

# Baptist Herald

NORTH AMERICAN BAPTIST GENERAL CONFERENCE

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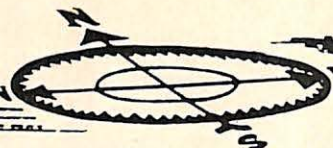
God's Promise of the Resurrection

Number 6

■ Hearts Aflame  
for Christ

■ The Fellowship  
of Giving





• The demand for Bibles continues to increase in Brazil, reports Dr. J. J. Cowsert, head of the Bible Press of Brazil. The total sales for the fiscal year closing October 30 included 142,597 Bibles, 22,804 New Testaments and 705,869 Gospels.

A Christian hotel manager in Sao Paulo recently requested 2,000 Gospels of John to replace those left in his 60 rooms by The Gideon's and subsequently taken off by his guests. A translation of the hotel's letter was sent to The Gideon's International and the Bible Press soon received sufficient New Testaments to replace the missing copies.

• A \$4,000,000 training school of Gospel radio and television technique will be established in Atlanta, Georgia, in honor of Dr. E. Stanley Jones, veteran Methodist missionary evangelist and author. The school, to be known as the E. Stanley Jones Institute of Communicative Arts, will serve as a teaching affiliate of the Protestant Radio and TV Center of Emory University.

—Christianity Today

• Preparation of a new one-volume Bible commentary has been announced by Moody Press of Chicago. Entitled *The Wycliffe Bible Commentary*, it will be more than 1,000 pages in length and will attempt to cover the text of the entire Bible phrase by phrase. Co-editors of this project are Dr. Charles F. Pfeiffer, professor of Old Testament at Moody Bible Institute, and Dr. Everett F. Harrison, professor of New Testament at Fuller Theological Seminary. The editors will be assisted by 31 writers representing 20 schools in the Old Testament field and 19 writers representing 16 schools in the New Testament field.

• President John A. Mackay, of Princeton Theological Seminary, who has served both as a missionary in South America and as president of the International Missionary Council, reports after his recent visit to Brazil that the church can find a great challenge there. With a population of only 60-million, Brazil could support a billion people. The land is almost completely arable, and the country is liberal, both religiously and racially. More than 30-million of the people are Roman Catholic, and 3-million Protestant. Since the country has advanced almost overnight from the ox cart to the airplane, great differences are to be found everywhere.

• With an increasing number of overseas students enrolled in two colleges in Kansas—the Kansas State Teachers' College and the Presbyterian College of Emporia—the American Bible Society has been providing these

students with Testaments or Bibles in their own tongues. Some of these, Mohammedan and others, have never had access to our Christian Scriptures. This year translations of the whole Bible in Arabic, Persian, Japanese, Chinese, Korean, Russian, Hungarian, Italian, Spanish, Portuguese, French, German, Dutch, Danish, Swedish and Norwegian are being placed in the William Allen White Library at the Teachers' College and in Anderson Memorial Library at the College of Emporia.

• Two thousand official delegates from every State of India and fifteen other nations attended the Youth for Christ International 10th World Congress for Christian Youth at Madras, South India, January 4-10, according

to Dr. Ted W. Engstrom, YFCI president. More than half of the delegates were teen-agers. Approximately 1,200 decisions were recorded during the Congress youth rallies, and overflow crowds attended almost every session. More than 8,000 persons heard Rev. Joseph Blinco at the closing rally, with 100 decisions for Christ resulting. Following the Congress, delegates shared in fifteen simultaneous crusades across the nation of India. The American delegation also held smaller Congresses in Singapore, Japan, and Hawaii, while returning to the States.

• New York City has 960,000 Protestants, according to figures released by the Protestant Council of the City of New York. More than 55 per cent, (Continued on page 13)



## Baptist Briefs

• **Boat Used in Mission Work.** A missionary pastor in British Guiana carries on his work by using a river boat called "The White Swan." There is not a foot of road in his 150-mile parish. Dr. Ralph A. Felton, in his recently published book, *Church Bells in Many Tongues*, tells of this aquatic symbol of Christian service which plies back and forth on the Berbice River at eight knots an hour carrying Christian literature of all description, medical supplies, insecticides and agricultural implements.

• **Baptist School in Cuba.** The Colegios Internacionales, American Baptist school in Cristo, Cuba, was reopened January 12 after having been closed three months because of fighting in the town during the Cuban revolution. Rev. J. Mario Casanella, principal, said the school has been a shelter for as many as 1,400 homeless persons a night and has been a food distribution center for these refugees. Mr. and Mrs. Casanella and other American Baptist missionaries, Miss Kathleen Rounds and Miss Eleanor Dow, held daily prayer services at the school throughout this period.

• **Smythe Memorial Planned.** Writing

### FRONT COVER

"Our Lord has written the promise of the resurrection, not in books alone, but in every flower and leaf in spring-time."  
—Martin Luther.

### A BLESSED EASTER TO ALL!

in *The Watchman Examiner* (New York), Dr. Walter E. Woodbury tells of his recent visit to Holland. He says, "We thanked God in Amsterdam to find our Dutch Baptists in possession of adequate property whereon they plan to erect a memorial church to John Smythe on the 400th anniversary of his conversion to the baptism of believers only. Evangelist Reiling of Rotterdam took us to see a beautiful little Baptist meeting house in the suburb of Alblasserdam. The grounds, with a fine lawn and beautiful flowers, witnesses to the love of our Baptist people for their Lord."

• **Paper Marks 100th Anniversary.** *The Canadian Baptist*, official publication of the Baptist Convention of Ontario and Quebec and the Baptist Union of Western Canada, is observing its 100th anniversary of continuous publication under the present name. For the first five years after the newspaper was founded in 1854 by William Winter of Woodstock, Ont., it was known as *The Christian Messenger*. In 1859 the paper moved to Toronto, where it has been published since then as *The Canadian Baptist*. Rev. Harold Trinier of Toronto is the present editor.

• **New Latourette Book Published.** Volume I of the Rev. Dr. Kenneth Scott Latourette's projected five-volume study of world Christianity in the last 150 years has just been published by Harper Brothers, New York. This volume is titled "The Nineteenth Century in Europe." Dr. Latourette is a former president of the American Baptist Convention and of the American

(Continued on page 23)

# Editorial

## New Life for You

Faith is the act of trust by which one commits himself to the living Savior. Richard Fuller has said that "saving faith is confidence in Jesus" whereby we receive him and rest on him alone for our salvation. This faith sees Christ as risen from the dead, living triumphantly in our midst, and "set at the right hand of God in the heavenly places" (Eph. 1:20). This faith has laid hold on the new life in Christ which he imparts to his believers in the power of his resurrection. It is the good news of the Easter story!

This is a new kind of life which we have received through Christ. He called it "the abundant life." The Scriptures describe it as "everlasting life." It is the victorious, triumphant life of "Christ in you, the hope of glory." "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature" (2 Peter 1:4). Only the living Christ, risen from the dead, can impart this new divine life to us. We can be alive to God only through the risen Lord as we yield our lives and bodies to him and become servants of God. That is our inheritance through the new birth and through faith in the risen, ever living Christ—our Savior.

New life in Christ is life at its best—more satisfying than anything you have ever known. The Christian has the best of both worlds, incomparable with all other things to be offered to him. He is just beginning to know "the riches of the glory of his inheritance in the saints" (Eph. 1:18). He has known how meaningful and deeply satisfying life can be. And the life he possesses can never end, for it is everlasting life. This is the Christian's faith that is memorialized in the Easter festivities.

Watson said that "faith is the vital artery of the soul. When we begin to believe, we begin to love and really to live. Faith grafts the soul into Christ." Easter presents to us anew the glory of the risen and ever living Christ, who is always present to walk with us, to strengthen us and to impart life at its best and fullest to us.

Such new life grows in power and joy in us only as we share its blessings with others. We must witness to others of Christ's saving grace. We must tell others what the living Christ has meant to us. We must bring our gifts to him who has become NEW LIFE for us that the work of his Kingdom may be advanced. This is not our privilege; it is our God-given responsibility. With the Apostle Paul we must recognize that this grace has been given to us so that we should preach the unsearchable riches of Christ to others. (Ephesians 3:8). That ought to mean for you this Easter a radiant witness for Christ, a generous sacrificial Easter offering, a renewed dedication of yourself to God's purposes for you. Easter is the glorious unfolding story of "new life for you" and for everyone! Easter is Christ living triumphantly in the new life in you!

This new life in Christ is described in various ways in this issue. Our redemption through the cross and our fellowship in Christ's glorious resurrection are revealed to us. Rev. R. Schilke shows the glory of this victorious new life in Japanese Christians. Easter is a sharing with others of God's greatest gift to us in Christ. Easter is Christ in you—living triumphantly!

March 19, 1959

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Cover	Scaylea from A. Devaney	
"God's Promise of the Resurrection"		2
March of Events		2
Baptist Briefs		2
Editorial		
"New Life for You!"		3
"Hearts Aflame!"	Rev. Everett A. Barker	4
"Why the Cross?"	Rev. Oliver K. Ringering	5
"The Rending of the Veil"	Rev. Fred Mashner	6
"The Fellowship of Giving"	Rev. Robert Schreiber	7
"First Impressions of Japan"	Rev. R. Schilke	8
"Witnessing Across Many Miles"	Miss Irene Cuchiran	10
"The Library, a Tool of Education"	Prof. Arnold Rapske	11
"We Are Responsible!"	Prof. Edward B. Link	12
"From the Professor's Desk"	Dr. Walter W. Wessel	13
"We, the Women"	Mrs. Albert Reddig	14
"Annual Meeting of the S. S. Union"	Mr. Vernon Heckman	14
What's Happening		15
THE VOICE OF MY BELOVED		
By Phyllis Speshock		
Chapter Seven		16
"Sunday School Lessons"	Rev. Bruno Schreiber	18
Our Denomination in Action		19
Obituaries		23

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—Luoma Photo

As Jesus guided the Emmaus disciples to a Biblical faith, so the people in darkness need to be led to an understanding that Jesus has come to be their Savior.

## Hearts Aflame!

May the Bible message of the resurrection become so real to us that our hearts may be aflame with devotion and dedication to our wonderful, living Savior.

By Rev. Everett A. Barker

Pastor of the Bethel Baptist Church, Salem, Oregon

*"Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?"* (Luke 24:32).

The bodily resurrection of Christ is outstanding among the dominant doctrines of the Bible. Other religions make great claims for the life, teachings and following of their founders but none makes the claim of a resurrected leader. Those who doubt the facts recorded in the Bible relating to Jesus' resurrection will find argument insufficient to completely convince.

However, an encounter of heart and mind with the living Christ will melt the skepticism and draw one into the circle of those who have experienced his love and forgiveness. Saul of Tarsus, the arch foe of Christianity, was a subdued man when he met Jesus of Nazareth on the Damascus road. The disciples of the book of Acts came into constant conflict with the Jews because they preached a resurrected Christ.

That message has been doubtful and unpopular to many. Nevertheless, it has been the hope which has sustained Christians for centuries. Any Christian who has stood beside the coffin of a departed loved-one comes to realize in a vivid way the hope which the truth of the resurrection of Christ gives to the believer. What hope is there without that *great hope*?

### THEIR EYES WERE OPENED

The journey to Emmaus of the two followers of Jesus presents an interesting human interest story as told in Luke 24. Cleopas and an unnamed follower, whom some believe to have been Luke, left Jerusalem where the grueling events of the trial, crucifixion and burial of Jesus were still tender in

their hearts. The gates of the city faded from view as they headed in a northwesterly direction toward the little town of Emmaus, about seven miles from Jerusalem. These were momentous days and they had much to talk about.

They were deeply absorbed in conversation about these bitter events when a stranger joined their company. There was nothing unusual about this because it was an oriental custom to travel in groups for protection and companionship. They did not recognize Jesus because he made himself obscure, and they were deeply engrossed with their own problems. It often happens that we are so interested in our own lives and small circle that we fail to recognize the presence and needs of others.

Jesus pretended ignorance of what should have been common knowledge to residents of Jerusalem. There was something in his presence which led them to unburden their disturbed hearts to him. These were loyal followers of Christ. What was their problem? In verse 21 Luke suggests: "But we trusted that it had been he which should have redeemed Israel." They were disappointed in the crucifixion because they had set their hopes on him to fulfill the Jewish Messianic expectations.

To make the problem more acute, they had heard that the body was gone from the tomb and that Jesus was alive. Perhaps he had run out on them. It often happens that our thoughts are far from the thinking of Christ. Many of our disappointments come because we distort his will in our imagination.

Their problem was even deeper than disappointment. It was a failure to understand the teaching of the prophets

or Word of God. Jesus said: "O fools, and slow of heart to believe all that the prophets have spoken." Their problem was a "sluggish" understanding of the Old Testament writings concerning Jesus. Our problems often come because of a failure to hear or to understand the truths of Scripture and to substitute a reliance upon the opinions of men. The passion of Christ was not to be lamented but the fulfillment of the blessed will of Almighty God.

Jesus had told his disciples on at least three occasions that he had to be crucified, die and be resurrected the third day. This was not a new thought. Like the disciples, we often fail to perceive his message because we are so preoccupied with our own plans.

The long trip passed quickly with the brilliant exposition of the Scriptures by the stranger. Jesus would have parted company with them, but they invited him to tarry for the night. Jesus never forces his company on us. He remains only as long as we have room for him in our hearts and homes.

### OPENING THE SCRIPTURES

As they ate their meal together, there was something which suggested to them that the stranger was Jesus. "Their eyes were opened and they knew him." They had met the resurrected and living Savior and now their doubts were removed. Imagine their surprise and perhaps their shame, but they were thrilled with having met Jesus. "They said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" The journey which had started with sadness had been turned to rejoicing. Where disappointment prevailed, their

*(Continued on page 10)*

BAPTIST HERALD

## Why the Cross?

"Forasmuch as ye know that ye were redeemed . . . with the precious blood of Christ, as of a lamb without blemish, who verily was foreordained before the foundation of the world."

By Rev. Oliver K. Ringering,

Pastor of the First Baptist Church, Bison, Kansas

Shocked! Are you shocked that the great holy God of love should allow his only begotten Son to take the horror of the cross? Are you shocked that the pure Son of God should actually have tasted dreadful death?

Our majestic, all-wise God made all things perfect. Yet the world is shocked at the tragedies in God's created earth. Is the Creator the Author of sin? Is God delighted to present to the world the spectacular, gruesome cross for the world's attention on the Christ?

### MAN IN GOD'S IMAGE

If God made all things perfect, why didn't he make man without the ability to sin and to fall? Certainly he could have done so. However, man would have been an automaton or mechanical man. This kind of a man could not respond with perfect praise, that is, with a heart that has been tested with decisions of his own perfect will. The fact is that God made man perfect, including a perfect, free will, like unto himself. "And God said, Let us make man in our image" (Genesis 1:26).

Did God know that man would fall? If he did, isn't he the Creator of sin? Is the farmer to blame that the enemy sowed tares in the field? God does not desire mechanical praise like the sound of a broken record. He wants the glory and praise of a perfect decision. Therefore man must be tested. With it all, the Almighty Creator thought of you before the creation of the world. He provided a Redeemer before he began anything. "—of the Lamb slain from the foundation of the world" (Revelation 13:8).

To you was granted a sovereign will, a majestic privilege above anything in the world. "And God said, Let us

make man in our image after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle and over all the earth and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them" (Genesis 1:26-27).

Certainly, we must agree with the Psalmist: "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet" (Ps. 8:4-6).

Granted that this dominating intelligence with which man was entrusted was a tremendous responsibility. "And the Lord God commanded the man saying, Of every tree of the garden thou mayest eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." I don't care what you may know about the tree. The important thing is that God issued a command. The Creator's insight knew all that the command

Your Gratitude for the  
NEW LIFE IN CHRIST  
will be evident in your  
EASTER OFFERING

*"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord"* (Romans 6:11).



—Photo by A. Devaney, Inc., N. Y.

This is the good news of the Gospel—"Being justified freely by his grace through the redemption that is in Christ Jesus" (Romans 3:24).

involved. Certainly, with all the blessings that God bestowed, man should have obeyed the one warning.

With this disobedience man forfeited his soul to satanic domination. Although God had to withdraw much of the privilege granted to man in his perfection, our God has not entirely forsaken us. He is ever wooing his image back to himself. Upon Adam's confession of sin, he clothed him with the skins of animals as a picture of the wonderful blood of Jesus that shall atone or cover sin. Abel's offering was honored and copied many times, for it beautifully portrayed the Lamb of God. Thus God provided "the Lamb slain from the foundation of the world."

### THE REDEMPTION PRICE

Our holy and just God could not overlook or ignore sin. Sin must be punished. Therefore God paid the redemption price. "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold—but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world" (I Peter 1:18-20). Thus by the blood of Jesus we are removed from the penalty of sin. Only Jesus, the Holy One, could pay for sin.

Perhaps now you feel like the man released from prison. The debt to society has possibly been paid but still there is a great adjustment to be made. People are not ready to accept a former criminal. By the blood of Jesus, God no longer remembers any guilt against you. "Being justified freely by his grace through the redemption that is, in Christ Jesus" (Romans 3:24).

Thus we are in heavenly places

*(Continued on page 23)*



# The Rending of the Veil

Look at this great sight! Every obstruction to the intimate fellowship of God is removed forever.

By Rev. Fred Mashner of the Bethel Baptist Church, Sheboygan, Wisconsin

"And behold, the veil of the temple was rent in twain from the top to the bottom" (Matthew 27:51).

It has sometimes been supposed that the earthquake caused the rending of the veil. However, if we ascribe to an earthquake the splitting in two of a loose hanging curtain, how do we explain that it did not shake to pieces the building in which the curtain hung?

The Scriptures read: "Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the veil of the temple was rent in twain, from the top to the bottom; AND the

nacle and took the place of the Tabernacle; and the veil of the Temple was the veil of the Tabernacle perpetuated. Though there were many differences between the two buildings, the veils were identical in material and ornamentation. Therefore, although the veil rent was that belonging to the Temple, we must go back to the Tabernacle if we would understand the implication of the subject.

The veil was a covering of concealment to hang before the Holy of Holies, or Most Holy Place, God's own symbolism of such truths as are involved in a sinner's acceptable worship of him.

porch to oracle, was either displaced or marred, through all the magnificent building.

Furthermore, it was because of a natural process of decay that the threads of the veil parted asunder. Although it fell in pieces, it did not fall in tatters. It did not have a rent here and a rent there. It was rent "in twain"—in just two pieces. Another evangelist says, "in the middle"—in two equal pieces, thus opening into the very center of what it had served to conceal.

It was rent "from the top to the bottom"—in a straight line downwards, and completely through. It was not jerked apart by some intruder from below, but cleanly cut by an invisible hand from above. The statement implies the supernatural. And remarkable enough, when did it happen? Precisely when Jesus Christ expired on the cross. At that instant! It was as though an intelligence kept watch within it, and now heard the stroke of its heaven-struck doom.

## SHOUT OF VICTORY

The veil was rent in immediate succession to the loud expiring cry of the Crucified. There were two loud cries from the cross. The first was just before the darkness had ended; the second after the darkness had passed. The first was an agonizing wail of abandonment; the second was a voice of joy. The first was crushed out of him by the agony insufferable, of which the dread darkness was the sign. The second was the bounding forth of his feelings of achievement and deliverance in the restored light of the Father's communion. The first pronounced the words, "My God, my God, why hast thou forsaken me?" The second was a shout, pronouncing nothing, but followed the words, "It is finished."

With that shout of victory coincided the rending of the veil. As the Savior finished his work, as the note of triumph rose high and clear from his dying lips, then, just then, as if an artisan's blade had passed swiftly down the veil, all concealment of the Holy of Holies was ended forever. It was a sign of what the victory was.

And now—"behold"—look at this great sight! Settled forever for everyone who will draw nigh to God through faith in him, every possible obstruction to the intimate fellowship of God is removed! The way is opened for man's approach. By faith and in spiritual worship we "have boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the veil, that is to say, his flesh" (Hebrews 10:18-23).

# The Fellowship of Giving

The Christian gladly gives all that he can because he enjoys the spiritual experience of giving.

By Rev. Robert Schreiber of the Temple Baptist Church, Lodi, California

IN THE EIGHTH chapter of the second letter to the Corinthians Paul is preparing these Christians for the exercise of a Christian responsibility and privilege. He desires to have them assist in ministering to the needs of the saints in Judea. In presenting this need, his concern is not merely for a liberal offering, but he also wants them to see that this ministry fits into the whole pattern of their Christian faith and conduct. If they could understand the spiritual motives in giving, then there would be no difficulty with the amount of their gift.

He compliments them for the excellency of their faith, for their ability in expressing themselves, and for their spiritual knowledge, zeal and love. He expresses the hope that they shall excel in the grace of giving as well.

## THE GRACE OF GIVING

The Christians of this age are usually eager to excel in the former graces of faith, the expression of that faith, knowledge, zeal and love. Somehow the grace of giving doesn't fit into that pattern for many of them. Giving is not considered to be a spiritual subject. Financial matters are confined to the business world, and you must be very business-like in your approach to this matter of giving to the church.

In order to be certain that they will not be compelled to shoulder the financial burden of the church, these business-like Christians see to it that every member is canvassed every year, a signed pledge is secured, and quarterly or monthly statements are sent just to make sure that the individual doesn't forget his obligation. Some seemingly logical reasons are given for such a pledge. (You promise to pay the landlord a definite amount of rent each month. You promise to pay the telephone company for the privilege of using the telephone, etc.)

The motives for pledging also are worthy. (The church is the finest institution in our community and deserves our support. The church is doing much to combat juvenile delinquency, and surely we are all interested in raising the moral standard of our community.)

All of this is fine and true, but it has appealed only to the business sense. I know that the pledge card and contribution envelope remind the individual that "God loveth a cheerful giver." Nevertheless, there has been no spiritual experience, and the money will be given out of a sense of obligation to a promise that was made to an institution and not to God.

The spiritual Christian does not need to sign a pledge card. He will gladly

**Great Joy Can Be Yours  
by Giving Generously to the  
EASTER OFFERING  
for the North American Baptist  
General Conference enterprise, so  
richly blessed of Christ**

*"Thanks be to God, who giveth us the victory through our Lord Jesus Christ. Thanks be unto God, who always causeth us to triumph in Christ" (1 Cor. 15:57; 2 Cor. 2:14).*

give all that he can because he enjoys the spiritual experience of giving. The business-minded Christian needs spiritual instruction more than he needs a sense of obligation. Whether he gives little or much, he will still do so grudgingly because he has no spiritual motive for giving. These are the Chris-

to the ministry of giving, we can expect far-reaching results. God has already done his part, for through the experience of salvation we have come to know the goodness of God. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich" (2 Cor. 8:9). The abundance of God's generosity is seen in Romans 8:32—"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" God has placed no limit on the divine resources available to us. The only limitation is our capacity to receive and to use the resources of God.

If we uphold our part in this fellowship, there never need be any hindrance to the progress of God's work. This applies to our lives as well as to our substance. If we are in full fellowship with God, there need be no



"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Romans 8:32).

earth did quake, and the rocks rent" (Matt. 27:51). According to this order of events, the rending of the veil was independent of the quaking of the earth.

## TWIN CONSEQUENCES

We might ask, "What caused the earth to quake?" And we find that we have twin consequences of one and the same antecedent. It was the loud voice of the expiring Savior, which split in two the veil of the Temple, and shook the earth, and broke the rocks. Matthew's suggestion is strengthened by Mark, who, while mentioning together the incident of the veil and the last cry of the Savior, does not mention the earthquake. From this comparison of the two gospel writers, we see that the force of that cry is to be measured by the quaking of the earth; and if by that, then also by the rending of the veil. We discover a certain relation of cause and effect here that is most solemn and sublime. "Jesus cried with a loud voice, and behold, the veil of the Temple was rent in twain from the top to the bottom."

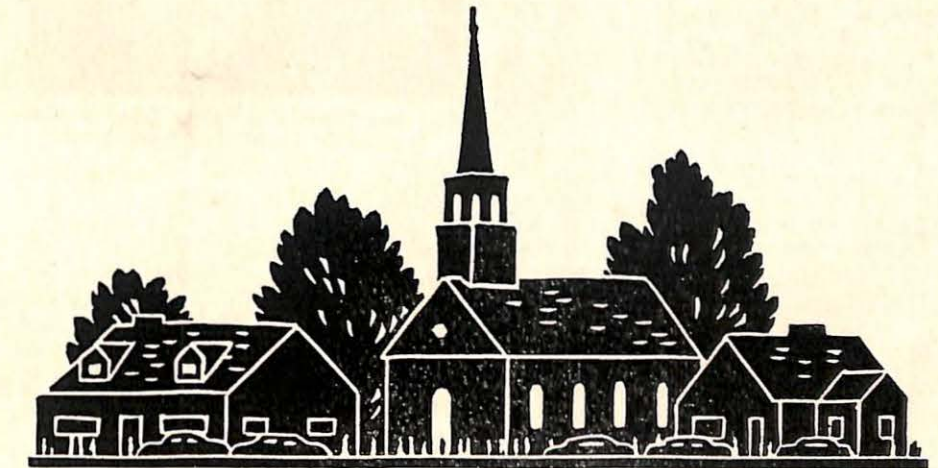
The Temple succeeded the Taber-

nacle symbolized that there were obstructions to worship. In fact, there were veils in the Tabernacle. The people in the outer court were shut off from the Holy Place by means of the first veil. The priests in the Holy Place were shut off from the Most Holy Place by means of the second veil. The office of each veil was the same—that of concealing whatever lay behind it, and of barring a further approach.

## THE SECOND VEIL

Concerning this obstructive symbolism in the worship of God, it was the second veil which was the more expressive. Here in the Most Holy Place was the reality and blessedness of communion with God. This second veil is the one spoken of in our text.

Now the Veil had ceased to exist. It was rent. Suddenly its office was at an end. All at once, the concealment had ceased! Not that the house in which it was doing its office had been destroyed, nor as if some hand of unauthorized violence had interfered, but it was as if itself had become internally exhausted. No hand of man interfered, and not another thing, from



Fellowship with God means that God has placed at our disposal all of his resources. For that fellowship to be complete we, in turn, must place all of our resources at God's disposal.

tians who also rebel against missionary giving because they can only see the benefits of giving to the church in their own community.

## RICHES OF FELLOWSHIP

The Apostle Paul speaks of "the fellowship of the ministering to the saints." What does he mean by this fellowship of giving? Dr. G. Campbell Morgan says that the New Testament word, fellowship, is one of the richest words in the Bible. Basically it means partaker or partner. He suggests that fellowship with God means that God has placed at our disposal all of his resources. For that fellowship to be complete we, in turn, must place all of our resources at God's disposal.

When this thought is carried over

vacancy in the ranks of laborers in his vineyard. If we are in full fellowship with God, there never need be any deficit in the operation of his work. God's people will always meet the needs, because God has never failed to meet the needs of his people.

## GIVING OUR UTMOST

A visiting minister was once asked by some sincere Christians, "How shall we raise money for foreign missions?" His answer was short and pointed: "Don't raise it; give it!" That answer is the solution to every financial problem in Christian work. Some churches have become so busy raising money that they have ceased to give.

But even in our giving we have not

(Continued on page 13)



# First Impressions of Japan

First of a Series of Articles by Rev. R. Schilke, General Missionary Secretary on His Recent Missionary Tour of Japan

ALMOST THREE years ago my Board of Missions requested me to undertake a trip to Japan to visit our newest foreign mission field and to gather information in general for a better understanding of mission problems and mission endeavor in this oriental country. Since that proposed trip did not materialize, the Board of Missions last summer requested me again to undertake this trip, and, if possible, before the end of this fiscal year. In planning this trip, I found that the second half of the month of January and the entire month of February would fit best into my work schedule. To see Japan at its best, either the spring of cherry blossom time or the fall with its colorful foliage should be chosen as a much better time and season. Bidding my family farewell and committing our ways to the Lord, I left Chicago by North West Airlines on January 19th and arrived at Haneda Airport in Tokyo, Japan by Pan American Airways on January 22nd. (One day is lost in crossing the international date line.) The trip was broken by two main stop connections: the first in Portland, Oregon, where I spent a pleasant evening with Dr. and Mrs. John Wobig and shared table fellowship in their home, partook of the blessings through the program of "God's Volunteers" at the Immanuel Baptist Church, and briefly saw Rev. and Mrs. Joe Sonnenberg getting settled in their new home; the second in Honolulu which gave opportunity briefly to view this all year round vacation land and make several contacts with people whose names and addresses were given me by friends.

## TOKYO, CAPITAL OF THE EAST

Missionary Edwin C. Kern met me on my arrival at Haneda Airport. We decided to take the three-quarter hour ride into the city which led through a section of Tokyo with old ramshackled houses (at least so they appeared to me only to learn later that any house in Japan soon looks old, since none are painted), down narrow streets filled with buses, motor cars, three wheeled motor trucks, bicycles, hand-drawn carts, and people on every side. The captain of our PAA ship told us before disembarking that when we leave the ship and step onto the airport, we would also leave part of America behind us. There was no doubt that this was another part of the world. However, beyond those suburbs Central Tokyo takes on a western air of modernization in almost every respect.

At the Dai Ichi Hotel, where we stayed a week, I picked up some travel guides and read in them what in these



Seiyoken Pagoda of Tokyo, Japan, where one of the Buddhas is enshrined.

next few days became my experience: "Tokyo (Eastern Capital) is unique in the world because of its dual character. Here East and West, the old and the new, have blended into one in the past four score years. Like most cities in America and Europe, Tokyo has large concrete buildings, paved tree lined streets and numerous motor cars . . . . Tokyo Metropolis consists of Tokyo Proper (23 wards), three counties, four cities, and the Seven Islands of Izu in the south of Tokyo Bay."

The population of Tokyo as of April 1, 1958 was 8,638,635. The city comprises an area of 828 square miles. It is claimed to be the largest city in the world. Since 1868 when the Meiji Restoration was achieved, Tokyo replaced Kyoto as the capital of Japan. In the very center of the city is found the Imperial Palace with its grounds comprising more than 250 acres surrounded

**Remember**  
**THE EASTER OFFERING**  
for our worldwide missionary outreach.

*"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them"* (Eph. 2:10).

by a series of moats. This was formerly Edo Castle, which for 300 years had been the seat of the Tokugawa Shoguns' government. All city traffic must go around these Imperial grounds.

## THE IMPERIAL PALACE

Lately there has been considerable talk to remove the Imperial Palace from the center of the city to a remoter part; in fact, there has also been talk of abolishing the emperor system. Just during the week of my stay in Tokyo, a poll was taken with the result that the majority favored the continuation of the emperor system as well as to leave the Palace grounds in the center of the city.

Tokyo is the seat of the central government. Here is found the National Diet which corresponds to Parliament and Congress of other countries, having both a House of Representatives and a House of Councillors. From the guide of a tour, we learned that the House of Councillors (Upper House) has 250 members of which 15 are women and that the House of Representatives (Lower House) has 467 members of which 11 are women. Women are coming to their own rights in this post-war Japan.

Public transportation in Tokyo is good, and since the public depends on it and patronizes it, it is also very reasonable. The electric trains, subways and buses take you to almost any part of the city as well as inter city points. The rates vary according to the distance beginning with 10 Yen (station to station) to 60 Yen clear around the city. (\$1.00 equals 360 Yen). Taxis are usually classified into one of four kinds beginning with 60 Yen, then 70, 80 and 100 Yen. Shops are found everywhere and all kinds of goods seem to abound in them, though each shop tends to specialize in one or the other item. Ginza Street shopping is being compared with Fifth Avenue in New York City.

## JAPAN'S EDUCATIONAL CENTER

Tokyo is also the educational center of Japan. There are numerous schools and universities of higher learning, all of which are overcrowded with more than 140,000 students. Among these schools Tokyo University and Meiji University are best known and renowned. Enrollment at these universities is through entrance examinations. The student is more fearful of these entrance examinations than he is of graduation.

In the first nine years, primary through junior high, the Japanese student learns about 1,800 Chinese characters. The study of English is now compulsory in junior high, and students

learn about 5,000 words. However, they seldom learn conversational English but acquire a reading and writing ability. That the minds of the Japanese hunger and thirst for knowledge is evidenced by the fact that you see them reading books, magazines and newspapers on trains, buses, streetcars, streets, etc.

To the Christian, who visits the Orient for the first time such as I, the most striking and stunning spectacle is to see the prevalent idolatry on every side. Throngs of people make their pilgrimage to the shrines every day to worship the idols which can neither see nor hear. As one observes these worshippers at these shrines, the brief formalities through which they go, the offerings they bring, and their departure in a few minutes, the inevitable conclusion is that though many are sincere in their worship, many others seem merely to be gripped by the shackles of heritage and custom which they fear to break and cast off, yet which have lost even the heathen meaning for them and remain but a form to be followed. Be that as it may, spiritual darkness beclouds their mind and heart and life, a darkness of sin and Satan which all the wisdom and knowledge of secular learning cannot dispel. This is where the spirit of compassion grips one's soul and you think of the Savior with a new understanding who "saw a great multitude, and was moved with compassion toward them."

## CHRISTIAN WITNESS IN JAPAN

During our week in Tokyo we called on about seven mission headquarters and six Christian schools. We were most cordially received by all and we greatly appreciated the conferences with each representative. Those contacts have already become of great value in these two weeks. The goals and methods of Christian work in Japan vary greatly from one mission to the other. Some are completely indigenous, others are semi-indigenous,



Rev. R. Schilke, general missionary secretary, is photographed by Missionary Edwin Kern in front of the Imperial Palace grounds in Tokyo.

March 19, 1959



A constant stream of Japanese people enters this Buddhist temple, Asakusa Kannon, in Tokyo, Japan.

and some rely greatly on American missionary and financial assistance, either directly or through the church organization in Japan.

All are greatly concerned that the Christian work in Japan may prosper, whether one or another method is employed. All seem to have one experience in common, namely, that the response to the Christian witness in Japan is slow and small. Of those who do respond, many again fall away.

Professor Tomonobu Yanagita of St. Paul's University and author of "Christianity in Japan" in an address given at the Japan Theological Seminary and later to the Japan Bible Christian Council at its annual meeting last spring when speaking on "Problems of the Evangelical Mission to Japan, Today and Tomorrow" said: "Japan is our heartbreak and sorrow. Just as Jesus wept over Jerusalem, so must evangelical Christians, both native and alien, often shed bitter tears for Japan . . . . Some estimates of baptized

'believers' who leave the Christian faith run as high as 80 to 90%. Indeed, in recent years in Japan the additions to the church were about equal to those who departed from the faith."

## A VISIT TO SENDAI AREA

Missionary Edwin C. Kern left me after a week in Tokyo and Missionary Florence Miller accompanied me by train on a visit to Sendai, Shiogama and Ishinomaki, about 300 miles north-east of Tokyo where Miss Lorraine Fleischman of Anaheim, California, is a missionary with the Conservative Baptists. Since she was a member of my former church, we placed this visit on our itinerary. Here in this area we found ourselves in the midst of Japanese customs and life. The missionaries had accepted the living conditions of the Japanese people. Only the room occupied is barely heated. You dress accordingly and sleep under many blankets. I was thankful for an electric blanket in one place and a hot pad in another to keep me warm.

Here I sat on a cushion in Japanese fashion when eating from a low table or when sitting in a service or Bible class. Here I also had my first bath in a real Japanese Ofuru (wooden bathtub). At Sendai the Conservative Baptists have opened a bookstore and have gone into translation work and publishing of evangelical books. Several such books have already been translated and published. Their experience in church work is the same as the experience of others. Meetings are small, the response is meager, the soil is hard, yet the need is so great.

## ALONG THE MIE KEN COAST

We left Sendai on February 2nd by plane for Nagoya and then by train to Ise where we arrived in the evening. Here at Ise our missionary, Florence Miller, is at home. Missionary Walter Sukut and his family had arrived nine

(Continued on page 24)



# Witnessing Across Many Miles

The Story of "God's Volunteers" Serving from South Dakota to Oregon  
By Irene Cuchiran, Reporter for "God's Volunteers"

FROM DECEMBER 2-7, members of "God's Volunteers" team enjoyed working in the Ebenezer Baptist Church of Wessington Springs, S. Dak., which is a country church in South Dakota, and from December 8-14 in the Immanuel Baptist Church in the town of Wessington Springs. We were thrilled to see souls take Christ as their personal Savior. As Volunteers, we serve as counsellors and personal workers, and it is a real joy to direct souls to Christ.

After they accept Christ, they are different individuals. Why? For the first time in their lives, they can sincerely say that they have found what they have been seeking. "The Lord Jesus Christ!" is their answer. There were many during these two weeks who surrendered their ALL to Christ and asked the Lord to take possession of their lives.

## WITNESSING IN SOUTH DAKOTA

During the afternoons we went visiting the prospects whose names the pastor had given to us. In each home we left our personal testimonies. If there were those in the homes who were without Christ, we presented the plan of salvation to them.

While we were in South Dakota, we had many opportunities for witnessing. We were privileged to conduct chapel services in a Junior College and in the Sunshine Bible Academy.

On both Tuesdays when we were in Wessington Springs we took complete charge of a High School release class. This was an hour taken from regular classes for Bible instruction and study in the churches of their own choice. Since we were here during the Christmas festivities, we went carolling to the patients in the hospital and sang to the shut-ins who could not attend the services.

On Dec. 5 and 6, we all went to the North American Baptist Seminary in Sioux Falls, where we took part in the chapel service and were in charge of the Youth Rally at the Trinity Baptist Church with Rev. H. Pfeifer as pastor. We enjoyed wonderful Christian fellowship with the members of the faculty and students at the Seminary.

On December 8, we travelled to Tyn-dall, South Dakota where Rev. Rubin Herrmann is pastor for a service that evening.

We enjoy witnessing for Christ, no matter where we are and where we go. We have a wonderful Savior to uphold and he gives us words to say to those about whom we are burdened. Each day we ask the Lord to "lay some soul upon our hearts and lead that soul to him through us."

December 13-28 were exciting days for us as a team since we all were

privileged to spend the Christmas holidays at home with our families and loved ones. After our Christmas vacation, we were enthused to get back to work. From Dec. 30-Jan. 11, we worked in the First Baptist Church of Paul, Idaho.

## PAUL, IDAHO

Our first service here was the Watchnight Service when we all banded together to welcome in the New Year of 1959.

Our work in Paul, Idaho, was mainly calling on the homesteaders who had moved into this community under the Homesteaders Act. Most of these homesteaders had been contacted at least once before by the pastor and it was our duty as we went to visit them to invite them to the services and, if they did not know Christ, to acquaint them with the Savior.

During the first few days of our Crusade, we became disappointed and discouraged because NO ONE was responding to Christ. We became so burdened for souls that all the team and pastor banded together for a special season of prayer when we wept before God and asked him to send the power of conviction to the unsaved.

The following night we had a marvelous service! Souls were saved and almost the entire congregation walked forward for consecration. Haven't we much to be thankful for and doesn't God answer our petitions if we believe that he will answer? Over and over during our previous campaigns we have experienced how God has heard and answered our prayers.

## IMMANUEL CHURCH, PORTLAND, OREGON

Travelling from Paul, Idaho, to the Immanuel Baptist Church in Portland, Oregon, where we served from January 12-25, we were fascinated by the beautiful mountains and wonderful handiwork of our God. We all marvelled at his greatness and along with the songwriter the song, "How Great Thou Art," echoed in our ears.

Our work here was mainly canvassing in the immediate area to find new

## CLOSING CAMPAIGNS OF "GOD'S VOLUNTEERS" TEAM

March 3-15 Bethel Church, Indianapolis, Indiana.

March 17-29 Temple Church, Pittsburgh, Pa.

March 31—April 12 Cornerstone Church, Union City, New Jersey

April 14-26 Second Church, New York, N. Y.

prospects for the church. Yes, we experienced doors slammed in our faces, people seeking security and others eager to attend the services. Through these experiences God really burdened us for the souls who were lost. In the evenings we went visiting prospects from the church and it was a thrill to have members from the church join the Volunteers in visitation.

Before our evening services in every campaign, we gather together for prayer to pray for those whom we have contacted during the day. It has been an encouragement to have prayer warriors from the church join us in praying for the unsaved. Many rededicated their lives to Christ here.

## GOD NEEDS YOU

We need "YOU" to pray for us daily so that we may be effective witnesses in proclaiming the Gospel to those who are lost. As you pray, also ask God to lay a burden upon "YOUR" heart for your unsaved friends or neighbor.

Remember: "And all things whatsoever ye shall ask in prayer, believing ye shall receive" (Matt. 21:22). If Christ makes exacting demands, he also gives handsome rewards!!

## HEARTS AFLAME

(Continued from page 4)

hearts were now burning with an understanding of the Bible.

The Christian today needs to take the Bible to the countless multitudes who see but do not see; who hear but do not hear. As Jesus guided the Emmaus disciples to a Biblical faith and as Philip in Acts 8 led the Ethiopian eunuch to a Biblical faith, so the people in darkness need to be led to an understanding that Jesus came to be their Savior and to experience the forgiveness of sins. Their faith was so real and vibrant that they took the long walk back to Jerusalem to tell the other disciples that Jesus had met them along the way.

At this glad Easter season of 1959, there may be readers who have never met the living Christ. If your eyes are clouded with doubt and suspicion, let Christ reach your heart as he did the Emmaus travellers. He may choose a different method to reveal himself to you, but the result will be the same—a joyous experience of knowing that he is a living Savior.

The Christian whose life has become dull needs to turn from pre-occupation with self-will to the purpose and plan of God to see with Christ's eyes and to hear with his ears. May the Bible message of the resurrection become so real to us that our hearts may be aflame with love, devotion and dedication to our wonderful, living Savior!

BAPTIST HERALD

# The Library, a Tool of Education

By Prof. Arnold Rapske of the Christian Training Institute Faculty, Edmonton, Alberta

THE LIBRARY is an indispensable tool of education. A library can and does become the means of helping a student develop from one level of education to another. But what is education? In what direction shall the student expend his energies to gain an education? What change in thinking is desired in the student?

The answers to questions such as these will determine the selection of books in a library and the guidance of students to these books. Unless these questions are answered and a definite purpose accepted, a library may be a collection of books, but a collection of little definite value.

The libraries of the two educational institutions of our denomination must have definite purposes to fulfill. The field of theological education requires a very careful selection of books that will be helpful in achieving the goals set by our institutions.

## EXCELLENT SEMINARY LIBRARY

The library of the Seminary has been in the process of development over a period of many years. The housing facilities of the Seminary library are better now than they have ever been. Students have access to a study area that is pleasant and comfortable. Approximately 8,000 volumes are available to students in the various fields of theological training. There is a constant increase in new books added to the library. The present annual allotment for additional books is roughly two thousand dollars.

The task of setting up and keeping up a library is not a part-time job that anyone can do. Classifying books properly is an exacting work and requires specialized training if it is to be done effectively. Our Seminary is fortunate to have Miss Joyce Ringering, a graduate in library science at the Denver University, as the librarian. Miss Ringering is conscientiously performing an efficient service at remuneration well below that paid in secular institutions.

According to the latest Seminary bulletin, 350 books were classified and added to the library in the period from July to November. All new additions are promptly processed and put on the shelves. Maintaining a library in an orderly fashion is no easy task, but the librarian of the Seminary is keeping the library in a neat orderly condition.

Accrediting agencies look with critical eye on the facilities provided in the library. Our seminary has taken steps to meet the approval of accrediting agencies, and has gone far toward meeting the approval and the high standards accepted by these agencies. Additional financial support and administration by trained librarians

March 19, 1959

## CHRISTIAN TRAINING INSTITUTE

The articles by Professors Arnold Rapske and Edward B. Link (page 12) were prepared for the "Educational Issue" of the "Baptist Herald." They present the work of the Christian Training Institute of Edmonton, Alberta, with its objectives and needs.

will make our seminary library one that we can be proud of, and one that will guide our young men toward the purpose of attaining maturity in theological thinking.

## C.T.I. LIBRARY

The library of the Christian Training Institute at Edmonton, Alberta, cannot claim the standard of excellence achieved at our Seminary. In part, the reason can be found in the difference of purpose that was set for this school. A Bible School level of training did not require such an extensive library. Ever since the beginning of the C. T. I., very little money, comparatively speaking, was spent on new books. In the period of 1950 to 1958, a total of \$1,565.20 was spent for library, and not all of this was for books. This is an average of nearly \$175.00 per year.

The very little money spent is evident in the library now. Students are continually frustrated because they do not have the books they need to do the assignments that are given them. It is even more frustrating to the teacher. To add to the problem, the Alberta Baptist Bible Academy, formerly associated with our school, withdrew the books they had contributed. About five hundred books were taken out in the fall of 1957. Since this came in the middle of the school term, it made for several difficulties. The card catalogue became very confusing.

Another reason for deficiency in systematic organization was the lack of a librarian trained in library science. The Dewey decimal system was followed to a certain extent, but there was need for better organization in the card catalogue. (The card catalogue is like a map for the library). Books are as good as buried if there

## \$10,000 FOR LIBRARY

Mr. and Mrs. Adolph Yob of Milwaukee, Wis., members of the German Zion Baptist Church have announced a gift of \$10,000 for the library of the Christian Training Institute. This announcement is very timely in view of the accompanying article. May God bless the donors!

is no efficient guide to finding them. There is a real need for a librarian trained in library science to bring our C. T. I. library into a greater usefulness. At the present time one of the faculty members has charge of the library but does not have enough time to spend in the library. The task of bringing the library into order will be tedious and patience demanding.

## EQUIPMENT AND BOOKS NEEDED

Now the Christian Training Institute has been given a new opportunity to develop Christian young people. With the new opportunity has come the need to provide a better equipped library. At present, wooden shelves lining the walls serve as stacks for books. As the library expands, there will be needed new shelf areas. Steel shelving to take care of the new books is expensive and cannot be provided on a budget of \$175 or even \$500 per year.

We will probably have to spend more on the library in the next year or two than was spent since the time the school was started. If our Edmonton School is to carry out the wishes of the people, as they were expressed at the last General Conference, then the library as an indispensable tool must be provided.

There has already been a gratifying interest shown in the development of the library. Several gifts such as books and a typewriter have been given. Repeatedly individuals have expressed the willingness to do something for the library. We are confident that as the needs arise, the people who have our school at heart will respond to its needs.

Some members of our denomination may have books which they would like to donate to the library. If this is the case, then such persons should first of all inform the librarian and submit a list of the books, stating author and title. The librarian could then review the list and indicate which books would be useful in the library. Many valuable books have come into the C. T. I. and the Seminary from donors. These gifts have in some instances been substantial and were received with gratitude. Not all books are useful to the library and should not be placed on the shelves. To prevent the donation of books that cannot be used, we ask the co-operation of donors of books as outlined above.

Students who come to either of our institutions have a right to expect library facilities that will enable them to grow intellectually and spiritually. We can give them these facilities if it is important enough to us as a denominational family to see our young people grow into well trained, well guided leaders of tomorrow.



# We Are Responsible!

North American Baptists, in order to meet their educational responsibilities, must take giant steps forward under God. It is imperative that we think on these things!

By Prof. Edward B. Link of the Christian Training Institute Faculty, Edmonton, Alberta

**B**APTISTS RIGHTLY claim to be the champions of the distinctive principle of the separation of church and state. In our democratic and free countries of the United States of America and Canada, the New Testament teaching of rendering unto Caesar the things that are Caesar's and unto God the things that are God's is basic to our way of life. The delineation of the religious from the secular is a blessing not enjoyed by many other countries.

However, in counting this blessing of freedom from a government dominated by just one church, or a church controlled by the government, Baptists must give serious thought to the results that separation brings. One tremendously important result, which we have come to regard without enough seriousness, is the fact that the decidedly greater part of the education of our youth has been placed into the hands of a government which is not to include religion in its teaching. Public education is not Christian in the strict sense of the word.

## A CRITICAL SITUATION

Dr. Frank E. Gaebelin, the headmaster of Stony Brook School, describes the critical situation in the following words: "This does not mean that thousands of true Christians are not teaching in public institutions, nor that such institutions are devoid of ethical standards commonly associated with Christianity. It simply means that direct teaching of the Bible and the Christian faith is ruled out of public education."

Dr. John S. Brubacher of the Philosophy of Education Department of Yale University states that there is much current anxiety that public schools, overanxious to avoid sectarianism, are neglecting religion and becoming too secular. With this in mind he asks: "Should we re-examine the nineteenth tradition of the divorce of church and state?"

To this question Baptists must come back with an emphatic "No!" We do not want to see the evils of a church-state government descending upon our free lands. But Baptists also must realize their great responsibility to provide the Christian training so essential to their youth and for the preservation and improvement of our Christian civilization.

We cannot expect solid Baptist Christians to emerge from an educational system which must be secular and is, indeed, often pagan in its emphasis. Enock Dyrness, Registrar at Wheaton College sounds the warning:

"Lack of spiritual instruction or emphasis leads to a warped sense of values. Many of our present social problems may be attributed to the total absence of spiritual instruction in our educational system."

## SECULAR TRENDS

If the above be accepted as true, then statistics such as these should serve to shock us as to the gravity of the situation. Private schools—Christian or otherwise—account for considerably less than 40 per cent of the total college population of the United States. This means that less than four out of every ten college students are receiving basically Christian education. And, of course, the percentage of high school students receiving instruction in a basically Christian environment is even less.

Of the some 3,000,000 students in colleges, almost 2,000,000 are being trained outside of a religious influence. Added to this, figures indicate a definite trend towards an increase in the population of the secularly trained group of students. Thus we have a situation that is bad with definite signs that it is getting worse.

Now the question which must be faced is this: What are the Baptists doing about the challenging situation brought about on the basis of one of their fundamental beliefs? We wanted education to be free from a state-dominated church and now we've arrived at an educational system showing alarming secular trends. The records established by Baptists to meet the problem of their own making are not very impressive. The past shows that while there have been notable efforts and achievements in education, in general and for several reasons, it has been well down on the list amongst the emphases of Baptist churches and organizations.

One reason for this may be that Baptists, along with the Methodists, were the frontier-pioneer type builders of our countries with little energy left for education after the hard day's work was done. Another factor may be that Baptists felt that they lived in a Christian civilization and thus training could well be entrusted to the governmental schools. Yet another reason may be the failure of Baptists to take note of the secularization tendencies.

## OUR EDUCATIONAL CENTERS

Whatever the factors for failure to meet the responsibility in the past may have been, it is now for the pres-

ent generation to decide what it should and must do. At the present time our own North American Baptist General Conference offers training at two centers. At Sioux Falls our Seminary offers theological and religious educational training. At Edmonton our Christian Training Institute is inaugurating a pastor's course to go along with its leadership training and high school departments. In attendance at both of these centers we have a total of no more than 130 students coming from our church constituency of over 50,000 members. In other words, we have only one student for every four hundred members attending our denominational schools.

Is this a good enough record with which to face the problem of secularization in our day?

While we praise the Lord for the devoted and capable leaders of the years now spent, do we not need to feel a sense of urgency concerning our responsibility to education in our day?

Are we capable of showing the same interest and enthusiasm for the cause of Christian education as the public has demonstrated in the secular field? Dare we be outdone?

## GIVING FOR EDUCATION

Among other denominations and religious groups indicating evidences of concern over this problem is the Seventh Day Adventist movement. They have a definite philosophy of education which seems to be producing results for them. As an evidence of their concern and sacrificial giving for education, we note that their adherents are expected to make definite contributions. Their members are taught that under the system of separation of church and state, they are obligated to pay their regular school taxes.

But in addition to that, they are expected to pay the tuition of their youth at one of their church training schools in order that they might have a religious education, at least on the high school and college undergraduate level. They are instructed that if they believe in their religion, they will see to it that their young people get a thorough understanding of it not only through the studies themselves but in the environment of a religious campus as well.

If we really believe in our faith, can we do less?

Can we rely upon our present rather meager facilities and program to meet the Christian educational needs of our youth? Shall we continue to be content to send them to Chris-

tian schools or other denominations or to independent Christian schools? It does not seem logical in the development of future leaders, both in the local church and general work spheres, and much needed loyalties, that we can continue as in the past. Indeed, there is not much question but that North American Baptists to meet their educational responsibilities must take giant strides forward under God. It is imperative that we think on these things! Without a vision for the Christian training of our youth we may perish, in spite of all the other big steps and goals of our Baptist Jubilee Advance!

## PRAYER OBJECTIVES

Placed on a prominent spot on our prayer lists must be the newly elected Board of Education and Publication. The governing boards of the Seminary and the C. T. I. must definitely be remembered as they strive to set objectives and find the means to attain them. The teachers at our schools need the power of prayer in their ministry. With earnest prayer and united prayers, we can claim the promises of God concerning the things we may have thought impossible.

Only under the wisdom and guidance of God can North American Baptists join other Baptists and other Christians in meeting their clear-cut responsibilities in Christian education.

## FELLOWSHIP OF GIVING

(Continued from page 7)

always measured up to the standard of fellowship as it has been described. We believe that if we have given a tithe of our income, we have reached the ultimate. The fellowship of giving reminds us that not one-tenth but tenths are to be placed at the disposal of God. Therefore it is not only the amount I give back to God that is scrutinized by him, but the manner in which I use the remainder as well. Thus the manner of my eating and my dress must be approved by him. The house that I live in, the car that I drive—these, too must please him. Yes, even my bank account and my investments are to be brought into harmony with my fellowship with God.

When this fellowship is accepted in its fullest measure, it is obvious that many of us will not dare to be legalistic about our giving. Moreover we will not be happy about our giving until we have given our utmost, and we will not place any limits on our giving.

Think of what this would mean to our missionary task at home and abroad! Think of 50,000 North American Baptists in full fellowship with God, placing all of their resources at his disposal! What a glorious prospect for our missionary program in the Cameroons, in Japan, in Austria, in Church Extension, in the Spanish American field, among the Indians. No

# From the Professor's Desk

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

On what day of the week did the crucifixion take place? If on Friday, how can one explain Matthew 12:40 and I Corinthians 15:4?

Both the Synoptic Gospels and the Gospel of John are unanimous in placing the crucifixion on Friday. John 19:14 states: "And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!" As was pointed out in the last issue, the phrase "preparation of the passover" is simply another way of saying Passover Friday.

After Jesus had been crucified, we read in John 19:31 that "because it was preparation [i. e., Friday], that the bodies should not remain upon the cross on the sabbath day, (for that sabbath was an high day,) [the Jews] besought Pilate that their legs might be broken and that they might be taken away." This passage clearly indicates that the crucifixion took place on Friday. The reason that the day before the sabbath came to be called "preparation" (*paraskeue*) was because the Jews were accustomed to make certain preparations on the day before in order to carry out faithfully sabbath legal requirements. One could compare the German *Sonabend*, "Saturday," in this regard. "Preparation" (*paraskeue*) had already been the fixed name for Friday for a long time by Tertullian's day, and is still the name for that day in Greece.

The chief difficulty with Friday being the day of the crucifixion arises out of the statement of our Lord in Matthew 12:40: "For as Jonas was

three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." In addition, there is Paul's word in I Corinthians 15:4: "And that he was buried, and that he rose again the third day according to the scriptures." The solution to this problem is to be found in the manner by which the Jews reckoned time. Any part of a day was considered a full day (i. e., a day and a night). Since our Lord was crucified on Friday afternoon before sunset, this would be considered one day. Saturday would be reckoned the second day and Sunday the third.

Some commentators have not been satisfied with this solution since they demand that three days and three nights be a 72 hour period. Recently, as the result of the discovery of a very ancient Jewish calendar among the Dead Sea Scrolls, new interest is being revealed in a Wednesday crucifixion. All of the evidence is not yet in, and there are problems connected with this view, e. g., in order to square a Wednesday crucifixion with the material in the Gospels one must have two sabbaths during the Passover week, a Saturday sabbath and a Passover sabbath on a Thursday. This seems to be a contradiction of terms. We must wait to see what will become of this new evidence. Until it can be shown otherwise, the New Testament evidence points to a Friday crucifixion.

## MARCH OF EVENTS

(Continued from page 2)

the study shows, are non-white. Of these, 440,000 Protestant church members are Negro and 90,000 Puerto Rican. The 14-page survey, prepared by the Rev. Leland Gartrell, executive secretary of the council's Department of Church Planning and Research, produced other interesting data in what is believed to be the most comprehensive report since the Deardoff study in 1955. Although 22.6 per cent in New York City's 22-county metropolitan area are estimated to be of Protestant background, said Mr. Gartrell, only 12.5 per cent are church-affiliated. By contrast, in seven adjacent New York counties, an estimated 44.3 per cent have Protestant background and 20.4 per cent are church members, he said. Looking ahead, Mr. Gartrell estimates that by 1970, Negroes will represent 43.8 per cent and Puerto Ricans 13.7 per cent of the total Protestant church-affiliated population, compared to 42.5 per cent of other Protestants.

lack of personnel or finances in any area.

Idealistic? No! This is realistic when we face up to the Word of God. It is realistic when we face up to our evident failure to meet our part in this fellowship with God. No one can deny that God has done his part, and is still doing it. The failure must lie with us.

## JOY IN GIVING

Let us put our giving on a spiritual basis. This is the record concerning the Macedonian Christians: "For, as I can bear witness, (they gave) according to their ability, yes, and beyond their ability; and (they did it) voluntarily, begging us most insistently for the favor and the fellowship of contributing in this ministration for the (relief and support of) the saints" (2 Corinthians 8:3, 4—Amplified New Testament).

At this Easter season compare your previous record of giving with this example, unite with this fellowship of giving, and one of the richest experiences of your Christian life is waiting for you.



# We the Women

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

## A TRANSFORMATION

To a woman, the thought of Easter brings visions of a new outfit—a flattering bonnet, a beautiful dress, a new suit and all the dashing accessories so dear to the heart of the ladies. But beneath the frivolous exteriors, I am sure that the meaning of Easter goes much deeper. The very season of Easter evokes the thought of life anew when all nature begins the metamorphosis from the barren brown of winter to the productive green of spring. When all about us nature is bursting into living bloom after the death of winter, we cannot help being reminded of God's promise of eternal life—the true message of Easter.

The symbols of Easter serve also to remind us of Christ's victory over death and the grave. The cross, ever the Christian's badge, should tower above all other symbols. Each time we see it, it calls to remembrance Christ's sacrifice, that to us might be restored the gift of life eternal. But at Easter time, the regal lily always has a special meaning to me. Its simplicity in purest white bespeaks the splendor that only God can bestow. Small wonder that Jesus said, "Even Solomon in all his glory was not arrayed like one of these."

There's a lovely story about a snow-white lily that should have special appeal to our women readers. A certain woman was a notoriously poor housekeeper. Every room in her house was a hopeless clutter of litter and dirt. Her friends loved her for her warm friendliness, but they couldn't quite forgive her for being such a slovenly house "Frau." But none of them dared point out her faults for fear of offending her.

Then one day her best friend brought her a special gift—a beautiful white lily. She didn't know where to set it, but finally a few things were pushed aside to make room for it on a cluttered table. After her friend had gone, the poor housekeeper sat looking about at her unkempt home, and suddenly she determined that something had to be done about all the unsightliness. The lily looked out of place in such a mess.

Slowly but surely she cleared off the table, and the lily ruled supreme from the newly-polished tabletop. Then she went on clearing away confusion until the whole house was restored to orderliness. Next time her friend came to call, she could hardly believe her eyes. Could this be the same house? What had brought about such a wonderful change? Before she could ask, her hostess related how the pure white lily had prompted her to bring about the transformation, and how much

# Annual Meeting of the S.S. Union

By Mr. Vernon Heckman, President of the Sunday School Union

ELEVEN MEMBERS of the Sunday School Committee traveled approximately 10,884 miles to attend the annual meeting held in Forest Park, Illinois on February 6 and 7, 1959. Those making the trip for the first time were Mr. Arthur Smith, the vice president; Mr. Donald Lindaman, representing the Northwestern Conference; and the Rev. Irvin Schmuland, representing the Dakota Conference. All 13 members of the committee were present, for which we were grateful, and every member made valuable contributions to the discussion of the current needs of the Sunday Schools in our North American Baptist fellowship.

Our able general secretary, Rev. G. K. Zimmerman, reported, "We are confident that the Sunday School work in our denomination faces opportunities to develop bigger and better schools which will strengthen the effectiveness of teaching the Word of God. We as a committee have sacred responsibilities in this entire matter of leading our Sunday School work and we will want to seek God's leading that greater accomplishments will be experienced during the coming year. New opportunities for leadership training have emerged through textbooks which have been prepared by our denominational committee on publications." In producing these books the authors have kept in mind the specific needs of our constituency. "In God's Hand," "A Look at Baptists," and "My Account With God" are the titles of these books which are available from our publication house, the Roger Williams Press.

## TRAINED TEACHERS

All of us rejoiced in schools that have had an awareness of a need for trained teachers and then actually did something about it. The Sunday School Union issued 626 certificates to young people and adults who completed their courses of study. Forty-six schools in our nine conference areas offered a total of 52 courses to their teachers and trainee teachers and officers.

Daily Vacation Bible Schools were conducted by 181 of our schools in the summer of 1958. These schools were staffed with 2,064 volunteer workers and 27 paid workers, who served an enrollment of 15,340 students. We were happy to learn that 439 conver-

she thanked the giver of such a beautiful gift. It had changed her entire outlook and had made a new person of her.

God's gift of eternal life through Jesus Christ is truly the transforming power of every believer. Let us make this Easter a special time of rejoicing for this great gift of God's love!

sions were listed in the reports that were sent in to our conference secretaries. Most of the publication houses that print material for Vacation Bible Schools now have their sample kits available. We encourage superintendents and pastors to write for them now and to plan to have a school so that we can reach more children for Christ in 1959.

The Scripture Memory records showed a 77% increase of children enrolled in the Scripture Memory Course during the past triennium. There were 58 children eligible for the grand award of "Sallman's Head of Christ" in 1958. That was 76% more than were eligible for the grand award last year and 112% more than were eligible in the year 1955. Our schools confirm the unknown poet's words:

This Book is our guide,  
'Tis a friend by our side.  
Of its worth we will sing,  
To this Book we will cling!

## EXPANSION CAMPAIGN

The enthusiastic acceptance of the "1959 Sunday School Expansion Campaign" material was very heartening to hear. Many schools are making real forward strides in enrollment and attendance through this promotional endeavor. Other schools that could not fit it into their program immediately are planning to use the suggestions given in the hand book at a later date.

Visual aids are a recognized tool of value in teaching for results. A library of 16 mm films, slides, and film-strips is maintained at the Visual Aids Department in Forest Park, Illinois for use by our schools. New units are purchased periodically as funds permit to enlarge the library and to offer the best there is available to our Sunday Schools.

The conference secretaries stated that at our rallies, associational meetings, and regional conferences time is being allotted for Sunday School emphasis, and we are glad for that. We commend this action by the program committees and we trust it will continue. Through the use of workshops and institutes, our offices can be trained to become more able administrators. Our teachers can also be equipped to become more effective teachers of the Word of God.

## SUNDAY SCHOOL STANDARD

The Sunday School Standard adopted in 1957 was discussed and it was pointed out that the standard is a goal to challenge us in our work in the Sunday School. Full attainment of the suggested goals need not and does not usually take place before a school adopts it. Fuller attainment of the

(Continued on page 24)

# What's Happening

● Rev. and Mrs. Eugene K. Stroh of the Central Baptist Church, Erie, Pa., have announced the birth of a son on Jan. 24 who has been named Nathan Kenneth. They are the parents of two other children, Becky and Jenny.

● The Baptist Church of New Leipzig, N. Dak., has called Mr. Allan Strohschein of Wetaskiwin, Alberta, a senior student at the North American Baptist Seminary, as its pastor. He has accepted the call and will begin his ministry there sometime in July, succeeding the late Rev. Emil Becker. After graduation in May, Mr. and Mrs. Strohschein will return to Alberta to secure the necessary visas and to prepare for their first pastorate in the New Leipzig church.

● The Church Extension Committee and Board of Missions of the denomination have extended a call to Rev. Adam Huber of Minneapolis, Minn., to become the Church Extension pastor at the Brooklyn Center project, a suburb of Minneapolis. He has accepted the call and is beginning his ministry there on April 1st. He has served as pastor of the Faith Baptist Church of Minneapolis since 1952.

● The new church building of the Temple Baptist Church, Calgary, Alberta, is rapidly nearing completion. It will cost approximately \$55,000. Plans have been made for its dedication on Palm Sunday, March 22. The Temple Church has been making remarkable progress since its organization less than a year ago. The church is being served by Rev. R. Milbrandt as supply pastor for the present.

● The Pacific Conference will convene at the Trinity Baptist Church, Portland, Oregon, from June 17 to 21, 1959. Dr. John Wobig is the host pastor. The moderator of the Conference is Rev. G. G. Rauser of Lodi, California. Pacific Conference churches should take note of this announcement and make their plans soon to be represented at the Conference sessions.

● On Sunday morning, Jan. 25, the Wheaton College Men's Glee Club presented a concert at the Dayton's Bluff Church, St. Paul, Minn. The church has established an Organ Scholarship Fund and a Christian Education Loan Fund, about which details will be reported later in the pages of the "Baptist Herald." Rev. William H. Jeschke, pastor, served as evangelist in the Foster Avenue Church of Chicago, Ill., from Feb. 22 to 27 and at Fessenden, N. Dak., from March 3 to 13. From March 22 to 27 meetings are being held in the Dayton's Bluff church as a part of the "Simultaneous Revival" effort with Rev. Harold W. Gieseke as the preacher. The Dayton's Bluff

church has given its pastor 7 substantial raises in as many years, which is certainly a commendable record!

● New Life Services were held at the Oak Street Baptist Church, Burlington, Iowa, from Feb. 21 to 26, with Rev. Edgar W. Klatt of Kenosha, Wis., serving as the guest speaker. On Sunday afternoon, Feb. 15, the church held a 5th anniversary program for Rev. and Mrs. Emanuel Wolff. All new members who had come into the church's fellowship since 1954 were especially invited. The Junior Hi CBYF presented the play, "The Deadly Dinner," on Sunday evening, Feb. 8. Jerilee Thye brought a reading, "What Does Your Religion Mean to You?"

● Dr. Peter Smit of St. Paul, Minn., former North American Baptist pastor in Lorraine, Kansas, has accepted the call of the First Baptist Church of San Diego, California, where he will assume his duties on May 1, 1959. This San Diego church of the American Baptist Convention has a membership of 3,100 communicants and is one of the largest California churches associated with the Convention. He has served as pastor of the First Baptist Church of St. Paul, Minn., for the past 7 years.

● The First Baptist Church of Sioux Falls, S. Dak., a church of the American Baptist Convention has called Rev. Roger Fredrikson of Ottawa, Kansas, as its pastor. He was formerly the president of the Baptist youth organization of the Convention and served as director of public relations for Ottawa University before becoming pastor of the church in Ottawa. The commencement services and other special functions of the North American Baptist Seminary are usually held in the First Baptist Church of Sioux Falls. Mr. Fredrikson is widely known in North American Baptist circles in the middle west.

● The Third Baptist Church of St. Louis, Missouri, in which Dr. C. Oscar

## 80TH BIRTHDAY OF MRS. STORZ

Mrs. Rose Storz, who served for many years as house mother at our Seminary in Rochester, N. Y., will be observing her 80th birthday on April 15. This will be an opportune time for her many friends throughout the denomination to remember her with birthday cards and congratulations. Send them to

Mrs. Rose Storz  
2956 Poplar Street  
Erie, Penn.

Johnson served with such dynamic and winsome power for many years, has called as his successor Dr. Sterling L. Price, pastor of the University Baptist Church, Abilene, Texas, since 1948. At the invitation of the United States Air Force, Dr. Price was part of a Protestant Preaching Mission in the Pacific Area in October and November 1958. For the past 10 consecutive years he has been asked to give the baccalaureate sermon to the Abilene High School graduating class.

● Great blessings were experienced by the First German Baptist Church, Ashley, N. Dak., on Sunday, Feb. 1, when 15 candidates were baptized by Rev. A. W. Bibelheimer, pastor, upon confession of their faith in Christ. Several of these had experienced salvation in Christ during special meetings when Rev. Ron Dalzell had served as evangelist early in December. Others had known Christ for a longer time and were also willing to give public profession of the inner grace. Following baptism, they received the right hand of fellowship and membership together with six others who came by letter and two who came by testimony. At the January Communion Service six members were also received by letter.

● Evangelistic meetings were conducted January 18-25 at the Glencullen Baptist Church, Portland, Oregon, with the denominational evangelist, Rev. Herman Palfenier, bringing the messages. The services were well attended and the spiritual life of the church was strengthened. At the closing service the entire congregation responded to renewed consecration of service to the Lord. Rev. Eldon Seibold, pastor, wrote: "May God continue to bless our evangelist with health and strength to continue this great ministry in our churches."

● At the New Year's Eve Watchnight Service in the Washburn Baptist Church, Washburn, N. Dak., Rev. O. Fiesel baptized three candidates on confession of their faith who then received the hand of fellowship on Jan. 4. The young people of the CBYF observed Youth Week using suggestions from the denominational calendar for that week. Mrs. Edward Grueneich is the new advisor for the young people. The men and women of the church labored together for the cause of Christ in redecorating the church parlor and classrooms.

● The "Baptist Men's" Fellowship of the Grosse Pointe Baptist Church, Detroit, Mich., held its annual venison "buck for a buck" dinner on Friday, January 13. Dr. Leslie M. Chaffee and son Douglas, who had just returned from the mission field in the Cameroons, Africa, were among the guests. The Grosse Pointe Ladies' Missionary Society held its annual joint White Cross sewing circle meeting on January 27 in the church fellowship hall. The society has 11 circles meeting in private homes monthly. Mrs. Paula Knoedler is the White Cross Chairman.





—A. Devaney, Inc., N. Y.

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

#### SYNOPSIS

Tom Larkin drove his big semi truck into the darkness of a stormy night and hit an obstruction in the road. No farmhouse light was in sight. Then to his amazement at the top of a hill he seemed to see a building with lights flickering at the windows. He walked to it through the hurrying rain and found it to be a weather beaten church. And in it, he discovered a girl, deep in prayer, sitting near a candelabra. Mary Sue took him to her home nearby and introduced him to her father, Spencer Nichols, a man with no sign of friendly warmth who called his daughter, "a scatterbrain." Since the death of his wife, Mr. Nichols and his daughter had had many disagreements. In this home with this Bible reading girl, Tom Larkin was reminded of his deeply religious mother and of his promises to her before she died. Back in the city the next day, Tom Larkin rejoined his "steady date," Dixie Gates, a waitress. But he could not forget Mary Sue and her dilapidated church. He went out again with paint and brush to fix up the church, but the girl came and talked about God having a purpose for him and his needing Christ. Two weeks later he asked Dixie to go with him to that church on a Sunday afternoon. She wasn't sure what he meant by that.

#### CHAPTER SEVEN

TOM STOPPED dead in his tracks and looked down at her. She had the grace to blush.

"I should think you would!" he grunted meaningfully. Of course he would still not divulge his interest in one girl to the other, because there was nothing to divulge, for one thing, and because he could not be heel enough to lower either in the other's eyes. He liked them equally and impersonally. Why couldn't they understand that?

"Well?" And he resumed walking again. "You coming with me or not?"

"If it's what you want, Tom. Of course—" She slipped her arm through his and they lapsed into a comfortable silence. At least, Tom thought it was comfortable—until he started to wonder if she was really sad, or if he merely imagined it . . . A man could never tell with Dixie because she never let him know what really went on be-

# The Voice of My Beloved

A Christian Novel by  
Phyllis Speshok

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Grand Rapids, Michigan

hind that pretty, blandly smiling face.

She was cheerful and even tempered as ever on the trip out to the country, so Tom deducted that all was in order, and let it go.

He had worked his way slowly to the baptistry, pointing out and explaining each new improvement with the irrepressible elation of a schoolboy, when the back door cracked open and Mary-Sue began chattering like a starling at daybreak even before her eyes adjusted to the light and located him.

"Tom! Why didn't you stop at the house? I never dreamed you were coming on Sunday! I sort of thought you were mad because—"

She was midway up the aisle before she saw Dixie at Tom's side. She stopped short and the flow of words halted as quickly as it had begun. She wore a full cotton skirt and a silk blouse, flat shoes and a ribbon in her hair. She looked closer to twelve than the soon-to-be eighteen.

Tom grinned tenderly at her confusion. "Hi, kid—This is Dixie—"

She advanced slowly then, that deep-down dignity he had first noticed in her bringing an arch to her brows, a tilt to her chin, the upright carriage of pride.

Only when the two girls faced each other silently did he notice the quiet good taste of Dixie's navy blue dress, the smooth, smart look of her short hair, the grace and composure that lent maturity.

He introduced them briefly. Each extended a hand in friendship, each nodded recognition, each smiled with her lips, spoke the soft words of an introduction. "I'm glad to know you." "I've heard so many nice things about you." Then each turned toward him expectantly. He cleared his throat and continued with the tour, feeling slightly like a guide whose services may be purchased for the nominal fee of

twenty-five cents. In fact, he went so far as to mention this. Each girl glanced at the other and laughed politely. He felt more and more like a man approaching the scaffold and he could not figure out why.

"I made a strawberry-rhubarb pie," Mary-Sue offered at the end of the excursion, "first of the season. If you'd care to come to the house, we'd be pleased to have you stay for pie and coffee."

Tom glanced at her quickly. Her tone was definitely stilted in spite of the show of friendship. An uneasiness came to him. Though he had lunched with the Nichols family several times in months past, he somehow felt obliged to decline this offer.

"Well," she said apologetically. "I'll just run on home. I hope you'll forgive my barging in, and—I'm very happy to have met you, Miss Gates—"

She started quickly away, but Tom caught her arm. "You didn't 'barge in!'" he said, attempting to counteract the hurt he thought he had detected in her inflection. "We're the ones who barged! It's your church—" She looked up at him steadily for a fraction of a second and that look reminded him suddenly of something Dixie had said: "We? You mean—you and the girl?" And now he had pulled the same boner with Mary-Sue! Why, oh why, couldn't these two friends of his recognize each other for what she was?

"It's God's church," Mary-Sue corrected softly. "Anyway, I didn't mean that to sound the way it did, I guess country girls just aren't very good with company manners." She smiled, but it did not come off wholeheartedly by any means.

Oddly, it was Dixie who stepped forward, took Mary-Sue's hand, and set things right.

"I don't know much about company manners," she said in that amiable,

straightforward way of hers, "but I do know I was all set to dislike you. I had myself just about convinced, Mary-Sue but—now I find I was all wrong." She grinned sheepishly and squeezed Mary-Sue's hand. "I like you! If that sounds corny, I'm sorry, but I don't know how to say it any other way but honest."

Mary-Sue hesitated a split second, her eyes searching those of the other girl, and then released one of her heart-warming, radiant smiles directly at Dixie.

"You're nice," she whispered. "I was hoping you weren't, but—you are—" And then, "I am glad to know you, Dixie. I really am!"

A look of understanding passed between them. Tom shifted from one foot to the other and back again. They were friends. This he liked. Understanding it was quite another thing. Why or how it suddenly happened he did not know. Just what their conversation, brief and camouflaged, really consisted of was still a mystery to him. So it went, in the world of women. Who knew how or why they did anything? Each seemed to feel the other was remarkably honest, and they were friends. That was enough.

He reached for the door when it opened as if by magic and, to his complete and utter astonishment, Spencer Nichols stepped inside! He glanced about, coughed a couple of times, and then grunted, "Didn't know you was entertainin'!"

Tom and Mary-Sue exchanged a look. Tom was first to regain his composure. He mumbled some kind of introduction and asked Spencer if he wouldn't like to see the improvements.

"Might as well," the old man grunted, feigning disinterest, "now that I'm here—" He walked on into the church, hands clasped behind him, a look of unconvincing disapproval on his face.

"What I really come for," he explained over his shoulder, "was to see if you was breakin' the Sabbath, workin'—"

The three younger people remained behind for a shattering instant, and Tom saw Mary-Sue's fist go to her mouth to block an outcry. He reached for her quickly, big hands squeezing down on her shoulders.

He saw tears spring into her lovely eyes. Saw her head shake disbelievingly. Her words came thundering back to him. "Remember that the fields are ploughed, my friend, and we can just wait and see what the planting will bring!"

Their eyes clung, and she knew. So did he. For an electric instant, they were alone—just as they had been on the morning when he looked down from the upstairs window at the same moment she looked up . . .

"Well?" Spencer Nichols complained. "You goin' to show me or ain't you? I ain't got all day for fuddlin' around up here. Got to get the evening chores started—"

"Be right there," Tom managed to

force out past the lump in his throat. "Get a load of that putty job if you will. Learned to roll it on like an expert—"

His hands loosened on her shoulders, but his eyes still looked into hers—tenderly now. *The darling had been right.* He could not say it in words, not here and now, but he wanted her to know. Maybe God was dealing with the old man. Who could tell? Certainly Tom himself would never scoff quite so quickly again.

Spencer Nichols was not only to show a grudging interest in the forsaken little church. With spring came also the natural activity outside the home. Men in their fields, women at their clotheslines and flower beds paused alike and stood watching. Tom spent every free day at the church now. By the middle of June, minor fix-ups and paint-ups were completed, and he faced the problem of definite, permanent improvements. By rights, he should have quit. He knew this.

Still, when he stood with Mary-Sue and looked up at the sparkling clean, freshly painted building, warmth came to his heart, and the thought of never working here again opened before him a yawning chasm of loneliness. He was quite certain (no matter how Mary-Sue nibbled at him) that this had little to do with Christianity. It was still a matter of time on his hands and the wish to help others in some small way.

This latter thought brought him back to the well in the basement. If he simply walked out now, except for an occasional visit, Mary-Sue would be stuck with the cleaning. She could probably handle it, now that Spencer had ceased to rant on the subject. But her job would certainly be a lot easier if there were water available on the spot. Besides the cleaning, there were these irises and lilies of the valley she had planted all over the place. She said they grew like weeds, even in this clay, but he noticed she took special pains with them to assure their blossoming the following year.

"I should have set them out in the fall," she confessed, looking up at him from her crouched position on the ground, "but last fall I didn't dream—" She smiled, and his decision was made.

He went down the hill and across the fields to where Spencer rested beneath a gnarled crab-apple tree and enjoyed his midmorning thermos of coffee. He asked the older man about wells, what could be done, whom to see, how much it would cost.

Spencer eyed him with acceptance, if not downright friendship. "Understand," he said after a minute, "I ain't a bettin' man. If I was, though, I'd have made a bet with myself as to whether or not you'd pull out once the scrubbin' and paintin' was done or whether you'd find other stuff—the yard for instance. Could be ploughed under, you know. Wouldn't cost much to plant grass, providin' you mixed the fancy stuff with quack—'bout the only thing'd grow there, anyhow—"

Tom scowled with mingled surprise and amusement as he watched the older man look studiously toward the church.

"About the well—" he reminded after a minute.

Spencer looked up. "Oh, yes. The well. Best thing to do, Tom, would be to see Abe Hunter. Christian man, Abe is, and his grandfather was a water witch. You never heard of that?"

Tom shook his head, and the old man explained that in days gone by, and without the benefit of all this "new-fangled" well-digging equipment, people called in a water witch to find the veins, locate the most likely place to sink a well.

"Born with the touch, a water witch is," he went on slowly. "Folks say Abe inherited it from his old grandpa. 'Course there'd still be the expense o' sinkin' the thing—"

Tom listened quietly to the directions for finding the Hunter place, then started away.

"Bout the yard," Spencer said suddenly. "I ain't got the time to monkey yet a few weeks, but after that I might get a chance to loosen it up and sow'er to grass. Probably won't get no decent yard this year. Mebbe next—" he added pessimistically.

For a minute Tom was too stunned to say a word; then he was too happy. He'd have burst into laughter, for sure!

He all but ran the distance back to the church, rejoiced that Mary-Sue was on the opposite side of the church so the old man could not see, he pulled her boisterously to her feet, and told her the good news.

"Well?" he said, his hands still on her shoulders. "Well? Aren't you surprised?"

She shook her head mutely, her mouth open in wonder. "I certainly am!" she whispered finally. "Not about my father because he's become a magnificent old fraud in the past few weeks, but—about you!"

Tom stopped grinning and stared at her. "Me?"

"Why are you so happy to have my father take an interest in the church?"

Well, of all things! "For your sake, of course!"

She shook her head knowingly. "Tom Larkin," she whispered, "you're somewhat of a fraud yourself. Either that or you don't know your own heart—"

He refused to show his irritation. Instead, he turned her gently about and pointed to the ground.

"Dig your flowers," he said lightly. "They like it. I have to see a man about a well."

Abe Hunter was in his late seventies, a gaunt man with busy, burning eyes. He conceded to nothing until he had conducted a third degree.

"You ain't no minister, eh?"

"No. Truck driver."

"You sent out from the Doctor—Elliott, ain't it?"

"No. Just come because I had nothin' better to do."

(Continued on page 24)



# Sunday School Lessons

## A TEACHING GUIDE

Date: March 29, 1959

Theme: **JESUS CHRIST LIVES (EASTER)**

Scripture: Luke 24:33-48

**THE CENTRAL THOUGHT:** The living Christ will be more meaningful to the world if he has stronger living witnesses.

**INTRODUCTION:** After being in the depths of darkest despair since the crucifixion on Friday, the day of resurrection and life is all the more glorious on Sunday. The whole world seems to come to life and light with new hope for every sinful creature on earth. When Jesus cried on the cross, "It is finished," he meant that he did all that was possible for him to do so far as our salvation is concerned. It was the end of the sacrificial system, the end of self-effort in striving for holiness, the end of the law and the commandments as a means of salvation. Christ died to end it all, and he now lives to help us all. "For if when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Romans 5:10). God gave us his Son at Christmas-time in the form of a babe; he gave us his Son on Calvary in the form of a sacrifice, once for all; he gave us his Son on the Resurrection Day in the form of eternal life—a living Savior for living saints!

**I. THE FEARFUL DISCIPLES.** Luke 24:33-38.

Fear is a terrible disease. It takes away reason; it intensifies doubt and unbelief; it blinds the eyes and hardens the heart; it bars the door to love. A fearful person must be handled gently and cautiously, because he is a tormented person (I John 4:18). It is difficult to imagine the terrified state in which the disciples found themselves since the awful experience in the Garden of Gethsemane and the horror of the cross. The disciples were terrified, not only because their beloved Master was taken from them, but also because of the danger to their own safety and the remorse they felt for their cowardice in forsaking one who loved them to the end. Jesus had to restore their faith and love, their hope and joy. Their minds were still filled with thoughts of death and it was difficult for them to behold life.

**II. THE FAITHFUL SAVIOR.** Luke 24:39-43.

It is natural for us to feel resentful toward those who forsake us in our greatest hour of need. Jesus' love and faithfulness never changed. They let him down, but he would never abandon them. Not only did he forgive them,

## CHICAGO HOME'S DONATION DAY

The annual Donation Day at the Central Baptist Home for the Aged, 7901 W. Lawrence Ave., Chicago 31, Ill., will be held on April 6 (Monday). Donations from the churches will be gratefully accepted at the Home.

Audrey M. Sonnenberg,  
Correspondent

but he did everything possible to restore their confidence and faith in him. He freely gave them all the evidence and proof in order to convince them that he is really alive. He appeared unto them; he let them touch him; he ate with them; and he spoke to them until their troubled minds and spirits were again at rest.

**III. THE ENTRUSTED WITNESS.** Luke 24:44-48.

Nothing helps to gain confidence more than to be given great and important responsibilities. It seems almost unbelievable that Jesus Christ should entrust the message of salvation to these poor, timid, frightened souls. It is no great miracle to trust God, who is all-powerful, all-wise, all-knowing; but for God to trust man in spite of man's weakness and ignorance is one of the greatest miracles in the universe. Let us be faithful to the trust which Jesus Christ places in us and be true and loyal and joyous witnesses to his death and resurrection.

## A TEACHING GUIDE

Date: April 3, 1959

Theme: **SAMUEL AS JUDGE**

Scripture: I Samuel 7:5-16

**THE CENTRAL THOUGHT:** A man's prayer is as strong or as weak as his faith in God.

**INTRODUCTION:** This quarter deals with early Hebrew history, beginning with Samuel and ending on the threshold of the reigns of Uzziah and Jeroboam II. A short synopsis of the life of Samuel up to the story in our text would add light and continuity to the lesson for today.

In a time of frustration and chaos, Samuel appears on the scene as a bulwark on which the Jewish people renew their hopes and dreams. He is often thought of as the last of the judges and the first of the prophets. Not only was Samuel a great spirit-

## S. S. LESSON EDITOR

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

ual leader, but he was also a statesman and politician. Standing over the ruins of a spiritual and material bankrupt nation, Samuel laid the foundation for a kingdom that would endure for hundreds of years.

Not only did he have to build up the nation from within; he also had formidable enemies to overcome without. Spiritually they were enslaved by sin; physically they were often in bondage to the neighboring Philistines, who made life miserable for them. After almost four hundred years of impoverishment and oppression, there was certainly a need for a spiritual giant to bring about a rebirth of a nation.

**I. THE POWER OF INTERCESSION.** I Samuel 7:1-5.

For twenty years the Israelites were without the ark of the Lord. This long period of mourning was followed by rejoicing when it was finally returned by the Philistines. But even this marvelous symbol of God's presence did the Israelites no good so long as they continued to worship other gods. It was when they put away these idols and prepared their hearts for God's blessing that Samuel was able to intercede for them and say, "I will pray for you unto the Lord." Many of us have experienced the strength and comfort that have come to us in our helplessness when a spiritual giant laid his hand upon us and said, "I will pray for you."

**II. THE POWER OF REPENTANCE.** I Samuel 7:6-11.

Again and again in God's Word we have seen the path to peace and power opened by this simple confession, "I have sinned." No one can repent for you. It is the first key to the door of heaven and it is in your hand. If you are willing to use it, God will open to you all the doors to his heavenly treasures.

**III. THE POWER OF GRATEFULNESS.** I Samuel 7:12-14.

After all the years of apostasy the Israelites bowed in humble admission and said, "Hitherto hath the Lord helped us." In spite of their backsliding, they were grateful to God that he had not forsaken them. So long as this spirit of gratefulness prevailed, they were able to overcome their enemies and to live in peace with their neighbors.

**IV. THE POWER OF ORDERLINESS IN RELIGION.** I Samuel 7:15-16.

The book of Judges ends on a note of confusion, frustration and anarchy: "Every man did that which was right in his own eyes" (Judges 21:25). There was no one there to lead and to guide, to unite and to bind, to bring justice and righteousness to the community and to the family. Samuel saw the need for orderliness in the political and spiritual life of his nation. He was the first circuit rider whose yearly pilgrimage brought wisdom and spiritual insight into the problems and difficulties of his parish.

# Our Denomination in ACTION



Eleven persons baptized by Rev. O. H. Meth (right, back row) at the Watchnight Service of the First Baptist Church, Venturia, N. Dak.

## Dakota Conference

### Baptism at Watchnight Service, Venturia, North Dakota

We of the First Baptist Church of Venturia, N. Dak., can truly say that the Lord has been good to us. Our Watchnight Service was divided into three parts. First, we had a baptismal service in which eleven persons entered the waters of baptism. Next we had a fellowship and lunch hour. In the last hour of the old year, the eleven persons baptized were welcomed into the fellowship of the church by our pastor, Rev. O. H. Meth, and the Lord's Supper was observed.

We as a church are at present considering the project of building a new parsonage, and have already started by drilling a well. The work on the parsonage proper will begin in the spring, the Lord willing.

Donna Miller, Reporter

### Junior CBY Programs at Martin, North Dakota

The Junior C.B.Y. of the Baptist Church, Martin, North Dakota, is now one year old with a membership of 25 boys and girls between the ages of 6 and 12. The group recently elected its officers for the coming year. It holds two monthly meetings on the 1st and 3rd Sunday evenings and one monthly craft night on a week day evening. The Sunday evening meetings are conducted entirely by its members except for a story or the teaching of a chorus by the two adult leaders.

Craft nights include a craft, games and lunch served by one of the members. Some activities have been the making of Sunburst Mats with mat sticks, the soap carving of Noah's ark and the animals, making salt and pepper shakers with plastic tiles for Christmas gifts, and Brill-Metal craft in which Christmas ornaments were made for the church tree. The group recently gave its month's offerings for

Japan Missions. The outstanding event of the past year was the acceptance of the Lord Jesus by 12 C.B.Y. members who then followed him in baptism.

Mrs. Gilbert Kessler, Reporter

### Joint Baptismal Service At Turtle Lake Church

A capacity crowd witnessed a most impressive, joint baptismal service at the Turtle Lake Baptist Church, Turtle Lake N. Dak., recently when several converts from three churches were baptized upon confession of their faith. Rev. Richard Grenz of the Underwood Baptist Church led the meeting as well as the opening song service. Rev. C. Stanley of the Underwood Methodist Church read the Scripture passage from Romans 6. Rev. Harold Weiss of the Turtle Lake Baptist Church brought a most inspiring and spirit-filled message based on the meaning of baptism.

Musical messages included a combined male chorus of the Baptist churches and a brass instrumental quartet from the Underwood Baptist Church. The sanctuary lights were



Junior CBY group at the Baptist Church, Martin, North Dakota

dimmed as each pastor in turn entered the baptistry with converts from his church. Mrs. Leona Klein furnished organ music during this most sacred part of the service. We truly rejoice with these souls who have obeyed the Lord in this ordinance. We trust that their lives might grow spiritually in such a way that others might see the Redeemer and his glory in them.

Mrs. Reuben Bauer, Reporter

### Expansion Program and Baptism At Madison, S. Dak.

We of the West Center Street Baptist Church, Madison, South Dakota, have enlisted in the Sunday School Expansion Campaign. To encourage interest in attendance, we use a point system and the class obtaining the greatest number of points receives the banner for that week and tries to retain it, while the other classes strive

Remember Your Gift  
for Christ in the  
EASTER OFFERING

to acquire it. Our theme is "159 for '59."

The annual business meeting was held on January 20 in the church. Officers were elected and routine business transacted. Other business negotiated was the decision to purchase new church hymnals, and to put in new outside steps in front of the church. The historical committee was instructed to begin plans for our 75th anniversary observance in 1960.

Baptismal services were held Sunday evening, Jan. 25, for five converts. They were Linda Michelke, Diane DeBoer, Karen Smit, Larry Mitchell, and Charles Rohrer. The Youth Choir furnished special music for the service.

Mrs. Elmer Moore, Reporter

### Many Activities at Streeter And Medina, N. Dak.

Fall activities of Streeter and Medina churches in North Dakota took on new life with the Harvest Mission Sundays. Rev. Bernard Fritzke of West Fargo, N. Dak., brought messages of inspiration in the Streeter church. The offerings for the day amounted to \$740 of which \$320 was sent for missions. A blessed day was had with Rev. E. S. Fenske in the Medina church. The offering for the day was \$553 and \$400 went to our mission work. During the month of November, Rev. George Robinson of Jamestown, N. Dak., held special meetings, giving one week of service in each church.

Christmas was a very special time in both churches. The packed places of worship gave indication of a task well done by both Sunday School officers and teachers. The Streeter scholars in conjunction with the choir gave the sacred cantata, "The Bethlehem Way."

On Feb. 6th a number of men met with the desire to organize a Men's Fellowship in the church. A very fine representation from the Gackle fellowship met with us. A nominating committee was selected to prepare a slate of candidates, from which candidates will be elected at the next meeting.

—Carl R. Weisser, Pastor



Joint baptismal service at the Baptist Church of Turtle Lake, N. Dak.

Rev. Harold Weiss of Turtle Lake is at the left; Rev. Richard Grenz of Underwood, N. Dak., is at the center (back row); and Rev. C. Stanley of the Underwood Methodist Church is at the right.



## Southwestern Conference

### Special Ebenezer Sunday School Program, Shattuck, Okla.

The Sunday School of the Ebenezer Baptist Church of Shattuck, Oklahoma, presented an inspiring Christmas program with Mr. Harvey Deal, superintendent, in charge. Stage and program preparations as well as direction of the program were carried out by Mrs. Wm. Schoenhals, Mrs. F. J. Schoenhals and Mrs. Aaron Langhofer.

All music was directed by our pastor's wife, Mrs. LeRoy Schauer. Every child had a definite part in this unusual presentation of God's message to "Fear Not."

Mrs. Ray Kretz, Reporter

### Farewell Service and Interim Pastor, Lorraine, Kansas

After the evening service on Sunday, Nov. 30, the First Baptist Church, Lorraine, Kansas bade farewell to Rev. and Mrs. Harold Gieseke and their son, Gordon. A program consisting of musical numbers, and brief messages of farewell from each church organization was given. Rev. Merle Brenner of Ellinwood, Kansas, brought a short talk in behalf of the neighboring churches.

Mr. Gieseke has accepted a challenging new work for our Conference as the general secretary of the Education and Publication Society. During the



Sunday School children of the Ebenezer Church, Shattuck, Okla., sing joyously at the Christmas program.

for the offering brought that day and for God's bountiful blessings. We were privileged to have Karl E. Bieber from our Sioux Falls Seminary to speak from our pulpit on December 28.

Our revival meetings were held from January 5 to 11 with Rev. Daniel Fuchs as our guest speaker. The children were out in good numbers every evening for the children's story which they enjoyed. Two persons found the Lord Jesus Christ and the revival fires were kindled for which we rejoice.

The Baptist Men of our church held their meeting on January 21. They invited their wives to share with them a Gumbo supper before the meeting.

Mrs. Henry L. Bieber, Reporter.

production. After the service a time of fellowship and goodwill was enjoyed by the members and friends of the church in the social room with light refreshments for all.

Mrs. Samuel J. Rich, Reporter

### 50th Wedding Anniversary, Mr. and Mrs. John Edinger

The home of Mr. and Mrs. Joe Edinger of Lodi, Calif., son of the honored couple, marked the place for the observance of the 50th wedding anniversary of Mr. and Mrs. John Edinger, who were married in Cathay, N. Dak., on March 25, 1909. So that all of the sons, daughters-in-law and grandchildren could be present, the observance was held at an earlier date. Mr. and Mrs. Gordon Edinger arrived from Sacramento, Mr. and Mrs. Arnold Edinger from Daly City, Calif., Mr. and Mrs. Raymond Edinger from Santa Rosa, Calif., and Mr. and Mrs. Calvin Edinger from Cathay, N. Dak.

Mr. and Mrs. Edinger were married in Cathay, and for 38 years were members of the Germantown Baptist Church, where they served their Lord and the church faithfully in whatever capacity they could be used. In 1945 they came to Lodi, where they have been faithful and active members of the First Baptist Church. Rev. G. G. Rauser, the pastor of the church, gave the invocation prior to the dinner, and a program was presented by Al and Gordon Edinger and Miss Jane Edinger, granddaughter from Cathay, N. D.

Mrs. Leonard Fischer, Reporter

## Central Conference

### Farewell for Rev. Joe Sonnenberg and Family, Chicago

On Sunday, January 4, Rev. Joe Sonnenberg closed his ministry at the Foster Avenue Baptist Church of Chicago, Ill., in order to take up his new duties as Secretary for the Western District of our denomination. His 5½-year ministry is well epitomized in the words, "Holding Forth the Word of Life," (Phil. 2:16) which appear on the cornerstone of the church. The program included selections by the mixed choir and male chorus, words of "welcome" by several members of our Headquarters Staff, as they welcomed Mr. Sonnenberg as a denominational co-laborer, and words of farewell by pastors and leaders of several sister churches.

In behalf of the church, the vice-moderator, Walter Pankratz, expressed the gratitude of the members for Mr. Sonnenberg's devoted service, his inspiring messages, and his strong leadership that helped greatly to further the influence of the church in a new community, and to carry it successfully through a period of readjustment with respect to its former bi-lingual status. He then presented Rev. and Mrs. Joe Sonnenberg with a cash gift from the members, to help establish them in their new home in Portland, Oregon. After a response by Mr. and Mrs. Sonnenberg, the spiritual leadership was turned over to the interim pastor, Rev. Bernard Schalm, who brought the meeting to an impressive close.

Walter Pankratz, Reporter

BAPTIST HERALD

## Pacific Conference

### Woman's Guild Program at Portland's Bethany Church

We of the Bethany Baptist Church, Portland, Oregon, spent a very enjoyable evening on Sunday, January 25th, when the Woman's Missionary Guild presented the evening program.

The play, "Who is My Neighbor?", a Christian friendliness service, in the form of a modern Good Samaritan incident, was rendered in an excellent manner by the seven cast members.

Those portraying the parts were as follows: The Mesdames Wm. Jenne, Robert Black, Eleanor Rich, Harold Lehman, Arthur Schulz with Altamae Howell and Karla Hursh taking the children's parts. Mrs. Bruce Rich and Mrs. Ben. Graf very ably directed the



Mr. and Mrs. Joe Edinger of Lodi, Calif., members of the First Baptist Church, who celebrated their golden wedding anniversary recently in advance of the date on March 25th

interim period, our church is being ably served by Rev. Henry R. Schroeder of St. Paul, Minnesota.

Our young people concluded Youth Week on Sunday, Feb. 1, by taking part in our morning service and presenting a program in the evening at which time an offering was received for their missionary project.

Mrs. Theodore Wilkins, Reporter.

## Southern Conference

### Harvest Festival and Revival Meetings, Branch, Louisiana

The annual Harvest Festival was held by the Mowata Baptist Church, Branch, Louisiana, in November with the church being decorated with fruits, vegetables, flowers and small bunches of grain. We are thankful to the Lord

### Pastor's 10th Anniversary at Grosse Pointe Church, Michigan

On Wednesday evening, Jan. 20, the Grosse Pointe Baptist Church, Detroit, Mich., honored its pastor, Dr. Dale Ihrle, for his ten years of service. The youth group, Junior Bible School and Radio Choir joined the Adult Group for this memorable service. At the head table were Dr. and Mrs. Ihrle, Susan and Bobby; the honorary deacon and his wife, Mr. and Mrs. Walter Pieschke Sr.; the president of the Ladies' Missionary Society, Mrs. Bert Mitchell; chairman of the Board of Deacons, Mr. Walter Landenberger; and the assistant pastor, Rev. M. Wolff.

The program was conducted by Mr. Walter Landenberger. Mrs. Bert Mitchell presented Mrs. Ihrle with an orchid and read a fitting poem written by a church member, Mrs. Henry Raese. The moderator, Mr. Henry Holzinger, represented the church and presented Dr. Ihrle with a gift certificate. Rev. M. Wolff emphasized the privilege of working with Dr. Ihrle. The radio choir sang after which a letter was read from the former assistant pastor, Rev. Victor Priebe. Our pastor and his wife responded graciously and gave all glory to God for the opportunity of serving him.

As a church we count it a great honor to be blessed with such an unusual and outstanding pastor. He is a man of prayer and his whole life portrays "Only Jesus." His ministry is a real blessing to many.

Mrs. Wm. Faust, Reporter

### Blessings Reviewed at Business Meeting, St. Joseph, Mich.

In January the annual dinner and business meeting of the First Baptist Church in St. Joseph, Mich., was held. Our church membership is now 577. Our Sunday School enrollment is currently 585; average 1958 attendance was 409. The general Sunday School superintendent is Sam Tillman.

Miss May A. Morey, who faithfully served the church as pastor's assistant for the past 23 years, went to be with her Lord on November 1, 1958. Mr. David Henreckson, assistant to the pastor, and his wife and daughter have left to reside in Chicago where he will work with the national headquarters of the Christian Service Brigade. He was at the church for three years, having started in January 1956.

Plans are under way for the Church Centennial in 1960. One special event will be an evangelistic crusade with Evangelist George Sweeting of Ridgeview, N. J., during March 1960. In October 1958 we had evangelistic meetings conducted by Dick Krueger and Team, and in January 1959 Dr. Wm. Ward Ayer of New York conducted a week of meetings.

Mrs. George Schack, Reporter

## Northern Conference

### Wonderful Bible Conference Held At Springside, Sask.

The Bible Conference sessions at Springside, Sask., from January 12 to 16 proved a great blessing to all who were able to be present. Many in-

March 19, 1959



SPEAKERS' TABLE AT THE LOYALTY DINNER, FAITH CHURCH, REGINA, SASK.

Left to right: Mrs. L. Anderson, Rev. L. Anderson, pastor of Hillsdale Baptist Church, Regina; Mrs. P. Grabke, Mr. P. Grabke, pastor of Strasbourg Baptist Church; Rev. William Sturhahn, guest speaker; Rev. Richard Grabke, pastor of Faith Church; and Rev. W. Wieschollek, pastor of Victoria Avenue Church, Regina.

spirational and spiritual benefits were received from the lectures, which were ably brought to us by the following: Dr. Ralph E. Powell, Professor of Theology at the North American Baptist Seminary, Sioux Falls, South Dakota, taught "Study in Romans"; Rev. Wm. Sturhahn, District Secretary in the Northern Conference, taught "Church Music"; and Rev. A. Rapske, Instructor of Christian Education at the Christian Training Institute, Edmonton, Alta., taught "Christian Life." The ministers from the neighboring churches, Ebenezer, Yorkton and Fenwood, also attended.

Evening services were also held at Springside and the neighboring churches during the week, when the above guests brought the messages, which were of great spiritual value. We were indeed thankful to have had these consecrated men of God with us.

Mrs. George Fritzke, Reporter

### Youth Week at Winnipeg's McDermot Avenue Church

Youth Week was launched at McDermot Avenue Church, Winnipeg, Manitoba, with a visitation program on Sunday afternoon, Jan. 25th. The various groups reported at our "Quaker style" meeting in the evening. We again observed Home Night and participated in Tract Night and choir practice. Wednesday prayer night was based completely on missions. The auditorium displayed maps of our various fields and pictures of our missionaries stationed there. Reports on each field were very educational.

Film night stressed missions in the showing of "The Regions Beyond." The young people from our two sister churches were again invited to attend. Saturday brought our activities

to a climax with our annual banquet. The Woman's Mission Society catered with a delicious turkey dinner. A lovely program followed and we enjoyed having Prof. H. Lueck from Sioux Falls as our guest speaker. Rev. H. J. Waltreit, our pastor, concluded our activities on February 1st with the challenge of our theme, "Ours is the World."

May the incentive instilled during this week gain momentum as the year progresses so that great things may be accomplished for Christ.

Miss E. Redlich, Reporter

### Fifth Anniversary Loyalty Dinner at Regina, Sask.

Some 200 members and friends of the Faith Baptist Church, Regina, Sask., attended the Loyalty Dinner on Friday evening, January 23, the fifth anniversary of the prayer meeting that resulted in the formation of the church. Seated at the attractively decorated head table with the pastor, Rev. Richard Grabke, were Rev. William Sturhahn, Northern Conference District Secretary, and a number of pastors and their wives from Baptist churches in Regina and the surrounding area.

Rev. William Sturhahn was the guest speaker of the evening. Loyalty, he said, is one of the great words of our vocabulary and is closely related to the word "faith," which the church chose as its name. He pointed out the significance of the two words by considering their contrasts, disloyalty and unfaithfulness. "I believe," he said, "that the cause of Christ deserves the greatest loyalty we have." He compared the Christian faith to a golden thread which was taken up by the disciples of Jesus Christ and passed on from generation to generation through the ages, often through persecution.

Two great hymns of praise, "How Great Thou Art" and "Praise My Soul, the King of Heaven," were sung by the choir under the direction of Mr. J. Neufeld with Mrs. Winston Knoll as soloist.

Sarah Olmstead, Reporter

What Will be Your Gift for the Risen Christ on EASTER SUNDAY?



## Eastern Conference

### Mortgage Burning Ceremony at Erie's Central Church

Members and friends of the Central Baptist Church, Erie, Penna., spent a blessed New Year's Eve service together. After a fellowship supper, the last service of the year was held and "good Baptists" listened with interest to the information on the Baptist Jubilee Advance, then "good Central Baptist members" watched with thanksgiving to God in their hearts, that he had answered prayer, when they witnessed the burning of the mortgage on the parsonage. Then, "loving the Lord's work," they watched a stirring film on the life of Adoniram Judson's "Ordeal In Burma."

It was truly a thrilling way to end the year, realizing God's wonderful blessings on the Central Church. This mortgage burning was the initial step in the 97 year history of the church in beginning a long range program in relocation.

Mrs. Robert Eichler, Reporter



MORTGAGE BURNING CEREMONY AT ERIE, PA.

Leaders of the Central Baptist Church, Erie, Pa., take part in the impressive ceremony—left to right: Eugene K. Stroh, pastor; Trustees Edward Gibbens, Lincoln Love, William Siegrist, Glenn Owens and Charles Fitzpatrick.

### Dedication of Immanuel Church, St. Catharines, Ontario

On the first Sunday in January of the new year the dedication of the Immanuel Baptist Church building of St. Catharines, Ontario took place. At the morning service Rev. J. Wahl of Hamilton was our guest speaker, and the choir from his church also favored us with several songs.

In the afternoon another service took place for which guests arrived from the surrounding cities. Even though the weather conditions prevented many from coming, we enjoyed the fellowship of the male choir from Kitchener, the choir and friends from Hamilton, and Rev. Arthur Weisser, his family and friends from Rochester, N. Y. The guest ministers brought greetings from

the various churches and the choirs sang for us. Through one of the songs which the male choir sang, a picture of a ship which had received its captain was portrayed to us. Here we were reminded that our church is just like that ship—its captain being Christ—and if we let him take charge, all storms can be conquered. We are thankful that the Lord has answered our prayers in giving us a church building in which we may worship him.

Hilda Maier, Reporter

## Atlantic Conference

### Eventful Beginnings at Pilgrim Church, Philadelphia, Pa.

Fresh beginnings, of course, can be made at any time of year, but January this year has been especially eventful for the members of Pilgrim Baptist Church in Philadelphia, Pa. At the Watchnight Service many testimonies of gratitude for God's blessings during the past year sounded the note of dedication for the new year. Then, on January 11th, the Service Guild began its 21st year of activity with Earl and

## Building Plans and Mission Conference, Union City, N. J.

The Second Baptist Church, Union City, N. J. has made plans for an extension to the church in order to provide additional room for our growing Sunday School. The goal set last year was \$19,000 and we have already reached \$13,000. We will have our ground breaking ceremony sometime in March.

As part of our emphasis on youth work our Sunday School has adopted the slogan "90 in '59", and we are confident that with God's help we will achieve our goal. At present we are engaged in a contest with Faith Church, West New York. The winner will be the Sunday School receiving the most points for attendance and new members. The losing church will prepare a program for the winner's enjoyment.

This year we are trusting in the Lord for an even greater burden for the needs of our missionaries. From Jan. 30 to Feb. 1st inclusive, we held our first mission conference of the year. Our guests were Rev. and Mrs. Earl Ahrens. Special music was provided each evening by guest groups and our own choir. The offerings were sent to our North American Conference.

Anne Downs, Reporter

## Northwestern Conference

### Baptism and Missionary Services at Parkersburg, Iowa

New Year's Eve was a joyful evening at the Calvary Baptist Church, Parkersburg, Iowa, when we had a baptismal service and seven persons followed the Lord at his command. Our Pastor, Rev. R. Dickau, had a very appropriate sermon for the occasion. On Sunday, January 4th, twelve persons, mostly adults, were given the hand of fellowship. We hope and pray that the Lord will continue to add to the church such as are saved.

On Wednesday evening, January 21st, Dr. and Mrs. Appel were at our church and gave a splendid address on the activities of our mission work in Austria, together with some beautiful slides. The Steamboat Rock Church, the Victor Church and the Aplington Church were invited. Although the weather was very cold and blustery, we had a fine crowd and after the service an hour of fellowship was held in the basement of the church. An offering was held for the expenses of Dr. and Mrs. Appel's deputation work in which \$80.00 was obtained. We appreciated the information given by Dr. and Mrs. Appel which gave us a closer insight into some of our missionary programs.

R. H. Mulder, Reporter

### Program and Plans For Milwaukee's Temple Church

It is our desire to share with "Baptist Herald" readers the blessings of the Lord that we have experienced recently. Nine years ago we dedicated our new church edifice in our new location. During these years many new families have found a church home with us. We are happy to report that on the first of this year we

made our last payment on our present building debt. Since we are in dire need of Sunday School rooms, we have already started a fund for that purpose. The trustees have been instructed to present specific plans for financing and erecting the new educational unit.

Less than a year ago a Junior CBY was organized under the leadership of Mrs. Margaret Radmann and Mrs. Arvilla Mueller. Their husbands assist with the recreational activities. Between twenty and thirty usually attend the meetings.

January 18, 1959 was a special Sunday for us. Rev. George Henderson, one of our missionaries, brought the message at the morning service. At this service our pastor, Rev. Rudolph Woyke, had the joy of entering the waters of baptism with 7 recent converts. These and several others received the hand of fellowship on the first Sunday of February.

Margaret Radmann, Reporter

## BAPTIST BRIEFS

(Continued from page 2)

Historical Association, and is Sterling Professor of Missions and Oriental History, Emeritus, at Yale University, New Haven, Conn. He is probably best-known for his seven-volume "History of the Expansion of Christianity." His new series will be called "Christianity in a Revolutionary Age: A History of Christianity in the Nineteenth and Twentieth Centuries."

• Mrs. Robert S. Denney, age 44, wife of the associate secretary of the Baptist World Alliance, died Wednesday, January 28, after an illness of two months. Mrs. Denney had joined her husband in quiet but active leadership of many Baptist World Alliance projects, and only last summer assisted in planning and carrying through the Baptist Youth World Conference at Toronto, Canada, and a round-the-world medical mission sponsored by the Alliance. Funeral services were held January 29 at the Memorial Baptist Church of Arlington, Va., where she was a member, and January 30 at Lexington, Ky., her girlhood home. She was closely associated with Mr. Denny in his work with young people as Baptist student director at Louisiana State University, 1939-41; director of religious activities, Baylor University, 1941-45; and associate secretary of the department of student work of the Southern Baptist Convention, 1945-56. They moved to the Baptist World Alliance post in January 1956.

## WHY THE CROSS?

(Continued from page 4)

(Eph. 1:3), made new (2 Cor. 5:17), the sons of God (John 1:12), all by the Cross of Jesus. This is the Gospel, good news for you! Can you, by the intelligence God gave you, take such a provision for your forgiveness and happiness lightly? Believe God's revealed Word!

March 19, 1959

## Obituary

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

### MR. PHILLIP DOLLINGER of Lodi, California

Mr. Phillip Dollinger of Lodi, Calif., son of the late John and Katherine Dollinger, was born Oct. 29, 1897 in Venturia, N. Dak. For many years he was engaged in farming in that community until he retired from the farm and moved to Ashley, N. Dak. For more than a year he made his home in Lodi, Calif. On April 3, 1921 he was united in marriage to Margaretha Bader. Four children were born to this union. In 1918 as a young man he accepted Christ as Savior.

He died an accidental death on Jan. 21 when struck by a through freight as he was waiting for a switch train to pass. He reached the age of 61 years. His sudden passing is mourned by Mrs. Dollinger and his children: Mrs. Ada Dohn, Milbert and Edwin Dollinger, all of Venturia, N. Dak.; Mrs. Thelma Hochhalter, Miles City, Mont.; also 4 sisters, 3 brothers, 12 grandchildren and many relatives. Memorial services were held in Ashley on January 28 assisted by Rev. G. Rueb.

Ashley, North Dakota  
A. W. BIBELHEIMER, Pastor

### MRS. FRIEDERICKA MEIDINGER of Ashley, North Dakota

Mrs. Friedericka Meidinger of Ashley, N. Dak., one of ten children of the late Mr. and Mrs. Adam Nagel, was born Nov. 6, 1890 in Lehr, N. Dak. In this community she reached maturity and attended the public school. On Jan. 5, 1911 she was united in marriage with Andrew W. Meidinger at Lehr, N. Dak. Seven children were born to this union; five children preceded their mother in death. She was baptized upon confession of her faith in Christ by Rev. A. Guenther and was united with the Baptist Church in Ashley. She remained a faithful and active member, serving her Lord with her fine talents and friendly disposition.

The last few years she lived in the Bismarck Home for the Aged, which institution her husband had helped to found. She passed away in the Bismarck Hospital January 24 at the age of 68 years. Mourning her passing are her two daughters, Mrs. Eloise Jenner, Kansas City, Mo.; and Mrs. Phyllis Mutchler, Lakewood, Calif.; 7 grandchildren, 4 sisters, 3 brothers and many relatives.

Ashley, North Dakota  
A. W. BIBELHEIMER, Pastor

### MRS. EMMA C. HARJES of Victor, Iowa

Mrs. Emma C. Harjes of Victor, Iowa, nee Bohnstedt, was born near Victor, Iowa on Dec. 2, 1880. Her parents were devoted Christians and she was led to profess her faith in Christ at an early age. She was baptized at the age of eight and was a member of the Victor Baptist Church until her death. She taught in several public schools before her marriage to Herman Harjes in 1920. Their one daughter Marjorie Harjes Likin is serving as minister of education in a church in California.

Mrs. Harjes was active in the various phases of church life until about three years ago when she suffered a stroke. She died following another stroke on January 28, 1959. She had attained the age of more than 78 years. She is survived by her devoted husband, one daughter and many relatives and friends.

Victor, Iowa  
FRED SCHMIDT, Pastor

### MRS. OTILLIE WOERMKE of Arnprior, Ontario

Mrs. Otillie Woermke, nee Bloedow of Arnprior, Ontario, was born in Hagarty Township near Killaloe, Ontario on July 20, 1894 and passed away, after being in ill health for a number of years, on January 22, 1959. During the days of her youth she accepted Christ as her Savior, was baptized and joined the fellowship of the Baptist

"Now is Christ risen from the dead, and become the first-fruits of them that slept" (I Corinthians 15:20).

Church at Killaloe. She was united in marriage to Mr. Norman Woermke of Arnprior, Ontario. Two sons were born to them.

She joined the First Baptist Church of Arnprior at the time of her marriage and, until ill health prevented her, took an active part in the activities of the church and its organizations.

She leaves to mourn her passing: her husband, two sons and their families, one brother, five sisters, plus many other relatives and friends. Funeral services were conducted by Rev. Eldon L. Janzen with Chaplain Leslie Albus assisting.

First Baptist Church  
Arnprior, Ontario  
ELDON L. JANZEN, Pastor

### MISS MINNIE STEINBERG of Wasco, Calif.

Miss Minnie Steinberg of Wasco, Calif., was born to the H. L. Steinbergs in Lorraine, Kansas on June 10, 1883, where she grew to womanhood. At the age of 13 she took Jesus as her Savior and was later baptized by the Rev. Robert Stracke, then pastor of the First Baptist Church of Lorraine. In 1916 she accompanied her parents to California, making their home in Wasco. She transferred her membership to the First Baptist Church of Wasco and remained a member there and a firm believer in the work of the North American Baptist cause until the day of her decease. Bodily affliction, from an early age, prevented her from living a normal life but she never despaired and was a constant source of inspiration to all who knew her.

Unobtrusively she passed away in the home of her nephew, the Rev. Melvin Friesen of Terra Bella, Calif., where she had been cared for the past several years. She leaves two brothers: Walter Steinberg of Lorraine, Kansas and the Rev. E. C. Steinberg of Wasco, California. The funeral service was conducted by the Reverends Melvin Friesen and Jack Williams.

Wasco, California  
LELAND H. FRIESEN, Correspondent

### MRS. REBECCA GUZA of Calgary, Alberta

Mrs. Rebecca Guza, nee Beglau, of Calgary, Alta., was born July 7, 1892 in Klum, Russia. She was reared in this community, and united in marriage with August Guza on June 12, 1914. Six children came to gladden the hearts of the parents. In 1927 they emigrated to Canada and settled near Swift Current, Sask. Two years later they relocated to Hanna, Alberta, and after eight years moved to Trochu, Alberta. In 1947 they settled in Calgary, where they lived until her death. In 1916 she was converted to God, and baptized by Rev. Otto Fiesler in 1937 at Trochu.

Having reached the age of 66 years, 6 months, and 2 days, after a lingering illness, she passed away very suddenly. She leaves to mourn her death her beloved husband, August; three sons: Emil of Hanna, Albert and Reinhold of Calgary; two daughters: Mrs. Elsie Schwab and Mrs. Eilene Arneson of Calgary; five grandchildren; a brother and a sister in Germany; and a host of friends and relatives.

Bridgeland Baptist Church  
Calgary, Alberta

REV. ERVIN J. FAUL, Pastor

### MR. SAMUEL RUST of Mercer, North Dakota

Mr. Samuel Rust, Sr., of Mercer, N. Dak., at the age of 79 went to his eternal reward after a 2 year period of illness. Even though a large family including five sons, seven daughters, and his beloved wife were left behind to mourn his passing, it was clearly evident that, because of the wonderful Christian faith of Brother Rust during his earthly pilgrimage, their mourning was not as those who have no hope of meeting again in glory.

Samuel Rust was born June 19, 1879 in Atmacha, Romania where he later married Lena Mehrer on Feb. 7, 1901. The following year the couple migrated to America and homesteaded on a farm 12 miles north of Mercer, N. D., where they lived until 1943 when they moved into the town of Mercer. Brother Rust was a charter member of the Tabor Baptist Church, now the Mercer Church, where he served his Lord faithfully by serving as a deacon of the church for 51 years. For one year he served as an honorary deacon. He also served the church by supplying the pulpit for many years besides serving as a Sunday School teacher.

A memorial service was held on Jan. 7 in the Mercer High School auditorium with the neighboring pastor, Rev. Harold E. Weiss, officiating and Rev. Alfred W. Bibelheimer of Ashley, N. D., serving as speaker for the service.

Mercer, North Dakota  
HAROLD E. WEISS, Correspondent



## IMPRESSIONS OF JAPAN

(Continued from page 9)

days earlier and they were also here at Ise at the mission house. One week was to be given to this area. Since my next article will deal with our mission in Japan, I shall only give a few impressions of the coastal area of Mie Ken.

The Prefecture of Mie Ken lies about 300 miles west southwest of Tokyo. The climate is much milder than north of Tokyo at Sendai, though the coolness of unheated rooms still requires acclimatization. The countryside along the coast is quite flat and seemingly very good for farming. At this time of the year, one can see the shocks of rice straw on every farm which gave evidence of a good harvest.

Travel connections between the coastal cities in this prefecture are good. Trains run every hour and sometimes oftener. Much of this week was spent in investigating possibilities of opening another mission station. This took us to the following cities: Tsu, one hour from Ise, with a population of about 130,000 (second largest in Mie Ken); Matsusaka, one-half hour from Ise, with a population of close to 100,000; Kameyama, one and one-half hour from Ise, with a population of over 30,000; Ueno, one and one-half hour from Ise, with a population of over 60,000. Though in each of these places both Catholics and Protestants are represented, entire sections of these cities have no Christian witness and there is both room and need for an evangelical Baptist witness.

### THE CITY OF ISE

The city of Ise has grown to over 95,000 in population and is the fourth

largest city in this Prefecture of Mie Ken. Here is the shrine to the goddess of Ise and here is the place where this goddess gave birth to the first emperor of Japan, according to the teachings of Shintoism. An hour to the south at Toba are the famous Mikomoto Pearl Islands, where cultured pearls are raised and where Mikimoto rose from a peasant boy to become the king of the pearl industry.

Thus this area is a place of pilgrimage for worshippers and tourists alike. Nature abounds in beauty, but the darkness of sin has marred it and Satan is still enthroned. Though this area is not without the Gospel light, we must lament with John: "Light shineth in darkness; and the darkness comprehended it not."

## SUNDAY SCHOOL UNION

(Continued from page 14)

goals is a growing process for almost every school. We commend all that have adopted the standard and are striving to attain a higher level of achievement. We recommend the standard to every school that has not as yet adopted it.

Future plans for the Sunday School Union include a Christian Leaders' Conference for 1960 and an expansion program for the 1960 "Bible Teaching and Training Program" of the Baptist Jubilee Advance.

"Open Doors of Opportunity" are before us and we want to capitalize on each opportunity to the greatest degree that we can. Through the medium of our quarterly publication, "Action," observance of Sunday School Week, and cooperation in the Baptist Jubilee Advance objectives for 1959, we can redeem the time of his glory!

## VOICE OF MY BELOVED

(Continued from page 17)

"Dr. Elliott know 'bout this?"

"Don't think so."

"Shouldn't care, should he? Man ought to be glad to have somebody help out."

"I hope he feels that way."

"You ever met him?"

"No."

"Who's goin' to pay me? You?"

"I guess."

"Ain't takin' no money from you! Ain't takin' no money for workin' 'round a church—abandoned or not."

He came back with Tom and looked at the well in the basement. "Dry," he said, "Wishful thinkin' sinkin' 'er there in the first place."

Tom stood with Mary-Sue and watched while the old man took the forked peach bough, held it prong end out, and paced slowly back and forth across the church yard until he located the vein. Tom gave a start when he saw the bough prong actually dip toward the ground at the point where the veins crossed. The old man nodded positively. "Sink 'er here."

Mary-Sue saw it, too, and smiled at Tom's dismay. "I rather suspect it's more chemical than magical," she confided, "but you can't tell anybody that!"

"Who's goin' to sink 'er?" the old man asked.

Tom shrugged. "I don't really know. Me, I guess."

The old man squinted at him. "You ever sink a well?"

"No-o—"

"You better leave it to men that knows how then. I could get a couple o' my grandsons; they're husky lads. We could do it for nothin'. Pity, though, you can't have 'er piped in and put in an electric pump. Costs money, that does—"

Tom drove the old man back home. On Thursday he was there again, and this time here was no withholding information from Mary-Sue. The rural mail carrier stopped in front of the church and walked up the hill to talk to them.

"Abe says he's going to sink a well for you. That right?"

Tom glanced at Mary-Sue and nodded.

"The Hunters are pretty tickled about it. I used to live in these parts myself when I was a kid. Went to this school, as a matter of fact. It's closed now, I guess, so many of the kids pay tuition and take the bus into the city school." He shifted his weight to the other foot and nodded toward the door. "Could I go in?"

"Of course!" Certainly the door was never locked!

Oddly, Tom never seemed to tire of this tour, and was equally elated on each trip through. He found himself, this time, mentioning improvements that *could be—someday*.

(To Be Continued)

BAPTIST HERALD

## BIBLES

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