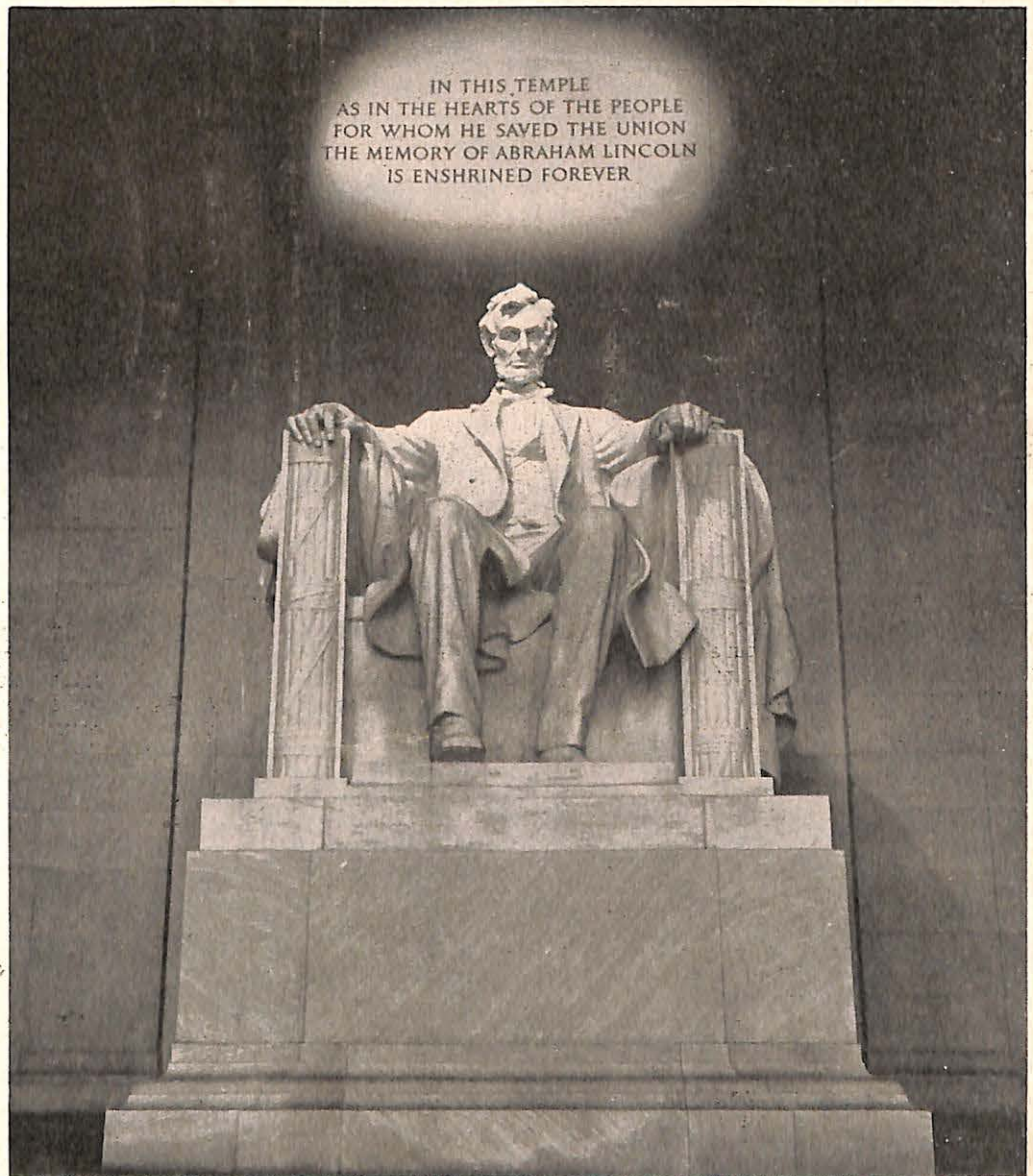


# Baptist Herald

NORTH AMERICAN BAPTIST GENERAL CONFERENCE



Abraham Lincoln, 1809-1865

February

5

1959

Number 3

■ Out of the Night  
of Segregation

■ "Bring the Books"  
To Japan

• Dr. Oswald J. Smith's world-wide ministry from his church in Toronto, Ontario, has expanded to such an extent that he has felt led to resign as pastor of The Peoples Church of Toronto. The managers appointed his son, Rev. Paul B. Smith, as pastor in his place and have made Dr. Smith pastor emeritus and vice president, as of January 1, 1959.

• The Brazilian Publishing House in Rio de Janeiro, Brazil is conducting a campaign to get every Christian to give away or sell at least one Bible during the year. One church is responding by sending 40 people out on bicycles Sunday after Sunday to carry Bibles to every house in the city and the surrounding countryside, reports Rev. J. J. Cowser, a Southern Convention missionary and director of production at the Publishing House.

• Communist newspapers in East Germany have begun to omit all Christian symbols and references to religion in funeral advertisements and notices. For instance, many papers no longer print the name of the officiating pastor. Or if the relatives insist that the clergyman's name be mentioned, the papers refer to him as "Mr." X. This policy is obviously intended to keep readers in the dark as to whether or not a church funeral has taken place. Some newspapers also have deleted the cross from advertisements of undertakers which used to feature an urn and a cross.

• The United States Department of Agriculture says that Americans will smoke a record number of cigarettes this year. The Agriculture Department estimated that consumption will reach 425 billion cigarettes, or more than 21 billion packs, compared with 409 billion cigarettes last year. This is a rate of 3,523 cigarettes per capita for the U.S. population 15 years of age and over. The department predicted that, at the present rate, cigarette consumption will reach 550 billion a year by 1975.

—The Watchman-Examiner

• On Oct. 18 Martin Niemöller, president of the Evangelical Church of Hesse-Nassau, Germany, went to England to fill a speaking engagement at Huddersfield. At London airport Niemöller was closely questioned by a customs officer, who demanded information as to the contents of sermons Niemöller planned to deliver. After an unusually long delay the clergyman took the next plane back to Germany and in protest cancelled all his appointments in England for the next two years. He said that he had had two similar experiences earlier this year, and that he would not go to Britain again unless he were assured that he

would be treated no worse than the average German traveler.

• Evangelical Free Churches in Germany maintain a total of 259 institutions, including deaconess motherhouses, hospitals, old age homes, kindergartens and a variety of other welfare centers. This was disclosed by the fare centers. This was disclosed by the Association of Evangelical Free Churches in Germany at its annual meeting in Nuremberg. Founded in 1926, the association was designed as an agency to promote co-operation in questions of mutual interest, as well as friendship and understanding. Members of the group include the Baptist and Methodist Churches, the Evangelical Free Evangelical Parishes.

—The Watchman-Examiner

• A mass rally attended by 1,500 persons in Philadelphia, Pennsylvania, marked the 150th anniversary of American Methodism's first constitution. The rally was held in connection with a special two-day meeting of the North American Sections of the World Methodist Council. Among those present were nearly 100 denominational leaders, including many bishops and other officials of the 9,600,000-member Methodist Church in the USA. Other groups affiliated with the World Methodist Council which had representation were the African Methodist Episcopal, AME Zion, Christian Methodist, Free Methodist, Primitive Methodist and Wesleyan Methodist Churches and the United Church of Canada, which has a large Methodist constituency.



## Baptist Briefs

• **Italian Baptist Union.** At the annual meeting of the Italian Baptist Union it was reported that 401 persons had been baptized in the past year, representing about one baptism for every 10 church members; five new churches had become self-supporting and one new church of 44 members was admitted to membership of the Union. New work has been started at Avellino and Messina.

• **Baptists in Germany.** Baptists in Germany contributed more than \$4,000,000 during the past 10 years for construction and rebuilding of 180 places of worship throughout the country, according to a denominational report issued in Berlin. The report also said that the group plans to build 80 more churches, including 20 in the Soviet Zone. There are about 100,000 active Baptists in Germany in 530 congregations served by 370 pastors. Some 35,000 Baptists live in the Soviet Zone.

• **Billy Graham's Birthday.** Among hundreds of telegrams received by Evangelist Billy Graham congratulating him on his 40th birthday was one from the All-Union Council of Evangelical Christians (Baptists) in Moscow which surprised him. "We heartily congratulate you on your 40th anniversary," the message read. "Our hearts are full of gratitude to God for your birthday and for the years of your blessed ministry. We pray that God may give you the longest life and the richest blessings and success upon your furtherances of the Gospel." The message was signed by Jakov Zhidkov, president, and Alexander Karev, general secretary, of the Council.—The Watchman-Examiner.

• **Three New Churches in Malaya.** Three gospel centers in Malaya have been organized into churches, bringing the total number of Baptist churches in that country to 17.

The Perlis Baptist Church in North Malaya was organized with 30 charter members. The Sembawang Baptist Church, Singapore, was organized with more than 40 charter members. The Cherith Baptist Church, Singapore, was also organized with more than 40 charter members.

• **Strength Through Cooperation in Chile.** Approximately 150 professions of faith, plus other spiritual decisions, were made during the first simultaneous revival campaign held in the Bio-Bio district of Chile, South America.

The campaign was held in two parts, with seven Baptist churches participating during the first series of meetings and seven churches and two missions participating during the second. National Baptist pastors and missionaries conducted the revivals.

"Perhaps one of the most important results of these simultaneous campaigns was the increased interest in using cooperative projects to strengthen and advance the work of every church in this district—from the largest to the smallest and most remote," says Missionary Joe T. Poe.

• **President of Chicago's B.M.T.S.** Pearl Rosser was appointed president of the Baptist Missionary Training School of Chicago, Ill., effective January 1, 1959. Since May 1958, Miss Rosser has been executive secretary of the school's board of directors, in charge of administration. As president

(Continued on page 13)

# Editorial

## Abraham Lincoln, 1809 - 1865

Abraham Lincoln not only belongs to the ages, as an historian said when he learned of his death, but he belongs to all peoples everywhere. His name is probably better known today in every part of the world than that of any other American, living or dead. He is still the inspiration to millions of people in Africa, with their intense aspirations for freedom. The principles, for which he and the nation fought in the days of the Civil War, are still operative in the integration struggle of today. In the agonizing experiences of his years as President of the United States, Lincoln was a deeply religious man.

February 12th marks the 150th anniversary of Abraham Lincoln's birth in a log cabin near Hodgenville, Kentucky. This event will be commemorated with the publishing of new books, the printing of special stamps, the erection of statues and an avalanche of addresses. All of us have our favorite statue or picture of Lincoln, that seems to portray the greatness of this unique man. Mine is the statue of Lincoln at Prayer to be found in the National Cathedral at Washington, D. C., the only statue showing the President on his knees in prayer.

Lincoln considered himself to be an instrument in the hands of the Almighty God. He believed that God had put his hand on him "for such a time as this" and for a divine purpose. He sought divine guidance and endeavored to discern God's will in the dark hours of uncertainty. In Springfield, Illinois, as well as in letters in 1858, he voiced this grave concern: "Our political problem now is; Can we, as a nation, continue together permanently—forever—half slave and half free? The problem is too mighty for me. May God, in his mercy, superintend the solution."

William E. Barton sought to formulate a statement of faith from Lincoln's own words, changing the text merely to the extent of transposing pronouns from plural to singular and prefixing the words: "I believe." "I believe," Lincoln said, "I am a humble instrument in the hands of our Heavenly Father. I desire that all my works and acts may be according to his will; and that it might be so, I give thanks to the Almighty and seek his aid."

Lincoln also depended on God's power and wisdom in all experiences of life. This is his own testimony: "I have been driven many times to my knees, by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for the day." Repeatedly Lincoln seemed to have lost confidence in everything but God. To the Baltimore Presbyterian Synod he wrote: "I have been driven to the last resort to say that God is still my only hope. He is still all the world to me."

Lincoln's religious faith grew strong in his complete dedication to God's overruling Providence and overarching will and in his unstinting love toward those in need—the downtrodden, the poor, the oppressed, the masses of suffering mankind. He still shows us the way today in the spirit of Christ by which we are to live together—"with malice toward none, with charity for all; with firmness in the right, as God gives us to see the right."

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—Eva Luoma Photo

There has been a revolutionary change in the Negro's evaluation of his nature and destiny and a determination to achieve freedom and human dignity.

# Out of the Long Night of Segregation

*A Christian interpretation of the current American crisis in racial relations.*

By Dr. Martin Luther King, Jr. Pastor of the Dexter Avenue Baptist Church, Montgomery, Alabama; Author of the Best Seller Book, "Stride Toward Freedom"; and Ardent Exponent of Peaceful Resistance to Segregation.

IN AMERICAN LIFE there is today a real crisis in race relations. This crisis has been precipitated, on the one hand, by the determined resistance of reactionary elements in the South to the Supreme Court's momentous decision against segregation in the public schools. Many states have risen in open defiance. Legislative halls of the South ring loud with such words as "interposition" and "nullification." The Ku Klux Klan is on the march again, determined to preserve segregation at any cost. Then there are the White Citizens Councils. All of these forces have conjoined to make for massive resistance.

## QUEST FOR FREEDOM

The crisis has been precipitated, on the other hand, by the radical change in the Negro's evaluation of himself. There would probably be no crisis in race relations if the Negro continued to think of himself in inferior terms and patiently accepted injustice and exploitation. But it is at this very point that the change has come.

For many years the Negro tacitly accepted segregation. He was the victim of stagnant passivity and deadening complacency. The system of slavery and segregation caused many Negroes to feel that perhaps they were inferior. This is the ultimate tragedy of segregation. It not only harms one physically, but it injures one spiritually. It scars the soul and distorts the personality. It inflicts the segregator with a false sense of superiority while inflicting the segregated with a false sense of inferiority.

But through the forces of history something happened to the Negro. He came to feel that he was somebody. He came to feel that the important thing

about a man is not the color of his skin or the texture of his hair, but the texture and quality of his soul. With this new sense of dignity and new self-respect a new Negro emerged. So there has been a revolutionary change in the Negro's evaluation of his nature and destiny, and a determination to achieve freedom and human dignity.

This determination springs from the same deep longing for freedom that motivates oppressed people all over the world. The deep rumblings of discontent from Asia and Africa are at bottom a quest for freedom and human dignity on the part of people who have long been the victims of colonialism and imperialism. The struggle for freedom on the part of oppressed people in general and the American Negro in particular is not suddenly going to disappear.

It is sociologically true that privileged classes rarely ever give up their privileges without strong resistance. It is also sociologically true that once oppressed people rise up against their oppression, there is no stopping point short of full freedom. So realism impels us to admit that the struggle will continue until freedom is a reality for all of the oppressed peoples of the world.

## STRUGGLE AGAINST INJUSTICE

Since the struggle will continue, the basic question which confronts the oppressed peoples of the world is this: How will the struggle against the forces of injustice be waged?

There are two possible answers. One is to resort to the all too prevalent method of physical violence and corroding hatred. Violence, nevertheless, solves no social problem; it merely creates new and more complicated

ones. Occasionally violence is temporarily successful, but never permanently so. It often brings temporary victory, but never permanent peace. If the American Negro and other victims of oppression succumb to the temptation of using violence in the struggle for justice, unborn generations will be the recipients of a long and desolate night of bitterness, and their chief legacy to the future will be an endless reign of meaningless chaos.

The alternative to violence is the method of non-violent resistance. This method is nothing more and nothing less than Christianity in action. It seems to me to be the Christian way of life in solving problems of human relations. This method was made famous in our generation by Mohandas K. Gandhi, who used it to free his country from the domination of the British Empire. This method has also been used in Montgomery, Alabama, under the leadership of the ministers of all denominations, to free 50,000 Negroes from the long night of bus segregation. Several basic things can be said about non-violence as a method in bringing about better racial conditions.

## CHRISTIAN NON-VIOLENCE

First, this is not a method of cowardice or stagnant passivity; it does resist. The non-violent resistor is just as opposed to the evil against which he is protesting as the person who uses violence. It is true that this method is passive or aggressive in the sense that the non-violent resistor is not aggressive physically toward his opponent, but his mind and emotions are always active, constantly seeking to persuade the opponent that he is mistaken. This method is passive physically, but it is

strongly active spiritually; it is non-aggressive physically, but dynamically aggressive spiritually.

A second basic fact about this method is that it does not seek to defeat or to humiliate the opponent, but to win his friendship and understanding. The non-violent resistor must often voice his protest through non-cooperation or boycotts, but he realizes that non-cooperation and boycotts are not ends within themselves; they are means to awaken a sense of moral shame within the opponent. The end is redemption and reconciliation. The aftermath of non-violence is the creation of the beloved community, while the aftermath of violence is tragic bitterness.

A third fact that characterizes the method of non-violence is that the attack is directed to forces of evil, rather than persons caught in the forces. It is evil that we are seeking to defeat, not the persons victimized with evil. Those of us who struggle against racial injustice must come to see that the basic tension is not between races.

As I like to say to the people in Montgomery, Alabama: "The tension in this city is not between white people and Negro people. The tension is at bottom between justice and injustice, between the forces of light and the forces of darkness. And if there is a victory it will be a victory, not merely for 50,000 Negroes, but a victory for justice and the forces of light. We are out to defeat injustice and not white persons who may happen to be unjust."

## PRINCIPLE OF LOVE

A fourth point that must be brought out concerning the method of non-violence is that this method not only avoids external physical violence, but also internal violence of spirit. At the center of non-violence stands the principle of love. In struggling for human dignity the oppressed people of the world must not succumb to the temptation of becoming bitter or indulging in hate campaigns. To retaliate with hate and bitterness would do nothing but intensify the existence of hate in our world.

We have learned through the grim realities of life and history that hate and violence solve nothing. They only serve to push us deeper and deeper into the mire. Violence begets violence; hate begets hate; and toughness begets a greater toughness. It is all a descending spiral, and the end is destruction—for everybody. Along the way of life, someone must have enough sense and morality to cut off the chain of hate by projecting the ethic of love into the center of our lives.

In speaking of love, we are not referring to some sentimental and affectionate emotion. It would be nonsense to urge men to love their oppressors in an affectionate sense. Love in this connection means understanding goodwill as expressed in the Greek word *agape*. This means nothing sentimental or basically affectionate; it means understanding, redeeming goodwill for all men, an overflowing love which seeks

nothing in return. It is spontaneous, unmotivated, groundless, and creative. It is the love of God operating in the human heart. When we rise to love on the *agape* level, we rise to the position of loving the person who does the evil deed, while hating the deed that the person does.

## FAITH IN GOD'S POWER

A fifth basic fact about the method of non-violent resistance is that it is based on the conviction that the universe is on the side of justice. It is this deep faith in the future that causes the non-violent resistor to accept suffering without retaliation. He knows that, in his struggle for justice, he has cosmic companionship. Now I am aware of the fact that there are devout believers in non-violence who find it difficult to believe in a personal God. But even these persons believe in the existence of some creative force that works for togetherness, a creative force in this universe that works to bring the disconnected aspects of reality into a harmonious whole. There is a creative power in the universe that works to bring low gigantic mountains of evil and pull down prodigious hill-tops of injustice. This is the faith that keeps the non-violent resistor going through all of the tension and suffering that he must inevitably confront.

Those of us who call the name of Jesus Christ find something at the center of our faith which forever reminds us that God is on the side of

truth and justice. Good Friday may occupy the throne for a day, but ultimately it must give way to the triumph of Easter. Evil may so shape events that Caesar will occupy a Palace and Christ a Cross, but that same Christ arose and split history into A.D. and B.C., so that even the life of Caesar must be dated by His name.

Yes, "the arc of the moral universe is long, but it bends toward justice." There is something in this universe which justifies William Cullen Bryant in saying, "Truth crushed to earth will rise again." So in Montgomery, Alabama we can walk and never get weary, because we know that there will be a great camp meeting in the Promised Land of freedom and justice.

## AMERICA'S MORAL DILEMMA

I cannot close this article without saying that the problem of race is indeed America's greatest moral dilemma. The churches are called upon to recognize the urgent necessity of taking a forthright stand on this crucial issue. If we are to remain true to the Gospel of Jesus Christ, we cannot rest until segregation and discrimination are banished from every area of American life.

Many churches have already taken a stand. The National Council of Churches has condemned segregation over and over again, and has requested its constituent denominations to do likewise. Most of the major denomina-

(Continued on page 24)



REP. HAYS HONORED BY CHURCH AND CIVIC LEADERS

Rep. Brooks Hays of Arkansas, president of the Southern Baptist Convention, was honored for 16 years of service in Congress by national civic and denominational leaders at a testimonial dinner here. Shown with him are Dr. Colgate W. Darden, president of the University of Virginia, toastmaster for the dinner (left), and Evangelist Billy Graham, keynote speaker. Mr. Hays (center) was given a plaque by members of the Brooks Hays Bible Class of Second Baptist Church, Little Rock, Ark., which he has taught since 1926. Attended by some 1,000 leaders, the dinner was believed to be the first of its kind ever given a member of Congress retiring because of defeat at the polls. Mr. Hays defeated by a segregationist write-in candidate in his Little Rock district. (Religious News Service Photo.)



CHRISTIAN LITERATURE IN JAPAN

The well stocked book shelves (left) in the Christian Literature Store in Kyoto, Japan. The upper three shelves on the right hand side are neatly stocked with Bibles and New Testaments. A few of the Christian tracts and literature are shown at right. The magazine in the upper left-hand corner is the popular "Gospel for the Millions." In the upper right-hand corner is the new tract written by one of our Kyoto Christians.

## "Bring the Books" to Japan

You can help swell the stream of good Christian literature in this soul-parched land of Japan!

By Rev. Fred G. Moore of Kyoto, Japan

**T**HE CLOKE that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments" (II Timothy 4:13).

Paul's very personal request to Timothy to bring his books and parchments to him clearly shows the importance which the apostle attached to reading. Today, by means of the printed page, millions of people are being influenced continually in their thoughts and in their actions.

### READING EVERYWHERE

Here in Japan almost everyone is able to read and write, and coupled with that ability is a wide-spread and keen desire to learn through reading. Bookstores and magazine stands do a lively business, and everywhere you see people reading. The student walking along the street often has his nose buried in a book. The business man waiting for his bus or streetcar is busily occupied with a magazine or novel. Even those standing in the aisles of a crowded inter-urban train will use one hand to hang onto the strap and the other to hold open a book. Often, of course, this literature is only designed for worldly pleasure, and in Japan there is an abundance of Satan-inspired reading material.

Your missionaries, however, are attempting to use this great interest in reading to help spread the wonderful Gospel message of salvation in Jesus Christ. Top priority, of course, goes to the very Word of God, the Bible. At times it seems as though requests for Bibles and Testaments come almost faster than they can be handled, and

the missionary is often hard-pressed to keep them in stock. The thrilling thing about it, too, is that these Bibles and Testaments are being read! And we know that God has promised that his Word will accomplish that which he pleases. (Isaiah 55:11).

We praise God, too, for the fact that there is an ever-increasing supply of good Christian tracts, pamphlets, magazines, and Bible commentary materials available in Japanese. One of the

Japanese Christians in our Kyoto church has recently written a very fine tract, and this material is being distributed as widely as possible. Many Japanese people have first become interested in Christianity and its Gospel message through the reading of a good, evangelical, attractively-prepared and Bible-centered tract.

### "WAR OF WORDS"

Actually, however, much more remains to be done truly to meet the challenge and the needs for Christian literature in Japan. By comparison with the amount of worldly and even anti-Christian literature being distributed in Japan, we have only started this great task.

Recently a warning was sounded by William H. Fuller, the editor of the "African Challenge," that should be seriously heeded by every Christian:

"In 1956, the last year for which figures are available, (the Communist) budget for literature was 3.4 billion dollars. Communist literature was basic in the subjugation of China, and there is an ominous repetition of their methods in India, where 70 per cent of all available literature is communistic." (Quoted in "His", June, 1958, p. 42.)

Will you join with your missionaries in prayer before God's Throne of Grace that we might know best how to fight this "war of words" with the forces of Satan? Will you continue to pray that God will bless his Word as it goes forth, and that he will swell the streams of good Christian literature in this soul-parched land of Japan?



The Christian Literature Crusade store in Kyoto, Japan, where Bibles, tracts and reading material can be secured.

# A Net Cast Into the Sea

The thrilling story of evangelistic services at Ise, Japan, in which Japanese Christians took a leading part in their Witness for Christ.

By Miss Florence Miller, Missionary

**T**HE CHRISTIANS at the Ise Baptist Church went "a fishing" (John 21:3) in a serious way last November. It was the harvest season and farmers were busy gathering the good grain into the garner. But for the members of the church it was time to cast the net of the Gospel into the sea of people around them and thereby draw some to the Savior.

In planning the meetings, two goals were kept in mind. The first was to plan in such a way as to call forth the greatest amount of cooperation possible from the Christians. We felt that in previous meetings the Christians tended to sit by, permitting the evangelist to bear the responsibility for winning souls. We hoped to correct this tendency by not calling a special speaker but call upon every believer to become a fisher of men.

We decided to use our own mission personnel to do the preaching. The second goal was to economize as far as possible in order that the building fund giving might not go down during that month. With our do-it-yourself type of program, the only money to be expended would be for advertising materials.

### 1000 HOUSES VISITED

Akasaka San, the national worker in Ise, printed attractive handbills for distribution, thereby eliminating the cost of having them printed. The young people made about eighty posters and put them up throughout the city. One Sunday afternoon was set aside for house to house distribution of handbills.

About twelve of the Christians volunteered to go out in pairs for this purpose. About 1000 houses were visit-

ed. Each night of the meetings, several individuals were on hand to greet newcomers and give out tracts to passers-by. Each night one of the Christians gave his testimony.

The mission car was driven from Kyoto by Mr. Moore and was used widely in announcing the meetings by loud speaker. Mr. Moore helped out greatly by taking care of the mechanical end of things such as the public address system, projecting the movies, and driving the car. He also joined Akasaka San, Murakami San, and myself in making up a quartet which sang every night. The national worker in Kyoto, Murakami San, was also released from his duties there for a week to help us. The preaching was done by Murakami San, Akasaka San and Miss Miller.

The use of two Moody Science films helped to bring newcomers to the church. These movies were also shown to students in two middle schools and the T. B. Hospital, in the village of Kurose and the village of Miyako. Attendance at the church during the movie nights was about 80; no more could get in. During the other nights about 50 came.

Since this was the first time we held evangelistic meetings in the present building, quite a few new people from the neighborhood came. About thirty-five were willing to leave their names and addresses with us. Twenty re-ther instruction. Of these four came to assurance of salvation.

Among these four is a young high school girl who had been attending the English Bible Class. One of the Chris-

tian high school girls, Noriko Yodaoji, was praying especially for Yamawaki San and urged her to attend the meetings. As the girls walked home from church together, Noriko carefully explained the way of salvation and the second night Yamawaki San said that she had confessed her sin to God and knew she had been forgiven.

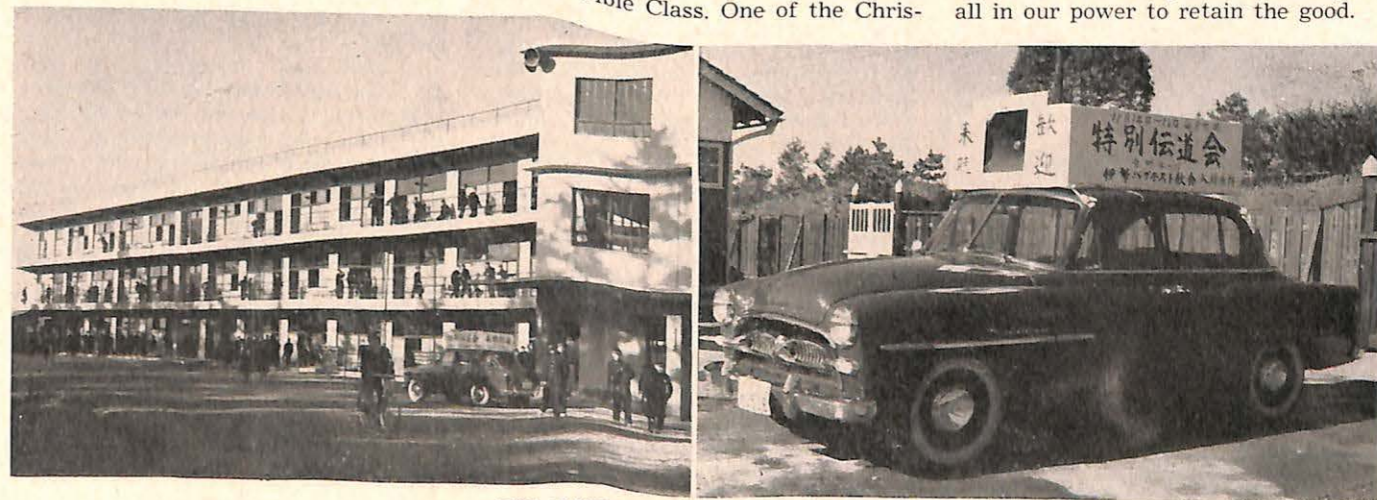
She came regularly to the service after that. She even gave a testimony to the church concerning the change which had come about in her thinking. Before this, she regarded attending such meetings as a waste of time and a hindrance to her studies, but now it was a joy to come.

### GOD'S PRECIOUS JEWELS

We were all rejoicing with her when suddenly her mother came to speak to Akasaka San and tell him that her daughter would no longer be able to attend church. The family is Buddhist and the daughter an only child. The family fears that there will be no one to worship the ancestors if she continues as a Christian. Please pray that God may preserve this new born babe from the evil one who would snatch her back again.

Noriko, the girl who had led Yamawaki San to the Lord, was rejoicing in spite of it all because God had made of her a fisher of men. This young girl, a senior in high school, is one of our faithful Sunday School teachers and truly a precious jewel. She would be a challenge to our youth at home.

And so it was that the net was cast into the sea and drawn up with many fish in it. We are now seeing the sorting out of that which is good and that which is bad. Pray that we may do all in our power to retain the good.



THE GOSPEL ON WHEELS IN JAPAN

At the Senior High School in Ise, Japan, (left), our missionaries showed one of the Moody Institute of Science films. The Baptist mission car (right) is equipped with loud speaker and sign which were used to announce the special evangelistic meetings at the Baptist Chapel.



A magnificent view of the Judson Tower at the American Baptist Assembly, Green Lake, Wis., reflected in the calm waters of the Cove in front of the Roger Williams Inn.

# Our Laymen in Paradise

Announcement about the 5th Laymen's Conference  
for Baptist Men and Their Families at the American  
Baptist Assembly, Green Lake, Wis., August 22-  
29, 1959

By Dr. M. L. Leuschner, Promotional Secretary

AMID nature's wonderland—with every convenience for your comfort—you may enjoy the matchless beauty of Green Lake. This is the Paradise of Peace that Baptists have discovered for themselves in the heart of Wisconsin. Here at the American Baptist Assembly on the shores of Green Lake, our Baptist laymen and their families will again lose their hearts to this inspiring Paradise during their 5th Laymen's Conference from August 22 to 29, 1959.

What a unique vacation you and your families can have in this Eden Garden spot of Wisconsin! The American Baptist Assembly is a place of vacation delights and exciting adventures, secluded in the midst of over a thousand acres abounding in woods and trails. As a Paradise of scenic beauty, it is today reaching its finest flowering in hands that are God-dedicated and Christ-inspired. It's a place that is dedicated to "A Closer Walk With God."

## PANORAMA OF JOY

Green Lake guests are never at a loss for wholesome activities with friendly companions. Such will be the panorama of joy to be experienced by the 300 and more of our Baptist laymen and their families who will gather for the Laymen's Conference from August 22 to 29.

Everything you might wish for in a thrilling vacation can be found here at the Green Lake Assembly. You can revel in some of the most magnificent scenery to be found in the middle west. It's a photographer's paradise "to shoot" those once-in-a-lifetime pictures. You can wander over endless walks bordered with shrubs and trees from all over the world. A speed boat

ride around the lake, a moonlight launch trip, an exciting sail in the fresh-blowing breezes or just rowing a boat on the smooth waters of Green Lake are yours for the asking.

You can go golfing on a course which is patterned after the finest greens of Europe and the Americas. Everyone at Green Lake at some time gets "the fishing bug." There is good fishing for bass, sun fish, and northern pike. The swimming pool adjoining the Roger Williams Inn is an inviting place for a refreshing dip, for sun bathing or just for marvelous fellowship with other happy, friendly guests.

## MEMORABLE VACATION HOURS

You can spend memorable hours in the Gallery of Religious Art, viewing the paintings, Bible exhibits and missionary curios there. Craft activities under expert guidance give opportunity for training in your favorite craft, such as ceramics, pottery, leather craft, woodburning and china painting. You can play tennis, badminton, horseshoes, shuffleboard and other games to your heart's content. This grand variety of recreation is easily available to all Assembly guests.

More than 60 buildings are to be found on the grounds, including the palatial, fireproof Roger Williams Inn, a new magnificent dining hall seating 700 persons, assembly halls, comfortable dormitory buildings, 21 summer houses and dozens of special buildings. The John Clarke Lodge and the Bruce Kinney Memorial Indian Village provide a variety of moderately priced accommodations close to the Assembly Center. Beautifully panelled dormitory rooms give the guest an "excellent home away from home" for all of the family. At Roger Williams Inn

one can live luxuriously at reasonable rates, enjoying the finest possible accommodations with spectacular views over the lake. At the Abbey Area, our laymen and their families can also secure much more reasonable accommodations and still enjoy the comfortable surroundings. All of the guests who stay in the Abbey Area will have their meals at the Roger Williams Dining Hall along with the others.

## CONFERENCE PROGRAM

The Laymen's Conference Program from August 22 to 29, 1959, will be the open doorway for you into God's Word and for "A Closer Walk With God." Outstanding Bible teachers and leaders will "rightly divide the Word of truth" and will be on hand for personal counseling and fellowship. The Conference Theme will be "New Life for You" based on Jesus' words: "I am come that they might have life, and that they might have it more abundantly" (John 10:10). The focal point of attention will be on the Baptist Jubilee Advance program, in which 19 million Baptists are united in an aggressive outreach for Christ on this continent. The daily addresses and discussions will deal with each of the Jubilee Advance objectives for the years 1959 to 1964.

Here is the galaxy of speakers on the program! Dr. Thorwald W. Bender, a dynamic preacher and personality and professor of theology at the Northern Baptist Theological Seminary, Chicago, Illinois, will bring the messages on Sunday, August 23, and lead some of the discussions on Monday.

Dr. T. B. McDormand of Toronto, Ontario, the general secretary of the Baptist Federation of Canada and the present chairman of the Baptist Jubi-

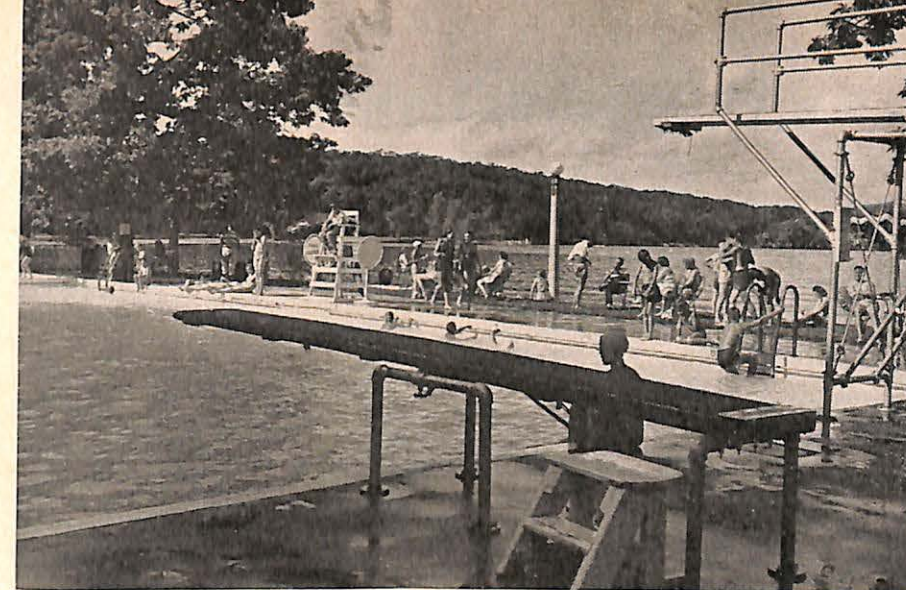
lee Advance Joint Committee, will be the featured speaker on Monday evening and Tuesday morning, dealing with the Jubilee Advance objective: "What Do We Owe God for the New Life He Has Given Us?"

## DR. WESSEL, BIBLE TEACHER

The daily Bible Study leader will be Dr. Walter W. Wessel, professor of Bible at the North American Baptist Seminary, Sioux Falls, South Dakota, whose articles in the Baptist Herald, his able ministry at our Seminary and his inspiring addresses at our conferences have endeared him to the hearts of our people. Dr. Wessel through his expository and illuminating messages will make the Bible more precious to us and undoubtedly will make this Conference Week a "Mount of Transfiguration" for all in attendance.

Another one (Tuesday) of the week long programs will present the Jubilee Advance objective of "Reaching America's Unchurched Areas with the New Life." Dr. Frank H. Woyke, executive secretary, will bring this message. A new Church Extension film will be shown. On Wednesday evening, the emphasis will be on Bible Training and Teaching with Rev. Harold W. Gieseke, the new general secretary of the Education and Publication Society, as the speaker. He will also bring the closing consecration message on Friday evening on "New Power for New Life."

Every day in this thrilling week will present a "five star" speaker. On Thursday it will be our unique privilege to meet and to hear Dr. Leslie Chaffee, medical missionary at the Bansa Baptist Hospital in the Southern Cameroons, West Africa. With the years of experience in Africa and with his unique laymen's approach, he will graphically depict the world situation and our part in "Sharing the New Life with the Whole World!"



The outdoor pool at the American Baptist Assembly, Green Lake, Wis., where the entire family can enjoy swimming in a magnificent setting of rugged and exciting scenery.

## EXCITING BUZZ SESSIONS

Buzz sessions will be held each morning. Three discussion groups will meet separately to discuss the provocative statements of the preceding evening's message. This will be followed each day by a time for questions to be asked of the leaders and with the concluding statement to be given by the speaker. Musical features, personal testimonies, and special numbers will add their glory to the program. A Saturday night "Get Acquainted Hour," Sunday School classes, and lots of exciting recreation for every afternoon are also being planned.

Remember that the entire Assembly grounds or more than a thousand acres with their marvelous accommodations are ours to enjoy. We shall meet in the Central Area in and near the Roger Williams Inn, but the accommodations at the Abbey Area will also be

open to us. We are making arrangements for about 300 of our people to be housed in and near the Roger Williams Inn, and for another group up to 150 people to find accommodations at the Abbey Area.

## REGISTER NOW!

Look over the list of accommodations and rates announced on these pages and make your decision soon. You will not be disappointed if you send your reservation immediately. The registration fee is \$2.00 per person.

Leaflets and registration blanks for the Laymen's Conference at Green Lake will be distributed in your church during February and will be available from your pastor or from the North American Baptist Headquarters office, 7308 Madison Street, Forest Park, Illinois. Fill out the registration blank and send it with the registration fee of \$2.00 for each person to American Baptist Assembly, Green Lake, Wisconsin. You will receive confirmation of your reservation from this Green Lake office. At our Forest Park, Illinois, office, we shall be happy to answer inquiries about information concerning the Laymen's Conference program and accommodations as far as possible.

## YOU'RE ALWAYS WELCOME!

That is the warm greeting that awaits you at the American Baptist Assembly at Green Lake! Since 1943, over 150,000 persons have enjoyed its beauty, gained from its life enriching opportunities, absorbed its spiritual mountaintops, and have gone home rededicated to serve Christ and his Church. This will be our fifth Laymen's Conference at Green Lake with a larger crowd of Baptist Men and their families than ever, with the best program of the years, and with "New Life for You" in the Presence of God. Come and join us for the perfect VACATION WEEK in GOD'S PARADISE prepared for you and for your family!

## AMERICAN BAPTIST ASSEMBLY RATES FOR 1959

These low daily rates include lodging, medical insurance, 3 meals a day and full use of "over 1000 acres" of assembly grounds, buildings and recreational facilities.

	3 or 4	2 Per	1 Per
Rooms With Central Bath	Per Room	Room	Room
Abbey Area (Oberlin Lodge & William Carey Hall (Dormitory Also \$5.00)	\$ 5.00	\$5.25	\$
Cottages: Moore and Parsons		5.25	
Indian Village Dormitory (Men Only)	5.25	(Dormitory)	
John Clarke Lodge	5.50	6.00	7.25
Brayton Case, Morehouse and Indian Village		6.00	
Rooms With Semi-Private Bath			
Houses: Burton, Dawson, Kinbrook, Log, Saunders, Sunshine, Barbour, Broaddus		6.00	7.25
Houses: Delmar, Hughes and Montgomery	6.50	7.00	9.00
Houses: Lawson, Oncken and Robbins	8.00	8.50	10.50
Rooms With Private Bath			
Tower Court (Motel Style)		6.25	7.75
Roger Williams Inn			
Forest View Rooms	9.00	9.50	12.00
Lakeside Rooms	9.50	10.00	12.50
Corner Rooms	10.50	11.00	13.50

# Our Simultaneous Revival Campaign

The Baptist Jubilee Advance Program in North American Baptist churches continues in its outreach for Christ as related by Rev. Daniel Fuchs, Director of Evangelism

APPROXIMATELY 170 North American Baptist churches are participating in the simultaneous revival meetings of the Baptist Jubilee Advance program. This represents about 60 per cent of all of our North American Baptist churches across the United States and Canada. What a wonderful experience to know that such a host of churches with thousands of North American Baptists are banded together with millions of other Baptists across America in a great simultaneous revival!

Besides the 170 churches which we have listed as participating in the simultaneous revival, there are many others of our churches cooperating with the Baptist Jubilee Advance program. For various local reasons, some could not accept the suggested dates for evangelistic meetings. They have, nevertheless, organized a Soul Winners' Fellowship and are participating in the Jubilee Advance through a program of personal visitation evangelism. What a tremendous power will be released for good and for God as millions of Baptists are unitedly praying and witnessing together to the glory of God and the salvation of souls!

## PASTORS AS EVANGELISTS

Scores of our pastors have volunteered their services to help with revival meetings in cooperation with the Simultaneous Revival Campaign. It is true, as we read in Ephesians 4:11, "He gave some . . . evangelists; and some pastors and teachers." Nevertheless, the Bible does not say that pastors can not be evangelists. The pastor is often the best evangelist. While some are called of God to be full-time evangelists, there are not enough evangelists to go around, and we need our pastors to do evangelistic preaching and to be evangelists.

Great preaching has always been evangelistic preaching. Jesus preached that way. Peter preached that way, so that people cried out, "Men and brethren, what shall we do?" (Acts 2:37). The great preachers down through the centuries have been evangelistic ministers preaching soul-winning, pulsating, sin-breaking sermons. We are thankful to God for our pastors who are willing to help as God's volunteer evangelists.

Besides these many pastors, the "God's Volunteers" team with its director, Rev. W. Hoffman, are assisting in a wonderful way in the Simultaneous Revival Campaign. Also several of the professors of our North American Baptist Seminary at Sioux Falls, South Dakota, as well as several of the District Secretaries of our denomination are serving as evangelists. Our denominational evangelist, Rev. H. Palfenier, as well as our director

of evangelism, Rev. D. Fuchs, will be serving with meetings at a number of churches during the Simultaneous Campaign. Through the power of the Holy Spirit, God will produce conviction, encourage repentance, and lead the lost to the Savior. Genuine Holy Spirit revivals have been the wheels on which the Christian Church has always moved forward. By means of revivals, the believers are encouraged and strengthened, sinners are convicted and saved, and the needy are helped and blessed. This has been true from the time of John the Baptist to Paul of Tarsus, from Charles Wesley to D. L. Moody, and from Billy Sunday to Billy Graham. Under God, this will be true of the simultaneous revival of the Baptist Jubilee Advance.

## SOUL WINNING OPPORTUNITIES

This great Simultaneous Revival Campaign is an effort which is of major significance to every North American Baptist. It is an event of first importance to each individual member, as well as to every local church and community in which the revival takes place. To each individual Baptist, the simultaneous revival meetings offer new avenues of dedicated Christian service in these crucial days in which we are living. It offers a special opportunity to enlist as a soul-winner and to win your loved ones and friends to the Lord. It encourages you to join your prayers with thousands of Baptists



The Baptist Jubilee Advance bells are ringing out the call for the Simultaneous Revivals to begin on Feb. 17, 1959 in the Central, Northern, and Southern Conference areas.

across this great continent of ours and plead with God in behalf of lost humanity. It challenges each Baptist anew to more dynamic Christian living.

We confidently expect the Simultaneous Revival Campaign to be highly profitable to each participating church. As each church concentrates the efforts of its organizations to reach the last, each member will become more convinced of genuine concern for the unconverted. Pastor and people will be drawn into closer unity, and the life of the church will be quickened.

Sunday School attendance will grow. The missionary program will expand, and the finances of the church will constantly increase. The Soul Winners' Fellowship will consistently work with the pastor in winning the lost.

Also the community will greatly benefit. Every city needs to be set free from the clutches of sin and vice. A real Holy Spirit revival will deepen piety and awaken respect for the things of God. The wicked will be converted and skeptics will stand in awe. The morals of society will be purged and lifted. Delinquency will be lessened and law will be respected. We praise God for the redeeming and transforming power of the Gospel. On the darkest horizon we see a gloriously radiant star of hope for every community. It is "the bright and morning star," the Lord Jesus Christ!

## GENUINE PREPARATION

A successful revival requires planning and preparation. The history of every successful advance for the cause of God, both in the Old and the New Testament, clearly reveals that organization came first. The taking of the Promised Land was an organized effort. The building of the Temple was thoroughly planned according to instructions from Jehovah. The conquest of Jericho did not happen without a plan. Jesus did not feed the multitudes until, according to his instructions, the disciples had organized the people into groups of fifties and hundreds.

Genuine preparation always includes prayer—deliberate, definite and decisive prayer. Without much prayer the whole program will be defeated. We are dependent upon the Lord first, second and last. Without his help our preparation will be noisy machinery, but when it is motivated by his presence and propelled by his power, it will cause the bulwarks of the adversary to crumble and fall.

The victory will be ours in the Name of the Lord. The Baptist Jubilee Advance will go triumphantly forward, and our churches will rejoice in a great harvest of saved men and women to the everlasting glory of God!

# Church Extension in Mambila

Churches in Africa with the Word of God are on the march!

By Rev. and Mrs. Kenneth Goodman, Missionaries at Warwar, Mambila

IN AN isolated place just over the border in the Northern Cameroons of Africa, we find the Mambila Plateau traversed by many streams and rich valleys of fertile farm land. Many people who live near the Donga River have never ventured more than a few miles from its banks. Needless to say, very few have gone out of the area. There is a legend among the people that if a Mambila goes off the plateau, especially to the north, he will never return to his home again.

The Good News of the Lord Jesus Christ came to Mambila about twenty years ago with visits from Paul and Clara Gebauer, Laura Reddig, Edith Koppin, and for a time George and Louise Dunger lived at Warwar. The few early converts mark the beginning of their Christian life with the birth of the white man's pikin, (Daphne Dunger).



Rev. and Mrs. Kenneth Goodman, Cameroons' missionaries, and their son, Larry, during their last furlough when the family was together for Christmas. Larry is now a student at Pomona College in California.

## MAMBILA MISSIONARIES

Some of the people can remember the time when Lois and Earl Ahrens lived here. Most all of the people can remember the years of 1947 to 1951 when Mildred and Gilbert Schneider lived and worked in the Warwar Area. During that time they heard that a great new hospital with a long white doctor was being established at Banso.

Even today this is rather vague in their minds, since the hospital is over one hundred miles away. However with the visit of Dr. Leslie Chaffee in 1950 and of Dr. Kenneth Boutwell in 1954, they are convinced that there is great power to heal at Banso. Still it is a long way to the doctor—four long days of walking! *A sick man could die on the way!*

Through the years the expansion of the Mission went on—Banso Hospital, the Bible Training Center, the Leper Colony and Hospital, the Teacher Training Center, the Cameroons Protestant College and still others, but few of the benefits reached as far as Mambila. Government regulations exclude the Mambilas from the services of the Leper Colony. Government scholarship aid would not extend to our Mambila boys if they even tried to enter the Cameroons Protestant College in the SOUTH! Yes, the Mambila people, that is, the Christians, are technically a part of the Mission but are cut off from so many of its benefits.

For a time they even had the idea that God had forgotten them. Now they realize what a true Friend they have in the Lord Jesus Christ who has promised never to leave them nor forsake them. He is near! He is working! The evidence can be seen in the expansion of his Church in Mambila.

The Lord placed the challenge of

Mambila (Warwar Field) before us in early 1953. It has been our privilege to see the Holy Spirit of God take root in the lives and hearts of the believers. This root has sprung into many new groups of believers. In this land, MAMBILA, where the foreign missionary is not permitted to witness openly and where every chapel building must have the approval of the Mohammedan government, *the indigenous church* has been established.

## THE INDIGENOUS CHURCH

An indigenous church as described by M. Hodges in his book, "ON THE MISSION FIELD—THE INDIGENOUS CHURCH," is "a native church which shares the life of the country in which it is planted and finds within itself the ability to govern itself, support itself, and reproduce itself." As we have seen in a study that after foreign funds were taken away, the plant (the Church) began to grow of its own accord with the good seed of the Gospel of Christ.

In more technical terms, the indigenous church is self-governing, self-supporting, and self-propagating or extending whether it is in the United States, Africa, or Indian mission work, Japan or any other place. We who love this work most can sometimes be the cause of choking the initiative of the

new converts and dwarfing the spiritual growth of the church by too much supervision. This can rob the Holy Spirit of working out the decisions and directions within the local church.

In directing a new group of converts one should never assume a responsibility that can be done by the converts. Granted that the new convert may not do it exactly as you would do it, but do not be misled, he might do it *better in the sight of God!*

At the 1955 Mambila Church Conference the leaders requested that no more foreign funds be used within the churches. They would depend on the Lord to take care of their needs. And the Lord was so much more generous than the Mission. Almost every pastor or church worker received an increase in salary the following year. Giving took on new meaning, sacrificial giving and the blessings attached became a real part in the lives of the believers. This added new strength to the church. At last the churches were on their own financially.

A tradition had grown up in the Mission, and the ordinances had been administered externally for years. In 1955 these were given back to the local church. Consequently the Lord's Supper and baptism took on more meaning and reverence. They meant more to the church. Finally the ordinances were their very own.

## "TEACHING" THE GOSPEL

In Mambila we have a Mohammedan government which calls our churches "Classes in Religious Instruction" where reading, writing, numbers, and the Bible can and must be taught. At first this seemed like an imposition, but it has strengthened our churches because there are always new ones learning to read God's Word for themselves. Whatever the government calls our churches is immaterial. We know this "that where two or three are gathered together in His Name," Jesus has promised to be in the midst. He promised to build his Church and the gates of hell shall not prevail.

This has happened in this remote area, cut off from the Mission and shackled by government regulations. The Word of Christ has prevailed, and the ten little groups of believers in January 1953 have multiplied into 23 churches by the end of 1956. During our furlough the 23 churches extended into 31 churches on the Mambila Plateau, two in the French Cameroons to the east, one in Nigeria on the west, and one off the Plateau to the north at Miasamari in Chaumba land. Church extension in Mambila is on the march!

Church extension was first carried

(Continued on page 21)

## CHURCH EXTENSION

\$50,000

is the 1958-1959 Goal for Church Extension to be raised by North American Baptist Churches

# Christian Education in Africa

The Story of the Second Sunday School Mission Project (No. 770) by Miss Berneice Westerman, Cameroons Missionary

SCHOOLS, for many scholars, are institutions that could be closed and the sooner the better. But let us consider how much they really mean to us and to our way of life.

1. Would you consider going into a hospital and having a nurse attend you who could not read the numbers on a thermometer or even the name on the medicine bottle?

2. Would you consider attending church services when the leader is unable to read the Scriptures?

3. Stop, think back for just one day! How often did you use your ability to read? A glance at the clock—time spent in reading God's Word—the

Because the African has had to train his memory, he is able to remember well. I have gone into many classrooms to see a small child read a page perfectly and then, when asked a definite word, he will stand with a blank expression on his face. He has memorized the page but knows no words.

Many are the complications for the African teacher in the Cameroons before he has prepared his class for the next teacher. Consider explaining such things as snow and ice and "forty degrees below zero" to a class that knows only the wet and dry seasons and temperatures which seldom, if ever, go below 60 degrees above zero.

out, since there just aren't any. During the war paper was not available, and so the scholars used banana leaves for paper and sharpened sticks for pencils.

One of our teachers was to teach a lesson on weights, and so he came to me. He had prepared a balance scale but wanted to know just how he could know the correct weights. We gathered stones of various weights and then weighed them on our scale and marked them. He carried with him, that day to his outstation school, stones to correspond with the proper weights.

The lesson in nature study is most interesting and trains the students to begin realizing that the very work they do and their seasons depend on God's gifts to them.

Our mission schools also provide for some practical training, such as proper methods of farming and practical health. We attempt to provide for the mind, the body and the soul.

## FOOD FOR THE SOUL

For the soul, our schools provide opening and closing daily devotions, plus one class period of Bible. After the school day is over, there are special classes for those who desire to know more about God's Word.

Each year as pupils leave our eighth grade, they find that employers are looking for better trained workers. Because of this, more are attending such schools as our Cameroons Protestant College or the Baptist Teachers Training Centre. The faculty of both of these schools is composed of Christian teachers, both missionaries and Africans.

We realize the real value of these schools of higher training more after the graduates are serving us in various aspects of our mission. More of our teachers have shown a better Christian attitude after attending our own school than was previously true.

On the mission field, the church and the school supplement each other. Our churches supply our schools with students; our schools provide us with candidates for teaching, medical work and church leaders. Without the church, the school would fall, and without the school the church would suffer.

At the present time, we have a Bible Training Centre at Ndu. The training place of our church workers and their wives is a vital part of our educational effort. One of our young pastors, who has had Bible School but little higher educational training, wrote this: "It is difficult for an untrained youth leader to lead and train youth; and I realize Bible knowledge alone is not enough."

For those of us who have attended schools and know how to read and

write, it is difficult to imagine what it is like not to have this ability. This becomes a growing concern for the missionary as he or she travels to visit our churches and sees church leaders who have a faltering knowledge of the written language (English) trying to interpret God's Word to the people. This, too, is true if he serves as an interpreter for the missionary. God has used such who are consecrated to his call, but just because it was done in the past is no reason for continuing. Our training standards must be lifted higher in order to do God's work better.

## HIGHER STANDARDS

Even as King Jehoiakim wanted—"Youth . . . intelligent in all branches of knowledge, adept in learning, accomplished scholars and competent to take their place in the king's palace" (Daniel 1:4), so we too would want our Cameroonian youth well trained for God's work in the Cameroons.

God's work is most important, and in order to do it well we must have training and knowledge combined with our God-given spiritual wisdom. This is a work that only those called of God can do.

Pray much for those who are training our future leaders in the fields of education, medicine and nursing, and evangelism. Pray for our: 1) Primary school scholars and those who teach them; 2) the Cameroons Protestant College; 3) the Baptist Teacher Training Centre; 4) the Midwifery Training Centre; and 5) the Bible Training Centre.

## BAPTIST BRIEFS

(Continued from page 2)

she will be responsible for both administrative and academic leadership of the school, which is a four-year professional women's college, granting the Bachelor of Arts and the Bachelor of Religious Education degrees. Miss Rosser is the first alumna to become president of the BMTS. She graduated in 1927. She also earned a B.A. degree from Denison University, Granville, O. in 1930, and has done graduate study at Columbia University and Union Theological Seminary, New York City, and Garrett Biblical Institute, Evanston, Ill.

● **Evangelism Stressed in South Africa.** Delegates covering the area from the Copper belt to the Cape met in Cape Town, resolving to make 1959 a year of individual evangelism—"Each one to win one." Rev. E. Maurice Darroll of Durban is president.

A missionary rally gave news of the completed translation of the whole Bible into Lamba, by Dr. C. M. Doke, and of 50 years' service of Rev. D. H. Eriksson. Miss Olive Doke also enhanced the picture of missionary enterprise, after nearly half a century in her Lambaland field. Here a Bible Training Institute has begun at Fiwali Hill.

# From the Professor's Desk

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

*One of the most difficult books of the Bible for me to understand is the Song of Solomon. Why was this book included in Scripture, and what is its basic teaching?*

If you have had difficulty understanding the Song of Solomon, you are in good company. Biblical scholars from earliest times have struggled to understand this book. It is probably the most difficult book in the entire Old Testament to interpret, and no other book of the Bible, with the exception of the Book of Revelation, has had such varied opinions expressed concerning it.

## SONG OF SOLOMON

In the Hebrew canon of Scripture, the Song of Solomon occurs in the third division, the Writings. Its inclusion did not come without opposition. Shammai, the famous representative of the strict school in Judaism, opposed its inclusion as did others. Eventually, however all the Jews received it into their canon, and the Christian Church adopted it along with the entire Jewish Old Testament.

The principal reason for the opposition to the Song of Solomon was due to its contents which are unparalleled in Scripture. In particular, its amorous nature and sensuous symbols were objectionable to some. To evade this difficulty, very early an allegorical interpretation of the Song arose. The first occurrence is found in the *Talmud*. The Jewish rabbis understood the book to be an allegory of *Yahweh* and the Jewish nation, depicting the love of God (the bridegroom) for Israel (the bride). This allegorical approach to the Song of Solomon was readily adopted by the Church with the bridegroom becoming Christ and the bride the Church or the individual believer.

This view gained great popularity

## M. L. Leuschner On A Trip to South America

Dr. M. L. Leuschner, editor of the "Baptist Herald", left New York, N. Y., on Jan. 28 with four other Baptist editors on a Pan American plane for a tour of South American countries in order to publicize the 1960 Baptist World Congress to be held in Rio de Janeiro, Brazil. All expenses for the plane trip, hotel accommodations and meals are being paid by several travel agencies. The party will return to New York on Feb. 15.

The itinerary for the Baptist editors is as follows:

Panama  
Quito, Ecuador  
Lima Peru  
Santiago, Chile  
Buenos Aires, Argentina  
Rio de Janeiro, Brazil  
Puerto Rico

## DR. WALTER W. WESSEL

Any questions on the Bible or the Christian life or further correspondence regarding this department can be addressed to him at 1605 S. Euclid Ave., Sioux Falls, S. Dak.

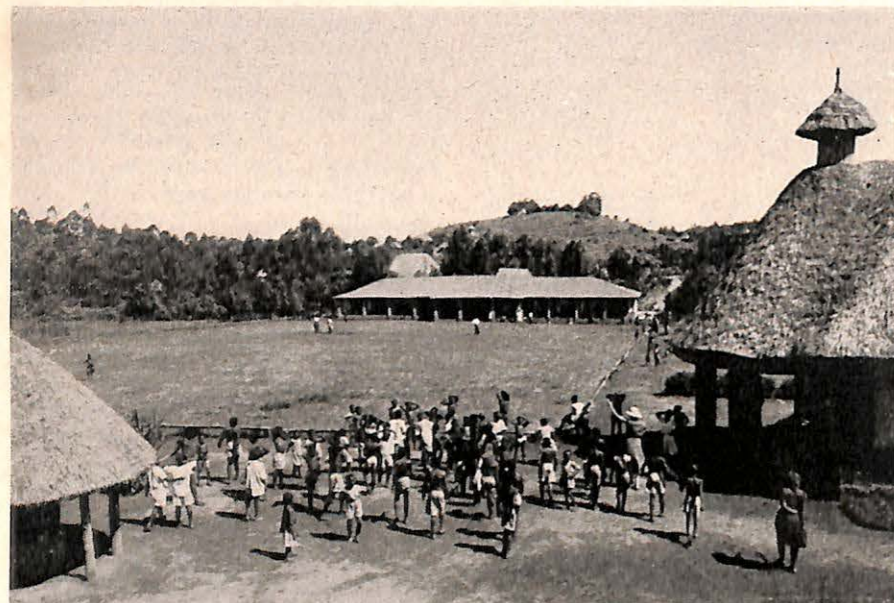
and was held by such outstanding men as Origen and Augustine, and it persists in some circles even today. The allegorical interpretation enabled some Roman Catholics to identify the bride with the Virgin Mary, and Martin Luther to find in her a type of the State. For Luther the Song of Solomon was a paean of thanksgiving in which Solomon thanked God for the loyalty of his people.

A more modern interpretation identifies the bride with Wisdom and the bridegroom with the seeker for truth. These examples are sufficient to show that the allegorical method enables the interpreter to read into the Song of Solomon just about anything his fertile imagination desires.

## THE BOOK'S INTERPRETATION

As it stands, the Song of Solomon is a love song, different, to be sure, from what we would consider to be proper in polite society today, but we need to remember the oriental *milieu* of the Song. To the question, "Why was it included in Scriptures?" the best answer I know is that the song exalts the purity and loftiness of marital love. If, as some interpreters suggest, it is a three character drama (instead of two) and depicts the faithfulness of the Shulamite to her shepherd lover despite the attempts of Solomon to woo her away, then there is the added teaching of fidelity in marital love.

These reasons would certainly warrant its inclusion in Scripture and would make the book amazingly relevant for our times. The words of the English Baptist Old Testament scholar, H. H. Rowley, are to the point in this connection: ". . . if we have songs [in the Song of Solomon] that express pure human love, and the mutual loyalty of lovers to one another, even though the physical side of their love is expressed with a frankness we should not emulate, I do not think the Song is undeserving of inclusion in the Canon. . . . The Church has always consecrated the union of man and woman in matrimony, and taught that marriage is a divine ordinance, and it is not unfitting that a book which expresses the spiritual and physical emotions on which matrimony rests should be given a place in the Canon of Scripture." (*The Servant of the Lord*, p. 234).



Baptist Mission School building and grounds adjoining the Baptist Church (extreme right) at Bamenda, Southern Cameroons, Africa.

name of the streetcar or bus—a glance at the speedometer—reading the cake recipe, and many more things.

Now, may I ask you: Is education worthwhile?

## TEACHING AFRICANS

In the Cameroons of Africa, we begin teaching children in the first grade. Many of these children have either spoken only their native language, which in most cases is unwritten, or they speak the Pidgin English which is a very corrupt form of English. So when they come to school, it means they must begin to learn the English language or, even more, to re-learn a language.

Imagine yourself visiting the first grade under such circumstances. The first number of months are spent teaching them a vocabulary such as chair, table, book, pencil, desk, blackboard, boy, girl, and teacher.

## MORE EQUIPMENT NEEDED

The equipment with which the American teacher works seems to be "a must," and yet I have seen classes being taught with bamboos serving as desks and seats for the children. Pictures are a scarce item and the teacher very often comes to the missionary for them and sometimes must do with-

## SUNDAY SCHOOL UNION MISSION PROJECTS

Please designate the number of the project when sending the offerings of your Sunday School for missions to Headquarters, 7308 Madison St., Forest Park, Illinois.  
Church Extension \_\_\_\_\_ No. 640  
Cameroons Baptist Mission  
Schools \_\_\_\_\_ No. 770  
Spanish-American Missions, No. 780

# We the Women

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

## INTRODUCTION

This year as we observe the World Day of Prayer on Friday, February 13th, we want to pray especially for our mission field in Japan. We, the women of America can reach out across the world to our sisters in Christ in the Land of the Rising Sun through our prayers. In order that we may pray more specifically for their particular needs, we must know something about them. Bear in mind that most Japanese Christian women do not have Christian husbands. Remember, too, that ancestor worship is inherently strong in all families, and that it becomes the Christian mother's duty to break her family away from this pagan custom, for which she is often severely criticized.

These and many other problems faced by our Christian friends in Japan make it imperative that we pray earnestly for them. The offerings of this Prayer Day will also be applied to our Japanese Missionary Goal of \$6,000. Let us pray and give as led by the Lord.

Mrs. Clemence Auch, a former missionary in Japan, has given us further interesting glimpses into the lives of the Japanese women. You will find her message to be inspiring reading.

## WOMEN OF JAPAN

By Mrs. Clemence Auch

"For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him" (Romans 10:12).

We may also say there is no difference between the Japanese woman and the American woman in the sight of God. Those who have accepted Christ have the same love and desire to serve God and to know him better as *We the Women* here in America. It would be wonderful to have each one of you meet your sisters in Christ of Japan personally, but for many this will only be possible after we reach our heavenly Home.

In Kyoto Meraleen Kern is holding two Bible classes a month for the neighborhood women and women of the church. Preparing two lectures a month in a foreign language is no easy task. Pray for Mrs. Kern as she works with the women there that she may have their complete confidence and be able to lead them in a closer walk with our Lord and Master.

Just before we left Ise, a women's group was organized that planned to meet once a month. This group is under the leadership of Mrs. Akasaka, wife of the full time worker in our Ise Baptist Church and under the sup-

(Continued on page 21)

# Baptist Men

Program of the North American Baptist Laymen



Mr. W. Heartsill Wilson of Grosse Pointe, Michigan, Assistant Vice President of Plymouth Division, Chrysler Corporation.

## MEET MR. HEARTSILL WILSON OF GROSSE POINT, MICH.

By Mr. Herbert Stabbert,  
Vice-president of "Baptist Men"

MR. W. HEARTSILL WILSON of Grosse Pointe, Mich., the assistant vice president of Plymouth Division, Chrysler Corporation, is a noted automotive sales conference speaker, who delivers his message with drive and conviction. He has been described as the Billy Graham of the automotive industry.

Long interested in community projects and church movements, Wilson's talks are an outstanding combination of sound logic and impassioned conviction. He is in constant demand as a speaker and has appeared before a number of automotive, advertising, sales and civic groups, both in the United States and Canada. In the last 24 months he has addressed over 20,000 sales and management personnel in 41 states and provinces. He recently appeared as principal speaker at the National Automobile Dealers Association Convention at Miami, Florida.

Born in Marshall, Texas, in 1920, Wilson grew up in East Texas. He is a registered public accountant in the State of Texas and enjoyed a varied business career before entering the automotive field. In 1942 he was procurement officer and contact auditor with the U. S. Engineer Corps, associated with five major defense projects in the southwest.

In 1943 Wilson joined the U. S. Army and was an artillery instructor for two years. Upon being discharged, he established his own accounting firm. In August, 1947, he joined the

Holley Motor Co., Tyler, Texas, where he was actively engaged in retail sales, sales promotion and sales management of one of the southwest's largest associated dealer organizations. In 1953, Wilson joined the Dodge regional offices in Dallas as district manager. On November 1, 1954, Wilson became a member of the staff of the general sales manager of the Dodge Division in Detroit. In December, 1958, he was promoted to the Plymouth Division staff responsibilities that he now holds.

Mr. Wilson is married and has a daughter 16 years of age. He lives in Grosse Pointe, Michigan. Mrs. Wilson is Scholarship Chairman for the denominational Woman's Missionary Union.

## MORE MEN FOR CHRIST

By Mr. W. Heartsill Wilson

In his poem, "*The Faithful Few*," Chester Shuler tells us:

"In every church, in every clime,  
When there's some work to do,  
It very likely will be done  
By just the Faithful Few."

Our church program is, of necessity, built around the faithful few, and we praise our Lord for their service and devotion, but it was not intended that only the few should bear the load alone.

The greatest potential of power for Christian service lies within the "uncommitted manpower" of our organization. When we succeed in challenging a man into full-time Christian service for his church, we not only get the man into a state of active participation, but we get the family as well. The Brotherhood Organization is the media through which our denomination can concentrate its efforts toward the activation of *more men for Christ*.

Not only does the church and its program profit from the crusade for Christian men, but the individual has much to gain from participating in a unified Brotherhood program. Far too many men are pleased to accept limited responsibilities (and many no active responsibilities of any kind) due to the lack of challenging programs aimed specifically *AT MEN* by men themselves. It is my sincere opinion that many potentially powerful servants for the Lord will respond to a well planned, aggressive and compensative program aimed at *more men for Christ* wherever it is offered.

Therefore, Baptist Men's primary objective is readily summarized. It's a man's program centered around man's interests, and dedicated toward the building of strong Christian leadership that the *dedicated* layman alone can supply—an objective worthy of every church's support and endorsement.

BAPTIST HERALD

# What's Happening

● Rev. and Mrs. Edward Kopf of Odessa, Washington, have announced the birth of a son who was born to them on December 29. He has been named Mark Edward. This is the second child in their family.

● At the annual business meeting of the Bethel Baptist Church, Missoula, Montana, the church voted to give its pastor, Rev. C. T. Remple, a special vacation of four weeks in April 1959 to visit his parents in Brazil, South America, whom he has not seen in 30 years. This is also the fifth anniversary of his ministry with the church. During the past year 33 new members were received into the church's fellowship, most of them by baptism. The pastor's salary was also increased at the annual business meeting.

● On Sunday, Dec. 14, the Central Baptist Church, George, Iowa, held a baptismal service. Rev. James Brygger, pastor, brought a message on "Bible Baptism" and baptized five young people. They were extended the hand of fellowship at a later communion service. On Dec. 24th the Sunday School presented its annual Christmas program. The Watchnight Service was held on New Year's Eve, as reported by Mrs. J. R. Cassens. A remodeling of the church entry has also been completed.

● On Sunday evening, Dec. 21, the CBY Fellowship of the First Baptist Church, Lodi, Calif., presented the play, "Greater Than Gold." The cast of 11 young people was directed by Audrey Hoff. The youth publication called "The B Y Speaks," in its December issue featured a Christmas message by the pastor, Rev. G. G. Rauser. The paper is edited by Barbara Schmiedt. The CBYF officers are: Connie Locke, president; Richard Locke, vice-president; Jan Lorentzen, secretary; and Clyde Hoff, treasurer.

● From Jan. 21 to 30 special meetings were held by the First Baptist Church, Buffalo Church, Buffalo Center, Iowa, with Rev. Kurt Marquardt of Steamboat Rock, Iowa, as the messenger. A Youth Rally was held on Saturday evening, Jan. 24. The Christmas program of the Sunday School on Dec. 24th was centered around the theme, "The Message of the Bells." The missionary giving of the past year was the highest in the church's history totaling about \$12,000. The church's contributions amounted to \$8900 and the Sunday School contributed \$2316 with other organizations giving additional sums. Rev. W. G. Gerthe is pastor of the church.

● The Christmas cantata, "A Child Is Born," was rendered by the choir of the Bethel Baptist Church, Sheboygan,

Wis., on Sunday evening, Dec. 21st. The choir director is Mrs. F. Mashner with Mrs. M. Joslyn serving as pianist and Don Vasselos as organist. Carol Rabe played a violin solo. The Sunday School presented its Christmas program on Christmas Eve with Mr. Francis Guenther, Sunday School superintendent, in charge. Stage and program preparations as well as the direction of the program were carried out by Mrs. C. Finch, Mrs. F. Guenther and Mrs. C. Speener. Rev. Fred Mashner, pastor, spoke on the topic, "When the Angels Were Gone," at the church service on Sunday morning, Dec. 28.

● The Sunday School of the Grace Baptist Church, Racine, Wis., presented its Christmas program on Christmas Eve with Mr. Myron Dudek, superintendent, in charge. The Junior Choir of 27 voices and directed by Mrs. Norman Lanning sang several numbers. The program, "The Message of the Bells," was directed by Mrs. Origin Ross. The new choir director of the church is Mr. Norman Lanning who is also teacher of music at a local Junior High School. On Dec. 31st a Watchnight Service was held with Rev. D. Raymond Parry, pastor, leading the service.

● Mrs. Henry Wedel of Aurora, Ill., widow of the late Rev. Henry Wedel passed away on Dec. 16, 1958. She and her husband served the following churches over a long and illustrious ministry: Woodbine and Geary County, Kansas; Salt Creek Church, Dallas, Oregon; Dillon, Kansas; Humboldt Park Church, Chicago, Ill.; Elgin, Iowa; Clay Street Church, Benton Harbor, Mich.; and Immanuel Church, Milwaukee, Wis. The obituary prepared by her pastor, Rev. Harold W. Tietjen, of the Milwaukee church appears on page 23 of this issue.

● Dr. Johannes Arndt of Hamburg, Germany, the Baptist youth leader of Germany, who was awarded the honorary degree of Doctor of Divinity by the Northern Baptist Seminary, Chicago, Ill., (see 1959 ANNUAL, page 55, for story and picture), has accepted a

## FIRE AT COLFAX, WASH.

On Friday, Jan. 2nd, the sanctuary of the First Baptist Church, Colfax, Washington, was completely destroyed by fire. In sending this tragic news the pastor, Rev. F. E. Klein, wrote: "We are praying that the Lord will definitely guide us in our plans in the weeks ahead. Please remember us in your prayers." The "Baptist Herald" family extends its sincerest sympathy to the Colfax church in this great loss of theirs!

EDITOR.

call to become the pastor of the Ruschlikon Baptist Church of Zurich, Switzerland. This church is near the Ruschlikon Baptist Seminary where the classes are conducted largely in English. Dr. Arndt studied in the United States and speaks effectively in English. He is well known to many of our people as a result of several visits to our churches and conferences.

● The First Baptist Church of Watertown, Wis., has recently adopted the Every Family Subscription Plan for our denominational papers. The church also voted to purchase copies of the North American Hymnal for use in its services. Mrs. Elayne Senn has succeeded her sister, Shirley Schultz, as choir director. The annual business meeting of the church was held on Sunday afternoon, January 11. Rev. Laurence R. Prast is pastor of the church.

● The denominational Church Extension Committee is eager to assist a number of families who have taken the first steps to establish a North American Baptist Church in Janesville, Wisconsin. A leader in this group is Dr. William Boutwell, formerly a medical missionary at the Bango Baptist Hospital in the Southern Cameroons, Africa. Land has been purchased for a church edifice and services are being held regularly in the Y.W.C.A. building. Following a promising survey of the field, Dr. John Leyboldt of Forest Park, Illinois, was appointed by the Church Extension Committee to serve the group during Jan. and Feb. 1959. He spends the weekends in Janesville in a very commendable ministry.

● The article on "The Bible on Wheels and Highways" (that appeared in the 1959 ANNUAL (pages 47-49) is being reprinted with 15,000 copies and distributed throughout the world by Best Seller Publicity of Chicago, Illinois. This exciting article by Mrs. Hazel Thomson tells the story of Bible messages that appear in buses and street cars and on street billboards and that lead many readers to the acceptance of Christ as Savior. The ANNUAL published this colorful article as one of many unique features in its 64 pages. It is still available from your Publication Society agent or from the Roger Williams Press, at \$1.00 per copy.

● Rev. Bert Hulsing, who is from the Iowa-South Dakota area and who served as pastor at Moosehorn, Manitoba for a short time, began his appointment as Superintendent of Buildings and Grounds of the North American Baptist Seminary, Sioux Falls, S. Dak., on Dec. 15, 1958, following Mr. Ben Wiese who served for almost five years. Mrs. Hulsing is cook in the kitchen. Mrs. Lydia Hinzman, who is in her third year of service at the Seminary, has been appointed head cook, succeeding Mrs. Wiese. Mr. and Mrs. Ben Wiese are now at Corona, S. Dak., where Mr. Wiese drives a milk truck from Milbank to Fargo, N. Dak.



# The Voice of My Beloved

A Christian Novel by

Phyllis Speshok

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—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.

## 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. The next morning while he was helping Mary Sue with the chores, he asked her about her "church on the hill." Mary Sue told him how her mother loved the church and prayed for her husband's salvation, but now that she had died, the church was badly neglected. She herself had too much work to do to take care of the building.

## CHAPTER FIVE

MARY SUE smiled sadly, and her small shoulders were erect. "You don't have to be sorry, Tom. Each of us has his cross to bear. This is mine. Father can't help blocking my pathway to the church because he can't drive the bitterness out of him. 'It's a cruel God,' he says sometimes, 'that robs a woman of life in her prime!' I can't seem to convey to him that she was robbed of life here on earth, but life everlasting is hers. He could share this with her, if only he'd see! But—he can't. He's a man who deals with facts, and this belief my mother and I shared is too far away—too intangible for him, Tom. He can't realize the closeness I have with our Saviour. The everyday living and breathing and working, knowing He's at my side, helping, guiding—" She caught that lower lip between those small teeth. Tom could not help the rush of warmth at the sight of the habitual little gesture. He was assailed helplessly by an urge to do something for her! He wanted suddenly to see

her smile again, hear the softness of her cheery laughter again. And he thought he knew why . . .

*Except for the beauty of countenance, these words could well have come from another, well have concerned another!* His mother—begging in anguish for the safety of his father's soul! Even—his own soul! Oh, it was so long ago, so well forgotten . . . "Most of all, Tommy—my darling—you've got to be a Christian!"

The thought brought him discomfort, and he tried to shrug it away. Of course he couldn't help this girl. What could a big oaf like himself possibly say or do? Anyway, as she said, each has his cross. Well, he had his crosses a-plenty, and he wasn't going out borrowing anybody else's!

"I—didn't mean to preach." Mary-Sue apologized after a minute. "I'm sorry."

"It's okay," Tom said gruffly. "I been preached to before!"

She looked at him quickly, but did not press the issue. She was thinking again that in spite of his interest and concern, he was basically like her father—not a Christian. Well, let her think that, then. It was right.

But he could not remain impatient for very long. After a minute he offered a halfway apology himself.

"He's got you," he said rather bluntly. "That's something. It'll work out."

She shook her head sadly. "He's got me," she repeated quietly, "but I'm not a wife. I love him, but I can't seem to get that across the way Mother could and, in the end, we're snarling at each other—" Her eyes dimmed for a second and she swallowed. "I'm not enough," she concluded. "If the church were even halfway fixed up! If we could hear the music sometimes, the singing of hymns, if a minister came out even occasionally—"

Tom nodded. That was all. What

else could he do? In the first place, he did not agree with her. In the second, his hands would have been tied even if he had.

It was Spencer Nichols who unwittingly saved Tom from further moral discomfort. He slammed into the house, doors cracking shut in his wake, eyed the two of them impersonally and announced that the road crew was at work.

"Looks like you ain't gonna' be stuck here much longer, young fella."

Tom did not have to be hit over the head to take a hint. For a fleeting instant his mind went back to that former curiosity; was she spoken for? He glanced at the soft, lovely face, noted again its youth, and told himself, "No."

"I'd best be getting along then," he said. Then he thought to offer Spencer the price of a night's lodging and his morning meal. From the tail of his eye he saw Mary-Sue step forward quickly, a hand outstretched in protest. After all, it was she who would literally pay the price of his inconvenience to them. She cooked the meals, washed the dishes, did the laundry, tidied up the house.

But Spencer Nichols took the proffered money, nodded—as if the bargain were sealed, fair and even—said his adieu and went to the other room in search of another pair of gloves.

"Well," Tom said, turning again to Mary-Sue, "I'm glad to've met you. You've been real nice, and I appreciate it. I'm sorry I scared you—at the church, I mean. I'm sorry—" About so many things! That she lived this sort of life, that she was unhappy, that he could not share her beliefs—that he would, in all probability, never see her again . . .

He was assailed by a sudden overwhelming sense of loss—even of loneliness. A thing he had not touched or

thought of for many months now suddenly snapped into his mind's eye—the picture of his family, shabbily dressed, but together . . .

"I—have to take the milk can back to the barn," she said quietly. "I'll walk part way with you—"

They left the house silently, walked the small distance to their point of departure in equal silence, and then stopped. Tom looked down at the road crew, sweeping twigs and debris aside, packing up to go.

"Nice country here," he said for lack of anything better. "Bet it looks real pretty in the spring—everything green."

Mary-Sue nodded, warmth coming to her face. "It looks beautiful, Tom. The best view's from the church. Up there, you can see the whole valley of farmland—almost as if God meant it to be a kind of lookout—"

His head veered quickly to her, that helplessness and pity coming to him again, and he frowned.

"Maybe—" He fumbled momentarily for words. "Maybe this Dr. Sanders won't sell the land at all. Maybe he'll start up a new church one of these days—" The thought brightened his face, but Mary-Sue did not share the elation.

"I used to pray that, too. But he died a few years back. We found that out when we saw about services for Mother. There's a new man now—a Dr. Elliott. I got the impression he didn't even know the church existed out here—new churches all over, everybody busy—you know."

"Oh." Suddenly there was nothing more to say. Still, he hesitated. So did she.

Eventually he looked at her again. She looked at him. The curiosity was still there in her eyes, but now it was no longer mingled with embarrassment. Instead, there lurked a kind of fearful sadness.

"I wish you the very best of everything, Mary-Sue. I got a hunch you deserve it." For once, his voice came out in a semiwhisper.

"I wish you God's blessing, too, Tom. Maybe—someday—"

He knew what she meant. He also knew it was impossible. They would never meet again.

When he left her side, he left quickly, anxious now to be away from the nostalgic sadness surrounding him at the departure. He climbed into the cab, started the motor, and gunned the accelerator unnecessarily hard. The big diesel groaned into position and started away—past the church, past the schoolhouse, past the Nichols farm . . .

He looked up, and she waved. The wind caught at her skirt, billowing it, caught at her long hair and floated it out like streamers. He held up a hand. Then he lowered it and directed his eyes to the road. When he glanced in the rear-view mirror, she had turned and started back to the milk house, disappearing on the horizon. His hands tightened on the wheel, and he did not look again.

If it could be said of Tom Larkin

Have you renewed your  
Subscription to the  
"BAPTIST HERALD"?

that he possessed any one person known colloquially as a "steady," Dixie Gates was this person. Of course he would—and had—denied that any such relationship existed between them. To him, she was simply a very good friend, someone pretty and pleasant to be with, someone enough like himself not to prod or pressure him into personal changes under which yoke he would most assuredly have wriggled with discomfort. She accepted him as he was. She was cheerful and gay. She made no demands whatever, other than a decent amount of respect, which Tom gave quite freely without her bidding.

In those rare moments when small tentacles of conscience annoyed him with the possibility that she secretly hoped their friendship would one day ripen into an emotion much deeper, he perished the thought at its outset. It was friendship, pure and simple. Nothing more. And if his confreres at the trucking headquarters set about explaining to him that no such friendship as that between male and female could exist, that sooner or later biology would lead them into the state of love and, ultimately, marriage, Tom scoffed and went his way, shaking a shaggy head at the thought that such romanticism could exist in the minds of men twice his age. Indeed, he had seen quite his fill of love and marriage and what it could do to the individual—what it had done to his own mother! He was quite—if not smugly—content with his single life. He hurt no one, he was dependent upon no one, nor, by the same token was he himself hurt or made to be responsible. He was sufficient unto himself and that was the way he liked it.

Still, as he entered the city with its noise and activity mushrooming about him like a veritable new world when compared with the countryside in his wake, his mind went to her and the pleasant anticipation of sharing her company soon. The night before, the weird circumstances which brought him tangent to an existence differing so much from his own—that of the Nichols—seemed far away now, hazy. Like something he had dreamed and forgotten with waking, a mere shadow of its former being left to linger as a reminder that it had existed at all. Even Mary-Sue took her place in that world of old, strangely mingled and fastened by the silver thread of memory to a thing that happened long, long ago. Too long ago.

Dixie was real. Dixie was alive and warm and able to accept life for what it offered without chasing after any rainbows. Like him, she had had those dreams swept clean at an early age, leaving her mind free for the factual side of life.

She was born in the deep South, the

oldest of eight children and with a father not much more ambitious than Tom's. Unlike Tom, Dixie's mother had shared her husband's points of view on hustle and bustle. She saw little reason to stir from her rocking chair unless it was positively necessary and, for the most part, it seldom was. Especially when she had Dixie to do the running for her.

At the age of eighteen, three years ago, Dixie had her share of running. She packed up and walked out. She did not go back until she had worked her way as far as Michigan, found herself a job as a waitress in a clean and respectable grill, located a pleasant walk-up apartment, and created some semblance of a life of her own.

"I found out then," she'd told Tom shortly after she met him, "that families are made to love each other, not judge each other. I guess we got the good Lord to do our judging for us."

"You went back?" Tom had asked, walking her home from the restaurant he had started to patronize and where he had met her.

She grinned sheepishly, slanting warm brown eyes up at him, and nodded. "Sure, I went back. First Christmas that came along I couldn't stand it I got so lonely. I was scared maybe Ma would start bawlin'—you know. Beg me to come back and all. But it wasn't so bad. My brother Joey'd got to be seventeen and joined the Navy. He was sending an allotment home. Maudie, my younger sister, was sixteen and helping out around the house, doing lots of the things I used to do. They all seemed—older—you know? The kids had begun to take a little care of themselves. With two of us out of the nest, there didn't seem to be such a scramble. Ma finally said it was okay to come back here—if I was happy and if I could behave. I been sendin' them money right along, of course. And I go home a couple times a year—whenever the ol' budget can afford it. I try not to forget anybody's birthday or anything."

She had stopped and looked directly up at Tom then. "You think I'm crazy to care what happens to them?"

Tom had smiled and shook his head slowly. "I think you're nice."

"I know they've got faults, but so what? So have I! They gave me my life—at least, my life here on earth—" she had added with a flush. "The way I figure, offspring owe an awful lot to the folks that nurtured and raised them. Sure, they piled the work on a little hard and I'm normal enough to get mad. I wasn't mad for very long, and the work never hurt me. Maybe it taught me how to work now—so I can take better care of myself. You know what I mean? They're my folks the only folks I'll ever have—and I love them no matter what—you know? The Bible says something about 'honor thy father and thy mother—'"

Tom had nodded silently, liking and respecting her from the very start of their acquaintance.

(To be Continued)

## A TEACHING GUIDE

Date: February 15, 1959

Theme: Jesus Questioned About the Great Commission

Scripture: Mark 12:28-34

**THE CENTRAL THOUGHT:** The foundation of our love to God is based on our obedience to his commands.

**INTRODUCTION:** We continue with the questions that people came to ask Jesus. Ordinarily we ask questions in order to receive information, to help us overcome our ignorance, and to bring into the dark corners of our spiritual and mental living quarters. Not so the scribes and Pharisees, the priests and Sadducees. They were not conscious of their own need for light and understanding. Their questions were raised, not because they had no answers, but because they wished to reveal the ignorance of Jesus.

Yet each time the Master responded, he brought out the real answer which was buried for years in religious ritual and tradition. At one time Jesus said, "From the beginning it was not so" (Matthew 19:18), indicating that the Jewish people had modified, changed and buried God's original law in their efforts to get around it. They were interested more in the by-laws of men than in the laws of God.

**I. THE QUESTION OF THE FIRST COMMANDMENT.** Mark 12:28-31.

It is not altogether clear why this scribe, who was probably a passive listener up to this point, should ask such an obvious question. Perhaps the priests emphasized the importance of those laws which had to do with sacrifice and liturgy and neglected those commandments which had to do with attitudes to God and with man's personal relationship with him. Perhaps too, he wished to know on what Jesus based his life and ministry, his authority and teaching. It may be that he felt a need in his own life to put first things first.

Jesus' answer of love to God was all-inclusive: with all thy heart, your emotions; with all thy soul, your spirit; with all thy mind, your intellect; with all thy strength; your service. Complete commitment!

**II. THE QUESTION OF THE SECOND COMMANDMENT.** Mark 12:31.

This is not a question which the scribe asked, but it would be incomplete without Jesus' answer. For your attitude toward God can be seen in your attitude toward yourself and your fellowmen. "If a man say, I love God and hateth his brother, he is a liar" (I John 4:20, 21). Jesus also struck at the heart of the sin of the religious leaders who wanted to impress the multitude with their pious speech,

## WALK BY FAITH

So on I go—not knowing,  
I would not if I might;  
I'd rather walk in the dark with God  
Than go alone in the light;  
I'd rather walk by faith with him  
Than go alone by sight.—Selected.

pious dress and pious ritual, but on others "they bind heavy burdens and grievous to be borne—but they themselves will not move them with one of their fingers" (Matthew 23:4). They loved themselves but not their neighbors!

**III. A HUMBLE ADMISSION.** Mark 12:32-33.

This is a rare instance in which a scribe admitted that Jesus was right. Intellectually he could see that a love that is directed only to God is easily turned into self-righteousness, and a love directed only to man becomes a mere humanism, and a love that involves only sacrifices and offerings becomes a cold ritual.

**IV. ALMOST IN THE KINGDOM.** Mark 12:34.

Christ, by his very nature, must be very frank. He was glad for the honest admission of the scribe and yet he had to say, "Thou art not far from the kingdom of God." Like the rich young ruler, he was not ready and willing to forsake all and sell all to follow Christ. No doubt, he had a high standing among the religious intellectuals and enjoyed the prestige among the temple priests and elders. Perhaps, like Nicodemus he was a noted theologian and could not grasp the simple truth of the new birth as the first requirement for entrance into the Kingdom.

## A TEACHING GUIDE

Theme: Jesus Teaches About the End of the Age

Date: February 22, 1959

Scripture: Mark 13:1-7, 32-37

**THE CENTRAL THOUGHT:** Christ-like preparation is the best insurance in an unChrist-like world.

**INTRODUCTION:** During an eclipse, a man came rushing into Ralph Waldo Emerson's study shouting, "Mr. Emerson, the world is coming to an

## 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.

end!" Emerson quietly turned around and said, "That's all right; we can get along without the world!" Jesus did not teach dependence on the world and on the things in the world, but dependence upon God, no matter what happens to the world. He taught about the end of the age, but that need not be the end of us. It could be the greatest new beginning.

The Christian life is a life of continual preparation and watchfulness. However, Christ does not recommend an inactive kind of watchfulness which leaves us "gazing into heaven" (Acts 1:11), or standing on a mountain, dressed in white robes, waiting for the Lord to appear. Our lives here are to be spent in active patience, proclaiming the Gospel of Jesus Christ, and ministering to the lost and needy in the world.

**I. AN UNPREPARED RELIGION.** Mark 3:1-2.

The Jew looked upon the temple in Jerusalem as a symbol of permanence. Many of them based their faith on the traditional and material aspects of their religion rather than on the spiritual power of God. In spite of the warnings of the Old Testament prophets, they were never able to see and to expect the worst. They thought they could keep on sinning and still prevent a head-on crash with God's judgment. Now again, Christ proclaimed the worthlessness and the impermanence of the material things in religion. The temple in Jerusalem, or in any other part of the world, will fall to pieces. It is only the temple of the Holy Spirit which has a foundation which cannot be shaken.

**II. AN UNPREPARED WORLD.** Mark 3:3-7.

The more we spend for defense, the more insecure we feel. We are caught in a worldwide armament race from which we cannot extricate ourselves. The Civil Defense program is trying to teach us and to encourage us to build bomb and radiation shelters, but we continue to have a vague feeling that the most elaborate preparations will still catch us unprepared. The wars and rumors of wars are flying thick and fast, more so than at any time in the history of the world.

The various sects and cults, as well as the secularists, are also busy in devious and deceitful ways, in breaking down our spiritual defenses.

**III. A PREPARED CHRISTIAN.** Mark 3:32-37.

The simple words of Jesus, "Be ye not troubled," are the greatest power for defense in this troubled world. In the short parable of the householder, Christ mapped out a simple program of preparation: watchfulness, prayerfulness, faithfulness. If this advice is followed diligently, the Christian need never fear of being unprepared in any emergency. Give no time nor place to spiritual napping. The spiritual alarm clocks are ringing, but most of the world is dead to their sound.

# Abraham Lincoln, President

Tributes to Lincoln on the Occasion of the 150th Anniversary of His Birth

## Lincoln, Face to Face with God

Born February 12, 1809, in a log cabin, in Hardin County, Kentucky; at seven years of age moved with parents to Indiana; when nine years old, suffered the loss of his mother by death; received nine months of common school education; read thoroughly the Bible, Aesop's fables, and *Pilgrim's Progress*—these followed by such books as he could secure, including Shakespeare's plays, poems of Robert Burns, Blackstone's commentaries on the law; migrated to Illinois in 1830; the following year journeyed down the Mississippi on a flatboat to New Orleans, where he saw a slave auction in operation; clerked in a grocery store in New Salem; enlisted and made captain in Black Hawk War; practiced law in Springfield; served eight years in Illinois Legislature; elected to Congress in 1846, and served one term; engaged in the famous debate with Senator Stephen A. Douglas; nominated for the Presidency in 1860 by the Republican Party; inaugurated President of the United States, March 4, 1861; guided the nation through four years of terrible Civil War, re-elected President; died April 15, 1865.

These are the simple, unadorned facts. Apart from the life of the Man of Galilee, the life of Lincoln is the most awe-inspiring in all history. There is something about him, mysterious, mystical, spiritual, which no biographer has fathomed. He was the first statesman of his time, but he had the soul of the poet and the vision of the seer.

Here were six feet four inches of muscular manhood equal to the task of subduing the bully of the neighborhood. Here was an intellect analytic, penetrative, comprehensive. Here were moral convictions that included the loftiest ethical principles and the smallest details of human conduct. Here was a spirit that groped in the gloom for God and found him.

Lincoln's literary achievements are the marvel of men to this day. His Second Inaugural Address was pronounced by the *London Times* to be "the greatest state paper of the century." The *London Saturday Review* said it was "the sublimest political document in all history."

He came to know God face to face. He carried the tremendous burdens of those supremely critical days into the secret place of the Most High, and there strength was given him to carry on unto the day of victory.

America has a priceless heritage in the life and character of Abraham Lincoln.



"Lincoln at Prayer," the bronze statue of the President to be seen in the National Cathedral, Washington, D. C.

## WHAT LINCOLN SAID

In my judgment, the greatest Anglo-Saxon of the race was Abraham Lincoln, and he is constantly quoted as having said that the true ideal was "government of the people, by the people, for the people." Is that what he said? This morning, I took time to look up the Gettysburg speech, and I will give you its closing sentences:

"We here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that this

government of the people, by the people, for the people, shall not perish from the earth."

When next time you quote Lincoln, do not omit his phrase "under God." "Government of the people, by the people, for the people," is futility; it will issue in tyranny; but government of the people *under God*, by the people *under God*, for the people *under God*, that is theocracy.—G. Campbell Morgan.

## ABRAHAM LINCOLN

Child of the boundless prairie,  
Son of the virgin soil,  
Heir to the bearing of burdens,  
Brother to them that toil;  
God and nature together  
Shaped him to lead in the van,  
In the stress of her wildest weather  
When the nation needed a man.

Eyes of a smoldering fire,  
Heart of a lion at bay,  
Patience to plan for tomorrow,  
Valor to serve for today;  
Mournful and mirthful and tender,  
Quick as a flash with a jest,  
Hiding with gibe and with laughter  
The ache that was dull in his breast!

Met were the man and the hour—  
Man who was strong for the shock!  
Fierce were the lightnings unleashed;  
In the midst he stood fast as a rock.  
Comrade he was, and commander,  
He who was meant for the time;  
Iron in council and action,  
Simple, aloof, and sublime.

Swift slip the years from their tether,  
Centuries pass like a breath;  
Only some lives are immortal,  
Challenging darkness and death.  
Hewn from the stuff of the martyrs,  
Write in the star-dust his name,  
Glowing, untarnished, transcendent,  
High on the records of fame!



The Lincoln Memorial in Washington, D. C., in which the world famous statue of Abraham Lincoln (see front cover) is enshrined.

# Our Denomination in ACTION

## Northern Conference

### Golden Wedding Anniversary Program at Morris, Man.

The fiftieth wedding anniversary of Mr. and Mrs. Emil Walters of Morris, Manitoba, was celebrated at the Emmanuel Baptist Church on Dec. 14. One hundred and fifty guests gathered for the occasion. All of their children were present: Mrs. Edward (Lena) Paschke, Mrs. Arthur (Elsie) Edell, Mrs. John (Mina) Zilke, all of Morris; Mrs. Richard (Amy) Edell of Banff, Alberta; Mr. Dan Walters and Mr. Rheiny Walters of Morris, Manitoba. Fifteen grandchildren and two great-grandchildren were also present. The program was led by Mr. Leslie Edell, a grandson, and consisted of special musical and vocal numbers. Words of appreciation were spoken by their children and congratulations were brought by Rev. D. Berg, pastor; and the evangelist, Rev. D. Fuchs. Following the program, gifts were presented to the honored couple. A full course meal was then served.

Mr. and Mrs. Emil Walters were born in Russia in 1882 and 1892, respectively. They emigrated to Canada with their parents in 1904, their first stop being Morris where they have resided ever since. They were married on Dec. 13, 1908 by Rev. Albert Karlzig. Mr. Walters was one of the early pioneer farmers of the Morris district and took an active part in the founding and development of the Morris Baptist Church. Mr. and Mrs. Walters retired from the farm seven years ago and now reside in Morris. Melvin Bergstresser, Reporter



Mr. and Mrs. Emil Walters of Morris, Manitoba, at their golden wedding anniversary celebrated in the Emmanuel Baptist Church of Morris.

Knopf, treasurer of the Building Fund. This picture was taken and printed by K. G. Braley, Farmers Exchange Bank. Mr. Braley and his wife recently joined our fellowship. Kenneth E. Unruh, Pastor

### BIBLE SUNDAY MARCH 8, 1959

Watch for the Bible Day recitation material and programs which can also be used as bulletin inserts. This has been sent to all pastors. Plan for your Sunday School Observance of Bible Day.

## Southwestern Conference

### "Tree for Christ" Program At Cherokee, Okla.

The new address of the Bethel Baptist Church of Cherokee, Okla., is 11th and Oklahoma Ave. Our ground breaking service was held on Sunday Jan. 11, 1959, with Rev. Harold W. Gieseke as guest speaker.

After the Sunday School's Christmas service, we held a special service presenting our gifts to Christ. We had prepared a special tree by painting it silver and we used special envelopes of bright red. There were 72 present at the service but our present membership is only 42. After reading how the Wise Men of old presented their gifts, we paused for prayer after which many came forward to present their gift to Christ and also themselves with this gift. The tree was very beautiful because it represented a gift and also a dedication to Christ. The amount of the gifts totaled \$2,710.51. Most of this will be used to build our new church in Cherokee.

Shown in the picture taken during the service is Rev. Kenneth Unruh, pastor of the church, and Marvin



Rev. Kenneth E. Unruh, (left) pastor of the Bethel Baptist Church, Cherokee, Okla., and Mr. Marvin Knopf, treasurer of the Building Fund, and the Christmas "Tree for Christ."

## Dakota Conference

### Special Programs for Tyndall And Danzig Churches, S. D.

The Tyndall and Danzig Baptist Churches of Tyndall, S. Dak., observed their Harvest Mission Festival on Sunday Oct. 26th, with Dr. M. L. Leuschner of Forest Park, Ill., as guest speaker. He spoke at both churches on Sunday morning, and following a Pot Luck supper at the Danzig Church in the evening. He showed interesting mission pictures of the Canadian Indians and of "God's Volunteers" group on Sunday and Cameroons pictures to the Men's Fellowship the following evening. The missionary offering for Sunday amounted to \$933.

At a combined baptismal service at Danzig on Sunday evening, Nov. 23, our pastor, Rev. Ruben Herrmann, had the joy of baptizing eleven people including one complete family of four. Those from Tyndall were: Mr. and Mrs. Leo Stekly, Patsy Stekly, Leonard Stekly and Barbara Rueb. The candidates from Danzig were: Mrs. Alfred Buchholz, Katherine Buchholz, Connie Oorlog, Loxie Voigt, Donna Berndt and Sandra Hebner. After the baptismal service, the Lord's Supper was observed and the hand of fellowship was extended to all those baptized. Mrs. Irvin Finck, Reporter

### Christmas Season Programs at Chancellor, South Dakota

We of the First Baptist Church of Chancellor, S. Dak., have experienced a very blessed Thanksgiving and Christmas Season. Our Crusaders C.B.Y.F. presented the missionary and thanksgiving play, "How Much Owest Thou Thy Lord?," directed by Mrs. H. Effa, on Wednesday evening, Nov. 26th, and again on Dec. 3rd to the congregation of the West Center Street Baptist Church at Madison, S. Dak. The young ladies of the Crusaders C.B.Y.F. presented a Christmas Candlelight Service in word and song on Sunday evening, Dec. 21st. That same evening a love offering was received for the pastor and family, Rev. and Mrs. H. Effa and son, Allan, and was presented to them on Christmas Eve by Mr. Lawrence Weeldreyer, chairman of the Board of Deacons.

The Sunday School Christmas program on Christmas Eve was a real blessing to over 300 people in attendance. Our church was filled and even the new addition, not yet completed, was almost filled. The women of the Mission Circle and the Ladies Bible Class helped to spread Christmas cheer by visiting many shut-ins, singing the loved Christmas carols, and also presenting them with fruit baskets. Our Watchnight Service on Dec. 31st began at 9:00 P.M. with the first hour spent in hearing reports from all the church organizations and a dedication service of all the present and new officers for the coming year. Mrs. H. Effa, Reporter

BAPTIST HERALD

## Pacific Conference

### Christmas Music by Bethel Choir, Anaheim, Calif.

Among the first local church groups asked to sing evenings at the Broadway Center Hall during Christmas season in Anaheim, Calif., was Bethel Baptist Church Senior Choir led by its director, Herman Zachay. On December 6 Bethel singers welcomed this opportunity to witness, in Christmas songs, the birth of the Savior.

On December 14, in the church sanctuary, the choir presented Peterson's very beautiful Christmas cantata, "The Night of Miracles," with soloists Carole Arant, Reinhard Kwast, Herman Zachay and Charles Sharp. The following Wednesday evening Herman and Martha Zachay were hosts in their home for the choir Christmas party. At this time the choir presented gifts to Director Zachay and Organist Janice Lamb.

Ruth Mellen, Reporter

### Christmas Play at First Church, Lodi, Calif.

The young people of the First Baptist Church, Lodi, Calif., presented their annual Christmas play on Sunday evening, December 21st, entitled "Greater Than Gold" as directed by Ernold and Audrey Hoff. The story told of the birth of Christ, depicting the greed of the innkeeper and his love of gold rather than love for his fellowman. This almost proved his undoing, but because of the love his wife, daughter and father had for the tired man and his wife, Joseph and Mary, he had the wonderful opportunity and privilege of having the Son of God born in his manger. He then vowed to think more of his fellowmen and his loved ones than of gold.

The cast were: The innkeeper, Albert Dehr; Miriam, his wife, Carol Renke; Abigail, their daughter, Elaine Beglau; Eleazar, Simon's old father, Arnold Beglau; Ezra, the servant, Barney Bender; Isaac, a traveler, Richard Locke; Mary, Etola Zimmerman; Joseph, Ronald Fox; Shepherds, Clyde Hoff, Roger Fink and Ronald Fandrich. A trio composed of Charlotte Zimmerman, Connie Locke and Judy Harmon sang, "Room In the Manger." Mrs. Leonard Fischer, Reporter

## Central Conference

### Holiday Season at Central Baptist Home, Chicago, Ill.

The Central Baptist Home of Chicago, Illinois, had a wonderful holiday season. It began with Thanksgiving Day and ended with New Year's Eve. Carols were sung by the Girl Scouts as well as by the young people of the Forest Park Baptist Church. The Missionary Guild of the Forest Park Baptist Church gave a wonderful program, followed by refreshments. The Foster Avenue Church also presented a program which was enjoyed by all and gifts were distributed. The Women's Missionary Union of Chicago and suburbs baked cookies and several other societies sent in their gifts. A Christmas tree in the lobby and

February 5, 1959

outside lights made the place even more attractive and a beautiful Christmas scene in the dining room was enjoyed by all. On the day before Christmas we had a special service in the afternoon with Rev. Ruben Kern bringing the message. This was followed by a Christmas party of good things made possible by the gifts which many of

you sent in. Then on the last night of the old year, pictures were shown and the year was ended in a happy manner. We wish to take these means to thank all for giving gifts for which they knew there would be no returns except in satisfaction and blessings such as only God can give.

M. Vanderbeck, Superintendent



—Don Manionee Photo

The Bethel Baptist Church Senior Choir, Anaheim, Calif., in the beautifully paneled choir loft with Mr. Herman Zachay, director, at left (front row).

## EXTENSION IN MAMBILA

(Continued from page 11)

on by the Mission, but unfortunately the Mission is not a church. In 1955 church extension was transferred to the Mambila Church Conference which represents all of the churches. This was a bit better.

Next the three Associations in Mambila took over the work. This localized the extension work more, but the real self propagation, or church extension, has given birth to more churches,

healthier churches, as it has become the direct responsibility of the local church.

Mayo Solari Church is responsible for the two new churches in the French Cameroons. Needless to say that Mayo Solari, just five years old itself, is one of our strongest churches in Mambila. Does this not cause you to look inside your own group or church, of which you are a part, and ask, "How many new churches has my church been responsible for bringing into existence?"

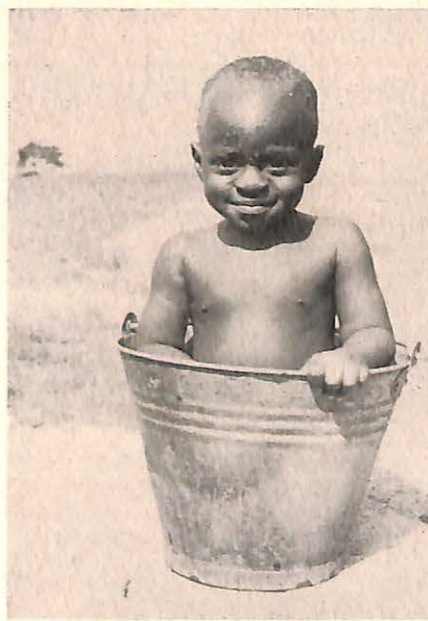
## WE, THE WOMEN

(Continued from page 14)

ervision of Missionary Florence Miller. The meetings are held in the homes of the members on Sunday afternoons. This group is operated much like our women's societies having officers, projects, programs, etc. One of the recent projects was mending clothes that were donated for the poor.

Most of the Japanese women do not have all the modern conveniences that we in America take for granted. Very few have washing machines, but wash with a board and tub. Their homes are neat, simple and small. Many of them have only two or three rooms with a very small kitchen. The majority of the women are very good seamstresses, are able to knit well, and have learned the art of flower arranging. They have very pleasant and polite manners. During our four years in Japan we learned to love them very much.

I trust that you will remember the women of Japan in your prayers.



Baby Mbingo, born at the New Hope Settlement and living there ever since, loves his bucket-bath in the sunshine.

# Protestant Giving in North America

North American Baptists stand HIGH among all Protestant churches of North America in their per capita giving for all purposes and benevolences. Our conference is 13th in the list of churches for gifts to all purposes per member, and 14th in its per capita giving for benevolences. These are official figures secured by the Department of Stewardship and Benevolences and tabulated by the Bureau of Research and Survey of the National Council of Churches and published in the press and religious magazines of the United States and Canada. The current report is the 38th of a series begun by the United Stewardship Council.

The 52 bodies in the United States report a total of \$84,102,030 for foreign missions. For 41 bodies reporting comparable figures this year and last, the total contributions this year are \$64,292,770, compared with \$59,775,339 last year. The per-member figure from the 41 bodies is \$2.45 this year and \$2.34 a year ago, a gain of 5 per cent.

All North American Baptists can study these tabulations with interest and justified pride, but also with a sense of high aspirations. There is still lots of room to climb to a higher level as we "press toward the mark for the prize of the high calling of God in Christ Jesus!"

Highest per Member Gifts—  
All Purposes

1. Pilgrim Holiness Church	\$206.85
2. Wesleyan Methodist Church	204.97
3. Seventh-day Adventist	203.97
4. United Brethren in Christ	189.81
5. Evangelical Free Church of America	172.37
6. Mennonite: Conference of Evangelical	152.13
7. Brethren in Christ	148.98

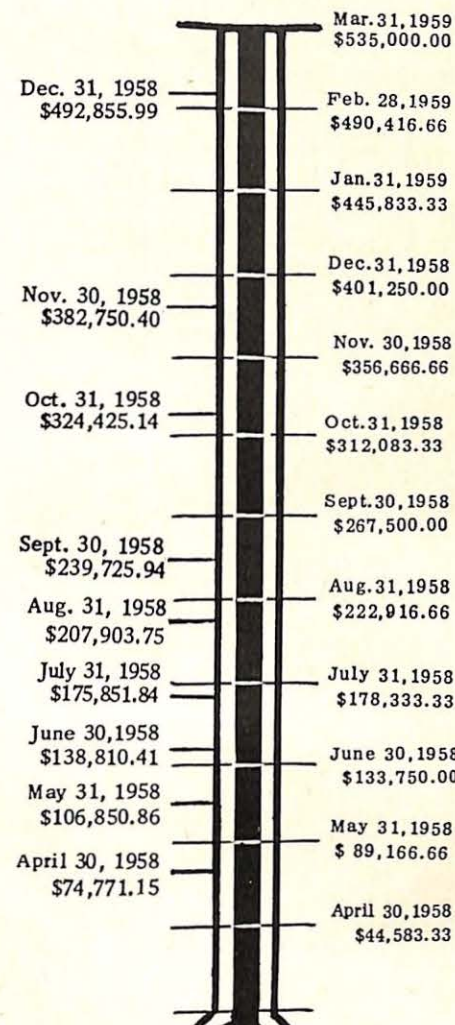
8. Friends, Ohio Yearly Meeting	147.69
9. Orthodox Presbyterian	146.89
10. Evangelical Mission Covenant Church	145.20
11. Church of the Nazarene	133.77
12. Church of God, Anderson, Indiana	106.29
13. North American Baptist General Conference	94.67
14. The General Conference, Mennonite Church	94.37
15. Presbyterian Church in U.S.	92.03
16. Reformed Church in America	91.10
17. The Lutheran Church—Missouri Synod	85.16
18. Evangelical Congregational Church	84.14

Highest per Member Gifts for  
Benevolences

1. Seventh-day Adventist	\$160.70
2. United Brethren in Christ	118.96
3. Conference of Evangelical Mennonite	82.34
4. Evangelical Free Church of America	67.22
5. Brethren in Christ	50.91
6. Wesleyan Methodist	38.84
7. The General Conference, Mennonite Church	37.73
8. Evangelical Mission Covenant Church	35.38
9. Orthodox Presbyterian	31.73
10. Pilgrim Holiness Church	27.93
11. Church of the Nazarene	25.43
12. Friends, Ohio Yearly Meeting	24.28
13. Presbyterian Church in U.S.	21.92
14. North American Baptist General Conference	20.20
15. The Lutheran Church—Missouri Synod	16.87
16. Reformed Church in America	16.14
17. Augustana Lutheran	16.04

## Conference Budget

Contributions Received to  
DECEMBER 31, 1958



### THRILLING NEWS

Study the two columns of figures on both sides of the above thermometer. They tell an amazing story of Christian stewardship by God's people in North American Baptist churches. On the right, you will see the budget objectives of our denomination, month by month. On the left, you read the total giving of our Conference contributions to our Missionary and Benevolent Budget.

Now look at the statistical table on the left. In December 1958 our churches sent in contributions totally \$118,144.04. This sum represents the LARGEST OFFERING from our churches in any one month in our entire history, as reported by Dr. Frank H. Woyke, executive secretary. For this, we must praise God "from Whom all blessings flow"!

BAPTIST HERALD

## Obituary

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

### MRS. MATHILDA REICH of Mott, North Dakota

Mrs. Mathilda Reich, nee Gill, of Mott, N. Dak., was born April 29, 1890 in Tardana, South Russia, and departed to be with the Lord on Nov. 25, 1958. She attained the age of 68 years, 6 months and 27 days. At the age of 12, she came to the United States and settled at Lehr, N. Dak. She was united in marriage to Christ Reich on Nov. 24, 1909 at Lehr, N. Dak., where they resided until 1916; then near and in Burt, N. Dak., until 1949 when they made their home with their daughter and son-in-law, Mr. and Mrs. Reuben Berreth. Her husband preceded her in death on July 29, 1950. In 1952, Mrs. Reich moved to Mott where she resided until her death.

She leaves to mourn her passing four sons: Eden, Billings, Montana; Herbert, Burt, N. Dak.; Randolph, Burt, N. Dak.; and Reuben, Bismarck, N. Dak.; and 4 daughters: Frieda, Mrs. Reuben Berreth, Burt, N. Dak.; Lorine, Mrs. Walter Heuther, Regent, N. Dak.; Lydia, Mrs. Emil Inhoff, Burt, N. Dak.; and Martha, Mrs. Engwalt Bauer, Seattle, Washington.

First Baptist Church  
Mott, North Dakota  
MILTON H. VIETZ, Pastor

### MRS. LOUISA BAUMAN WEDEL of Aurora, Illinois

Mrs. Louisa Bauman Wedel, lately of Aurora, Ill., was born in Rochester, New York, July 27, 1877. She departed to be with the Lord on December 16, 1958. As the wife of a faithful pastor, Rev. Henry Wedel, who preceded her into glory, she enjoyed many years of fruitful service for the Savior. She had a host of friends both within denominational circles and among Christians of other faiths. Rev. and Mrs. Henry Wedel served the Immanuel Baptist Church for a number of years and were greatly beloved by its people.

Surviving are three daughters: Mrs. Esther Denney, Aurora, Ill.; Miss Edna Wedel, Sioux City, Iowa; Mrs. Henrietta Schade, Youngstown, Ohio; three sons-in-law: Dr. Elliot Denney, Rev. Robert Schade, Mr. Lloyd Buening; and five grandchildren. We, with them, rejoice that she has heard from her Savior, "Well done, thou good and faithful servant, enter thou into the joy of the Lord."

Immanuel Baptist Church  
Milwaukee, Wisconsin  
REV. HAROLD W. TIETJEN, Pastor

### MRS. FRIEDRICKA BITZ of Eureka, South Dakota

Mrs. Friedrica Bitz, nee Waltz, of Eureka, S. Dak., born March 30, 1864, passed away December 23, 1958 at the Lutheran Home, Eureka, S. Dak. She was raised in South Russia, where she also married Daniel Bitz, January 29, 1889. In the same year they came to the United States and settled on a farm near Eureka, engaging in farming and raising a large family of 14 children, of whom 8 died in infancy. The departed came under the influence of the Gospel ministry of the late Rev. Gollinger, and she and her husband were baptized, June 5, 1892, thus becoming a member of the First Baptist Church of Eureka, whose honored and loved member she has been to her last day.

She is survived by four sons and two daughters, 30 grand-children, 73 great-grandchildren and 5 great-great-grandchildren. The memory of the just made perfect in death is blessed. The undersigned spoke both in German and in English in review of her life, based on Proverbs 16:31 and Rev. 21:6, 7.

First Baptist Church  
Eureka, South Dakota  
A. E. REEH, Minister

### MR. FRED GRENZ, JR. of Bismarck, North Dakota

Mr. Fred Grenz, Jr., of Bismarck, N. Dak., was born March 25, 1916 at Napoleon, N. Dak. He was reared in a Christian home and during his boyhood years accepted the Lord as his personal Savior and was baptized in June, 1929, by Rev. C. A. Knapp who also welcomed him into the congregation of Napoleon. Coming to Bismarck in 1946 he joined the Bismarck Baptist Church

and remained in good standing until his untimely departure, Nov. 19, 1958. On June 27, 1948 he and Miss Violet Staiger became united in holy wedlock. Two sons, Arlo and Daryl, joined them later on. Mr. Grenz and his family were regular worshippers.

Funeral service was held at the Bismarck Baptist Church, with the following pastors officiating: Henry Lang, Richard Grenz, and John Grygo. Our congregation again expresses deepest sympathy to the bereaved. Mrs. Violet Grenz and sons; the parents, Mr. and Mrs. Fred Grenz; a sister, Mrs. Lydia Schauer; and 7 brothers: Adam, Edwin, Ernest, Gideon, Jacob, John, Roland, Bismarck, N. D.

JOHN E. GRYGO, Pastor

### MR. SAM LOFFELBEIN of Lodi, California

Mr. Sam Loffelbein of Lodi, Calif., was born at Fessenden, N. Dak., on August 13, 1896, and was a resident of Lodi since 1909. He served in the United States Army during World War I. On December 8, 1921 he was united in marriage with Katherine Philippi and for 37 years was a loving husband and devoted father. A heart condition made it necessary for him to seek hospital care. A few weeks after his return home, God called him to his Eternal Home on Dec. 17 at the age of 62.

As an eleven year old boy he accepted Christ as his personal Savior, but it was not until 1946 that he came to a full surrender of his life to Christ. In February of that year he was baptized by Dr. A. S. Felberg and received into the First Baptist Church. In 1948 he became a charter member of the Temple Church and was an active member at all times, serving on the Board of Trustees at the time of his death. Those who sorrow at his passing are his wife, his mother, two children, four grandchildren, three brothers, and one sister.

Temple Baptist Church  
Lodi, California  
ROBERT SCHREIBER, Pastor

### MRS. AMALIE ERBACH of Sheboygan, Wis.

Mrs. Amalie Erbach, nee Lamprecht, of Sheboygan, Wis., was born in Germany on April 10, 1865. On February 25, 1890, she was united in marriage with Frederick Erbach, and together with her husband came to Sheboygan in 1892 and resided in this city ever since. Her husband preceded her in death. She was a charter member of the Bethel Baptist Church and served faithfully through many a year when the church was young. She went to be with her Lord on Dec. 15 after a few days of illness. She reached the age of 93 years, 8 months, and 5 days.

She leaves to mourn one son, Max, of Milwaukee, Wis.; two daughters: Mrs. Margaret Guenther of Sauk Center, Minn.; and Mrs. Magdalene Pirolo of Sheboygan; also 18 grandchildren, 25 great grandchildren, and two great-great grandchildren. Pallbearers were: Walter Lawrence, Herman and Norbert Nass, William Erbach, Ralph Harff and Edgar Meyer. The undersigned brought words of comfort from Phil. 1:21. Mrs. Fred Mashner sang, "Safe In the Arms of Jesus" and "Beyond the Sunset."

Bethel Baptist Church  
Sheboygan, Wisconsin  
FRED MASHNER, Pastor

### MRS. GEORGE SHEFFIELD of Avon South Dakota

Mrs. George (Grace) Scheffeld of Avon, S. Dak., was born on Sept. 22, 1885 at Parkersburg, Iowa. In 1894 the Lubbers family came to Bon Homme County and resided in the vicinity of Tyndall all her life. At the age of 18 years she accepted Jesus Christ as Savior. Rev. J. Jaeger baptized her on Nov. 29, 1903 whereupon she was received into the Tyndall Baptist Church. She was especially interested and active in the Woman's Missionary Union until Oct. 3, 1958, when she became ill and entered the St. Michael's Hospital of Tyndall. On Sept. 12, 1906, Grace Lubbers was united in marriage to George Scheffeld. The Lord blessed this union with four children.

On Dec. 5, 1958, she went to her heavenly reward. Surviving are her husband, George of Tyndall; two sons: Benjamin of Scotland, S. D., and James of Avon, S. D.; three brothers, 3 grandchildren besides a host of Christian friends. Funeral services were conducted at the Tyndall Baptist Church on Dec. 7. Rev. R. Herrmann was assisted by Rev. Peter Wiens of Avon, S. Dak.

Tyndall, South Dakota  
RUBIN HERRMANN, Pastor

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Tyndall, South Dakota  
RUBIN HERRMANN, Pastor

### MRS. LYDIA NETZER of Alfred, North Dakota

Mrs. Lydia Netzer of Alfred, N. Dak., was born in Paris, Besarabien, South Russia July 14, 1882, and was married to Christof Netzer in November 1903. They came to America in 1906, settling near Gackle, N. Dak. She and her husband were converted and baptized under the ministry of Rev. John Schmidt. They moved to a farm near Alfred in 1919, and became members of the Grace Baptist Church there. In 1940, they moved into Alfred to live.

Nine children were born to this union, 6 of whom are living. Surviving are her husband, Christof of Alfred; Bertha (Mrs. Joe Ripplinger) of Bremerton, Wash.; Emil of Jamestown, N. Dak.; Mildred Hollingsworth of Seattle, Wash.; Emanuel of Spokane, Wash.; Albert of Jud, N. Dak.; and Esther (Mrs. Bill Smith) of Bremerton, Wash. She is also survived by three sisters. Seventeen grandchildren and five great-grandchildren also mourn her passing. Sister Netzer was a faithful member of her church at Alfred.

Grace Baptist Church  
Gackle and Alfred, N. D.  
BERNARD EDINGER, Pastor

### MRS. FRIEDRICH LANG of Tyndall, South Dakota

Mrs. Barbara Lang of Tyndall, S. Dak., was born on Feb. 10, 1882 in Alt Freudental, near Odessa, Russia. She along with her brother arrived in this country in 1899 and settled near Anamoose, N. Dak., where she was united in matrimony the same year to Mr. Friedrich Lang. Eleven children were born to this union. About 1907 they moved into the vicinity of Tyndall, S. Dak., where they lived for the balance of their lives. On Jan. 2, 1944 she was baptized by Rev. A. Ittermann and joined the Tyndall Baptist Church where she served her Lord devotedly until failing health and vision prevented her to be physically active. Her ministry of intercessory prayer continued to be a source of blessing for the entire church and pastor. On Dec. 17, at the age of 76 years, she was ushered into her longed for Eternal Home.

The following survive: 7 daughters—Mrs. Elizabeth Johnson, Yankton, S. Dak.; Mrs. Lydia Abker, Sioux City, Iowa; Mrs. Johanna Cossairt, Omaha, Nebr.; Mrs. Marie Larson, Portland, Ore.; Mrs. Martha Baker, Scotland, S. Dak.; Mrs. Lillian Schupert, Omaha, Nebr.; and Mrs. Lenora McCann, Tyndall, S. Dak.; 3 sons—Edwin, Westpoint, Nebr.; William of Portland, Ore.; and Harold of Pierce, Nebr.; 35 grandchildren and 25 great-grandchildren.

Tyndall, South Dakota  
RUBIN HERRMANN, Pastor

### MRS. SUSANNA BUHLER of Winnipeg, Manitoba

Mrs. Susanna Buhler of Winnipeg, Man., aged 78, passed away on Dec. 8th. She was born near Winnipeg, Canada on Jan. 1, 1880. She was married for the first time to David Klassen, which union was blessed with four sons. After being widowed, she married Abram Buhler, a widower with 9 children, thus bringing together 13 children. Her second marriage was blessed with 14 children, making her the mother of 18 children. That number, together with the 9 whom her second husband had when she married him, make 27 children.

Eighteen of these survive her. Four of her sons are in the ministry. Henry serves a church in Carrick, Manitoba; Daniel is principal of a Bible School in Nipawin, Sask.; Richard is pastor of the First Baptist Church, Alliance, Nebraska; the undersigned is pastor of the Colonial Village Baptist Church, Lansing, Mich.

She is also survived by two sisters and two brothers; 260 grandchildren and great-grandchildren and one of the largest relationships we ever heard of with possibly 12 or more of them either on the mission field or pastorates. Rev. John Forese spoke on the theme "An Abundant Entrance." She was buried in a church cemetery near her birthplace.

Lansing, Michigan  
AARON BUHLER, Correspondent

## OUT OF THE NIGHT

(Continued from page 5)

tions have endorsed that action. Many individual ministers, even in the South, have stood up with dauntless courage. All of these things are admirable and deserve our highest praise.

But we must admit that these courageous stands from the church are still far too few. The sublime statements of the major denominations on the question of human relations move all too slowly to the local churches in actual practice. All too many ministers are still silent. It may well be that the greatest tragedy of this period of social transition is not the glaring noisiness of the so-called bad people, but the appalling silence of the so-called good people. It may be that our generation will have to repent not only for the diabolical actions and vitriolic words of the children of darkness, but also for the crippling fears and tragic apathy of the children of light.

What we need is a restless determination to make the ideal of brotherhood a reality in this nation and all over the world. There are certain technical words which tend to become stereotypes and cliches after a certain period of time. Psychologists have a word which is probably used more frequent-

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ly than any other word in modern psychology. It is the word "maladjusted." In a sense all of us must live the well adjusted life in order to avoid neurotic and schizophrenic personalities.

But there are some things in our social system to which all of us ought to be maladjusted. I never intend to adjust myself to the viciousness of mob rule. I never intend to adjust myself to the evils of segregation and the crippling effects of discrimination. I never intend to adjust myself to the inequalities of an economic system which takes necessities from the masses to give luxuries to the classes. I never intend to become adjusted to the mad-

ness of militarism and the self-defeating method of physical violence.

It may be that the salvation of the world lies in the hands of the maladjusted. The challenge to us is to be maladjusted—as maladjusted as the prophet Amos, who in the midst of the injustices of his day, could cry out in words that echo across the centuries. "Let judgment run down like waters and righteousness like a mighty stream"; as maladjusted as Lincoln, who had the vision to see that this nation could not survive half slave and half free; as maladjusted as Jefferson, who in the midst of an age amazingly adjusted to slavery could cry out in words lifted to cosmic proportions, "All men are created equal, and are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty and the pursuit of Happiness"; as maladjusted as Jesus who could say to the men and women of his generation, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that spitefully use you."

The world is in desperate need of such maladjustment. Through such courageous maladjustment, we will be able to emerge from the bleak and desolate midnight of man's inhumanity to man into the bright and glittering daybreak of freedom and justice.

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