

# Baptist Herald

NORTH AMERICAN BAPTIST GENERAL CONFERENCE



Sunday School Choir, Edmonton, Alta.

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1959

Number 11

■ The "Long Doctor"  
of Bansa, Africa

■ Spurgeon's Tabernacle,  
a Tower of Faith



● Nearly one-third of all Protestant churches in the United States have libraries, according to a survey by the Christian Herald, nondenominational monthly magazine. The study showed that 31.8 per cent, or 63,000 Protestant congregations maintain libraries at present. Results of the survey were reported in *Publishers' Weekly*, a book trade publication.

● For more than two years, an extensive survey of all European countries has been under way by The World Radio Missionary Fellowship, Inc., concerning radio broadcasting potentialities on the European continent. Impressed by the challenge of the more than 600,000,000 people of Europe, which some call "the most strategic area of the world's greatest radio mission field," the Board of Trustees of The World Radio Missionary Fellowship, Inc., in 1956 authorized Harold Van Broekhoven to carry out this extensive radio investigation which during several trips has carried him into twenty-two countries of Europe.

● Word received from Baghdad, Iraq, by the National Council of Churches indicates that 14 U. S. missionaries have been forced to leave Iraq in recent weeks, one on 48 hours' notice. The news coincided with reports of renewed violence in that country. "We have also received word that the compound of the Arabian Mission of the Reformed Church in America in Amarah has been confiscated by the government," said Dr. Luben. He added that a nominal sum was reportedly paid for it. The compound includes the Lansing Memorial Hospital, a church and four missionary residences. Seven resident missionaries have now left the compound at the government's request.

● Evangelicals of Venezuela marked the 125th anniversary of their country's freedom of worship declaration with a public ceremony last month. Wreaths were placed on Caracas monuments of Simon Bolivar and Jose' Antonio Paez, the nation's liberators. Commensurate with the observance was the establishment of the Comite Nacional Evangelico de Cooperacion, a national committee to represent the evangelical community before the government and the public at large. All major Protestant denominational groups in the country are included, as well as those set up by so-called interdenominational "faith" missions.

—*Christianity Today*

● The message of Christ will again be carried behind the Iron Curtain, Kate Ellen Gruver, children's book editor for Broadman Press, Southern Baptist publishing house, said recently. Four Broadman Press juvenile titles have been selected for exhibit in the United

States cultural exhibit at Moscow, Russia, this summer. The Children's Book Council, Inc., of which Broadman Press is a member, is in charge of gathering materials for the exhibit. Miss Gruver said it is estimated that these books, together with 346 other children's books, will be handled and examined by well over a million people.

● In the new state of Hawaii the Protestant population is around 60,000, slightly less than 10 per cent of the islands' total population of about 640,000. The Congregationalists, who arrived from New England as missionaries in 1820, comprise the largest Protestant group, with 113 churches and

18,000 members. Episcopalians have 38 churches and 9,500 members, Methodists 27 churches with over 4,000 members. Roman Catholics arrived in the islands seven years after the Congregationalists. Today they number around 155,000. Buddhism is predominant among the Hawaiians of Japanese origin, who constitute the majority racial group in Hawaii. Last year the Mormons, whose missionaries arrived in the islands in 1849, dedicated a new \$3,250,000 college at Laie. Roman Catholics operate a college in Honolulu. In January the Methodists announced plans for Hawaii's first home for retired persons, at Kaneohe.

—*Christian Century*



## Baptist Briefs

● **Dr. Adams' 24th Anniversary.** Dr. and Mrs. Theodore Adams have ended their 24th year of service in the pastorate of the First church, Richmond, Va. In the 23 years the church has known extraordinary growth in services and worldwide influence under their leadership. Dr. Adams is also president of the Baptist World Alliance.

● **Honor for Television Commission.** Southern Baptists' Radio and Television Commission has been selected by the Freedoms Foundation at Valley Forge, Pa., as winner of the George Washington Honor Medal for the television film, "The Rich Fool." Announcement of the awards was made on Washington's birthday, February 22, 1959, by the Foundation at Valley Forge. "The Rich Fool" is one of a series of 30-minute dramas in "This Is The Answer," produced by the Commission. The film was cited as "an outstanding achievement in helping to bring about a better understanding of the American Way of Life."

### FRONT COVER

The cover picture shows the Mass Sunday School Choir of the Central, McKernan, Forest Heights Mission and Lauderdale Baptist Churches of Edmonton, Alta., which presented a program that is reported on page 20 of this issue.

Seated on platform (left to right): Rev. F. W. Pahl and Mr. E. Schultz—Lauderdale Church; Mr. E. Land, chairman, Mrs. W. Wolfe, director, Rev. H. Hiller and Miss T. Nordheimer, pianist—Central Church; Mr. J. Benkie—Forest Heights Mission; Rev. A. Lamprecht and Mr. W. Yeske—McKernan Church.

● **Youth Publication Established.** E. B. F. Youth Contact, a new publication by European Baptist youth has just made its appearance with Sven Ohm of Stockholm, Sweden, editor. Mr. Ohm is secretary of the European Baptist Federation Youth Committee, of which A. Stuart Arnold of England is chairman and Robert Somerville of France is vice-chairman. Other committeemen include Franjo Klem of Yugoslavia, Gerhard Claas of Germany, Asger Grarup of Denmark, and Jan Kiwiet of Holland.

● **Sunday Schools in Britain.** Heavy loss of teen-age members accounted for a decline of 21,000 in attendance at Baptist Sunday Schools in Britain last year. About a fifth of the loss was in the London area, but there were decreases in all but two counties. Adult membership of Baptist churches also declined by 1,611, to which must be added a further loss in Wales and Monmouthshire of 1,256. These figures compare with a total loss of 758 in 1957. There was, however, an increase in the number of new churches.

—*Christian Century*

● **Southern Baptist Statistics.** Nine million members of churches, seven million in Sunday Schools, \$400 million given, 400,000 converts baptized . . . these are the significant figures, showing growth of the Southern Baptist Convention in 1958. Total membership of churches cooperating with the Convention surpassed nine million for the first time, reaching a total of 9,206,758. This was a 2.7 per cent gain over 1957. Enrollment in the Sunday Schools, is 7,096,175, up 1.8 per cent. Gifts to churches for all objectives—local, national and worldwide—amounted to \$419,619,438.

# Editorial

## Togetherness!

A new word has been coined in the English language which is enjoying widespread usage. It is the meaningful word TOGETHERNESS. It is much more expressive than fellowship and suggests far more than sociability. It depicts the glory and strength of unity with others in purpose and action that has had its source of motivation from within. It is a spiritual binding force that envelops several lives to make them think and act together.

This "togetherness" with God is the secret of power in the Christian's life. Our daily communion with him should lead us to think God's thoughts after him, to be able to discern the divine will for ourselves. The closer we come to an awareness of Christ's presence, the more we shall be like him, to have the mind of Christ. Man is restless until he finds his peace and rest in the will of God. We struggle against the powerful impulses of self within ourselves, and this battle is never resolved until we lose ourselves in Christ and his purposes for us. In that unswerving obedience to him and his Word, we learn the joy of "Christ in us, the hope of glory."

We are coming to a new appreciation of the "togetherness" of a Christian home. Someone has aptly said that "the family is the source of our noblest hopes." The fellowship of the home which is Christ-centered is a continuation of the fellowship of Christ's Spirit, of his Kingdom in miniature. "One is your Master, even Christ," and all are thinking of and working for the other. The light of love shines through every experience as the home with this picture of "togetherness" becomes a haven of happiness. God give us more such Christian homes!

The art of "togetherness" is also a spiritual discipline. It must be practiced to be learned. It must be sought after with eagerness and earnestness. Those who make a special effort to attend conference sessions and youth camps are richly rewarded. They meet others of like minded spirit and establish friendships that last for years. But more than that, they come to see some truths and to be strengthened anew in their faith in ways that would never have happened to them alone. These spiritual gifts from God come to us in greater abundance in these conference adventures of "togetherness."

The Laymen's Conference at Green Lake, Wisconsin, from August 22 to 29, 1959 will open the portal to such experiences of "togetherness." In the beautiful setting of the American Baptist Assembly at Green Lake, with its opportunities for "a closer walk with God," our laymen and their families will study God's Word together, play and eat together, rehearse the things of God in our denomination together, and witness God's glory together. That door is still open for you and your family if you decide to attend this fine conference.

This Christian "togetherness" is also evident in the lives of prayer warriors who bring their intercessory prayers for others to God's throne of grace. Across the miles they weave the golden threads of prayer that bind them with others in need before the Almighty God. TOGETHERNESS is a meaningful word that is far more beautiful in a Christian's life when that life is characterized briefly as "Christ-like."



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# The "Long Doctor" of Bansa

Dr. Leslie M. Chaffee's Testimony for Christ at the Bansa Baptist Hospital as Described by Miss Ardice Ziolkowski, Nurse at the Hospital

"I WOULD LIKE you to meet the Chaffee family." This will be said many times during the coming year as the Chaffees are home on furlough from the Cameroons. When you are going to be meeting someone new, it is always nice to know a little something "special" about them. And there are many extra special things to know about the Chaffee family.

They should not be new to most of you as the name simply "goes" with the Bansa Baptist Hospital. Many of you will vividly recall the appeal which went out in 1947 to pray for a doctor for the newly acquired hospital in the Cameroons. It was a rather dilapidated government hospital but it offered a tremendous opportunity for a witness in a growing Roman Catholic community.

## A CHRISTIAN DOCTOR

God honored your prayers and soon the announcement came that a Dr. L. M. Chaffee from Coupeville, Washington, felt this was God's place for him. He left a well established general practice and a comfortable home, not feeling this was a sacrifice but rather a privilege. It is wonderful to realize how God called him in his youth, then prepared him and reserved him for such a need as this. And God surely "hand-picked" his wife, Edna, who is a perfect doctor's wife, a good hostess and mother and, above all, a sweet Christian.

I have been on the Bansa Station in the Southern Cameroons with the Chaffees since 1951. It takes living and working close to people amidst the trying experiences of missionary life really to get to know them. Through it all, I have come to appreciate and admire them all the more. It didn't take me many days at Bansa, after coming from hospital work at home, before I said: "My, it sure is different working with a Christian doctor." Having the doctor lead in prayer before an operation really touched me. One of my first impressions about Dr. Chaffee has been that he must live very close to the Lord.

He certainly has a lot of patience. Of this you are convinced when you hear him interview an African patient. For example, a child is brought in who is simply skin and bones, with cuts all over his body that were made by the medicine man. When asked how long the child has been sick, the answer may be, "Only two days." I'm sure I don't know how he can form a diagnosis from the many contradictory answers he gets. Dealing with some of the hospital staff also takes a lot of patience and tact at times,



DR. LESLIE M. CHAFFEE, MEDICAL MISSIONARY IN THE CAMEROONS

"One of my first impressions about Dr. Chaffee has been that he must live very close to the Lord."—Ardice Ziolkowski

for they have many requests which are hard to fulfill.

Much of the growth of the Bansa Baptist Hospital can be attributed to Dr. Chaffee's devoted work. People from the coast, 350 miles away, Nigeria, the French Cameroons and all over the Southern Cameroons come to receive treatment from this "long doctor" at Bansa. Being at home in all phases of medical work makes it possible for him to deal with many types of illnesses, which is very necessary for a doctor out here. For us as nurse-midwives, it was always wonderful to be able to call on Dr. Chaffee in difficult maternity cases.

Dr. Chaffee does more than just take care of physical ailments. His everyday walk is so permeated with the Spirit of Christ that people with whom he comes in contact see a sermon in action. A lot of words are not necessary for him to explain his faith. Only eternity will reveal the many he has helped and won through his quiet testimony.

The Bansa doctor is also in charge of maintenance of the buildings and equipment on the station. There are thirteen rather new churches in the area which require his oversight, and he also has responsibilities in the seven schools in the area. There is much book work and accounting involved in these various departments.

Whenever you come to the Chaffee's home, you can expect good fellowship, fun and food. There are four

children, no two being alike. Douglas, the oldest, is 15 years old and over six feet tall. He is a real "brain." He loves reading (as do all of the family), and now he has taken quite an active interest in athletics, taking after his father in this! If anyone has extra stamps—Douglas collects them!

He and his 13 year old sister, Sylvia, spent the last few years in a school in the French Cameroons, which meant being home for only a short time each year. You can't help but like Sylvia. She has a quiet temperament, enjoys caring for children and loves horse-back riding. She is getting to be a good cook, which seems to be a special talent in this family for the daddy makes delicious salads and six year old Nancy already turns out good baked custards.

Marjorie will soon be ten and has been going to school at Mbingo with Miss Esther Schultz as her teacher. She is quite a conversationalist with expressive dark eyes. To Nancy everything is "just beautiful." I would have liked to see her excitement when she saw all the shops in America. She really spoke pidgin English like a "proper African." With all the others gone to school, we were glad to have her around.

Mrs. Chaffee was kept occupied with Women's Work, unpacking White Cross, teaching her children at times and doing the work that any woman with a family has. No matter how busy Edna and Les Chaffee were, there was always time to read and pray with the children at night. They are already reaping some of the rewards in seeing the older ones accepting Christ as Savior. It was a great blessing to all of us missionaries that, while at the Centenary Celebration in Victoria, just a few days before the Chaffees sailed for America, Douglas walked down the aisle in the Victoria Native Baptist Church to dedicate his life to the Lord.

## TESTIMONY FOR CHRIST

We are thankful to God for the testimony and work of this family in the Cameroons and, though we hate to see them go on furlough, we know they need a rest after almost five years out here. One of the Africans said, "Many people are crying in this country because Dr. Chaffee is going."

God's plans are long-range, for when we were praying for a doctor in 1947 he not only called Dr. Chaffee, but Peter Fehr also heard his voice and said, "By God's grace and through his help, I will prepare to serve Christ

(Continued on page 24)

BAPTIST HERALD

# So This Is the Cameroons!

First Impressions of the Southern Cameroons, West Africa, by Dr. Peter E. Fehr, the New Medical Missionary at the Bansa Baptist Hospital

EARLY ON October 7, 1958, I arose and went upon the bridge of the "Tetela" to see the approach to Victoria Harbor. As the dawn began to break and the fog began to lift, we could see Victoria Harbor and Mount Cameroons—our first sight of the land of our calling.

As we slowly moved up the river to Tiko Harbor through the mangrove forest, we saw our first Cameroonians in their villages. The fishing villages along the river with their many dug-out canoes and waving children thrilled our hearts. Someone asks, "How does it feel for you to be landing in Africa? Do you feel strange?" "It feels as though we belong here" was the reply.

## AFRICA'S PACE

The slow, easy going pace of the Customs and Immigration Officials, the slow, open train from the wharf to the road, and the slow pace of the motor traffic all showed us the much slower pace of life into which we were now entering. We were eager to move on to Bansa quickly, but that is not the African pace.

We enjoyed several days' stay in Victoria where we first met the custom of morning prayers before the working day begins. Our upland trip was punctuated by a night's stop at each of the mission stations from Victoria to Bansa. We enjoyed the opportunity of meeting our fellow-missionaries, to visit their stations, hear of their plans and problems as well as to get our own pictures of each one. At our Soppo Teacher Training Centre, the young men turned out in good number to greet the new missionaries and to present their ills to the new doctor.

Our first Sunday service was at the Mbingo Leper Settlement where they were having Thanksgiving. African Thanksgiving is a time of returning to God his portion for the harvest just completed and his goodness throughout the year. After a message on thanksgiving by the church teacher, everyone filed to the front carrying his thanksgiving offering and laying it down before God. The people sang to the accompaniment of clapping hands and drums as the people gave their offerings. Baskets of corn, chickens, ears of corn, vegetables and money were the gifts they brought. After the service, the deacons sold the produce to the Christians to finish the offering.

## THIS IS BANSO!

Monday we were off to the Bansa. So these are the grasslands! True, there are very few trees, but we expected more flat open prairie than these rolling and sometimes steep

hills. At last at Bansa, the missionaries here (Chaffees, Miss Kittlitz and Miss Ziolkowski) gave us a real welcoming dinner.

So this is Bansa! As we got our first look at the countryside the next morning, we could see the true beauty of the view from the houses on the hill. At the hospital, we joined the staff for morning devotions at 6:45 a. m. and then to the morning report. At first glance, we were struck with the differences between the Bansa Baptist Hospital and our hospitals in America—separate, one story buildings for men, women and maternity all connected by covered verandas but the rain that day told us why there were verandas.

We listened with interest as one of the nurses gave a short message and led in prayer for the outpatients who had come to be seen. It was a brief but complete Gospel message of salvation to each one who had come for physical healing. Then they lined up on the bamboo benches and waited to have their complaints written on a slip of paper, their book, before seeing the doctor.

But what of the churches in this area? On November 8, 1958, the churches of this field, Bansa and Oku areas, held a week-end Bible Conference at the new Elak Senior Primary School in the Oku area. There we met many of the church teachers: Pastor Yerima, our field pastor, and the Fon

of Oku. We were impressed by the crowd of nearly 1,000 who listened to the speeches made in English and the turn-talked sentence by sentence into the Bansa and Oku languages.

## "DR. PETER!"

It was there we were really introduced to large numbers of people. There I was named "Dr. Peter," since they couldn't say the last name easily. So the familiar name of Peter was chosen. As the fog settled over Oku Mountain at 4:00 that Saturday afternoon, the program was revised and closed early for the listeners were lost in the fog.

On Sunday the Fon of Oku (chief) made a visit to the Bible Conference as it closed and challenged the people to be doers of the Word and not hearers only; to take only the blessings of the conference, not anything bad, back to their home churches; and to have Christ in their hearts, not just to be at the meeting to show others how good they are.

How many churches are there in this area? Thirty churches organized and active with eight groups meeting but not yet organized as churches. Baptisms for the previous six months were 107, making a total of 1,369 Christians at present.

What is a baptism like in Africa? Mah, a newly organized church in the

(Continued on page 7)



BANSO BAPTIST HOSPITAL

Dr. Peter E. Fehr is the acting medical missionary at the Bansa Baptist Hospital in the Southern Cameroons, Africa. "Dr. Peter," as he is called by the natives, has said: "This is the place to which God has led us to serve him!"





Statue of Charles Haddon Spurgeon, Baptist preacher (1834-1892), in front of the Memorial Hall, London, England.

## Spurgeon's Tabernacle- A Tower of Faith

At 16 years of age (1850) young Charles Haddon Spurgeon began preaching. The great Metropolitan Tabernacle in London, seating 6000 persons, was built for this dynamic Baptist preacher. This building, destroyed in World War II, is now being rebuilt as a bulwark of the Gospel in metropolitan London!

By Rev. Fred Folkerts, Cameroons Missionary who is Engaged in Graduate Studies in London, England,  
for This Year

**S**OARING TOWERS methodically puncture the underside of the fog bank which stubbornly clings over the sprawling city of London. This historic, turreted city is celebrated for her towers.

Many of these towers are sharp pinnacles over an acute slate roof—churches, whose steeples clutch at the heavy atmosphere to rise above the mundane. Some have a dominating cross. Others are decorated with an elaborate facade. Many are under-slung with heavy, brass bells. Some are cold, austere, aloof. A few are animated by the life which swarms in and around them. All were conceived and dedicated for divine service.

But only a few of London's spires have risen high above the dense, blinding atmosphere which blankets the gas lit lanes, yes, and which blurs the soul of a people. These few have penetrated through to the light. They stand majestic in the white radiance and reflect warmth, sight, and healing to those who stand under their eaves. These churches are towers of faith.

### AN UNSEEN TOWER

One such church which has stood for three centuries as a tower of faith is the church now called The Metropolitan Tabernacle of London. Christians throughout the world know it as Spurgeon's Tabernacle, because the dynamic Charles Haddon Spurgeon heralded the Word of Life there to vast crowds for over thirty years from 1861 to 1892.

Some may think it rather awkward to speak of the Metropolitan Tabernacle as a tower. Indeed, its present physical structure would surely not suggest it, for it has not even a suggestion of a steeple. It was built in

the horizontal, expansive, Corinthian style of architecture. Spurgeon himself called for it, because he felt that New Testament churches should be designed in the style of the Greeks who gave us the expressive language for the New Testament revelation.

It is interesting to note, however, that the original design called for four ponderous, domed towers to be set at the four corners of the tabernacle, but their prohibitive cost forced the builders to delete them from the design. Instead, the tabernacle's tower, though real, cannot be seen, for it consists in her monumental faith which was so prevalent in the days of her cherished sword bearer, C. H. Spurgeon.

Though the church went through one of her brightest eras with the great Spurgeon, her towering faith and ministry neither began nor ended with that distinguished preacher. Although the church's influence has oscillated between high and low like the tides in the mouth of nearby River Thames, she has maintained a glowing light on the south bank of the river at the crossroads to London Bridge in the borough of Southwark since 1652.

### FROM BRAVE BEGINNINGS

The present site and structure have served the congregation over the past century since 1861, when the Metropolitan Tabernacle was erected for Spurgeon's popular ministry. But the congregation first settled in a nearby alley, quaintly named Goat's Yard Passage, Fair Street, Horse-lie-down, Southwark. There around 1675 they built an auditorium for the forceful and fearless ministry of their second pastor, Benjamin Keach. Keach was outstanding in his boldness to preach his Baptist convictions in the face of

persecution from the state and Roman churches. We see in his life and ministry a tremendous struggle and suffering for liberty of conscience and freedom to express it.

In fact, Keach was only one of the last in a chain of many who suffered at Newington Butts for his Baptist convictions. One hundred and fifty years before Keach's time, court records declare that as many as eight Englishmen were "condemned as Anabaptists and brent at the stake in the highway beyond Southwark towards Newington." Close by, if not on the very spot, at the Metropolitan Tabernacle thousands later followed their teachings and were brought to a knowledge of the Lord Jesus Christ as their Savior.

### NEW SITES AND TRIUMPHS

Another bright luminary in the ministry of this distinguished church was John Gill, its fourth pastor during the years 1720-1771. Spurgeon says that "he proved himself to be a true master in Israel—a man of vast erudition, indefatigable industry, sound judgment, sterling honesty," and, by the way, strong Calvinism. During Gill's ministry in 1757 the congregation moved into nearby quarters, the Carter Lane Chapel.

The church reached another high point of spiritual penetration into the life around it under the impressive ministry of pastor John Rippon from 1773-1836. During his ministry Carter Lane Chapel was torn down to make way for the approaches to London Bridge, and the congregation chose a rather inopportune site on New Park Street. There among the fish mongeries, they built a chapel for twelve hundred persons.

And there at New Park Street Chapel in 1854, the young Charles H. Spurgeon came to weave together again the threads of a congregation which had lately fallen loose. Like Keach, and Gill, and Rippon before him, Spurgeon became pastor when only a young man, but his message was mature and heart-searching. In a few short years his congregation had mushroomed beyond the doors of the chapel on New Park Street. Spurgeon was preaching to crowds of ten and twenty thousand in the public halls and squares.

In 1861 the congregation built the Metropolitan Tabernacle at the urging of Spurgeon to seat six thousand on the present site—the strategic location at Newington Butts, only a short distance from any one of the former chapel locations. Here for over thirty years, the bright light of the Gospel through the enlightened soul of C. H. Spurgeon brought salvation into the dim and darkened lives of an uncounted multitude.

The ministry of this man of God branched out far beyond his pulpit. He wrote voluminously, establishing a training center for pastors and missionaries, and started homes for orphans, all of which remain to this day. And when the grand old man passed on from a ministry here on earth to a ministry in heaven in 1892, it was not without many tears.

### TO TEARS AND CRYING

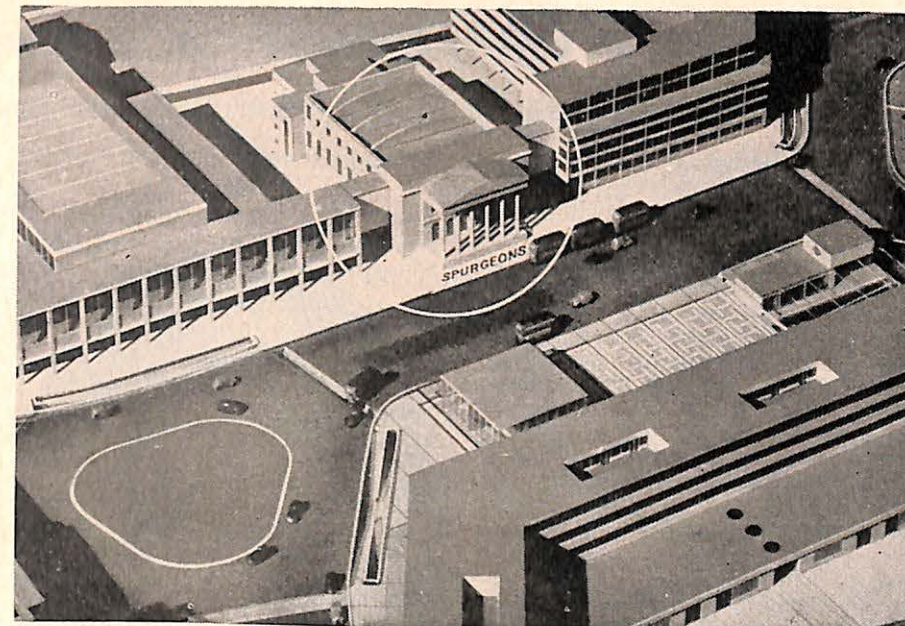
But eyes could not be dried for long, because the faithful congregation had yet more cause for tears and crying. Only six years after Spurgeon's death, the magnificent tabernacle was gutted and ruined by a disastrous fire. But the cause of C. H. Spurgeon and, indeed, the cause of Christ did not lie amid the ashes. With characteristic pluck and faith, the tabernacle was restored in the following year, 1899, by the rallying followers to seat three thousand. And they opened it debt free!

Until the Second Great War, the tabernacle was a mecca for Christians who loved the memory of her great preachers, and served as a lighthouse of the Gospel of Jesus Christ to many in the world who came tramping across or near her six-columned, Athenian portals. The church's central position in the capital and her size made her a favorite spot for big free-church occasions, and many stirring scenes were witnessed within her walls.

Then came the blitz in 1941! Elephant and Castle area was hit—hit hard, and the tabernacle was shaken from foundation to roof and burned. Though the walls stood, the glorious, old building again lay in state. The small congregation was forced to worship in a borrowed sanctuary.

### FROM RUINS TO RESTORATION

But the church on whom the ends of the earth have already come has yet a bright future. The building which has now stood in ruins for eighteen



THE NEW SPURGEON'S TABERNACLE

The artist's sketch of the rebuilt Metropolitan or Spurgeon's Tabernacle and of the Elephant and Castle District—the parish area of the Metropolitan Tabernacle—in London, England.

years is on the way to restoration. An auditorium seating 1,750 people is being outfitted within the original stone walls of Spurgeon's tabernacle and will be completed in late 1959. The outside will appear nearly the same as when Spurgeon began his ministry there almost one hundred years ago.

The tabernacle building will form a structural part of a grand scheme of redevelopment of the Elephant and Castle district—the parish area of the Metropolitan Tabernacle. The London County Council, which has planned the redevelopment, has faith that this stalwart, old, Christian center will provide the spiritual uplift to parallel the physical face lifting which the area of Elephant and Castle in Southwark is undergoing. Christians throughout the world who know of and love the tabernacle are confident that the God, who has flooded out his grace there in years past, will not disappoint the expectations of the planners.

### THE LIGHT OF SALVATION

A debt of \$40,000 lies heavily on the now slim congregation, but, like their fathers, they have faith. It is the prayer of many that this old tower will yet in the future reflect the light of salvation to as many thousands as she has in the past.

In a service of tribute to one of the church's beloved deacons, William Lepard who lived and served from 1700-1799, it was said of him, "He was a holy man, crowned with perpetual harvest." Though there were times of both full and slim sheaves, this also characterizes the church of deacon Lepard and her three centuries of faithful ministry—a holy tabernacle, crowned with perpetual harvest.

### THIS IS THE CAMEROONS

(Continued from page 5)

Banso area, was holding its first baptism and I was invited to attend. About 10:00 a. m. the people met outside their small church with the Christians of five neighboring churches and many curious pagan villagers for the opening song service and sermon. Then everyone went singing and rejoicing, as they marched to the stream about a mile down the road.

At the water's edge, one of the visiting church teachers gave an evangelistic message before the candidates were baptized by the field pastor. One by one, all 23 entered the waters of baptism and came up as the Christians sang hymns of praises.

The march back to the church was again made with singing and gladness, led by an active deacon of a visiting church. All the village and countryside could hear the joyful singing of the Christians that day. Back at the church all church members in good standing were given communion and so ended the baptism service. Tired but happy, after the five hours of service, we went home.

"I was won to Christ while I worked as a laborer on a road crew in the Oku area," the headman of the village told me, "and I was baptized in the Baptist church. When my father died I returned to take over the place of my father and I want to see our church grow here." Two years of witness in the Mah village by neighboring churches has resulted this year in 23 converts being baptized and a church organized.

Our first impression of the Cameroons? This is the place that God has led us to serve him, and with his power we can do all things for him.



# John Smyth Organizes a Baptist Church

The Story of the Baptist Church in Amsterdam, Netherlands, in 1609, 350 years ago.  
By Dr. Ernest A. Payne of London England, General Secretary of the Baptist Union of Great Britain and Ireland

IN 1609, the first generation of Reformers had long been dead, Luther more than sixty years and Calvin not far short of half a century. Their successors had also passed from the scene, men like Melancthon, Knox, Bullinger, and finally Beza.

The main battle had been won. Protestant churches had been established throughout Northern Europe. They depended, it is true, to a considerable extent on kings, queens, and princes for support. Nevertheless, there seemed little likelihood of any immediate developments of a spectacular kind. Orthodox Protestantism, whether Lutheran or Calvinist, seemed to have dealt effectively with its radical wing.

## SEPARATISTS OF ENGLAND

Anabaptists had been suppressed, dispersed, and discredited. In England, King James I, the successor of the great Queen Elizabeth, had made clear that he was going to show no sympathy with Puritans, whether they remained within the Church of England or were quixotic enough to break away from it.

Efforts were made to prevent Separatists from getting away to Holland, where there was a greater measure of religious toleration, but the authorities were perhaps not really very sorry when in the winter of 1607-08 a considerable company from the neighborhood of Gainsborough got safely away from the Lincolnshire coast and reached Amsterdam, where there were already a considerable number of English people, banished by Elizabeth for their refusal to accept her religious settlement.

The Gainsborough group, however, contained men whose names were to become famous throughout the world—John Robinson, William Bradford, William Brewster, John Smyth, and Thomas Helwys. The first three moved on almost at once with their families and companions from Amsterdam to Leyden and became the nucleus from which the Pilgrim Fathers set out ten years later. Smyth and Helwys remained in Amsterdam and within a few months had organized the first Baptist church of modern times.

## JOHN SMYTH'S LIFE

A word or so must be said about them, before the step which they took is described in greater detail. John Smyth was probably of Nottinghamshire or Lincolnshire birth. He is first heard of at Cambridge University in 1586 and was ordained as a clergyman of the Church of England eight years later and made a Fellow of his college. His sympathies were with the Puri-



John Smyth, Baptist minister and pioneer, who organized the first Baptist church anywhere in the world in 1609 in Amsterdam, The Netherlands.

and in 1600 we find him appointed "preacher to the city" by the corporation of Lincoln. Obviously he took seriously his duties as pastor, and we possess a number of pamphlets and sermons belonging to this period of his life. He was soon involved in controversy with the ecclesiastical authorities and, probably in 1606, after full consideration, decided on the serious step of complete separation from the Church of England.

With a number of friends from the villages and townships around Gainsborough, and townships around Gainsborough, he joined in a church covenant, and he was himself appointed pastor. "We covenant with God and with one another," they said, "to walk in all his ways made known or to be made known unto us according to our best endeavours whatsoever it shall cost us." Episcopacy, the Book of Common Prayer, and the State establishment were put on one side.

A "gathered church" of converted men and women was brought into being with the New Testament as its guide. Before long there were two centers of worship and fellowship, one in Gainsborough, led by Smyth, and one in Scrooby, led by John Robinson, who had been a contemporary of his at Cambridge.

## MIGRATION TO HOLLAND

Thomas Helwys, of Broxtowe Hall, near Nottingham, was a member of Smyth's church. He came of an ancient family and had been trained at Grays

Inn, London. It seems clear that it was his practical assistance, and perhaps his active advocacy, which made the two groups of Separatists decide on the daring plan of migration to Holland.

"The truth is," said John Robinson some years later, "it was Mr. Helwisse, who above all, either guides or others, furthered this passage into strange countries; and if any brought oars, he brought sails, as I could show in many particulars, and as all that were acquainted with the manner of our coming over, can witness with me."

There was already a Separatist church in Amsterdam, led by Francis Johnson, most of whose members came from London. For a few weeks the newcomers worshipped with them, but Smyth was not certain that all that they did was really in accord with the New Testament. "Truly," he said, "we being now come into a place of liberty are in great danger if we look not well to our ways; for we are like men set upon the ice and therefore may easily slide or fall."

In their ordering of the ministry and in the place they gave in worship to the English translation of the Bible, Smyth thought Johnson and his associates in error. To this was soon added another all-important matter, the question of baptism.

Smyth and his company had found lodgings in the care of a friendly Mennonite, that is, a follower of Menno Simons (1492-1559), who had heroically reorganized and shepherded the remnants of the first Dutch Anabaptists. No doubt, Smyth had already begun to think about the question of baptism while in England. Within a few months of his arrival in Amsterdam it became clear to him how fundamental it was. The church he led, if it were to be true to the New Testament, must be reconstituted.

## JOHN SMYTH'S BAPTISM

Early in 1609, the decisive step was taken. We have John Robinson's account of what took place. "Mr. Smyth, Mr. Helwisse, and the rest, having utterly dissolved and disclaimed their former church state and ministry, came together to erect a new church by baptism; unto which they also ascribed so great virtue, as that they would not so much as pray together before they had it. And after some straining of courtesy who should begin, and that, of John Baptist, Matt. 3:14, misalleged, Mr. Smyth baptized first himself, and next Mr. Helwisse, and so the rest making their particular confessions."

(Continued on page 13)

# Alfred Saker, "A Remarkable Man"

Review of Edward Bean Underhill's biography of Saker by Dr. M. L. Leuschner, Editor

ONE OF THE most deeply moving and exciting missionary stories which I have ever read is Edward Bean Underhill's biography of "Alfred Saker—Missionary to Africa." This book of 192 pages, first published in 1884 has been reprinted in 1958 by the Carey Kingsgate Press of London, England at the request of our Cameroons missionaries.

## ONLY 200 COPIES AVAILABLE

This captivating biography deserves an honored place in our minds and libraries as a missionary classic. It is a remarkable story of a pioneer missionary work in Africa and a thrilling account of a missionary who has been called "the most remarkable man of his age." Only 200 copies of this book are available at the price of only \$1.00 per copy. It is well worth ten times that amount to every discerning Christian and informed Baptist.

Alfred Saker laid the foundations of our Cameroons Baptist Mission, besides founding the city of Victoria and setting the pattern for missionary work in West Africa. His translation of the Bible into Duala and his Duala dictionary are still standard books in use today.

He was a frail man physically, but he drove himself to his God-given task mercilessly. To a sister he wrote: "I rise every morning between four and five, and with brief intermissions for meals, etc., I am busy—the word is not expressive—I am more than busy; I am overwhelmed with cares and duties till eight, sometimes nine at night; and what I am at this time most engaged in, I am trying my utmost to complete the translation of the Gospels, and speedily, lest my health should fail before it is done" (page 49).

## POINTING TO CHRIST

Alfred Saker exemplified a humble spirit before God, presenting Christ in his saving power and glory to the nationals. His example in missionary service is still a challenge today. "With me, the true work of the missionary is to go to the man in his house, to sympathize in his sorrows and cares, to aid him to think of a better condition and the needs to attain it. Then, when his attention has been gained, to speak of that higher life which we have lost, and which the loving hand of God will give us if we will hear him!" (page 154).

Saker lived in the year (1814-1880) when African witchcraft and paganism were savagely cruel. This book reveals those dark days with their heart rending trials for Saker and other Christians in somber colors. He saw "two women hanging by their wrists

**ALFRED SAKER**  
**MISSIONARY TO AFRICA**  
Paper Bound Book — 192 Pages  
**PRICE — ONLY \$1.00**  
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**NORTH AMERICAN BAPTISTS**  
7308 Madison St., Forest Park, Ill.

from the roof of a house, and being rubbed all over with a kind of herb that produces a fearful irritation. The cries of the poor creatures were most distressing." On another occasion a man's head, newly cut off, was put by natives at the head of a canoe. Saker

which he and his men collected. His observations of Mt. Cameroons and of the flora of that region are remarkably accurate.

He wrote hymns and composed music for several songs which are still in use today. He recruited missionaries and single handedly convinced the Baptists at home in England not to abandon the African mission field. He labored zealously for Christ. "Oh, for the zeal of an apostle, to spend my days in cheerful labor to spread the knowledge of the great salvation!"

## SAKER'S MEMORIALS

In Saker, the blessings of Christianity and civilization have gone hand in



## CENTENARY JUBILEE AT VICTORIA

The people of the Cameroons are still talking about the colorful festivities of Victoria's 100th Jubilee, commemorating the founding of the city by Alfred Saker, Baptist missionary, and proclaiming anew the Gospel message of "Christ, the Hope of the Cameroons."

himself had to face inhuman persecution for his faith on the island of Fernando Po and at the hands of African chiefs. Often he was called on to settle violent disputes among the people, to prevent the outbreak of war, and to check the vile attempts of white men to revive the abolished trade in slaves.

But the author points out that "amidst all the perils Saker encountered in the wilderness from the rage of man, he never resorted to violence or retaliation for his protection. He was strong in meekness, in patience, in imperturbable quietness of spirit, and in his calm trust in God."

Saker was busy for God in every phase of life. He constructed a rude printing press and invented a way of making lead for type out in Africa. He set up a brick making shed and kiln. He made lime and cement to hold the bricks together from oyster shells

hand, scattering on every side the fruits and flowers of a higher and better life in Christ. In Saker we see the glory of Christ and the breadth of the labors, which filled his life, with unsparing devotion and relentless self-sacrifice. Saker's memorials are to be found in Victoria which recently celebrated its 100th anniversary, in the freedom of worship and in the drive toward political freedom now evident in West Africa and in the extensive mission fields in the Southern Cameroons which have been entrusted to us as North American Baptists.

The reader of this remarkable biography will delight in the full length picture of Saker on the frontispiece and will thrill to the story of this missionary pioneer in Africa. The reader is bound to share with Saker "his one master passion all through life to live and labor for the good of Africa."



# Building Sunday School Attendance

Basic steps in the science of Sunday School enlargement

By Rev. David J. Draewell of Auburn, Michigan

**W**HY BUILD Sunday School attendance? Why strive for an increase in numbers? Would it not be better to concentrate on an intensive rather than an extensive Sunday School ministry?

A Sunday School ministry must be both intensive and extensive. Its task is to REACH and to TEACH. If it forgets either of these concerns, it does only half a job. More than ever before, Sunday Schools must be interested in numbers. The numbers which make up Sunday School attendance are not impersonal figures. They represent a host of living souls who are being exposed to the life transforming power of the Word of God.



—Luoma Photo

Sunday Schools must be interested in numbers. These pupils represent a host of living souls who are being exposed to the life transforming power of the Word of God.

Population at the present time is increasing at more than twice the rate of Sunday School enrollment. A population expert recently stated that one-tenth of all the people who have ever lived on the face of the earth are alive today! Reaching these multitudes is the tremendous challenge which our Sunday Schools face.

## FIVE BASIC STEPS

How do you build Sunday School attendance? This is a question which is easy to answer. The answer, however, requires vision, faith, compassion, prayer, and consecrated effort to become a reality. There are five basic steps in the science of Sunday School enlargement. Any school which follows

them will grow.

*The first step is to provide room for growth.* Examine your present building. Are you using it to the best advantage? Do you actually have room to grow? A Sunday School tends to take the shape of the building it occupies. It is extremely difficult for a Sunday School to grow beyond the capacity of its building. If additional space is needed—provide it! Remember, the souls of men are at stake.

*The next step is to enlarge your organization.* Enlist and train more workers. It takes people to reach people. Sunday Schools normally maintain an enrollment of ten pupils for each worker. A growing school will

people than existing ones. Planning for growth must always include definite plans for an enlarged organization.

*The third step is to discover new prospects.* Every Sunday School should keep an active file of prospects. Where do you find these prospects? Look, first of all, at your church membership roll. It seems that there are always some in every church who as yet have not caught a Sunday School vision. Another group of prospects is found in the homes of present Sunday School scholars. Many other prospects may be discovered among our friends, relatives, neighbors and acquaintances. A community canvass will reveal additional prospective members for your Sunday School.

*Step four is to win the prospects to regular attendance.* Without a doubt the most certain way to do this is through personal visitation. It is a law of Sunday School growth that enrollment and attendance increase in proportion to the amount of visitation being done. *Prospects can be influenced to attend Sunday School through visitation.* Visitation is Christian concern in action.

The visitation method of winning prospects may be supplemented by:

1. Providing transportation for those who need it. A church bus ministry will not only bring some members of the community into your Sunday School immediately, but also will give your church important publicity and enable you to find prospects who were before hidden from view.

## SUNDAY SCHOOL CONTESTS

2. Sunday School contests and attendance drives. These have the value of giving your attendance a quick shot in the arm. Their more permanent worth is seen, however, in proving what can be done when Christians zealously work together for the upbuilding of God's Kingdom. A contest is generally an excellent time for encouraging prospects to begin regular Sunday School attendance.

3. Providing adequate nursery facilities. Babies are big business. The alert church and Sunday School will provide well for their comfort and care. Often whole families stay home because there is no adequate place in the Sunday School provided for the baby of the family.

4. Establishing a Cradle Roll Department. This department carries on an effective home visitation program to families in the community with babies who are not being taken to any church.

*The fifth step in building Sunday School attendance is to follow-up ab-*

(Continued on page 24)

# Observations of American Life

By Mr. Hansjoachim Kolbe, German Exchange Student at Our Seminary During the Past Year and Our Missionary-appointee to the Austrian Mission Field

"Hi, honey, here, here!"

These were the first words which I heard from the pier in New York City, when the "S. S. United States" landed. It was on August 6, 1958.

A young man was looking up to the ship, beckoning, and repeating again and again, "Honey, here, here!"

## LANGUAGE LESSONS

I was proud of my English language, because I could understand what he was saying. Hm, I thought, maybe this is really the land in which milk and honey flows. But it seemed funny to me that this honey would be sold on the harbor. As far as I know, we never learned anything in school about that custom. So you can imagine how surprised I was when suddenly I saw a girl responding to him, but not to buy honey as I thought. Then I understood that in America "honey" has two different meanings.

This was a good lesson for me, right at the beginning. I felt that it requires a little bit more to understand a language than just to know, "How do you do," or, "Thank you, or, "Honey, here." How much more will it take to know another country, their people and customs?

So I am very thankful that I have this privilege of being in the United States for a whole year. Again thank you to all who made this possible for me! The longer I am here in your country, the more appreciative I am of this opportunity to study in your wonderful Seminary, as well as to learn about your church work. Indeed, many things are quite different in comparison to Europe or Germany.

Let us take the Seminary, for instance.

## SEMINARY IN SIOUX FALLS

Looking at it from here, it may seem as if our Seminary in Hamburg, Germany is more liberal than yours in Sioux Falls, but only to a person who looks superficially at it. As you probably know, we as Baptists in Germany are not yet recognized as a church like the Baptists are in the USA. It really needs courage to admit that you are a Baptist, because most people think that every church which is not a State Church, like the Protestants and Catholics, is a sect. Because of this and the fact that modern theology in Germany has more of a liberal critical tendency, we as Baptists have to make it very clear what we believe. We are required to study this kind of theology so that we may understand it as such and its criticism of us, and meet it not by denunciation but in a scholarly way.

However, this does not mean that, because we have to study this, we are making it "our" own theology. We

have basically the same theology taught in our Seminary as you over here in yours. But because you do not have to battle with different trends of theology, your Seminary is able to spend more time in fundamental theology and in the consideration of church work. For this reason, I am very grateful to learn how you are accomplishing this great task which God has entrusted to you as well as to us.

Christian education and especially the study of your Sunday School work have been very inspiring to me. I have received many new ideas, and I am looking forward to putting them into practice.

## STUDENT EXCHANGE PROGRAM

You are at least thirty years ahead of us, not only in this matter. Possibly in other aspects, this could be said about Germany also in comparison to America. That is why I think that a student exchange program such as this is very valuable. We can learn to understand one another better as a nation, as Christians, as brothers and sisters in Christ. Because your country has a different background than ours, your problems are different as well as your attitude toward various things. Your whole continent is a united nation and our small Germany

is still a divided country. So our unnatural political and economic situation brings a greater complexity of problems to us as a nation as well as Christians.

One of my greatest experiences was in connection with this that, in spite of all these differences, the fellowship in our Lord Jesus Christ is the same in Germany as well as here. So I felt at home right away, here in the Seminary as well as in your churches.

## MISSION FIELD IN AUSTRIA

I shall soon have to go back to the "Old Country." Right after Seminary, I am looking forward to going to various youth camps and conferences in different areas of the United States and Canada. After my return to Europe this summer, I am starting my ministry in one of the churches in your mission field in Austria. I have been over there already for four months as a student pastor in different churches.

My heart and love belong to this work in Austria. I am so grateful to God that he called me to serve him there in a country where 98% of the population is Catholic; among people who are convinced that they are Christians but who have more superstition than faith in the Lord Jesus Christ.

(Continued on page 22)



## SEMINARY EXCHANGE STUDENTS

Mr. Harvey Mehlhoff (left), North American Baptist Seminary student, will go to Hamburg, Germany for the school year 1959-1960 as our exchange student. Mr. Hansjoachim Kolbe (center) has been the exchange student from Germany at Sioux Falls, S. Dak., during the past year. Mr. John Binder (right), pastor-elect at Morris, Manitoba, was the exchange student in Germany from 1957-1958.



# Our Worldwide Missionary Witness

News Flashes from North American Baptist Mission Fields at Home and Abroad

## FIRE AT BANSO

IN MARCH a fire broke out near the Banso Baptist Hospital in the Southern Cameroons. Driven by a terrific wind, it spread from a farm and burned three of the newest grass-roofed houses on the Baptist station. If the town people had not come running quickly to help beat the flames, all of the grass-roofed houses would have burned. The missionary, Miss Ardice Ziolkowski, reported: "It was terrible! The church teachers and four of our hospital staff lost most of their belongings. It is good to see the Christians beginning to rebuild the church teacher's house already!"

## PROTESTANT COLLEGE AT BALI, CAMEROONS

Mr. and Mrs. W. Norman Haupt have been transferred from the Teacher Training Center at Soppo, Southern Cameroons, to the Cameroons Protestant College at Bali in the Grasslands. The transfer took place the end of January. A letter has been received from them in which they state: "We have now moved and settled here and we like it very much . . . We find this change uplifting and energizing . . . We are very happy to be here in Bali and we shall long remember Soppo."

## BAPTIST CHURCH AT ISE, JAPAN

Our Baptist Church at Ise, Japan, is making fine progress and is presently engaged in a building program. This past year our mission could purchase some land on which the church will now build a sanctuary. The general missionary secretary, Rev. R. Schilke, met with the church for business sessions to discuss the building program and the assistance that will be given the church through a revolving loan fund which has recently been created for chapels in Japan. Since the church must vacate its rented quarters by the end of June, it hopes to have its new sanctuary completed by that time. The contractor's estimate of the cost is slightly above \$3,000 for a building about 21 by 45 feet.

## CAMEROONS BAPTIST STUDENT IN INDIA

Daniel E. A. Eyong, a Baptist national from a little village north of Kumba in the Southern Cameroons, Africa, is at present a student at the Scottish Church College in Calcutta, India. He has received a five year scholarship from the Indian government for the purpose of studying medicine. He had his elementary school training in the Baptist Mission School of Victoria where Rev. and Mrs. George Henderson, missionaries, be-

came well acquainted with him. They are corresponding regularly with this brilliant young Baptist student of the Cameroons who is now in India.

## NEW MISSION FIELDS IN JAPAN

Rev. Walter Sukut, missionary in Japan, has opened up a new mission work in Matsuzaka, about 12 miles north of Ise, Japan. The population of this city is approximately 100,000. Rev. and Mrs. Walter Sukut will continue to reside in Ise, and the work in the Ise Baptist Church will largely be carried on by the national workers, Mr. and Mrs. Akasaka.

Miss Florence Miller, another of our seven missionaries in Japan, has moved to Tsu, the capital of Mie Ken, with a population of about 130,000. This is a university center, located about 25 miles north of Ise. Miss Miller's main task is that of working with the students and young people with the thought of leading them into a church by the time when a missionary couple might be stationed there permanently.

## AFRICA'S STRUGGLE FOR INDEPENDENCE

By Rev. Fred Holzimmer, Missionary

The struggle for independence brings many uncertainties, both to the African and to the missionaries in the Southern Cameroons. We therefore feel it is imperative to do what we have to do quickly. For this year we have planned an intensified program of instruction for the Mbem Field, especially for the illiterate. Our ambitious goal is a class in every church to teach the people to read God's Word; a strong Scripture memory program encouraging the people to hide away God's Word in their hearts; and a strong Sunday School drive to win the youth as well as the old.

Recent elections in the land have assured the Baptists of a voice in the House of Representatives. A pastor, representing the Mbem area, Rev.

## NOTICE OF SPECIAL MEETING

Baptist Home for the Aged  
of Portland, Oregon

There will be a special meeting of the Baptist Home for the Aged, Thursday, June 18th at 9:00 P.M. at Trinity Baptist Church immediately following the sessions of the Pacific Conference for the purpose of adoption of proposal to amend Articles of Incorporation and Constitution to permit annual meetings to be held in conjunction with the Oregon Conference of North American Baptist churches.

By order of the Board of Directors.

Laura C. Johnson, Secretary.

Nyangangi, was elected as well as one of our Missionary Day School Headmasters from the Ndu area. Pray for these leaders that they may have courage to stand fast in the faith.

## 34 CHURCHES IN MAMBILA

By Rev. Kenneth Goodman, Missionary

The Mbanga Baptist School in Mambila area, Cameroons was started in 1954 in little mud school buildings, and it has been a rough, steep, rocky road even to get permission to build a permanent school building. But the Lord willing, the new building should have been completed in April. It is our prayer that we will also be able to make school furniture during this year. In the past the school children have built their own desks and stools out of bamboo. This, of course, shows real initiative but is rather hard on handwriting progress.

Our twenty-three churches have spread themselves out into new areas and at the last count there were 34 groups of believers organized into churches. Again this year we will hold Short Term Bible Schools for our literate leaders in the church. This always proves to be a blessing and usually gives birth to new churches from those won to Christ through the witnessing of the students every afternoon and week-ends.

Our Mambila people, especially the women and young girls continue their interest in learning to read and memorize Scripture.

## NEW SPANISH-AMERICAN CONVERTS

By Miss Helen Lohse, Missionary

Jesus said, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."

This verse took on new meaning for nine of our adults and two young people in Del Norte, Colorado, and also one young man in Center. The decisions for Christ in Del Norte came during special meetings which were held in February with Rev. Raymond Castro as our evangelist. Rudy, our new convert in Center, came to a decision as a result of a year's attendance at Bible classes in Center. These classes are held one night a week and for months he has sat enraptured as the Word of God has gone forth. The Word has been sown, watered, and now we have seen the fruit of it. This young man comes from a Roman Catholic family and also one in which the father drinks heavily. All his older brothers have spent terms at reform schools. We covet your prayer that as Rudy witnesses to his family of his new-found faith that we may see more of the family turn to Christ.

## BAPTIST HERALD

## JOHN SMYTH AND BAPTISTS

(Continued from page 8)

No precise description of the method of baptism has come down to us. It appears to have been by affusion, as was the custom of the Mennonites.

When the news spread, it quickly excited controversy. The other Separatists in Holland were loudly critical. The Mennonites were displeased. Soon Smyth himself began to have doubts as to his action in baptizing himself. He entered into correspondence with the Mennonites and came to believe that he should have accepted baptism at their hands. But this shocked Thomas Helwys, for it seemed to imply a belief in a human succession and Mennonite Christology seemed to him unorthodox.

In 1610, Helwys and eight others seceded from Smyth's church, leaving its members to continue negotiations with the Mennonites, negotiations which were not completed until after Smyth's death some two years later. Meantime, Helwys and his friends, confident in the convictions to which they had come and sure of the validity of the baptism they had received, felt the call to return to their native land, in spite of the dangers it involved.

## DECLARATION OF FAITH

First, they issued a Declaration of Faith in twenty-seven articles. Most of it is clearly dependent on the teaching they had received from Smyth and they testify to their grief at being now separated from him. "All our love was too little for him, and not worthy of him," Helwys said. But they were convinced he was being led astray.

Helwys followed up the Declaration with a booklet in which he strongly opposed the Calvinistic doctrines of particular election and redemption: Christ died for all men and not only for the elect.

A few months later, thus armed, and probably also carrying with him copies of *The Mystery of Iniquity*, dedicated to King James of England, and claiming full religious toleration, Helwys led his little company back across the North Sea and, finding lodgings in Spitalfields, near London, established the first Baptist church on English soil.

## CHANGES OF ADDRESS

Rev. E. J. Bonikowsky  
1040 Stockwell Avenue  
Kelowna, B. C., Canada

Rev. Douglas H. Gallagher  
Lorraine, Kansas

Rev. Robert Kluttig  
9712 — 88th Avenue  
Edmonton, Alta., Canada

Rev. Bernard Schalm  
5142 N. Meade Ave.  
Chicago 30, Illinois

Miss Berneice Westerman  
Cameroons Baptist Mission  
Great Soppo, P. O. Buea  
Southern Cameroons, West Africa

May 28, 1959

## From the Professor's Desk

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

What is the importance and significance of the newly discovered Gospel of St. Thomas which has been widely publicized of late?

The Gospel of St. Thomas is not "newly discovered" but was one of a large number of Coptic manuscripts found thirteen years ago in upper Egypt. The reason it has been so highly publicized of late is because of the rather sensational announcement made by Dr. Oscar Cullmann, professor of New Testament at Basel University (at present visiting lecturer at Union Theological Seminary in New York City), that the Gospel of St. Thomas is "comparable in importance to the Dead Sea Scrolls and of greater significance to students of the New Testament."

This collection of sayings of Jesus is obviously pseudonymous, (i.e., written in the name of Thomas, the disciple, but not by him), and belongs to a large number of extant documents associated with Gnosticism, and early Christian heresy. Gnosticism was a sect on the borderline between Christianity and pagan thought which flourished in the second century but was known, at least in its incipient form, in apostolic times.

In the New Testament, such books as Colossians, I and II Timothy, Jude and the Johannine writings reveal its presence in first century Christianity. There were many ramifications of the teachings of the Gnostic sects, but all claimed a deeper knowledge (*gnosis*)

of spiritual things which was withheld from ordinary people. They believed that knowledge (*gnosis*) was superior to faith, and its possession was the privilege of the especially enlightened.

Now the Gospel of St. Thomas is a collection of the sayings of Jesus made by the Gnostics. This Coptic manuscript dates from the third or fourth century and probably derives from a Greek manuscript of the second century. The sayings are of several different kinds. Some of them are not otherwise known. Others find parallels in the writings of the Church Fathers.

A third group contains combinations of known canonical sayings and a final collection includes exact parallels to Jesus' words in the Gospels.

What is the significance of this find? Although Dr. Cullmann believes that some of the sayings are authentic, there are competent New Testament scholars who disagree because of the known practice of the second century Gnostics of combining canonical sayings, and of creating their own. As such, these sayings have primary interest and significance to church historians of this period, but one seriously doubts whether they begin to compare in importance for New Testament studies with the now celebrated *Dead Sea Scrolls*.

## 350th Anniversary in Amsterdam

Letter of Thanks for Our Denominational Check of \$1,000 Toward the John Smyth Memorial Church in Amsterdam

RECENTLY we as the North American Baptist General Conference through our executive secretary, Dr. Frank H. Woyke, sent a check for \$1,000 from our denominational Fellowship Fund to the Dutch Baptist Union for assistance in the building of the John Smyth Memorial Church. This will be built in connection with the 350th anniversary of the baptism of John Smyth and the organizing of the first Baptist church anywhere in the world in 1609 in Amsterdam. The entire cost for the church and parsonage is estimated at \$90,000 and will receive the assistance of Baptists everywhere.

On May 5 and 7, 1959 the 350th anniversary services were held in Amsterdam, Netherlands, with Dr. Theodore Adams, president of the Baptist World Alliance, Dr. Ernest Payne of England (the author of the accompanying article) and other Baptist leaders bringing the anniversary messages.

In response to our contribution, Dr. Woyke received the following acknowl-

edgment and gracious letter.

"I am very happy that I can inform you about the good receipt of your check in the amount of \$1,000 as a generous gift from the North American Baptist General Conference towards the Memorial Church in Amsterdam as a memorial to John Smyth.

"I want to state that Dutch Baptists generally and Amsterdam Baptists especially are very grateful for this token of practical fellowship and cooperation among Baptists and of their readiness and sympathy to the Baptist cause, the starting point of which may be seen in the baptism of John Smyth in 1609.

"We accept your gift with many thanks which you will express to the North American Baptist General Conference. We think that all Baptists of the world will have their share in the erection of this memorial church. We surely appreciate your wishes and prayers for this celebration.

"God's blessing may be with you and the brethren in the North American Baptist General Conference!"



# We the Women

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

## THE GRADUATE AND HIS FUTURE

It's graduation time. All over the country, thousands of high school seniors will hold the spotlight for a moment at commencement exercises while they proudly receive diplomas—the symbol of their completion of twelve years of elementary education. To have earned a high school diploma means the fulfillment of a dream, the attainment of a goal, a milestone in every young person's life. Not only does graduation time mean a great deal to the graduate, but also to the parents who have worked through the years, and who have often sacrificed to make possible this achievement for a son or daughter.

To the parents witnessing the impressive ceremonies, it is a time of reflection. Where have the years gone? What will the future hold for our children? What will they become? All parents have high hopes and dreams for their children. We want them to amount to something—to be somebody, and we are willing to make further sacrifices for their future education. Many parents hope their children will enter professions that are held in high esteem and are financially rewarding. They want them to become doctors, lawyers, engineers, or scientists.

However, the two professions that should be held in highest regard are the Christian ministry and the teaching profession. Yet how few parents there are who encourage their children to enter these fields! Today, more than in any period in our history, our very survival may depend upon an enlightened citizenry that is also spiritually strong. Still, we are woefully lacking in both well-trained teachers and ministers.

Consider the tremendous opportunity for character-building that is every teacher's privilege. Think of the influence a teacher can exert on the pupil. In our educational system, the schools have our children more hours a day than we parents have them at home. Isn't it of the utmost importance to us that our schools be staffed with good teachers—Christian teachers?

The teaching profession offers unlimited opportunity for the kind of service to mankind that should be every Christian's obligation. Why not encourage more young people to become teachers? It is a field of home mission work we should not minimize or overlook.

The Christian ministry is of even greater importance in our day when we are faced with a battle of ideologies and a struggle for the minds and very souls of men. Every denomination admits a shortage of qualified ministers

# Baptist Men, This Is Your Job!

By Mr. Harry Geis of Okeene, Oklahoma

FOR A NUMBER of years an effort has been made, and still is being made, by all denominations to unite the laymen of the churches into an effective and vital force for Christian service within the local church through a men's fellowship.

Far too many men are unconcerned about their responsibility and privilege of church membership. Too many of us seem to think that we are discharging our Christian obligation by simply assisting in paying the bills of the church. We need to realize that the church requires something more than money. Every church needs the consecrated devoted life of each member.

We are saved to serve, and too often we think that the business of the church is the responsibility only of our pastors and officers.

Our Woman's Missionary Union is a good example for us. We are amazed to see what they are accomplishing through their societies. They are a vital force and have become a strong missionary arm in all of our churches.

When Jesus established his ministry on earth, he called men for a three-fold purpose: to follow him, to learn of him, and to serve his cause. This is still the case today, whether we recognize it or not. The question arises: Where shall we serve? When shall we serve? How shall we serve? Baptist Men's Fellowship is to help meet the when, where, and how of serving.

In Matthew 25:15 we are reminded that all men have talents; some five, two, and one; and we are all held responsible, regardless of number. Yes, we have talents and they can best be put to use by having a men's fellowship where you can enlist these talents and channel them for greatest effectiveness.

The following statistics reveal an

—and this at a time when America needs strong Christian leaders as never before! The Christian ministry should challenge our very ablest and most talented young men. But we so seldom attract them to the theological field. Surely, many are called of God. Why do they not respond? Could it be our homes are at fault?

## SCHOLARSHIP GIRL

Our Woman's Missionary Union is looking for a new Scholarship girl. If you know of any young woman interested in training to become a missionary or to enter any other field of Christian service, she may qualify. Please direct your inquiry to our Scholarship Chairman, Mrs. Heartsill Wilson, 562 St. Clair, Grosse Pointe 30, Michigan.

LAYMEN'S CONFERENCE  
at Green Lake, Wisconsin  
August 22-29, 1959  
Write for Conference Folders and  
Registration Blanks  
BAPTIST MEN  
7308 Madison St., Forest Park, Ill.

alarming condition in our churches of America and should give us real concern to do something about it: 20% do not pray regularly, 25% seldom read the Bible, 50% do not go to Sunday School, 60% do not go Sunday nights, 75% do not engage in any church activities, 80% do not attend prayer meeting, 95% made no effort to win others to Christ. This is an indictment against the church of today.

The need is two-fold. First, the church needs the men, and second, the men need the church. No church will ever reach the maximum possibilities of its ministry without the full enlistment of the men, with their lives and talents consecrated to its service.

Then, too, the men need the church. No man will be able to render his maximum Christian service until he is actively enlisted in the work of the church. The fact that he has linked his life and efforts to those of fellow-Christians in a common effort to make Christ known to the lost gives him a larger faith, a deeper devotion and more encouragement for the task.

If our men are fully enlisted and spirit-led, they can represent a great source of power for Christ. The power thus released would make itself felt in every phase of the work of the church and denomination, and all the enterprises of our denomination could be expanded and strengthened.

Baptist Men, let us believe that we have a job to do and with God's help we can do that job!

Have we of the older generation become so materialistic in our constant determination for a better standard of living—more things—that the spiritual values of life have all but been lost to us and that religion has become merely a fringe benefit? No wonder our young people seek out professions that pay well, instead of those that demand service and sacrifices! We parents can do much to promote a favorable atmosphere to encourage our young people to enter fields of service.

To be sure, every young person must make the choice for himself, but it is the sacred responsibility of every parent to give proper guidance and encouragement to his child in a choice of a career. Above all, let us teach our children to choose a profession, not on the basis of material gain alone, but on the basis of service to God and others as well.

# What's Happening

● Rev. Milton Vietz has resigned as pastor of the First Baptist Church, Mott, North Dakota, effective May 1st. He had served the Mott church as its minister since 1957. Following the close of his ministry in Mott, Mr. and Mrs. Vietz returned to Hebron, North Dakota, their home, where they are awaiting God's guidance for the future. They can be reached at the address: Hebron, North Dakota.

● Rev. E. P. Wahl of Edmonton, Alberta, former president of the Christian Training Institute, sailed for Europe on May 6 on the SS SEVEN SEAS. He is serving as the chaplain on an eastbound and westbound voyage of the ocean liner. He left for Europe from Montreal, Canada and will visit several countries in Europe, especially Germany, speaking at a number of Baptist churches. He will return to Canada on the SS SEVEN SEAS on June 30.

● The \$50,000 building of the Beach Community Church of Waukegan, Illinois, was dedicated on Sunday afternoon, April 19. Mr. Erwin Radant of the Forest Park Baptist Church, a former pastor of this community church for 6 years, brought the dedicatory messages at the morning and afternoon services. The German Male Chorus of the Forest Park Baptist Church sang several selections. The new building has a seating capacity of about 260.

● Mrs. Karl Fuellbrandt of Toronto, Ontario, the widow of the Rev. Karl Fuellbrandt who served as director of our Danubian Mission Field and of the Austrian Field prior to his retirement in Canada, will be returning to live in Austria in July 1959. She and her late husband took part in the General Conference sessions in Waco, Texas in 1955. She sends her sincerest greetings to her many friends in our churches before returning to Austria.

● Evangelistic meetings were held at the Bible Baptist Church, Detroit, Michigan, recently with Rev. Edgar Wesner of the State Park Baptist Church, Peoria, Ill., serving as the evangelist. Mrs. Edward J. Bush, reported "a real blessing was received through Brother Wesner's messages and souls were saved as a result of his ministry." Rev. Purl Atkinson, pastor of the Bible Church in Detroit, spent April on his vacation in going to Spokane, Washington and Los Angeles, Calif.

● The First Baptist Church of Jamesburg, N. J., has extended a call to Mr. Arthur Boymook, a 1959 graduate of the North American Baptist Seminary, Sioux Falls, S. Dak., to become its pastor. He has responded favorably and will begin his ministry at the

Jamesburg Church during the first week of July, as reported by Mrs. Grace J. Epp. He will succeed Rev. Roger Schmidt, now pastor of the Pilgrim Church, Philadelphia, Pa. Mr. Boymook's home church is in Minitonas, Manitoba.

● Rev. B. F. Taylor has resigned as pastor of the Central Valley Baptist Church of Donna, Texas, and will bring his ministry there to a close on June 1st. During his pastorate of three years in the Donna church situated in the heart of the Rio Grande Valley, there have been 32 additions to the church with a net increase of 23. In addition to the pastorate, Mr. Taylor has also held a full time job with the Donna Independent School for the past two years. He is waiting on the Lord to direct him into his place of service.

● Mr. Lloyd Emerson Kwast, Director of Christian Education and Youth Activities at the Bethel Baptist church, Anaheim, Calif., was united in marriage April 17 with Sharon Lea Haston, daughter of Mr. and Mrs. Vincent Haston of Pomona, Calif., in the First Baptist Church of that city. Performing the sacred ceremony was Dr. Edward Cole, pastor, and Dr. Robert Campbell, Dean of Covina Baptist Theological Seminary near Pomona. The young couple, attending students at the seminary, will reside in Pomona for the remainder of this semester.

● The Portland Avenue Baptist Church of Tacoma, Wash., has recently organized a Junior CBY Fellowship. The group is growing, both in numbers and enthusiasm, as reported by Mrs. Mitzie Neumann. "We meet on Thursday afternoons, 4:00 to 5:30 P. M. We play baseball, read 'Sugar Creek Gang Adventures,' and hold a program and time of worship. We are thankful for this new opportunity of reaching the juniors and trust the Lord will bless us in a wonderful way." Rev. Henry Smuland is pastor of the church.

● A seminary student couple has been engaged for the summer months by the Immanuel Church, Kankakee, Ill., to assist in the church program. Mr. and Mrs. Karl Bieber from the North American Baptist Seminary, Sioux Falls, S. Dak., will begin their services

## MRS. ALEX SOOTZMAN

Mrs. Alex Sootzmann of Branch, Louisiana, the wife of the pastor of the Mowata Baptist Church, was called to her heavenly home on April 17 as the result of a heart attack and brief illness. Our heartfelt sympathy goes out to her husband and the Mowata church!

EDITOR.

in Kankakee about June 1st. Mr. Bieber comes from Mowata, Louisiana, and Mrs. Bieber from Crawford, Texas. The Adult Training Union has completed the study course, "Outlines of Bible History" by Burroughs with 14 persons taking the final examination. Rev. Louis R. Johnson is pastor of the church.

● On Sunday afternoon, March 15, at the Artas Baptist Church of Artas, S. Dak., the 25th wedding anniversary of Mr. and Mrs. Carl Ackerman, Jr., was observed. Approximately 80 guests were present including the parents of the honored couple. A buffet lunch was served after which a brief service followed, officiated by Rev. Alfred Weisser. The men's quartet of Herreid rendered several numbers. Mr. Ackerman serves as deacon, Sunday School superintendent and class advisor. Mrs. Ackerman also is active in church affairs. They have 3 children. The Artas church is a mission station of Herreid, of which Rev. Alfred Weisser is pastor.

● On Wednesday evening, April 22, Rev. Edwin Miller presented his resignation to the congregation of the Parma Heights Baptist Church of Parma, Ohio, and announced that he had accepted the call of the Immanuel Baptist Church, Wilmington, Delaware. This is a church of the American Baptist Convention with an unusual challenge for a Gospel witness. Mr. Miller has served as pastor of the Erin Avenue and Parma Heights churches of the Cleveland area since 1948. During the month of May, the morning and evening services of the Parma Heights church have been broadcast over the radio station WCRF-FM.

● The Immanuel Baptist Church, Portland, Oregon, observed its first Easter Sunday on March 29 in its new building. The Ambassador Class was in charge of the Sunday School program entitled "The Victorious Christ." Hildegard Wagner was director of this program and Gloria Werner the accompanist. In the evening the church choir rendered the cantata, "The Resurrection According to Nicodemus," with Hildegard Wagner director and Lois Barnet as church pianist. Rev. Henry Barnet, pastor, served as narrator. The ministry of "God's Volunteers" in the church and community are still clearly evident, as reported by Rod Rosentreter.

● Sunday, March 8, 1959 was a very happy day at the Temple Baptist Church, Pittsburgh, Pa., when the new pastor, Rev. Raymond P. Yahn, was installed by Rev. L. B. Holzer, a former pastor and now associate pastor of Mt. Lebanon Baptist Church. Members and friends turned out in full number to welcome Mr. Yahn who succeeds Rev. Frank Veninga. Mr. Holzer, who served as pastor at Temple Church for 18 years, very fittingly spoke words of encouragement to the new pastor and expressed his hope that the new pastorate which Mr. Yahn has begun

(Continued on page 24)





—A. Devaney, Inc., N. Y.

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

### 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 hurdling rain and found it to be a weatherbeaten church. And in it he discovered a girl, deep in prayer, sitting near a candelabra. Mary Sue took him to her home nearby and introduced him to her father, Spencer Nichols, a man with no sign of friendly warmth. In this home with this Bible reading girl, Tom Larkin was reminded of his deeply religious mother and his promises to her before she died. Back in the city the next day, Tom Larkin rejoined his "steady date," Dixie Gates, a waitress. But he could not forget Mary Sue and her dilapidated church. He went out again with paint brush to fix up the church, but the girl came and talked about God's having a purpose for him and his needing Christ. Everybody in the community came to the first service in the re-opened church. Tom Larkin's testimony how Christ had become his salvation became a stirring sermon. He even persuaded Dixie to come to the church services. But Mary Sue and Dixie looked at each other on that Sunday morning peculiarly, as Tom Larkin watched in silence.

### CHAPTER TWELVE

**B**UT DIXIE was not insensitive. Quite the contrary, she possessed an intricate wisdom drawn of constant relationships with people. She did not deceive with ease. She couldn't hide behind the sham of socially correct words even now.

She sighed deeply and did the very thing which, to her, was most becoming. She spoke the simple and honest truth.

"I didn't want to come. I only came because Tom thought I ought to. You see—" Her mouth pulled into a wry grin and she tried hard to keep her voice light. "I'm kind of a hopeless sinner—"

Tom was too dumbfounded to utter a sound. Mary-Sue winced; then her beautiful eyes were filled with warmth and compassion. She reached out her arms to Dixie; and the next thing Tom knew the two girls were hanging onto

# The Voice of My Beloved

A Christian Novel by  
Phyllis Speshok

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Grand Rapids, Michigan

each other like blind people, their faces crumpling with concern, their voices soft and fast.

"I don't believe that!" Mary-Sue whispered. "I think you lay it on a little thick to cover up how you really feel—"

Dixie shook her head defensively. "I feel like a fifth wheel around here," she confessed softly. "Sort of in the way and—trespassing—"

"Then it's my fault. I never wanted in all my life but for people to feel comfortable and welcome around me. The church means a lot to me because of my mother, but it isn't my church. It's God's, and there's no such thing as anybody being a trespasser in a house of God—not unless he wants to feel that way, and I don't think you do. You're not like that, Dixie. Tom's the only one who ever calls this church 'my' church and maybe that's why—"

Tom scowled. He felt a little like a man trying to board a fast-moving merry-go-round. In that complicated world of women, where words and explanations seemed to play such an overwhelming role, he was tried and convicted without so much as a singular plea of not guilty. Both girls, in attempting to comfort and justify each other, came to the direct conclusion that he alone was the culprit. Gently and without accusation, they walked, arms circling each other's waists. In the soft, unceasing flow of soothing verbiage, he heard Mary-Sue quite simply resolve the whole problem.

"More children pop up each Sunday and we just never have enough teachers. Most of them are mothers themselves, you know, and when one of the little ones is ill, she's unable to come that day. Why, with your voice and the neat, beautiful way you always look, I know the kids would just adore you! Probably be scrapping over who

got to be in your class—" And this with a ring of laughter!

Dixie came with him nearly every Sunday after that. The two girls chatted and laughed brightly about this or that, mostly fluff that did not interest him in the least. Dixie became unofficially a Sunday-school teacher. Mary-Sue was the pianist and song leader, her latest project being the organization of a choir. They had met and liked each other before, but now they worked side by side toward a common goal—a thing Tom had never thought he would see. The hope that Dixie would reaffirm her acceptance of Christ still dwelt in his heart, but he felt guilty in expecting immediately any greater miracle than had already been granted.

It was the last of November when the question of collections again arose. The membership had increased from that first handful to a somewhat staggering eighty-three! This included the Sunday-school children, of course.

"We kind of figger we outgrew that collection box back there," Abe Hunter said, speaking for the little group of men who assembled after services to speak to Tom. "Most of us been brought up to tithe, Tom, and we figger we been too tight too long as it is. We been givin' ten per cent of ourselves, but that ain't enough. A collection basket stuck under our nose—or a statement through the mail, if you want to get modern about it—might just nudge us into comin' to terms. Besides—" He looked away from Tom now, made a study of his worn hat band, turning it over and over between gnarled fingers. "We can't rightly go on acceptin' from you all the time, Tom. It's time we done a little more givin'." We come here every week now on account o' you, and it's only fittin' you should be gettin' a wage—"

Tom was stunned. "A wage!"

"O' course a wage!" Abe repeated stubbornly. "You're a layman with official sanction from the Doctor, ain't you? You're the only pastor we got, ain't you?"

Tom opened his mouth in protest, but even as he did so, he felt a gnawing awareness of something else. He was a layman, but someday—someday, God willing—there would be a minister here. The little church would keep on growing built on, maybe . . . That glimmering horizon labeled "Future" pointed out to him that the church had to progress—and he with it. When the time came for him to leave, for a minister to take over, then the minister would have to be supported. The board of which Dr. Elliott was head could never stand the total expense of putting another minister out here. The church had to be self-sufficient and, in time, even contribute to outside causes—such as missionary work, war relief funds.

In this light, Tom had no right to refuse. He did not want a wage. He never expected one; he would feel uncomfortable accepting even a small amount. But if the church were to become a distinct, individual organization, he would hamper its development by refusing to let the people assume the responsibility that was rightfully theirs. He could not officially accept money; he had no right to discourage them. It was a problem for Dr. Elliott. He told them so.

"My next day off, I'll drive in to see him."

This he did, and the Doctor greeted him warmly. "If I didn't know the will of God was on your side, Tom Larkin, I would be thunderstruck at your accomplishments!"

Tom flushed deeply. "Must be a pretty loyal fleet o' spies you got around there, Doctor."

Dr. Elliott chuckled and then listened quietly while Tom presented this new problem. Toward the end, he nodded.

"You are quite right, of course. Our Lord teaches us generosity, Tom, and it would be wrong to discourage it. If He has directed them to make this gesture to you, then you must accept."

"But I don't want to take their money!" Tom protested. "I don't do this for a wage!"

Dr. Elliott smiled. "I know. If you did, I doubt that you would have been as blessed with success, my friend. However, for the sake of years ahead, you can't let your people know how you feel. With everything worth having, there comes sacrifice and responsibility. These people obviously feel their church is worth having and they are willing to sacrifice and assume their responsibility. We mustn't let personal pride stop them, Tom. It would be wrong. I think you know it would be wrong."

Tom scowled. "I—have to accept a wage?"

Dr. Elliott nodded. "If it will make you feel any easier about it, I can work

out a sort of budget for you—how much for immediate expenses, future improvements, and so on. If you catch up on your own current expenses and are able to contribute to our regional obligations, we can work out those amounts also."

Tom agreed—because there seemed no other way—and together they went over the figures, setting up a rather elastic percentage table. Since he was self-supporting, he asked that they keep his wage at a minimum, but again Dr. Elliott pointed out that future prospect. They could not expect a minister—if ever the day came to pass—to work for less than a supporting wage.

Tom arose to go on his way a much sadder man, his purpose of self-denial and personal generosity defeated by this new twist of events. Dr. Elliott stood and looked at him steadily for a minute, that flickering amusement twinkling deep within the expressive orbs, before he said quietly, "Tom—you are rather obligated to accept a wage, but—no one can dictate how you may spend it—"

Tom stared at him a minute before the statement sank in. Then his big face split open in a grin and he chuckled mischievously.

"There's no law says I can't turn right around and put it back into church improvements, you mean? Just the way I been doing with the money anyway?"

Dr. Elliott laughed softly and shook his head. "I'm glad you're on the Lord's side, Tom! I'd hate to see you performing these devious little plots on behalf of any other force! And, yes, that was what I meant. The only difference now is that you shouldn't let your people know this, Tom, or the whole purpose of accepting the wage would be lost. You see?"

"I see," Tom grunted happily. And then, just outside the door, "Thank you, sir! Thank you!" Spiced, of course, with a playful wink.

It was the first week of December when Spencer Nichols suffered a heart attack while carrying cordwood from the garage to the basement. It was slight. He was bedridden only two weeks. But those two weeks were quite sufficient to send Mary-Sue weeping with despair to Tom's side.

"Talk to him, Tom! Please talk to him! He's my father—he's come all this way—if you could help him just a little farther—" Her head bowed and she clung tightly to his arm, pressing her forehead into his shoulder. "I couldn't stand it if he died this way!" Her voice broke and she cried softly. "You know, Tom—It's happened to you—"

Tom knew. Indeed, he did.

He talked to Spencer. Whereas some are drawn closer to God by the foreshadowing of death, Spencer Nichols was drawn in quite the opposite direction. Everything accomplished in his soul thus far seemed suddenly

wiped away with one clean sweep.

"I shoulda known better than to be influenced by you kids and yer high-fallutin' beliefs in the beginning! Thinkin' I was seein' some kind o' miracle in that old church! Ha! That God o' yours is got no miracle for me no more'n He had any miracles for my Anna Marie! Get out and leave me be! Go preach to some African tribe that's got no more sense than to listen!"

Tom did not get out. He talked quietly and persistently. When the old man stuck his fingers into his ears, Tom left for a while, then came back. It was no use. By the time Spencer Nichols was again on his feet, but with the warning to take it easy, he refused even to speak to Tom and absolutely would not go near the church. Tom could understand; Spencer felt that God had let him down just when he was attempting to do the right thing.

Tom gave up. Mary-Sue refused to. She ate little, slept little. But Tom knew by the stubborn set of her jaw, by the burning determination darkening those blue eyes, that she was up to something. She came out with it a week before Christmas. A large handsome wall clock.

She brought it to the church and handed it to Tom. He unwrapped it, scowled when he thought of the price she must have paid, and then raised his brows at the sight of the small, but purposeful and distinctive, plaque set directly at the lower center of the ebony-black case. It read, "In memory of Anna Marie Nichols."

Tom looked at her questioningly. "This is very nice, Mary-Sue, but—"

She smiled brightly. "I want you to dedicate it next Sunday—sort of—a Christmas remembrance."

His eyes narrowed on her face. "You think—your father wouldn't dare refuse to come to a service centered about dedicating a clock in memory of his own wife. This is your little way of forcing him to attend church next Sunday, is that it?"

Her chin came up, and her eyes met his boldly. He saw again that grim determination. "That's it."

She felt no shame whatever! "Don't you think this is a little like hitting below the belt?" he asked impatiently.

She did not flinch. One brow arched angrily. "Is it hitting below the belt to want to save my father's soul?"

"You can't go pushing people around like pawns in a chess game!"

"I pray for guidance, and I get it! I do what I have to do! If he's too stubborn to realize this resentment he feels now is only temporarily, that it's his last ornery stand before he gives in to Christ, then I'll just have to push! I can't stand by and let him suffer another attack that might be fatal—just because he's too stubborn to admit he's wrong—" She caught that soft lower lip between her teeth. He knew she wanted to cry, but she was too angry to give in to tears, to let them weaken her determination.

(To be Continued)



# Sunday School Lessons

## A TEACHING GUIDE

Date: June 7, 1959

Theme: A PROPHET DENOUNCES CORRUPTION

Scripture: I Kings 21:1-7, 17-20

THE CENTRAL THOUGHT: Greed is a horrible sin because it values material gain above human life.

INTRODUCTION: A sinner would naturally feel uncomfortable in the presence of Elijah. He is pictured as a grim, stern and uncompromising prophet, who had a consuming passion, both in destroying the worship of Baal and in establishing the worship of Jehovah. The voice of God may be a still small voice, but the voice of Elijah was like a trumpet, loud and clear!

Elijah's task was not an easy one. His congregation was not made up of respectable suburbanites, nor did he minister to a rural community composed of contented people. Neither did he rebuke poor, helpless sinners. His task was to denounce a rich and powerful king, and for that it took a man of great courage.

No man should feel contented by simply being good and minding his own business. He must be willing to forsake his own tidy little yard and help to clean up the dirty business around him.

I. CONTENTMENT IN A VINEYARD. I Kings 21:1.

Naboth lived "hard by the palace of Ahab, king of Samaria," but he never looked over the wall with envious eyes and wished for a mansion with hanging gardens and pools and fountains. His was the rare joy of being content with what he had. Even his vineyard was not looked upon as his private possession. It belonged to his family and clan who claimed it as a sacred inheritance from God. He had the privilege of dressing it and keeping it (Gen. 2:15) and enjoying it so long as he lived. The next generation would then take over after Naboth's lease ran out.

II. DISCONTENTMENT IN A PALACE. I Kings 21:2-7.

A greedy nature can never be satisfied. Alexander the Great complained because there were no more worlds for him to conquer. Ahab, though he was king, acted like a "spoiled brat" who went into a tantrum every time he didn't get what he wanted.

In spite of the splendor of the furnishings of the palace, it was bare of love and peace and joy. It was filled with things that perish, and it was barren of those things which remain and are imperishable. All the things which are needed to exist on earth were there, but the things which are needed for living in heaven were lacking. It was a house filled with avarice,

intrigue, jealousy, hate and murder. Who can find contentment even in an ivory house (I Kings 22:39) with such a scheming wife and mother as Jezebel?

III. A FEARLESS PROPHET. I Kings 21:17-19.

When God says "go," it is not always an easy command to obey. Men have tried to run from God and to make excuses when they realized the responsibility and danger involved in obeying God. But the truly happy followers of the Lord were those who, when God said "arise and go," obeyed, even if the mission meant confronting Ahab who had a Jezebel in the background, who would not stop even at murder. God's duties are not all pleasant duties, but they are necessary, and only the most fearless and faithful are called upon to perform them.

IV. A FEARFUL KING. I Kings 21:20.

Ahab looked upon Elijah as an enemy. Actually Elijah was his best friend. He was only an enemy of all the evil which he did. It was difficult for Elijah to appear before the king because the prophet was no messenger of glad tidings. He was the bearer of divine judgment which only increased the fear of the king.

What probably intensified Ahab's fear was the fact that he began to realize the futility of trying to run away from God, from the prophet, and from the guilt of his own sin. The sinner has no place to hide—here or hereafter.

## A TEACHING GUIDE

Date: June 14, 1959

Theme: ELISHA AND NAAMAN

Scripture: II Kings 5:1-5, 7-15

THE CENTRAL THOUGHT: The most complicated and hopeless circumstances can often be surmounted by simple faith in God.

INTRODUCTION: Every minister at one time or another has to preach on Naaman, the leper. It is filled with human interest and drama. Here is a man caught in the grip of an incurable disease. Neither wealth nor prestige nor power nor nobility are of any use in seeking health and happiness. In his desperate helplessness, he finds the miracle of health in simple faith in God. It is indeed a story with a

## 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.

happy ending, and all of us long for such a final experience.

Naturally, the story also has a spiritual application. It is used as an allegory to illustrate man's incurable sinful nature which cannot be healed by his own efforts. Only through faith in Jesus Christ can he find spiritual health for his soul. Salvation is the gift of God which cannot be bought or earned.

I. A CAPTAIN OF THE HOST. II Kings 5:1.

Notice the qualifications and virtues of the man Naaman:

(a) He was chief of staff—a four-star general in modern terms of rank. Outside of the royal family, he was the highest ranking official in the country. The power and the security of the nation were entrusted to him.

(b) He was the court favorite. "A great man with his master." His character and intelligence were recognized by the king. If at any time his military strategy and service would have proved dissatisfactory, he would have been replaced by another. But he remained the king's right-hand man.

(c) He was in favor with God. We do not know how much he knew about the God of Israel, but to a certain degree God was able to use him and to work through him.

(d) He was a man of integrity. It is of great significance to a man in high office to be called honorable. In this instance it was not an attribute which Naaman ascribed to himself, but a virtue recognized in him by the people.

(e) He was courageous. "A mighty man of valour." There was nothing cowardly about his nature. No doubt he faced death many times without fear, dedicating his life fully for the cause of freedom.

(f) The tragic handicap. "But he was a leper!" It took only one handicap to outweigh all his power, wealth, virtue and talent. All the best and all the great things in life could bring no joy because of the scourge of leprosy.

II. A CAPTIVE MAID. II Kings 5:2-5.

Again and again the words of the prophet Isaiah (11:6) are brought to mind: "A little child shall lead them." Naaman was a great man with his master, but the little maid was great with God. She had every reason to be bitter. Snatched from her parents, dragged out of her native land, forced into slavery, nevertheless she felt sorry for her master. She realized that Naaman, though rich and powerful, was in a greater captive state than she was. And even though a slave herself, she could bring freedom to others.

III. A PROPHET OF ISRAEL. II Kings 5:7-12.

When once the little seed of faith is planted, it brings about the most marvelous set of circumstances, and brings together the most unusual types of people. Here are the principals in this drama of faith: the king of Syria,

(Continued on page 22)

BAPTIST HERALD

# Our Denomination in ACTION

## Western District

### Baptism of 14, Southwood Park Church, Portland, Ore.

The Easter Sunday evening service of the Southwood Park Baptist Church of Portland, Oregon, was held in its new church building. This was a long awaited occasion. Twelve candidates followed the Lord in the waters of baptism. After the service, there was a time of fellowship and refreshments were served. It is hoped it will not be long before the new church building will be used for all the regular services. Rev. Albert Wardin, pastor, baptized the converts.

The church cooperated in the Baptist Jubilee Advance by having Rev. Henry Barnett, pastor of the Immanuel Baptist Church of Portland, as evangelist from March 17 to 27. The services were well attended and greatly appreciated.

Mrs. Earl Leo, Reporter

### Baptist Tabitha Circle, Missoula, Mont., Presents Program

The Tabitha Circle of the Bethel Baptist Church, Missoula, Montana, presented an interesting missionary play, "Widening Circles," at its recent annual program.

Our Tabitha group has done much toward enlarging its mission interest. Monthly visits are being made to the Wayside Sanitarium in order to bring comfort and cheer to the elderly people within its walls. At each monthly meeting, time is set aside for a "Missionary Corner" during which letters are read from our mission fields. Other articles of equal importance and interest along missionary lines, are also presented at this time.

The accompanying picture was taken of the entire Tabitha group in February. We can happily say that the ladies in this picture are all "born-again" Christians with a real zeal to help spread the Word of God to those still in darkness.

Mrs. Merlin Schmautz, Reporter

### Inspiring Programs at Trinity Church, Portland, Oregon

Recently we have had many blessed activities at the Trinity Baptist Church of Portland, Oregon. One of the projects of the young people during Youth Week was to distribute about 1400 announcements to homes in the community, publicizing the evangelistic meetings. The meetings, with Tom Fair as evangelist, were well attended and proved a blessing to the church. Three baptismal services have been conducted. One was the last Sunday in March, another on April 19, and the third the first Sunday in May. A total of about 35 persons received the ordinance of baptism at these services.

The Bible School sponsored another attendance promotion during February and March, with a space age theme. The progress of attendance was indicated by a space ship launched in the



Twelve young people who were baptized on Easter Sunday at the Southwood Park Baptist Church, Portland, Oregon, by Rev. Albert Wardin, pastor (back row, left).

sanctuary to go into orbit when the goal had been reached.

The Bible Day program was presented on April 12, around the theme of the Oregon Centennial. A pageant of a Christian pioneer family coming out west was very effectively presented with background staging of a covered wagon and members of the cast dressed in old western style. After the program, the children were entertained while the parents enjoyed "open house"

BIOGRAPHY OF SAKER — \$1.00



TABITHA WOMEN OF MISSOULA

Members of the Tabitha Society of the Bethel Baptist Church, Missoula, Montana, who show a real zeal to help spread the Word of God around the world.

of the educational unit. Dr. John Wobig is the pastor and Rev. George Breikreuz is Minister of Christian Education of the church.

Esther Breikreuz, Reporter

### Easter Sunday at Bethel Church, Anaheim, Calif.

Members and friends of the Bethel Church, Anaheim, Calif., filled the beautifully decorated sanctuary of the church for the two identical Easter morning worship services. The tall waxey-white cross of Calla lilies silently reminded attending believers of the glorious, assuring promises of Christ's resurrection. Rev. H. John Vanderbeck's Easter message, "You Won't Die, You Know!" thrilled our hearts. The sanctuary choir with Mr. Herman Zachay directing, blending in the joyous Easter atmosphere, presented Gounod's inspiring "Unfold, Ye Portals Everlasting" with Gladys Peckham as guest organist.

The choir's annual Easter evening musical treat was the beautiful cantata, "The Song of Triumph" by Norman, led by Director Zachay with soloists: Carole Arant, Iris Fallon, Phyllis Boettcher and Charles Sharp, accompanied by Janice Lamb, church organist. The Men's Chorus contributed "Open the Gates of the Temple" by Knapp and "Behold, I Show You a Mystery" by Herbert. Afterwards a reception for 20 new members was held in the lower auditorium, the hostesses being Bethel's social committee. The church decorating committee was responsible for the beautiful Easter decorations.

Ruth Mellen, Reporter



## Easter Services at Bethel Church, Missoula, Montana

The Bethel Baptist Church of Missoula, Montana, began a beautiful Easter Day with its annual Sunrise Service of which the young people had charge. This was followed by a breakfast in the church parlors. At 9:45 A.M. our entire Sunday School met together for an Easter program with Mr. Richard Schmautz, Sunday School superintendent, in charge. The Junior Choir sang and the different classes participated in special numbers.

The sermon was given by Rev. C. T. Remple at our worship service, attended by over 360 people. On Sunday evening we were treated to a special Easter cantata presented by our choir and its director, Mrs. C. T. Remple. It was entitled "The Gospel Story" and was accompanied by a film.

On April 5th Rev. and Mrs. C. T. Remple marked their 5th anniversary in their pastorate at the Bethel Church. On April 7th Rev. C. T. Remple left for Sao Paulo, Brazil to see his parents and sisters for the first time in 30 years. The church served a coffee hour in their behalf and a love token was given.

Mrs. Donald Schmautz, Reporter.

## Wichita Church, Portland, Ore., Welcomed Into Conference

The moderator of the Oregon Association, Rev. E. Barker, called for a special business meeting which convened on April 4th during the Spring Rally of the Oregon Baptist League. The business meeting was held at the Salt Creek Baptist Church to consider the advisability and propriety of recognizing and receiving into the fellowship of the Oregon Association the newly organized Wichita Baptist Church of Portland, Oregon, of which Mr. Dallas Keck is the pastor. After the report of the Examining Committee consisting of Dr. John Wobig, Rev. Joe Sonnenberg and Rev. Everett Barker was given, the delegates unanimously adopted the recommendation that the Wichita Baptist Church be received into the fellowship of the Oregon Association.

The following day, at the Sunday afternoon rally, the moderator, Rev. E. Barker, extended the hand of fellowship to Dallas Keck, thus, officially welcoming the above-mentioned church into the ranks of the Association. The Wichita Baptist Church is now a Church Extension project. The Lord has blessed the work on that field. The churches of the Oregon Association pray God's richest blessing upon both church and pastor.

Arthur K. Schulz, Reporter

## Eastern District

### Missionary Chaffee Addresses Baptists at Benton Harbor

The Woman's Missionary Society of the Napier Parkview Baptist Church of Benton Harbor, Mich., gathered at the church on Wednesday, April 15th, for their annual spring luncheon. One hundred and fifteen individuals were seated at the beautifully decorated tables. The speaker was Dr. Leslie



Mr. and Mrs. Emil Litwin of Nokomis, Sask., at their golden wedding anniversary celebration in the Baptist Church.

Chaffee, our medical missionary from Bansa, British Cameroons. Guests were present from the First German Baptist church of Benton Harbor and the First Baptist Church of St. Joseph, Mich., with the pastors of these churches. Colored slides, representative of the medical work in the Cameroons, were shown at the evening meeting to an appreciative audience.

Young people, representing the Junior and Senior B.Y.F., interviewed Dr. Chaffee following the evening service. A wealth of missionary information was extracted from the medical missionary during this session, which the young people are responsible to pass on to their respective groups.

Rev. R. Shepley, Reporter

### Cornerstone Laying Exercises, Bethel Church, Buffalo, N. Y.

With the laying of the cornerstone of the new Bethel Baptist Church, Buffalo, New York, at a special service on Sunday afternoon, April 19, another milestone was reached in Bethel's history. The site of the new church building is at 1749 Millersport Highway, Amherst, New York (northeast suburb of Buffalo).

Rev. Frank Veninga, denominational secretary of the Eastern District, was the guest speaker. He spoke on "Cathedral Builders" and his message evoked real heart searching among the members as to the type of "Cathedral Builders" they wished to be. Others taking part in the service were Rev. Albert Fadenrecht, pastor; Irving Kroecker, building chairman; and Rev. Walter Damrau, pastor of Temple Baptist Church. The Bethel choir and a quartet composed of Mrs. June Edmunds, Mrs. Esther Goetzmann, Mr. Raymond Krehl, and Mr. John Cappeller sang. Mr. Daniel Earnst, chairman of the Board of Deacons, and Mr. Olaf Shelgren, church architect, also participated in the service.

Mr. Veninga also spoke at the morning worship service on "Christ, the Son of the Living God." The day was observed as LOYALTY SUNDAY, and it truly proved to be a blessed day.

Mrs. Irene Stocker, Reporter

CHILDREN'S DAY —  
75th ANNIVERSARY  
SUNDAY, JUNE 14, 1959

## Northern District

### Easter Cantata at Central Church, Yorkton, Sask.

On Easter Sunday evening, March 29th, the choir of the Central Baptist Church, Yorkton, Sask., presented the Easter cantata, "The First Easter." Our pastor, Rev. P. Galambos, directed the cantata and Miss Arlene Pepple accompanied at the piano. We had an unusually good attendance for the evening. Not only was this cantata presented, but as a choir we were glad to use our new choir chairs for the first time. They are a stacking type chair with chrome framing and certainly enhance the choir loft. The choir purchased these chairs and an offering was received during the evening to help pay for them.

Earlier in the year we had our elections with the following results: director, Rev. Paul Galambos; president, Arthur Fritzke; vice-president, Agnes Schraeder; treasurer, Eunice Stobbee; pianist, Arlene Pepple; and ushers — Allan Schraeder and Eric Mayeske. We are glad for this avenue of service.

Arthur Fritzke, Reporter.

### 50th Wedding Anniversary, Mr. and Mrs. Emil Litwin

The family of Mr. and Mrs. Emil Litwin of Nokomis, Sask., marked the golden wedding anniversary of their parents on Easter Sunday, when they held a family dinner and also Open House for friends the following evening. Mr. and Mrs. Litwin were married Feb. 23, 1909. She is the former Wilhelmina Stagman, daughter of the pioneer residents, Mr. and Mrs. Gott Stagman, and Mr. Litwin's father was the Rev. Adam Litwin, leader of a party of German Baptists who were the earliest known settlers in this area. The family includes George of Winnipeg, Man.; Ruth (Mrs. Willi Rojem) of Kelowna, B. C.; Lois (Mrs. J. Neison) Nokomis, Sask.; Madeleine, at home; Connie, (Mrs. Jack McNeil) of Regina, Sask.; and Trudy in Abilene, Texas. There are ten grandchildren.

Mr. and Mrs. Emil Litwin were surprised on Sunday evening at a gathering at the Baptist Church with Mr. E. Semke as chairman in charge of a program in their honor. They were presented with flowers and a gift. Mr. Litwin has been very active in the church as superintendent of the Sunday School, teacher, church clerk and for many years as choir leader.

Miss E. Ediger, Reporter.

### Good Friday Sunday School Rally in Edmonton, Alta.

Four of our North American Baptist churches in Edmonton, Alta., joined together for our annual Sunday School Rally on Good Friday morning. Members of the Central, McKernan, Lauderdale and Forest Heights Mission Sunday Schools gathered in Central Church and were reminded of the death of Christ in this unique way. A quiet atmosphere prevailed as beautiful recorded Easter music put our hearts in tune for the many blessings in store. Mr. Eugene Land, superintendent of

the Central Sunday School, was the very competent chairman.

Special features of the service were a combined Sunday School Orchestra and a mass Sunday School Choir. The orchestra very ably assisted in the song service. Fifty-three boys and girls, under the direction of Mrs. Donna Wolfe and pianist Miss Terry Nordheimer, sang two lovely songs. (See front cover). An interesting "Roll Call" made us all feel at home and identified strangers.

Each Sunday School presented a special number, which included an electric guitar solo, a reading, a ladies' duet, a male quartet, and a recitation. The meditation was presented by Rev. F. W. Pahl of the Lauderdale church. The offering of the morning was designated for our Sylvan Lake Camp project, sponsored by our Alberta Baptist Tri-Union.

Miss Delrene Ohlmann, Reporter.

## Central District

### Memorable Easter Sunday Services at Sheboygan, Wis.

Members and friends of the Bethel Baptist Church, Sheboygan, Wis., gathered for memorable Easter services on March 29. During the morning service, beautiful blonde pulpit furniture, consisting of a pulpit with two matching chairs and a pulpit light, were dedicated. In the evening a mortgage burning ceremony was held, leaving our church building debt free for the first time since the 1930's. We were also privileged to have Rev. Harold W. Gieseke, newest member of our headquarters staff, as our guest speaker for the day. He was accompanied by his wife and young son, Gordon.

On Palm Sunday the choir of our sister church at Manitowoc, Wis., presented an impressive Easter cantata, "Hallelujah, What a Savior," in our church. We praise the Lord for sending Rev. Richard Lawrenz to us recently to conduct a Bible Course on four consecutive evenings. Mr. Lawrenz is a spiritual son of our church and we thank God for the services he is rendering for the Lord.

Mrs. Dale Oostdyk, Church Clerk.



The choir of the First Baptist Church, Hebron, North Dakota, on Easter Sunday with Dr. C. E. Seecamp, pastor and choir director in the front row, center.

### Easter Sunday Baptismal Service at Chancellor, S. Dak.

Easter Sunday was a day filled with many blessings for the congregation of the First Baptist Church, Chancellor, South Dakota. Our church, including the new addition, was filled to capacity in the morning service as we rejoiced again in our Risen Lord. In the evening, the overflow crowd experienced untold blessings as 17 candidates followed the Lord in baptism, witnessing to their death to sin and to their new life in Christ. On the following Sunday morning, April 5, at the communion service, the hand of fellowship was extended to these 17 newly baptized converts as well as to three others who came to us by letter.

This day also marked the first anniversary that Rev. and Mrs. Herman Effa have served the church. Recently, the chairman of the Board of Deacons on behalf of the church presented Rev. Herman Effa with a gift of money in view of his approaching graduation from the Seminary, and also announced a raise in the pastor's salary. We rejoice in past blessings and are looking forward to continued blessings from the Lord as we labor with him.

Mrs. Herman Effa, Reporter

### Progress in God's Work at Hebron, North Dakota

The First Baptist Church of Hebron, N. Dak., is happy to report that the work of the Lord is going forward in our church. The church has been rewired and new lights added. The ceiling has been replastered and a new floor put into the basement departments. Due to the increase in our Beginners' Class attendance of our Sunday School, we have had to add another classroom. Dr. C. H. Seecamp, our pastor, conducted a study course on "Soul Winning Fellowship." It was a great blessing to have Dr. and Mrs. W. J. Appel in our midst with such an interesting report of our mission in Austria.

On Easter Sunday morning our church was filled to capacity. The offering amounted to \$283.98. At the evening service, our choir presented a program of Easter music under the able leadership of our pastor and our organist, Mrs. Reuben Walth. Dr. Seecamp had the privilege of conducting the Daily Devotions over the local radio station at Dickinson and also has had a part on the "Pastor's Panel" over the local T.V. Station. Our young people presented their annual program on April 12 with musical numbers by the male quartet and a play, "True Greatness."

Mrs. John Stading, Reporter.

### Baptismal and Easter Services at Watertown, Wisconsin

At the First Baptist Church, Watertown, Wis., on Sunday evening, March 1, 1959, our pastor, Rev. Laurence Prast, baptized eight adults and five children on confession of their faith in Christ. We praise the Lord for what he has been doing in our midst and we are trusting the Lord for greater things in the future.

Evangelistic meetings were held March 17 to 26 with Rev. Harold E. Weiss of Turtle Lake, N. Dak., bringing the messages. We are grateful to Brother Weiss for the soul searching messages which he brought nightly. Picture Bibles were presented to Virginia Goetsch for memorizing Bible verses and to Mrs. Ben Musser for bringing the most visitors to the services.



Rev. Herman Effa, (left, rear), pastor of the First Baptist Church, Chancellor, S. Dak., and 17 converts whom he baptized on Easter Sunday.



On Easter Sunday evening our Senior and Junior Choir presented an inspirational musical program. Our Senior Choir is under the direction of Mrs. Harold Senn and the Junior Choir is directed by Mrs. Roger Norman. Mrs. Edgar Goetsch, Reporter.

### Youth Activities at Strassburg Church, Marion, Kansas

The Strassburg Baptist Church near Marion, Kansas, is happy to report that the Lord is blessing us in many ways. As a church we are especially proud of our C.B.Y. which at present holds the Southwestern Conference Banner for the seventh consecutive year. One of the activities of the C.B.Y. is to present a program the last Sunday evening of every month.

Recently the church purchased and dedicated the new North American Hymnal to the Lord's service. With the cooperation of the Woman's Missionary Union and the Men's Brotherhood, we have also been able to secure new tables for the church basement.

Under the leadership of our pastor, Rev. Charles Littman, we entered the Jubilee Advance Program endeavoring to reach the unreached for Christ. Following a Leadership Training pro-



A scene from a play recently presented by the CBY Fellowship at the Strassburg Baptist Church near Marion, Kansas.

gram in soul winning, we were privileged to have Rev. H. J. Wilcke of Stafford, Kansas, lead us in a week of revival meetings.

Donna Stenzel, Reporter.

### Revival Meetings and W.M.U. Program at Corn, Okla.

On March 19 the ladies of the Calvary Baptist Woman's Missionary Union of Corn, Okla., held their regular meeting at a restaurant in Clinton, Okla., with a dinner and special program. The new officers for the coming year were installed at a beautiful candlelight ceremony. Several special numbers were rendered. Secret "prayer sisters" were revealed by the gift of an apron (see accompanying picture). Mrs. E. R. Sieman, presided.

The revival services held at our church recently with Rev. L. B. Hinz of the Central Baptist Church, Waco, Texas, were well attended. We trust that God will continue to speak to our hearts through his fine ministry. In our Training Union the adults and young people are engaged in a study on "The Second Coming of Christ." This proves to be very interesting and our attendance is growing.

Mrs. Alvin Schmidt, Reporter



Women of the Calvary Baptist Woman's Missionary Union, Corn, Oklahoma, wearing their new aprons from their secret "prayer sisters."

### MARCH CONTRIBUTIONS — NORTH AMERICAN BAPTIST GENERAL CONFERENCE

#### CONTRIBUTIONS FOR ALL PURPOSES

Conferences	Mar., 1959	Mar., 1958	Mar., 1957
Atlantic	\$ 2,990.50	\$ 2,965.63	\$ 2,559.07
Central	3,898.93	4,379.06	3,675.56
Dakota	8,351.90	6,427.19	5,503.61
Eastern	2,130.06	2,788.07	1,463.15
Northern	6,119.74	4,656.76	2,449.77
Northwestern	11,000.14	6,241.78	7,552.31
Pacific	7,813.04	5,345.10	5,008.97
Southern	1,572.83	650.69	666.64
Southwestern	2,624.95	2,862.31	3,340.96
Inter-Conference	500.49	599.87	426.47
<b>Total Contributions</b>	<b>\$ 47,002.58</b>	<b>\$36,916.46</b>	<b>\$ 32,646.51</b>

#### CONTRIBUTIONS RECEIVED

	Budget Contributions	Other Purposes	Total Contributions
For the month of March, 1959	\$ 39,085.98	\$ 7,916.60	\$ 47,002.58
For the month of March, 1958	31,709.12	5,207.34	36,916.46
For the month of March, 1957	26,731.85	5,914.66	32,646.51

#### CONTRIBUTIONS FOR THE FISCAL YEAR

April 1, 1958 to March 31, 1959	\$610,072.22	\$75,276.95	\$685,349.17
April 1, 1957 to March 31, 1958	539,227.32	54,525.50	593,752.82
April 1, 1956 to March 31, 1957	533,711.28	72,592.18	606,303.46

### SUMMER CONFERENCES

(Denominational workers as guest speakers also shown).

June 3-7 — KANSAS SCRIPTURE MEMORY CAMP, Camp Fellowship, Goddard, Kansas. Rev. and Mrs. George Henderson.

June 5-7—KANSAS CBYF CAMP, Camp Fellowship, Goddard, Kansas. Rev. and Mrs. George Henderson and Mr. H. J. Kolbe, Seminary Exchange student.

June 4-7 — ALBERTA ASSOCIATION at Bridgeland Baptist Church, Calgary, Alberta. Dr. Leslie M. Chaffee and Rev. Herman Palfenier.

June 6-7—TRI UNION RALLY AND SONG FESTIVAL FOR MANITOBA at McDermot Avenue Church, Winnipeg, Manitoba, Rev. Richard Schilke and Rev. William Sturhahn.

June 9-14—SOUTHERN CONFERENCE YOUTH CAMP at Latham Springs Encampment Grounds, Aquila, Texas. Mrs. George Henderson, Rev. Harold W. Gieseke and Mr. H. J. Kolbe.

### OBSERVATIONS OF AMERICA

(Continued from page 11)

Because of your prayer and support, God has done a great work through the light of the gospel in this dark land. This is my request: Please, continue to remember us as your pastors and missionaries in Austria.

I am sure that my time here in your midst was also very valuable because it is helpful for me to see from what point of view you are looking at this your work in Austria, what you are willing to do, and what you are expecting, so that the love of God may be proclaimed in the most effective way.

Again I would like to express my gratitude to all of you for this time of study and fellowship with you. It was a wonderful experience, and I know it will have perpetual value for me.

### SUNDAY SCHOOL LESSONS

(Continued from page 18)

the captain of the host, the captive maid, the king of Israel and the prophet of God. Each character by himself could do nothing; but as all played their part, a miracle was born.

IV. A HAPPY ENDING. II Kings 5: 13-15.

"God moves in a mysterious way his wonders to perform; he plants his footsteps in the seas and rides upon the storm." Missionaries in the New Hope Settlement in the Cameroons can tell us many experiences of lepers who have found health in body and spirit. For them it is really a happy beginning—a new life for which God is given all the glory and honor.

Some emphasis should be given to our work in the Cameroons, particularly in the Bansa Hospital and in the New Hope Settlement.

## A Tribute To Rev. A. Kujath, Kelowna, B.C.

By Rev. Walter Stein

Our beloved brother in Christ, Rev. Albert Kujath of Kelowna, B. C., has been called to his heavenly reward, and all of us who have known him as a minister of the Gospel feel the loss of this friend very keenly.

Brother Kujath was a man of great talents, a great man of the pulpit and a real shepherd to the flock. I met this Gospel preacher when 18 years of age in a revival campaign in Forestburg, Alberta, Canada, and his persuasive way of inviting sinners to come to the Lord made me decide for Christ.



Rev. and Mrs. A. Kujath of Kelowna, B.C., as photographed at their home by Editor Leuschner in the fall of 1957.

His home was the sanctuary for many lonesome and homesick men and women. His deep desire to give assistance to Christian young people knew no bounds. He would go out and find work for them. He would share his last piece of bread with them during the years of the depression, and for Brother Kujath it was always depression time.

Our departed brother was the most industrious minister I have ever known. At five o'clock in the morning he was in his office, studying, writing, planning the day's work. I had the privilege of staying with the Kujaths for one year, and I know that preaching the Gospel to all people was the most serious business for him.

He was called by God for the great mission of going out on the highways and byways and the forsaken homesteads to compel the lost to come to Christ. The rare gift of knowing people by name helped him tremendously in his successful work as a pioneer preacher. His great love for people endeared him to all.

Another great quality that Brother Kujath possessed was his marvelous sense of humor. Whenever he came into a home, rays of sunshine would follow him. It was so easy to sing songs

## Obituary

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

MRS. ALFRED FOLL of Startup, Washington

Mrs. Emma Clara Foll, nee Grosser, of Startup, Wash., was born in Chicago, Ill., May 30, 1884 and died after a brief illness on March 19, 1959 reaching an age of 74 years. In her early life she made her decision for Jesus Christ, was baptized and became a faithful member of his Church through all her years—especially in choir work and was a great helpmate to her minister husband in his work.

In the year 1919, Miss Grosser was given in marriage to Rev. Alfred Foll on the 2nd of September. Her husband mourns her homegoing. There are also three children by whom she is survived: Mrs. Phyllis Knabenshuh, San Francisco, Calif.; William A. Foll, Cleveland, Ohio; Mrs. Elizabeth Shaw, Edwall, Wash.; 3 grandchildren, 2 sisters and a host of friends. Rev. R. Kaiser and undersigned brought words of comfort. Startup, Washington

HERB. SCHAUER, Pastor

Mr. Fred Schirman of Salem, Oregon

Mr. Fred Schirman of Salem, Ore., was born Dec. 26, 1866 and passed from this life April 5, 1959 at the age of 92. He was born in Rogoffka, Russia where his father was a lay-preacher. Because of their faith, the family was threatened with exile to Siberia, and they fled to Germany and then to Nebraska in the United States in 1879. He was converted to faith in Jesus Christ at the age of 17 and was baptized at the Shell Creek Baptist Church of Nebraska in 1883.

Fred Schirman married Emilie Kallenkia on Oct. 17, 1890. To this union eleven children were born of whom seven survive: Walter of Silverton; Frieda of Eugene, Oregon; Dan of Santa Barbara, Calif.; Alvin, Sam and George of Salem and John of Dallas, Oregon. His wife preceded him in death in 1921. There are two surviving sisters, 13 grandchildren and 30 great grandchildren.

The family moved to Fessenden, N. Dak., and then to Startup, Wash. They came to Polk county in 1913 and then to the Salem area in 1916. On Oct. 16, 1916 he united with the Bethel Baptist Church. The funeral service was held at the church with Rev. Albert Wardin and Rev. Henry Barnett assisting the pastor. Rev. Clemence Auch was the soloist.

Bethel Baptist Church Salem, Oregon

EVERETT BARKER, Pastor

MRS. ELISE ACHTERBERG of Benton Harbor, Michigan

Mrs. Elise Achterberg of Benton Harbor, Mich., was born August 4, 1878 in Germany. At the age of 12 years, she came with her parents, the late Mr. and Mrs. Carl Brochat, to Cathay, N. Dak. She was converted in her early youth, was baptized and became a member of the Baptist Church, a fellowship to which she remained true to the time of her death.

She was married to Gustav Achterberg on Dec. 6, 1895, in Germantown, N. Dak. Her husband was well known in our denomination, having been a member of the Board of our Children's Home in St. Joseph, Mich., for many years. Sister Achterberg dearly loved her church. She went to be with the Lord suddenly on April 1, 1959, as a result of a heart attack. She leaves to mourn her sudden departure two daughters: Mrs. Stuart Hass and Mrs. Delmar Sproull; three sons: Arthur, Edwin and Herbert; 13 grandchildren and 6 great grandchildren.

First German Baptist Church Benton Harbor, Michigan REV. FRANK FRIESEN, Acting Pastor

MRS. MARIE R. HINTZ of Saint Paul, Minnesota

Mrs. Marie Radke Hintz of Saint Paul, Minn., was born Jan. 24, 1871, in Wolygien, Russia, and departed this life in the victory of Christian faith at the age of 88 years on March 7, 1959. She came to know her Savior while yet in her homeland and was baptized by the Rev. Lehmann. On April 18, 1890, she was united in marriage to Karl Hintz in Neudorf-Wolygien. Two years later they came to America and settled on a homestead near Fessenden, N. Dak. She became a member of the Fessenden Baptist Church. In April 1920, the family moved to Saint Paul where until her passing she was a faithful member of the Dayton's Bluff Baptist Church.

Eight children were born to Karl and Marie Hintz. Her husband passed away in death in March 1945, and 5 of her children also preceded her in death. Surviving her are 3 daughters Mrs. Emil Jahn, Mrs. Arthur Treibert and Mrs. Albert Sax all of Saint Paul, Minn.; Mrs. John (Ida) Hintz, daughter-in-law, of Missoula, Montana; 15 grandchildren and 37 great grandchildren. She leaves a heritage of "faith unfeigned" (2 Timothy 1:5).

Daytons Bluff Baptist Church

Saint Paul, Minnesota WILLIAM JESCHKE, Pastor

MR. WILLY G. MEVES of Portland, Oregon

Mr. Willy G. Meves of Portland, Oregon, was born Dec. 6, 1894 in Germany. He moved to Portland in 1927 where he became a member of the Immanuel Baptist Church. He had received Jesus Christ as his Savior as a boy and was baptized shortly thereafter. He was united in marriage to Erna Warneke on June 9, 1919. Three children were born of this union.

Mr. Meves was very active in his church, having served for years as a trustee and Publication Agent. He could always be counted upon to do his share and lend a helping hand where needed. For many years he was state manager for Baptist Life Insurance Association and continued as an agent after he terminated his managership. He had not been in good health for over a year because of a stroke. He passed away on March 2 following another stroke.

He leaves to mourn his passing: his wife; one son, Hans of Tygh Valley, Oregon; two daughters: Mrs. Johannah Reck of Eugene, Oregon, and Mrs. Lisa Lotti Kyle of Palermo, Italy; and 6 grandchildren. Immanuel Baptist Church Portland, Oregon

HENRY W. BARNET, Pastor

MR. JOHN J. SCHMIEDT of Lodi, California

Mr. John J. Schmiedt of Lodi, Calif., was born on July 14, 1879 at Tripp, S. Dak. In 1895 he came to California, and although he was principally a rancher, he was engaged in various occupations during his long residence in the Lodi district. On Dec. 27, 1903 he was united in marriage with Barbara Erle, a marriage which lasted for over 55 years. There were born to them eight children, five sons and three daughters, all but one of whom survive.

Having put his faith in Christ as his Savior, he was baptized by Rev. Max Leuschner and received into the fellowship of the First Baptist Church in July, 1907. He was active in the church, serving as a trustee continuously for 37 years. When Temple Church was organized, he became a charter member and continued in the capacity of trustee until his health interfered. At that time the church conferred on him the title of Honorary Trustee in recognition of his many years of service.

He attended the services faithfully until he was compelled to be absent because of his health. After a long period of illness, God called him home on April 10, 1959 at the age of 79. In addition to the many floral pieces at the memorial service, contributions were also received toward the purchase of memorial chimes for the church organ.

Temple Baptist Church Lodi, California

ROBERT SCHREIBER, Pastor

of Zion in his presence, and his beautiful bass voice made many a meeting in a log house a memorable experience to those who came to worship. No Christian home was too far for him to visit. I remember him driving an old car more than fifty miles to pay a visit to an old couple in a very forsaken part of Saskatchewan.

Many stories of Brother Kujath's experiences were told in our Canadian churches. Many have become legends which have been repeated from generation to generation. Many of us who have known Brother Kujath thank God for the privilege of having traveled with him for a little while on the way to our Father's house.



## WHAT'S HAPPENING

(Continued from page 15)

might exceed even his own at Temple. This hope and prayer are shared by the congregation, as reported by Elisabeth M. Kapteina.

● The 109th commencement of the North American Baptist Seminary, Sioux Falls, S. Dak., was held on May 16 and 17. The speaker at the baccalaureate service on Sunday morning, May 17, in the chapel of the Seminary was Dr. Louis Johnson of Kankakee, Ill. Rev. Harold W. Gieseke, secretary of Education and Publication, delivered the commencement address on the topic, "The King Has Sent Me." The annual Seminary banquet was held on Saturday evening. Rev. H. J. Wilcke of Stafford, Kansas, brought the message. Rev. Bernard R. Fritzke of West Fargo, N. Dak., served as toastmaster. A more detailed report will appear in a forthcoming issue of the "Baptist Herald."

● The Bethel Baptist church, Anaheim, Calif., is in the process of planning and preparing for its new parsonage. The Parsonage Committee with William Ballman, chairman, has met faithfully and prayerfully with church boards, membership and the contractor. Soon groundwork will start on the selected site about a mile from the church property. Careful consideration for the pastor's family needs, including a pastor's study, have been worked out in the attractive floor plan. At a recent Advisory Board meeting the C. B. Y. group presented their desire to purchase the lighting fixtures for the parsonage. Besides Mr. Ballman as chairman, the parsonage committee includes James Monk, Robert Ulrich,

August Litz, David and Viola Eggert and Hulda Smith.

● Rev. and Mrs. Earl Ahrens, Cameroons missionaries, left Hartford, Conn., on May 15 immediately after commencement exercises of the Kennedy School of Missions, where they have studied this past school year, to go on a brief promotional tour. They visited our churches at Buffalo, N. Y.; Mt. Sterling, Mo.; Trenton, Ill.; Kankakee, Ill., (one of their supporting churches); and Aplington, Iowa. On Sunday, May 31, they will be in their home church which also supports them—the Calvary Church of Tacoma, Washington. They and their son Billy are scheduled to return to the Southern Cameroons, Africa, by plane early in June. Rev. Earl Ahrens has been appointed as acting supervisor of schools in the Cameroons during the forthcoming furlough year of Rev. G. Ben Lawrence.

● Dr. George A. Lang has resigned as president of the North American Baptist Seminary, Sioux Falls, S. Dak., due to reasons of health. The doctors have urged him to follow a lighter schedule of work. The Board of Trustees regretfully accepted his resignation and announced that it would be effective on September 1st. However, Dr. Lang will be retained as a member of the Seminary faculty. He has completed fifteen years of service as president, during which the Seminary was relocated to Sioux Falls, South Dakota; new buildings were dedicated; and scholarship standards were greatly increased. During the second term of the 1959-1960 school year Dr. Lang will be on sabbatical leave. A successor to Dr. Lang has been appointed by the Board of Trustees to be announced.

## THE LONG DOCTOR

(Continued from page 4)

as a missionary doctor in the Cameroons." God kept this vision before him in spite of obstacles, and today Dr. Chaffee's place is well filled by Dr. Fehr, who also is wonderful with whom to work. He has already won the love and confidence of the people because he too "lives Christ," is dedicated to God and devoted to his work.

One cannot help but rejoice and praise the Lord as we are again made aware of the magnificent way in which he can work through lives dedicated to his service.

## SUNDAY SCHOOL ATTENDANCE

(Continued from page 10)

*sentees.* Many schools that are having new visitors attend almost every Sunday are still not growing because they are not plugging the leaks. They bring new scholars in but let the old ones slip out. A systematic absentee follow-up program is essential.

How can you build Sunday School attendance? Here is the answer for your church—for any church:

1. Provide room for growth.
2. Enlarge your organization.
3. Discover new prospects.
4. Win the prospects.
5. Follow up absentees.

This is the answer in words. Just words, however, will not really cause your school to grow. These words must be given life as you and others with you in your church dedicate hearts and hands to the task.

## CHILDREN'S DAY

Sunday, June 14, 1959

● This is our 75th ANNIVERSARY of Children's Day. Let this be a happy and inspiring observance in EVERY church of ours!

● The CHILDREN'S DAY OFFERING is for the Chapel Building Fund. Almost 40 churches have received aid from the Church Extension and Chapel Building Funds in recent years. Make your offering especially generous this year.

● Be sure to read the story of the Grace Baptist Church of West Fargo, North Dakota on the Children's Day Program.



—Eva Luoma Photo

**THE HAPPIEST SUNDAY OF THE YEAR**  
**CHILDREN'S DAY, JUNE 14, 1959**