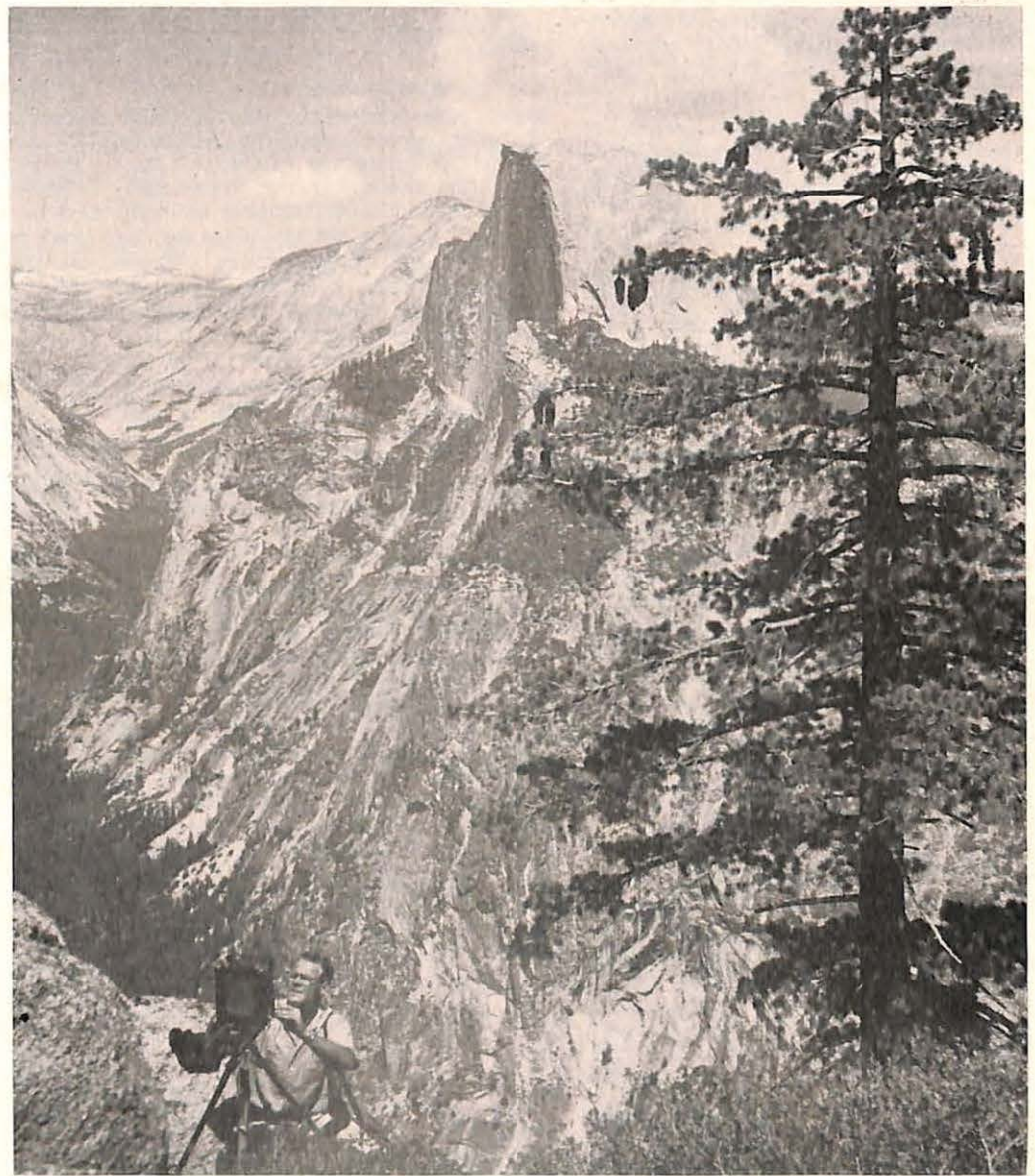


Baptist Herald

NORTH AMERICAN BAPTIST GENERAL CONFERENCE



Half Dome in Yosemite Park

July
23
1959

Number 15

■ Meeting the Needs
of Troubled Souls

■ You, Too, Can
Live Joyfully!

• The Hawaiian Evangelical Association of Congregational Christian Churches says it will construct a \$1,500,000 headquarters building in Honolulu. Comprising some 18,000 Hawaiian members in 113 churches, the denomination is the largest group in a current Protestant population of between 50,000 and 60,000.

—*Christianity Today.*

• In Northern Nigeria's celebrations last month of the attainment of self-government, one religious overtone was conspicuous: the rule of 18,000,000 Africans had passed from a Christian, Queen Elizabeth II, to a Muslim, the Sardauna of Sokoto, Alhaji Sir Ahmadu Bello, who nevertheless promised that "we will not interfere" with Christian work.

• More than four million pounds of food and clothing from Lutheran World Relief were aboard the steamship "Extavia" when she became the first U. S. transatlantic flagship to pass eastward through the St. Lawrence seaway early in May. The ship carried 3,816,000 pounds of powdered milk and 60,000 pounds of clothing for Yugoslavia and 280,000 pounds of corn meal for Austria.

• Bob Pierce's evangelistic crusade in Osaka, second largest city in Japan, opened before nightly capacity crowds of 4,000. The crusade, scheduled to run for three weeks, was sponsored by World Vision at the request of 400 churches in the Osaka-Kyoto-Kobe area. Pierce, World Vision president, was presented with a medal prior to the start of the crusade last month by President Syngman Rhee. The decoration cited Pierce for work in behalf of Korean refugees and orphans.

—*Christianity Today.*

• Howard E. Butt, vice-president of the H. E. Butt grocery chain, has been elected president of a group of Texas businessmen who have organized for the specific purpose of encouraging men "to make Christian salvation the occupation of their minds." The group is producing a monthly publication, *On the Record*, to promote soulwinning crusades in various cities and will finance research projects on lay witnessing for Christ.

—*The Moody Monthly.*

• Allen G. Thompson, an electronics-engineer-turned-pastor, has been named administrative director of the Lutheran World Federation's radio project in Africa. He will graduate from Lutheran Theological Seminary, Gettysburg, Pa., this spring. Previous to his seminary study, Thompson spent 20 years in communications engineering and another 10 years with

Voice of America. In Africa he will establish and operate a 50,000-watt short wave transmitter.

—*The Moody Monthly.*

• The Evangelical Free Church of America is observing its diamond jubilee anniversary over a three-year period, ending in 1959. Dr. A. T. Olson, president of this denomination, with its international headquarters in Minneapolis, announces that they had set their goal for 75 new churches in

three years, and they have 93; they had planned to have 75 new students at their Bible College in Chicago, and there are 136. The Evangelical Free Church of America was organized in Boone, Iowa, in 1884. Two groups, one of Swedish background, and the other Danish-Norwegian, merged in 1950. The denomination now has 450 affiliated congregations, a membership of 30,000 and overseas work in seven areas, carried on by 105 missionaries.



Baptist Briefs

• **India Assembly Meets.** Rev. B. R. Moses, secretary of the Baptist Union of India, reports that the All India Baptist Assembly met in Cuttack May 20-24. The Assembly was representative of some 352,000 Baptists in India. "Cuttack is not a strange place for the Baptists," Mr. Moses writes. "There are two colleges, a girls' high school, a theological seminary, a printing press and a strong Baptist church. It is a lively Baptist center. Apart from all these, we observe a new awakening among the churches to proclaim the gospel of salvation and an exceptional response to the proclaimed gospel."

• **Billy Graham in New Zealand.** During Billy Graham's visit to Wellington, New Zealand more than 110,000 persons attended his two appearances, with a total of 7,000 responses to the evangelist's appeal to come to Christ. In addition tens of thousands packed halls and churches throughout New Zealand to hear Dr. Graham over the largest telephone hook-up ever attempted in the country. The evangelist announced he had accepted an invitation from New Zealand churches to hold an extended crusade there in 1962-63.

—*The Watchman-Examiner.*

• **Honors for Newspaperman.** Roy Parker, Jr., Baptist newspaperman of Raleigh and Ahoskie, N. C., has won a Congressional fellowship and will go to Washington in November to spend

9 months in the U. S. Congress. Mr. Parker, 29, was one out of the 5 from 80 applicants who won fellowships sponsored by the American Political Science Association. He will receive a cash grant of \$4,500 plus expenses to and from Washington. He will work on the staffs of senators, representatives, and Congressional committees in Washington.

—*The Watchman-Examiner.*

• **Chinese Baptist Church.** The First Chinese Baptist Church of San Francisco, Calif., has an enrolment of 57 in its night school, the largest attendance in five years. The students are on the senior high school level. All attend chapel, presided over by Bing Yuen, president of the student body. During 1958 five students were baptized. There is a Chinese Reading Room in connection with this church, open four nights a week. Available for readers are five local Chinese newspapers, eight magazines from Hong Kong and some history and literature material. It is the only reading room of its kind in the area, and each night some member of the church is host or hostess.

• **Dr. Gezork, A.B.C. President.** Dr. Herbert J. Gezork of Newton Center, Mass., has been elected president of the American Baptist Convention. Dr. Gezork, 58, has been president of the Andover-Newton Theological Seminary since 1950. He succeeds Mrs. Maurice B. Hodge of Portland, Ore., as convention president. Dr. Edwin Tuller was elected general secretary succeeding Dr. Reuben Nelson at the Des Moines, Iowa, convention. Dr. Gezork, a native of Germany, was secretary of the Baptist youth movement in that country until it was banned by Adolf Hitler. He came to the United States in 1936 and became a citizen in 1943. He was on the faculty of Wellesley (Mass.) College, and the theological school he now heads from 1939 to 1950.

FRONT COVER

An intrepid photographer is getting ready "to shoot" majestic Half Dome from Glacier Point overlooking the vast, scenic valley below him in Yosemite National Park in California. This is one of the most inspirational views in all of America's mountain scenery. The photograph on the front cover of the "Baptist Herald" captures that memorable view in a remarkable way!

Editorial

Carrying A Heavy Burden?

Many Christian people are carrying heavy loads around with them, that have no business to be there. The simple fact is that these burdens cause most of our trouble in life, and they are decidedly not pleasing to God. His Word gives us an unmistakable direction: "Cast all your care upon him; for he careth for you" (I Peter 5:7). The only way to deal with the load is not to try to bear up under it, but to cast it far away into the mighty arms of the Lord Jesus Christ.

Charles F. Banning in a devotional message tells this story from the life of Henry Ward Beecher, the great American preacher. As a boy, he wanted one of the cannon balls piled up near the cannon in the public square. Then one evening there was no one in sight, so he took one. He put it under his coat and started home. It was heavier than he thought. He shifted it from side to side. Then he put it on his head under his hat, but that was worse. When he got home, he was afraid to go in. So he walked around the block with the cannon ball getting heavier and heavier. Finally, he had to give up and took his treasure back to where he got it. How glad he was to be rid of it!

Carrying a grudge is like that. The desire to get even with someone else, the broken relationship with a fellow-Christian over some trivial matter, and the bitter resentment toward the other person become loads that grow heavier and heavier. Such things are not to be kept like heavy burdens in your heart. They hurt you far worse than the other person. They are to be placed on God's judgment scales. For HE alone can determine what is true and who is right.

Carrying hidden sins is also like that. We try to hide these secret sins from others, not realizing that they are becoming heavy and almost like unbearable loads in the depths of our own bosom. They are bound to be our downfall with anguish of heart and heaviness of spirit. Oh, the joy of burdens cast from us and the peace of sins forgiven by the grace of God!

Carrying fear is even harder and more uncomfortable. Fear is a wide-spread and growing problem in our day with its bomb scares and cold war hysteria. Our pace of modern life has intensified our fears. There isn't much that you can do about it. The decision is yours to make—either carry the heavy load of these fears, or trust God and not be afraid. He who made the heavens and the earth, and is concerned about the sparrows in the tree, will HE not take care of you, "O, ye of little faith"?

It is certainly better to get rid of a burden than to try to carry it, as Dr. Banning has pointed out. It is foolish to carry around with you something that hurts you. Such loads are back-breaking burdens that were never intended for you to shoulder them. The only way to deal with them, as the Christian knows and as God's Word says, is to cast them on the Lord. In the light of his truth and grace, the burdens disappear and peace and joy take their place. "Trust thou in the Lord, for he careth for you!"

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Martin L. Leuschner, D.D., Editor

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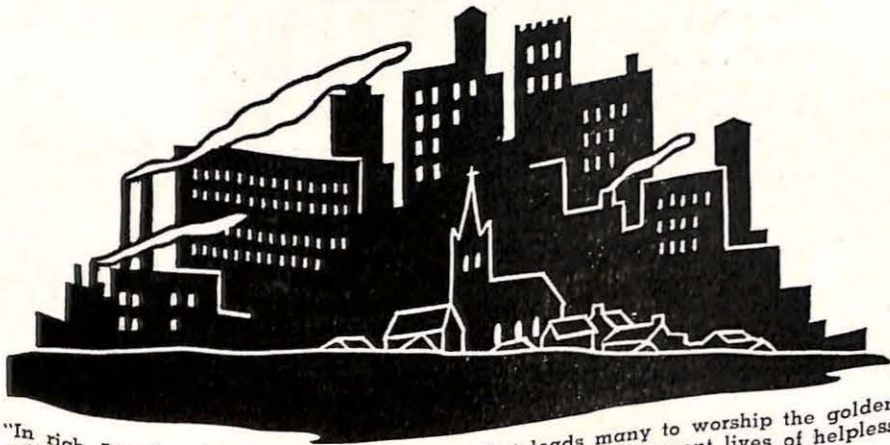
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Teaching the Ways of Christ

A Baptist Jubilee Advance sermon by Dr. Joseph H. Jackson, President of the National Baptist Convention (Negro) U. S. A., Inc.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matthew 28:19-20).

THE DRAMA was almost over. Thirty-three years in an earthly venture for human redemption had closed in a tragic death on Calvary, and had climaxed with the miracle of the first Easter morning and the undisputed victory of Jesus Christ over death and the grave. For forty days the risen Christ kept appointments, made appearances and held conferences with his little band of followers. Now they were in some chosen place in Galilee in a mountain apart. The eleven had journeyed there to meet with their Lord. With mixed emotions, these disciples waited to hear what the message of Jesus would be to them. Standing in the sunset



"In rich America there is a poverty of soul that leads many to worship the golden calf of materialism and to offer on the altar of greed the innocent lives of helpless men and women."

moments of his earthly ministry and knowing full well the hour of his enthronement was near, his disciples must have listened with keen interest and rapt attention for the message he would give.

THE COMMISSION OF CHRIST

Jesus began with the declaration of his unrestricted power and his unlimited authority. Said he unto them: "All power is given unto me in heaven and in earth." What does this statement mean? Would he now establish a political order and place the eleven disciples in places of authority and on thrones of power? Would he at this time take action on the request of the mother of Zebedee's children and assign two disciples places of honor on his right hand and on his left in

the Kingdom of his Father? Or would he at this time answer Peter's question, "Behold we have forsaken all and followed thee; what shall we have therefore?" Shall the Master out of the abundance of his authority bequeath to his disciples a legacy of houses, lands, families and a hundred-fold for all who have invested in the kingdom cause?

If the minds of the disciples were set on material rewards and places of honor and an exemption from further Gospel struggles, how disappointed they must have been when Jesus gave them the message of this occasion. For he called them to a most difficult task and enlisted them in the unfinished work of his eternal Kingdom. Says he to them: "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."

The task is one of education, and in education there are always three im-

portant elements or essential constituent parts, namely: the teacher, the student, and the subject matter. All of these are clearly set forth in this final message to his disciples.

certain attitudes of mind and ways of life. The emphasis is more on information than on exhortation. The former assumes a greater degree of ignorance on the part of the students than the latter, but here the objective of both is the same, namely, making disciples of Christ.

By this commission to teach, it seems that Jesus knew that the Kingdom task was no brief undertaking but one that requires much time and effort. As a great teacher as well as preacher, Jesus knew that exhortation based on positive information was far more effective than exhortation without supporting fact. Hence he calls his disciples to a teaching ministry. For them he did more than speak in parables. He opened to them the parables and revealed to them the hidden wisdom and meaning contained therein.

TO WHOM ARE WE SENT?

Those who are to teach must know. They must know the Christ. They must associate with him, live with him, and catch his very spirit and be dominated by his purpose. The modern church is charged with a grave responsibility of making the Christ known to all who know him not. For such a task the believers must have the type of training that Christ gave to his first disciples, that is, they must have a closer daily association and communion with him. The church must possess more than the parables of theology and the symbols and rituals of worship. It must somehow capture the inner meaning of the divine fact contained in all parables and represented by all symbols. If the Christ is not known and if his truth does not hold sway among the peoples of the world, and if man continues to live as if there were no Calvary, no Cross, and no Christ, the church itself must take its share of the responsibility and the guilt.

How serious then is the mission of the church, and how exacting is her task? No teacher can rejoice in the failure of students or the continuation of ignorance and illiteracy, it matters not how stubborn and how entrenched the ignorance. In the world of sin and confusion, Jesus has summoned his church to dispel the darkness of ignorance and to rescue the minds and souls of men from the servitude of corruption and from the thralldom of despair. And the church must teach until new disciples are made and new fires of inspiration have been kindled in the cold hearts of men.

The student body comprises the nations of the world. He commanded them "to teach all nations."

Christian patriotism demands that the church seek to save the soul of its own nation. In addition to seeking the salvation and the enlightenment of the individual, the church must work for the salvation of the community, and the spiritual re-generation of the whole social order.

The American church must begin at home as the early church began in Jerusalem. In America, in democratic America, there is still the servitude that is corrupting the soul of the nation. In enlightened America there are still dark jungles of primitive and savage people whose diabolical practices stain the land with human blood and leave murdered victims in their train. In rich America there is a poverty of soul that leads many to worship the golden calf of materialism and to offer on the altar of greed the innocent lives of helpless men and women.

TEACHING BY EXAMPLE

The church must teach the nation both by precept and example the ways of truth of the Master, and impress upon statesmen, leaders of industry, scientists and day laborers, that no economy can stand that is not founded upon justice and supported by the love of man for man and the honor and worship of God by man. For it is still true that "the wages of sin is death but the gift of God is eternal life."

But more than its own nation, the church must accept responsibility for those "in the uttermost parts of the world." As Christian patriots we are responsible to all of the nations of the world and will not do our full duty to our own nation unless we are concerned about the salvation of the nations of the world.

Everywhere men seem ignorant of the ideals of creative human relations and are working against themselves for the destruction of some of the highest human values. It seems that history has brought the nations to "the edge of night" and only one thing is left to save them from the final leap into the abyss, and that is to turn to the ways of Jesus Christ in the matters of human relations and divine appreciation. At long last our scientific achievements have brought mankind to that place in history where REVIVAL OF SPIRITUAL VALUES is the basic condition for HUMAN SURVIVAL.

The church must go to all peoples, for such is the command of the Master and such is the mission of those who accept him seriously.

THE STORY WE TEACH

What is to be taught by the church to the peoples of the world? Jesus was most explicit in his statement when he commanded the disciples to teach "all things whatsoever I have commanded you." What Jesus taught may be summed up into two great and comprehensive commandments. "Thou

shalt love the Lord thy God with all thy might, soul and strength and thy neighbor as thyself." Throughout his ministry he dealt with the simple matter of creative relationship between God and man, and man and man.

This is something that all men can understand and the whole message was dramatized in the story of the life of Jesus. The Christian religion is

It has arrested the attention of some of the most gifted philosophers, and inspired great masters to create rare specimens of beauty on canvas with brush and paint. This simple story has fired the imagination of poets and has broken forth in rushing floods of boundless music that have moved through the soils of human experience, cutting paths of pure delight as hymns and anthems and songs that angels



BAPTIST WITNESS AROUND THE WORLD

The Cameroons Baptist Mission float representing "100 Years of Baptist Work" at the Victoria Centennial in the Southern Cameroons and the 100th anniversary of the founding of the city by Missionary Alfred Saker.—Photo by Laura E. Reddig.

based on an achieved historic fact. It is not some speculation about the future. It is not the mere culmination of an idle dreamer or the unrealized vision of an over-zealous prophet. But it is a fact of history and of life based on the story of the character, life and deeds of Christ Jesus.

The heart of the Gospel message is just a simple story. It is short and brief and can be read through in a few brief moments. It is the simple story of a man born in humble circumstances and living in economic poverty and serving amidst privation and apparent ostracism. It is the story of a man who could claim no real estate in fee simple, no tract of land as his estate; for he himself said, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head" (Matthew 8:20). Though poor in earthly possessions, he was indeed rich in spiritual fullness and in fellowship with God. The Christian message is the story of this Teacher who carried his university about with him and made available to the blind the glorious light of eternity, and gave to the hungry the bread of life that does not perish, and offered to the thirsty a well of water that is in truth everlasting.

The church teaches the simple story of how truth is more enduring than error, and the peace of God more enduring than the sword of vengeance, and life more powerful than death. Yes, it is just a simple story, but, oh, how powerful!

have never sung. This story has shaken empires to the very foundation, changed the course of history, and pulled down the mighty from their seats, and elevated men of low degrees to thrones of grace and glory. It has drawn into one bond of divine fellowship common fishermen, despised tax collectors, lost drunkards and lonely harlots of the streets. It has lifted coal miners with cords of love into the divine presence, and has established a community between master and slave, and has put a heavenly gleam in the once downcast eyes of primitive men and has softened the hearts of jailers, and led them to seek the Jesus' Way of security and salvation.

It is not strange then, that Jesus sends his church against all the forces of the world armed with this simple story. Oh, God, what a story!

THE SUSTAINING PROMISE

In our opening remarks, we pointed out that Jesus left to his disciples no material legacy, no positions of honor or places of power. But instead, he gave to them a hard task, a most difficult assignment, and sent them on a mission that would take them into strange lands among strange peoples. And this mission would often expose them to strange afflictions, persecutions and loneliness.

But this is not the whole story. He gives them something for encouragement, protection and security. He

(Continued on page 24)

Farewell to a Cameroons Missionary-nurse

A touching scene at the Banso Hospital, described by Dr. Peter Fehr, as the African Staff bade farewell to Miss Margaret Kittlitz

AS MISS Margaret Kittlitz prepared to go home to Texas, U.S.A., on furlough, the Banso Baptist Hospital staff in the Southern Cameroons, Africa, paused to bid her farewell. To many of them she was a friend and co-worker of long standing. She had been all things to all people by the stories told of her and, despite her insistence on doing things right, all have a soft spot in their hearts for her.

The following is the message written by the African Staff as a whole and read to her by one of the graduate nurses at her farewell celebration.

THE AFRICAN'S FAREWELL

"We are sending off Ma Kittlitz. We of the Banso Baptist Hospital and those who know you greatly feel your departure from us, but nevertheless, since it is God's proposal through men, we cannot change it.

"To those who do not know you, we want to say that you have been our Senior Nursing Sister in this hospital. We continue to say that you are the founder of the Baptist medical

field in the Southern Cameroons. To those of us who have worked with you, you are a nurse, a teacher, an organizer, a supervisor and a mother and father in time of distress. In fact, words cannot alone express what you deserve as far as your work here and in the Cameroons as a whole is concerned. We are assured of getting a series of nursing sisters here but not Sister Kittlitz. Your going away is a blow to us and also to the younger generation.

"Our last words to you are, 'You have fought a good fight,' the fight that you have come out to win; 'you have kept the faith, you have finished your course; henceforth there is laid up for you a crown of life which the righteous judge will give to you.'

"We say farewell. If it happens that you do not come back again, then we tell you with tears in our eyes that God be with you until we meet in heaven. We pray God to be your guide as you journey home. We would not again say anything except that we say thank you for at least the 15 years of hard work that you have done

beginning of Banso Baptist Hospital in the old building and to the building of our present plant. She reminded the nurses of their long desire to be trained and how four of them are now Registered Nurses. She spoke of the slow but steady change which has been made in medical work and reaffirmed the fact that Jesus was the Author of all this. He had called the missionaries to come to the Cameroons to preach, teach and heal. He had put in their hearts the desire to help the people.

To spread the Gospel of salvation is the missionaries' aim. The future of the Cameroons lies in Christ. Christ, the same yesterday, today and forever! People will change, governments may change, and missionary personnel will change, but Jesus Christ will never change. Jesus Christ, the same yesterday, today and forever! Jesus Christ, the hope of the Cameroons! Jesus Christ, the hope of the world!

1961 GENERAL CONFERENCE MINNEAPOLIS, MINN.

July 31 - August 6, 1961

Site—First Baptist Church of Minneapolis in the downtown section.

Save this date!

Pray for the conference!

GENERAL CONFERENCE ANNOUNCEMENTS

Time and Place

July 31-August 6, 1961

First Baptist Church, Minneapolis, Minnesota

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Pastor of Conference Area



MISSIONARIES HONORED IN THE CAMEROONS

The "Send-off" for Miss Margaret Kittlitz and the "Welcome" for Dr. Peter Fehr (both seated behind the banner) at the Banso Baptist Hospital in the Cameroons. In front are the graduate midwives. The second row includes the graduate nurses. The hospital help are in the back rows.

field in that you started a course in nursing school in the Bekom and Kum area in 1946 with only a handful of students. So as the greatest often grew from the smallest, we now boast of this large hospital which is leaving a record in the Cameroons as a whole.

"When we talk of you, we will do injustice to ourselves if we fail to mention Miss Laura Reddig, the lady pioneer of Baptist work in the Cameroons. Through her help and the help of others, Sister Kittlitz undertook this project of training people to help in the physical healing in the Baptist

in this country. Remember us to your family, friends and those who contribute in making this place a real home for the sick. And, please, remember to inform them to continue to give.

"Farewell — farewell —
Yours in HIS service,
Banso Baptist Hospital."

RESPONSE BY MISS KITTLITZ

In her response Miss Kittlitz told them again how long it had been from Belo Dispensary, where some of our present staff began helping her, to the

Our Missionary Is Presented to Royalty

Miss Tina Schmidt, Southern Cameroons missionary, describes her experiences in being presented to Her Royal Highness, the Duchess of Gloucester

A TELEGRAM from our Cameroons field superintendent, Dr. Paul Gebauer, arrived. The contents read, "Congratulations, you are nominated to meet Duchess in behalf of Mission, morning reception May 25th." Margie Lawrence was standing by while I read it aloud. It was to her I addressed my astonished reaction, "Who-me-I-to meet the Duchess?"

EXCITING PREPARATIONS

Quickly we leafed through the twenty page Provisional Detailed Program to see what was scheduled for the morning reception. It stated, "All ladies invited as representatives of Voluntary Organizations in the Southern Cameroons to have the honor of meeting Her Royal Highness, the Duchess of Gloucester, at the reception given by Mrs. Field at the Commissioner's Lodge will arrive at the Lodge and assemble in the music room where they will be received by Mrs. Field . . . Her Royal Highness will move among the guests and take refreshments with them."

"But what will I wear?" (Where have you heard that before?) Well, in this country what one cannot buy, one often can borrow, and being restricted to one shop and its price tags, I wore what I had! I tried to be philosophical, saying to myself that what one wore in one's heart was, after all, of greatest importance.

One of the invited ladies kindly offered me a ride in her passenger car since she didn't think a Land Rover was the appropriate vehicle for such an occasion. Bless her! We left in plenty of time, for we didn't want to be late, nor did we want to be too early. (That would be considered a nuisance to the hostess.) So we waited at the bottom of the hill for the extra minutes to go by. It seemed apparent that all the other women were of the same mind, for suddenly we were all gathered before the entrance, our hostess, Mrs. Field, greeting each by name. But to make sure, she ticked off our names on the list which she had in her hand.

HOW TO CURTSY!

Now for instructions—but first a demonstration how to curtsy. "When you are introduced to Her Royal Highness you will curtsy, shake hands and say either 'Good-morning' or 'How-do-you-do, your Royal Highness.' We will go to the music room and have our coffee. I'll tell you when its time for her to appear. Then you can all curtsy in unison, when she comes into the room."

We were seated sipping coffee and



GOD SAVE THE QUEEN!

With great dignity and national pride, one of the members of the Queen's Band is photographed by Missionary Laura E. Reddig at Victoria.

crunching cookies when suddenly a lady appeared in the middle of the room. "Ladies, this is Mrs. Holland, the lady-in-waiting to her Royal Highness." That I didn't expect, but I was delighted to have had the added privilege of meeting a person holding this position for I had read about them in stories. "So you come from Canada," her opening remark was to me. "My husband and I travelled across Canada some years ago."

There wasn't time for her to go to each group because Mrs. Field was graciously announcing, "Ladies, you may set your cups aside and rise—Her Royal Highness will enter shortly." The door opened; she entered; she curtsied, although not in unison!

BAPTIST GRANNY MARTIN

The hostess asked whether she wanted her coffee then, but she replied that it might be set aside on a table. Her Royal Highness was introduced to each of the thirteen ladies, black and white, present. "Where would you like to start—Oh, let's start here," suggested Mrs. Field. It was 82-year young Granny Martin (as she's known to our missionaries) with whom she started her round of conversation.

How did I feel? Strange as it may seem, I was neither excited nor was

I nervous. I was merely interested and tried hard to concentrate on remembering every detail of her words and manner so that I might be able to share with those whom I represented my undreamed-of fortune of meeting and speaking to Royalty! Every now and then I glanced in her direction to fix in mind her apparel.

Unlike ourselves, she did not wear a hat nor gloves. She wore a rose-flowered, glazed cotton dress with cap sleeves and a rather high neckline. For accessories she wore pearls, a brooch, earrings and a bracelet. The handbag hanging over her left arm matched her beige shoes.

A GRACIOUS LADY

Mrs. Efange and I happened to be chatting when she approached us. When she also prefaced her remarks with reference to my being a Canadian, I must confess I felt patriotic and proud to belong to the Commonwealth!

"Tell me, what made you leave your country and come here?" "And do you feel you want to come back after you've been home on leave?" "Do your people mind you being so far away from home?" "How do you get about in your work—in a landrover?" When I told her that where we couldn't use the Landrover, we used horses, or walked, she raised her eyebrows in interest and wanted to know from where we got the horses.

We expressed our hope that the weather would not be wet for, if it were, the Youth Rally scheduled for that afternoon would be deemed cancelled. Indeed, that would have been a great disappointment to the 5,000 school children, Girls' Guides, Boy Scouts and Boys' Brigade who were specially selected to skirt the field and wave their flags.

With ease, but exactly how she indicated that she must move to the next group, I cannot recall. She was very friendly.

At the proper time, Mrs. Field went around making everyone aware that it was time for her Royal Highness to take her leave and would we all look in her direction. How she would do so, we were not informed, but it was a pleasure to see her shaking hands in saying "Good-bye." At the door she turned and automatically we curtsied.

With mingled feelings of respect, admiration and gratitude we took leave of our hostess, stepped out into the drizzle and drove home. No one in our car felt the need of further comment. It was indeed a royal occasion!

Our World in Miniature

A vivid picture of the relative shares of material prosperity as enjoyed by mankind around the world with tremendous implications for the Gospel of Christ.

By Dr. Henry Smith Leiper of New York, N. Y.

IF IN OUR imagination we might compress the total population of the world, now more than two and a half billion persons, into a community of one thousand persons living in a single town, the following is a picture of the contrasts we would then vividly see.

Sixty persons would represent the present United States population; the rest of the world would be represented by 940 persons. The 60 Americans would be receiving half of the total income of the entire community; the 940 other persons would share the remaining half.

CLASSIFICATION OF PEOPLE

Of the Americans in the town, 36 would be members of Christian churches; and 24 would not. In the town as a whole about 330 people would be classified as Christians and 670 would not be so classified. Less than 100 in the whole community would be Protestant Christians and more than 230 would be Roman Catholics. At least 80 people in the town would be believing communists, and 370 others would be under communist domination.

Classified as to skin color, 303 people would be white and 697 would be classified as colored. The 60 Americans would have an average life expectancy of 70 years; all the other 940 would average under 40 years.

The 60 Americans would possess 15½ times as much goods per person as all the rest of the people. On an average they would produce 16% of the town's total food supply, but would consume all but 1½% of that

and keep most of it for their own future use in expensive storage equipment.

Since most of the 940 non-Americans in the community would always be hungry and never quite know when they would get enough to eat, the situation created by this disparity in food supply and the existence of vast food reserves, becomes readily apparent, particularly in view of the fact that Americans already eat 72% above the maximum food requirements. Because of the cost of storing their surplus food, they could actually save money by giving away any excess food; but many would regard that as the dangerous "give-away" program of soft headed "do-gooders."

CONCENTRATION OF POWER

Of the community's total supply of electric power, the 60 Americans would have 12 times as much as all the rest; 22 times as much coal; 21 times as much oil and gasoline; 50 times as much steel, and 50 times as much in general equipment of all kinds. Of the 60 Americans the lowest income groups would be better off than the average in much of the rest of the town.

With the exception of perhaps 200 persons representing Western Europe and a few favored classes in other areas, like South America, South Africa and Australia, and a few wealthy Japanese, literally most of the non-American people in this imaginary compressed community would be ignorant, poor, hungry, and sick. Half of them would be unable to read or write.

Moreover, half of the people in this community would never have heard of Jesus Christ, or what he taught, and for what he lived and died. On the other hand, more than half would be hearing about Karl Marx, Nicolai Lenin, Joseph Stalin, Nikata Khrushchev and other communist leaders.

In view of these facts it is interesting to contemplate that the average Christian American family would be spending \$850 each year for military defense and less than \$3.50 a year to share their Christian faith with the rest of the people in the community.

Out of his average income of \$2,500 per year, the gift of each American person for all purposes other than private and personal gifts would average less than \$55 per year. This might raise a question as to how seriously he regards the Christian faith or the meaning of Christmas with its emphasis on peace on earth and good will among men.

\$100 CLUB MEMBERS

Continued List of Contributors to the Church Extension Fund

\$100 CLUB

The list of North American Baptists who have contributed \$100 or more, up to \$500, toward the Church Extension Fund appeared in the June 27, 1957 issue of the "Baptist Herald." Additional names of donors and their contributions are published on this page. EDITOR.

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BAPTIST HERALD



GREAT BIBLE PLACES IN PALESTINE

The Damascus Gate in the old city of Jerusalem, Jordan, is shown at the left with a heavily loaded Arab approaching the gate. At the right, the expansive Valley of Esdraelon in Israel can be seen where, according to the prophetic Scriptures, the last great battle of the age will be fought at Armageddon on this plain.

The Arab and Jew in Palestine

For one who loves Bible History, Palestine still holds unending wonder and evidences of the fulfillment of the prophetic Word of God.

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

IN THE EARLY part of this year, I spent two weeks in Palestine. I had flown across the Sinai desert by plane from Egypt. Our trip paralleled the journey of the Israelites from Egypt under Moses. On this bright clear day, one could trace the terrain over which the Israelites had journeyed from Egypt those many years before. Our plane landed in Jerusalem on the Jordanian side, having crossed over Jordan just above the Dead Sea, that very spot where the Israelites had crossed under Joshua, and where Moses had looked out from Nebo's height to the Promised Land.

GREAT SITES OF HISTORY

For one who loves Bible history, Palestine still holds unending wonders, although civilization is gradually erasing the appearance of Biblical days.

Not only are sites of past history interesting to visit, but also those places that have to do with prophecy yet unfulfilled. Such sites as the Mount of Olives where, according to Zechariah 14:4, our Lord shall stand at his Second Advent.

One's imagination catches fire upon a visit to the Plain of Esdraelon. Looking from the Hill of Megiddo, the beautiful valley stretches out for a number of miles in verdant beauty. In the prophetic Scriptures, the last great battle of the age will be fought at Armageddon on this plain.

Perhaps the greatest point of interest in respect to future events in Palestine is the nation of Israel itself. I crossed over to the Israel portion of Jerusalem from the Arab-Jordanian side of that city by the Mandlebaum Gate. After one has passed to the Jewish area, he is no longer welcome on the Arab side.

In Israel, I traveled from Dan to Beersheba; from Galilee into the Negev; from the green, well-watered north to the dry desert of the south. There was a great contrast evident between the Arab-Jordanian side and that of the new nation of Israel. Of course, I met some very fine Arab people, and in Amman, the capital city of Jordan, I stayed overnight and enjoyed the hospitality of a fine Arab Christian family.

But as a whole, there is quite evident a backwardness and lack of initiative on the part of the Arab population in Palestine in comparison to the Jewish land. In Jordan, one feels that he is living in the environment and among the customs of the Middle Ages, while Israel is very modern and progressive. The Jews seem to evidence an initiative in advancing the welfare of their nation which was lacking, to me at least, on the Arab side.

THE DESERT OF NEGEV

This is especially evident, I believe, when one travels into the Negev of Israel. The Israelites call this area of their tiny country their frontier. It has very little rainfall and south of Beersheba especially, it is arid and desert land. But the Jews are bent on conquering the desert.

As one travels south, there is evidence that irrigation work has been carried on in the past and is being extended to the present. Metal pipes run along the road, bringing water from the northern areas, and also from artesian wells. The government is at present experimenting with a method of extracting the salt from the Mediterranean waters so that they may be commercially used for irrigation. If this is ever accomplished, the desert will blossom like a rose.

But what is most striking is the spirit of the people. There seems to be a mystic sense of calling in their reclaiming the Negev for usefulness. This tiny country has taken on a great burden in bringing refugees from Europe to settle here. It has added immeasurably to their tax load, but they receive this burden cheerfully, and they encourage these immigrants to make homes on the land, and especially in the Negev.

The socialistic ideas of communal living make more sense when one can see them put into practice in an area like the Negev. Here, the inhabitants live in constant danger from enemies of their country and from the very difficulty of extracting a livelihood from the arid soil. The Kibbutzim, or settlements of colonists, reveal the great spirit of the Israelites in attempting to conquer for productivity, the harsh land in the south.

THE MIRACLE OF ISRAEL

The very fact of the existence of the nation of Israel today is a miracle. A young American member of the U. S. Consulate in the Ivory Coast remarked to me that, according to all common sense, the land of Israel should not exist today. I believe that. It is an evidence of the fulfillment of the prophetic Word of God.

A visit to Israel gives one a deeper awareness of that fact. I believe that the prophecies of Isaiah and other Old Testament prophets indicate a return of national Israel to their ancient land prior to the Second Advent of Christ. They are now returning in unbelief. But according to Romans, chapter 11, I believe the world will see the day when those who have rejected him for so long, and are even rejecting him today, will in that ancient land turn

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Half of the people of the world in this imaginary community of non-Americans have never heard of Jesus Christ, what he taught, and for what he lived and died.



Meeting the Needs of Troubled Souls

A Christian faith and mental health go hand in hand together.

By Rev. Edgar B. Wesner of the North Sheridan Baptist Church, Peoria, Illinois

THE 17TH century has been called the Age of Enlightenment; the 18th, the Age of Reason; the 19th, the Age of Progress; and the 20th, the Age of Anxiety. On every side we see anxious, unhappy, bewildered people who are missing the fulfillment of their deepest needs and highest goals. Instead of effective functioning, we discover widespread symptoms of personality maladjustment.

It is startling to note that mental illness incapacitates more people than all other health problems combined. Authorities tell us that fifty-three out of every one hundred hospital beds are occupied by emotionally disturbed patients. They predict that approximately one out of twelve persons now living in the United States will at some time be hospitalized for mental illness alone. For each of those hospitalized for mental illness, there are at least twenty more who need psychiatric aid.

OUR NUMBER 1 HEALTH PROBLEM

Furthermore, these figures say nothing of the many kinds of organic illness brought on by emotional conflict or of other serious types of maladjustment, such as we see in juvenile delinquency and crime. Abnormal behavior is the country's number one health problem. Each day we move about in a great sea of troubled souls, and Christ fills our hearts with compassion for them (Matt. 9:35, 36; 14:14).

In recent years psychiatry and psychology have done much to help alleviate the needs of troubled souls. Christians have often looked upon these approaches with suspicion and apprehension because academic psychology has dealt with the subject of mental health from a humanistic and naturalistic point of view. It has ministered to man on a partial basis, disregarding the spiritual needs of life and man's relationship to God, as well as his relationship to himself and his fellowmen.

Now there is evidence of a great awakening among many psychiatrists and psychologists in recognizing the spiritual values of life. Christians are

also beginning to recognize that these disciplines have much to offer in meeting the needs of mentally and emotionally sick people. As ministers of the Gospel learn more about the principles and methods of psychology, and as psychologists and psychiatrists become more understanding and sympathetic to the Christian view of life, the needs of troubled souls are being more effectively dealt with.

CAUSE OF MAN'S TROUBLE

While some illness, physical and mental, is the direct result of sin, we would not relegate all maladjustment to the direct outcome of sin committed by the afflicted individual. Jesus was very explicit about this matter (John 9:2, 3). There are causes of mental illness which have no direct connection with sin or spiritual lack. Much mental illness is caused by factors not subject to the control of the individual. Chief among the factors which may operate to impair mental health through no personal fault are hereditary influences, constitutional weaknesses, organic conditions, childhood training, and environmental forces.

Psychology tells us that every human activity is carried on, consciously or unconsciously, to secure certain satisfactions. Because of our necessity for sustaining life, we have numerous specific needs. These needs, and how we endeavor to fulfill them, depend upon the foregoing factors. Every time we feel a need, we also experience an urge or drive to satisfy that need. If it can be satisfied, the drive is reduced and adjustment maintained. If the drive aroused by the presence of a need is thwarted, an intense emotional state remains to plague the individual and to work ill-effects in his mental health. All mental illness arises from conflicts among needs or from the frustration of some need or group of needs when tolerances of frustration break down.

The frustrations precipitated by unfulfilled needs may be experienced as feelings of fear, guilt, unworthiness, insecurity, loneliness or futility. The person may be overwhelmed with de-

pression and anxiety. It should be noted, however, that in the case of each of these manifestations of maladjustment, the individual centers his thoughts on himself or his problems. The Christian, on the other hand, by experience and teaching is led to look in faith to Christ (Mark 9:23, 24; Luke 8:50). Thus, his mind is turned away from himself and his troubles to God, who provides the help he needs. (Ps. 34:4-8; Jer. 33:3; Micah 7:7).

CURE FOR MAN'S TROUBLE

Essential to adequate understanding of mental health is recognition of the fact that an individual functions as a whole. Physical, mental and spiritual conditions are interrelated and cannot be separated. A disturbance in any one of these areas will affect the entire person. In meeting the total needs of man, those who minister, as well as the patient, must recognize that illness is often related to a person's spiritual fulfillment in life.

Our needs and the satisfaction of those needs are particularly affected by our relationship to God. The key to the satisfied life involves making a right adjustment to God through faith. (Heb. 11:6). We must claim the reconciling ministry of Christ and the promises of God's Word if we are to enjoy fellowship and harmony with him. (John 14:6; I John 1:7; Ezekiel 37:4, 5; John 20:31).

Triumphant living is possible for any person who will put God in the center of his life and give himself wholly to finding and doing his will. (Rom. 12:1, 2). As a Christian yields his life to the inner working of the Holy Spirit, he will be enabled to find satisfaction for his deepest needs. (John 4:14; 7:37-39; Gal. 5:22-24; Phil. 4:19).

If the need of the individual is such that the advice of a trained expert in the ills of the human mind (psychiatrist or psychologist) is required, let one be chosen with care. The individual should make sure that the one to whom he goes has a Christian attitude and seeks to point his patients in faith to Christ. To seek the aid of one who is biased against Christ and the church restricts the very channels through which the healing power of God comes into our lives.

A SPIRITUALLY HEALTHY CHRISTIAN

It has been said that an ounce of prevention is better than a pound of cure. This is especially true in maintaining one's mental health. The healthy Christian is one who exercises his spiritual and mental faculties so that he might stand and endure. (Eph. 6:10-18). Nothing fortifies the soul more adequately than diligent Bible study, Christian fellowship, earnest prayer and consecrated service.

There is also the vast resource of good Christian literature on the sub-

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BAPTIST HERALD

You, Too, Can Live Joyfully!

A thrilling Christian life is possible through a personal relationship to the living Christ and by developing mentally healthy attitudes.

By Rev. H. John Vanderbeck, Pastor of the Bethel Baptist Church, Anaheim, California

THESE ARE days of uncertainty for the average man. His life is filled with little tensions, fears, and frustrations which build up to mountains of personal agony. The world around him is rocking and reeling on the precipice of war and destruction. It teeters and totters—and just when it seems inevitable that it fall into horrible and bloody conflict, it settles back and a man can breathe again—for a little while.

"It is a disturbing fact," says Lt. Commander W. E. Meekins of the United States Navy, "that only 279 out of the past 5,000 years have been peaceful. In more than 9 out of 10 years our bloodsoaked planet has quivered beneath the throb of war drums. Human experience demonstrates man's tragic inability to live peacefully with his fellowman."

TENSIONS OF TODAY'S WORLD

History parades this awful tragedy before each new generation. Ghostly processions of mangled and broken civilizations plod their way down the weary and long path of history. The road is endless, the parade is ugly and gruesome, and man does not seem to understand or learn. Each succeeding generation ignores the warnings, turns deaf ears to pleading yesterdays, stumbles over the same treacherous rocks, plunges into the same bottomless, yawning chasms—*doesn't listen, doesn't learn!*

Today Christians are called upon to face the tensions of this world in the strength of the Lord. To do this, each must become increasingly aware of what he is facing and what he can do about it. He must develop mentally healthy attitudes. The Bible—gives some very definite and direct counsel

in the area of mental health.

There are many dark corners in our lives. We all have them. The darkness would enfold and trap us, but God's Word is the penetrating light which reveals and illuminates. *God meant every word he said.* Let him speak as we look into the darkness—some negative areas of life—and face them honestly, realistically. In the brief space allotted, we can only present germ thoughts.

RIISING ABOVE CRITICISM

Criticism throws many a life over the precipice. It is one of the most difficult things to handle. People, talented and needed, refuse to accept responsibilities and positions which would bring them great joy because they fear criticism.

There is no way to avoid criticism; no way at all. Some will say it can be done by doing nothing, amounting to nothing. This is not true. Indolence and apathy are also targets for the arrows of the critic. We may not be able to avoid criticism, but we can do something about it. It can be welcomed and dealt with.

Criticism is an acid test of our ability to handle life's ills. Unpleasant as even constructive criticism becomes, it can be a tremendous asset if we evaluate ourselves and our actions in its cold white light, making adjustments and changes where necessary. Malicious criticism, sinful and tragic, can make us even stronger and bigger in the eyes of men if carried with Christian grace and dignity! The following verses of Scripture will be of invaluable help.

"Bless them which persecute you: bless and curse not" (Romans 12:14). "The discretion of a man defereth his



Photo by Don Knight

"Today Christians are called to face the tensions of this world in the strength of the Lord."

anger; and it is his glory to pass over a transgression" (Proverbs 19:11). "Recompense to no man evil for evil" (Romans 12:17). "Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head" (Romans 12:20).

Do not fight back and seek revenge. Leave trial and sentencing to God. Evaluate the criticism which comes your way and make changes where necessary. Above all else, pray for yourself and your critic. It does help. Each of you. When tempted to talk about others: stop! Think carefully for a moment! Pray!

CONQUERING OUR DISAPPOINTMENTS

When dream castles tumble to ruins at our feet and fill the air with the dust of their wreckage, we are in great danger of becoming so emotionally disturbed that we will be unable to respond effectively. Disappointment is the common foe of man. We must not be overwhelmed by it. Disappointment in one area is sometimes a prelude to success in another.

Phillips Brooks did not succeed as a schoolteacher, but he moved the hearts of men in mighty pulpit ministry. Frederick Robertson was refused a commission in the British army, but he preached and wrote sermons which overflowed with the greatness and love of God. James Buchanan lost a coveted scholastic honor, but he gained the presidency of our nation. Dwight L. Moody was discouraged and disappointed at the seeming lack of blessing on his ministry, but he went on to win thousands for Christ.

The gold of success may often be refined out of the crude ores of dis-

appointment. The Word of God tells us how to react when we are caught in the down-drafts of life.

"Wait on the Lord: be of good courage, and he shall strengthen thine heart" (Psalm 27:14). ". . . and be content with such things as ye have . . ." (Hebrews 13:5). "Bless the Lord, O my soul, and forget not all his benefits" (Psalm 103:2). ". . . weeping may endure for a night, but joy cometh in the morning" (Psalms 30:5).

Disappointments will not last forever. The props may be kicked out from under you. You may feel that this is the end, that everything has gone down the drain. Take courage and begin to climb again. The tears of frustration may roll down the cheeks in darkness, the night may be black—without a star—but morning, the new day, is about to dawn. There will be new opportunities. This is a rare gift from God: morning follows night!

COME TO GRIPS WITH FEAR

Fear wears many masks. There are some false cults and philosophies which would remove all fear from life. That would not be good. There are some necessary and reasonable fears. They are the protective mechanisms called up by situations in which life is in danger. All fears are not abnormal.

The real question concerns our reaction to abnormal fears. How do we keep from becoming victims of fear? The Bible gives some definite encouragement and counsel. We go to it, recognizing that our reservoirs of courage are in constant need of replenishment.

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (II Timothy 1:7). "The Lord is on my side; I will not fear: what can man do unto me?" (Psalm 118:6). "I can do all things through Christ which strengtheneth me" (Philippians 4:13).

It is possible to rise above fear in glorious victory and triumph in the strength of the Lord. Here are some positive suggestions as to our personal reaction to fear. Face your fears honestly and come to grips with them. Learn to know what they are and then evaluate them and turn them over to God.

Don't try to tackle them all at once, since this will only lead to failure and frustration. Deal with each one before moving on to another. Ask God to help you overcome them one at a time. It is possible! Give God a chance to cleanse you from fear and fill you with his peace. He will, you know!

There is a simple and moving Negro spiritual which we heard roll in rhythmic beauty from the hearts and lips of a wonderfully thrilling Negro choir: "I mus' keep a' moverin' along." This is God's directive for all his children. GROWTH is a spiritual and emotional MUST.

The Bible says, "By their fruits ye shall know them" (Matthew 7:20).



Fear, like this African witch doctor, wears many masks. Face your fears honestly and come to grips with them. Ask God to help you overcome them one at a time!

By what is seen and revealed man is known, judged, and compared. What are some of these good fruits, these excellent attitudes, these Christian garments?

GOOD FRUITS—PEACE!

PEACE! It is a strange, unreal, almost ephemeral thing. The hearts and minds of mortals reach out for it, but it eludes our grasp. Just when we think we have it, it slips through our fingers like a vaporous fog. Sometimes we become discouraged and give up. Peace! Is it so impossible to find? Not really—for Jesus said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (John 14:27). This peace of which Jesus speaks is not the kind of peace most folk seek after. The peace which is spoken of as a fruit of the Spirit literally means tranquility of mind. It means calm, quiet, and order in contrast to fear, unrest, and confusion. Peace of this nature is the fruit which comes from the knowledge of sins forgiven. Peace of this nature is the fruit of reconciliation with God.

Peace is a prize possession only for those who have confessed Christ. The unbeliever knows no peace and is like "the troubled sea, when it cannot rest, whose waters cast up mire and dirt" (Isaiah 57:20).

There are some additional Scriptures: "But now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace . . ." (Ephesians 2:13, 14). "Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (Romans 14:19).

Christ is our peace. Here are some positive steps of progress in the obtaining of peace: (1) Know the true meaning of peace. Peace is tranquility of mind. Promise yourself that in

Christ you will be so strong that nothing will disturb your peace of mind. (2) Know that this peace is a gift from God. Peace of this nature comes only from a true reconciliation with God. (3) Ask God for this peace. "My peace I give unto you," said Jesus. "Him that cometh to me, I will in no wise cast out" (John 6:37).

GIFT OF GOD—JOY!

JOY! The growing Christian will find so much joy in living that he cannot be anything but exuberant. The unhappy, drab, negative personality is no blessing to himself or to anyone else. Such a person has not begun to understand what Christ wants to do in and through him. Joy is a gift which can be cultivated, nourished, and made beautiful. It is the sacred responsibility of all Christians to show, through happy and cheerful lives, that Christianity is the most worthwhile possession in all the world.

The Bible speaks of joy so often. ". . . and thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto" (Deuteronomy 12:18). ". . . for the joy of the Lord is your strength . . ." (Nehemiah 8:10). These are just very tiny germ thoughts.

Joy is a gift of the Spirit to be desired by all believers. It will enrich life to its utmost. Christian joy is no mere superficial giddiness that knows no gloom or grief. It is the result of the triumph of faith over adverse and trying circumstances which, instead of hindering, IN CHRIST actually become stepping-stones to a thrilling way of life.

If you are a Christian, you have every right to be happy, and every reason for showing your joy. Are you? Here are some concrete suggestions to help you live joyfully. (1) Think of happy things. Refer to Philippians 4:8. (2) Talk to God frequently concerning life's situations. (3) Watch God at work and glory in the beauty around you. (4) Be appreciative and considerate. Praise God and be considerate of the needs and desires of others. Life can be radiantly alive through Christian joy. In this possession we can lift our souls above the roar and din of life. We can live creatively and gloriously.

VICTORIOUS LIVING BY FAITH

Faith, in its normally accepted pattern, means the acceptance of something yet untried or untested. It means trust. In the passage which lists the fruits of the Spirit, faith suggests the idea of "faithfulness" or "fidelity." What wonderful concepts!

Faith in God actually achieves the impossible, for faith is rewarded with ability to continue. The adversities of life would overwhelm us and beat us so low that we would not be able to rise and continue, but faith in and fidelity to God build personal strength and confidence so that we can hang

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BAPTIST HERALD

A Service Woman's Testimony for Christ

By Pfc. Marie Wuerch of the U. S. Marine Corps, San Diego, Calif., and a Member of the Trinity Baptist Church, Portland, Oregon

AS I WALK along the half-mile-long parade field each morning at the Marine Corps Recruit Depot, San Diego, California, I attain within me a sense of deep devotion for the flag that flies unhampered atop the 60 foot flag pole.

How many others who pass the national colors feel this depth of devotion I cannot say. I only know the extreme religious feeling that I have learned.

From my birth the Trinity Baptist Church in Portland, Oregon, seemed as a second home to me. Those individuals, with whom I matured, and those who watched me grow perhaps felt that my religious exhibitions seemed to be at a minimum in the outward expressions of devotion to God.

I disliked expressive dictations that religion was an earthly association with a specific faith. Today I maintain the same feelings. God, salvation and eternity to me are a personal thing, void of association with a specific name ascribed to a religious meeting hall.

In maturing within my church, I found intellectual and religious growth a difficult situation. Men and laws, morals and doctrines seemed a constant restraint on the right and wrong choices which I was called upon to make.

THE BATTLE OF LIFE

Growing up under the watchful, loving eyes of a dedicated and religious mother has become the guide under which my life has been patterned. How small a tribute any words of thanks to her would be, for she was a symbol of goodness to me.

College proved to be a true task for me. It is never looked upon as a bad-character guidance course, but many times it becomes that in the longing of the individual to fit into the pattern of modern living. Only through a strong conscience and powerful religious background can you overcome the temptations which may arise.

Working, providing for the wants and needs of daily living are never frowned upon as a bad environment. They are a necessity. Religion becomes less compulsive as the home and the parents of youth retain the old-fashioned religious atmosphere.

The military service for women! This was the first hesitation on the part of those I knew to wish me success in a new venture. People, rightly or wrongly, have condemned service women. In some cases, the condemnation has certainly been justified, but

PFC. MARIE WUERCH

I am a member of the Trinity Baptist Church of Portland, Oregon. It is a policy for the church to send a copy of the "Baptist Herald" to me each year. I have received so much enjoyment reading the articles that I began to wonder if perhaps an article of the type enclosed wouldn't be interesting to the younger readers as well as to their parents.

I am a writer for the Marine Corps as well as the All-Marine softball pitcher for 1958. My mother is Mrs. Lillian Wuerch of Portland, a dedicated Christian and a wonderful Mother.

seldom will the service woman be the woman who walks the street, the home-wrecker, the trouble maker, or the alcoholic. The condemnation rests on the few, with the added resentment of some male personnel to accept the true devotion of the service women.

Within these fences of steel, I have worshipped God. Whether within the service of the Protestant chaplain or the service of other chaplains, I have walked hand in hand with my God.

Being an athlete is a wonderful experience, with the thrill of victory, the glory of being part of a championship



This official Marine Corps photo taken for the 1959 Easter season shows Pfc. Marie Wuerch and Acting Sgt. Robert Taylor of Denver, Colorado, at the giant cross of Mount Soledad near San Diego, California.

team. Perhaps you will ask where God fits into the athletic program. He stood beside me over a period of 38 softball games in 1958, and when we visited Camp Pendleton, California, for the right to win a championship, six of us gathered before each game with the base chaplain to pray for victory, whether it be ours or theirs. I did not ask his religion, only for a prayer to our one God.

I have found Him to be a true and just God, a divine Person, not necessarily or specifically a Baptist. I value the feeling He instills in me as a person.

I am not looked upon as a religious advocate. But the living example which I am, however, provides the model for the wayward woman, man, civilian or service person. I am justified to claim God as a personal Savior. Whether I find Him in the solitude of the chapel, in the quiet of a mountain-top or in the roar of the ocean as it beats against the shore, He truly lives as my God!

DEDICATION TO HIGH IDEALS

To the parents of the young woman who someday may ask guidance in regards to joining the military service, may I say that the experience is a wonderful one. Within the confines of the service, I have met young women and men whose friendship I hope never to lose, even as time will beat against my brow.

It is not an easy life. In our own way, we women may be called upon to fight a war, replacing a man in order to release him for a necessary battlefield. We march; we sit in military classes; we stand inspection for captains, majors, colonels, and generals; we receive the same "chewing-out" for being un-squared away, just as the men. Our barracks are inspected without hesitation. We eat; we sleep; we pray. We have our religious faith for our country—for our God.

To you parents, I dedicate this, that you may have the understanding to accept a daughter in the service as a lovely, complete young lady, smartly attired, dedicated, obedient to every command. She is basically a woman; always a service woman!

MEETING THE NEEDS

(Continued from page 10)

ject of spiritual and mental health. Christ is the only one who can fully, effectively, and satisfactorily meet the needs of troubled souls as he ministers through the various means and sources of help that he has provided. (Matt. 11:28; Phil. 4:6, 7; I Peter 5:7).



THE \$100,000 NEW BAPTIST CHURCH IN PLEVNA, MONTANA

Two views of the new edifice of the First Baptist Church, Plevna, Montana, valued at \$100,000, including volunteer labor on the beautiful and worshipful church building.

A Beautiful Church at Plevna, Mont.

By Mr. Ervin Huber, Clerk of the First Baptist Church, Plevna, Montana

OUR NEW church at Plevna, Montana, was dedicated on Sunday, June 7th. with Dr. Martin L. Leuschner of Forest Park, Ill., as the guest speaker. Rev. Wesley Gerber of Billings, Mont., and Rev. Iver Walker of Hettinger, N. Dak., also participated. More than 400 people attended the afternoon service. Visitors came from as far away as Minneapolis, Minn.

BEGINNINGS

A committee of eight including the pastor was appointed in April 1956 to present remodeling plans and costs. After this report to the church, it was decided to build a new edifice according to the plan presented. The matter of relocation, which had upset former building plans, was settled by ballot vote 5 to 1 to build in Plevna. A poor harvest outlook delayed the building program over a year.

DECISIONS

The foundation of our old church was crumbling. We were short of room for the Sunday School, and now the town was installing a sewage disposal system. What to do? The vote to proceed with the erection of the new building had no opposition. A somewhat changed, yet greatly improved plan was presented and accepted. Costs had been rising too and we found ourselves with a \$49,700 estimate. At this time, opposition to the building arose, causing a further delay. The committee proceeded as instructed and the membership of the church decreased by twenty-one.

GROUND BREAKING

Ground breaking was on Aug. 10, 1958 with Rev. Wesley Gerber as guest speaker. The building was outlined on the ground and in the place

where the communion table would stand, there the ground was turned. To assist the committee with financing the church called for a Pledge Sunday. That was an encouraging day! A total of \$15,717 was pledged; \$14,000 were in the fund, \$3,000 for the old building, \$3,000 in the Sunday School treasury, and a promised loan of \$10,000. The next day the committee met and so on Sept. 9th excavation began.

CHURCH STRUCTURE

The main structure is 84 by 42 feet. It has a moderate pitch roof; the entrance and side room are under flat roof. The center section under the flat roof is Alsonyte to let in light and yet shield the south window wall from direct sunlight. The outside is finished in Hedyte Face block which makes it very beautiful and attractive. The pylon replaces the tower, and the cross tells all "Here hear the message of the Cross." The full length grade to gable windows give ample light in the sanctuary as well as in the lower auditorium.

Laminated arches and three inch thick cedar decking makes the sanctuary beautiful to those who love wood. It seats 232 persons. The choir loft seats thirty, and the balcony will accommodate sixty in case of necessity. The large entrance and large foyer allow for room to greet visitors and accessible cloak area.

The lower auditorium has a ten foot ceiling and a 26 by 52 foot pillar free area for assembly. Wood-panel folding doors are used to provide Sunday school rooms, of which there are five. As many as five more may be added by merely installing more doors. A large foyer, rest rooms, a large storage area, and a completely equipped kitchen are included.

DONATIONS

The beautiful baptistry picture was painted by one of our young ladies and is a special gift. The chancel furniture is a memorial by a family, and also the public address system. Several other larger and smaller projects were undertaken by individuals and groups above their regular contributions. All trucking of materials, all gravel and machinery to load, and nearly 4,000 hours of labor by men and women were donated.

COST

The chairman of the building committee in his report included everything: money raised, borrowed, and volunteer labor in his total cost of \$74,554.27. For the present membership this is a per member contribution of \$828.38. All money has been raised by the members. We trust that the indebtedness will not exceed the \$15,000 borrowed.

MORALE BUILDER

Served by the ladies during construction were 290 pots of coffee, 83 cakes, 44 Kuchen, 24 dozen rolls, 33 dozen doughnuts, and dozens and dozens of cookies.

Members of the building committee, you did a fine job. You deserve mention: chairman, Wilmer Huber; Simon Sieler, Albert Losing, John Loring, Ernest Bechtold, Otto Follmer, Ted Kusler, and the pastor, Rev. R. H. Zepik. We appreciate the planning and we are proud of the completed structure.

Above all, we praise God for having done this great thing in Plevna. We as a church believe that it is his doing through us.

What's Happening

● Rev. and Mrs. Fred C. Folkerts of London, England, have announced the birth of a son on June 9th, who has been named Stephen Carl. This is their first child. Mr. Folkerts has been studying at London University for the past year. In the near future he and his family will be sailing for West Africa, to begin their active ministry as our missionaries in the Cameroons.

● From June 1 to 5 the German Baptist Church of Ashly, N. Dak., held a very successful Vacation Bible School with 83 students in attendance. The school was divided into four classes, with a teacher and helper for each class. The demonstration program was held on Sunday evening, June 7, with a large attendance of parents and friends of the students. Rev. A. W. Bibelheimer is pastor of the church.

● A community Vacation Bible School was held from May 25 to 29 at Cathay, N. Dak. A staff of ten workers and teachers from the Baptist and Methodist churches carried out the theme, "The Child and God." Rev. David Zimmerman served as principal of the school. A program was given in the new school gymnasium on Friday evening. Exhibits of the children's work during the week were put on display.

● Miss Riviera Neske of Camrose, Alberta, has been serving since June 2nd as registered nurse at the Baptist Haven of Rest, Medicine Hat, Alta. She was one of "God's Volunteers" team during 1958-1959. At the Home in Medicine Hat, Miss Neske is in charge of the hospital section with about 35 guests under her care. She is also rendering an appreciated service as organist in the Temple Baptist Church of Medicine Hat.

● The pulpit of the Baptist Church, Lashburn, Saskatchewan, is being supplied throughout the summer months by Mr. Gunter Rochow, a student of the North American Baptist Seminary, the North American Baptist Seminary, Sioux Falls, South Dakota. He was formerly pastor of the First German Baptist Church of Saskatoon, Saskatchewan, before entering the Seminary. The ministry of Mr. and Mrs. Rochow is being deeply appreciated by the Lashburn church which otherwise has been pastorless.

● The Foster Avenue Baptist Church of Chicago, Ill., has called Rev. Fred Sonnenberg of Chicago as its new pastor to which a favorable response has been given. He has served the East Side Baptist Church of Chicago since 1957. He is a brother of Rev. Joe Sonnenberg, the former pastor of the Foster Avenue Church and at present the Western District secretary, whom he is succeeding. Rev. Fred Sonnen-

berg will begin his ministry at the new church on September 1st.

● The Grace Baptist Church of Medicine Hat, Alberta, has extended a call to Rev. Paul T. Hunsicker of Prince George, British Columbia, to which he has responded favorably. He has announced that he will begin his ministry in the Medicine Hat church about August 9th, succeeding Rev. R. Kanwischer, who has become the new superintendent of the Haven of Rest in Medicine Hat, Alberta. Mr. Hunsicker has served the Hager Memorial Church of Prince George, B.C., since 1958.

● The Bethany Baptist Church of Hutchinson, Minn., has called Rev. Bert Itterman of Randolph, Minn., as its pastor to which he has responded favorably. He has announced that he will begin his ministry in Hutchinson on September 6, succeeding Rev. Elmo Tahrn who in September will become the Church Extension pastor in Minot, N. Dak. Mr. Itterman has served the Randolph church since 1956. The Bethany Church of Hutchinson has sold its parsonage and is in process of purchasing or building a new one.

● A \$1,500 Thomas Organ was dedicated by the Bethany Baptist Church of Lethbridge, Alta., on Sunday, June 14, in connection with its 7th anniversary program. The offerings of the day amounted to \$1,093, thus paying the last indebtedness on this lovely organ. Dr. M. L. Leuschner of Forest Park, Ill., served as guest speaker on this occasion. The church choir of more than 30 voices directed by Mr. Max Lemke, presented numerous inspiring numbers. Miss Ingrid Ertis serves as the church organist. Rev. Otto A. Ertis is the pastor.

● On Sunday evening, June 21, the choir of the Grosse Pointe Baptist Church, Grosse Pointe, Mich., presented its annual concert of sacred music under the direction of Mr. Egon Teichert, director. The annual business meeting of the church was held on Tuesday evening, June 16, with the election of officers, adoption of the budget and discussion of church projects and affairs. The Vacation Bible School was held from June 29 to July 3 under the leadership of Rev. M. Wolff. The pastor of the church, Dr. A. Dale Ihrie, taught the class for Junior High students.

● The guest speaker at the First Baptist Church of Baileyville, Ill., on Sunday, June 21, was Dr. A. J. Harms of Garden Grove, Calif., a former pastor of the church. The Baileyville Community Vacation Bible School was held from June 1 to 14 with the closing program held on Sunday evening, June

14, in the Baptist Church. "Hats Off to Mother" was the theme carried out at the Mother-Daughter Luncheon held on May 8th. Mrs. Allan Williams of the First Baptist Church of Rockford, Ill., as the guest speaker, depicted the love of a Christian mother. The Baileyville church is still without the regular services of a pastor.

● On Sunday, May 31, the First Baptist Church, Lorraine, Kansas, welcomed "home" Rev. and Mrs. George Henderson, Cameroons missionaries, who also spoke at both church services. They are being supported by the Lorraine church in their ministry in the Cameroons of West Africa. The church held its Vacation Bible School recently with about 90 children in attendance. On the last day of the school, the annual Sunday School picnic was held starting with a parade of Sunday School pupils and teachers through the town, as reported by Mrs. Theodore Wilkens. Dr. Douglas Gallagher is pastor of the church.

● On Sunday, June 14, the Grace Baptist Church, Medicine Hat, Alta., observed Children's Day with special numbers in song and recitations. Another special feature, sponsored by the Sunday School, was the recognition of those enrolled in the Scripture Memorization Course. Miss Hilda Odenbach is in charge of this course with 21 children enrolled. Arlene Webber and Edda Oster have completed the course of nine years, as reported by Lilly Oster. The departmental Sunday School superintendent, Mrs. Violet Treiber, was in charge of the Children's Day program. Rev. R. Kanwischer is pastor of the church.

● Rev. Henry Pfeifer of Cleveland, Ohio, served as guest speaker on Sunday, May 31, at the Sioux Valley Baptist Church near Dell Rapids, S. Dak., and also led the church in the observance of the Lord's Supper. Mr. and Mrs. Pfeifer were in Sioux Falls, South Dakota, for the graduation of their daughter, Esther, from Augustana College on June 1st. The commencement address was delivered by Dr. Kenneth I. Brown, formerly president of the Baptist College, Dennison University. Among those graduating from Augustana College was also Mr. Walter Kerber of Calgary, Alta., a pre-enrolled student in the Seminary.

● On Friday evening, May 29, about 160 friends and members of the Grace Baptist Church, Sheffield, Iowa, attended the reception for Rev. and Mrs. Ralph Cooke and family. Clarence Koenigsberg was the master of ceremonies for the program. Each organization of the church through a representative extended a hearty welcome to the Cooke family. Music was supplied by the youth choir and a vocal duet. One of the members read an original poem welcoming the Cookes. Rev. Donald Patet of Aplington, Iowa, brought a very timely message on the Scriptural basis for the church-pastor

(Continued on page 24)



—A. Devaney, Inc., N. Y.

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

The Voice of My Beloved

A Christian Novel by
Phyllis Speshok

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Grand Rapids, Michigan

SYNOPSIS

Tom Larkin drove his big semi truck into the darkness of a stormy night and hit an obstruction in the road. No farmhouse light was in sight. Then to his amazement at the top of a hill, he seemed to see a building with lights flickering at the windows. He walked to it through the huriling rain and found it to be a weatherbeaten 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. In this home with this Bible reading girl, Tom Larkin was reminded of his deeply religious mother and his promises to her before she died. Back in the city the next day, Tom Larkin rejoined his "steady date," Dixie Gates, a waitress. But he could not forget Mary Sue and her dilapidated church. He went out again with paint brush to fix up the church, but the girl came and talked about God's having a purpose for him and his needing Christ. Everybody in the community came to the first service in the re-opened church. Tom Larkin's testimony how Christ had become his salvation became a stirring sermon. Dr. Elliott, the district secretary, came to hear him preach and told him that he wanted him to take over a larger church and possibly go to school for further training. Tom Larkin told Dixie about this turn of events. She was delighted to hear what had happened.

CHAPTER SIXTEEN

"WHAT'S so terrible about that? Why, it's wonderful! Just—wonderful! I've hoped and prayed it would happen! I've known all along you were capable of so much more, Tom. Born to do so much more!" She squeezed his arm, too overjoyed even to attempt concealing the emotion. "Oh, I'm so glad Dr. Elliott came out! I'm so glad! I knew that if he ever saw the things you've accomplished, heard the way you talk—oh, I just knew he'd feel the same way!"

She laughed again, that rippling, excited laughter from deep within. Then she started chattering again. "Don't be so glum, Tom—"

But something had snapped in his mind. He was staring at her, squinting at her. Somewhere in the avalanche of words was buried a single

fact tangent to his immediate dilemma. For a second he groped and could not reach it.

One big hand came out and closed slowly around her arm. "Wait a minute, Mary-Sue," he interrupted evenly. "Wait a minute!"

And when she hesitated, he gestured clumsily with the other hand, closing his eyes a second, "Say that again, Mary-Sue. That stuff about Elliott coming out here—you know."

Her elation subsided instantly. "I just said—I was glad he came—"

But Tom's eyes narrowed. "Oh, no," he corrected. "Oh, no, kid. You said a little more than that. You said you were glad he came because—you knew he'd feel the same way!"

Color mounted to her face. "Well? Well—what's so terrible about that?"

His fingers tightened on her arm. "He'd feel the same way—as what, Mary-Sue? As who?"

Her teeth sunk gently into her lower lip, and then he knew his suspicions were a certainty: *she'd meddled!*

"Why—" she faltered after a while, "that he'd feel the same as I feel of course. That's no secret, is it? I wish you success. I have faith in your ability. You've known that right along—"

He loosed her arm, stuck his hands into his pockets, shook his head slowly. "You're talking too much again, Mary-Sue," he warned softly. "Saying too little—"

And now, one by one, the little curiosities, the little coincidences that had nagged at his logic came back to him and demanded a direct conclusion. First, that Dr. Elliott had just "happened" to choose the particular Sunday when Spencer was to make his public acceptance, thereby backing Tom into a corner so that he had no alternative but to do his job as a Christian and stagger through a message. Second that delicious and perfectly served

Sunday dinner, all tossed together at a minute's notice but with precision timing. And, third, Mary-Sue's triumphant delight which caused her characteristic enthusiasm to overflow and give away one fact too many.

Tom rocked back on his heels and studied her shrewdly. Single file, he marched out the facts pointing to her guilt. She backed away as he talked. A couple of times she swallowed.

"And now that we've lined all this evidence up," he finished, taking a hand out of his pocket to shake it in her face, "there's one other thing that sticks in my craw! *There's been a lot of letter-writing to Dr. Elliott, hasn't there? He's done a lot of joking about having spies in this area!* For my money, you're the ringleader! Oh, I've seen enough of your work to recognize it by now! Way back there in the beginning—even then I'll warrant you were the one to start writing him! I wouldn't even doubt that you suggested that some of the other people do the same! Didn't you? Didn't you!"

He grabbed her shoulders, shook her roughly. And when he let her go, she was crying.

She turned away. "All right, Tom. I wrote him. Way back there in the beginning I wrote him. I appreciated what you were doing and I didn't want him to take you away. That's why I wrote. As for the others, no, I didn't say a word to them. You know I couldn't have, Tom, because Dr. Elliott mentioned to you and you later told me that someone had thanked him, thinking he'd sent you out here."

She stopped and looked up at him, chin trembling, tears spilling down her face. His nostrils flared. Compassion was out of the question.

"Go on!" he said coldly. "Go on and tell me you didn't plan that dinner, didn't rig the whole setup so he'd see your father come forward!"

She shook her head, held out her hands to him, and then withdrew them. "It wasn't because I wanted him to see my father come forward, Tom! It wasn't that. It was just that I wanted him to hear you speak! I knew you had to speak that Sunday, and I wanted him to know how capable you are! Tom—" She stepped close to him and tightened one small fist in the front of his jacket. "Tom, you're a stubborn kind of a guy! I wasn't sure you'd keep on giving talks until Dr. Elliott just happened to stop by someday—maybe next summer, maybe a year from now, maybe never! Don't you see? You're not a forward kind of a guy, Tom—"

He brushed her hand aside furiously. "The kind of guy I am is none of your business!"

She looked as if he'd slapped her face. She stepped back, brows elevated, lips parted.

"Well," she said in a small, hurt voice, "I guess that sort of puts me in my place, doesn't it?"

"I guess it's high time somebody did! You know what you put me through in the last few days, Mary-Sue? Do you know? It was like having a cancer inside me! Gnawing and torturing! I thought it was the will of God! I was miserable because I wanted to do the right thing, and wasn't sure which it was! Oh, that's a laugh, isn't it? Isn't it? It had nothing whatever to do with God! It was just you and more of your meddling!"

She shook her head disbelievingly. "That's not true, Tom! It is God's will—you know that. You're strong and— and capable, Tom! Left to yourself, you'd never get any further than the four walls of this church, and that wouldn't be fair either to you or to God—"

"Ha!" he snorted. "And so you feel you're His appointed messenger to Elliott, eh?"

Her chin came up suddenly, and her eyes glistened. "Yes!" she said softly. "Yes, I do!"

"Oh, boy!" he jeered. "You were born in the wrong era, Mary-Sue! You belonged back here with Joan of Arc, leading armies into battle!"

Suddenly her hands found their way to her slim midriff, and her feet were planted far apart for battle.

"What difference does it make?" she asked in a low angry voice. "What difference does it possibly make how Dr. Elliott found out or who told him? If I feel guided to tell him, that's my business. Your alternative remains the same!"

Tom glanced at her coldly, from head to foot. Oh, she was a woman, all right! About two hundred per cent! Beautiful, willful, and stubborn! When she couldn't win by wheedling, she dared to fight him!

"I'll tell you what the difference is, Mary-Sue," he said evenly. "When I was reckoning with God, I had a decision to make. Now that I've found out God isn't even involved in this, and it's merely the whim of an

eighteen-year-old kid, there's nothing more to be concerned about! I can forget the whole thing!"

"Tom, you don't mean that—"

"I never meant anything more in my life! And further than that—" And now he stepped near her again and pointed that forefinger. "If it was your letters—your meddling—that kept me here in the beginning—If it was you and not God's will, then I'm not so sure I'll ever come back!"

His voice ended in a harsh whisper and the thought pained him even more than the impending decision that had made him suffer since Tuesday. But there it was. Oh, he must have been a juvenile idiot ever to have become involved out here in the beginning, ever to have let those people toy with his affection, ever to get confused and muddled by Christianity. Everything had been so simple for so long. Now everything was so snarled up and miserable! He wished he'd never seen the place, never bought that first bar of soap, never set eyes on Mary-Sue. Maybe life was a little empty before, maybe he wasn't living it to his fullest capacity, but at least he could sleep nights! He wasn't tangled up and half crazed!

"Tom!" she whispered, tears springing to her eyes again. "Tom, don't say things like that! You're mad now. All right, you've got good reason to be mad, I'll grant that. Maybe I was wrong to meddle. I didn't think so at the time. I prayed about it and thought about it and you're so wonderfully gifted—but don't say things like that—" Her voice broke and she reached toward him.

He stepped away. "What else do you want me to say? You've put me on the spot, haven't you? I can't conscientiously come back here now after all this! On the other hand, I'm sure not going to give up six or seven years of my life because you say so!"

She brushed the back of her hand across her eyes, blinked up at him. "Because I say so? Didn't Dr. Elliott say so? Until this very time, didn't your own conscience say so?"

She backed away and stared at him with horror, as if she were seeing him for the first time. "Why, Tom Larkin, you're a coward! All of a sudden—all of a sudden all this arguing and accusing me—makes sense! I think you came out here with a chip on your shoulder! I think you came out here spoiling for a fight, looking for somebody else to blame! Why don't you admit it? Why don't you admit you're cornered by your own conscience and blaming me is your way of crawling out of a responsibility to God—a responsibility you haven't got the courage to accept!"

His fists balled at his sides. "If you were a man, I'd hit you for that!"

She tipped her head back and laughed hysterically. "Well, why don't you? It wouldn't hurt any more than what you've already done—"

She covered her face with her hands and sobbed aloud. Tom turned and

strode out of the church—head high, shoulders erect, eyes frozen.

He felt numb the next day, dazed—as if half his body had been amputated, leaving the rest without feeling or purpose. When he thought about it, he could hardly believe it had happened, that he had said those things to her, yelled at her like that. The confusion was gone. That much had been accomplished. But in its stead was a colossal, gaping void. He supposed he would overcome it. He supposed it was better not to think about it at all. He tried. Obviously without success. The men he worked with noticed it. One of them remarked about it.

"If I wasn't sure you was such a confirmed bachelor," he chuckled, nudging Tom in the ribs, "I'd say you got the look of a man with gal-troble!"

There was a series of short laughs. Tom mumbled something incoherent and walked away.

Sunday would be the worst. He knew that. And there was another thing. He had to tell Dixie. Tomorrow was Sunday, so he had to tell her tonight.

It took some doing. It took a lot of doing. Being Dixie—quiet and understanding the way she was—that made it easier. But even then, he couldn't tell her everything. Not everything he and Mary-Sue had said to each other. He couldn't even admit some of the things to himself. He gave Dixie a sort of thumbnail sketch, let her imagine the rest. Of course she cried. Women always did that.

"I can't believe it, Tom!" she said then, when she could talk again. "I just can't believe it! I was so sure—when we talked the other night, I thought your decision was practically made! Everything seemed to—well, to point to God calling you into the ministry, Tom—"

They were in the car again. He realized he was getting pretty lax these days, but that was where they were. What difference did it make? What difference did anything make any more?

He leaned forward and toyed with the radio.

"How can you figure it was God calling me when all the time is was Mary-Sue prodding?"

She said it slowly, gingerly. "Well—maybe she's right, Tom—" And suddenly she was talking fast—almost like Mary-Sue! "I mean, maybe she is sort of appointed by God, Tom. There's that possibility. I mean, what difference does it make, like she said? The point is you were called, you were deemed suitable by your superior, Dr. Elliott—"

"Was I? Was I?" he snapped. "Or was he just prodded by Mary-Sue until he felt he had to make some kind of gesture?"

"Oh Tom, be reasonable! You know very well one little eighteen-year-old girl—"

(To Be Continued)

A TEACHING GUIDE

Date: August 2, 1959

Theme: **THE TEST OF FAITH**

Scripture: Job 19:19-25; 42:1-6

THE CENTRAL THOUGHT: Wealth cannot give us freedom from suffering, but suffering can often give us freedom of the spirit.

INTRODUCTION: No matter how much we know, there will always be some unanswered questions. Our intellectual curiosity is aroused from the day we begin to talk. Children bombard their parents daily with questions. They want to know the "why" and the "how" of everything. Many of these answers can be given and the childish curiosity is momentarily satisfied. But new observations and experiences begin almost immediately and their curiosity begins all over again. It continues on through youth, adulthood, old age and follows us through to the portal of death. Relatives and friends stand before the open grave and still ask, "Why?"

Thousands of years ago, Job asked a question which is still in the heart and on the lips of many Christians today: "Why do the righteous suffer?" According to the Book of Job, it seems that God answered the question to Job's satisfaction, but somehow it is not answered to our satisfaction. Perhaps the fact remains that each and every one must find the answer for himself through personal experience. It is something that cannot be fully grasped by the mind without a deep spiritual experience.

I. JOB'S SELF-PITY. Job 19:19-22.

In reading the full story of Job, we know how wealthy he was and how much he lost—deprived even of the blessings of a home and family. He determined in the beginning to preserve his faith in God at all cost: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21). But he couldn't keep his faith by sheer will-power. He finally gave up in despair and cursed the day of his birth (Job 3). Lapsing into a state of self-pity, he felt that every one had deserted him—God, relatives, acquaintances, friends, servants, even his wife.

II. JOB'S FAITH. Job 19:22-25.

What Job had was only a fair-weather faith. He needed a faith that would be steadfast through the storms of life. As one saint so aptly put it: "Before God can give songs in the night he must first make it night" (Job 35:10). It is so easy to wallow in self-pity and exclaim: "After all the good I have done, after trying to live an honest and honorable life, after all my prayers and sacrifices, this is

the way God rewards me. What is the use of being righteous and good?" We base our faith on our own standard, and we weigh God's justice on human scales. God must often break down our standards and destroy our scales so that with Job we have no alternative but to cry out, "I know that my redeemer liveth!" Genuine faith is not easily come by.

III. JOB'S HUMILITY. Job 41:1-4.

Job thought he was humble. He could afford to be; he had everything he wanted. God's approval was evident in his way of life or else he would not bless him with wealth, wisdom and friends. No doubt he counseled many a man on how to receive the blessings of God. But it was through painful experience that Job discovered how little he knew about God. In chapters 38 to 41, God challenges Job to answer countless questions which never entered his mind, and which are largely unanswerable today.

IV. JOB'S ILLUMINATION. Job 42:5-6.

Job's knowledge of God was primarily intellectual. He could discourse freely on the power and majesty of God; he was able to debate the existence of God with the wisest men in his community and win every time. In effect, all of Job's knowledge was based on what he heard and read and observed. What he needed was a heart and soul experience of the reality of God. And what an illumination it must have been when he said, "I have heard of thee with the hearing of the ear; but now mine eye seeth thee."

A TEACHING GUIDE

Date: August 9, 1959

Theme: **LIFE—VANITY OR VICTORY? (Ecclesiastes)**

Scripture: Ecclesiastes 5:1-2, 4-6, 8-12, 18-19.

THE CENTRAL THOUGHT: Without God, life is merely something to be endured; with God, life has purpose and meaning.

INTRODUCTION: It is often difficult to discover what the preacher is driving at in this book. Sometimes he talks like a cynic. He seems to be disdainful and contemptuous of life. He has a sneering word rather than a cheering word. Sometimes he sounds

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.

pessimistic. Life is gloomy and morbid, and there is no reason to believe that anything we do has any lasting value. In the beginning of his sermon, he gives you the impression that you are listening to the most unenthusiastic preacher you have ever heard. You feel inspired to get up and do nothing.

But this is only the preacher's way of answering the cynic and the pessimist, the lazy and the unconcerned. It makes their arguments look silly in the light of those who find joy and pleasure in the most ordinary things of life. God permeates the most common ventures of life for the person whose faith is triumphant.

I. WATCH YOUR STEP. Ecclesiastes 5:1.

Why should a person watch his step when he goes into the house of God? Because this is one of the most important acts of God's children. A person should not enter the house of the Lord casually or carelessly. It is a holy act of worship and should be entered into whole-heartedly. This service demands our whole attention. It is not necessary to tell God what you did; it is only necessary to listen and let God tell you what to do.

II. WATCH YOUR TONGUE. Ecclesiastes 5:2.

Most of us talk altogether too much in church. While we visit with each other, we forget our visit with God. Often we are more interested in meeting our friends there than in meeting God there. While we are speaking many words of little importance, we miss the "wonderful words of life." We can be so interested in the art of speaking that we neglect to cultivate the art of listening.

III. WATCH YOUR PROMISE. Ecclesiastes 4:4-6.

We often sing the song, "Standing on the Promises of God." There is no song in our repertoire about standing on the promises of man. The fact is that we are reminded again and again about the unsteadiness of our promises. It is a wonderful thing to hear and to meditate about God's sure promises. It gives us peace and a sense of security. But as we sit in the house of God, it is also necessary to be reminded about the promises we made to the Lord.

IV. WATCH YOUR COMMUNITY. Ecclesiastes 5:8-9.

If we go to God's house simply for personal reasons, thinking only of personal needs and personal blessings, then our worship is nothing but personal selfishness. Our prayer should be not only "give me a blessing," but also "make me a blessing." Most of our blessings come to us because we have been a blessing to others.

In these verses, the preacher is asking us how much interest we have in our community, our neighborhood. Do we see the needs around us? Do we

(Continued on page 21)

BAPTIST HERALD

Western District

Youth Visitors and Evangelistic Meetings, Startup, Wash.

On Sunday, May 17, twelve young people from the Calvary Baptist Church of Tacoma, Wash., visited the Startup Church, Wash., to tell about the church camp to be held at Ross Point, Idaho, from July 6 to 12. After the morning services, women of the church served a dinner to the guests as well as to more than 30 of the local church's young people in the church dining room. Mr. and Mrs. Al Bibelheimer and Mr. and Mrs. Paul Stolz headed the Tacoma group.

In March a week of evangelistic meetings were held here, conducted by Rev. Walter Berkan of the Terrace Heights Baptist Church in Spokane, Wash. Since those meetings, nearly a dozen young people have accepted the Lord as their personal Savior.

—Mrs. Esther Crain, Church Clerk

Service Goals for Spokane's Terrace Heights Church

On June 3rd the Terrace Heights Baptist Church, Spokane, Wash., held its annual business session of which the following decisions were significant: directional signs are to be placed in the area pointing the way to our church; a telephone is to be installed in the church; a new and revised young people's program is planned for the next year making use of college students from a neighboring college and using good materials, recreation, fellowship and other phases of an up to date youth program; the Junior C.B.Y. will undoubtedly meet during a week day after school. We must reach the children of the area.

A Children's Church session is planned during the time of the pastor's sermon. Our Sunday School, using the best of materials, adapting the Sunday School Goals, teachers' requirements and self-rating charts, has made good growth and will continue to do so. Our two Women's Missionary groups have reached out into the area. The Kindergarten system was granted the use of our church basement during the coming year. Visitation, evangelism, and outreach will be exercised during the next year. The highest budget at any time in life of the church was adopted.

Walter F. Berkan, Pastor

British Columbia Association at Immanuel Church, Vancouver

"It is a good thing to give thanks unto the Lord" (Ps. 92:1). This was the experience of the delegates and visitors to the British Columbia Association held in the Immanuel Church of Vancouver from April 23-26. The theme was "The Church of Jesus Christ According to the New Testament." Emblazoned on a banner fastened above the platform were the words,

"I WILL BUILD MY CHURCH" reminding us again and again of Christ's supremacy in the church. Each message brought out new facets of the wonderful relationship of Christ and the church. Guest speaker for the association was our newly appointed District Secretary, Rev. J. Sonnenberg.

On Sunday morning, three great evangelistic and missionary services were held in our Vancouver churches, Immanuel, Bethany and Ebenezer with Reverends J. Sonnenberg, A. Pohl and P. Hunsicker as guest speakers, respectively. The climax to these days of spiritual enrichment was a grand praise to our Lord in the presentation of a Music Festival by the choirs and orchestras of the Vancouver area churches. Many numbers were presented by male, mixed and mass choirs, both in German and English.

Officers elected for the coming year are: chairman, Rev. Dr. A. S. Felberg; vice-chairmen, Rev. I. Faszer and Rev. A. Pohl; secretary, Rev. G. Gebauer; vice-secretary, Rev. P. Hunsicker; and treasurer Rev. Phil Daum.

R. Rapske, Reporter.

Missionary Reception & Children's Activities, Bethany Church, Ore.

On Friday night, June 5, the Bethany Church, Portland, Ore., celebrated the return of our missionaries, Mr. and Mrs. Roland Rich, and children Martin and Brenda. The Riches have been serving in Peru for the past five years under the Wycliffe Translators. A banquet was served with table appointments and decorations depicting jungle scenes.

The program consisted of the singing of choruses, remarks by the pastors, Rev. A. Schulz, and Guild President, Mrs. Odus Bales. The feature was, "This Is Your Life," given in skit form. Responses were given by Mr. and Mrs. Rich. On Sunday morning Mr. Rich spoke and in the evening showed pictures from their field of work. Mr. Rich has been a member of Bethany Church practically all his life.

Through the vision of our pastor



Some of the members of the Torchbearer Girls Club of Bethany Baptist Church, Portland, Oregon.

and his wife, Mr. and Mrs. Schulz, Bethany Church organized boys and girls clubs last October with meetings continuing weekly until the middle of May. The Bethaneer boys had an enrollment of 50 with 14 men acting as counselors and teachers. The Torchbearer girls had an enrollment of 28 with 16 women teachers and counselors. Choruses, Bible study and various handcrafts filled the evenings. Once a quarter a party was held for the enjoyment of all.

Mrs. Sam J. Rich, Reporter

Father-Son Banquet Program At Anaheim, Calif.

Preceded by a delicious dinner served by ladies from the Hartford and Martin Circles, the Bethel Baptist Men's Brotherhood, Anaheim, Calif., held its annual Father-Son banquet program, June 8, with 136 persons present. Bill Telkamp brought the welcome. Herman Zachay, soloist, led the group and quartet singing. Rev. H. John Vanderbeck spoke. Gift books were given by Ron Forsey to Bob Quast (most sons) and Joe Guast (most grandsons). A toast for sons was offered by Gordon Bentley with Bob Ernst responding for the fathers. Corky Mabs played his accordion.

Guest speaker, Captain Louis Zamperini, gave his thrilling World War II testimonial story. Literally pulled from ocean depths while trapped inside his sinking plane, he floated for 47 days and was officially declared dead. After 2½ years as a prisoner of war in Japan, God spared his life again. Back home, Zamperini drifted from his promises to God. Later his wife was converted at Billy Graham meetings to which Zamperini protestingly attended. Then he accepted Christ and truly dedicated his life to God's service.

Ruth Mellen, Reporter

Central District

Revival Meetings at the Baptist Church, McClusky, N. Dak.

From May 24 to 31 the Baptist Church of McClusky, N. Dak., held revival meetings with Rev. Ed Nelson of Longmont, Colo., as evangelist. As he presented God's Word to us, we were all drawn closer to the Lord. On Sunday School night, held on Monday evening, each teacher was present with his or her pupils. The evangelist dramatized the story of Naaman. Three mornings were set aside for prayer meetings at the church beginning at 5:00 A.M. As the seed of the Word of God was sown, the harvest will follow.

During the following week, our church held its annual Vacation Bible School. Fifty children were enrolled. It gives us great joy to report that some of our spiritual harvest was reaped in Bible School as our pastor, Rev. Edward Oster, had the honor of leading five young people to the Lord.

Mrs. Herbert I. Engel, Reporter

Activities of Zion Baptist Church, Okeene, Okla.

On Sunday evening, April 26, the members of the Woman's Missionary Union of the Zion Baptist Church, Okeene, Okla., presented their anniversary program at which time new officers were installed. On May 24 two candidates followed the Lord in baptism and were received on Sunday, June 7, into the fellowship of our church.

Eight days of Vacation Bible School were recently held. "Living for Christ in the Space Age" was the theme. A total of 28 boys and girls were enrolled. A closing program was held on Sunday evening, June 7. On Sunday, May 31, the Zion Baptist Church honored its pastor and wife, Rev. and Mrs. Leon Bill, along with their family with a basket dinner. For their three years of service, Mr. Bill was also presented with a gift of \$100.

Esther Weber, Reporter

Farewell Service Given For Krombeins, Anamoose, N. Dak.

On Sunday, June 14th, following our morning worship service, members of the Anamoose Baptist Church, Anamoose, N. Dak., gathered in the church parlors for a farewell pot luck dinner in honor of Rev. and Mrs. A. Krombein. They have served our church faithfully for the past 4 years. Immediately after the dinner a short program was given with Edmund Wehr, deacon and Sunday School superintendent, having charge of the arrangements. Various church officers expressed their acknowledgments of faithful service. Then our senior deacon, Julius Blumhagen, presented the Krombeins with a gift of money from the church. Other officers representing the Woman's Missionary Society and the C.B.Y.F. gave brief farewell messages and presented gifts. A mixed quartet and a ladies' duet each gave a number in song and several poems were read. Rev. and Mrs. A. Krombein expressed sincere thanks and appreciation. May God bless them as they serve the church of Mercer, N. Dak.!

Mrs. Elard Helm, Church Clerk

Mortgage Burning Ceremony at Steamboat Rock, Iowa

On Sunday, June 7, the First Baptist Church of Steamboat Rock, Iowa, had a day of rejoicing and thanksgiving, on which our mortgage burning service was held. The new building was completed in 1954.

Dr. Frank Woyke was the speaker for both the morning and the evening services. Following the evening message, a summary of the building program was given by Mr. Peter Luiken, church clerk. Recognition was given to those who served as members of the Building Committee by our pastor, Rev. Kurt Marquardt. Presentation of the mortgage was by our building treasurer, Mr. Michael Finger. The receiving and burning of the mortgage was conducted by Mr. Minert DeVries, trustee chairman.

Following the singing of the doxology, the benediction was given by Dr. Frank Woyke. The Mission Offering taken that day was designated for our Church Extension program of our denomination.

Verna Luiken, Reporter



Vacation Bible School children and teachers at the Zion Baptist Church, Okeene, Okla.

Woman's Missionary Union Tea at Cathay, N. Dak.

The members of the Woman's Missionary Union of the Northern North Dakota Association were guests Thursday afternoon, June 4, to a tea at Cathay, N. Dak. The newly elected president of the Cathay society, Mrs. Fred Reddig, welcomed a large group and was in charge of the program. Our beloved missionary, Miss Laura Reddig, who recently returned to her home at Cathay, briefly brought greetings from Africa. Mrs. Albert Reddig, our denominational Woman's Missionary Union president, gave us a fine talk about her recent experiences at the sessions of the North American Baptist Women's Union of the Baptist World Alliance at Louisville, Kentucky. She also brought a brief report from the General Council sessions which she attended at Forest Park, Illinois.

A special musical number by Mrs. Irvin Haedt added to the lovely afternoon. Following the program, dainty refreshments were served from a beautifully decorated tea table. Approximately eighty guests attended the tea. An offering was received.

Mrs. Edward Seibold, Reporter

Ordination of Rev. Elmo Tahrán, Hutchinson, Minn.

"When he ascended up on high, he . . . gave gifts unto men." It seemed particularly appropriate to think of such "ascension gifts" at Mr. Elmo Tahrán's ordination last Ascension Day, May 7, spiritual gifts also being associated with "the laying on of hands." (1 Tim. 4:14; 2 Tim. 1:6). Mr. Tahrán is indebted to our church at Medina, N. Dak., for an early conversion experience and his first spiritual nurture. He pursued training for the Christian ministry at Jamestown College, N. Dak.; State Teacher's College, St. Cloud, Minn.; and Northwestern College, Minneapolis, Minn. He faced a considerable challenge on coming to the Northside Church, Hutchinson, Minn., in 1954. The five years that followed included leading the small congregation through a successful building program, the new and thriving Bethany Church bearing witness to God's blessing upon a dedicated ministry.

The council, convening at Hutchin-

son on May 7, with Rev. J. C. Gunst, moderator, was convinced in every way that this, too, was "a chosen vessel—fit for the Master's use." Rev. N. E. McCoy, radio minister of Jamestown, N. Dak., and the candidate's father-in-law, delivered the ordination sermon. Rev. George Robinson, also of Jamestown, and formerly pastor of one of our N. A. B. churches in Alberta, gave the charge to the candidate. After a summer of evangelistic ministry in a number of U. S. army camps in Europe, the Rev. Elmo Tahrán will begin Church Extension work in a challenging area of Minot, North Dakota.

William H. Jeschke, Council Clerk

Northern District

59th Alberta Association at Bridgeland Church, Calgary

The Alberta Association met from June 4 to 7 at the Bridgeland Baptist Church in Calgary, Alberta. Guest speakers were missionary Dr. L. M. Chaffee, and evangelist, Rev. H. Palfenier. Both rendered a wonderful ministry during the Association. The German and English languages were used, and separate evening sessions were arranged in the German language.

Prayers and good wishes were extended to Miss Gertrude Schatz, missionary-appointee to the Cameroons. The Association decided to assist the Christian Training Institute in a financial way in the proposed broadcast from the Christian Training Institute. Great interest was expressed in the revival of this ministry of the school. The recently organized Temple Baptist Church of Calgary, now served by Rev. R. Milbrandt, was recognized by the Association and welcomed into the fellowship of churches. The Association voted to participate in the support of "God's Volunteers" and the missionary enterprise.

The fine spirit of the messages and the harmonious working during the business sessions made this an Association that will be remembered as a time of blessing.

Rev. A. Rapske, Reporter

Eastern District

Women's Program and Vacation School, Gladwin, Mich.

The Woman's Missionary Society of the Round Lake Baptist Church, Gladwin, Mich., presented its annual program on May 10. The program consisted of readings and special music. The play, "The Last Missionary Society Meeting," was given, also the monologue, "The Other Light." Gifts were presented to the oldest mother, the youngest mother, and the mother with the most children present.

From May 25 to 29 our Vacation Bible School was conducted by Rev. Albert Hashley of the Rural Bible Missions. The enrollment was 69 children and 9 teachers and helpers. A bus was used to pick up the boys and girls. This was really an attraction. The theme of the school was, "The Victory Through Our Lord Jesus Christ."

Lora Lautt, Reporter

BAPTIST HERALD

Boy's Brigade Battalion at Grosse Pointe Church, Mich.

On April 17 of this year the Grosse Pointe Baptist Church, Detroit, Mich., received its official charter of Boys' Brigade Battalion No. 1242. Our Battalion is one of 30 in the Detroit area.

On Sunday evening, May 16, the presentation of commissions was held. Mr. Merrill Weed, area director, gave the charge to the Battalion and presented the "Award of Charter" to our Brigade Committee Chairman, Mr. Lloyd Potts. Mr. Frank Day and Mr. Paul Stocks are the leaders and Mr. Wm. Wilde assists in crafts and other areas of activities. Sixteen boys received awards. Our pastor, Dr. A. Dale Ihrle, brought a fitting message and rendered a dedication prayer.

The goal of Boy's Brigade is not to entertain the boys, but rather to help them grow physically, mentally and spiritually with Christ as their Savior and Guide.

Mrs. Wm. Faust, Reporter

Ordination of Rev. Harold Faba, Formerly of Buffalo, N. Y.

The Rev. Harold Paul Faba, formerly a member of the Temple Baptist Church, Buffalo, N. Y., was ordained to the Gospel ministry on May 28, 1959, at the Memorial Baptist Church in Philadelphia, Pa. Mr. Faba began his ministerial studies at the North American Baptist Seminary when it was in Rochester, N. Y., transferred to the Eastern Baptist College, St. Davids, Pa., and graduated from the Eastern Baptist Theological Seminary of Philadelphia on May 22 of this year.

During his student days, he visited most of the northeast portion of the United States and South America on evangelistic endeavors using the ministry of music given him by the Lord. In 1951 he married Miss Jean N. Archer, also of Temple Church of Buffalo, and for the past five years they have been ministering together as house parents at the Methodist Home for Children in Philadelphia. In September they will assume duties as Assistant Superintendent at the Upstate Baptist Home for Children in Oneonta, New York.

Participants in the service of ordination included Dr. Norman W. Paulin, moderator of the Philadelphia Baptist Association; Dr. Edward R. Dalglish, professor at the Eastern Baptist Seminary; and Rev. Roger W. Schmidt, pastor of the Pilgrim Church of Philadelphia.

Mrs. Bessie A. Archer, Reporter

Ordination of Rev. Wilbert Dachtler, Lansing, Mich.

On June 11 at 2:30 P.M. an ordination council was held by the Colonial Village Baptist Church, Lansing, Mich., to consider the propriety of setting apart Brother Wilbert Dachtler to the work of the Gospel ministry. Rev. David Draewell of Auburn, Mich., was elected moderator and Rev. Ernest Lautt of Gladwin, Mich., as clerk. Rev. A. Buhler introduced the candidate who then gave his conversion experience, call to the ministry, and doctrinal statement. After a period of questioning on some of the Biblical doctrines, the council unanimously voted to the church that they proceed.

At the ordination service held that

same evening, the song service was in charge of Rev. E. Wolff, of Grosse Pointe, Mich. The prayer was offered by Rev. Eric Kuhn of Alpena, Mich., and the Scripture passage was read by Rev. Ewold Rolloff of Lansing, Mich. Rev. Aaron Buhler of the Colonial Village Baptist Church of Lansing preached the ordination sermon. A trio number was rendered by sisters of the candidate. Rev. Elmer Marquardt brought the charge to the candidate and Mr. Harold Legant gave the charge to the church. The ordination prayer was offered by Dr. Quisner of the faculty of the Grand Rapids Baptist Seminary. Rev. Adolph Braun of Center Line, Mich., extended the welcome into the North American Baptist fellowship. The benediction to this impressive service was given by Rev. Wilbert Dachtler.

Ernest Lautt, Clerk

Atlantic Conference Sessions at Immanuel Church, New York

The Atlantic Conference convened at the Immanuel Baptist Church of New York City from April 30 through May 3. The theme was "Baptists Advance!" and was consistently carried through the entire conference. Emphasis on the individual's responsibility to advance our Baptist work was the heart of the message, "Every Baptist a Missionary," by Rev. Sidney Larson. The thrust of Rev. G. H. Hill's message, "The Church's Primary Task—Missions," was the responsibility of the local church to carry on an effective Baptist advance. A panel of three ministers, Rev. Donald Mostrom, Rev. William McLatchie, and Rev. Herbert Freeman, led by the moderator, Rev. Norman Klann, discussed our various Baptist distinctives under the title, "Why a BAPTIST Advance?"

We were happy to have our newly appointed Eastern District secretary with us. Rev. Frank Veninga, who addressed the ministers in a pre-conference session, brought a "Survey of Denominational Work" to our conference, and spoke to a large group of our

Saturday night youth banquet. During our business sessions many important matters were discussed, plans made and resolutions adopted.

Our conference was brought to a fitting climax when our churches gathered together for our Sunday afternoon mass rally held at the Second German Baptist Church of New York City. Rev. and Mrs. Earl Ahrens, our missionaries to the Cameroons, both brought inspiring addresses to us.

Rev. Robert E. Fuchs, Recording Secretary

Sessions of the Atlantic Conference Woman's Union

The Woman's Missionary Union of the Atlantic Conference held its annual session on May 1st in the Immanuel Church of New York City. There were 138 women present. The banner was presented to the ladies' group from Calvary Church, Bethlehem, Pa. The group having the largest percentage representation gets this banner from year to year. The following officers were elected: vice-president, Mrs. R. Cook; treasurer, Mrs. Behnke; and White Cross Chairlady, Mrs. Straub. Rev. R. Kern installed the new officers. We heard reports from the North American Baptist Home in Philadelphia and the Girl's Home of New York City.

Mrs. Peters led a memorial service for those of our members who had gone to be with our Lord this past year. We enjoyed several musical selections from members of our group. Mrs. Folshan's German solo was especially enjoyed. We were privileged to hear Mrs. Lois Ahrens tell us about the culture of African women and about her rich experiences on the mission field. She also emphasized the need of more Christian native workers on the field. Our meeting was closed with Rev. R. Kern giving the benediction.

—Mrs. Louis Raab, Secretary

SUNDAY SCHOOL LESSONS

(Continued from page 18)

see the poor and the helpless? Do we see the need for justice and mercy?

V. WATCH YOUR POSSESSIONS. Ecclesiastes 5:10-12.

The big question here is: "Do you possess your possessions or do your possessions possess you?" Once your mind is set on money, it is almost impossible to say at a certain point, "Now I have enough." You will discover that the meaning of the word "enough" has been lost to you. To your dying day you will always have the desire for more. Contentment is to be found in the labor God has given us to do in our lives.

VI. WATCH YOUR PLEASURES. Ecclesiastes 5:18-19.

When once we have learned the secret of happiness in our work, it is then self-evident that we will find happiness in the good things of life. The man who says he is sick of his job will also soon be sick of pleasure. Watch particularly those pleasures which keep you from enjoying your salvation!



Rev. Harold P. Faba, formerly of Buffalo, N. Y., who was recently ordained in Philadelphia, Pa. He and his wife are house parents at the Methodist Home for Children in Philadelphia.

Northern North Dakota Missions Project

A Report of Missionary Promotion in the Northern North Dakota Association Area by Rev. L. D. Potratz of Martin, North Dakota

APPARENTLY there is no end to the methods we may employ to encourage a greater vision of the needs on our mission field. But the objective of every such method was stated by our Lord, "I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

MISSION PROJECT 626

The Northern North Dakota Association C. B. Y. F. adopted two methods this past year as their ways of lifting vision for our missionary work in Japan. Their first one was simply the showing of a set of slides on the Japan mission work from the Visual Aids Department of the North American Baptist Film Library in Forest Park. These slides were mailed from church to church, according to the schedule arranged by the C. B. Y. F. Missions Promoter, Rev. L. D. Potratz of Martin, North Dakota.

Each local C. B. Y. F. was responsible to plan a missionary program for presentation to the whole church along with the slides and to take an offering designated for Japanese Mission Project 626 during the program. These slides were educational to the churches and were shown during the winter months of November, December, January and February.

While the slides were introducing this Japanese Mission Project, the second method was being organized. It consisted of four Deputation Teams, composed of young people who volunteered from the various C. B. Y. Fellowships. The young people from our churches in Cathay, Harvey, and Goodrich, N. Dak., formed three of

the Deputation Teams. The fourth team came from the combined efforts of the young people in our Washburn and Underwood churches.

Each Deputation Team had a young man selected to speak for Japan mission work, an adult leader to guide the development of its missionary program, and an adult driver to take the team by auto from church to church. During the Sunday evenings of March and April, each team was scheduled to present its missionary program in four churches, and each church was asked to bring a special offering for Japanese Mission Project 626.

INTENSIVE PREPARATION

All C. B. Y. Fellowships in this Association have union meetings three times annually: late in August for a Fall Rally, late in December for a Singspiration, and early in May for a Spring Rally. The Missions Promoter used these three contacts with the youth of the Association to organize the deputation teams. He launched the ideas and called for volunteers in the fall rally. He then began forming the volunteers into teams, selecting the speakers, and locating adults to lead and chauffeur the teams. During the Singspiration he called for more volunteers and met with all of them for further instructions and organization. Each team was encouraged to present its program in its local church before it went to another church to perfect the program and to gain the prayer support of its home church.

The special blessing of God seemed to be on this Deputation-Team method from the very beginning. Both young people and adult volunteers responded,

worked diligently at their tasks, and proved to be used of God among the churches. The offerings varied greatly, according to the size of the crowds. When the final report on contributions was made public at the Spring Rally, the Goodrich church, with Rev. Irvin Schmuland as pastor, received the Missions Cup, the designated trophy for the C. B. Y. F. with the largest gift this year.

Total reported offerings for Japanese Mission Project 626 in our association this year were \$1,503.39, making an average of over \$100 per church among the fifteen cooperating C. B. Y. FELLOWSHIPS. We thank God for the success of these methods and trust they can be used again to lift vision for his missionary outreach.

**Last Call For
The Laymen's Conference
August 22 - 29, 1959
WRITE TO THE
American Baptist Assembly
Green Lake, Wisconsin**

SUMMER CONFERENCES

(Denominational workers as guest speakers also shown).

July 25-Aug. 1 CALIFORNIA YOUNG PEOPLE'S ASSEMBLY at Hume Lake, Calif. Rev. Richard Schilke, Dr. and Mrs. Leslie Chaffee and Rev. Joe Sonnenberg.

July 25-Aug. 1 MANITOBA SENIOR CAMP at Lake Nutimik, River Hills, Man. Rev. Daniel Fuchs, Miss Gorgene Kern and Rev. William Sturhahn.

July 26-Aug. 1 WISCONSIN YOUTH CAMP at Camp Bird, Crivitz, Wis. Dr. Ralph E. Powell and Rev. David Keiry.

July 26-Aug. 3 CENTRAL ALBERTA & SASKATCHEWAN TRI UNION YOUNG PEOPLE'S CAMP at Pinecrest Bible Camp, Maple Creek, Sask. Rev. and Mrs. Harold Gieseke and Rev. Arnold Rapske.

July 27-Aug. 2 ONTARIO YOUNG PEOPLE'S CAMP at Round Lake Camp, Killaloe, Ontario, Rev. Frank Veninga and Mr. Arthur Patzia.

July 28-30 DAKOTA - MONTANA CONFERENCE GERMAN CAMP at Crystal Springs, North Dakota, Rev. J. C. Gunst.

July 28-Aug. 2 SASKATCHEWAN INTER-MEDIATE CAMP at Echo Lake, Sask. Miss Myrtle Weeldreyer.

August 1-3 MANITOBA YOUTH RALLY CAMP at Lake Nutimik, River Hills, Man. Rev. Daniel Fuchs.

August 2-7 ONTARIO JUNIOR CAMP at Round Lake Camp, Killaloe, Ontario, Rev. G. K. Zimmerman and Mr. Arthur Patzia.

August 5-9 NORTHWESTERN CONFERENCE at Dayton's Bluff Church, St. Paul, Minn. Rev. Lawrence Bienert, Rev. J. C. Gunst, Rev. and Mrs. George Henderson and Mrs. Albert Reddig.

Obituary

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

MRS. CHRISTINA SCHATZ of Linton, North Dakota

Mrs. Christina Schatz, nee Huber, of Linton, N. Dak., was born in Gildendorf, South Russia on Nov. 3, 1870, and died in the Bismarck Hospital on June 3rd at the age of 88 years. She came with her parents to Artas, S. Dak., in her earlier years, was married to Gottlieb Schatz in 1891, and the young couple established their home in Campbell County until 1902 when they located near Temvik, N. Dak. To this union were born 11 children, four preceding her in death, also her husband in 1948. Four sons and 3 daughters, also 22 grandchildren, 25 great-grandchildren, and two sisters survive her.

She was baptized by Rev. Goling and joined the Baptist fellowship at Artas, S. Dak. Later, coming to this community, she united with the First Baptist Church of Linton, N. Dak. The last six years of her life were spent at the Home for the Aged in Bismarck. Funeral services were held at Linton with the undersigned officiating.

A. J. FISCHER, Pastor

MRS. BETTY MARIE PETZ of Portland, Oregon

Mrs. Betty Marie Petz, nee Staubli, of Portland, Ore., was born in Switzerland on Jan. 10, 1893 and died after a long illness in Portland on May 30, 1959 at the age of 66 years, 4 months, and 20 days. She came to America in 1910. On Oct. 6, 1911 she was united in marriage to Walter H. Petz in Portland. This union was blessed with one son and two daughters. Her husband preceded her in death on July 3, 1950.

In 1912 she professed faith in Jesus Christ as her Savior and Lord and was baptized into the fellowship of Trinity Baptist Church by Dr. Jacob Kratt of which she remained a faithful member until her demise. She was active in the work of the Woman's Missionary Society of the church and also served for ten years as superintendent of the Cradle Roll in the Bible School. Those who mourn her departure are her 3 children: 5 brothers and 2 sisters in Switzerland; grandchildren and great-grandchildren; besides many other relatives and friends. May the bereaved find comfort in the hope of eternal life!

Trinity Baptist Church
Portland, Oregon
JOHN WOBIG, Pastor

MR. ADAM BERTSCH of Ashley, North Dakota

Mr. Adam Bertsch, son of Adam and Karolina Bertsch, nee Heinle, of Ashley, N. Dak., was born in McPherson County, S. Dak., on Sept. 17, 1891. In 1894 the family moved to a farm near Lehr, N. Dak., where Mr. Bertsch grew to manhood. On March 23, 1915 he was united in marriage to Elizabeth Koepplin of Lehr, N. Dak. They established their home on a farm near Danzig, N. Dak. Five children were born to this union.

The deceased suffered illness for more than 30 years. Since 1948 he has been hospitalized at various places and of late in the Mercy Hospital at Devils Lake, N. Dak. He passed away June 9 at the age of 67 years. Mourning his passing are his widow and five children, 7 grandchildren, 4 sisters and 2 brothers.

Ashley, North Dakota
A. W. BIBELHEIMER, Pastor

MR. CHRIST J. KAUL of Ashley, N. Dakota

Mr. Christ J. Kaul of Ashley, N. Dak., was born in McIntosh County, N. Dak., on Sept. 8, 1891. Here he attended Public school and grew to manhood. On March 24, 1909 he was united in marriage with Katherina Steinwandt. They settled on a farm southeast of Ashley where they resided until 1941 when they moved by trade. Six children were born to this union. One son preceded his parents upon confession of his faith in Christ by Rev. George Berrgdorf and united with the church activities. He participated in the church activities. Though his health was not good, his sudden passing came unexpectedly at the age of 67 years. Mourning his passing are his five children, 24 grandchildren, 8 great grandchildren,

PRAYER

In the morning, prayer is the key that opens to us the treasure of God's mercies and blessings; in the evening, it is the key that shuts us up under his protection and safeguard.
—Henry Ward Beecher

THE ARAB AND JEW IN PALESTINE

(Continued from page 9)

to him whom they have pierced and believe on him as their Messiah.

The Middle East is of increasing importance in today's political scene. Israel, a very tiny nation, is surrounded by Arab countries which have committed themselves to her destruction. This area is a hot-bed of potential trouble to the whole world. But it is also the center of Biblical history, and events will unfold which will continue to confirm the reliability of the prophetic Word of God. I have no doubt, first of all, from the Word of God itself, and secondly from what I saw in Israel that this little land shall continue as a nation, and in the future we shall see God's hand in it more clearly.

A visit to Palestine, therefore, is immensely profitable not only for that which can be seen in respect to the past, but as a setting for a story which is yet to be written in fulfilled prophecy.

children, also many relatives and friends. His wife and 3 sisters preceded him.
Ashley, North Dakota
A. W. BIBELHEIMER, Pastor

MRS. LENA ERNST of Dallas, Texas

Mrs. Lena Ernst, nee Monschke, of Dallas, Texas, was born Oct. 16, 1893. She passed away May 1, 1959 after a long illness. On Jan. 29, 1920 she was married to Walter M. Ernst. Besides her husband, she is survived by one daughter: Mrs. Walter E. Stevens; three sons: Walter Jr., William, and Robert Ernst of Dallas, Texas; her aged mother: Mrs. Nettie Monschke, three brothers: Edward Monschke, Dallas, Texas, Luke Monschke, Artesia, New Mexico, and Sam Monschke, Fort Worth, Texas; four sisters: Mrs. Willie Elliott, Mrs. Julia Mae Slaughter, Mrs. Junita Greenwell, and Miss Ruth Monschke all of Dallas, nine grandchildren.

Upon confession of faith she was baptized into the fellowship of the Carroll Avenue Baptist Church, Dallas, Texas, and remained a faithful member as long as health permitted. Rev. Douglas H. Gallagher spoke words of comfort using her favorite passage of Scripture, the 23rd Psalm.
Carroll Avenue Baptist Church
DOUGLAS H. GALLAGHER, Pastor

To Live Is Christ - To Die Is Gain

A Tribute to the late Mrs. Alex Sootzmann of Branch, Louisiana
By Mrs. Ernest Bieber, a Member of the Mowata Baptist Church



Rev. and Mrs. Alex Sootzmann of the Mowata Baptist Church, Branch, La., at last year's Christmas celebration.

REV. AND MRS. Alex Sootzmann came to us in the Mowata Baptist Church of Louisiana in July, 1951. We were filled with anticipation, for we had been without a pastor for about six months. Great things were expected of our new pastor because we knew that he was a man of God. But of Mrs. Sootzmann we knew nothing. We had not even seen her until she moved to this field with her husband. We were surely favorably impressed.

Having no children of her own, Mrs. Sootzmann took the children of the church as her own. She was their very capable leader in C. B. Y., and all the children loved her. It was because

of her endless patience that every child in our church has enrolled in and finished the designated Bible verses as required in the Scripture Memory Course. For this we are thankful. She was an active member of our Woman's Missionary Union. Her unselfish devotion to her church duties was always foremost in her thoughts. It was only two weeks before her death that we held an all day White Cross meeting at the church. No one expected Mrs. Sootzmann to be present, for she was far from enjoying good health. But she was there—and making as many bandages as the best of us.

Finally she could go on no longer. She was fully exhausted and had to be literally carried out in the arms of her husband who was always by her side. These bandages proved to be her last tangible service for her Lord.

Mrs. Sootzmann had been in failing health for the past three years with a heart condition. Many times we would go to the parsonage for a visit hoping to cheer her. It was so hard for her to be inactive after spending so many active, useful years. But we would be the ones who received the cheering up. Mrs. Sootzmann's bright smile was a good tonic to us all. She renewed our faith and gave us the desire to do the things for Christ that she wanted so much to be able to do herself.

To know Mrs. Sootzmann was to know Christ. All who knew her could truly say as in Philippians 1:21—"to live is Christ—to die is gain."

MAY CONTRIBUTIONS — NORTH AMERICAN BAPTIST GENERAL CONFERENCE

CONTRIBUTIONS FOR ALL PURPOSES

Conferences	May, 1959	May, 1958	May 1957
Atlantic	\$ 2,022.52	\$ 3,603.73	\$ 1,832.47
Eastern	871.79	2,515.95	3,279.71
Central	5,279.01	7,892.07	8,807.36
Northwestern	5,483.39	3,257.65	7,294.63
Southern	1,570.66	2,164.62	1,359.06
Pacific	83.98	1,619.59	1,462.74
Northern	4,689.97	6,693.70	8,911.82
Dakota	8,098.94	3,503.87	5,554.19
	5,327.91	6,277.62	6,802.61
Total Contributions	\$ 33,428.17	\$37,528.80	\$ 45,304.59

CONTRIBUTIONS RECEIVED

	Budget Contributions	Other Purposes	Total Contributions
For the month of May, 1959	\$ 29,071.28	\$ 4,356.89	\$ 33,428.17
For the month of May, 1958	32,079.71	5,449.09	37,528.80
For the month of May, 1957	42,994.00	2,310.59	45,304.59

CONTRIBUTIONS FOR THE FISCAL YEAR

April 1, 1959 to May 31, 1959	\$123,504.58	\$11,256.17	\$134,760.75
April 1, 1958 to May 31, 1958	106,850.86	11,414.00	118,264.86
April 1, 1957 to May 31, 1957	101,052.43	6,909.12	106,961.55

WHAT'S HAPPENING

(Continued from page 15)

relationship, as reported by Warren Schoepf, Church Clerk.

• The new president of the Christian Training Institute, Edmonton, Alberta, is Dr. A. S. Felberg of Vancouver, British Columbia. His acceptance of the call extended to him by the C.T.I.'s Board of Trustees and the denominational Education and Publication Society has been announced by Rev. Harold W. Gieseke, the Society's secretary. Dr. Felberg has served on the faculty of the North American Baptist Seminary, as denominational evangelist, and since 1951 as the pastor of the large and influential Ebenezer Church of Vancouver, B.C. He received his Doctor of Theology degree from the Berkeley Baptist Divinity School, Berkeley, California. Dr. Felberg will begin his ministry as the new C.T.I. president on September 1st.

• Thirteen choirs from our churches in Winnipeg and Morris, Manitoba, presented an impressive musical program of 22 numbers on Sunday afternoon, June 7, to a large audience at the Playhouse Theatre in Winnipeg, Man. The McDermot Ave. Church, German Mission Church and Third German Church of Winnipeg were represented besides the Immanuel Church of Morris. The great mass mixed choir and mass male chorus were directed by Rev. William Sturhahn of Winnipeg, the Northern District secretary. The combined Brass Band with instrumentalists from various churches was led by Mr. Waldeemar Rempel of Morris. Rev. R. Schilke, general missionary secretary, brought the address.

YOU CAN LIVE JOYFULLY

(Continued from page 12)

on and see the task finished. This is the spirit of faith—the grace to continue when the odds are great.

The Christian is to be "faithful in all things" (I Timothy 3:11). Here are some sound precepts from the experiences of life which, if practiced carefully, will promote the growth of the fruit of strong faith and increased faithfulness. (1) Read the Bible regularly. We will become alive to his will. (2) Pray regularly. When we know him, we will be true to him. (3) Use time wisely. Put God first. (4) Attend church regularly. It is a primary sign of our interest in spiritual things. (5) Tithes. The consecration of your means will transform other attitudes and bring spiritual rewards undreamed of. Live in the knowledge that you are a vital link in the chain of God's redemptive action.

There is so much more to be said. These are but germ thoughts. There are so many areas yet to be considered; space does not permit. I would like to close by reminding us that a thrilling Christian life and experience are possible through a personal relationship to the living Lord Christ.

At the end of the Civil War, when the news of Appomattox came, the Secretary of War, Edwin M. Stanton, caused to be displayed above the dome of the Capitol these words from Psalm 118: "This is the Lord's doing; it is marvelous in our eyes."

Through the miracle of the new birth and the power of the Holy Spirit, man can control himself and live joyfully. This too is the Lord's doing. *It will be marvelous in the eyes of all who behold it.*

THE WAYS OF CHRIST

(Continued from page 5)

gives them a promise—"And lo I am with you alway, even to the end of the world." This is one of the most encouraging features of religion. We are not left without a promise. In the most difficult hours for the Old Testament Church, when captivity was imminent and servitude was a fact, and chains of oppression and bondage of soul and mind were haunting realities to plague the lives of a weary people, there was again and again a flash of the divine promise that was as real to them as a burning star by night, and as a pillar of cloud to guide by day.

Now in this trying hour for the disciples Jesus makes a promise. It is a promise of divine companionship. It is the answer of Jesus to the future perils and penalties of loneliness and solitude. "I will be with you alway." He does not in this context refer to a physical presence as that which the disciples had enjoyed for three and a

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half years. He was not to walk up and down the dusty hills of Judea and Galilee with them any longer. His voice, calling the weary to rest and summoning the hungry to a feast of loaves and fish, would not be heard again. They were not to see his uplifted hand blessing those who approached him. His earthly career was over, and the time of his departure was now at hand. But he speaks of divine companionship, a spiritual fellowship, an invisible presence that they were to enjoy at all times.

The Workman who founded the church has been with the church through history and will be with it through the ages. This fact of divine companionship has been the source of hope for many believers as they have carried their cross in the heat of affliction.

The church shall experience more trying times before the Kingdom age shall fully come, but the promise shall remain ever. "Lo I am with you alway, even to the end of the ages." When youth has perished in the winters of old age, and health is lost in hospitals of pain, and friends are few and the world is cold and hostile, this promise will still stand.

When the fuel of time is exhausted and the moon has shed its last silvery tear upon the hoary shoulders of night, and the meridian sun has lost its luster and faded in the charred ruins of the skies, and when the ages have yielded their cargo at the ports of eternity, and everlasting life has gained the pre-eminence over death, this great promise of Jesus shall remain the realized and the sustaining fact of the church of Christ. "And lo I am with you alway, even unto the end of the world."

BIBLES

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