our own.

Travelling by plane, truck, mule and on foot, I praise God for a very informative and inspiring journey. I also thank my fine people in Detroit, Michigan, who made it possible for me to be absent almost four months.

THE AFRICAN "BUSH"

I followed my purpose from the beginning to forsake the large cities such as Victoria, Lagos, Kano and Addis Ababa as quickly as possible and to see the missionary work in the rural areas and in the "bush." This plan proved more strenuous but also more rewarding than viewing the fields from an easy chair at the main plane stops.

It is important to remember that no single country in Africa is the same as the other. Some countries in themselves differ widely from one area to another. Therefore a statement made about missionary situations in the Cameroons may not apply to those of the Ivory Coast. And Ethiopia is certainly vastly different from Nigeria.

As I progressed through Liberia, Ghana, Southern Cameroons, Nigeria, Sudan and Ethiopia, I received a valuable cross-section view of the people, the missionaries, and the missionary work.

Sometimes missionaries would ask me if the fields met my expectations, or if I was disappointed. Never disappointed, I must admit the record in my own thinking was set straight in many respects regarding the Christian witness in Africa. As there are two sides to a coin, there is more than one side to missions. There are defeats as well as victories. But I did return to

Detroit more confirmed in the value of the foreign missionary enterprise; more inspired to give my best for it; and more thankful for the knowledge of the living God in Christ Jesus, for the open Bible, and for the blessings of a Christian heritage.

AMONG THE UDUKS

The recounting of one experience may illustrate the reason for this thankfulness.

Landing in the Southern Sudan on a hot afternoon in the small Cessna plane of the Missionary Aviation Fellowship, I remained several days in a missionary station among the primitive Uduks. This arid, fascinating land far up the Blue and White Nile Rivers, contains some of the most primitive people on the face of the earth. It is a difficult but most interesting country.

On this first evening among the Uduks, I was preparing to retire when I heard the native drums beating in the distance. I asked the missionary the reason for the drums and was told it was the familiar native dance at the village.

The missionary told me that, if I wished to see a native dance, we could do so. The night was very dark with no moon. We drove in the direction of the drums and finally found them. I could not see my hand before my face, but of course the sounds of a great crowd dancing in front of us told us where we were. Suddenly the missionary turned on the truck lights and a united yell rose from the dancers. But knowing the missionary, the natives continued their revelry. The tempo increased as the native beer continued to flow.

PAGAN AFRICA

Dust smothered the air from the beating feet as the natives swung continually around in a large circle, the drummers in the center. This was a scene of the old pagan Africa at its crudest. Paganism and what it means cannot be rightly understood by what

one sees in the large cities and towns. Here I understood more clearly than before the spiritual and moral poverty of the African pagan.

My missionary friend offered to take me to the drummers in the center of the crowd and I followed gingerly. Besides the wooden drums, there were a couple of wind instruments that emitted a harmonious, organ-like sound.

The hundreds of feet continued to pound in rhythm on the ground, and the dust rose in a sickening cloud in the tropical night air. We returned to the mission compound in the truck, and the steady beat of the drums and the cries of the natives continued long after I had gone to sleep.

A GRASS-ROOFED CHURCH

Next morning was Sunday. Sunday School at 8:30 a. m. and church service an hour later. I was to speak at the morning service in the large, grass-roofed church. During Sunday School I visited the various classes from adults to infants as they were meeting in many buildings throughout the compound. Any Sunday School worker would have rejoiced to see these classes and their teachers. Somewhat crude? Certainly, but clothed, in their right mind, and teaching and studying the Word of God. What a contrast here to the pagan scene in the native dance on the previous night! So clearly and vividly the contrast of the Christian believer and the pagan is drawn.

Church services seldom begin on time in areas like this. The people do not own watches, and they can misjudge the sun quite easily. In fact, the bell at the mission rang twice one night to indicate that the next day was Sunday, in case anyone was doubtful of their calendar.

FOREIGN MISSIONS "PAYS"

This Sunday morning, however, I preached the Gospel to over five hundred Uduks gathered in the primitive church. Most were believers. Many were pagans. One could usually tell them apart by their clothes or lack of them. The Christian usually wears cloth soon after his conversion. Not

HISTORY IS IN THE MAKING

(Continued from page 5)

You may all have heard of the proposed union between Ghana and Guinea. I consider this proposed union as a nucleus of a United West Africa. We hope to work out a constitution which will be flexible to accommodate other independent states which may wish to join the union.

Now, Your Honour, Ladies and Gentlemen, may I take this opportunity to say something about the political situation as it affects the Cameroons. I think I'll not be doing justice to all of us if I left here without making a comment. The Cameroons have seen two stages of imperialist dissection of the territory in our own life-time. The first was after the First World War, as a mandate under the League of Nations, and the division continued after the Second World War as a Trust Territory under the United Nations.

because he is told he must; he desires to do so.

As the service progressed in an orderly, worshipful manner, I could not but reflect on the change in scene from the pagan dance one night and these people praising the Lord the next morning. It isn't difficult to see that missions pay in the lives of the natives. Such an experience "sells" you on foreign missions.

After his conversion to Christ, the believer is not to attend a pagan dance. This rule is not made by the missionaries here, but is the decision of the native church elders. And I can understand their decision.

My interpreter this Sunday morning was a fine young Uduk in his late twenties. He was dressed in a suit that was a bit short in the arms. The trousers hardly reached his ankles. He wore a shirt and colorful tie. He was a picture of sartorial splendor as he did such a fine job of interpreting to a congregation where a third of the people were pagans and wore practically no clothes. His face shone with that intelligence, brightness, and righteousness which one particularly

It seems to me that the issues now confronting the Cameroons are these: Should the Cameroons join ultimately with the so-called French Community, or should it federate with an independent Nigeria or should a unified Cameroons stand as an independent sovereign unit? These complex issues in my opinion can only be determined and resolved by the free expression of the people of the Cameroons. We, therefore, all look forward to the holding of the plebiscite under the auspices and supervision of the United Nations.

In any case, in trying to find a just and final solution for these problems, which have been given birth to by the colonial powers, we must look for a solution in the wider context of African unity. In this context alone can we be sure of a lasting and happy solution, not only to the political, but to the human problems as well.

notes in a former pagan, now born-again Christian. The missionaries informed me that he once was a regular participant in the pagan dances. This caused me to have even greater respect for him. I also came to value more highly the power of the Gospel.

Later that day I met my interpreter's wife and children. Their oldest children, about eight years, are twins, and the first twins ever to remain alive in this tribe. The Christian Gospel had enlightened the minds of the parents and they refused under great pressure to allow the twins to be killed. They no longer feared the "evil-eye."

LIGHT OF THE GOSPEL

Many illustrations of the great changes accomplished in the lives of those who have come out of the darkness of paganism into the light of the Christian Gospel could be recounted from my journey across Africa. No wonder, then, that I am more thankful than ever for the knowledge of God in Christ Jesus, for the blessings of the Christian heritage, and for the foreign missionary witness.



An interesting girl of Nigeria, colorfully dressed, as photographed by Rev. E. Arthur McAsh on his recent trip to Africa.



An African scene (left) in the Ivory Coast. At the right a Spirit House is shown for pagan worship by the Africans in the Ivory Coast.



THE FABULOUS EL PANAMA HILTON HOTEL

One of the finest and most luxurious hotels in the world is Panama City's "El Panama Hilton" with a marvelous view of the Pacific ocean from its open verandas. Mr. Harold B. Johns can be seen standing alongside the "STOP" sign.

THE CROSSROADS OF THE WORLD

(Continued from page 9)

sent the only Protestant witness bringing the Gospel to them. More than 3,000 Indians attend the Sunday Schools on the islands. The work is progressing with increasing spiritual blessing. This Baptist work began more than a hundred years ago when Baptists from Jamaica came to the San Blas Islands with the wonderful story of Jesus Christ as Savior. It is interesting to note that about the same time (1852), the Baptists of Jamaica also sent some of their own people as missionaries to Fernando Po in West Africa and began a mission work there that has flourished and grown through Alfred Saker into our Cameroons Baptist Mission. In marvelous and mysterious ways, God accomplishes his wonders around the world!

PUERTO RICO

From these crossroads of the world at Panama, we flew by Panagra's "El Inter Americano" plane to South American cities, which will be described in later issues of the "Baptist Herald." At the close of our 19 day trip, we came back to these crossroads of the world at Puerto Rico. This lush-green island, 100 miles long and 35 miles wide, situated strategically in the Caribbean Sea, stands guard over the Panama Canal. It is not only the world's newest Commonwealth and a possible 51st new state for the United States, but it is Uncle Sam's impregnable fortress at the heart of the Caribbean and the watchtower looking towards South America.

Puerto Rico has an ancient history and a marvelous beauty still to be discovered by most Americans. A century and a quarter before the Pil-

grims landed at Plymouth Rock, Christopher Columbus discovered the island of Puerto Rico on November 19, 1493. Ponce de Leon, later the discoverer of Florida and the seeker after the fountain of youth, was its first settler and governor. Coveted by kings and pirates, this strategic island was attacked in 1595 by Sir Francis Drake; occupied for five months by English forces under the Earl of Cumberland in 1598; burned and plundered by the Dutch in 1625, and suffered other sieges until a last futile attempt by the British in 1797.

"THE FOUNTAIN OF YOUTH"

Puerto Rico remained a part of the Kingdom of Spain for more than 400 years. It was the defence outpost from which Spain tried to protect its New World empire and to ensure the safety of its shipping. On July 25, 1898 as a result of the Spanish-American War, Puerto Rico was ceded to the United States. On July 25, 1952 Puerto Rico became a Commonwealth voluntarily associated to the United States by means of a compact, which the voters of Puerto Rico approved. The Puerto Ricans wrote their own Constitution, which embodied a new type of political freedom, had a Bill of Rights and provided a republican government.

Today Puerto Rico is an amazing "fountain of youth" to be seen by adventurers. It is one of the few places in the world that has a perpetual spring-like climate. Its former slums have been virtually eradicated and the people have been established on their own little farms with accompanying prosperity. The trip across the island in almost any direction will reveal

cultivated valleys, vast sugar cane fields and sweeping vistas of the Atlantic Ocean and Caribbean Sea. Hibiscus hedges and royal poinciana trees form a flaming arch on the highways in summertime. During the other months, the scarlet blossoms of African tulip trees brighten the countryside.

STRONG BAPTIST CONVENTION

Here in this new Commonwealth with its booming economy and alluring scenery, you will find a spiritual climate that is conducive to a fervent Gospel witness. The official seal or coat of arms of Puerto Rico shows the silver lamb of Saint John bearing a flag with cross and banners and resting on a red book which represents the Bible. This is symbolic of peace among men. It is also symbolic of the Puerto Rican's search for peace with God and for deep spiritual satisfactions in Christ.

Baptists have prospered amazingly in Puerto Rico. The 48 Baptist churches with 6,500 baptized members and with a friendly constituency of 15,000 have been completely self-supporting and indigenous. More than \$250,000 are contributed by the churches annually in offerings. In turn, they support 18 churches and their workers and pastors with mission aid. They publish their own monthly paper, the "Evangel," with an evangelistic emphasis. Their general secretary, Dr. Oscar Rodriguez, is an outstanding and winsome Baptist leader who has spoken at previous sessions of the Baptist World Congress and is giving the Puerto Rican churches "a forward look" in his administration.

On a Saturday night at the Condado hotel we met with 7 of the Baptist leaders and became acquainted with the evangelical work on the island. Among these was Dr. Lopez, a Baptist layman who is professor at the University of Puerto Rico, an ardent Sunday School worker at Caguas and a faithful member of his own Baptist church at San Juan. We learned that more than 2,000 of the 14,000 students at the University are Protestants.

CAGUA'S SUNDAY SCHOOL

On Sunday we visited the large Sunday School at Caguas, 30 miles away from San Juan. We were greeted by the enthusiastic singing of the large adult group that filled the church auditorium. For almost a block in various buildings down the street, the departments of the Sunday School meet each Sunday with a total attendance of more than 1,000. Teachers and leaders were energetically carrying out their assignments. It was an amazing beehive of service for the Lord! In the afternoon, leaders of this Caguas Sunday School go out to mission stations and chapels in the vicinity to conduct further services.

This is the fruit of Baptist missions conducted for more than 50 years on

the island by the American Baptist Convention. They have trained and led the Baptist leadership to this place of indigenous strength. It seemed to Mr. Johns and myself to be a possible preview of the harvest of blessings that can be experienced by us under God in the Cameroons of Africa as they too come to stand on their own feet in their witness and service for Christ in the years to come.

Every missionary-minded Christian must be a student of geography. He must love people and want to know them better. He must have a passion to make Christ known to others. This is a day with golden opportunities for every Baptist like that! Travel facilities by plane are comfortable and luxurious. Hotel accommodations going to South America are unexcelled. A new world of scenic delight, of historical lore and of all kinds of people open up to you.

MISSIONARY IMPRESSIONS

But the greatest joy of a trip like this to the 1960 Baptist World Congress in Brazil will be the discovery of these Baptist churches and mission fields that dot the landscape everywhere; of the fervent witness of these Baptist brethren with a simple, New Testament faith in Christ; of a new understanding of the geography of the Americas and the close ties that bind us all together. At the outset the focus of attention will be on Panama, the Isthmus, the Caribbean Sea and the Commonwealth of Puerto Rico at the strategic crossroads of the world. There, too, you will find Christ and his Gospel proclaimed faithfully as the Savior and Light of the world!

From the Professor's Desk

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

JO WHAT EXTENT are we as Christian laymen to judge one another—especially another's spiritual life? And to what extent are pastors to judge their church members' spiritual lives?

In its derogatory sense, the word "judge" in the New Testament means "to pass an unfavorable judgment upon, criticize, find fault with." I assume that it is in this sense you are using the word, although in the Authorized Version it by no means always has the above sense. Often it simply means "to come to a decision about," e. g., in John 7:24 and I Corinthians 10:15. In the former sense of the word, neither pastor nor minister has a right to judge, while in the latter we all have a definite responsibility.

The only passage which might be used to prove otherwise is I Corinthians 5:3 (cf. I Timothy 1:20) where Paul pronounces judgment upon the man guilty of gross sin in the Corinthian Church. However, I doubt whether many ministers would like to assume the authority of an apostle! Further, it will be noted that he recommends that the sinner be dealt with by the orderly process of church discipline.

Most judging among Christians takes place in the areas of life about which there is no explicit word of guidance in the New Testament. Paul deals with just such a situation in Romans 14. In verses 10-13 he makes it very

clear that Christians are not to pass judgment on fellow-Christians in such circumstances. The business of judging is reserved for God. We shall all stand before his judgment seat to give an account of ourselves to God.

An even stronger passage, since it does not specify a particular area of judging but seems to be a general statement on the subject, is James 4:11, 12. In this passage James says that the person "who speaks evil against a brother or judges his brother, speaks evil against the law and judges the law." Now the "law" he has in mind may be Leviticus 19:16, "Thou shalt not go up and down as a talebearer among the people," but more probably the "royal law" to which he refers in 2:8, "Thou shalt love thy neighbor as thyself." By deliberately violating this law, the judging and talebearing Christian passes judgment upon it. He becomes a law unto himself and says in effect, by his disobedience, "This law should not exist." He thereby passes judgment upon the law and, by inference, the One who gave the law. This is as serious an indictment of slander and judging as one will find in the entire New Testament.

Judging of the kind discussed above is not to be confused with church discipline. The latter, unlike the former, is meted out upon a wayward brother by the corporate action of the church. The orderly process by which such discipline is to be effected is outlined for us in Matthew 18:15-20.

BAPTIST BRIEFS

(Continued from page 2)

Before becoming general secretary of the Convention, he was general director of the Convention's Council on Missionary Cooperation.

• **Baptists in Cuban Revolution.** Baptists, as individual Cuban citizens, were deeply involved in the recent Cuban revolution, a report by Rev. Wilbur Larson, secretary of the Division of Latin America for the American Baptist Home Mission Societies, revealed. Most of the revolutionary fighting was in Oriente Province, where the Eastern Cuba Baptist Convention, related to the American Baptist Home Mission Societies, is also strong. Two Protestant chaplains to Fidel Castro's forces were Baptists. The Baptist school at Cristo was used as a refuge for townfolk bombed out by a Batista airplane. The Baptist church at Cueto sheltered some 70 civilians from Gen. Sosa Blanco's tank attacks. A Baptist pastor in Santiago served as intermediary between rebel and government forces to arrange the peaceful surrender of army forces in that city after the fall of Havana.

BROWNELL TOURS

Recommend

. . . In planning your trip to the Tenth Baptist World Congress at Rio de Janeiro, Brazil, June 26-July 3, 1960:

1. **Take a Circle Tour.** Once you have purchased transportation to Rio de Janeiro and return, the extra cost of a circle tour of the South American continent is nominal. Don't miss this opportunity of seeing all South America

2. **Visit Mission Stations.** This 1960 visit to South America is a golden opportunity—in fact, the opportunity of a lifetime for many—to see Baptist missions in action. Brownell Tours have arranged their tours to include such visits, with missionaries themselves serving as guides.

3. **Book Early.** The choice tours and best accommodations in both travel and hotels will be available to those who make their reservations early.

NOW is the time to see your local travel agent.

BROWNELL TOURS ★ Birmingham, Alabama

Coordinator for Travel to the Tenth Baptist World Congress

By MRS. ALBERT REDDIE
President of the Woman's Missionary
Union

WOMEN'S PRAYER DAY OFFERINGS

On our Goal Charts adopted for this triennium, we have seven goals outlined. The first of these is the Spiritual Life Goal, under which heading we have, first, the requirement to encourage daily family devotions, and, secondly, that we observe Baptist Women's and World Days of Prayer. Most of our societies have complied, and have observed these two special prayer days.

At both of these observances, special offerings were received. Your executive committee decided at its annual meeting that the offerings from the Baptist Women's Day of Prayer in December be designated partly (in the sum of \$200) for the North American Baptist Women's Union, which is a branch of the women's organization of the Baptist World Alliance to which our denomination belongs, and the remainder to be applied to our goal for Church Extension. The total offerings received by our comptroller for both these purposes amounted to \$674.88.

In response to the gift of \$200, sent to the North American Baptist Women's Union, your president received a letter from the treasurer, Mrs. Mathis, which contained the following paragraph:

"You will be interested to know that it becomes a part of a check sent today to the Women's Department of the Baptist World Alliance for \$4,200, which included \$500 for the African Woman's Union, \$500 for the European Woman's Missionary Union, \$500 for the Asian Woman's Union, \$750 for the Latin Woman's Union, and the remainder to the Women's Department of the Baptist World Alliance. Another check for \$500 for relief was mailed to the World Alliance Secretary."

We are happy to have a definite share in the work of this larger fellowship to which we belong. Through the Baptist World Alliance our missionary outlook must include the entire world. How much it gives us to work and pray for!

The offerings from our observances of the World Day of Prayer on February 13th will be applied to our goal of \$6,000 for our Japan mission field. In a recent letter received from Miss Florence Miller, one of our missionaries there, we learned that work on a church building at Ise was begun in March. The Japanese people themselves, though few in number, had raised the sum of \$500 toward this building. Since the balance of the money needed to build this edifice comes from missionary funds, we women

(Continued on page 23)

CBY Fellowship

By Rev. Lawrence Bienert, General Secretary

WHEN YOUNGSTERS start counting the days and weeks until camp time, then you know that spring is definitely here. Are you as camp leaders prepared to meet the spiritual, mental, social and physical needs of these young people? Perhaps it would be well to review again the objectives in Christian camping.

THE CAMPING OBJECTIVES

There are ten objectives of Christian camping listed in "The Camp Counselor." They are as follows:

1. To provide an experience of Christian living through which campers come to a better understanding of Christian principles and teachings, as revealed in the Bible.
2. To provide an experience of living out-of-doors and to gain new knowledge of its resources, and develop the skills in using them.
3. To give campers a new perspective through the experience of being away from home.
4. To help campers in their understanding of God and his purpose as they make discoveries about his work in nature.
5. To provide time for contemplation not always possible in other parts of the program of the church.
6. To let campers learn to worship God in new ways in the out-of-doors.
7. To aid campers, through small group experiences within the total camp group, to develop self-reliance and responsibility as cooperative citizens of a Christian community.
8. To enable campers to have a wholesome and happy time.
9. To relate Christian growth in camp to life at home and in the church.
10. To aid in the process of developing genuine Christian fellowship based upon respect for individual worth.

CAMP CURRICULUM

Each camp curriculum should have a proper balance between the physical, the mental and the spiritual. The spiritual emphasis is our main motive for establishing camps, but we should not neglect the mental discipline of giving serious thought to some Biblical truths, the physical exercise through recreation, and the social growth through fellowship.

To provide a program to meet the needs of the entire individual means that there will be less of a discipline problem. The energies of young people will thus be directed into channels of wholesome activity in which every camper is required to participate. There will be new visions of God's purpose for life which will deepen their spiritual life.

CAMP COUNSELORS

Good camp counselors are a key factor in a smooth running and efficient camp. Counselors should be chosen early in the year in order that they might prepare themselves adequately for their task. Each counselor should receive some training or at least read some good books prior to the camp. A booklet, "The Camp Counselor," has been prepared for camp counselors by the CBY Fellowship. This booklet is available free of charge upon request. We recommend that you plan a one-day training program with your counselors. Your General Secretary would be happy to assist you in conducting such a training period.

How many counselors should one choose? The number depends on the size of your camp and the facilities available. The American Camping Association suggests that there should be one counselor for every five children of junior age, and one counselor for every eight young people above the junior age level. Counselors should be chosen on the basis of consistent Christian witness, love for young people, willingness to cooperate, emotional maturity, personal neatness, sense of humor, and the ability to supervise. These, of course, are only a few of the qualities of a good counselor.

If you have guest speakers at your camp, please inform them well in advance regarding their duties. It is not fair to call upon anyone at the last moment and then expect them to do a "top-notch" job. Your teachers and guest speakers will appreciate this courtesy.

OTHER PERSONNEL

What other personnel should be chosen at this time of the year? A registered nurse is a requirement for any camp. Most camp insurance policies are valid only when such a qualified person is on the grounds. The life guard is another essential member of the camp staff. This person must be a good swimmer who has a certificate qualifying him as a life guard. "Just anybody" will not do. Besides these two important staff members, there will be instructors for handcraft and other class sessions, cooks, kitchen assistants, and a dining room stewardess. Other members may be chosen as the need arises.

CAMP PUBLICITY

It pays to publicize! Let your young people know that you have a camp and that the program is geared to their particular needs. Contact all churches and youth groups as soon as you have planned your program. Some of our camp leaders have organized teams

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What's Happening

● Evangelistic meetings were held at the First Baptist Church, Watertown, Wis., from March 17 to 26 with Rev. Harold E. Weiss of Turtle Lake, N. Dak., serving as evangelist. On Feb. 8 the Senior CBYF of the church presented the missionary play, "Blake's Decision." The play was also given at the Temple Baptist Church, Milwaukee, Wis., on Feb. 15. The guest speaker for the March meeting of the Men's Fellowship was Dr. William S. Boutwell of Janesville, Wis., formerly missionary doctor at the Bango Baptist Hospital in the Cameroons, Africa. Rev. Laurence R. Prast is pastor of the church.

● On March 2 the Baptist Men of the Trinity Baptist Church, Portland, Oregon, heard a missionary address by Rev. Clemence Auch, one of our missionaries in Japan. The 10th anniversary of the Dorcas Guild was held on Tuesday evening, March 17. All members came to the meeting dressed in centennial fashion. On Easter Sunday evening the church choir presented the cantata, "The Story of Easter According to Matthew." The Bible School Expansion Campaign came to a close on Palm Sunday with an objective of 702 in attendance. Dr. John Wobig is pastor and Rev. George W. Breikreuz is the minister of Christian education at the church.

● Chaplain (Major) Leslie P. Albus will be leaving for Korea at the beginning of June. He as well as Chaplain (Major) George W. Zinz, Jr., have been attending classes at the U. S. Army Chaplains' School where they will be in session until May 26, 1959. Mrs. Albus and son, Jerry, will return to their home in Arnprior, Ontario, and will be there until Chaplain Albus returns from Korea in July, 1960. His new address will be published later in the "Baptist Herald."

● The pulpit of the King's Highway Baptist Church, Bridgeport, Conn., is being supplied since March 1st by Rev. Axel C. Heath, a member of the congregation and a deacon of the church. Rev. Raymond P. Yahn gave his farewell sermon on Sunday, March 1st, before going to the Temple Church of Pittsburgh, Pa. The chairman of the Bridgeport church's pulpit committee is Mr. Heinz Janssen, chairman of the Board of Deacons.

● The Erin Ave. Baptist Church of Cleveland, Ohio, has extended a call to Rev. Henry Pfeifer of Sioux Falls, S. Dak., pastor of the Trinity Baptist Church since 1956. He has responded favorably and announced that he would begin his ministry in the Cleveland church on May 1st. He will succeed Rev. Ervin B. Strauss, now of Hilda, Alberta, as pastor of the Erin

Ave. Church. Rev. Gordon C. Huisinga has been serving as the interim pastor since the resignation of Mr. Strauss.

● Mrs. Jacob Speicher was called to her heavenly home on Feb. 18 in Philadelphia, Pa., where she had lived with a daughter. She and her husband were Baptist missionaries in Swatow, China, for many years and were members of the Fleischmann Memorial Church of Philadelphia. Mrs. Samuel Blum passed away on March 11 in Parma (Cleveland), Ohio. Her husband served for many years as editor of "Der Sendbote." The news of the homegoing of Rev. O. Kujath of Kellowna, B. C. on Feb. 27 has been received. A memorial tribute to this faithful servant of God appears on page 23 of this issue.

● The Salem Baptist Church at Gotebo, Okla., has extended a call to Rev. Jack Davis of Dallas, Texas, which he accepted. He began his pastorate at the Gotebo church on Feb. 15. He attended Southwestern Baptist Seminary at Fort Worth, Texas. Mr. and Mrs. Davis have two children. Mr. Davis has succeeded Rev. Gerald Neugebauer, now of Dallas, Texas.

● A week of special services was held from March 1 to 8 at the White Avenue Baptist Church, Cleveland, Ohio, in the interest of the Baptist Jubilee Advance. Rev. Frank Veninga, Eastern District secretary, was the guest speaker. Each night Mrs. Veninga led the song service and provided special music. Bob Veninga, a son, was able to attend several evenings and played the piano. Rev. Edward Kary, pastor, reported: "God blessed us during this week and our people were strengthened and cheered in their faith. We thank God for this talented family and for their willingness to use this talent in God's service."

● On Tuesday evening, Feb. 17, the Woman's Missionary Society of the Bethany Baptist Church, Vesper, Kansas, celebrated its 38th anniversary with a Birthday Supper. The four seasons of the year were represented with tables appropriately decorated. Mrs. Walter Van Amburg led the group in the singing of choruses. The devotions led by the president, Mrs. Leslie Van Amburg, were based on Genesis 1:7-15. Afterwards the tables presented appropriate numbers. The spring season featured a poem entitled "Springtime." The summer season sang "Bringing in the Sheaves." The autumn season had a duet and clarinet solo. The winter season featured a duet, "Away in a Manger," by two little singers. "The evening will long be remembered by all as one of the highlights of our year," as reported by Mrs. Edwin Voigt.

● Rev. E. Arthur McAsh of Detroit, Mich., returned to his pulpit in the Ebenezer Baptist Church on Sunday, March 1st. He had travelled to many mission fields in Africa, including the Cameroons Baptist Mission area and had attended the 100th anniversary celebration of the founding of the city of Victoria, West Africa. He also visited the Holy Land. He left Detroit, Mich., on November 10, 1958. His church people gave him a very warm welcome home. A second article about his trip with interesting observations is featured in this issue of the "Baptist Herald."

● Rev. Aaron Stackhouse died at Alliance, Nebraska, on Jan. 10 following a long illness. He served as pastor of the Calvary Baptist Church, Stafford, Kansas, for several years. He was born in 1903 in Oklahoma and was called to the ministry while a member of the North Platte, Nebraska, church. He served in pastorates at Chabbona and Farmington, Ill.; Grand Forks, N. Dak.; Hartford, Ill.; and Alliance, Nebraska, which are churches of the American Baptist Convention.

● The annual meeting of the Central Baptist Home for the Aged, Chicago, Ill., was held on Monday evening, March 16. A capacity crowd in the chapel heard Rev. Frank Veninga, Eastern District secretary, speak on "A Joyful Christian." Brief messages were given by Mr. Daniel B. Granzow, Board president; and by Dr. M. Vanderbeck, superintendent. Special music was provided by the Christian Fellowship Club of the Foster Ave. Church, directed by Mr. Herbert Pankrat; and a vocal duet by Rev. and Mrs. Fred Sonnenberg. Mrs. Carl Jenkins served as organist. There are 92 guests in the Home at present.

● The commencement exercises of the Christian Training Institute, Edmonton, Alberta, were held on Sunday, April 12. The morning baccalaureate service in the McKernan Baptist Church was addressed by Rev. Harold W. Gieseke, secretary of the Education and Publication Society. The commencement program that evening was held in the Central Baptist Church. On March 20 a sacred concert was given by the C. T. I. Choristers under the direction of Prof. Ed. Link. Soon after commencement, twenty of the Choristers, composed of Bible and High School students, will be leaving on a musical tour to British Columbia.

● On March 16 Miss Erna Redlich of Winnipeg, Manitoba, began her services as the new headquarters office secretary for the department of promotion and publications. For the past 8 years she was secretary in the Cuna Line office in Winnipeg and served as the clerk and secretary of the McDermot Ave. Baptist Church of Winnipeg, where she also holds her membership. We are delighted to welcome Miss Redlich to the fellowship and ministry of our denominational headquarters staff!



—A. Devaney, Inc., N. Y.

Tom soon learned that Mary Sue's beauty came deeply from her very soul which was completely at peace with her Savior.

The Voice of My Beloved

A Christian Novel by
Phyllis Speshok

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Grand Rapids, Michigan

SYNOPSIS

Tom Larkin drove his big semi truck into the darkness of a stormy night and hit an obstruction in the road. No farmhouse light was in sight. Then to his amazement at the top of a hill he seemed to see a building with lights flickering at the windows. He walked to it through the huriling rain and found it to be a weather beaten church. And in it, he discovered a girl, deep in prayer, sitting near a candelabra. Mary Sue took him to her home nearby and introduced him to her father, Spencer Nichols, a man with no sign of friendly warmth who called his daughter, "a scatterbrain." Since the death of his wife, Mr. Nichols and his daughter had had many disagreements. In this home with this Bible reading girl, Tom Larkin was reminded of his deeply religious mother and of his promises to her before she died. Back in the city the next day, Tom Larkin rejoined his "steady date," Dixie Gates, a waitress. But he could not forget Mary Sue and her dilapidated church. He went out again with paint and brush to fix up the church, but the girl came and talked about God's having a purpose for him and his needing Christ. Then Spencer Nichols became interested in fixing up the church and sinking a new well. Tom was sent to Dr. Elliott, the preacher in charge of the district who had heard about this lay worker and his devotion to the work. "Mr. Larkin," he said, "I can't help but feel that you are a man blessed by God's personal attention."

CHAPTER NINE

TOM was stunned. Almighty God—working on his behalf! On behalf of that shabby, neglected little church and the people who loved it! Oh, indeed, His eye was on the sparrow! That He should guide and direct others to further Tom's purpose! It was incredible! It was no less than a miracle!

"I feel—humble—" Tom managed to whisper. "I'm not worthy!"

Dr. Elliott placed a hand on Tom's shoulder. "None of us are, my son."

But Tom was worse than most, and he knew it. He did not even purport to be a Christian, and yet God did all this veritable juggling to fulfill the purpose He wanted to fulfill—to give these people the church they needed!

He wanted to tell Dr. Elliott this, but he could not. And as he sat there, another realization stirred within him. He professed not to need God, and yet—without God's help his little church would have been sold months ago! Even when he denied Christianity and a need for God's guidance, it had been granted to him without his knowledge until this minute! In a sense, then, he was like all these others—he did need God. All men needed God! In what proportion he was not yet certain, but he recognized the need, and the depths of that need would come with time. He was sure of this.

"You're going to let them have their church, then—" Tom asked after a while.

Dr. Elliott nodded. "I think that's what our Lord would have me do—"

"And the electricity? I have permission to continue the work and have the electricity turned on? I'll pay the bills myself if it's too much—" Somehow he could not go back and tell Mary-Sue or these others that he had failed them.

Dr. Elliott studied Tom's face silently. Then he said solemnly, "That must be why your little church deserves such miraculous protection; you give so generously of yourself—"

Tom's face turned hot again. Dr. Elliott smiled.

"I'll notify the power company in the area myself, Mr. Larkin, and you will not be required to pay any bills. If you can give the paint and the muscles and the sweat, I think we can pay a small monthly bill."

He returned to his desk and glanced through some papers. "There are still a few things I'll have to know. Will you be delivering any messages?"

"Oh, no! Like I said, I'm not anybody to be doing anything like that! I just wanted to help out, and it got

to be kind of an obsession, and I got in deeper and deeper—"

Dr. Elliott observed Tom with the sort of amusement he had witnessed in Mary-Sue's eyes! As if they knew a secret which completely eluded him! "Of course," Dr. Elliott said, but too quickly—somehow, just too quickly! As if what he meant was, "I know better—"

Tom scowled slightly. "About collections," Dr. Elliott said then. "You mentioned this five-dollar problem. I take it, from this, that there are some people who would feel obliged to give what little they could—"

"Yes—I guess. That is, if there were some way, I suppose—"

The doctor nodded. "Well, then, suppose for the time being you apply any donations to the improvements you feel are warranted—the chimes, for instance—or whatever need you feel is most pressing. You might put a small collection box near the door of the church, not pressing anyone, but assisting those who feel so impelled."

Tom nodded. They discussed, for a few minutes, the remaining problems to be faced immediately, how and when to keep in touch, and Tom rose to leave, endowed with official sanction.

At the door he hesitated and the two men shook hands.

"I want to thank you," Tom said sincerely, if not eloquently. "It's been a real pleasure and honor to meet you and talk with you, and I appreciate your giving me permission to stay on."

Dr. Elliott smiled faintly and shook his silvery head. "The pleasure is certainly very mutual, my friend. And please don't thank me. Thank God, Mr. Larkin. Thank God—"

Tom's eyes lowered, and his head bowed. "I'll do that, Doctor. Believe

me, I'll do that—"

Mary-Sue wept when Tom told her about his visit with Dr. Elliott. The only proper and meaningful place in which to tell her seemed to be the church, and now she sat beside him in the front pew and wept softly, covering her face with her hands.

"I'm so grateful—" she murmured. "I haven't the words to tell you how much this means—"

Tom felt a great tenderness for her, felt again that intangible closeness. It brought an ache to his throat, a compulsion to touch her. He slipped an arm about her, drew her head down to his shoulder until he felt the soft dark hair pressed against his chin.

"Don't cry, Mary-Sue—" "I can't help it—I don't know how to thank you—"

He was silent a moment. Then he felt the need for employing the words of Dr. Elliott. "Don't thank me, Mary-Sue. Thank God—"

He felt her stiffen. She took her hands away from her face and stared up at him. Her eyes were wide, cheeks tear stained, lips trembling. Most of all, close—so very close . . .

"You mean that!" she whispered. "Of course I mean it."

"Tom! What are you telling me?"

He got up and moved quickly away, careful to keep his back toward her. "Don't push me, Mary-Sue!" he warned raggedly. "Give me a little time—"

Suddenly she was laughing. Laughing and crying at the same time. Tom whirled quickly to look at her, watched with surprise the transfiguration into that impulsive, delightful, overenergetic child again. She rose swiftly, walked to the platform, and stood at the far corner.

"We need a piano here!" Tom hesitated a second, catching up with her mood, trying to realize it was her way of not prodding him, of expressing the sudden joy and appreciation for God's miracles. Then he smiled, too.

"Yes, I guess it would be nice—"

"There's my mother's—" she said more quietly, stepping down. "She used to play beautifully, Tom. Such a soft, expressive touch." Then, lightly again, "She taught me to play, too, you know. Not well, but at least play. I sort of think it would please her to have the piano moved over here—to know there was music here again—God's praises set to music—" she mused gently. "Would you help me? We could use Father's truck. He'd help with the lifting—"

She went on chattering about her happy plan, but Tom, as he watched her, deviated to another thought. The piano would be nice, of course, and he would gladly help, but seeing her so elated about this idea of reverberating God's praises reminded him again of the chimes. Her birthday, her eighteenth, was in August. He doubted if the installation, what with removing the old bell, could be accomplished by

that time. Even if it could not, he knew it had to be started. He would pay the expenses himself if necessary. The Sabbath was worthy of a proclamation set to music, and somehow he had to be the one to accomplish the mission here, for these people, for Mary-Sue . . .

He priced and purchased the electric phonograph, equipment for wiring, and loud speaker system. Except for the five dollar donation, the remainder of the down payment from his own savings. Without saying anything about it to Mary-Sue, he queried several men in the area, asked for their opinions and, if possible, their help.

"Where's the money comin' from?" one asked.

Tom looked at the ground. He had never acquired a real knack for begging. "From me, I guess."

"You mean, you bought the stuff?" Tom flushed deeply, said nothing.

"Well, then," the man grunted, "I guess I can work a few extra hours."

He did more than that. He went to his fellow farmers, took up a collection totaling fifty-nine dollars, and gave it to Tom.

"It's a bad thing for a man to have to admit he needed an outsider to shame him into doing his own duty for his own neighborhood church!" he said sharply. "We'll get that bell down out o' there if it kills us!"

It did not kill anybody.

The first step was to reopen the base of the steeple completely so that the bell could be lowered. Then they fastened cables from the bell to the back end of a four-ton truck Tom borrowed from the firm, and by backing slowly up the hill, the huge old remnant of years gone by was lowered and, with the help of nine men, removed from the steeple to the front yard. The steeple was then wired and resealed. On Tom's next trip out to the church, he brought bags of cement with which to begin the platform for the old bell.

It was while the men helped with this that they began discussing the necessity of having a good basement.

"Even without a minister," one of them said, "the kids could have a place to congregate and hear Bible stories. My wife's a pretty good reader, and I know it'd give her real pleasure. Been hollering at me long enough 'bout not takin' them over to the next county to Sunday school—"

There was a round of smiles. Then someone else said, "Folks taught their own kids in years gone by. If we have to, we can do 'er again!"

And Tom listened silently, stripped to the waist and sweating, but the warmth from within compensated for the heat from without.

It was Mary-Sue herself who bought silver metallic paint from her egg money and came up to paint the old bell once it was set on the platform for all time.

Tom stood at the doorway of the church and watched her touch the cold metal caressingly and then go silent-

ly to work. She looked up and smiled. Understanding passed between them.

In that other world, away from here, Dixie listened quietly to everything Tom told her about the church and the people. When he was happy, she was happy. And she never failed to let him know.

"I've never seen a guy so at peace with himself," she remarked one night, smiling. "You're getting downright smug!"

Tom laughed. "The only thing I wonder—" she said seriously a while later, "is where it'll all end—"

"End?" Tom asked with surprise. "There's enough work there to keep us busy clean into winter! Then I guess we'll have to rig up some kind of heating system so the place doesn't have to be closed up. And next spring there'll be more work on the yard—"

End! I don't suppose it'll ever end, will it? There'll always be something as long as we're fixing up and after that—"

They were walking through the park hand in hand. Dixie stopped and looked up at him. "That's what I mean," she said softly. "After it's all fixed up—"

Tom scowled, sudden, inexplicable sadness coming to him. "Well, then I guess the folks out there will just have a sort of community building—"

"Community building?"

"Well, a place to congregate and— and teach their kids, maybe—you know. If they still want me around, I can help out sometimes maybe—"

"You don't think Dr. Elliott will send out a minister?"

Tom shrugged and resumed walking. "I don't see how. The area population's picked up a little since the war years, but I'm not sure the folks could support a minister yet. They'll do well to contribute time and labor just to keeping the building up."

Dixie nodded and was silent, her hand still warm and relaxed in Tom's. It was several minutes before he said teasingly, "Doing your hair different, aren't you?"

Dixie grinned. "Let the bangs grow out and pulled them to one side. Thought it might make me look more intellectual. You know—a waitress with a Southern accent and an intellectual look."

Tom laughed again and drew her hand through his arm. "You're all right in my book," he said. "A real good kid—"

"You going to church with this 'real good kid' next Sunday?"

He shook his head. "Not next Sunday, honey. I think I can get the rest of the wiring done by that time, and I want to be out at the church the first time—you know." He turned sideways and looked down at her then. "You want to come along?"

She hesitated and then shook her head. "No. Not the first time, Tom. Maybe later." Her voice sounded funny, far away.

(Continued on page 24)

Sunday School Lessons

A TEACHING GUIDE

Date: April 26, 1959

Theme: THE RISE OF DAVID

Scripture: 1 Samuel 18:5-16

THE CENTRAL THOUGHT: God does not judge us according to our noble birth, but according to our noble life.

INTRODUCTION: Saul failed where it mattered most—in faith and character. If these virtues would have permeated his ability as a statesman, administrator and general, he would have been a great king and would have been looked upon as the father of his country. He broke the power of Amalek and the Philistines feared him, making possible the growth of Israel. Even David admitted that Saul's reign brought great prosperity to the nation. Upon his death he sang his praises, "Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel" (2 Samuel 1:24). It was for this reason that, in the beginning of David's rise, only the social outcasts followed and supported him. (1 Samuel 22:2). Those who shared in the prosperity of Saul found greater security in their material possessions and were not vitally concerned with the merits of David's cause. Yet God chose an insecure rebel and his band to bring greater security and peace to his people.

I. POPULAR AND GRACIOUS. 1 Samuel 18:8-13.

A popular person is in grave danger. He is continually on a pedestal with his admirers all around him. He is showered with compliments; he is cheered; and the ever-present handshakers and autograph-hunters are crowded around him. One cannot help but notice how kind and good and considerate and humble David was as the crowds cheered and acclaimed him as their hero. Unless a man keeps his head and heart in the right place, he can easily lead his followers on to idol worship.

David was popular because of his physical appearance. He was handsome and strong. He was popular because of his personality. He was easy to get along with and people were attracted to him. He was popular because he was compassionate and understanding. He did not render evil for evil and the underdog always found safety under his protection. But he was popular most of all because his God-fearing nature permeated everything he did and said. His Psalms are an index to his deeply religious and devotional life.

II. UNPOPULAR AND JEALOUS. 1 Samuel 18:8-13.

What a contrast between these two men! When love eats at the heart, it becomes enlarged; when envy eats at the heart, it becomes shrivelled. When Shakespeare said, "Hell hath no fury like a woman scorned," he could as well have included a man. Even the very word "envious" has a sinister connotation. There are times when even a normal and noble person feels a little hurt if found in a similar situation such as Saul's. To ascribe more glory and honor to a subordinate than to a king is not diplomatic nor according to protocol. But with a neurotic, jealous nature such as possessed Saul, it irritated him all the more and provoked his resentment a thousand-fold. Who knows how much harm has been done in the spirit of envy, or how many murders have been committed in a fit of jealousy!

III. THE POWER OF GOODNESS. 1 Samuel 18:14-16.

Goodness has a strange power in that it not only leads good men to do more good, but often it leads evil men to do more evil. They continue to love darkness rather than light even after they have seen the light. (John 3:19). Saul was afraid of David because of the quiet power and wisdom which emanated from him—a power of the presence of God which left Saul and was now evident in David. If David had been openly hostile and aggressive, Saul would have been more free to do battle with him, but he did not know how to cope with his power of love and tactfulness.

A TEACHING GUIDE

Date: May 3, 1959

Theme: DAVID, KING OF ISRAEL

Scripture: 2 Samuel 5:1-12; 8:15

THE CENTRAL THOUGHT: A man after God's own heart is the best inspiration for the hearts of God's people.

INTRODUCTION: To the Jews David has always been the ideal of what a king should be. Whenever the vision of the Messianic reign was described, it was always patterned after the kingdom of David, a glorious restoration which was looked forward to by the whole nation of Israel. David symbolized the spirit of strength, the spirit

S. S. LESSON EDITOR

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

of conquest, the spirit of nationalism, the spirit of justice, the spirit of unity, the spirit of godliness and the spirit of revival. However, the Jewish nation failed to see the deeper meaning of the messianic kingdom in Jesus Christ as the greater Son of David and as the Savior of the world.

David was an inspiring figure in the history of Israel. He was a genius as a soldier, a military strategist, a statesman and a fervent religious leader. It took a man of great strength and character to transform a tribal confederacy, which was often in conflict with each other, into one great nation. And in his devotion to the Lord, he was able to lead Israel away from idolatry to the worship of Jehovah as the one true and living God.

I. ANOINTING THE KING. 2 Samuel 5:1-5.

It is not wise to seek the honor of such a high office without fully realizing which the office demands. A true king does not seek such office by sheer force of physical power. It must have the holy sanction of God, and the anointing must come from him. David was anointed before Saul's death, but he knew that if the anointing was from the Lord, then he would set him on the throne of Israel in his own time and in his own way. If he would indiscriminately cut his way by sword over the dead bodies of his subjects, then he could just as easily be cut from the throne. David's position as king could be firmly established only by God.

II. ESTABLISHING THE CAPITAL. 2 Samuel 5:6-9.

David's strategy as a military leader was particularly evident in his capture of the Jebusite stronghold. Built high above sea level, it was a natural geographical fortress. It not only served as a political capital and military stronghold, but it also became the religious center of Israel's life. The pilgrimage to the temple in Jerusalem was a holy and inspiring experience in the lives of the Israelites. The fact that this stronghold could not be captured by Joshua or any leader after him was an indication of the strength and security of the important position. To the Jebusites it was foolish for anyone even to attempt such an invasion, but David, by entering through a subterranean watershaft, conquered the fortress.

III. STRENGTHENING FOREIGN RELATIONS. 2 Samuel 5:10-11.

The strength of a nation is also based on the respect and cooperation it receives from other countries. David established a strong friendship with Hiram, king of Tyre, which lasted through both reigns of David and Solomon. The men of Tyre seemed to have unusually gifted and skilled artisans, who were responsible for the workmanship in the building of the palace and the temple of Jerusalem.

(Continued on page 24)

Baptists in Rio de Janeiro

Announcement About the 10th Baptist World Congress to Be Held in Rio de Janeiro, Brazil, from June 26-July 3, 1960, by Rev. C. E. Bryant of Washington, D. C.

THE TENTH Baptist World Congress will be the largest convention ever held in Rio de Janeiro, Brazil. That is the personal estimate of Dr. Abelardo Franco, director of tourism for the city.

READY FOR THE CONGRESS

Rio Baptists will be ready for the Congress. Dr. Edgar Hallock, general chairman of arrangements, says 26 committees with a total of 150 members are already at work, though the meeting—June 26—July 3, 1960—is more than a year away.

Hotel men also will be ready. They have allotted some 4,000 rooms for delegates, have made plans to curtail operation of their bars, and have adjusted dining hours to fit the Congress program.

Transportation companies have agreed to furnish special buses, running from hotels to the Congress and return. Rio police have begun studying the English and French languages to be of maximum help to the visitors.

These are among the things told Dr. Theodore F. Adams, president of the Alliance, when he met with Baptist committeemen and city officials in early February.

MASS EVANGELISTIC RALLY

Registration at the Congress is expected to be about 15,000, of which 10,000 will come from the Baptist churches of Brazil. Non-registered visitors to the night sessions and a mass evangelistic rally at the Congress close is estimated to boost the total attendance to perhaps 200,000.

The meeting is expected, therefore, to be one of the strongest evangelistic witnesses ever known to Latin America, a nominally Catholic area.

"Enthusiastic" is the superlative word that describes the attitude of the host people. A thousand of them braved a threatening rain storm to hear Dr. Adams at a mass meeting in Rio's First Baptist Church. More than 100 committeemen came out to a report meeting the following night, telling the visiting BWA president of their plans and progress.

165,000 BRAZILIAN BAPTISTS

Rio Baptists are among the fastest growing Baptist groups in the world. There are 121 Baptist churches in Rio proper and another 72 in suburban areas. Every one of these churches is self-supporting.

A Baptist membership statistic sheet which this writer carried with him to Rio showed a 1956 membership total of 123,000 for Brazilian Bap-

tists. We promptly learned that it now should read 165,000—"and that is conservative."

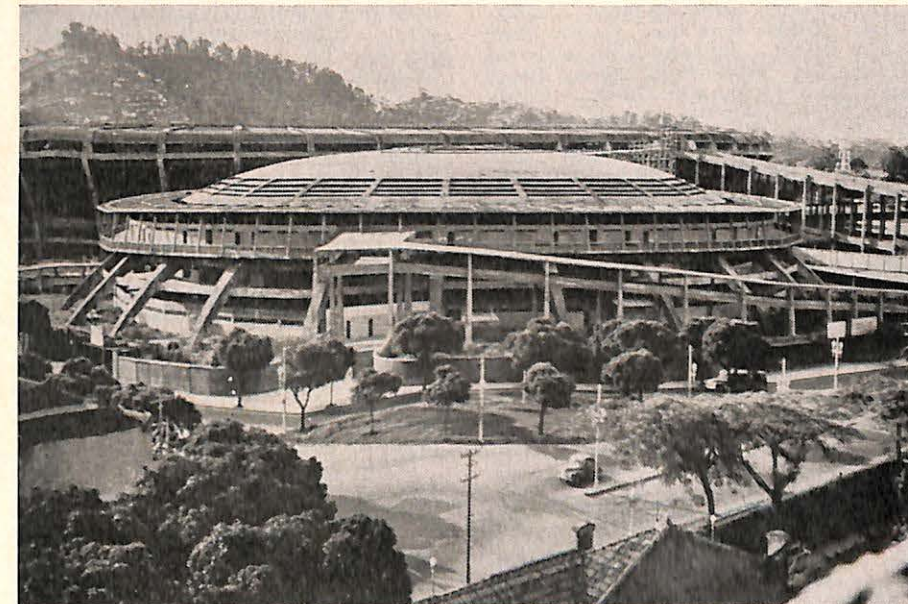
Full religious freedom, as guaranteed by the Constitution of Brazil, is expected to await all Congress delegates and the Congress meetings. Rio Baptists have been conducting open air services in the city's parks on Sunday afternoons for the past several years without interference. The services have proved so popular, in fact, that the editor observed two services in one park: the Baptists at one end, and the Catholics at the other.

ADVANCE REGISTRATION STARTED

Brazilian Baptists already have started advance registration for the Congress, and 41 individuals signed cards and paid the 500 cruzeiro registration

fee when the Brazilian Baptist Convention met at Recife last month. The Brazilian registration actually is Cr\$700, but a discount is allowed for those who register in 1959.

That the Baptist witness during the Congress and the weeks immediately preceding and following it may be felt throughout Latin America, it is planned that evangelistic tracts printed in both Spanish and Portuguese will be made available to traveling Baptists. These will be distributed to the Congress delegates by their tour directors and at airport stops en route, and the delegates will in turn hand them out as a Christian testimony to the people they meet in hotels and on the streets. The Spanish Baptist Publishing House at El Paso, Texas and Baptist Publishing House at Rio are pledged to cooperate in preparing tracts for the venture.



BAPTIST WORLD CONGRESS MEETS HERE IN 1960

Twenty thousand people can be accommodated in the "Maracanã Ginásio" (above) in Rio de Janeiro, Brazil, meeting place for the 10th Baptist Congress at Rio de Janeiro, Brazil, June 26-July 3, 1960. The adjoining stadium (at back) with a capacity for 150,000 people will probably be the setting for a great message by Billy Graham, the evangelist.

MISSIONARIES IN GREEN — CHAPLAINS

(Continued from page 4)

placed on your prayer lists. We need the prayers of God's people to sustain us as we lift up Christ to the men and women of our armed services.

LAYMEN'S CONFERENCE
at the Baptist Assembly
Green Lake, Wisconsin
August 22 to 29, 1959

Pray that we may be able to lead them to the One who died that they might have life everlasting in him.

In closing, may I once again express my thanks to my denomination for the wonderful support given Chaplain Albus and me. In particular, I want to thank Dr. Frank Woyke and his staff at Forest Park, Illinois. It is simply wonderful to be part of so fine a group of God's people.

Our Denomination in ACTION

Central District

Choir Cantata of Canaan Church, Crawford, Texas

Just before Christmas the Canaan Baptist Church of Crawford, Texas was honored to hear a Christmas cantata, "Night of the Star," presented by our choir under the direction of Mrs. Clarence Engelbrecht. The Christmas story was read by Mr. Louis Engelbrecht preceding the cantata. Miss Mary Lou Landfried (far left in the accompanying picture) accompanied at the piano and Miss Angeleen Engelbrecht at the organ (second from right). Following the cantata a party was held for the choir in the home of the director.

Mrs. Clarence Engelbrecht,
Church Clerk

South Texas, Louisiana and Alabama Association Sessions

The Central Valley Baptist Church, Donna, Texas, was host to the 1959 South Texas, Louisiana and Alabama Association, Feb. 19-22. The theme was: "The Alpha and Omega of Our Faith." The opening service was under the direction of Rev. Herbert Mitchell, pastor of the Immanuel Baptist Church, Kyle, Texas, who was later elected moderator of the Association. Miss Myrtle Weeldreyer, missionary home on furlough, was the guest speaker. The following messages were given: "Who is God?" by Mr. Mitchell; "What Is the Church According to the New Testament?" by Rev. B. F. Taylor; "Who Is Jesus Christ?" by Rev. Raymond Castro; "What Is Justification?" and "What is Sanctification?" by Rev. William Odem.

Special attractions during the Association were musical numbers by the Donna Church, duet by the Mowata Church, and slides of the mission work in Africa. The offerings during the Association totaled \$170.92. Rev.



The choir of the Canaan Baptist Church, Crawford, Texas which presented an outstanding cantata at the church recently.

B. F. Taylor will be the moderator for the coming year. Vernon Bruhn, Elberta Baptist Church, was elected secretary-treasurer. The Association will be held in Elberta, Alabama, in February 18-21, 1960.

Norman Lengefeld, Reporter

Baptism and Holy Week Services, Aplington, Iowa

Forty-four guests attended the Senior CBY banquet held Feb. 10 in the Baptist Church parlors, Aplington, Iowa. The theme of the program was "Ours Is the World." Decorations of the head table were in an American theme and the other three tables represented African, Indian and Japanese. Rev. John Soneson, pastor of the Calvary Baptist Church, Cedar Falls, Iowa, was guest speaker.

The hand of fellowship was extended to the following who were baptized on Jan. 25: Teresa De Vries, Linda Frey, Steven Junker, Kathleen Lindaman, Keith Lindaman, Suzanne Ostercamp, Denton Uhlenhopp, Norma Sents, Rebecca Dreyer, Leland Gieseke, Howard Lindaman, James Lindaman, Gary Ostercamp, Gregory Sents, David Wolff and Mrs. Edwin Sents.

Community Holy Week services were held March 24-27 in the local high school auditorium with the Baptist, Presbyterian, First Reformed and Bethel Reformed churches participating. Messages based on the seven last words of Christ from the cross were given by the four pastors. On Easter Sunday evening the community mass choir presented the cantata, "No Greater Love," by John W. Peterson.

Mrs. Paul Voogd, Reporter

Western District

Youth Week at First Church, Lodi, Calif.

The young people of the First Baptist Church, Lodi, Calif., observed Youth Week one week later than that designated by our denomination be-

cause of the evangelistic meetings. It began actually with participation in the Wednesday night prayer service, with Ernold Hoff, one of the sponsors of the CBYF of our church, bringing the message. On Friday night the young people had a banquet, prepared by the Ladies' Missionary Society, and as their speaker they had Rev. Ed Carnell of the Stockton Rescue Mission, who brought them a stirring and challenging message.

On Saturday night they joined with the "Youth For Christ" movement of the city in sponsoring the program of the evening, featuring the speaker, Phil Kerr of Southern California, who has written many Christian songs, and Tony Fontane, the movie star, who recently gave his heart to the Lord and is now witnessing for the Lord in whatever capacity possible.

On Sunday night the young people were in charge of the entire evening service. Mr. Collins of the Stockton Bible House and former Youth Director of Fresno, California, was the speaker. We thank God for our faithful young people.

Mrs. Leonard Fischer, Reporter

Many Programs at Calvary Church, Tacoma, Wash.

We of the Calvary Baptist Church, Tacoma, Wash., have experienced many blessings of the past month. "God's Volunteers" were with us from January 26 to February 8. Many new contacts in our church neighborhood were made by the Volunteers and church members. The second week, evening meetings were held. The music of these talented young people were a blessing to all and God spoke to us through the messages of Rev. Walter Hoffman.

On Feb. 22 a special musical night was enjoyed by the church fellowship. All numbers on the program were requested as favorites of members. The program was given by the choir, trios, quartets, men's chorus, solos, duets and instrumental numbers.

On Sunday, March 1, our morning service speaker was Dr. Leslie Chaffee, who spoke about some of his experiences on the mission field in Africa. On Sunday evening Rev. R. Schilke was our guest, who had just returned from Japan. On Easter Sunday the cantata, "My Redeemer Liveth," was given by our choir at the evening service.

Mrs. Jack Dugwyler, Reporter

35th Anniversary, Baptist Church, Elk Grove, Calif.

The Elk Grove Baptist Church, Elk Grove, Calif., celebrated its 35th anniversary with a potluck dinner for 135 people on Feb. 11. Decorations consisted of variegated pink camellias with strips of pink crepe paper on white covered tables. Participating in the program were Edwin Schuh, Frank Veninga, Diana Meyer, Evie Mantz, Arlene Mantz, Miss Theo Wuttke, Mrs. John Wagemann, Dan Rau, Bill Rausser, Darrel Schuh, John Wagemann, and Rev. W. W. Knauf, pastor. Mr.

Knauf read a short history of the church which was organized Feb. 10, 1924, as the Zion Baptist Church in Franklin, Calif., with 32 members. Ten of the charter members still remain, including Ted Ehinsz, Ben Kammerer, Ed Neher, Dan Rau, Christ Rau, Katherine Schanzenback, Philip Kammerer, Christine Melhaff, and Lydia Wolff and Katherine Kammerer.

Evangelistic services were held from Feb. 22 to March 1 with Rev. Fred David of Santa Ana, Calif. as evangelist. He is the congenial and effective pastor of a Church Extension project. He gave us challenging messages, designed to meet man's spiritual needs. Among the blessings, there were 9 decisions made for Christ. In the past month added improvements in the parsonage have included the installation of a new rug by the church and new drapes by the Woman's Missionary Society.

Mrs. Leonard Fandrich, Reporter

Eastern District

Farewell Service for Rev. & Mrs. R. P. Yahn, Bridgeport, Conn.

A farewell service for Rev. Raymond P. Yahn was held by the King's Highway Baptist Church, Bridgeport, Conn., on Sunday, March 1. Elroy Blair, moderator, conducted the service. Ministers who participated were Rev. Wm. Hicks, executive secretary of the Bridgeport Council of Churches; Rev. Major Johnson, assistant secretary of the Connecticut Baptist Convention; Rev. Wm. Sullivan of the Second Baptist Church; Rev. Paul Anderson of the Calvary Evangelical Free Church of Trumbull; Rev. Stanley Welch of the Stratfield Baptist Church; Rev. Herbert Freeman of Hamden, Conn.; Rev. Joseph Pouliot of the Christian Union; and Rev. Robert Moore of the Berean Church of Nichols.

A purse was presented to Rev. R. P. Yahn by Heinz Janssen, chairman of the board of deacons. Other gifts were presented by Mrs. Paul Zopf, vice-president of the Woman's Missionary Society, and by Mrs. Karl Heimann, president of the Sunshine Society. Raymond Taylor, Sunday School superintendent, also spoke. The senior youth choir sang and Betty Ann Taylor and Antje Janssen sang a duet. Mr. Yahn has become the pastor of the Temple Baptist Church in Pittsburgh, Pa.

Mrs. R. J. Dittrich, Reporter

Northern District

Bible and Missionary Conference At Carbon, Alberta

A Bible and Missionary Conference was held at the Carbon Baptist Church, Carbon, Alta., from Feb. 15 to 22. Dr. Walter W. Wessel of the Seminary faculty, Sioux Falls, S. Dak., conducted one hour of Bible study every afternoon on the book of James and another period on Christian Education. In the evenings his inspiring messages were based on the theme, "Deeper Life Meetings."

April 16, 1959



Baptismal candidates from the Rabbit Hill Baptist Church, South Edmonton, Alta., and the McKernan Baptist Church of Edmonton with Rev. A. Lamprecht at the right and Mr. Peter Schroeder at the left.

Rev. and Mrs. George Henderson of the British Cameroons were the missionary speakers. On three occasions in the afternoons they spoke on the missionary work in Africa and with pictures in the evenings prior to the messages by Dr. Wessel, they presented the need of this great work, for more missionaries, for further support and prayer. One soul was saved during this conference, and it was a time in which many were spiritually refreshed.

David Gieck, Church Clerk

Leadership Course at McDermot Ave. Church, Winnipeg

Once again the Sunday School of the McDermot Avenue Baptist Church, Winnipeg, Manitoba, sponsored a Leadership Training Course during February with Prof. H. Lueck of Sioux Falls, S. Dak., and our pastor, Rev. H. J. Waltreit, teaching "A Look at Baptists" by Dr. John Wobig. This was indeed a very educational study and a source of interesting information which should benefit all who participated.

On March 3rd we had Dr. and Mrs. W. J. Appel in our midst. They reviewed the mission work in Austria and also showed slides on the field, presenting the challenging facts. We thank God for the way he has already revealed himself in this country of Austria through the work of our missionaries.

Miss E. Redlich, Reporter

Baptism for Rabbit Hill Church of Alberta

Recently the Rabbit Hill Baptist Church, South Edmonton, Alberta, joined with the McKernan Baptist Church, Edmonton, for a baptismal service at which 15 candidates were baptized. Eleven of them were from the Rabbit Hill Church and the majority of these found the Savior during Vacation Bible School exercises the previous summer. The church auditorium was filled to capacity as the two congregations joined for this im-

pressive service. Our pastor, Mr. Peter Schroeder, spoke from the text, "Dead unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11). Following the message, Rev. A. Lamprecht of the McKernan church baptized the candidates while the McKernan choir sang several hymns of consecration.

On Dec. 31 we gathered for a Watchnight Service. During the first part of the evening we joined in the observance of the Lord's Supper at which time the hand of fellowship was extended to the newly baptized and also to our pastor's family.

Wesley Kuhn, Reporter

Great Revival at Bridgeland Church, Calgary, Alta.

Phenomenal occurrences moved the Bridgeland Baptist Church of Calgary, Alta., during the recent Revival Crusade to genuine Biblical experiences. Members had covenanted to seek the favor of God in prayer. Rev. John C. Kastelein of Harvey, N. Dak., the evangelist, was the heaven-sent man of the hour. Special musical talent, secured through the tireless effort of Mr. Milton Ohlhauser, effectively prepared the audience for the Word. After an appealing film, the evangelist urgently declared the whole counsel of God. On Sunday morning, however, the Holy Spirit through the medium of Mr. Kastelein's message found eighty responsive souls. Never before has the church had such a moving of the Spirit. Men and women were reconciled to God and to their fellowmen.

February 18 proved to be another great day for the church. A rally of the International Council of Christian Churches brought many people together. Dr. Carl McIntire of Collingswood, N. J., and Dr. H. Slade of Toronto, Ontario, challenged the people to loyalty to the Word of God. On Feb. 22, Missionary George Henderson of the Cameroons, West Africa, through a message from the Word of God moved many to search their hearts.

W. R. Weiss, Church Clerk



The Youth Choir of the Hager Memorial Baptist Church, Prince George, B. C., with Freddie Kalweit, Jr., choir director (3rd from right) and Rev. P. T. Hunsicker, pastor (3rd from left).

The Frontier City of Prince George

Report from the Hager Memorial Baptist Church, Prince George, B. C., by Rev. P. T. Hunsicker, Pastor

THIS IS PERHAPS the best time to respond to the request of many friends and acquaintances of the Hager Memorial Baptist Church in Prince George, British Columbia, to write a report about our work, opportunities, challenges and the difficulties from the pastor's point of view. When called to serve here, we were fully convinced that it was the Lord's will. We left the Shell Creek Baptist Church in Nebraska to face an altogether different type of people with varied backgrounds and to be involved in responsibilities heretofore unknown to us. But as God never calls to services without giving the necessary strength and promises to carry on, so we trusted in him and ventured forth.

As we look back over the past year,

our hearts rejoice in the fact that, although the going was difficult and exerting, the Lord let us experience deep and rich blessings. Often the word of the Lord, spoken to Paul, came to mind to strengthen us: "My strength is made perfect in weakness." The work here is predominantly German, due to a heavy influx of European immigrants. Our services are bilingual. For opening exercises in Sunday School, both languages are used. The morning worship that follows is altogether German and most encouraging. Attendance is excellent. The number of visitors from Sunday to Sunday is a great stimulant to the pastor. The evening services, which are English and attended by at least 70% of people who do not attend the

FEBRUARY CONTRIBUTIONS — NORTH AMERICAN BAPTIST GENERAL CONFERENCE

CONTRIBUTIONS FOR ALL PURPOSES

Conferences	Feb., 1959	Feb., 1958	Feb., 1957
Atlantic	\$ 2,967.68	\$ 2,290.38	\$ 1,796.08
Central	6,098.98	2,632.12	8,314.12
Dakota	3,269.74	3,578.19	4,887.24
Eastern	1,509.26	916.38	1,147.87
Northern	4,528.64	2,010.10	2,225.46
Northwestern	4,201.44	5,533.77	3,665.40
Pacific	3,790.55	4,993.13	6,259.21
Southern	355.71	265.50	98.36
Southwestern	3,631.30	2,067.69	1,401.44
Inter-Conference	32.00		
Total Contributions	\$ 30,385.30	\$24,287.26	\$ 29,795.18

CONTRIBUTIONS RECEIVED

	Budget Contributions	Other Purposes	Total Contributions
For the month of February, 1959	\$ 23,430.91	\$ 6,954.39	\$ 30,385.30
For the month of February, 1958	18,320.45	5,966.81	24,287.26
For the month of February, 1957	23,849.81	5,945.37	29,795.18

CONTRIBUTIONS FOR THE FISCAL YEAR

April 1, 1958 to February 28, 1959	\$570,986.24	\$67,360.35	\$638,346.59
April 1, 1957 to February 28, 1958	507,518.20	49,328.16	556,836.36
April 1, 1956 to February 28, 1957	506,979.43	66,677.52	573,656.95

Festivities at Temple Church, Buffalo, N. Y., April 25-26

The Temple Baptist Church of Buffalo, New York will celebrate its 110th anniversary (Spruce Street Church) and the corner stone exercises for its new church, April 25 and 26th.

We would like to receive letters from our former pastors of the Spruce Street Church, High Street Church and our present Temple Baptist Church. Letters may be addressed to—

Mrs. Hulda Hartman
56 Oehman Boulevard
Buffalo 25, New York

morning worship, have an average attendance of 85.

At the German worship services a fine adult choir, under the leadership of Mr. Fred Kalweit, renders the special music. A youth choir, under the direction of Mr. Freddy Kalwiet, Jr., and a male quartet help to enrich the evening hour. This same group of eager and happy Christian young people broadcast the "Gospel Echo Hour" over the local radio station every Sunday evening at 9:30 p. m.

Of late a male chorus and a brass band have come into existence which, together with the various other organizations of our church fellowship, offer plenty of opportunities to share in the great effort to bring Christ to this great new community. We also have our share of responsibility to the local Provincial Jail, and beginning April 1st the pastor is taking his turn broadcasting afternoon and evening meditations over the local Television Station.

SOUTH FT. GEORGE CHAPEL

Last, but by no means least, stands our newly organized South Fort George Baptist Chapel. This fellowship has a charter membership of 20 dedicated and devoted folk, who look into the future with hope and expectations, assured that the Lord will show the way to great victories. The Sunday School work, which has been guided so faithfully through many years by Mr. Herbert Fichtner, has an average attendance of 80.

The youngsters come mostly from unchurched homes. Dedicated workers gather them from great distances, sparing no effort or cost to get them to Sunday School. We pray that enthusiasm in hearts of these children will have an effect upon the lives in these homes so that some day the parents too will seek the Lord. A dedication and recognition service for this new congregation and the chapel is now being planned.

So the work goes on! Some day, perhaps, the Lord willing and with God's people not tiring of the load that must be borne right now, our denomination will be able to rejoice in the knowledge of two mighty churches at work up here in the far North—the frontier city of Prince George!

Obituary

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

MRS. EMMA RIEDLINGER of Paul, Idaho

Mrs. Emma Riedlinger of Paul, Idaho was born on Aug. 26, 1902 in Annetal, South Russia. In early childhood she came to Herreid, South Dakota; then to a home-stead near McIntosh. She was converted in 1921 and united with the McIntosh Baptist Church. In Idaho she united with the German Baptist Church in American Falls, then the First Baptist Church of Paul at its organization.

She married John Riedlinger on February 7, 1922. God blessed this union with 10 children of whom one preceded her into eternity. In 1936 the family came to Idaho and resided near Paul. She went to her heavenly home on Feb. 19, 1959 after a lingering illness. She leaves to mourn her husband; two sons: Otto and Herbert; seven daughters: Alvina Praegitzer, Leona Conner, Christine Jennings, Caroline Riedlinger; Lorena Comstock and Elizabeth Jennings; four brothers: Fred and Alvin Renz, Rev. J. Renz, and Daniel Renz; two sisters: Ernestine Neu and Hulda Reimer. Paul, Idaho

JOHN BROEDER, Pastor

MR. HARRY B. MULLER of Victor, Iowa

Mr. Harry B. Muller was born near Victor, Iowa on Oct. 24, 1888. At an early age his parents guided him in his faith in Christ. He was baptized and united with the Victor Baptist Church in 1907. He operated a place of business in Victor for nearly 30 years. He was active in church and community affairs. He served as treasurer and trustee of the church for many years.

He was united in marriage to Edna Mueller in 1920. One daughter, Helen, was born to them. His first wife died in 1927. Two years later he was married to Jennie Mc-bride. She preceded him in death in Oct. 1958. His death came unexpectedly following a heart failure on March 6, 1959. He had attained the age of over 70 years. He is survived by one daughter, two sisters, two brothers, and seven grandchildren.

He will be missed by his loved ones, his church and friends, but we know the Lord has provided an eternal abiding place for his redeemed.

Victor, Iowa FRED SCHMIDT, Pastor

MR. HARRY NEUMAN, SR. of Salem, Oregon

Mr. Henry Neuman, Sr., of Salem, Ore., was born Sept. 23, 1882 in Koenigsberg, Germany. On Jan. 14, 1959 at the age of 77 he passed from this life after suffering a series of strokes. He was converted to Christ in 1906 and baptized by Rev. Julius Herrmann. In 1907 he was united in marriage to Minnie Plaep, and to this union were born two sons, Henry and George. The young Neumans moved to Oregon in 1908 and in 1924 moved to Salem where they united with the then First German Baptist Church. Mr. Neuman served as a trustee of the Bethel Church and was faithful in attendance.

He leaves to cherish his memory his widow, two sons, three grandchildren and many friends. Funeral services were held on Saturday, Jan. 17, with the pastor, Rev. Everett Barker, bringing a message of comfort from II Corinthians 1:3-4. Rev. Charles Knapp, teacher of the Berea Class assisted in the service.

Bethel Baptist Church
Salem, Oregon
EVERETT BARKER, Pastor

MRS. BERTHA KNOPF of Gladwin, Michigan

Mrs. Bertha Knopf, nee Baltzer, of Gladwin, Mich., was born in Poland on April 25, 1892. She came to the United States at the age of three and settled in Oklahoma. Later she came to Detroit, Mich., where she married Anton Doede in 1912. In 1913 they moved on a farm in Gladwin County where Mr. Doede died in 1941. On May 18, 1946 she entered into holy matrimony with Mr. Adolph Knopf. In 1953 they moved to Detroit. The last few months of her life were spent in the home of her daughter, Mrs.

John Friesen. She passed away Feb. 1, 1959.

She was baptized in 1907 by Rev. Walters. In 1914 she joined the Round Lake Baptist Church, Gladwin, Mich., where she remained a faithful member until she went to her Lord. She is survived by her husband, Adolf; two sons: Edward Doede, Midland, Mich.; and Clarence of Detroit, Mich.; four daughters: Mrs. Margaret Barsuhn, Mrs. Marian Campbell, Mrs. Ruth German, and Mrs. Doris Friesen, 13 grandchildren and two great grandchildren.

Round Lake Baptist Church
Gladwin, Michigan
ERNEST LAUTT, Pastor

MRS. AUGUST F. GIECK of Carbon, Alberta

Mrs. Christina Gieck, nee Eiseemann of Carbon, Alta., was born on April 15, 1883 in Hoffnungstal, South Russia. She immigrated to the U. S. A. in June 1903 and settled in North Dakota. On Nov. 1, 1903 she was married to August Gieck, which union was blessed with ten children of whom five have predeceased her.

She came to a faith in Jesus Christ as her personal Redeemer in 1905 and was also baptized the same year. She was received as a member in the Washburn Baptist Church. In 1911 they moved to Saskatchewan and in 1926 to Carbon, Alberta. Here she united with Carbon Baptist Church where she remained an active member until her homecoming on March 1.

She leaves to mourn her passing her loving husband, August; 3 sons: August and Albert of Calgary, and David of Carbon; 2 daughters, Mrs. Lillie Neher of Elk Grove, Calif., and Mrs. Martha Richardson of Seattle, Wash.; 3 sisters, 8 grandchildren, and 3 great grandchildren.

Carbon, Alberta
WILLY R. MULLER, Pastor

MRS. KARL SCHACHER of Carbon, Alberta

Mrs. Anna Schacher, nee Hein, of Carbon, Alta., was born on Nov. 8, 1884 in Bessarabia, Rumania. Early in her life her parents emigrated to the U.S.A. and settled in South Dakota. On Dec. 5, 1907 she was united in marriage to Mr. Karl Schacher. This union was blessed by six children of whom one daughter predeceased her in 1922.

In 1912 the family came to Canada and settled in the Hilda, Alberta area. She came to faith in Jesus Christ and in 1918 she was baptized by Rev. E. P. Wahl. She united with the membership of the Hilda Baptist Church. In May 1953 she and her husband moved to the Carbon area where they lived until her homecoming on Feb. 6. In December 1957 she united with the Carbon Baptist Church.

She leaves to mourn her passing her loving husband, Karl; 3 sons: Herbert and Earl of Edmonton, Walter of Carbon; 2 daughters: Mrs. Alvina Parsons of Redcliff, and Mrs. Esther Cuthbertson of Medicine Hat; 16 grandchildren, 4 sisters and 2 brothers.

Carbon, Alberta
WILLY R. MULLER, Pastor

MRS. MINNIE LAMPERT of Lorena, Texas

Mrs. Minnie Lampert, nee Echstruth, of Lorena, Texas, went to her heavenly home on Feb. 13, 1959, at the age of 87 years. Funeral services were held Sunday, Feb. 15th, at the Cottonwood Baptist Church, with Rev. Howard C. Schenk, Rev. J. R. Wyatt, and Dr. J. W. Ousley, officiating.

Mrs. Lampert was born in Kassel, Germany on July 29, 1871. She came to the United States in 1887 with her parents and settled in Temple, Texas. She was converted in June 1889, and became a member of the Cottonwood Baptist Church near Lorena, Texas. In 1890 she married Peter Gummelt, who died in 1927. She married B. Lampert in 1930, who died in 1952.

Mrs. Lampert is survived by five daughters: Mrs. C. C. Hansen and Mrs. Theodore Nehring of Lorena; Mrs. W. B. Marstaller and Mrs. Claude Kincannon, Sr., of Waco, and Mrs. P. W. Curry of Austin, Texas. Her sons are: Ernest and Edwin Gummelt, Sr., of Lorena; Fulbert and Walter Gummelt, Sr., of Waco; Lewis Gummelt of Austin, and H. H. Gummelt of Corpus Christi, Texas.

Cottonwood Baptist Church
Lorena, Texas
HOWARD C. SCHENK, Pastor

MR. AUGUST ALBERT of Vancouver, British Columbia

Mr. August Albert of Vancouver, B. C., was born Feb. 5, 1884 at Sztomir, Russia. In 1906 he came to Canada and made his home near Edmonton, Alberta where he spent 30 years of his life, coming to Van-

couver in 1936 and living in our midst for the last 23 years of his pilgrimage. He was first united in marriage in June 1904 with Miss Emilie Becker. Five children were born to them. The two daughters, Mrs. Sara Wolfe and Mrs. Elsie Wolfe, and the two sons, Daniel and Edward, all of Vancouver, mourn the passing of their father. His wife preceded him to the eternal home on June 20, 1951. The deceased was again united in marriage on July 12, 1952 with Mrs. Liese Enns, his now bereaved widow. Mr. Albert was converted at the age of twenty and baptized by Rev. F. Jeske. He was a faithful member of the Bethel fellowship at Kollovert, Russia, Central Church of Edmonton, Alberta and the Ebenezer Church of Vancouver, B. C. He was faithful in church attendance and contributed to the cause of Christ loyally. Ailing for the last six months of his life, he grew gradually weaker and passed away on Feb. 28, 1959 to enter the joy of his Lord forever.

Ebenezer Baptist Church
Vancouver, British Columbia
A. S. FELBERG, Pastor

REV. ALBERT KUJATH of Kelowna, British Columbia

Rev. Albert Kujath of Kelowna, B. C., was born Jan. 6, 1882 in Lucynow Rowno, Wolhynien, Russia. On Feb. 27, 1959, he departed from this earth's pilgrimage to be with the Lord. He attained the age of 77 years, 1 month and 21 days. At the age of 14 he accepted Christ as his Savior. On April 16, 1896 on Easter Sunday he was baptized by Rev. W. Pauloff in the Danube River. He came to Canada in 1902 with his parents. For one year they lived in Leduc, Alberta and later moved to Edmonton, Alberta.

On March 22, 1904 he was united in holy matrimony with Julianna Wetter. Two sons and two daughters were born to this union. Brother Kujath leaves to mourn his beloved wife, Julianna; two sons, Albert William, Kamloops, B.C.; Walter Abraham, Grand Prairie, Alberta; and two daughters: Martha, Mrs. E. Neher, Beiseker, Alberta; and Frieda, Mrs. A. Woycik, Yorkton, Sask.

From 1907 to 1914 he was engaged as a missionary colporteur. On June 14, 1914 he was ordained as a minister of the Gospel. From 1911 to 1925 he served the Trochu, Freudentahl and Knee Hill Creek Baptist Churches of Alberta. From 1925 to 1928 he served the Northern Conference as a traveling evangelist, and from 1928 to 1929 he was engaged as an immigration and colonization worker. From 1929 to 1938 he served the churches at Calgary, Camrose, Forestburg, Craigmyle and Bethel. He was pastor of Regina, Sask., from 1938 to 1942 and at Kelowna, B. C., from 1942 to 1952. In all humbleness and simplicity he served his Lord faithfully. It was the love of Christ that constrained him to do so much for his Lord. At the memorial service Rev. J. B. Kornalewski spoke in the German language and Rev. E. H. Nikkel in English. Many friends paid their last tribute to their beloved friend.

Bethel Grace Baptist Church
Kelowna, British Columbia
E. H. NIKKEL, Pastor

WE, THE WOMEN

(Continued from page 14)

have a definite part in this project through our offerings.

You will be interested to know, also, that our World Day of Prayer material was sent to Miss Miller at her request, and other publications of our Woman's Missionary Union will be sent her regularly. By using some of the same program materials which we use in our societies in this country and Canada, another tie binds us to our Japanese Christian friends. However, the strongest bridge we can build in our relationships with them is the bridge of prayer for the Japanese Christians and for the millions who are yet without a saving knowledge of our Lord Jesus Christ. May we consider it a sacred trust to work and pray for our missionaries and the people whom they serve so sacrificially!

MISSION IN JAPAN

(Continued from page 7)

them in the work of the Lord in one of these services. I was told that the Roman Catholics have five churches in this city. Plans for the building of a monastery near our mission home are being made.

MISSIONARIES IN TRAINING

In 1955 Rev. and Mrs. Walter Sukut moved to Kyoto. They were soon joined by Rev. and Mrs. Clemence Auch who were the first of our missionaries to take up language study in Kyoto. Land was purchased and our second missionary home in Japan was built here. Services have been held regularly, at first in the missionary home, then in rented quarters and now in a little home which had previously been purchased to house our national worker. A church has not yet been organized, but a goodly number have been baptized and a few others are inquiring about baptism.

Presently, Rev. and Mrs. Edwin C. Kern are in charge of this work in Kyoto, and Rev. and Mrs. Fred C. Moore continue in their language study while assisting when they can and as they are able. They are to take charge of this work during the forthcoming furlough year of Rev. and Mrs. Edwin Kern.

STAKING OUT NEW AREAS

For more than a week we met together in conference at Kyoto: in Bible study, prayer and discussion of missionary work and outreach. The Lord was very real to us as we fellowshiped together. We definitely felt that his Spirit guided us in the setting up of a field organization, of field policies and of missionary outreach.

The area between Ise and Kyoto is still wide open. There are some Christian witnesses in most of the larger population centers, but there is no other Baptist witness in all this area between these cities. Southern

Grand Days Await You
at the
LAYMEN'S CONFERENCE
Green Lake, Wisconsin
August 22 to 29, 1959
Register Now! Come with the Whole
Family! Join the Crowd of
Happy Baptists!

Baptists have recently begun a work in Yokkaichi, which is the largest city in Mie Ken Prefecture, just within its borders from the north. The Baptist General Conference has begun a work in Owase, which lies to the extreme south of Mie Ken Prefecture. They are our neighbors to the west.

TSU AND MATSUZAKA

After much prayer, we proposed to begin in two new areas in the course of this coming year. Miss Florence Miller is to move to Tsu, the capital of Mie Ken, with a population of about 130,000 and a university center, located about 25 miles north of Ise. Her main and permanent task is to work with students with the thought of leading them into a church by the time a missionary couple might be ready to be placed there.

Rev. Walter Sukut is to open up a new work in Matsuzaka, about 12 miles north of Ise and half way to Tsu. The population of this city is nearing 100,000. It was felt that Brother Sukut could begin this work while residing in Ise, since in the work at Ise he is being relieved through the Akasakas.

These new beginnings need our full prayer support. New homes will be needed. Land for churches will have to be acquired. Of this latter need, Kyoto becomes an urgent matter of prayer. As the Board of Missions will consider these various requests in its forthcoming annual meeting, we covet the prayers of God's people for divine guidance and for those decisions which will be in accord with his will.

CBY FELLOWSHIP

(Continued from page 14)

to visit every church to publicize their camp in pictures and in word. Great enthusiasm can be generated in this way.

It is necessary that all campers and guests know the exact location of your camp, the address for all mail, the telephone number at the camp, and the nearest railroad or bus depot. It is not uncommon for a "first timer" to ask for a ticket to "Lake CBY Fellowship" and discover that there is no such place listed in the railroad directory.

SUNDAY SCHOOL LESSONS

(Continued from page 18)

IV. GOVERNING THE KINGDOM.
2 Samuel 5:12; 8:15.

A despotic ruler is interested only in strengthening his own position and authority. Justice and mercy have no primary place in his government. He rules arbitrarily by force and by his own whims and pleasure. The subjects live in constant fear of tyranny. The strength and greatness of David at this time lay in the fact that he "executed judgment and justice unto all the people." He won the hearts of his people because he was a man after God's own heart.

VOICE OF MY BELOVED

(Continued from page 17)

"What do you mean by that?"

She shrugged. "Well—I just think the first time ought to be sort of reserved for you and Mary-Sue—you know."

Tom stopped short and looked at her. "No. I *don't* know! What are you driving at, Dixie?" He did not like the implication a bit.

She shrugged again and looked down at the sidewalk. "I'm not 'driving' at anything, Tom. It's just that you and Mary-Sue did all the dreaming and planning, and most of the work, too. It's like you said—sort of *her* church. She has a lot of memories there, and—I just don't think anybody else should horn in, that's all."

They were not too far from a street light. She continued to look at the sidewalk. Tom continued to look at her—the curved cheek, the smooth, short hair. His hand found hers again and tightened.

"Dixie?" he said after a while.

"Yes."

"Have I told you lately how swell I think you are?"

She looked up slowly, and there were tears in her eyes. "No, Tom—"

"Well, I *do*," he said quietly. "I think you're just about the most considerate, unselfish person I ever knew—" He touched her cheek gently with the back of a big rough hand, and after a while they walked slowly on, silent and companionable.

(To Be Continued)

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