



1959 ANNUAL

(Printed in U.S.A.)

PRICE, ONE DOLLAR



Denominational Calendar for 1959

January 1 (Thursday)—New Year's Day.

January 4-9—Week of Prayer. Devotional material for the week's observance prepared and sent to pastors.

January 25 - February 1—"Youth Week" sponsored by the Commissioned Baptist Youth Fellowship.

February 1—Baptist World Alliance Sunday (Communion Offering for the work of the Baptist World Alliance).

February 8—Race Relations Sunday.

February 13 (Friday)—Worldwide Day of Prayer. Program material to be prepared by the Woman's Missionary Union.

March 8 (Sunday)—Bible Day. Program material prepared by the Publication Society. Offerings for Bible distribution.

March 22 (Sunday)—Palm Sunday.

March 27 (Friday)—Good Friday.

March 29 (Sunday)—Easter Sunday. The Easter Offering to be received by our churches from Palm Sunday to Easter Sunday for our denominational enterprise.

April 12-14—Commencement Exercises of the Christian Training Institute, Edmonton, Alberta.

May 7 (Thursday)—Ascension Day.

May 10 (Sunday)—Mother's Day.

May 17 (Sunday)—Commencement Sunday, North American Baptist Seminary, Sioux Falls, South Dakota.

May 17 (Sunday)—Pentecost Sunday.

June 14 (Sunday)—Children's Day. Offerings for the Chapel Building Fund.

August 22-29—Laymen's Conference at Green Lake, Wis.

September 8 (Tuesday)—Opening classes, North American Baptist Seminary, Sioux Falls, South Dakota.

September 27 - October 4—"Sunday School Week" sponsored by the denominational Sunday School Union.

October 11 (Sunday)—Thanksgiving Day in Canada.

October 11 (Sunday)—Harvest and Mission Festival. Gifts for the Missionary and Benevolent Offering.

October 18—Laymen's Sunday.

October 22—Opening of the Bible School Department, Christian Training Institute, Edmonton, Alberta.

November 1 (Sunday)—Communion Offering to be received for Aged Ministers of the denomination.

November 22-29—Thanksgiving and Sacrifice Week. Offerings for the denominational enterprise.

November 26 (Thursday)—Thanksgiving Day in the United States.

December 4 (Friday)—Baptist Women's Day of Prayer.

December 13 (Thursday)—Universal Bible Sunday.

December 25 (Thursday)—Christmas Day.

EASTER SUNDAY (Next Four Years)

April 17, 1960

April 2, 1961

April 22, 1962

April 14, 1963

1959 ANNUAL

VOLUME FOURTEEN

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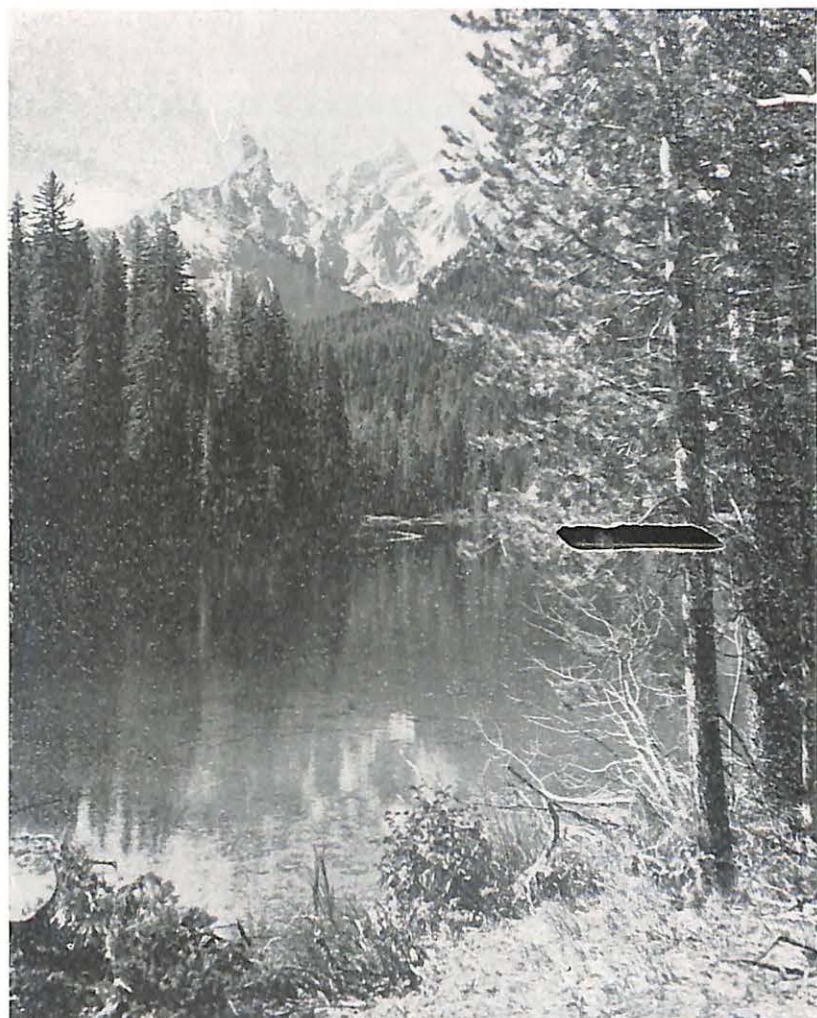
MARTIN L. LEUSCHNER, D. D., Editor

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All business correspondence is to be addressed to
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"Great is the Lord, and greatly to be praised; and his greatness is unsearchable. All thy works shall praise thee" (Psalm 145:3 and 10).

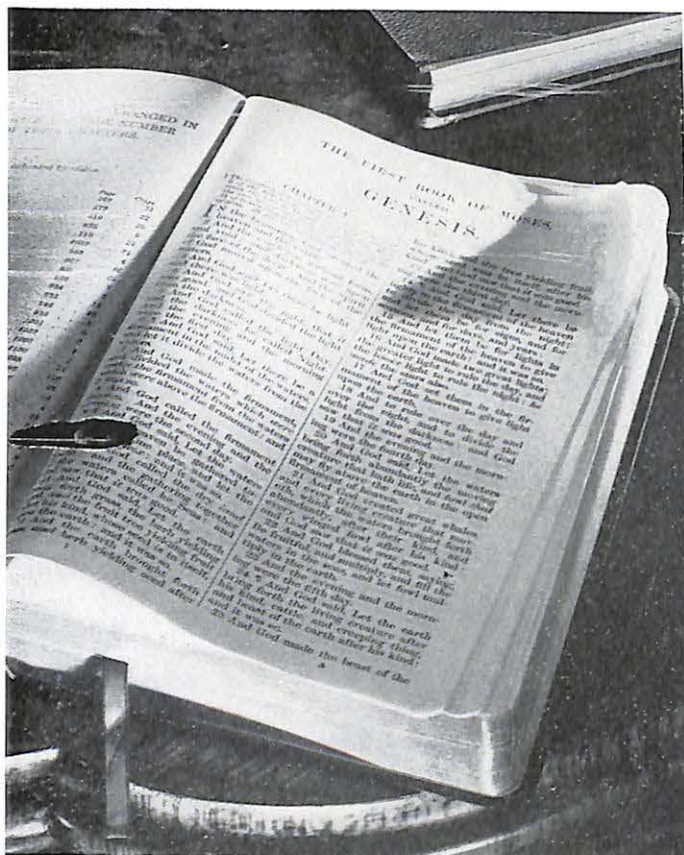
O LORD MY GOD HOW GREAT THOU ART!

O Lord my God! when I in awesome wonder
Consider all the worlds thy hands have made,
I see the stars, I hear the mighty thunder;
Thy power throughout the universe displayed,
When thro' the woods and forest glades I wander
And hear the birds sing sweetly in the trees;
When I look down from lofty mountain grandeur,
And hear the brook, and feel the gentle breeze;
And when I think that God, his Son not sparing
Sent him to die — I scarce can take it in;
That on the Cross, my burden gladly bearing,
He bled and died, to take away my sin;
When Christ shall come with shout of acclamation
And take me home — What joy shall fill my heart!
Then I shall bow in humble adoration,
And there proclaim, my God, how great thou art;

Chorus

Then sings my soul, my Savior, God, to thee;
How great thou art! How great thou art!
Then sings my soul, my Savior, God, to thee;
How great thou art! How great thou art!

(Translated from the Russian by S. K. Hine in 1948)



— A. Devaney, Inc., N. Y.
 "In the beginning God created." This message of Genesis 1:1 is graphically illustrated by Doré on the next page.

The Preacher Painter

PAUL GUSTAVE DORÉ, called the "Preacher Painter," was one of the most versatile and gifted draftsmen the world has ever known. His first character sketches at the age of eight were highly praised and admired by his fellow townsmen. Soon critics and scholars everywhere were admiring his work with ever-increasing wonder and delight. Without formal training, and at an age when most artists are students still under the direction and discipline of their masters and the schools, he had won a brilliant reputation.

"The Bible, Illustrated" is Doré's most praised and famous work. Originally published in 1886 in a French edition with a complete Biblical text, it has been translated into German, Italian, Scandinavian and other languages, and condensed in several American and English editions.

His early wanderings in the wild and romantic Vosges mountains developed his love of nature and increased the originality of his pencil. An observant eye and a fertile imagination made his work bold and truthful. In spite of his inspired gift for interpreting nature in her varying moods, Doré was a dreamer, and many of his finest achievements

were idealized conceptions, fanciful and poetic.

Paul Gustave Doré was born in Strasbourg, Alsace-Lorraine, January 10, 1833, the son of a civil engineer. At the age of eleven he made his first classical creation, a set of lithographs published in Paris, entered as a student at the Charlemagne Lyhis native city. The following year found him in ceum.

His professional life began in 1847 with a fine series of amusing Superman-type sketches, the "Labors of Hercules." The new weekly, "Journal Pour Rire," then contracted with him to do a regular series of cartoons and his satirical drawings increased the circulation of this publication.

Doré was a rapid and tremendous worker. In addition to the Bible, his book illustrations included those for Montaigne, Dante's "Inferno," Milton, Rabelais, Tennyson's "Idylls of the King," Shakespeare, La Fontaine's "Fables," "Don Quixote," "The Ancient Mariner," and many others.

Doré drew with pen and pencil directly on wood blocks. These were cut by artisan engravers who were graciously allowed to sign the plates with the artist. The mere hand labor involved in Doré's work is amazing and when the quality of his work is properly appraised his accomplishments appear prodigious.

Painting also appealed to this master artisan and he designed many large and ambitious compositions of a religious and historical character. A collection of his fine ecclesiastical paintings was exhibited in a great public hall as well as in private galleries in London and were admired by several million people. In 1892 they were exhibited at Carnegie Hall in New York City and many thousands of reproductions were bought by an appreciative public. While he also made some success as a sculptor (he was working on a statue of Dumas when he died), his fame rests solidly on his work as an illustrator.

Youthful in appearance, Doré's manner was exuberant and buoyant. He had a passion for music, possessed rare skill as a violinist, and it is believed that had he failed to succeed as an artist he could have won a brilliant reputation as a musician.

Doré was a bachelor and lived a quiet, retiring life with his mother, married, as he expressed it, to her and to his art. He died on January 23, 1883, only fifty-one years of age. His last illustration, published posthumously, appropriately enough was of Edgar Allan Poe's, "Quoth the Raven, 'Nevermore.'"

Religion has been called "The Mother of the Arts." Doré's work is a striking example of the inspiration that a true artist can derive from the Bible. In order to appreciate fully his illustrations it should be remembered that the artist did not attempt to encompass truth with the hands of logic. Neither did he try to exhaust or explain the Bible passages. His aim, rather, was to bring the viewer under the spirit of the Scriptures that mastered him at the time of his creative expression.

The New Year . . .

By Annie Johnson Flint

One day at a time, with its failures and fears,
 With its hurts and mistakes, with its weakness and tears,
 With its portion of pain and its burden of care;
 One day at a time we must meet and must bear.
 One day at a time to be patient and strong,
 To be calm under trial and sweet under wrong,
 Then its toiling shall pass and its sorrow shall cease;
 It shall darken and die, and the night shall bring peace.
 One day at a time—but the day is so long,
 And the heart is not brave and the soul is not strong.
 O thou pitying Christ, be thou near all the way;
 Give courage and patience and strength for the day.
 Swift cometh his answer, so clear and so sweet;
 "Yea, I will be with thee, thy troubles to meet;
 I will not forget thee, nor fail thee, nor grieve;
 I will not forsake thee; I never will leave."
 Not yesterday's load we are called on to bear,
 Nor the morrow's uncertain and shadowy care;
 Why should we look forward or back with dismay?
 Our needs, as our mercies, are but for the day.
 One day at a time, and the day is his day;
 He hath numbered its hours, though they haste or delay.
 His grace is sufficient; we walk not alone;
 As the day, so the strength that he giveth his own.



THE CREATION OF LIGHT

"And God said, let there be light and there was light" (Genesis 1:3)

Prayer for This Year

By Margaret D. Armstrong

God give you FAITH this coming year!
 The faith that will not fail in keenest test;
 That trusts and sings in midst of fire and storm,
 And dares rely upon his Word and rest.

God give you HOPE this coming year!
 The hope that through the darkness sees afar—
 The purifying hope that fondly waits
 The rising of the Bright and Morning Star.

God give you LOVE this coming year!
 His own great love that burns out for the lost;
 That intercedes, and waits, and suffers long—
 That never fails, nor stops to count the cost.

| 1959 | JANUARY | | | | | | | 1959 |
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| PREACHER PAINTER |
|---|
| Some of the most famous of Dore's "Bible Illustrations" appear on pages 3 to 8 of this volume of the ANNUAL. These skillful sketches have inspired students of the Bible through many years throughout the world. |
| —EDITOR |

| 1959 | FEBRUARY | | | | | | | 1959 |
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THE RETURN OF THE ARK

"And they lifted up their eyes and saw the ark, and rejoiced to see it" (1 Samuel 6:13).

Where Shall I Find Thee?

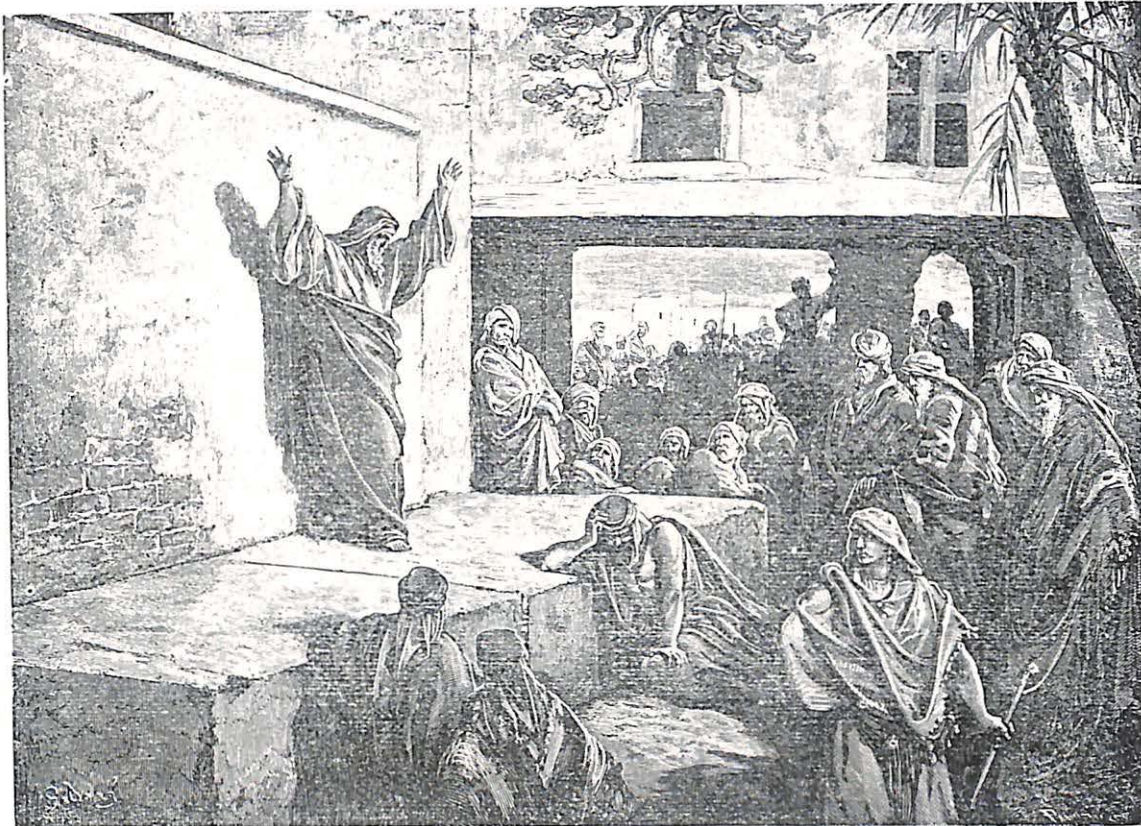
By Dr. H. von Berge, Dayton, Ohio

Where shall I find thee? Canst thou, Lord, be dwelling
 Hid in the glories of eternal light?
 Art thou afar, where heaven's songs are swelling,
 And holy angels serve thee day and night?
 Where shall I find thee when, with all its yearning
 My longing soul would seek thee, Lord, in prayer?
 When in my wakeful vigils to thee turning,
 Wilt thou be near, that I may find thee there?
 Nor time nor space thine own from thee can sever,
 Thou art my Guide, no matter where I roam;
 Thee will I trust, until at last forever
 My soul finds peace and rest in thee at home.

| 1959 | MARCH | | | | | | 1959 |
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| THIS DAY | |
|--|--|
| Write it on your heart that every day is the best day in the year. . . . He only is rich who owns the day, and no one owns the day who allows it to be invaded with worry, fret and anxiety. Finish every day and be done with it. You have done what you could. | |
| —Ralph Waldo Emerson | |

| 1959 | APRIL | | | | | | 1959 |
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MICAH EXHORTS ISRAEL TO REPENT

"For, behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth" (Micah 1:3).

Have Faith in God

By Dr. H. von Berge, Dayton, Ohio

Have faith in God! Let not your heart be troubled,
Though dark and all too long may seem the night;
Tho' evil be defying truth and justice,
And wrong may seem to triumph over right.
Tho' thousand dreams lie buried 'neath the sod,
Have faith in God!

Have faith in God! His plans cannot be measured
By man's brief hours, so swift to pass away.
His counsel spans the endless generations,
And thousand years to him are like a day.
The ages lie beneath his guiding rod;
Have faith in God!

| 1959 | MAY | | | | | | | 1959 |
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| DR. H. VON BERGE | |
|--|--|
| The poems on pages 4 and 5 of this volume of the ANNUAL were written by Dr. H. von Berge, one of our retired denominational leaders who has inspired many by his sermons, poems and musical compositions. He is making his residence in Dayton, Ohio, where he is a member of the Shroyer Road Baptist Church. | |

| 1959 | JUNE | | | | | | | 1959 |
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Angel's Work

I have done an angel's work today.
Yes, such an honor came my way.
Real angel's work: And lest you doubt
it,

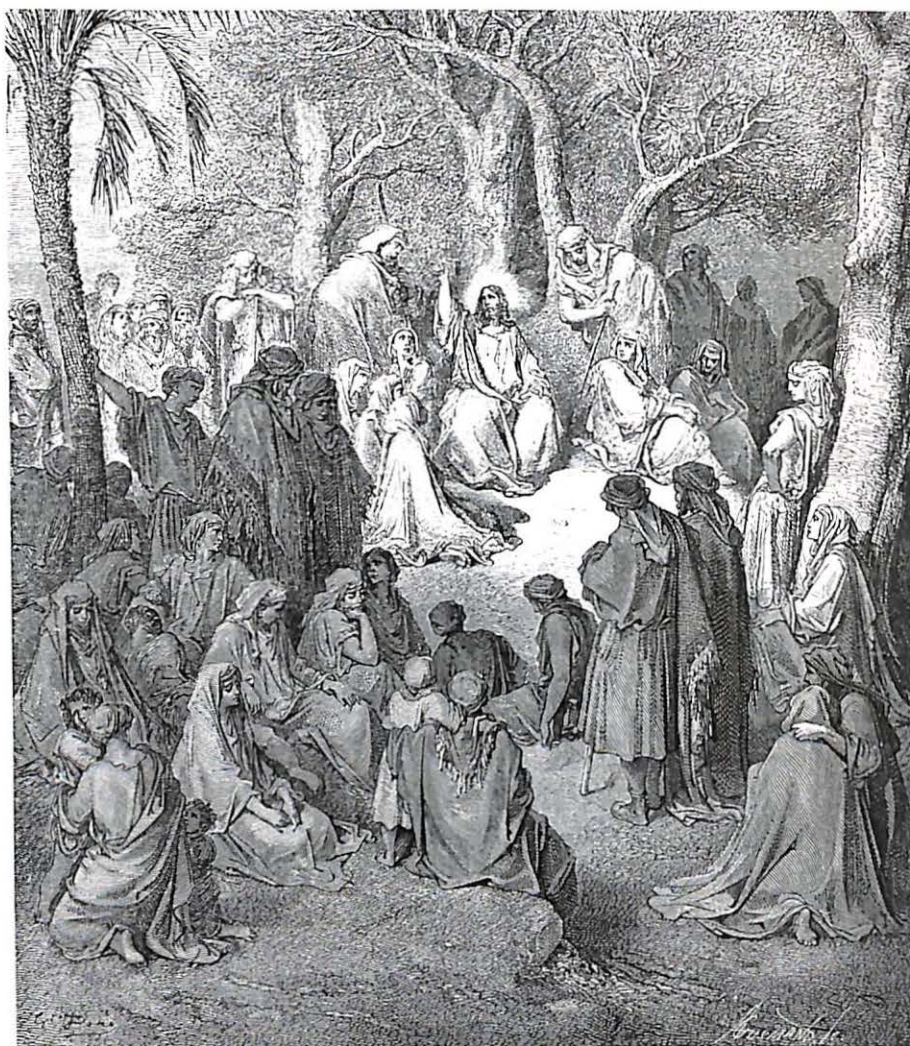
I'm going to tell you all about it.
Well, first I cooked. It was so nice
To plan the pies, stewed fruit and rice.
God sent his angel, once, to make
Cakes for a poor wayfarer's sake:
But just today he honored me,
And sent the task my way, you see.
Then, while I tidied up the place,
Gave every knob a radiant face,
Back of my mind this thought would
lurk

That I was still at angel's work.
Putting away the coats and dresses
And moving small unsightlinesses.
For oh, 'tis such a lovesome thing,
Just straightening out and freshening.
And after that I washed a few
Small, wooly garments, old and new.
Things I had washed and rinsed before
Quite forty times and even more:
And, as I hung them on the line,
I thought, "What God-like work is
mine;

To cleanse, Ah, me! to wash out stains,
"Til not a single spot remains."

So, later in the day 'twas sweet
To sit and rest my tired feet,
Mending the clothes, and plan out, too,
How to make old things into new.
For surely 'tis an angel's way
To put things right from day to day:
To find thin places and repair
The old things for the sturdy wear.
Since wear and tear must surely be
On this side of Eternity.
I'm feeling very proud to say,
"I've done an angel's work today."

—Author Unknown



JESUS DELIVERS THE SERMON ON THE MOUNT

"And he opened his mouth and taught them" (Matthew 5:1).

ARE ALL THE CHILDREN IN?

I think oftentimes as the night draws
nigh

Of an old house on the hill,
Of a yard all wide and blossom-
starred

Where the children played at will.
And when the night at last came down,
Hushing the merry din,
Mother would look around and ask,
"Are all the children in?"

'Tis many and many a year since then,
And the old house on the hill
No longer echoes to childish feet,
And the year is still, so still.

But I see it all, as the shadows creep,
And though many the years have
been

Since then, I can hear my mother ask,
"Are all the children in?"

I wonder if when the shadows fall
On the last short, earthly day,
When we say goodbye to the world
outside,

All tired with our childish play,
When we step out into that Other
Land

Where Mother so long has been,
Will we hear her ask, just as of old,
"Are all the children in?"

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| KINDNESS | |
|---|--|
| I have wept in the night For the shortness of sight, That to somebody's need made me blind; But I never have yet Felt a twinge of regret For being a little too kind. | |

| 1959 | | AUGUST | | | | | 1959 |
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The Love of God

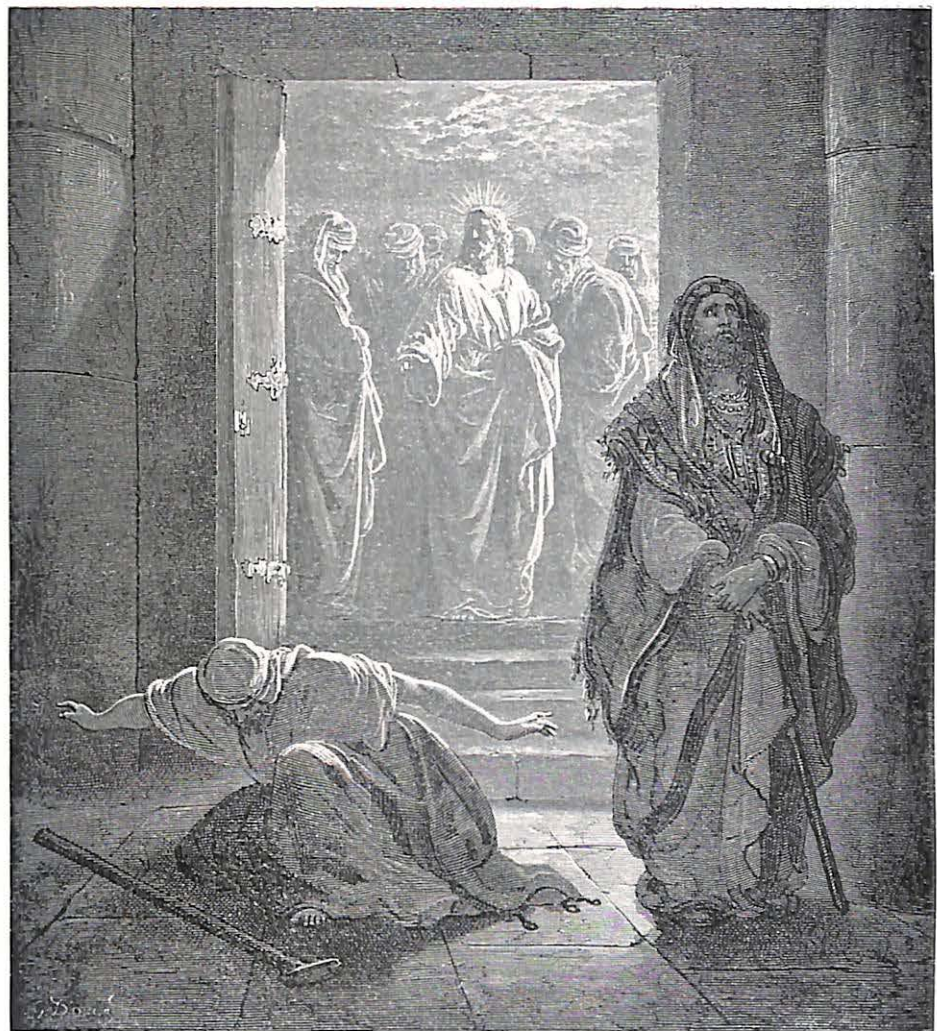
By F. M. Lehman

The love of God is greater far
Than tongue or pen can ever tell;
It goes beyond the highest star,
And reaches to the lowest hell.
The guilty pair, bowed down with
care,
God gave his Son to win;
His erring child he reconciled,
And pardoned from his sin.

When hoary time shall pass away,
And earthly thrones and kingdoms fall;
When men who here refuse to pray,
On rocks and hills and mountains call;
God's love, so sure, shall still endure,
All measureless and strong;
Redeeming grace to Adam's race—
'The saints' and angels' song.

Could we with ink the ocean fill,
And were the skies of parchment made;
Were every stalk on earth a quill,
And ev'ry man a scribe by trade;
To write the love of God above
Would drain the ocean dry;
Nor could the scroll contain the whole,
Tho' stretched from sky to sky.

Oh, love of God, how rich and pure!
How measureless and strong!
It shall forever more endure—
'The saints' and angels' song.



THE PHARISEE AND THE PUBLICAN

"Two men went up into the temple to pray; the one a Pharisee, and the other a Publican" (Luke 18:10).

SHOW ME THY FACE

Show me thy face—one transient
gleam
Of loveliness Divine,
And I shall never think or dream
Of other love save thine:
All lesser light will darken quite,
All lower glories wane,
The beautiful of earth will scarce
Seem beautiful again.

Show me thy face—my faith and love
Shall henceforth fixed be,
And nothing here have power to move
My soul's serenity.
My life shall seem a trance, a dream,
And all I feel and see,
Illusive, visionary—thou,
The one reality.

Show me thy face—the heaviest cross
Will then seem light to bear,
There will be gain in every loss,
And peace with every care.
With such light feet the years will
fleet,
Life seem as brief as blest,
Till I have laid my burden down,
And entered into rest.

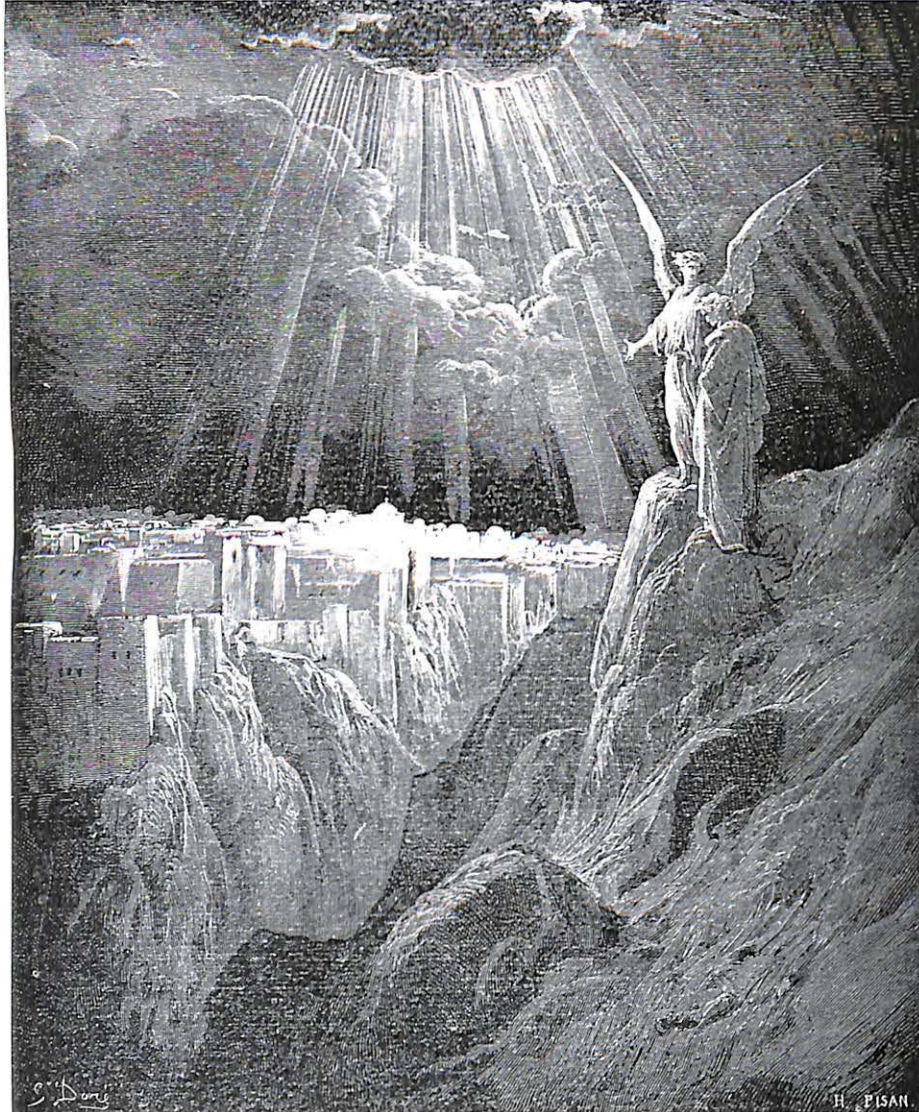
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MORNING PRAYER

Dear Lord, the newness of this day
Calls me to an untried way.
Thou my guide and helper be—
I can travel through with thee.

—Henry Van Dyke

| 1959 | OCTOBER | | | | | | 1959 |
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THE ANGEL SHOWS JERUSALEM TO JOHN

"... the holy Jerusalem, descending out of heaven from God" (Revelation 21:10)

Let God Take Over

Let God take over when the task
Seems greater than your strength
to do,

Relax and know that he has said,
"Be not afraid, I am with you."

"All things with him are possible;"
The stone-like barriers will yield,
New unexpected ways appear;
Your safeguard--his protecting shield.

Wisdom and grace for every need
Faith will supply to persevere,
Knowing the love that he bestows
Will all perplexing problems clear.

Let God take over--make the test,
All things will work out for the best.

Della Adams Leitner

| 1959 | NOVEMBER | | | | | | 1959 |
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LOOK UP!

Look up! and not down;
Out! and not in;
Forward! and not back;
And lend a hand.

—Edward Everett Hale

The Spread Table

By John Oxenham

Where'er I be, Lord, spread for me
Thy table with its holy fare,
Then, though my lot be slenderness,
And my tent but the wilderness,
Full amply plenshed I shall be,
Since thou are there.

Not for the spread table, nor the wine
Nor the sweet breaking of the bread,
That makes the feast—but that we m
Together here in commune sweet,
With thee, and by thy grace divine,
We all are fed.

And when we leave thy table, Lord,
And go into the world again,
Help us to carry with us there
The savor of that holy fare,
And prove the virtue of the Word
To other men.

Peace

By Gertrude R. Gowdey

"Peace" the angels in Bethlehem
said.

Peace? for the Child of the manger
bed?

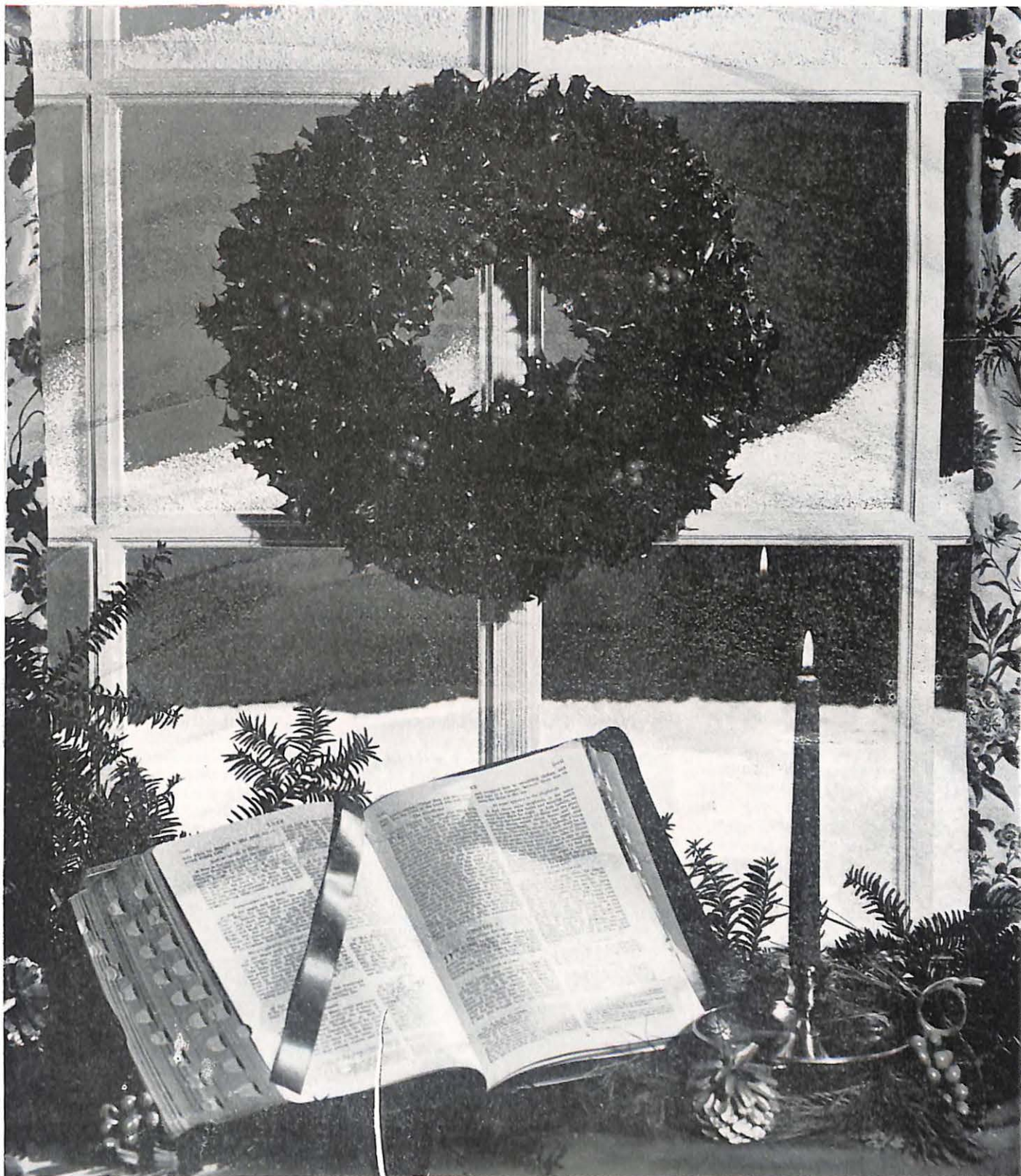
Peace in that life
Where seemed only strife?
Hated by foes that mocked his good,
Rejected, forsaken, misunderstood—
Were the angels wrong
In the Christmas song?
How knew he peace?

The peace that he knew ran deep and
still,
The merging of his with the Father's
will;

Born by God's plan—
His Word to man—
He looked beyond the defeat and loss,
Beyond the Garden and the Cross,
To the goal he sought,
To the life he brought.
So knew he peace.

How can his peace be known to me
In my sin, my defeat, my misery?
Can this bit of clod
Be lifted by God?
Humbly I lift my heart and say,
"Lord, be my life, my all, my way."
Yielded to him,
His life within,
So know I peace.

| 1959 | DECEMBER | | | | | | 1959 |
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GOD BLESS YOU IN 1959
AS HE HELPS YOU TO UNDERSTAND THE WORD OF LIFE



The Float of Rock Door (Iwato Yama) in the 1958 Gion Festival at Kyoto, Japan. This float is dedicated to the Sun Goddess, Amaterasu Omikami of Japanese mythology. The three statues represent the god of the Creator of Japan, a stout god of Heaven and the Sun Goddess of Japanese mythology.

THE PROTESTANT CENTENNIAL IN JAPAN

In 1959, the 100th anniversary of Protestant work in Japan, this country has more missionaries than any other nation in the world, and may become a light for Christ to the countries of Asia!

By Miss Florence Miller, Missionary at Ise Shi, Japan

THE YEAR 1959 marks the 100th anniversary of Protestant work in Japan. Plans are being laid by all missions for a Centenary Celebration which will give an opportunity to look back in retrospect upon what has been accomplished and, at the same time, will provide a challenge for the churches as they consider the unfinished task in the light of unprecedented religious liberty in post-war Japan.

Tomonobu Yanagita, in his short history of "Christianity in Japan," has given an excellent summary from which I have borrowed considerably. According to his analysis, Christianity in Japan may be divided into three eras. The first was the "Era of Catholic Christianity, 1549-1638."

During this period many prominent feudal lords adopted the new religion, which came to Japan along with many modern inventions from the west. Under their patronage, great numbers of their followers also became Catholics. However, the flame of Catholic Christianity was suddenly extinguished when the fear of colonization by these emissaries from Rome spread. Bitter persecution and the ban on Christianity left Japan without a Christian wit-

ness for about 200 years.

The second period, Professor Yanagita has called the "Era of Compro-



Miss Florence Miller, Missionary to Japan, and one of the Sunday School children at Kyoto.

mise, 1859-1945." Protestant missionaries first came to Japan in 1859. The government still strictly prohibited the propagation of Christianity. While waiting for the opportunity to do more direct evangelism, missionaries studied the language, translated the Bible into Japanese, opened private schools for western learning and established clinics. During the next thirteen years only twelve believers could be counted. The first Protestant church was established in Yokohama in 1872.

In 1871 the Japanese ambassador, Iwakura, was sent to Europe to negotiate a trade treaty, but wherever he went he was met with a hostile public demanding that the persecution of Christians in Japan cease. On his recommendation, the government removed the prohibition of Christianity notices from the bulletin boards for the first time in two hundred years.

With this new freedom, missionaries were able publicly to engage in evangelism. Periods of revival occurred intermittently during this time. This plus an avid desire for western culture brought great numbers to seek Christianity. A number of men elected to the Diet were in favor of Christianity.

However, a period of reaction again set in and laws passed limiting reli-

gious liberty. The trend toward nationalism and totalitarianism came to a climax in the issuance of the Imperial Rescript on Education in 1899. In this Rescript, the Christian view of God, of human beings and of morality were strictly forbidden. The basic concept of it was that Japan was a Shinto country; as such it worshipped the emperor as a living god. Along with this went the corollary that all subjects were morally obligated to do obeisance to the emperor.

The Minister of Education was assassinated by a Shintoist on February 11, 1889 because he was a Christian and supposedly was irreverent at the Ise Shrine. Kanzo Uchimura, lecturer at the most influential high school in Tokyo, was discharged because he refused to worship during the reading of the Imperial Rescript on Education. Incidents such as this led the general public to conclude that Christians were unloyal citizens and animosity toward the church grew. The spirit of nationalism crept into the church also, and in order not to be branded as unpatriotic, compromises were made.

SLOW GROWTH IN CHURCHES

Not only was Christianity oppressed by these external forces of nationalism, but from within as well by the introduction of liberal theology in 1885 by missionaries from Germany. The infallibility of the Bible and the deity of Christ were rejected and widespread apostasy came upon the church.

The spirit of ecumenicity has always been strong in Japan, and in 1911 ten denominations were officially affiliated. From 1912 to 1926 under the favorable conditions of democracy, Christianity in Japan made comparatively good progress. During the fifteen years



The Nijo Castle at Kyoto, Japan. For many centuries (794 to 1869 A.D.) this city was the capital of Japan with elaborate palaces and castles.

from 1912 to 1926 there was an increase in church membership of 110 percent, 165,673 in all. But later the membership increased so slowly that in 1954 it totalled only 271,394, or only a sixty percent increase over thirty years.

In 1939, just previous to the Japanese-American war, the Diet passed a law stating that only groups having at least fifty churches and 5000 members could be approved by the government. The churches were frightened and in August 1939 the churches decided to form one organization known as the "Kyodan." The Holiness Church, Episcopal Church, and Seventh Day Adventist Church did not cooperate with the Kyodan, and consequently became the object of persecution.

In 1944 when the tide of war turned

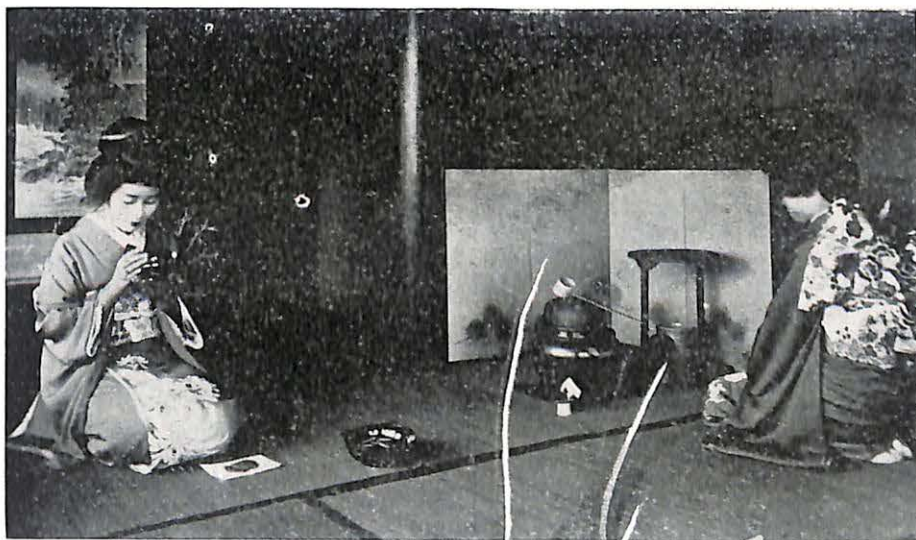
against the Japanese, the militarists seeking to use religion to unify and strengthen the country, organized the Japan War Time Religious Patriotic Association which united Shintoists, Buddhists and Christians into one body. Though the Protestant missionary work began in a pure evangelical spirit, during this second period, the church compromised both its theology and its Christian standard. The effects of this are still very evident today.

THE POST-WAR ERA

The third period is the "Post-War Era." The defeat of Japan brought about tremendous changes. General MacArthur abolished the Religious Bodies' Law and disestablished State Shinto. The emperor himself made a proclamation in which he denied his right to be worshipped. For the first time in Japanese history, all religions were given freedom.

This sponsorship of religious freedom by MacArthur resulted in an extraordinary revival of religious interest. The younger generation, especially, seeking in Christianity a foundation for national reconstruction, crowded into the churches. The five years of 1946 to 1950 were the golden opportunity for missionary work.

After the war, those groups which believed that union with the Kyodan had been the result of state compulsion, withdrew and began to reconstruct their own denominations. Those who believed the union to be in accord with the plan of God set about developing the united church. The ecumenical movement in America contributed heavily toward the reconstruction of Kyodan churches and encouraged the ecumenical spirit. The members of churches supporting the National Christian Council constituted



With typical Japanese ritual and graciousness, two women participate in a formal tea ceremony. Our missionaries soon learn how to take part in these ceremonies and to love them!



The Kinkakuji Temple in Kyoto, Japan, with its pagoda-like building and wooded gardens. This Japanese city is famous for its many temples and shrines.

63% of the 271,374 Protestants in 1955.

With the establishment of religious freedom, many small denominations sent missionaries to Japan. By 1955 there were about 100 different denominations. There has been little cooperation among these smaller groups as yet. The total number of Protestant missionaries in Japan in 1954 was 2,017 of whom 80% were American. The majority of them are orthodox. Although the orthodox missionaries outnumber the non-orthodox by three to one, the members of non-orthodox churches outnumber the members of orthodox churches by three to one.

Catholic missionaries almost equal that of Protestants in number. The number of Catholic believers in 1955 was 212,321 as compared to 271,374 Protestants. However, within the past ten years the increase of Catholics percentagewise far exceeds the increase of Protestants. With the concentration of Catholics upon schools and other social institutions, the number of believers may well surpass the

Protestant believers in the next ten years.

BAPTISTS IN JAPAN

According to Rev. B. L. Hinchman (American Baptist missionary), Baptist beginnings in Japan date back to Jonathan Goble, a dedicated Christian sailor, who arrived on one of Perry's ships in 1853. Moved at seeing the Japanese people without the Gospel, he returned to Japan in 1860 as a missionary and preached the Gospel while making shoes for his living. He is said to have translated the first book of the Bible into Japanese, Matthew, and also the first hymn.

Dr. Nathan Brown (American Baptist) gave Japan its first translation of the New Testament. The First Baptist Church of Yokohama was organized in 1873. There are at least 13 Baptist groups working in Japan at present. Our North American Baptist work began with the arrival of our first missionaries in November 1951.

In preparation for the Protestant Centennial, many groups have been

increasing their evangelistic efforts during the past two or three years. The year 1959 will undoubtedly evidence still further concentration on evangelism. It would be impossible to list all the activities being planned by the various groups.

One conference which is being planned and which should prove to be of great significance is the Japan Protestant Centennial Conference. All Protestant missionaries who are willing to meet together on the basis of the statement: "We believe in the



The float of Chrysanthemum Water in the Gion Festival at Kyoto. The idea is derived from the water of river in old China. According to the Chinese legend, the drinking of this water affords one a long life.

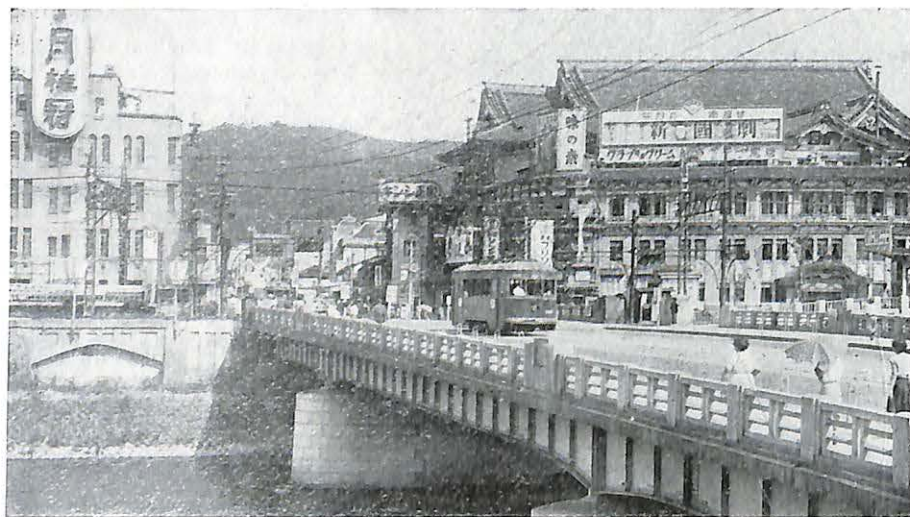
Bible as the fully inspired, infallible Word of God, the only rule of faith and practice" are invited to attend a conference which hopes to promote Christian unity and the means of initiating and giving direction to the work of evangelism in Japan during the next century.

The need for such a conference has arisen out of the fact that Protestant missionaries are divided into so many different groups that they do not know each other. Another reason is that almost ninety percent of them have come to Japan since the war and are not yet fully at home in this country.

A LIGHT FOR ASIA

It is no accident that Japan has now probably more Protestant missionaries than any other nation in the world. The Holy Spirit has impelled them to come and the Spirit does not work in

(Continued on Page 55)



The Shijo-Bridge in the heart of Kyoto, Japan, a city of many shrines and temples and with a population of over a million people.



A beautiful view of Ambas Bay, the ocean entrance to the City of Victoria, West Africa. A tract of land was purchased on this coast from the Bimbia chief by Alfred Saker for the founding of the new settlement to be known as Victoria after her Majesty, the Queen of England.

Alfred Saker, Missionary to Africa

A remarkable missionary, founder of the city of Victoria in 1858, translator of the Bible into Duala, a man of God who could not be daunted

By W. S. Stewart from "Early Baptist Missionaries and Pioneers"

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WHEN Africa's immortal missionary, David Livingstone, wrote about Alfred Saker, he said, "Take it all in all, specially having regard to its many-sided character, the work of Alfred Saker at Cameroons and Victoria is, in my judgment, the most remarkable on the African Coast."

So retiring was Saker by disposition, however, and so determined that folks should praise his Lord rather than him, that he said: "I will have neither a prefix nor an affix to my name; let it stand Alfred Saker, Missionary to Africa."

A THIN, FRAIL BOY

As a boy Alfred had been captured by a master passion. It abode with him for life. He desired above everything else to give his life as a missionary to Africa. When in a condition of extreme emaciation he came home to England to die, the passion still possessed him. For during the last years of his life he preached in the churches of the needs in Africa and of his undying love for her people.

Many a missionary has prayed, "Lord, send me to any place, but not to Africa." The great continent which Livingstone called "The open sore of the world," has demanded a tremendous toll. The annals of all missionary work in Africa are filled with the records of men and women who were cut down by death in the first few months or years of their missionary careers. Yet it was Africa that Saker had es-

tablished as the goal of his service.

Alfred Saker made his advent in the year when peace was established between Great Britain and the United States. It was on the twenty-first day of July, 1814, that Saker was born in

a hamlet of Borough Green in the parish of Wrothan, Kent, England. This little village is a spot of beauty, and its quietness ministered to his spirit. Alfred loved books rather than play. His natural studious nature was allowed to follow its leading, and this is no doubt the reason that the lad was a thin, frail boy.

CHRIST FOUND HIM

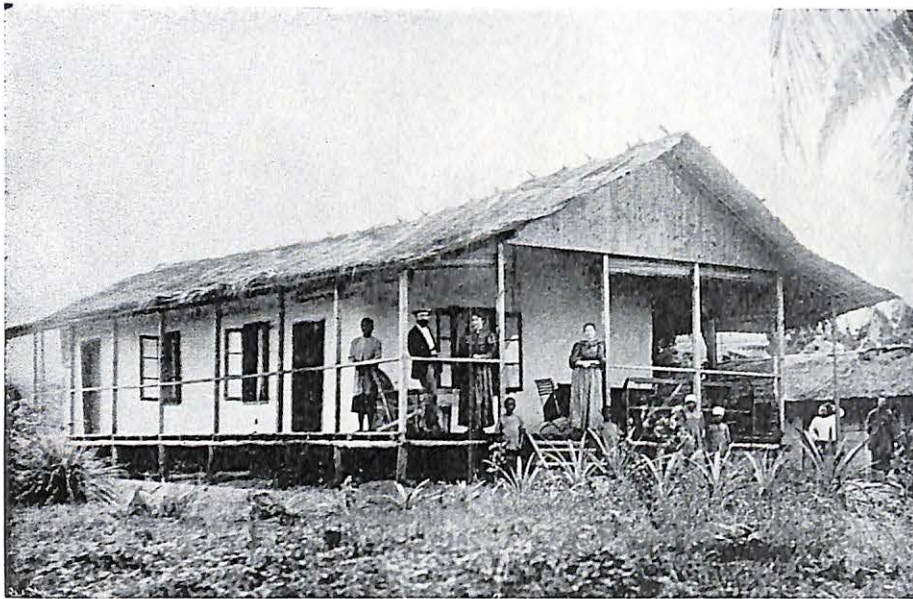
There were so many other children in the Saker home that he did not receive very much individual attention. He went through the little village school, and while yet a young lad he began to help his father who was a millwright and an engineer. Here he received valuable information for his work in the after years in Africa.

It was in his sixteenth year that the great change came into his life. He had been sent to Sevenoaks by his father to assist in the millwright business. One Sunday night he was wandering around the streets when suddenly he heard music. They were singing an old Gospel hymn in the little chapel, and so Saker entered. In after-years Saker often spoke of the chapel, for on that night Christ found him, and the boy became a new creature in Christ Jesus.

Soon after this new birth he returned home, and became an active worker in the little Baptist church there. He was baptized in 1834, and was at once appointed superintendent of the Sunday School. He especially



Alfred Saker, Missionary to Africa and Founder of the City of Victoria, Southern Cameroons, in 1858.



The first mission house in the Cameroons, Africa, in which Rev. and Mrs. August Steffens lived with other missionaries soon after their arrival in 1891. The Steffens were the first Cameroons missionaries from North America.

enjoyed the prayer-meetings. He sought every opportunity for the growth of his soul, desiring above all else "to grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

While he worked in his father's shop he saved every penny that he could to buy books and instruments. He had a telescope and would spend hours looking at the stars. As he developed into the Christian life he would spend his Sundays going to near-by churches and preaching for them.

READY FOR AFRICA

When his father died in 1838 it became imperative that the Saker children seek a more lucrative employment. Alfred went to Devonport where he found work in the government dockyards. Soon after he had moved, in February of 1839 he was married to Miss Helen Jessup. They

both joined the Morice Square Baptist Church of that city.

It seemed for a while as if the dream and purpose of his life would not be realized, but that he and his wife would have to stay in England. The way to Africa seemed closed. His wife had joined him in his decision to make Africa their place of service. They, therefore, offered themselves to the Baptist Missionary Society. His pastor, Rev. Thomas Horton, was his spiritual adviser, and he added his word of encouragement and hope that the ideal of Saker's life might become an actuality.

Ever since William Knibb had gone to Jamaica to preach, and had returned to England with his stirring appeal for freedom of the island's slaves, there had been an interest in Africa. The converted Negroes of Jamaica were eager to promote the Christian religion

in their fatherland. They offered funds and workers for that purpose to the Society in England. This Society thereupon sent Rev. John Clarke and Doctor Prince, both of whom had worked in Jamaica, to discover the best place on the West Coast of Africa in which to start a mission.

FIRST MISSIONARIES

These men left England in 1840 and landed on the island of Fernando Po. On this small island, about twenty miles from the African Coast and eight hundred miles north of the mouth of the Congo River, they began their work. They soon baptized five of the natives, gathered others into a class, and then returned to England to urge the Society to enter this vast domain. Their appeals were blessed with concrete results, for four men and their wives were accepted for Africa.

The missionaries sailed from England on August 19, 1843, with Alfred Saker, his wife, and their small daughter, Eliza, in the company. He was still far from being robust as he left his motherland for his life's work. One biographer writes, "There was nothing in Alfred Saker's record or bearing to suggest that the first chapter of a marvelous story was being written."

They first sailed to Jamaica where the company was to be augmented by the native workers there, who were to be their assistants in Africa. They had the joy in this island of fellowship with William Knibb, the apostle of the slaves' freedom. They stayed here for six weeks, and then with forty-two persons sailed for Africa where they landed on February 20, 1844. The land of his heart's desire was reached at last.

BEGINNINGS ON FERNANDO PO

The voyage had been a difficult one. One author records, "The food was vile, the quarters were wretched, every hour brought its insult from a brutal captain and a blasphemous crew."



The Baptist Church of Victoria in the Southern Cameroons, with the congregation at the right after a Sunday morning service. The city of Victoria is celebrating its 100th anniversary in December 1958.

Yet Saker wrote in gratitude, "I bless God that I am permitted to work in this heavenly field."

The most pressing task was that of building homes for the missionaries. Coupled with this the work of the station must be continued, the school every day and the church services. The language of the people must not only be learned but reduced to writing.

In the midst of these manifold tasks there was much opposition and sorrow. A baby girl was born to the Sakers on February twenty-fifth. She lived only a few months and died in July. It was a terrific blow to the parents whose health was already sadly depleted by fever. They also had to contend against the wood-ants which were very destructive.

CAMEROONS MAINLAND

Saker was eager to start work in Africa proper. The missionaries had been commissioned to take charge of the work on Fernando Po at Clarence, and also to establish work in the Cameroons. This stretch of country was nearest to the island. Here was "the great unconquered peak of Cameroons Mountain, a beacon to a wider field. On the coast and along the river lay the home of the Dualas, savage tribes under village kings. This was the field that challenged Saker from the first, this the task that was to test all his powers."

It was in June of 1845 that Saker set out for the Cameroons with his first



An illustration that appeared in the German Kamerun Album fifty years ago showing the relative numbers of pagans (155 millions), Mohammedan (44 millions), and Christians (1.5 millions) in Africa at that time.

convert of the island, Thomas H. Johnson. They had just passed a very severe winter. There was much destitution among the missionaries because they had no butter, no flour, nor any meat or sugar, but provisions had arrived in March of that year with some more missionaries. They all felt that the time had arrived for an advance.

There had been a previous tour of inspection to determine the location for the new mission station. On June 16, 1845, Saker began his work in a town of the Cameroons ruled by King A'kwa. Before he could move his family he must build a home for them. It was a tremendous task to gain a footing here. Both king and natives viewed his work with suspicion. If they laid any tools down for a moment, these would be stolen. They were spied on every minute.

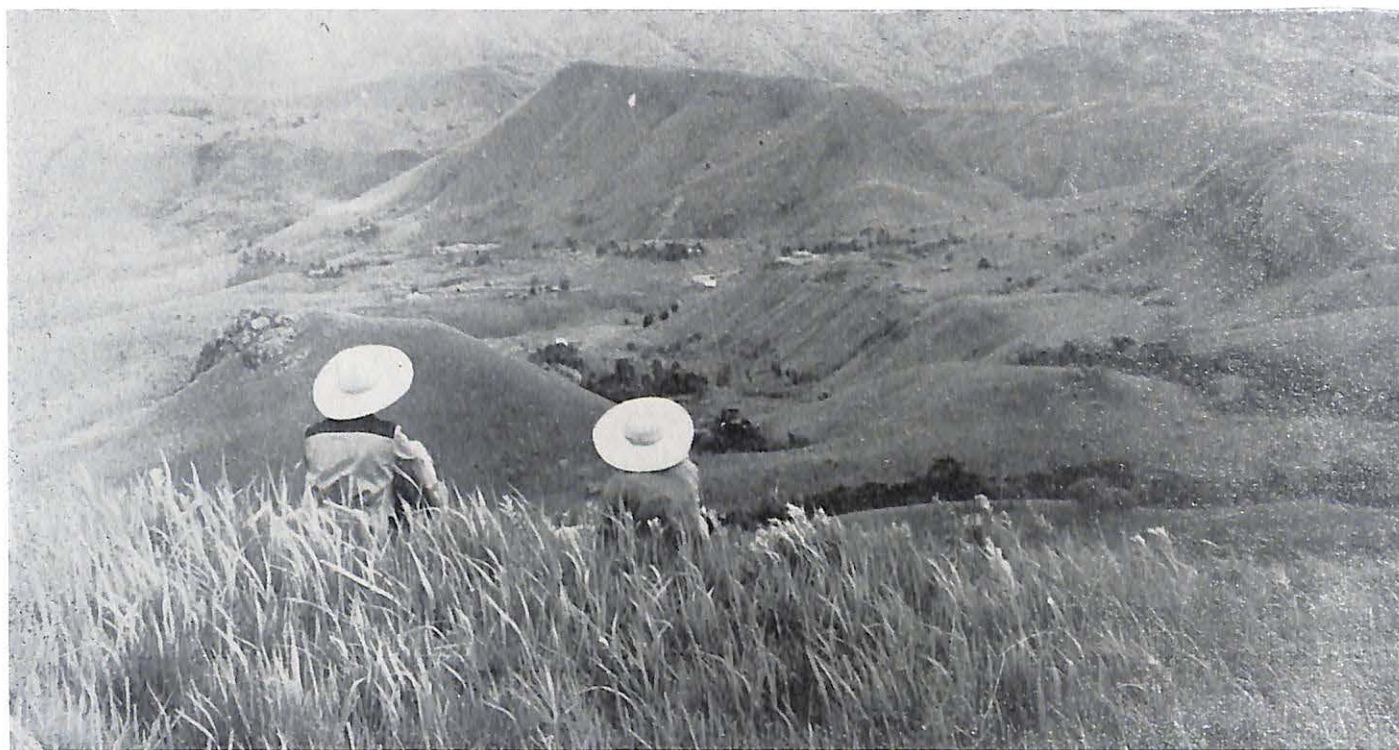
The people of this part of Africa were collecting palm-oil and ivory from the natives of the interior and selling them to the traders. They therefore viewed the work of this white man with hostility. "Who is this man?" they said. "What does he do here? He has killed his father and run away from home." But Saker, who is known as "the man who could not be daunted," carried on.

ATTACKS BY NATIVES

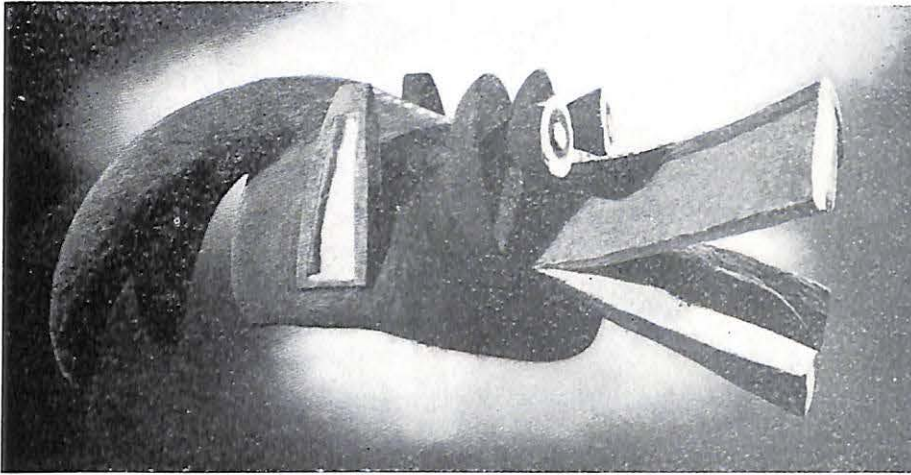
The work was gaining a little headway when a more serious problem arose. King A'kwa had given Saker the right to settle here and begin his work. Saker had called the name of the place "Bethel." Now, the king was taken seriously ill and died, and all of Saker's rights were set at naught.

H. L. Hemmens in his book on "Standard Bearers" has written of one of the attacks in the following terms:

"On one occasion, a huge crowd col-



This is Africa in all of its vastness and grandeur! Berneice Westerman and Myrtle Weeldreyer, missionaries, are resting on a hill overlooking the New Hope Settlement from Mt. Kiliwenty, the highest point around Mbingo.



The Crow Totem Mask of the Mambila tribe in the Southern Cameroons, which is a part of the West African Exhibit on display at the Milwaukee Public Museum and contributed by Dr. Paul Gebauer.

lected outside the mission house with firebrands, guns, and swords, and called on the missionary to come out. One furious man threw his axe at the door and split it into three pieces. But Mr. and Mrs. Saker and their little ones escaped unharmed."

This condition of unrest prevailed until the son took the throne, and order was restored.

A mile from Bethel was another village ruled by king Bell. The people there also spoke the Duala language. Saker worked with them also, but he found it very difficult because there was much fighting between the two tribes. In fact, fighting and killing each other seemed to be the chief occupation of the people of this district. "They were barbarous, debasingly superstitious, and acquainted with every vice known to humanity. They tortured the women, and a man has as many wives as he pleased."

BIBLE TRANSLATION

The one tremendous task that confronted Saker was to learn the Duala language, reduce it to writing, print a Duala grammar, and ultimately to give to the people the Bible in their own tongue. He reached the first mile-stone when on January 1, 1846, he completed his first draft of a class-book in the Duala tongue. Concerning his work of translation he wrote, "I rise between four and five and work on the Bible until eight or nine."

He had already opened his school, and had begun his preaching. In the school on the first day he had three boys and one girl all under twelve. Despite this small beginning he wrote, "I hope soon to build a schoolroom sufficiently large for four hundred children." Sometimes at his public services he would have several of the natives, and even the king and his family would come. At other times

there would be no one present but the members of the mission family.

The climate was very enervating. There were many days when the entire mission staff would be laid low with fever. In February of 1847 it was found necessary that Mrs. Saker and her daughter should go to England. They must have a change of climate for a while.

Saker only worked harder than ever. He wanted to build a home for Johnson, who had been living with him, and he also desired to erect a chapel. He was continually planning his tasks many months ahead. This time he was interrupted by the call to go back to the island and take care of the work there. Some of the Negroes who had come on from Jamaica had been found unfit for leadership, and others had failed in health. He wrote to the Board

at this time, "Are the churches so destitute of young men that laborers cannot be found for Africa?"

TERRIFIC DISCOURAGEMENT

The next eighteen months were months when one disaster followed another. The continual succession of these difficulties disheartened many of the members of the Board and made some of them question the wisdom of continuing the work. In April of 1850 there was not one single English Baptist missionary in Africa. Was not the price in human life too great for so meager returns?

In December 1842 three new families joined the mission at Clarence. Saker immediately planned to return to his beloved work in the Cameroons. He had left the colored brethren, Fuller and Johnson, in charge. Such was not to be. One man returned to England. One man's health gave way. Another died on the field. Perhaps the greatest blow of all was the death of Merrick, who was a native of Jamaica, and had come to Africa in 1843, but died at sea on the way to England. Saker himself on March 12, 1850, was compelled to go to England in search of health. Doctor Newbegin died the next month in Africa leaving the station entirely depleted.

BACK TO AFRICA

The crisis was acute. Saker arose and said: "In ten years there have been about one hundred conversions, 8 native teachers engaged, the wilderness is being transformed into the garden of the Lord. The price has been great in lives, but bloodless victories are not common. Conclude I ought to return immediately."

He had been home only five months.



The city of Victoria, West Africa, founded in 1858 by the Baptist missionary, Alfred Saker. The Baptist Church is in the foreground at the right.

He had not regained his full strength. He was not willing, however, to permit the mission to go backwards for want of a leader. On October 25, 1850, he and his family sailed for Africa.

The chiefs of some of the surrounding tribes had vowed vengeance on the mission. They had determined to destroy it and drive out the missionaries. These men were somewhat intimidated by the fact that this prince had joined forces with the missionary. They sought to turn him. They tried to persuade him that he had made a mistake. He told them, "You shall not kill the missionaries until you have first killed me." The threatened attack, therefore, did not come, though persecution continued.



The Fon (chief) of the Bafut, Cameroons. His head-dress is made of tail hairs of an African elephant.

The wood-ants had worked much havoc to the missionaries' homes and also on the church property. Saker determined to make bricks and build more permanent structures. He erected a brick-shed and a kiln at Bethel. He discovered some good clay, and the work of making bricks gave five families employment. The buildings that they were now erecting were of a permanent character, and would keep out the wood-ants.

Wheeler was taken sick and went back to England. Saker had to return to the island, where he stayed two and a half years. He was again the only Englishman on the African field. Fuller and Johnson had charge of the work at Bethel. Both the stations of

the missions at Bethel and Clarence prospered. Saker gave all honor to God.

SAKER'S INGENUITY

He was a man of great ingenuity. He believed most thoroughly that all the natives should work. He persuaded the people to labor with some industry. He introduced "various plants, such as bread-fruit, mangoes, oranges, and other fruits and vegetables." He taught his converts the industrial arts. He made some carpenters, others smiths, and still others bricklayers. He made his own molds from a quantity of old lead, and cast his own types.

It was too much to ask of any man. He was breaking down so completely that they almost despaired of his life. Rev. Holt came out to be pastor of the church at Clarence in 1855. As soon as he arrived Saker and his family went home for their second furlough.

God was now preparing him for the great adventure of his life. God was going to honor him in permitting him to organize a new colony, at Victoria on the mainland in 1858.

CLOSED DOORS ON ISLAND

It was in February of 1856 that he went back to his field of labor. He arrived none too soon, for conditions on the island were approaching a very severe crisis. Fernando Po had been discovered by a Portuguese in 1471, and was then claimed by Portugal. In 1778 it was ceded to Spain. The Spaniards soon abandoned the island, so that in 1827 the English formed a settlement on it.

Spain sent a consul-general to the island in 1845. He claimed the island in the name of Spain and ordered all missionaries to leave. This order was finally changed to read that one missionary and two teachers could remain. The Roman Church had sent their representative along. He stayed in the island, and sought to gain many followers, but was unsuccessful.

In 1856, however, another bishop and priest arrived, and sought to stop all missionary work. Lacking sufficient authority, they returned to Spain. Two years later there came to the island the consul-general for all the islands belonging to Spain on the coast. With him was the commander of the Spanish squadron, and six Jesuit priests. They immediately proclaimed "the religion of the Roman Catholic to be the only religion of the island, and no other religion to be tolerated or allowed."

The reason for all this contention was that the commerce of the Gulf of Guinea had increased, and the great Niger River was opened to trade. The importance of the island had, there-



Fokabu, a Ngumba Society mask, in the Cameroons, Africa, that may not be seen by women. This is a typical Juju in the Southern Cameroons.

fore increased manyfold. Nations were quarreling for it.

The first thought was that the edict against the Protestant religion could be changed. Every time that Saker asked concerning the edict the answer was always the same, "I cannot, I will not grant it." The mission at Clarence must be closed, and all work must be transferred to the mainland. Saker wrote, "A port is wanted, where there can be British protection, British capital and laws. Must provide a home for all, and then employment."

"IF GOD IS FOR US"

There was no question in the mind of this valiant missionary but that the task that needed to be done could be done. God had sent him out to preach the Gospel to these people. He was under the direction of the Almighty. He knew the truth of the statement, "If God is for us, who can be against us?"

A tract of land was purchased in 1858 on the coast from a Bimbia chief. This piece of land was on Amba Bay. In writing a letter to the Board, he said:

"A bay with nearly two miles of beach, without a stone, large enough to contain a thousand vessels, the sea breeze enters in all its purity, and the mountain wind at night in its freshness. Here, too, if England will permit, a highway to the interior, and the native produce can be shipped by smooth

water to Europe. It will be the center of civilization, freedom, and light."

FOUNDING OF VICTORIA

In his book on "Alfred Saker" Dr. E. B. Underhill has written of this enterprise:

"This was a colony of African Pilgrim Fathers. There was excellent drinking-water here. He had secured possession. A river gave an unfailing supply of purest water, 27,000 cubic feet of water every minute. He had the pleasure of naming the various points of the landscape. It was all virgin. He was the pioneer. It was found that the natives who lived in the mountains came every three days to a provisional market on the beach. Here they exchanged palm nuts and yams from the interior for tobacco and other things."

The biggest part of the task at Victoria yet remained to be done. First, the settlement must be provided with suitable dwellings. Next, the people of the island, who were intending to move from persecution to this haven, must be transported. Saker brought some of the boys from Bethel to help in this enterprise. He felled the first two trees himself, and started in to erect the buildings. Homes must be built for the colonists. Storehouses, a school building, a chapel, and other necessary structures must be erected. Gardens must be prepared. Everything needed by people founding a new colony must be put in readiness for settlement.

LAWS FOR VICTORIA

It was necessary also to make some laws and regulations for "Victoria." There will be "a governor and a council who will have power over all roads, and make regulations. There shall be entire freedom in all that relates to the worship of the true God, and the Word of God is hereby acknowledged to be the foundation of all our laws, and claims the obedience of our lives. The Sabbath is a day of rest, and all business must be suspended to allow of its enjoyment, and the uninterrupted worship of God. All manner of spirituous liquor is prohibited except for medicine. No Jesuitical craft nor Spanish intolerance will darken the increasing brightness. Here we shall worship our Lord."

As soon as Rev. Diboll arrived to aid him, Saker left him in charge at Victoria, while he went to Clarence to help move the colonists to this "land of the free." His wife and daughter had returned that year, 1859, from a visit to England and were of great assistance to him. To help in this task of transportation Saker built a canoe that was twenty feet long, and this little craft, "The Emily," proved to



Esther Jam Ayeah, the oldest daughter of our beloved evangelist Robert Jam in the Cameroons, is happy over her newborn twins who were photographed by Missionary Laura Reddig.

be very useful. Thus this pioneer missionary founded a new kingdom in the name of God and of freedom.

SHATTERED HEALTH

On April 30, 1860, he embarked for England, his health shattered. The whole mission task had again fallen on him. Mrs. Diboll had died, and her death had so affected the husband that he had returned. The climate of Africa was proving deadly to Europeans. It was a constant source of wonder and amazement to his brethren that Saker was able to live and work in Africa.

During his absence from Africa war had broken out between the various tribes. The fighting had forced Rev. J. Pinnock to retire from the advance outstation at Abo, where he was serving. Slave-trading had begun, and it did not cease until an English gunboat hove in sight. Saker had the confidence of these chiefs, and he was able to bring peace to the surrounding country. One biographer has written of Saker's influence on these men, "If he had chosen, he might have made himself king in the later years of his residence among them."

DUALA BIBLE

The Duala language was spoken by many thousands of the natives of that region. It is said that there are traces of the Duala tongue all over the continent of Africa. One of the big objectives of his life was to teach these natives to read and to give to them a copy of the Bible in their own language. In this task he now had the help of his daughter, Eliza.

By June of 1862 he had completed his first translation of the New Testament into Duala. No sooner was this finished than he immediately started in to revise it. The great joy of his life was on February 23, 1872, when the last sheet of Bible translation was completed.

This monument of the Holy Bible in the Duala tongue is a living witness to the scholarship of Saker. He said, "I have prepared a tool, my own work henceforth will consist chiefly in preparing a body of young men and women to use it well."

MOUNT CAMEROONS

The natives had named the Cameroons Mountain "Mongo ma loboh," which means "the mountain of God." In the latter part of 1861 Saker and some of his friends ascended this mountain. Everywhere they went they noticed that the women did all the work. This was true of all the African tribes. When the party had reached seven thousand feet above sea-level they made camp and stayed there for five weeks, resting and making observations.

"Here [Doctor Underhill writes], they thought would be an excellent place to put a sanatorium, or a colony. There was material right around for the building of a house. They discovered that the main peak was divided into a pair of heads which they named "Victoria" and "Albert." They found an old extinct volcano that had been long burnt out, and much lava."

As they sat around in the evenings and talked they discussed the possibilities of building a home to which weary and sick missionaries might come.

The colony of Victoria was not developing according to Saker's expectation. Great Britain did not make a coaling-station here, as he had hoped, so the settlement did not become the center of trade. Many of the people of Clarence were unwilling to leave the island where they were established and venture to an unknown land. In the year 1862 there were only eighty-two people at Victoria.

"THE CAUSE IS GOD'S"

The outreach of the Victoria station was large. Saker took long trips into the interior. Sometimes it was to seek to bring about peace between warring tribes. At other times he would take one or more of his native assistants and in perils, in sufferings, in distresses, and in danger he would go on that he might tell to all who would listen of the Savior who died for them that they might live.

It was not until a year later that he again set sail for Africa. He had written concerning his health before com-

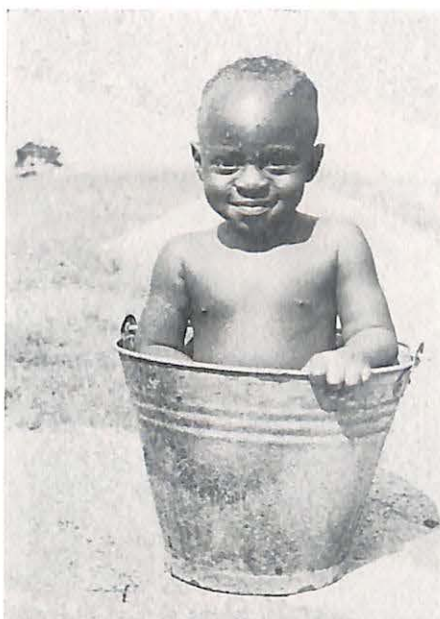
ing home. "The cause is God's, and if he calls me away he can take care of it, either by me or by some other means." This year in the homeland with his friends seemed to restore him to his vigor, and in his fiftieth year he went back to Africa.

His first task on reaching Victoria was to go to Bethel to start a new brick chapel. He had lost so much in the frame structures due to the destructiveness of the wood-ants that he was determined to make all the new buildings out of brick. He also put together his new boat, and thus was able to visit the outlying stations that were multiplying, and to start some more new work.

READY TO RISK ALL

He made his fifth trip to England in 1869. It was written of him then, "he was pale, feeble, and deeply suffering, yet ready at a moment's call to risk all for the souls of men." There went back with him a committee of the Board to investigate his work and bring back a report. The official records show that after visiting the stations of the mission at Victoria, Dido Town, Bell Town, John A'kwa Town, and Hickory the committee rendered the statement, "Mr. Saker has exhibited an endurance, a devotedness in the Master's service, an heroic struggle with perils and difficulties on every hand."

He earnestly desired that Great Britain should claim this new country. He entreated the government to take advantage of this wonderful harbor, but without avail. Saker became the ruler, and the administrator of this territory. That he governed justly and



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

equitably is shown by the fact that chiefs were constantly coming to him for advice and counsel.

SAKER'S WIDESPREAD INFLUENCE

The last few years of his service in Africa were gladdened by the progress of the missions. One of these events was the gift of a little steam-launch, the Helen Saker. This was given to him by an admirer and it proved very helpful. He made some long tours in this launch, stopping to preach at different points.

He took a hurried trip to England in 1874 and brought back with him Rev. J. Grenfell, who afterwards became such a power for God on the Congo. Soon after he returned he was visited by an American missionary from Gaboon. This man told him that his Duala Version of the Scriptures was understood by natives on that coast. On September 28, 1876, he wrote his last letter to the Board: "My health has been failing very seriously. Excuse more, my head refuses to direct my pen."

Alfred Saker had given his all for Africa. The land of his heart's desire had become the land of his heart's passion. The land that fired his imagination as a young man still stirred him to the utmost of his endeavor. He had come to Africa in the ardor of his young manhood determined to be faithful to the end.

When his companions were stricken with fever, when he had to bury his own baby, when some of those who came out to work went back to England afraid of the diseases of the country, he remained steadfast. He thoroughly believed that God had called him to Africa, and he intended to stay there until his heavenly Father called him elsewhere.

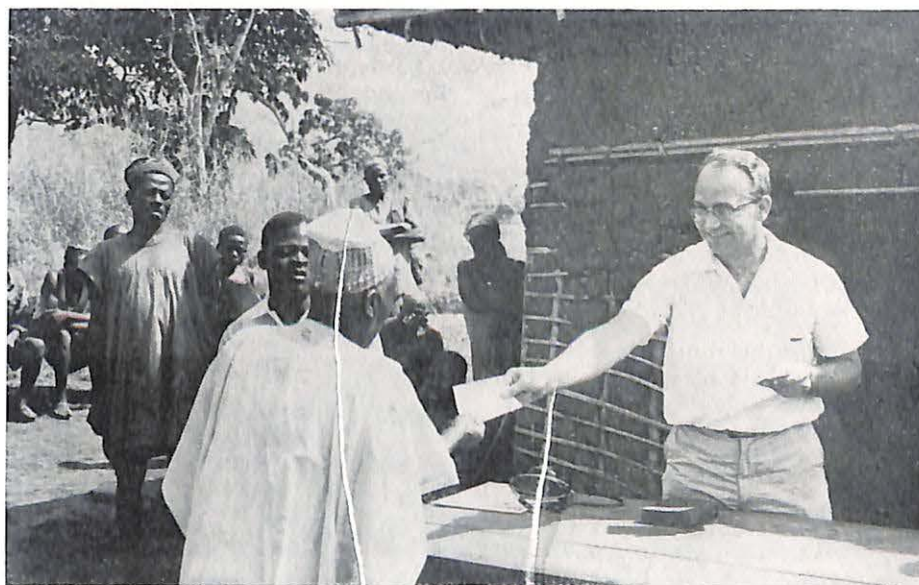
SAKER'S LAST YEARS

It was plain to all that Saker would have to return to England. The natives called him "the Shadow." He had suffered from many of the tropical diseases, and the doctors told him that he could no longer endure the heat and that he must close his work. "He was so worn to skin and bone, emaciated to a degree scarcely conceivable." He made his plans, therefore, and left Africa for the last time. He reached England on December 12, 1876, after thirty-three years of service.

The broken body and the tired brain found rest. In the quiet of the homeland, away from the daily exacting duties of a missionary, he regained some of his vigor. He spent hours with his books, reading and enjoying them as he had done for years. Life's eventide was approaching.

A task still remained to be done before God called him home. He who had been on the firing-line so long, must give a word to the churches. This old veteran of the cross whose body was scarred with many battles with tropical diseases, whose mind was aflame with a vision, and whose heart was athrob with love for Africa, now visited the churches to deliver his message of Africa's great need.

In one church he said, "Though the years past have been years of suffering and years of toil there is nothing



Dr. Eugene Stockdale, Missionary at the New Hope Settlement for lepers in the Cameroons, is thrilled to give the long-awaited Discharge Certificates to the Wum Clinic patients. The Gospel is preached to these patients before their treatment.

in this country that would tempt me to exchange a life of labor and suffering there, if so be I can have but a repetition of the joy that has been given to me in that land."

SAKER'S CONSUMING PASSION

At a union meeting of all the Glasgow Churches in 1879 he made an address. His unconquered spirit was noticed as he spoke: "Oh, that I had another life to go out to Africa. The field is white, and the multitudes are in darkness still." This was the last speech that he made. From that time until his death he waited the summons home. He died in March of 1880. On the nineteenth day of the month they buried him in Nunhead Cemetery.

All England mourned his loss. He had opened up new territory. He had been faithful to his task. When the news reached Victoria and spread to Bethel and the other stations that Saker was dead, there was general mourning all over the mission. They loved this man of God, and his death was a personal sorrow to all the natives for whom he had done so much.

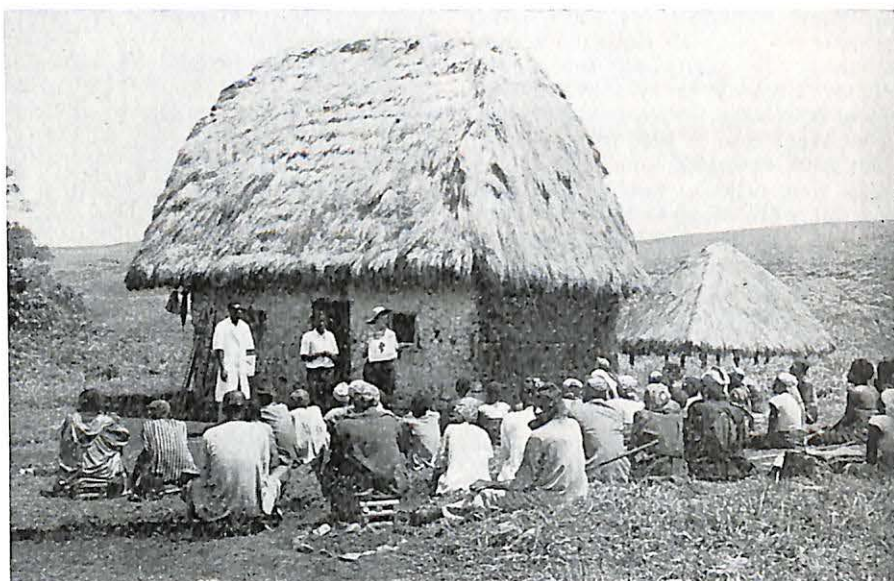
A man of the Book, he was eager to put the Bible into the dialect of the people, and to teach the young people to read. He wrote once, "Have sat at Duala seven hours." The obstacles to be overcome to bring to these natives their own Bible seemed to be almost insurmountable.

"Ever behind the builder and the printer was the scholar and translator, working in the silences of dawn and midnight, breaking down the barriers of language so that his message might have free course. And like an undertone through all his story runs the record of the man of the book, the tale of the long, silent, intense hours at the desk and the press, amid the recurring sufferings of a frame wasted by disease."

MORE THAN A CONQUEROR

A new trail had been blazed. A new territory had been opened. A new contact had been made with a new race. The beginnings of the Cameroons Mission had been made. Alfred Saker had served long, faithfully, and well. His own daughter, who was very familiar with the Duala tongue, started another revision of the Duala New Testament.

No weakness of body deterred him. No thought of personal desire influenced him. No ambition for personal gain entered into his plans. Alfred Saker continued on following the Lord. He was confident in the power of Jesus. He had taken as his life's text "For thou art with me."



At the Ndu Clinic, taking care of 80 leprous patients, Laura Reddig gives a Bible picture story while Inspector Philip interprets and witnesses to the people of the Great Physician.

A Call to Evangelize . . .

Reprinted from the "Evangelical Christian"

(Dedicated to God for "the ninety and nine" within the fold who are indifferent and backslidden, and for earth's perishing millions outside.)

There are ninety and nine that safely lie

In the shelter of the fold;
But millions are left outside to die,
For the ninety and nine are cold—
Away in sin's delusive snare,
Hastening to death and dark despair,
Hastening to death, and none to care—
For the ninety and nine are cold.

"Lord, thou hast here thy well-fed sheep;

Are they not enough for thee?"
But the Shepherd made answer, "Millions sleep

On the brink of eternity—
And these My sheep within the fold
Care not for the dying in sin's stronghold,
Care not for the dying outside the fold,
On the brink of eternity."

But none of the ransomed ever knew
How the heart of the Shepherd did yearn;

Nor the travail of soul that he passed through

For his sheep without concern.
For no other way had he to reach
The millions of earth his way to teach,
The millions of earth except through each

Of his sheep without concern.
"Lord, whence are those marks in

hands and side,
And whence the scars of thy feet?"
"They were made for those for whom
I died,
Both saved and wandering sheep."
"Lord, when wilt thou come to claim
thine own?"
"Not till the wandering the way are
shown,
"Not till the wandering My Word have
known,
My wandering, dying sheep."

Ah, ninety and nine, dost thou hear
his voice?

Forth then to the work so great;
Beyond life's span there is no choice
For those outside the gate.

If they're brought at all, it must be
now—

Then, ninety and nine, don't question
how,

Oh, sheep of Mine, go quickly thou,
Else for them—and you—too late.

But all though the churches, apostate-
riven,

And up from the world's rough
steep,
There'll arise a glad cry to the gates
of heaven,

"Rejoice, I am finding My sheep!"
And the angels shall echo around the
throne,

"Rejoice, for the dying the way are
shown!

Rejoice, for the Shepherd brings back
his own,

His wandering, perishing sheep!"

Chief John Gambler of the Muscowpetung Reserve

You met this Indian chief first at the General Conference in Edmonton. Now you will meet him again and more personally in this thrilling story of his life.

By **Rev. Reinhard Neumann**, Missionary on the Muscowpetung Reserve near Edenwold, Sask.

CHIEF JOHN GAMBLER of the Muscowpetung Reservation near Edenwold, Saskatchewan, has been the leader of the Indian Band for 32 years. Having served his people well in the past, he will likely be a winner again in the fall election of this year.

Having been present at the General Conference in Edmonton, Alberta, the readers of the ANNUAL will readily remember the fine impression which Mr. Gambler made upon the great assembly on that memorable Sunday afternoon. Dressed in his colorful regalia, with other Indian chiefs present, he addressed the Conference in a most efficient and official manner, thanking the provincial, civic and conference officials for having made such a great Conference possible.

FORT QU'APPELLE AREA

Chief Gambler was born and raised in the Fort Qu'Appelle area of Saskatchewan. He acquired eleven years of training in residential schools. For seven years he studied in a school four miles west of Regina and then for four years in a school approximately 50 miles east of Regina. Because of the many duties and chores on the school farms, he was only able to make it to the fifth grade. In his eagerness to make good in life, he diligently sought to improve his vocabulary through reading and contacts with the English-speaking people.

Having succeeded, he possesses today a good command of English, thus

qualifying him for the responsible position of chief, held for 32 years and occupying it at present. A few years after the death of Chief Muscowpetung, Mr. John Gambler was elected by the people to become their leader. The capable leadership rendered has made him popular with his own people as well as with provincial and federal officials.

THE CHIEF'S DUTIES

The administrative duties of a Chief are numerous and trying. Every month the chief and councillors meet to discuss local needs and problems. The individual resident on the Reserve can bring his or her requests to these meetings to have them looked into and taken care of. If the council approves, then recommendations are made to the Local Indian Agent for his approval. If it receives favorable consideration with the Councils (Indian) and the Agent, a representative of the government, the resolutions are then forwarded to the Federal Government for final approval.

This information is then relayed back to the local Agent and then to the Band in question. It can be a lengthy procedure and sometimes most trying. "I am in office for no political reasons," says the Chief. "My interest is in the moral welfare of my people, to see that the rights of the treaties are upheld and properly executed."

Recently Chief John Gambler was sent to Ottawa, Ontario, by his own



Chief John Gambler of the Muscowpetung Reserve addressing the General Conference audience in the Jubilee Auditorium, Edmonton, Alta.

people of the province to represent them over an issue that arose concerning hospitalization. The Indians feared that new legislation would be passed forcing them to pay their own doctor and hospitalization bills. Standing firm on the treaties signed many years ago, Mr. Gambler with others succeeded in deferring legislation, and to enjoy further the benefits granted in the past.

A CHRISTIAN CHIEF

Hailed as a successful Chief, he returned to rejoice with his people over the victory, only to find himself once again in a heated battle with some of his own people and government officials endeavoring to legalize the sale of intoxicating beverages to the Indians. Mr. Gambler is an ardent opponent of such legalized sales. He also maintains that the treaties would be violated if this were to happen.

"I have seen the evils of liquor," he said. "I am bitterly opposed to any form of legislation allowing the sale of liquor to my people." He went on to say, "If I fight alone in this battle and lose, I want it to go on record that I opposed liquor sales and that I lost in the fight. My conscience will be clear and the next generation will not be able to point their finger at me after I am gone."

The missionaries and our readers of the ANNUAL share the feelings of Mr. Gambler and highly respect him for his convictions. The Chief has repre-



William Standing in the Road, a fine, faithful Christian of the Montana Reserve, and his wife with their six children, whose names all begin with the letter "L": Lawrence, Leo, Larry, Leonard, LeRoy and Lucie!

sented his people in both the Federal and Provincial Governments, discussing vital matters and helping to set up briefs for legislation essential to the Indians' welfare. Much progress and development have been the fruits of this leader's devotion and dedication.

COMMUNITY FARMING SYSTEM

Fifteen years ago Mr. Gambler and his Councillors inaugurated the "Community Farming System" on the Reservation, having under cultivation 2,400 acres of choice land in the area. The Band has a full line of big equipment to do the job: two self-propelled combines, two diesel tractors, one caterpillar, tillers, discs and drills. Indian men are employed to handle this equipment and often work day and night to get the work done. The Council hires and pays these workers the wages due them.

This type of farming has built up the Band's funds at Ottawa, making it possible to make further purchases in the line of machinery or other equipment. Other major projects have been undertaken as well, such as road building, housing, relief to the widows and to the destitute.

Five years ago, 25 miles of sub-grid road was built and seven miles of re-grading. This year a sum of ten thousand dollars was allotted for more road work and gravelling. Indian men operate these machines and look after their farms as well.

NEW INDIAN HOUSES

In 1957 and 1958, ten new homes were built with full cement basements at a cost of two thousand dollars each, including labor. Most of these houses were built by our Indian carpenters. Only the odd mud house is still in use. On the neighboring Reserve, only six miles west of Muscowpetung, a gigantic program of 32 homes is under way. This is certainly

most commendable of our chiefs and councillors, the Diefenbaker Government and the Indian Senator, Mr. Gladstone.

At present, Chief John Gambler is building his own house. The cottage style house is in a choice location near a graded road. The two-toned color and unique style will make it the envy of every passerby. Inside there will be four rooms, floors laid with linoleum, chrome kitchen set, choice furniture, corner windows in the living room and furnace heating for the winter. As the Chief said, "I shall have a place at last to which my friends and guests can come, and I can take them aside privately into the front room, make them comfortable and welcome."

Much progress and development on

the Muscowpetung Reservation have been made in every way, along every line. God has blessed the people materially, but in a most wonderful way spiritually as well. The Gospel ministry has borne fruit. We must not forget the ministry of the former missionaries, especially the services of Mr. and Mrs. P. R. Grabke, who often labored under handicaps and difficult conditions. But because of the joy set before them in their Savior, Jesus Christ, they endured and carried their cross. We are reaping some of the harvest which to them, in their time, was only seed and soil.

Our coming as the North American Baptist General Conference to the Indians on the Muscowpetung Reservation in Saskatchewan in the Name and spirit of the Lord Jesus Christ has written a great chapter in the history of our Indian mission. Trophies of God's grace will be laid at Jesus' feet in that "great day" because we heard and responded to the Macedonian call, "Come and help us!"

"GOD'S BLESSING ON YOU"

In his own words, spoken at the General Conference in Edmonton Alberta, Chief John Gambler said, "I have found no better people anywhere. I was greatly impressed with the multitude at the Conference. The friendliness, entertainment and welcome I received were wonderful. God gave us very good weather. I met old friends and made new ones. May God's blessing be upon this great denomination and its future activities."



Chief John Gambler (left) of the Muscowpetung Reserve and Chief Bull (right) of the Alberta Bull Reserve talk to Missionary Mildred Neuman about all the wonderful things they have seen and experienced at the General Conference in Edmonton.

First Indian Senator for Canada

The Story of Senator Jim Gladstone of Alberta's Blood Reserve

The First Indian Senator at Ottawa in Canadian History

FOR THE first time in Canadian history an Indian—70-year-old Jim Gladstone of Alberta's Blood reserve—has been appointed to the Senate of Canada at Ottawa. Announcement of the appointment was made by Prime Minister Diefenbaker, fulfilling something he has long urged. Because Canada's 165,000 Indians cannot elect a member to the House of Commons, he said he would give them a voice in Parliament by appointing an Indian to the Senate.

Slight of build, about 5 feet, 10 inches tall, Senator Gladstone is a man who measures his words carefully, speaks them softly, and conveys an air of quiet dignity. He is known in his native Blackfoot tongue as "akay-namuka" or "many guns."

Canada's newest senator represents not a segment of a province but an entire nation and many peoples. He is now the voice of this country's Indians in the white man's highest councils. His words will be the words of all Canada's Indians, from the Haida on British Columbia's coast to the Micmacs of Nova Scotia.

VOICE OF INDIANS

Said Senator Gladstone: "The fact that they chose me is recognition of all the Indian people of Alberta and the two other western provinces. But I am definitely going to get to know how all the Indians of Canada feel about problems affecting them."

Many of Senator Gladstone's seventy years have been devoted to the betterment of the Indians of Canada. He has been president of the Indian Association of Alberta for seven years of the 13 it has been in existence. This association was formed in 1944 and in 1945 Senator Gladstone and a delegation of Bloods visited the meeting to offer their support.

He was elected president in 1948 and held that office until 1954. He was re-elected in 1956 and last year was appointed honorary president. In connection with the association Mr. Gladstone was a delegate to Ottawa on three occasions to discuss changes in the Indian Act, and to voice the opinion of his people. Once he went to Winnipeg on behalf of the Indians to air their grievances. As association president he has played a prominent part in the fight for better education, greater respect for treaty rights, and the participation of Indians in their own administration.



Senator Jim Gladstone, First Indian in Canadian history to have a voice in Parliament, and his wife.

Born in 1887, Mr. Gladstone was one of the first group of boys enrolled in St. Paul's Anglican mission on the Blood reserve in southern Alberta. In 1903, he transferred to the industrial school in Calgary and learned the trade of printer. In 1904, he served part of his training in the composing room of the "Calgary Herald" where he was a typesetter.

Mr. Gladstone left school in 1905 and worked as an interpreter at the reserve mission. For several years, until 1911, he worked on various ranches in the Fort Macleod district, and it was in this way he obtained valuable information that was to prove so useful to him later on his own ranch.

SCOUT FOR MOUNTED POLICE

In 1911 he was appointed chief scout and interpreter for the Northwest Mounted Police at Fort Macleod and he served the following three years as mail carrier for the Blood Indian agency. When the first Great War broke out, Canada's first senator joined the Greater Production Effort to put large areas of the Blood reserve into crop.

At the war's end Mr. Gladstone be-

came stockman for the reserve, his task being to teach his fellow-tribesmen the proper care of their cattle. In 1920, he began his own ranch about five miles north of Cardston and over the years he built up one of the finest ranches on the reserve. Today, in partnership with his sons, he runs 500 head of cattle and has 800 acres under cultivation.

Mr. Gladstone usually operated independent of the Indian agents. He was the first Indian on the reserve to buy a tractor. Always he was willing to adopt new methods. He was the first to use power machinery, chemical sprays, and the first to get electricity into his house.

In 1911, Mr. Gladstone married Janie Healy. They have six children, four of them daughters. The eldest operates a vegetable farm with her husband on a reserve in the Okanagan Valley of British Columbia. The next is a graduate nurse who for many years was at the Royal Jubilee Hospital in Victoria. In 1937, she was one of the two girls chosen to represent Canadian Indians at the coronation of King George VI in London.

ANGLICAN CHURCH WARDEN

The new senator served as church warden for many years at the Anglican mission church on the Blood reservation, near Cardston in southern Alberta. His son has succeeded him in this position.

Senator Gladstone faces many problems. The situation differs throughout the country. He says: "The Eastern people have been with the white people for 300 or 400 years. In British Columbia they have been with them for 200 years, but on the prairies they have lived with the white man for less than 100; thus, their problems are different."

"Integration with white society must be preceded by careful preparation of the Indian in the art of making a living for himself among the whites. That program now is proceeding fast enough; some Indians are bewildered by what they are learning. But steady progress is a very good thing."

"Indians in the East and West are asking for the vote, which we, on the prairies are not asking for. But if the vote is given, it should be given with no strings attached," Mr. Gladstone continued. "It should be given without the Indian losing any of his rights on the reservations."

By Courtesy of
"The Camsell Arrow" of the
Indian Hospital, Edmonton, Alta.



Televangelism -- 1959

"One of the Most Unusual Evangelistic Undertakings of This Electronic Age"

Adapted by Dr. M. L. Leuschner from Material and Announcements Submitted by the Baptist Jubilee Advance Joint Committee

BAPTISTS of North America will launch one of the most unusual evangelistic undertakings of this electronic age early in 1959. This new concept of the effective use of television to take the Gospel into the hearts of the lost of North America is called **TELEVANGELISM**, a combination of television and personal evangelistic effort.

For the first 13 weeks of 1959 special films called, "This Is the Answer", and produced by the Radio and Television Commission of the Southern Baptist Convention are to be shown by television stations across the nation on Sunday afternoons. These television programs are being sponsored by the Baptist Jubilee Advance Joint Committee with 19 million Baptists in six Baptist Conventions cooperating. Dr. Frank H. Woyke, our executive secretary, is a member of this Committee and other Forest Park secretaries have served on various committees of the Baptist Jubilee Advance program. The General Conference in session in Edmonton, Alberta, last July, voted to participate actively in the program simultaneous revivals, the **TELEVANGELISM** series and in many other ways throughout the five year period from 1959 to 1964.

AN IDEA WITH HEART

Dr. Paul M. Stevens, director of the Radio-TV Commission of the Southern Baptist Convention, has pointed out that the secrets of radio and television are now open as a gift from God

to aid in the promotion of the Kingdom in carrying the Good News of Jesus Christ. These gifts give new ways to carry the message on a mass-scale to a world that needs the Gospel message now more than ever in history. That is the objective of **TELEVANGELISM**.

As you take the word apart, you find the heart of the idea. And it is an idea with heart. It is the persuasive power of television drama, coupled with the personal concern of visitation evangelism. Television plus evangelism provides a more effective and fruitful ministry for both. It is television with a follow-through.

What do we mean by follow-through? Let us depart for a moment and look at the example of our com-

mercial brethren who use the television medium to advertise their products.

For a manufacturer, television is only the beginning, despite his millions of dollars invested. TV is the "mind opener" to his potential customer. That customer is also affected by a wide range of supplementary materials—billboards, newspaper and magazine ads, window displays, counter cards and many more until, at last, the personal salesman successfully completes the transaction.

TELEVANGELISM is our counterpart of business follow-through. It involves the simultaneous use of television and the evangelistic efforts of our entire Baptist constituency.

RELIGIOUS DRAMAS

As the focal point of the Baptist Jubilee Advance, **TELEVANGELISM** will feature the first 13 weeks of 1959 with 13 brand-new filmed dramas in "This Is the Answer". These are to be presented on Sunday afternoons by individual TV stations as a public service. They are to be forceful half-hour religious dramas, dealing with spiritual problems common to all peoples. The same episode will be presented throughout the nation on each Sunday. This allows for "network-type" telecasting and a previewing of a part of the next episode to attract larger audiences the following Sunday.

These films will be of a quality all Baptists can be proud of, for they will meet high professional standards of production. They are being made at



the Hollywood studios of Family Films, Inc., religious film specialists. These episodes on modern-day problems will follow the original theme of "This Is the Answer", which has been presented by the Southern Baptist Convention's Commission since April, 1956. It has become one of the leading spiritual-guidance programs, receiving one of the "Ohio State University Awards" for television in 1957. This series has been presented as a public service by 209 United States television stations reaching over 90 percent of the nation's TV homes. The **TELEVANGELISM** programs will be featured on TV stations, both in Canada and the United States.

WITNESSING AT HOME

Local Baptist church members in every community reached will be visiting homes of friends, acquaintances or new people in the neighborhood, who need to know God's Word, during the television program. They can also invite such friends and neighbors to their homes for the telecast. They will then share the television experience, discuss the message and urge extending the experience to church and to personal attendance at actual meetings. They can also let the Holy Spirit guide in the making of personal decisions for Christ as Savior at the close of the telecast.

At the conclusion of each film a booklet will be offered to all who request it. The booklet will deal further with the problem presented in the film and it will also present the plan of salvation. The names and addresses of those writing to the station for the booklet will be sent to the responsible



Miss Lois Anderson points out the names of various Baptist bodies, comprising a total of 19 million Baptists, who will take part in the 1958 **TELEVANGELISM** programs to Dr. Paul Stevens (right) and a friend.

evangelistic leaders in that area, who in turn will pass the information on to the pastors of Baptist churches for a personal contact. The North American Baptist General Conference is co-operating in this program through Rev. J. C. Gunst who serves as a member of the Baptist Jubilee Advance Radio and Television Committee.

The **TELEVANGELISM** films will deal with 13 problems, common to men of every social, economic and racial background. These "sins" act as hindrances to a vital faith in Christ. These problems "alcohol, infidelity,

love of money, revenge, etc." will be projected into forceful, half-hour television dramas in the 1959 "This Is the Answer" series. The solution to the film problem is always the scriptural solution.

A FILM SYNOPSIS

Here is a synopsis of one of the film dramas based on the Scripture, Matt. 5:38-48. Read it for an introduction to the type story to be used. See if this couldn't easily happen to YOU!

Can a Christian, a born-again child of God, become involved in a hatred so violent it almost destroys two people? Can a man really love God and hate a fellowman?

To hate is to kill, Christ said (Matt. 5:20-22, 43-44; I John 3:15), and it almost was murder for young Dr. Paul Robinson. He finds himself, a Christian—a church member, succumbing to the human tendency to hate his fellowman in such a way that he nearly destroyed all that was dear to him.

Dr. Paul Robinson is a brilliant young blood specialist at Harker Clinic. A sudden crisis occurs in his life when he learns that the wealthy steel man, John Douglas, is coming to Harker Clinic with a possible case of leukemia. Douglas is the man who drove the doctor's father to suicide in a fraudulent business deal years before.

Dr. Robinson's mother had been left in poverty. He hates this man and feels that he cannot resist the temptation to strike back and hurt him in some way. When Douglas comes for his first interview, the doctor is torn between desire for revenge and his higher professional and Christian obli-



Members of the Baptist Jubilee Advance Joint Committee and visitors at their fall meeting held at the American Baptist Theological Seminary, Nashville, Tenn. Dr. Frank H. Woyke, our executive secretary, is second from the left in front row.

gation. Tests have revealed that Douglas does not have leukemia. When he jumps to the conclusion that his case is hopeless, Dr. Robinson withholds the medical findings, planning to let Douglas suffer, at least until his next appointment.

GOD'S WORD SPEAKS

That night in desperation Douglas makes an unsuccessful suicide attempt. Dr. Paul Robinson is called. With deep remorse and shame he admits what he has done. Douglas is incensed and retaliates by bringing a malpractice suit against Paul and the Clinic. Suspended from practice and threatened with loss of his medical license, Dr. Robinson is led by his wife to see the folly of seeking revenge.



Baptist Jubilee Advance leaders are deeply interested in an advance article in **MISSIONS** magazine. Left to right: Porter W. Routh, Southern Baptist Convention; Joseph H. Jackson, National Baptist Convention, U.S.A., Inc.; Jitsuo Morikawa, American Baptist Convention; Thomas B. McDormand, Baptist Federation of Canada; and Frank W. Woyke, North American Baptist General Conference executive secretary.

In a desperate attempt to rectify her husband's wrong and to prevent Douglas from becoming ensnared in the same trap her husband has fallen into, and hurting them all, Mrs. Robinson visits Douglas. In the face of scoffing, she leaves him a Bible, asking that he read a passage of Scripture she has marked.

He is further surprised to find that Dr. Robinson has finished his case study and recommended a series of treatments for it and even after suspension from the Clinic staff. This knowledge of forgiveness and the reading of the Scripture passage cause

Mr. Douglass to reconsider and withdraw his lawsuit.

The truth of God's declaration "Vengeance is Mine, I will repay, saith the Lord," is brought forcefully home to both men.

150th MISSIONARY ANNIVERSARY

TELEVANGELISM is one important phase of an inspiring Baptist Crusade to present the claims of Christ and the power of the Gospel to the people of North America from 1959 to 1964. Baptists will celebrate the third Jubilee (150th anniversary) of Baptist organization in America for world missions in 1964.

In 1814 the Baptist churches of America organized their first national organization, the General Missionary

Luther Rice, who also went as a missionary to Burma and had had a similar conversion and baptism, returned to the United States to appeal for that support. The organization named above was the result of this series of events and the missionary concern of Baptists of America. To shorten its name, it became known as the "Triennial Convention" because it met every three years.

JUBILEE ADVANCE PROGRAM

Worthily to celebrate this significant anniversary, Baptists of six conventions have agreed to a program of advance for the period 1959-1964, to be known as the Baptist Jubilee Advance. It will lead to a meeting of Baptists from all over North America in Atlantic City, New Jersey, in 1964.

The emphases for the five-year period are as follows:

- 1959-60 Evangelism through Cooperative Witness.
- 1960-61 Evangelism through Bible Teaching and Training.
- 1961-62 Evangelism through Stewardship and Enlistment.
- 1962-63 Evangelism through Church Extension.
- 1963-64 Evangelism through World Missions.

The idea of the Baptist Jubilee Advance was first proposed by Dr. C. Oscar Johnson at the Baptist World Congress, Copenhagen Denmark, in 1947. It was discussed by representative Baptists of North America who were attending the Baptist World Alliance Executive Committee meeting at the Southern Baptist Seminary, Louisville, Kentucky, in 1954. There were other discussions in subsequent meetings, leading to the first organizational meeting in Chicago, Ill., in 1955.

SOUL-INSPIRING PROGRAM

In the midst of this gigantic, soul-inspiring program of the Baptist Jubilee Advance, we must never lose sight of the basic objective. Dr. Stevens of the Southern Baptist Radio and Television Commission has expressed it in this way: "Basically, depending entirely upon the blessing and guidance of the Holy Spirit, it means that **TELEVANGELISM**, plus publicity, plus the census, plus organized visitation and evangelistic services, all add up to successful revivals and more souls won for Christ! There can be no greater purpose in the world. We ask, then, with this almost miraculous means of communication at our fingertips through television, that this gift of God be turned to his purposes as the center of a new, nation-moving crusade in the coming year".

The Baptist Jubilee Advance Com-

Convention of the Baptist Denomination in the United States for Foreign Missions. This body was formed in Philadelphia in May, 1814.

It came into being because Adoniram Judson and his wife, Anne Haseltine Judson, had become the first (1812) missionaries from America. They had gone to India and enroute had been converted to Baptist beliefs by reading the Bible. They were baptized by William Carey. Then they proceeded to Burma to open that country to Christian missions. They later appealed to the Baptists of America to give them support.

mittee on Evangelism, of which Rev. R. Schilke is a member, has described the objective of this year's program in its message for the Watchnight Service in all Baptist Churches:

"For this age we offer as the only answer, the Gospel of Jesus Christ. It is the Evangel; it is the good news of God's new covenant with mankind, and an agreement guaranteed by him who gave his life upon a cross. It is the message of victory which emerges out of defeat. It is the story of a road which runs through tragedy to triumph. Let us say to a world which cries bitterly for help, 'The help is here: see Christ upon his Cross: see him standing beside his empty tomb. In his victory over sin and death there is **new life for you** who repent and believe.'

LIFE

Our life is like a voyage across a storm-tossed sea;
Some safely reach the harbor, some fail the light to see.
Our life is like a flight above the highest clouds:
We know that we are on the way, but a mist our goal still shrouds.

Our life is like a pleasant dream of joys that seem so real,
A foolish whim or coarse desire our "better selves" conceal.
Our life is like a cloud, a flower, and a song,
Fleeting, frail, melodious, forgotten before long.



Members of Baptist Jubilee Advance Committees from various Baptist bodies enjoy their Christian fellowship and make further plans for the program. Rev. J. C. Gunst and Rev. R. Schilke are at center in front of the United States flag.

Our life is like a shadow, a vapor, and a breath,

Intangible, unseen, unheard — then death.

Our life is like an Alpine lake reflecting beauty rare,
When we have faith and hope and love,

And know we're in God's care.

—Herbert L. Koch

THROUGH THE YEAR

God be with you in the springtime,
When the violets unfold,
And the buttercups and cowslips
Fill the fields with yellow gold;
In the time of apple blossoms,
When the happy bluebirds sing,
Filling all the world with gladness—
God be with you in the spring.

God be with you in the summer,
When the sweet June roses blow;
When the bobolinks are laughing,
And, the brooks with music flow;
When the fields are white with daisies
And the days are glad and long—

God be with you in the summer,
Filling all your world with song.

God be with you in the autumn,
When the birds and flowers have fled;

And along the woodland pathways
Leaves are falling, gold and red;
When the summer lies behind you,
In the evening of the year—

God be with you in the autumn,
Then to fill your heart with cheer.

God be with you in the winter,
When the snow lies deep and white;
When the sleeping fields are silent
And the stars gleam cold and bright;

When the hands and heart are tired,
With life's long and weary quest—

God be with you in the winter
Just to guide you into rest.

—Julian S. Cutler



The Southern Baptist Convention exhibit of the Radio and Television Commission that is producing the dramatic Christian programs, "This Is the Answer" and for 13 weeks in 1959—TELEEVANGELISM.



The Hon. John G. Diefenbaker of Canada.

Courage for the Facing of this Hour

The testimony of the Prime Minister of Canada, an out-spoken Christian and a faithful Baptist, concerning the intricate problems of world peace in our day and the need for a fervent witness to Christ, delivered at the 5th Baptist Youth World Conference in Toronto, Ontario.

By the
Honorable John G. Diefenbaker,
Prime Minister of Canada

THIS magnificent gathering is one of inspiration, of deep dedication, of a realization of the hopes of those who made this gathering possible, bringing together representatives from all over the world, making of this place a Cathedral of World Dedication. I welcome you to this gathering as the Prime Minister of this country, realizing that out of gatherings such as this are composed the essence of what we believe to be the democratic way of life, the recognition of the sacred personality of man, and the liberty of the soul.

RACES OF MANKIND

When I see gathered together here representatives of almost every color and race on the globe, I think of our own country (Canada) of what it is trying to do in order to achieve its part in world peace. In our Parliament today in this country we have representatives, not only of the British races and the French race, but members of German and Dutch and Ukrainian and Scandinavian and Italian origin.

To you from Asia, let me tell you this. One of our members in Parliament is of Chinese origin, elected in a constituency predominantly composed of those of English-speaking origin. In other words, within this land, we have been trying to build that composite

that you in these days are endeavoring to bring about when all the races of mankind will be joined together in the achievement of a peaceful and happier world guided by the fundamental principles of the Christian Church.

CANADA'S MISSION

I am going to speak of our country, Canada, only in its relationship to the world, to tell you something of the position of Canada, situated as in no other country in the world between the two major antagonists in the world of ideas—the United States of America and the U.S.S.R. We in this country with our vast resources, richly blessed, are endeavoring to bring about the achievement of that development that will make possible the assistance to other parts of the world that has not been left generously endowed by nature.

We build in this country, not only the development of our resources to make possible the raising of standards, but we have done that which is epitomized on this magnificent occasion. We have brought together in the tradition of adjustment and tolerance men and women of the many different races and religions, the descendants of two great peoples—French and Anglo-Saxon—who have learned a lesson for



—Religious News Service Photo

**BAPTIST DELEGATE GREETES NIGERIAN
CHRISTIAN EDUCATOR**

FIFTH BAPTIST WORLD YOUTH CONFERENCE

Dr. Joseph A. Adegbite, principal of the Nigerian Baptist Academy in Lagos, a featured speaker at the Fifth Baptist World Youth Conference in Toronto, is greeted by a Baptist delegate from Franklin, Indiana.

mankind, the need to recognize each other's rights, to seek happy compromise, and to build an attitude of tolerance.

We in this land of Canada are a free and independent country, joined together in a commonwealth with representatives from India and Pakistan, Malaya and Ghana, self-governing dominions of Australia and New Zealand and South Africa, the United Kingdom joined together without treaties or federal institutions, joined in a common dedication for the maintenance of peace and the preservation of justice. While the history and culture of our Asian and African members is vastly different from ours, yet we share their institutions and beliefs, their democratic regard for the rule of law and the sanctity of the individual.

LIVING WITH NEIGHBORS

One of the most inspiring events of my life was to have been present at a Prime Ministers' conference when nations like Ghana and Malaya joined the other family of nations, a commonwealth not based on common race, a commonwealth based on different religions and races and institutions dedicated to the maintenance of the abiding principles of peace, the assurance of the preservation of those things that are of the decencies of international life.

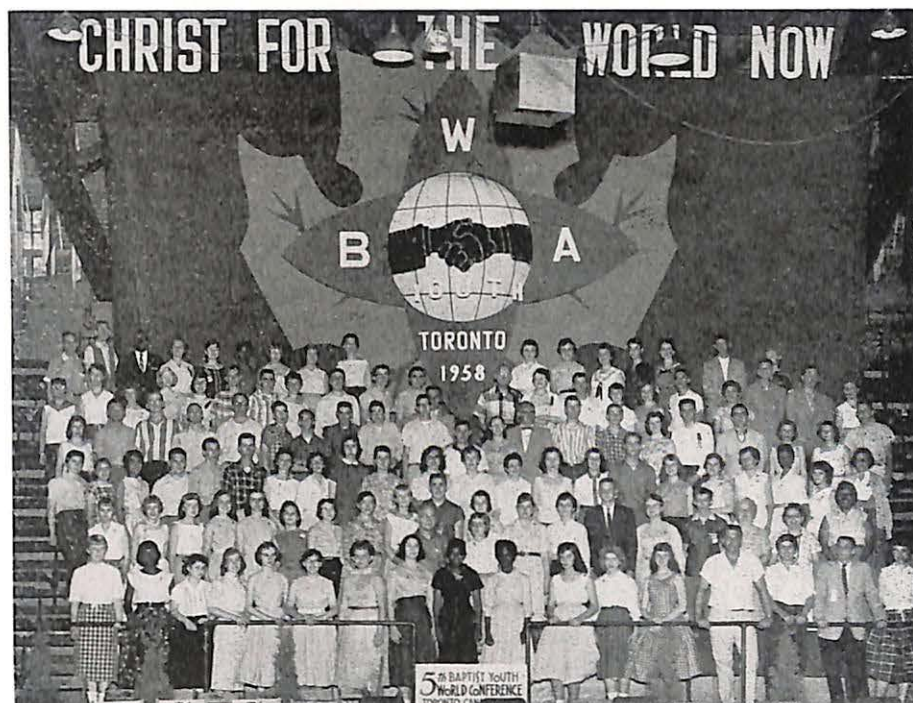
I have mentioned that we were adjacent to the U.S.S.R. and the United States of America. We, in Canada, are happily blessed with one great neighbor, the United States of America. We have only to realize and contemplate what our position would be if we were in that tragic position that so many other nations, represented here, are which live under the power and the shadow of great and threatening neighbors. Our attitude, our common dedication, our beliefs in the same Christian principles bring us together on this North American continent, joined in our relationship to those in South America in a realization that only through peace can we maintain those things of life that are above all other considerations.

PROSPECTS FOR PEACE

I could tell you of our unity within the United Nations, the realization today that peace is global. We support the United Nations for that reason. We realize it hasn't achieved everything it might have done. But we profit from our experiences. We endeavor to strengthen, rather than to weaken its power. However, in these days, we see many dangers and it is of that I wish to speak this evening. All principles of peaceful cooperation in the world, challenged often since 1945, have in the last few days once more been brazenly flaunted.

When I go back to 1945 in San Francisco, California, as one of those present on that occasion in the gathering of free men from all parts of the world, in the building of that international temple, the United Nations, for the preservation of peace, I see how we believed at that time that we had assured the peace of the future.

Now, thirteen years later, the question comes to mind: What are the prospects for the achievement of peace? Not the peace that consists of



—Photo by Wisconsin Baptist State Convention
Standing beneath the emblem of the Baptist World Alliance are the 138 Wisconsin Baptist youth and advisors who shared in the 5th Baptist World Youth Conference in Toronto, Ontario, and who represented one of the largest delegations.

a continuing armistice, but that peace that will allow the people of the earth to participate, not only in the spiritual and material benefits of scientific advancements, but to bring together the nations of the world and to make it possible to elevate their standards in accordance with technological advances. Yes, and something more! A peace that will allow the nations of the world to share benefits for the needs of all mankind, rather than that the free nations and the non-free nations of the world should bear the financial burdens which fear and hate impose.

I have been an optimist through the

years. One does not lose sight of the fact, while here in this great Christian gathering, that not since 1940 has there been so great a challenge to the hearts and minds of mankind as today. While everywhere in the world Christianity has advanced since 1940, communism has advanced at a much greater rate.

A few years ago, when Stalin died, mankind hoped that a new era of Soviet policy might be the result. But those hopes were diminished less than two years ago in the uprising and the terrible penalties inflicted in Hungary. They were lowered still further a few days ago in the perfidy of the execution of the former Premier of Hungary



Baptist young people and leaders from many parts of the world (left) attended the Baptist Youth World Conference in Toronto, Ontario, as well as a group of German young people (right) from our German Baptist Church of Toronto.

and his associates under circumstances that no Christian nation can justify.

SOVIET TERRORISM

Terror and tyranny are apparently again the pattern of Soviet policy. We begin to wonder whether the softer policy of the last few years was simply carrying out Stalin's word in his book on strategy and tactics when he said, "From time to time concessions should be made in order to buy off a powerful enemy and gain a respite. The object of this strategy is to gain time and accumulate forces in order later to assure the offensive."

I have told you of Canada's attitude. I've outlined our formula in this land. I know it falls far short of Christian perfection, but it is based on the recognition of basic Christian principles, practice in public life of the Golden Rule and by the nation as a whole, and the maintenance of the responsibility of each nation according to its talents of men and resources to use those talents for the good of all mankind.

You ask me what the prospects are. I've seen the days of darkness. I've seen them followed by days of optimism. We in the free world must not weary in our endeavor to negotiate for peace. We must maintain flexibility and policy without sacrifice of the principles of right and justice. We must not permit the development of a policy of futility which will be the cer-

tain consequence of rigid adherence to past declarations. We must endeavor to strengthen the United Nations to the end that a world police force, now a dream, will be accepted as a condition to the peaceful settlement of international differences. These are the material things.

CHRISTIAN MOBILIZATION

While I do not underestimate the maintenance of our defenses, I think a gathering such as this epitomizes something of what must take place today everywhere in the world. World and moral objectives, launched by the free world with the Christian nations, requires a renewed mobilization of the basic concepts of brotherhood, the recognition of the dignity of the human person and the realization that each of us, regardless of his color or his race, is indeed his brother's keeper in every part of the world. That is why out of this organization and this gathering here of Baptists from every part of the world I see something of the beginnings of that mobilization in which, as I hope, all of the Christian churches will join, to the end that once more we shall raise the standard of the abiding principles that are ours through Christ and that mankind will see the power of the spiritual things for which we stand.

When I look at the various races represented here—China, Yugoslavia



A Japanese delegate to the 5th Baptist Youth World Conference in Toronto, Ontario, is kept busy signing her autograph for other Baptist young people.

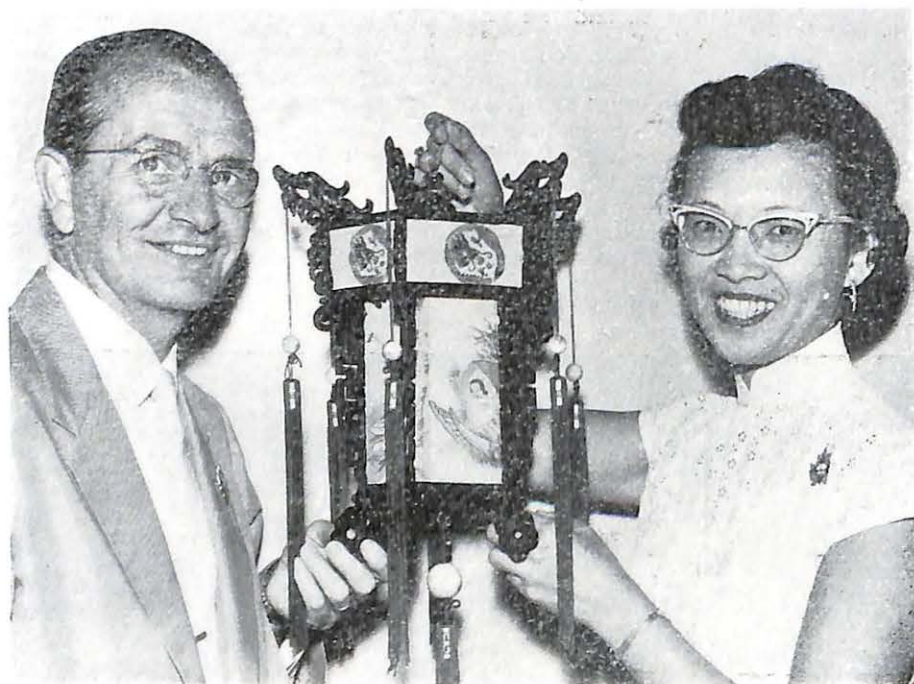
and Ghana, Thailand, India, Ceylon, Pakistan, Nigeria and Rhodesia and all the other countries of the world in this global struggle for the minds of men, I am of those who believe that, while material defenses are of immediate importance, we must extend our humanitarian policies so as to provide the teeming millions of Asiatics and Africans and give to them a new hope for economic standards being raised in their midst.

I summarize what I have in mind when I quote the words placed by the architect at the doorway of the Rockefeller Plaza in New York City: "Man's ultimate destiny depends not upon whether he can learn new lessons or make new discoveries and conquests, but on his acceptance of the lessons taught him two thousand years ago."

FREEDOM'S GREATEST HOUR

My friends, the free world has tried many expedients—material and economic. I think the nations of the world today and in particular the free world nations must try God's will more than ever before. Something of that picture raised the morale of millions during the darkest days of 1917 in the first war. These immortal words, that were written then, have given to succeeding generations hope and inspiration, the realization that in the maintenance of faith, we will have the essence of survival and final triumph.

"You who have faith to look with dauntless eyes beyond the tragedy of the world at strife and to know that out of night and death shall rise the dawn of a lasting peace, rejoice that



—Religious News Service Photo

CHRISTIAN YOUTH LEADER GETS CHINESE GIFT

Richard (Bob) Denny of Washington, D.C., youth secretary of the Baptist World Alliance, receives a Taiwan (Formosa) lantern from Lillian Lu, a Chinese delegate to the Fifth World Baptist World Youth Conference in Toronto, Ontario. Miss Lu was among some 3,000 Christian young people from 60 countries who registered for the Conference, held for the first time in North America.

God has given you to live in these great days and to have your part in freedom's greatest hour." I believe that! I believe these words! They have carried the free world through many dark days since then.

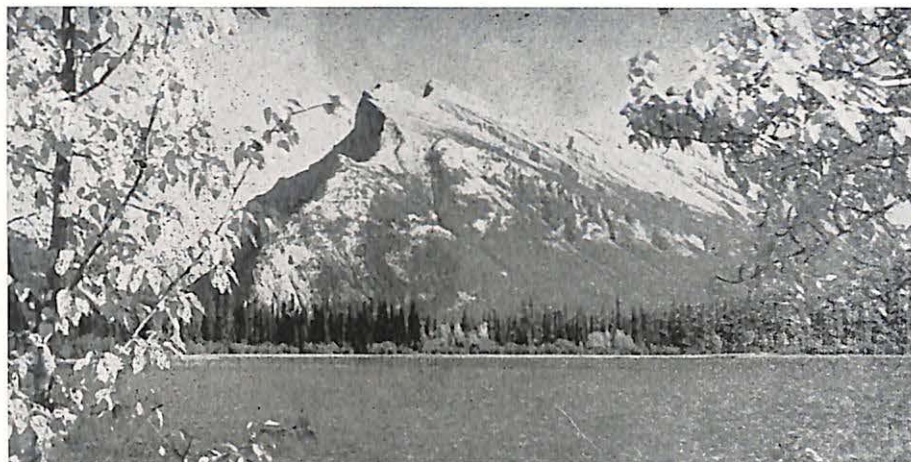
Occupying a position of leadership within my own country, I believe that the solution of most of the problems of the world today would be met if each of us would translate into everyday life and into public life the principles of our Christian faith. We won't solve these problems by magic. We won't solve them by simple formula. We'll solve them, though, by the dedication of young men and women such as are represented here. Go forth, eight thousand strong in every part of the world, carrying with you an abiding measure of your mission and dedication!

YOUR BAPTIST WITNESS

I ask you—dream your dreams, live your lives, preserve the abiding things of life! For you indeed live in an age, one of the watersheds of history, wherein more and more during your lifetime you will find in this struggle for religious and political liberty you will continue to be challenged. I am of those who believe it will survive if Christians remain true to their faith. If we of this faith—Baptist faith—again send into the world men of the type of John Bunyan and John Milton and William Carey, with an abiding sense of mission, then this faith will live on!

Hold true to those abiding things for which we stand. Give leadership with infinite compassion and tolerance, realizing that we will never unite the world in its dedication to Christian principles until we banish from our midst anything in the nature of racial superiority.

One of the things dear to this commonwealth, above everything else, is



Majestic Mt. Rundle in the Canadian Rockies at Banff, named after the first Protestant missionary to the Indians of the Bow River Valley, Rev. Robert T. Rundle.

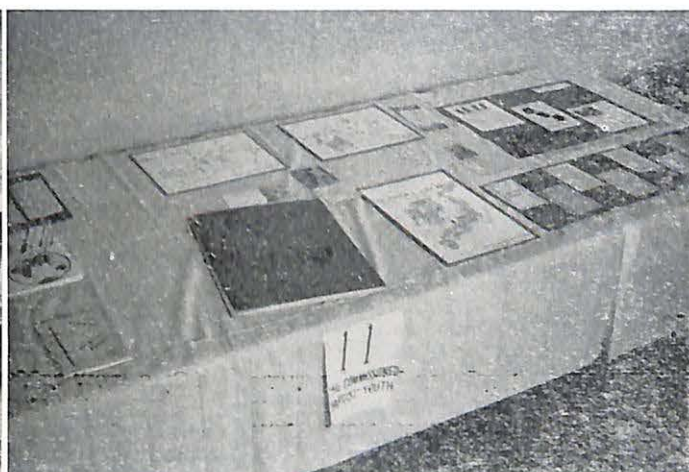
Forgiveness . . .

In that I have so greatly failed thee, Lord,
Have grace!
And in thy outer courts deny me not
A place!
So little of fair work for thee have I
To show;
So much of what I might have done, I did
Not do.
Yet thou hast seen in me at times the will
For good,
Although so oft I did not do all that I would.
Thou knowest me through and through, and yet thou
Dost forgive;
Only in hope of thy redeeming grace
I live.

—John Oxenham

this plea to all the world to live together peaceably. Five out of six of those who live in the commonwealth belong to a color and race other than white. What we need today, and what we have in this great gathering, the most inspiring that I have ever at-

tended in my life, is to be able to utter the words of one who said: "God give us men! A time like this demands strong minds and great hearts and true faith! God grant us wisdom and courage, that we fail not man nor Thee (Christ)!"



Exhibits of the American Baptist Convention (left) and of the Comissioned Baptist Youth Fellowship of the North American Baptist General Conference at 5th Baptist Youth World Conference held in Toronto, Ont.



—Photo by A. Devaney, Inc., N. Y.

Crowds of people at crushing city corners in some of our big cities are typical of the rush and tensions of a great deal of modern life.

Slow Me Down, Lord!

By EDWIN RAYMOND ANDERSON

Reprinted With Permission from the "Evangelical Christian"

THE OTHER DAY I was standing at what has often been described as the busiest corner in the world . . . the meeting and fleet crossing of two streets in the hot heart of the world's largest city. It was quite a breath-of-sweep after the quietness and much slower tempo of country living . . .

"ON THE RUN"

To sum everything up would be to describe it as, "on the run." Everyone and everything seemed to be "on the run" in a rash of rush and such a melange of motion as to leave one wondering whether anything deep or worthwhile could be thought out, or accomplished under such pressure and tension. The people were hurrying from the one corner to the other, and the cars on the streets likewise covered quick compass.

Casting a glance at the little lunch-room close to the corner, I noticed that

here, too, was a demonstration of things "on the run," and lunch had to be levelled with a lurch lest too much time be lost!

It is strange—or is it? . . . how phrases of verses from the Word come into the mind at such times and settings, things which do not appear to be related, and yet which display new facets and insights because of the apparent opposite of that which is seen on the surface of human things. Standing at this crushing corner, I found myself thinking, and repeating to myself, that fragment of verse from the 10th of Luke—"Mary . . . sat at Jesus' feet and heard his Word" (v. 39).

The Word was heard because of the hush of the heart, and the humbling in the holiness of his Presence for the honor of his teaching. Mary gathered the best, because it was not garnished

"on the run," but taken from the token of time which was turned over to himself for the touch of that which is bestowed from the attention to his Precious Person. . .

TREASURES OF THE WORD

Perhaps that explains our lack of depth in the things of the living Word and the tragic setting for a fiddling at the fringes. My thoughts often go back to that big-city corner . . . there were things of interest close to hand, but the average citizen would never be in a position to notice, or afford to give the least measure of heed. Delights are never gathered by digests, and rush must give way to rest ere one can reap that which awaits for the quieter, more careful souls. It is simply that way with the treasures of the Word, and we need to recover a "quintessence of quietness" for the things which are spiritual.

We could do with many a Mary in the midst for these days when even spiritualities have become superficialities. One does not slight the Marthas . . . there always appear to be many of these . . . but serving must give way to sacrifice, the heart giving itself up utterly and alone to the Lord, with all else shut out. We tragically settle for "second-best" and even this runs too far a poor third.

We attend the conferences and hear the speakers who have given the time to the Lord, and give out of that which had been received in the private sanctuary, and come to accept that as heart's highest, because it would not involve temper of time nor personal study. We receive the word of others and come to believe this to prove of first-place acceptance before himself.

CHOOSING THE BEST

Little wonder that the miracle of the meeting soon melts, and we come to move in the mire of the mediocre. We hear his Word, but, alas! it is spiritually "on the run" as it were; the heart does not "sit" in quietness before himself, and therefore there is no honest hearing.

We are not surprised that the Lord commends Mary with the careful word, "Mary hath chosen that good

"SLOW ME DOWN"

(The following soliloquy of a Negro woman appeared originally in "The Chicago Tribune").

"Slow me down, Lawd. Ah's goin' too fast. Ah can't see mah bruther when he's walkin' past. Ah miss a lot o' good things day by day; Ah doan't know a blessin' when it comes mah way. Slow me down, Lawd. Ah wants t' see more o' th' things that's good fur me. A little less o' me an' a mite more o' You; Ah wants th' heavenly atmosphere t' trickle through. Let me help a bruther when th' goin's rough; when folks work t'gether it ain't so tough. Slow me down, Lawd, so I c'n talk with some o' your angels; slow me down t' a walk.

part." And it is a hard choice, for the things of today, even with religious covering, conspire to the choosing of lesser parts. But it is not the best part in the presence of God.

A stillness before himself is ever the best of movements, and a waiting upon his Word, the work which is the highest expression of worship.

THE MASTER OF THE CENTURIES

(A Poem to Inspire and to Bless.... While Sitting at Jesus' Feet.)

I cannot put his presence by,
I meet him everywhere;
I meet him in the country town
The busy market square;
The mansion and the tenement
Proclaim his presence there.

Upon the funneled ships at sea
He sets his shining feet;
The distant ends of empire
Not in vain his name repeat;
And, like the presence of a rose,
He makes the whole world sweet.

He comes to break the barriers down,
Raised up by barren creeds;
Across the globe, from zone to zone,
Like sunlight he proceeds;
He comes to give the world's starved heart
The perfect love it needs.

The Christ, whose friends oft played him false,
Whom dogmas have belied;
Still speaking to the hearts of men,
Tho' shamed and crucified;
The Master of the centuries,
Who will not be denied.

—The Watchman-Examiner

We need the hush of the heart and the humbling of spirit in the holiness of God's Presence for the honor of his teaching and the opening of our souls to his glory!

—Photo by Don Knight





Golden memories of throngs of people in the corridors and gorgeously decorated lobby of the Edmonton Jubilee Auditorium during the General Conference sessions in July 1958 will continue to come back to many North American Baptists and somehow seem to make "time stand still" for a while!

Our Baptist Faith in Today's World

GENERAL CONFERENCE ADDRESS

By HERBERT GEZORK, Ph.D., D.D., of Newton, Massachusetts

WHAT are Baptists standing for? What is the distinctive element of their witness to the world and their fellow Christians of other confessions and denominations?

Let us say right at the beginning that we as Baptists hold no monopoly of the Gospel. We are a part, and numerically still only a small part, of the Universal Church, of the Body of Christ. With many other Christians, all across the world and all across denominational lines, we share the great basic convictions of the Christian faith.

REDISCOVERING TRUTH

With them we believe that God was in Christ reconciling the world to himself; with them we hold that in the Birth and Life and Death and Resurrection of Christ God has revealed himself as in no other event in all human history; with them we hope and pray and work for the day when at the name of Jesus every knee shall bow, of things in heaven and things on earth and things under the earth, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.

But after that has been said, this also must be stated. In Christian history we see again and again how a great truth, which God had entrusted to his people, became nearly forgotten. But then, under the prompting and guiding of God's Spirit, it was rediscovered and brought to life again in the minds and hearts of some of his children. Sometimes this came about in a steady quiet growth, sometimes in a sudden cataclysmic eruption.

So as the need arose, God called men and women to bring such a neglected and often half-forgotten truth to light again, not that they should stand before others in arrogant pride saying: "This which we have is the whole truth and all the truth", but that in humility yet with earnest determination and unflinching conviction they should confess: "This is what God has laid upon our consciences, to witness to and to share it with others so that they, too, might see and acknowledge this truth."

Yet I believe God has entrusted to us Baptists certain great and vital truths, and we would not be faithful to this trust if we were not willing to

witness to them in word and deed, as individuals and as a fellowship.

One of these historic Baptist convictions is our insistence upon the authority of the Bible as a trustworthy and all-sufficient rule of faith and conduct. In its long history of almost 2000 years, the Christian fellowship has faced various emphases which tended to push the Bible from its central position of authority to the outer rim.

AUTHORITY OF THE BIBLE

One of these has been the emphasis on tradition. Backed by the power and pomp of impressive ecclesiastical systems, all sorts of traditions have developed and the further they were removed from the source, namely, the New Testament Church, the less likeness they showed to that Church. And as it was in the time of Jesus when the traditions developed by the Pharisees stood as a wall between God and man, separating them from each other, so it has been again and again with ecclesiastical traditions developed in the course of Christian history.

As we study Christian history, we can readily see that again and again

a renewal of the church began with the quest "What say the Scriptures?" This was true in the Reformation. When Martin Luther was asked to recant his teachings, he laid his hand on the Bible and said, "I am bound to the Word of God."

And we find many examples, especially in our Baptist history. Here was Adoniram Judson, going out as a Congregational missionary to India, studying his Bible on the long journey half across the world. And as soon as he had arrived in India he requested to be baptized and then became the first missionary of the newly-founded American Baptist Foreign Mission Society, laying the foundation of the great missionary work in Burma.

BIBLE STUDY GROUPS

Or think of the beginning of our Baptist work in Germany. Here was Oncken, not a theologian, but a businessman. He and his wife and a small circle of friends studied their Bible night after night, and they arrived at certain convictions which they found irrefutably stated in their New Testaments. Out of that small Bible study group grew the first Baptist churches on the European continent in modern times.

From this emphasis upon the authority of the Scriptures has come our traditional reluctance to establish any creeds and impose them as coercive upon our people. Now creeds and confessions have their distinct value in the life of the church. They are banners of the faith, to proclaim to all the



General Conference leaders at Edmonton, Alberta, Canada. Left to right: Mr. Edwin H. Marklein, present vice-moderator; Dr. Frank H. Woyke, executive secretary; Dr. Herbert Gezork, guest speaker; Mr. Arthur Schwerin, chairman of Arrangements Committee; Mr. Walter W. Grosser, past moderator; and Rev. Herbert Hiller, pastor of Edmonton's Central Church.

world the beliefs of the Christian fellowship. But when they are laid on men's consciences by ecclesiastical command, or by any other form of human authority, then they become instruments of coercion, clubs held over men's consciences, shadows standing between the soul and its God.

But as we re-affirm our great Baptist conviction of the Scriptures as our authority for faith and life, let us beware of one peril, namely, that we be-

come stagnant and sterile in our appreciation and interpretation of the Scriptures. Let us remember that our understanding of Christ's revelation ought to be a steadily deepening and growing one.

For that reason I believe that Baptists need a re-vitalizing of their theological interest and work. I am thinking here of the great new concern with the question of baptism which has in recent years been sweeping the theological world. The two greatest living theologians, Karl Barth and Emil Brunner, have both wrestled with the problem of baptism and have called infant-baptism scandalous, confused, un-biblical. But it should be a reason for distress for us Baptists that so many of the best books on Baptism in recent years have been written by non-Baptist scholars.

Are we as Baptists, while rendering lip-service to the Scriptures, perhaps too much like the servant in Jesus' parable who buried his talent in the ground? Is it not well for us to remember the word that John Robinson spoke to the Pilgrim Fathers: "I am verily persuaded that the Lord hath more truth to break forth out of his Holy Word"?

FELLOWSHIP OF BELIEVERS

And here is a second great Baptist conviction: the Church, a fellowship of believers gathered from the world and committed to live under the guidance of the Word and Spirit of God.

All through the pages of the New Testament you will find that at the be-



Dr. Paul Gebauer, Cameroons Baptist mission field superintendent, offers the prayer of dedication for seven new missionaries at the Commissioning Service in Edmonton, Alta. Left to right (standing): Dr. and Mrs. Peter Fehr, Rev. and Mrs. Fred Folkerts, Miss Gertrude Schatz, Mrs. Elmer C. Strauss and Rev. Elmer C. Strauss.

gaining of true discipleship there stands an experience of personal conversion, of personal commitment, of personal confession of faith. The Christian life begins always where an individual soul experiences Christ as Savior and surrenders to him as Lord.

In this encounter with Christ, man finds his own true destiny, the meaning of his existence. But he also finds his place in that new fellowship which is already here and now a foretaste and a forerunner of the new community which is the goal of all history: the Kingdom of God.

It is this basic conception of the Church as a gathered fellowship of committed believers, set apart from the world, that we Baptists may well be called the most consistent and radical Protestants.

REGENERATE MEMBERSHIP

Luther and Calvin knew only too well that the Church of the Apostles was one of regenerate membership. But they felt it necessary to compromise and to fall back upon the old scheme where new-born babes without any chance of ever making a decision of their own were added to the Church, thus making it a great all-embracing institution, where the baptismal certificate issued by the church could practically take the place of the birth certificate issued by the State. Thus to be a Christian was not a matter of personal decision and commitment, but one of tradition and custom. For 1,500 years this concept of the Church has been dominant in the Christian world.

But now in our time, this system is coming to an end. In many countries of the West, the church is no longer a mighty respected institution, backed and supported by the power and the resources of the state. But it is becoming again what it was in New Testament times: the little flock, a minority, set against the world, often despised, even oppressed and persecuted. Again, as in the days of the early Church, it means something to be a Christian.

GOD'S SAVING REMNANT

With other Christians we Baptists may deplore the forces, such as agnosticism and militant atheism, which have brought this about. But at the same time, this is the historic moment when we as Baptists must step forward and renew our witness in word and life of the primacy of personal commitment, and discipleship. This is the time when we must prove that a regenerate church membership is not a Utopian idea but that it is not only Biblical, but also eminently practical and realizable in the life of the Church.

BOOK FOR BAPTISTS

Dr. John Wobig's book, "A Look at Baptists" is an excellent, inspiring volume on Baptist distinctives. It is available from our Roger Williams Press at \$1.000 per copy, or at 70 cents each when ordered in lots of ten. Dr. Wobig is pastor of the Trinity Baptist Church, Portland, Oregon.

But at the same time, in all earnestness we must ask ourselves: Are we, in our own churches, faithful to this ideal? It is a sacred thing to be a member of the Body of Christ. Our forefathers took this with a deadly seriousness and for them literally it was often a matter of life and death. But how is it with us?

How eager we are to get names into our membership books! How quickly we hurry the candidate to the baptismal waters. And how little we expect of him afterwards to show in his life the marks of true discipleship. In some parts of the world we have grown marvellously in numbers, and we are grateful for that. We have become majority churches, and the world respects us, but is the price which we have had to pay for this not perhaps too high? Have our churches instead of invading the world in the name and for the cause of Christ permitted the world to invade them?

Arnold Toynbee, the eminent English historian, sees the hope for any society always in its creative minority. And that is essentially the same idea as that of the saving remnant which we find in the Old Testament, and that of the little flock which we find in the New Testament. That is the hard, but glorious, task of the Church.

FREEDOM OF CONSCIENCE

Another great Baptist conviction—in fact the one which by many is regarded as our outstanding Baptist distinctive is—freedom of conscience, or as Baptists have liked to call it, soul-liberty.

Baptists from the beginning of their history have been champions of religious freedom. Others have joined them later in the struggle for this freedom which is the basis of all liberties; but at first they stood quite alone. And while others have been quite insistent in demanding freedom for themselves and their own convictions and their own group, as soon as they had enough power they were quite ready to deny that freedom to others.

Baptists have a clean record in this respect. So John Bunyan, imprisoned

in Bedford jail, when he was offered his freedom if he would put his conscience in shackles, replied: "I will stay in prison 'till the moss grows on my eyebrows rather than make a slaughter-house of my conscience or a butchery of my principles."

So Roger Williams stumbled across the snowy wastes of Massachusetts to establish a haven for religious freedom in Providence and establish those principles which later found their way into the Constitution of the United States.

So Obadiah Holmes was publicly whipped on Boston Common, but said afterwards to his tormentors: "You have beaten me as with roses." The Baptist position on the matter of religious liberty is crystal clear. We have no sympathy for the agnostic or the atheist, but we shall stand for his freedom to hold his religious beliefs, as we stand for our own freedom.

Many of the characteristic convictions which are usually associated with Baptists have their roots in our insistence on religious liberty. Such is our rejection of infant baptism. We reject it on the one hand because of our conception of the Church as a fellowship of believers in Christ. But we reject it also because we refuse to join a child to the church before he can utter his protest or give his consent. Thus we regard infant baptism as an intolerable invasion of the sphere of man's own most sacred religious rights.

We further reject, on account of our passion for religious liberty, the idea and practice of religious toleration. To put the power and prestige of the state behind one form of religion, and merely tolerate others, is not religious liberty; it is a subtle form of coercion. Toleration is a concession, liberty is a right; and this right is given to man by God himself.

A FREE CHURCH

From this principle of freedom of conscience, we Baptists also derive our traditional insistence upon a free church, separated from the state. The marriage of church and state which has a long and tragic history in Christianity has never been a happy one, especially for the church. It is a kind of shot-gun marriage, with the state holding the gun. It has always had in itself the seeds of spiritual tyranny.

Whether the state tries to subordinate and use the church for its own ends, or whether the church tries to use the state as an instrument for its purposes, the pattern in either case is irreconcilable with the ideal of religious freedom. Therefore Baptists must resist and reject both attempts. Let the church be the moral conscience



The colorful Christian Training Institute Exhibit at the General Conference in Edmonton, Alberta, is studied by Rev. and Mrs. Arnold Rapske (left) and by Rev. E. P. Wahl, founder and president-emeritus of the school.

of the state, as of any other organizations or institution, but let it keep itself free from any entanglements with the state.

EVANGELISM

And there is a fourth and last great Baptist distinctive: Evangelism. This, of course, is the unfinished task of every Christian and every church, of whatever denomination. But it is especially vital and indispensable for us Baptists. For we do not replenish the membership of our churches through the birth-rate. We can only replenish and expand it through evangelism.

It is this Baptist emphasis upon evangelism which made Oncken, the pioneer of the German Baptist movement, when asked in America how many evangelists and missionaries he had in the German Baptist churches, without hesitation answer: "Seven thousand," naming the total membership of his constituency; for, as he added: "Every Baptist a missionary."

And here is my first concern in this matter. We have come a long way from this ideal, every Baptist a missionary. We leave the work of evangelism more and more to the professionals, whether ministers or other specialists in this field. And while I do not wish to say one word against their efforts, yet I wish to remind you that Baptists in the past have become strong largely through the work of lay-people who in the place where they stood, in the vocation which they followed, gave their witness for Christ.

THE FIRST PENTECOST

Let us not forget that the first disciples of Jesus were lay-people, fishermen, peasants, craftsmen. I sometimes

wonder if there ever would have been a first Pentecost, if these disciples could have been ordained rabbis and preachers. Let us also remember that today in those lands which have come under the sway of totalitarian and anti-Christian governments, we can observe that those churches have shown greatest vitality and staying power which have developed an active, devoted lay-leadership which was able to step into the breach when their ministers and teachers were taken away from them.

And then another thing: our evangelism should be wider, more inclusive. Are we not limiting our appeal for Christ too much to the individual,

his personal life, his soul, and not enough also to his social life?

For there is, rightly understood, no social Gospel and no individual Gospel—there is only one Gospel of Jesus Christ, offering redemption to the whole man, in all capacities and all his relations, his soul, his body, his family life, his economic and his political life. Let us then strive for an evangelism that aims at the redemption of life in its totality; not just one part of it.

VOICE OF CONVICTION

These, then, are some of our basic Baptist convictions, four sturdy pillars undergirding our fellowship: the authority of the Scriptures, the church as a fellowship of believers, freedom of conscience, and evangelism as the unfinished task of the church. But each of them presents a challenge to every new generation of Baptists. For only as each new generation puts its sweat and toil, and, if necessary, its blood and tears into the work of holding these truths aloft, will they be maintained.

In the midst of all rejoicing about what God has given us, there is cause for earnest self-searching and deep repentance. Where we have failed, may God forgive us; where we have weakly stammered, may we, by his power, recover the authentic, firm voice of conviction; "for if the trumpet give an uncertain sound, who shall prepare himself for the battle?" The world of today needs the Baptist witness; the universal Church needs the Baptist witness. May we be ready, by God's grace, to give it, unashamed and unafraid.



Tea is poured at the Woman's Missionary Union reception at the General Conference, Edmonton, Alberta.

Standing (left to right): Mrs. Edgar Bates, Mrs. Herbert Hiller, Mrs. O. R. Schmidt, Mrs. Albert Reddig (the new W. M. U. president), and Mrs. Paul Gebauer, Cameroons missionary. Mrs. M. L. Leuschner is pouring the tea.

Our Glorious Conference Fellowship

Impressions of the Edmonton General Conference Sessions

By Chaplain (Major) Leslie P. Albus, Fort Monroe, Virginia

IT WAS with mixed emotions that I went to the General Conference in Edmonton, Alberta. The last conference which I had been privileged to attend was at Tacoma, Washington, in 1946. Since then military duty has kept me away at the time when conferences were scheduled. I truly felt like a lamb returning to the fold as the sessions in Edmonton began. As the days of the conference rolled along, the joy of attendance and the blessing of fellowship increased.

GENERAL CONFERENCE HIGHLIGHTS

Usually one is asked, "What were the highlights?" This for me is difficult to answer since the whole experience was one continuous highlight. This may be difficult for some to understand, but the service chaplain does not have the constant fellowship of associations, conventions and conferences. In many areas he is the only clergyman of his particular church in a large area. Coming out of such a situation, a General Conference is certainly a highly inspiring experience.

A number of things impressed me. The first of these was how we as a denomination have grown. This growth has not only been in numbers, but in

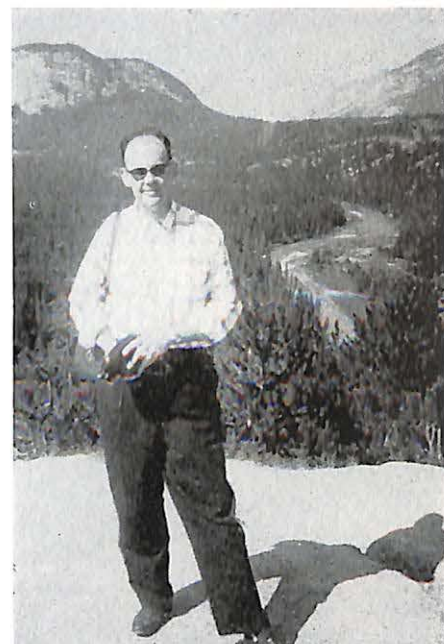
spiritual outreach, in missionary zeal and in the desire to do the will of our Heavenly Father.

Also the spirit of cooperation was manifested exceedingly. To be sure, we do not all think alike. That is good, as we do not wish to be led blindly. We reach a position of common thought and positive goal by discussing matters in the spirit of Christian love. Thus we work together harmoniously. This is the way in which the true Church of Christ should operate.

FELLOWSHIP OF KINDRED MINDS

Then there is the "Kindred Minds" idea. Many of our clergymen have attended school together. This bond is still strong and makes for a feeling of togetherness that is not shown elsewhere. This bond has been increased to include those who voluntarily have come into the denomination and have dedicated themselves to our common cause.

Finally, I think the greatest impression of all was our common goal. Whether we have a direct connection with a specific task or not, we pray for and support each other. Malice and



Mr. Ralph Kietke of Philadelphia, Pa., former Sunday School Union president, stands firmly on Inspiration Point overlooking the Bow River Valley at Banff Springs National Park.

jealously play no part, because this is done in love. We want each church, each mission, each Sunday School, each young people's organization to grow to the glory of God. We are not seeking our own, but earnestly hope that in our enterprise we may lift the Eternal Christ for the salvation of the world.



After the General Conference sessions in Edmonton, Alberta, many North American Baptists went on an adventure tour in the Canadian Rockies. Miss Adelaide Klatt of Forest Park, Ill. (left), is photographed in the gardens of the Banff Springs Hotel; Mr. and Mrs. Carl Jenkins of Forest Park, Ill. (center) are shown standing on Inspiration Point at Banff; and Mrs. Emma B. Meier of Portland, Oregon, and Dr. M. L. Leuschner (right) oblige photographers at the Jasper Park Lodge in a beautiful setting.



A part of the large crowd of people attending the 17th General Conference sessions at Madison, South Dakota. This panoramic photograph was taken in one of the city's parks.

Out Where the West Begins

In 1913 the General Conference met for the first time in "the Far West"—Madison, South Dakota, where thrilling history was made.

By REV. W. S. ARGOW of Erie, Pa., a Former Pastor of the Madison, S. Dak., Church

WHEN HORACE GREELEY said: "Young man, go west," he did not say how far west, nor did he describe what he would find when he arrived. It was in 1910 when the General Conference met in Milwaukee, Wis., for its regular session, that the Madison, S. Dak., church extended a hearty invitation to meet with them in 1913.

This invitation was referred to the usual committee for the next conference. The three Cleveland, Ohio, churches had also invited the conference. Whether this committee considered the Madison invitation or not is not recorded. They may not have put much faith in it, since that was "Out West" in South Dakota, "in the sticks." They brought in the recommendation to go to Cleveland, Ohio.

A BOOST FOR MADISON

I had been out in Madison, S. Dak., at the Northwestern Conference a few years before and knew what we could expect. So talking to some of my friends, I said: "Let's plan for Madison!" They agreed to support my efforts. I contacted Ernest Horn from our church in Louisville, Kentucky, who was handy with crayons and asked him to draw what I suggested.

When the recommendation was presented to accept the Cleveland invitation in 1913, I asked for the floor and displayed the above described drawing with a few remarks and made the suggestion to go to Madison, S. Dak., instead. Then bedlam broke loose. It was suggested that we postpone the decision, since the ladies were in a separate session in another church and that they should also vote to de-

cide this grave matter. (We had been voting on many other important matters.)

Someone suggested that we make it a matter of prayer. Again, some wanted to refer back to the committee, since a great many things should be taken into consideration. The outcome is history! We voted to meet in Madison, S. Dak. I was called all kinds of names. My only answer was: "Wait and see!"

FIRST CONFERENCE TRAIN

We made history in 1913! It was the first time in the history of the denomination that we had a complete General Conference train with three Pullman sleepers, two day coaches, a cafe, a diner and a baggage car at our disposal. All along the way, the passengers were amazed at the wide and open spaces and the expanse and beauty of the country. Some wondered if we would be met at the station by ox carts, or if we would be quartered in sod huts.

"IN THE CREAMATORY"

The late Prof. O. E. Krueger in his book, "In God's Hand, (page 85), refers to the fact of expecting to meet "wild Indians" at the station. Instead we were met by scores of automobiles and whisked to the Eastern College buildings where the Conference was already in session, since we had been delayed by a freight train.

The Conference took over. The chapel was used for the day sessions. In the dining room the local ladies served tasty meals. The spacious gymnasium was utilized for the evening meetings and the Sunday rally service. The dormitory was filled with delegates.

One older brother, whose knowledge of the English language was rather limited, when asked by someone where his quarters were, answered: "In the creamatory." The guests strolled under the shade of many trees and relaxed between sessions. The local press practically turned over their entire issues during the conference.

On Saturday afternoon, 100 cars filled with guests, set out for a ten-mile drive through the country and around the two beautiful lakes and each was handed a bag filled with apples grown on that farm. Since there were not enough cars, a second trip had to be made.

It was indeed an "eye opener" as had been predicted! The poet said:

"Out where the West is in the making,
Out where fewer hearts with despair are aching,
Where there's more of giving and less of taking,
That's where the West begins."

GOD IS MARCHING ON

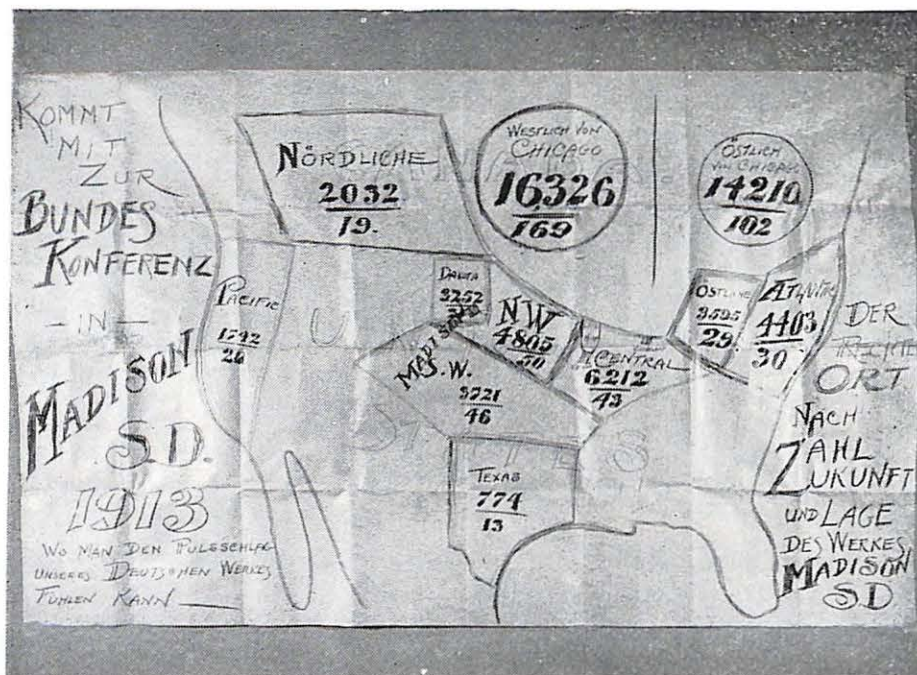
Remember, forty-five years ago things were already beginning to develop. The West took up where the East was leaving off in cities, churches, and farms. "Progress" was the slogan. "Home Missions" was the watchword. Study the accompanying chart and then compare it with present figures:

EAST OF CHICAGO—Churches: 72; members: 15,673.

WEST OF CHICAGO — Churches: 221; members 37,596.

"Behold, What God Hath Wrought!"

Our God is marching on! Our recent Edmonton Conference was the biggest



The crayon drawing made by Ernest Horn and shown by Rev. W. S. Argow at the General Conference held at Milwaukee, Wis., in 1910, urging the delegates to vote to hold the 1913 Conference in Madison, South Dakota.



Rev. W. S. Argow during his ministry at the West Center Baptist Church, Madison, South Dakota (1917-1926).

ever held. Refresh your memory as you read again the reports in "Der Sendbote" and "Baptist Herald." Will we exceed the figures of attendance, the growth of membership and increase in giving? Or have we reached our limit? "Nothing is impossible with God!" He has not exhausted himself.

With the trend of the ever increasing march to the West, with the constant influx of Europeans in eastern

and western Canada, with the success of the Church Extension drive of establishing new churches, we can be assured of greater things. "It be according to your faith." It is as true today as when the prophet of old spake it: "Where there is no vision, the people perish." May our eyes be open to see, and with our hands in his may one and all say. "Lead on, O King Eternal!"



At Lake Louise, Alberta, Mrs. J. C. Gunst (left to right), Mrs. Emma B. Meier and Mr. Ralph Kletke compare notes about their Canadian Rocky Mountain tour following the General Conference sessions.

GOD'S AUTOGRAPHS

I stood upon a hill one night
And saw the great Creator write
His autograph across the sky
In lightning strokes, and there was I
To witness this magnificent
Tumultuous, divine event!

I stood one morning by a stream
When night was fading to a dream
The fields were bright as fields may be
At spring, in golden mystery
Of buttercups—then God came on
And wrote his autograph in dawn.

One afternoon long years ago,
Where glacial tides had ebb and flow,
I found a cliff which God had smitten;
I scanned its breast, where he had
written

With some great glacier for a pen
His signature for time and men.

One night I stood and watched the
stars;
The Milky Way and ranging Mars,
Where God in letters tipped with fire
The story of his tall desire
Had writ in rhyme and signed his
name

A stellar signature of flame.

Creation's dawn was deep in night,
When suddenly: "Let there be light!"
Awakened grass, and flower, and tree,
Chaotic skies, the earth, and sea;
Then, to complete creation's span
In his own image, God made man,
And signed his name, with stroke most
sure—

Man is God's greatest signature!

—William L. Stidger.



Our Spanish-American Mission Chapel at Monte Vista, Colorado.

Our Spanish-American Friends in Colorado

With over 40,000 Spanish-Americans living in the San Luis Valley, there is always opportunity to share our testimony of the Gospel of Christ.

By Rev. David Keiry of Monte Vista, Colorado

WHEN English America began several hundred years ago, the area of the present San Luis Valley in Colorado had already seen European civilization make its imprint upon the land and the people. The land was claimed for the political power which purchased supplies and arms for the exploration parties, and the people were claimed for decadent Christianity on the authority of Rome.

Throughout the centuries which have followed the people have changed little, either in culture or practice. Greatest advances have come with the "gringos" farming and ranching operations, but again, this only affects a small minority of the people and it seems only on the surface.

SEARCH FOR GOLD

Many Spanish expeditions were sent north out of Mexico, then called New Spain, to search for the fabulous wealth reported cached in equally fabulous cities. With each of these expeditions, some numbering more than 24,000, came a number of priests to do missionary work. While each of the explorers turned back with the reports of failure, and requested more aid to press farther into the unknown, the priests were busy converting whole towns to a form of Christianity, and sending optimistic but somewhat exaggerated figures to their sponsors about their work among the new-found heathen.

When all the factual reports are read and summarized, one soon finds that formal Christianity was only mixed with existing religious traditions, and real conversions to any kind of Christianity were few and far between.

The geographical area thus influ-

enced lies along the coast of California and eastward through the present states of Arizona, New Mexico and western Texas; from the south in Mexico north to the San Luis Valley of Colorado. Within this great community there are more than one million Spanish-speaking people whose voices cry out for relief from sacerdotal oppression. Thousands have been continually chained by doubt and fear, while their hearts have yearned to learn more about the Lord but, denied this freedom of expression by the priests, they have remained his servants.

SPANISH-AMERICAN CULTURE

Probably there are very few of these people who could trace their ancestry back to pure Spanish, but most of them have had some Spanish blood mixed into their families, and they are not willing to be called Indians, nor Mexicans, so the term "Spanish-speaking" must nearly always be used. Though our Spanish-American culture is definitely connected with tribal practices of pueblo and nomadic tribes of Indians, there is, at the present, intense hatred of the Indian of New Mexico because large crews are im-

ported for the annual potato harvest, thus reducing our local people to a few weeks of work out of the year.

Yet, no matter how sharply they disagree among themselves on certain issues, especially nomenclature, they present a united front to the Anglo. This wide gap or opposition to the Anglo stranger has always been an important factor in their lives and it contributes to their cohesion as a racial group.

Little or no progress can be made by any group until some of these factors have been assimilated, not only through the textbook but in life itself. To have a clear picture of their culture, any student of anthropology or Spanish-American customs must mix heritages of three separate and distinct cultures—Indian, Old World Spanish, and Anglo—together, only to find that the Anglo culture is "surface" culture not readily assimilated by the largest racial entity found in the United States.

Once this is understood, one can readily see how electricity, fashions, automobiles and other things, that are normal in our culture, are desired and even demanded by the Spanish-American to be enjoyed so long as nothing else in his way of life will be disturbed.

A HOME-LOVING PEOPLE

The Spanish, probably more than any other racial group, are a home-loving and home-loving group. There seems to be a magnetic attachment to the most squalid and rickety neighborhood or house just because, "I was born there."

An illustration may clarify the point. Phil lives with his wife and two daughters in two small rooms barely

MISSION FIELDS

As North American Baptists we support two Spanish-American mission fields. One is in Colorado at Del Norte, Monte Vista and Center, Colorado. The other is in Texas at Rio Grande City, where Rev. Raymond Castro is serving as missionary. Pray for our missionaries among these spiritually needy people!



The Sand Dunes National Monument of Colorado is not far from our Spanish-American mission fields in the San Luis Valley.

big enough to turn around in, yet from the nearby highway one can see a TV pole stretched higher than any other in the vicinity, with the crowded space serving as living quarters for the immediate family and any other friend who may stop by. Ironically the floor is so uneven that 4" x 4" blocks lie under one side of the bed to keep its occupants from rolling off, but Phil isn't concerned since his entire family live close and, if the house collapses, they can move in with them.

With only one visit to a home, you would be welcome to live there the rest of your life, share and share alike, because each host or hostess welcomes you with the words, "Welcome to your house," and they really mean it. Thus, if a visitor or missionary is accepted by the home, rapid visitation progress can be made. There's always a meal to eat, the time of day

to pass, a picture to see, handwork to be shown, or medicine and dressing for any one of a number of "patients" in the home. Because you are considered one of the family, it is impolite and rude to hurry along in gringo fashion without giving attention to every member of the family.

IN A SPANISH HOME

Even greetings, to be proper, must include all members of the family. "Hi, how's everything?" so acceptable to busy gringos, may be most impolite, since opportunity may not be given for the fluent Spanish-American to share the latest news of the family cat's batch of kittens!

While I was hurrying to deliver a message one day, I was strongly reproved for saying "Hello" to the family, and then turning my attention to the small but anxious dog approaching

my feet. To be polite I should have continued my talk to them about the weather, work and any other matter proper for discussion, whether the dog bit me or not. After all, that would only be a minor accident. Fortunately for me in this case, the dog only wanted a little comfort before returning to her resting place under the stove.

Meals are inviting, and comparatively simple, but extremely "hot" to any visiting gringo who has never had his choice of chile in beans, chile over meat, chile over fried corn, pumpkin and green peppers, or some other of a hundred varied combinations. Along with these foods come the flat, almost leather tortillas, black coffee, and a wide variety of desserts, unless the Anglo is too "warm" to try any.

This excellent diet is rich in vitamins, and seldom if ever, are any cancerous patients found among chile-eaters, though tuberculosis seems to thrive because of the crowded conditions and unsanitary disposal of waste. Meals come nearly any time of the day, but most families in our area eat an early supper to keep the lights off as much as possible. There is no need of spending money for what you haven't got, and besides sleep is a necessary and vital part of life.

RELIGIOUS TRADITIONS

Another feature of their culture which must be acknowledged is religion. It is not an occupation for Sunday only. Each house is supplied with one or more crucifixes, a table or little altar for saints, sometimes covered with glass, and votive candles for those who haven't time to pray or who feel that special prayers ought to be said for a particular blessing.

Each child is taught early the importance of reverence when near these sacred things, but reverence is due only to Catholic churches and objects of worship. Thus a cross on a building may protect its contents from vandalism, and a blue painted door frame and window opening will dispel any evil which might befall the family in the home. Each individual may carry one or more sacred emblems on his person for protection during his lifetime.

Every aspect of life brings the religious nature of the Spanish-American to light. His music is religious most of the time, and even the rest of America goes for music like, "Vaya con Dios!" which means literally, "You go on with God." This little expression often is given to those parting for some time, because it invokes God's care upon the traveler. His manner of life reminds some of a lazy indolent, good for nothing, but in reality he has time to think,



Miss Helen Lohse, Spanish-American missionary, leads a meeting for children at our mission chapel in Del Norte, Colorado.

time to work, and time to meditate upon the problems of the world round about him, seemingly following our Lord's admonition in Matthew 6:33 to "seek first the kingdom of God."

DON'T CALL THEM "LAZY"

Each day throughout the winter a supply of wood is cut for the fire of the day, and, when supplies run dangerously low, a trip is made to the mountains for fuel provided by nature for the collecting. Nearly every Sunday morning the neighborhood power saw is run at full speed to cut the wood into smaller chunks for young boys and old men to chop for each day's need.

If anger swells in your heart because of improvidence in caring for their families, you would be the subject of a scornful look, and these simple but true words, "Who knows what tomorrow may bring; it may be warm, or friends may call us." It is my opinion, that no one can call a Spanish-American lazy without just reason to do so. The basic difference between us is their culture which has a different set of values than our culture allows. So we are worlds apart even if we live next door.

Though we work under "home" missions, you can readily see that our work presents the same problems, either to a greater or lesser extent, that you might find in Mexico. Politically they are severed from Mexico, yet culturally, they are one with Mexico. They are an indigenous people who have lived in these areas for over four hundred years without changing their customs or philosophy of life.



Following the church service in the Baptist Chapel at Monte Vista, Colorado, the children and adults in attendance are all "smiles" for the photographer.

There is no doubt that someday we will see this Spanish-American culture slowly but surely becoming more dominated by the middle current of Anglo-American civilization and the tempo of our times. Yet, it is also true that the "borderlands" of which we are a part have an exchange of spiritual influence as well as cultural influences which keep them withdrawn from us.

OUR BAPTIST MISSION

God has given us a great privilege to work amongst these needy people as a denomination, and it is with special gratitude that we have seen his

hand on our lives to place us here serving in our "native country." During years of schooling in preparation for serving our Lord, little thought was given to the Valley as a place of service, yet he saw fit to place us in a most rewarding ministry, that of calling friends of yesteryear into fellowship with him.

Spanish-American missions in the Valley have been in a state of fluctuation for a number of years. So with a great burden and great hopes, we entered again into the San Luis Valley in the fall of 1957 to view a field "white unto harvest." The problems of every missionary have been the same, that of overcoming opposition in his field of service, learning a language, training the people to help themselves and to be effective witnesses for Christ.

None of these problems can be met alone without a deep-seated love, a consuming passion for the lost and direct, divine guidance by the Holy Spirit. As we re-orientated ourselves to new surroundings and new work, we were glad of faithful witnesses throughout the years which made our work easier, and our acceptance with the people a matter of months rather than long years. We are glad of this, though we realize that a number of months will come and go, before all the problems of our people will be freely shared.

Planning session after planning session throughout the year has given us a better insight into the work and a vision. For a number of years we have hoped and prayed that an indigenous church might be started here in



Spanish-American children of Center, Colorado, love to come to the Bible Study classes conducted by our missionaries.

the Valley, and this year it seems more than possible if we will move and work under the direction of the Holy Spirit.

PERSONAL EVANGELISM

The most effective method of evangelism is personal work by interested and trained people. Here in the Valley we are training a small group to take over the leadership of the church and to make it their own, giving out their own witness. Many of them do not have to have much training, for the joy of their salvation is a well springing up with waters of everlasting life to those who live near them.

Such is Mrs. Medina, a faithful witness to the Lord in Del Norte. Her life has been filled with sickness, persecution and heartache, but every opportunity is seized to make a clear uncompromising witness of God's grace in her own life. Mrs. Blea also is unafraid to speak out, for her life has been strengthened daily by the Lord during the years and especially during the past several years when she had to care for a bedfast mother.

An unlimited calling program is planned to carry the Truth of God's Word to every household where we have any reception. With over 40,000 Spanish-Americans living in the Valley the year around, there is always opportunity to share a testimony through actions and word of mouth. Out of this vast number, possibly one-tenth have actually been contacted for the Lord by various groups seeking to break the deathlike grip held upon their souls by the priesthood. So as the Lord calls forth reapers to go into his vineyard, let us hasten to answer the call with men, prayers and going.



Spanish-American women of Monte Vista, Colorado, gather frequently at the Baptist Chapel for handwork and to hear the Gospel message.

HAVE YOU "GO"?

The illustrated, informative volume about the Cameroons, Africa.

No one of these is a satisfactory substitute for the other, and we shall advance the banners of God's Kingdom like a mighty army if we dedicate ourselves to his service. Idolatry will cease and fear will be changed to peace when our hearts are united in this great task. Rise up, O volunteers, and take your place at the helm, for he has promised to go with us in this advance!

The Christ of Every Road

By WILL H. HOUGHTON
(Former President of the Moody Bible Institute, Chicago, Ill.)

There's a long road, and a weary road,
As it winds and twists along.

There are sad men, once were glad men,

But silenced is their song.

Life is dead they say, for he went away,
One in whom our hopes were born;
He was by our side, and then crucified;
Now we walk this road forlorn.

The Emmaus road, what a trying road,
When it's measured mile by mile;

But that day there walked One of whom they talked,

Man of Sorrows, with a smile.

"Why are ye downcast? Tell Me all the past."

Sympathy he showed them then.

When they reached the door of a cottage poor,

"Tarry with us," pled the men.

There a table spread, and Christ breaking bread,

As he opened up their eyes;

Then they knew their Lord, listened to his word,

Lost their fears in glad surprise.

Oh, the weary road is a Happy Road,

If it only brings Christ near;

When your load of care seems too hard to bear,

Lift your eyes, Christ will appear.

When your load of care seems too hard to bear,

Lift your eyes! Christ will appear!



From the chapel steps at Monte Vista, Colorado, one can look toward the snow-covered range of mountains in the west.

GOD'S COVENANT OF GRACE

God through Christ gives back to man, who is spiritually dead, a new spiritual nature born of the Holy Spirit that makes him a child of God for time and eternity.

By the Honorable E. C. Manning
Premier of Alberta, Canada

IN A STUDY of the Genesis record of creation from the origin of the human race, I hope we have four basic facts clearly established in our minds. The first is that man was created by the direct supernatural act of God. He was created perfect. He was created sinless. He was created a free will agent.

MAN'S FREE CHOICE

The second basic fact is that man fell from his original glorious state by the exercise of his free will choice; in other words, by his own deliberate free will choice. The Scripture says that Adam was not deceived when he ate of the forbidden fruit against the commandment of God. He did so deliberately, choosing to disobey his Creator.

Now the third basic fact arises, and this is tremendously important. As a result of his fall, Adam and all his descendants from that day to this became creatures spiritually dead. By spiritual death the Scriptures mean that men have been separated from all fellowship and communion with God. Through man's fall, Adam and all his descendants became subject to physical death. His body immediately began to return to the dust from whence it came, and our bodies today die from the very day that we are born into this world. What is more, when Adam fell, he and all his de-

scendants as a result of his fall acquired what the Bible calls a reprobate mind, a mind that is antagonistic toward God and toward righteousness. Now unless we recognize that basic fact, we will never understand what is beneath and behind all the ails and ills and problems and strife that make up life in this world today.

CONSEQUENCES OF SIN

Finally, through or as a result of man's fall, Adam and all his descendants after him became condemned sinners in the eyes and judgment of a righteous God. Eternal laws of righteousness are immutable. Man cannot possibly escape their consequences, and so man, as a result of the fall of his original parents, finds himself in this world of today spiritually dead and separated from God, subject to physical death and all the ailments of the flesh that are a part of that long process of dying physically.

CONFERENCE REPORTS

The 1958 volume of General Conference Minutes and Conference Reports will be ready for distribution in January 1959. It will be a book of more than 325 pages, filled with invaluable information.

Every church should have several copies.

PRICE — Only \$1.00



Premier E. C. Manning of Alberta addressing the North American Baptist General Conference session in the Jubilee Auditorium of Edmonton.

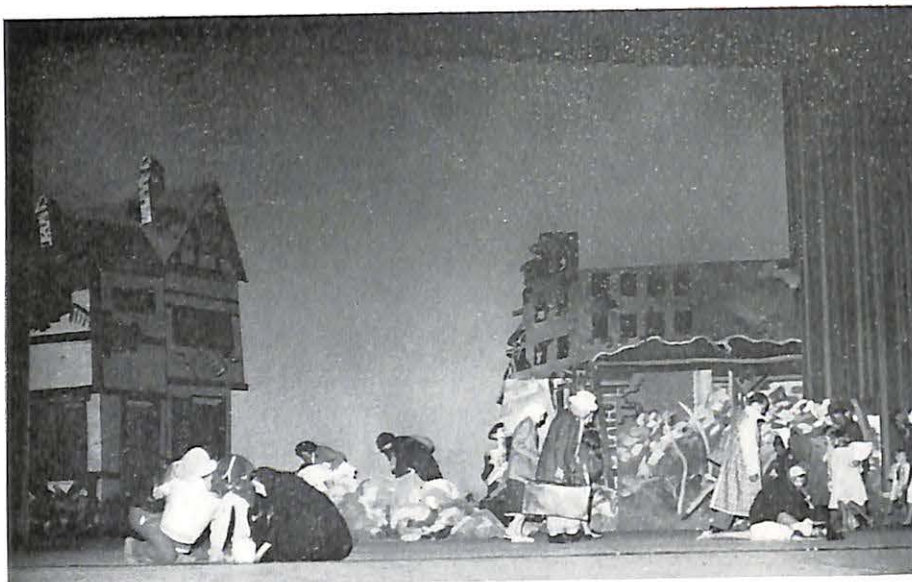
Man finds himself the possessor of a reprobate mind that is antagonistic toward God and righteousness, and in the eyes of his Creator a condemned sinner, finding himself impossible to escape the eternal consequences of the divine laws of righteousness and helpless to deliver himself from the condition in which he is found.

The fourth and final basic fact is the fact that mankind is wholly dependent on divine mercy and the divine intervention of God for his recovery from the condition in which he finds himself today.

GOD HAS INTERVENED

Now the glorious and great and good news of the Gospel is that God has intervened on man's behalf. He sent his only begotten Son into the world to be a substitute sin bearer in the place of guilty man, to shed his divine blood in atonement for the remission of man's sins. God makes it possible for him to offer his fallen creatures spiritual regeneration, which is nothing less than a supernatural spiritual new birth, to give back to man who is spiritually dead a new spiritual nature born of the Holy Spirit that makes him a child of God for time and for eternity.

Now please notice this other very important point before we go on to the next part of our study. Mankind in the beginning fell by free choice. The



Refugees moved in bewilderment through ruins of burning cities in Germany as depicted in the thrilling General Conference immigration pageant entitled, "Unto a New Land," written by Rev. William Sturhahn and Miss Agnes Buckles.

redemption that is offered to man and woman through the substitutionary death of Jesus Christ must be received by each individual man and woman in exactly the same way, that is "by that individual free will choice!"

That is why, my friend, the fact that Jesus Christ came into the world and died in your place does not automatically make you a child of God or redeem you from the consequences and eternal penalty of your separation from God by sin. That redemption becomes effective in your case only when you, by your free will choice, under the sweet influence of the Holy Spirit say "yes" to Jesus Christ when he pleads with you for you to allow him to become your personal Redeemer.

YOUR RESPONSE

You know the words of Scripture, "Behold I stand at the door and knock, and if any man will hear and open the door I will come in." Now it rests with you whether you will hear and open the door. What has been your response to the invitation of Jesus Christ for you to receive him, to his knocking at the door of your heart and your life?

All the rest of the Bible, from the Genesis record on, outlines God's dealings with his fallen creatures. You do not read very far in the Scriptures before you discover that he, in dealing with fallen man, follows a very definite pattern, and that pattern is repeated over and over again in each succeeding cycle of time. Now each cycle of time or dispensation, as it is called in the Scriptures, is marked by four distinct factors or stages.

The first stage is the Covenant Stage

in which God makes a definite covenant with his creature. That is followed by the second stage which is always a probationary period, in which man is given the opportunity as a free will agent to respond to the covenant offer that God has made to him.

THE NEW COVENANT

The third stage of each dispensation is the development of a crisis which in each case is precipitated by man's attitude and actions toward God on the offer contained in God's covenant. The last stage of each dispensation is the time when God steps in with judgment and settles up accounts and gives man a new start by beginning to make a

new covenant with him as he starts another cycle of time.

Under the covenant of the Gospel of Grace, God offers to receive each and every individual man or woman who will come unto him through Jesus Christ, who will come unto him by receiving Jesus Christ, his Son, as their personal Redeemer and Lord. Having made that offer to mankind in the Gospel of Grace, that he gave by revelation to the apostle Paul, he has now afforded the human race a probationary period that has lasted for nearly 2000 years. During this time any individual in the world, no matter who he was or in what circumstances or conditions he might be, has had an opportunity by the exercise of his free will choice to receive Jesus Christ, the Son of God, as his personal Redeemer and to become a child of God through a supernatural spiritual new birth.

THE WORLD'S CRISIS

Now what condition do we find around us in the world today? In spite of the fact that man has had that offer extended to him for nearly 2000 years, the world at large is today rejecting and has rejected God's offer of divine redemption. That attitude of rejection on the part of man follows the identical pattern that man followed in all the previous dispensations of time. That is the very thinking that is precipitating the crisis into which the human race is rapidly heading in this twentieth century.

The present conditions which we see about us in the world, the crisis which is developing as a result of man's attitude towards God's offer of

(Continued on Page 55)



Young Germans are shown huddled together in a railroad train, crossing Canada, singing Gospel songs with Rev. William Sturhahn, immigration director, and Rev. M. L. Leuschner, taking pictures, in the General Conference pageant, "Unto a New Land."

The Bible on Wheels and Highways

Best Seller posters and billboards with the Good News of God's Word have surrounded the globe in 48 states, 39 countries, and in 27 languages and dialects.

By HAZEL THOMSON of Chicago, Illinois

"LOOK Grandma," excitedly pointed a five-year-old, "Jesus rides the bus!"

Passengers grinned, then looked up at a Best Seller poster with a picture of Christ and a verse from the Bible.

People in all parts of the world have seen Christ and his Word riding buses, streetcars, "L" trains, and on highways. And it has often met the spiritual needs of various types of people and conditions.

A STREETCAR CONDUCTOR

Suicide seemed to be the only way out for a despondent streetcar conductor. On the verge of losing his heavily mortgaged home and with a wife who had a lingering illness, he was ready to give up.

"It's no use," he cried in despair.

He had not reckoned, however, with a small poster that traveled with him on his car day by day. Somehow he had not paid much attention to it. This day, in the midst of his gruesome thoughts, he became strangely attracted to it.

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest," it said.

What a welcome invitation to any burdened, distraught being.

He accepted its precepts and with it came new faith, hope, and comfort. His home was saved and his wife's health improved.

This is only one example of countless lives Best Seller posters have helped. Unsolicited letters come to tell of blessings received from these appealing, colorful sermonettes.

FACE OF CHRIST

There was the good-looking, athletic young man who boarded a San Diego bus one day. He felt unusually depressed. Glancing at the group of people with whom he was a fellow-passenger, he mused, "Wonder if everybody feels as down as I do?"

In the midst of such unhappy reveries, he suddenly looked up at the compassionate, understanding face of Christ and these words: "I am the way, the truth, and the life: no man cometh unto the Father, but by Me."

Though having been brought up in the church, he had sought satisfaction and security in temporal things. All of a sudden it impressed him that these things were not lasting, nor sat-

isfying. Only Christ offered things of eternal value.

He could not shake off that verse, and he told his girl friend about the experience.

"You better go down to the altar at church and make right with God," she advised.

He was reluctant to take this step at first, but finally did.

Today this young man is a fruitful, happy pastor because a Best Seller poster was in that San Diego bus that day.

effectiveness of God's Word on streetcars and highways.

The one, having left his family to go on a week-end binge, was brought face to face with Christ despite his stupored mind. Dizzily clinging to a streetcar strap, he saw the dim figure of a man on the poster above.

"Wonder what that is?" he muttered to himself.

Then curiously, scrutinizing more intently, he saw the form of Sallman's "Head of Christ."

"What's that here for?" he won-



in this bus it is almost impossible not to read and to be challenged by the Good News of God's Word as prepared on this poster by "Best Seller Publicity."

Many other lives have been touched and changed through the power of God's Word on these simple Bible posters.

POWER OF GOD'S WORD

The Jewish mother, for instance, who, enroute to a courtroom, was in tears and anguish because her divorced husband was asking custody of their children. In her great heartbreak, she noticed another passenger pointing upward. She looked and read, "Let not your heart be troubled: ye believe in God, believe also in Me." She believed, became a new creature in Christ, and eventually given custody of her children.

Two drunkards can vouch for the

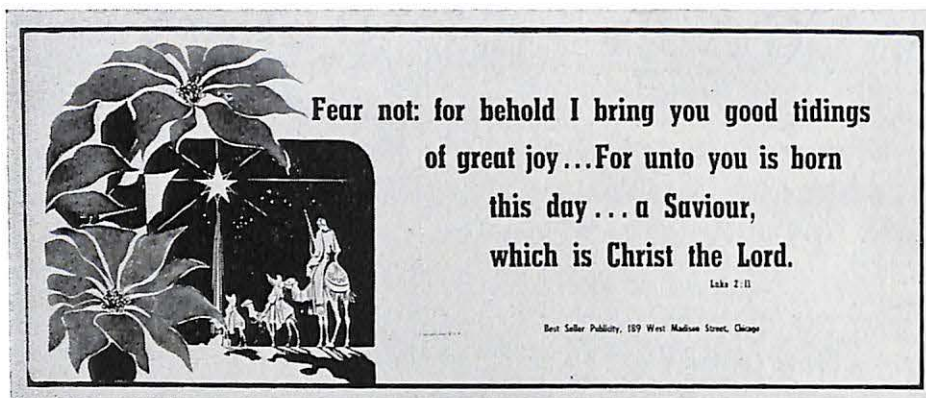
dered.

Then words began to loom beside the figure. After a bit he could read, "Come . . . unto . . . Me . . ."

BILLBOARD MESSAGES

Somehow the words penetrated deeply into his sinful heart. He thought of his family and his wayward life. Then he remembered a mission he had seen, located it, and there accepted the invitation to "come unto him."

The other drunkard was sober the day he drove down a Chicago hill. Suddenly the truck went faster and faster and he discovered his brakes would not hold. Speeding crazily, he knew "this was it!" He thought of his Christian wife at home. He remem-



The Christmas message distributed by Best Seller Publicity for busses and streetcars.

bered how she had urged him often to attend church services with her. Enraged over these entreaties, he intentionally "got dead drunk" to aggravate the situation. Now he faced a Christless eternity and was petrified with the thought.

Then unexpectedly the truck stopped. Before him stood a huge Best Seller Billboard with its life-giving message. Deeply convicted he rushed home to get right with God and his wife.

Not only have drunkards and depressed people found God through his Word on wheels and highways, but it has also attracted college personalities.

UNIVERSITY STUDENTS

One young man, graduate student at Columbia University, wrote: "I was greatly influenced by your posters containing quotations from the Bible."

"In fact," he continued, "they led me to a re-examination and acceptance of the Christian doctrine."

Then he added, "I have followed the usual college deviation from the Christian faith. To my way of thinking, your organization and its publicity serves the highest possible purpose. Standing on a crowded bus or streetcar after a day, or before a day, in our complex and often unhappy society, these words emblazoned there cannot help but rouse you to reflection and recollection."

"And the fact, that they have nothing to sell — is so unique today and is such a startling evidence of Christianity at work, that I think it leads to a deep, new spiritual re-awakening on the part of many people."

For over twenty years Best Seller posters and highway signs have reached struggling, discouraged, belligerent and sinful hearts. Two-hundred-and-fifty of them first appeared on Chicago streetcars in February 1938.

The year previous, Jo Peterson, a

school teacher and artist, had sat meditatively on a Chicago "L" train. She had been intrigued by the numerous picturesque advertisements in her car: Wrigley's chewing gum, Carter's Little Liver Pills, corn cures, cigarettes, insurance benefits, and on and on. They vied with each other for attention.

WORLD'S BEST SELLER

Then surprisingly a strange thought was projected, "Why not advertise the World's Best Seller, the Bible? Why not something for the soul in the midst of these enticing ads?"

The more she mused over the idea, the more it riveted itself to her. She could not get rid of it day nor night.

Cautiously she approached others on the subject. They laughed it off as "one of Jo's brainstorm!"

"But somebody should do it," argued Jo to herself.

No one seemed interested. Only God and Jo.

All this while Jo had no intentions of doing this herself. After all, she was established in her own career.

Then one day, after many attempts of stirring up interest in others, she seemed to hear God say, "Jo, I want you to do this for me."

When Jo became fully assured that God was calling her to do this work for him, she gladly answered, "Yes, Lord, I'll do it."

Where and how to begin?

There was no money; no supporters; no experience; no office; nothing! Nothing but God and Jo! But that was enough!

BEGINNING IN 1937

After much prayer and patiently making personal contacts, she was finally able to gather a small group of interested people at the Y.M.C.A. for dinner December 1937.

The late Mrs. Phillip D. Armour, wife of the world-famed meat packer, was one member of that group.

It was a momentous meeting and became the birthday of Best Seller Publicity.

The big job lay ahead, however.

Teaching at night and working in her home for Best Seller during the day, Jo Peterson first called on Christian artists to help.

Through the years there have been



Best Seller Publicity with the Good News of the Gospel in Japan. Best Seller posters have been translated in 27 languages and dialects and can be seen around the world.

Warner Sallman, whose "Head of Christ" has made him internationally famous; Vaughn Shoemaker, highly-honored cartoonist; Francis Chase, renowned magazine illustrator; Walter Ohlsen, Robert Mackay, Coleman Anderson, R. Hunter Middleton; all outstanding in their respective fields.

They offered their best to make the Best Seller slogan, "An attractive illustration to catch the eye, and God's Word to reach the heart," a reality in many lives.

As soon as the posters made their public appearance they created attention.

AROUND THE WORLD

Others clamored for them in their towns. Chaplains wanted them in military bases. Then missionaries begged for them. Today Best Seller posters and billboards have surrounded the globe in forty-eight states, thirty-nine countries, in twenty-seven languages and dialects.

Dale Johnson is one of the many missionaries who has felt the impact of these posters. He has established a Best Seller Committee and a poster campaign in Brazil.

Because no advertising is allowed on these posters, (not even the name of a church), only the simple, magnetic Word of God, missionaries from all around the world are calling for their use. Some are forming Best Seller Committees made up of nationals and representatives from several mission boards. Thus, if missionaries are thrust out of the country, nationals can still carry on.

A giant Best Seller billboard in Shanghai stayed up six months after the Communists took over!

Missionary Johnson and co-workers of the Best Seller Committee of Brazil immediately request five thousand large posters and two-hundred thousand posterettes (small replicas of posters) to be distributed throughout Brazil this year. They want a hundred thousand later.

IMPACT FOR CHRIST

Latin American countries are highly ripe for this type of evangelism. When my husband and I were in the Caribbeans this was keenly evidenced. Because of their great desire for knowledge they will read anything before them. Communists are eagerly taking advantage of this situation, so missionaries in these countries are extremely enthusiastic over Best Seller posters.

A Best Seller Committee has been established in Mexico and Spanish billboards have been erected in Mexico City and Monterey. Also in Guatemala and Honduras. And posters are being sent to Honduras and Peru.



A billboard can preach too! This gigantic billboard on one of Chicago's busiest intersections displays the famous Sallman's "Head of Christ" and the oft-quoted Matthew 11:28. This is one of 100 such billboards, produced by Best Seller Publicity, 189 West Madison, Chicago, put up in Chicago and 500 across the country. Through billboards similar ads in busses, streetcars, subway trains, and other literature placed in schools, hospitals and jails, Best Seller Publicity tries to bring the Gospel to those who would never hear it otherwise.

Dr. Fred Jarvis, zealous missionary statesman and chairman of the Best Seller Publicity Committee of the Orient, says, "Communists are flooding the world with their godless philosophy. They spend a fabulous sum of money for their poisonous propaganda. One Indian leader said, 'The church taught us how to read; the Communists teach us what to read.'"

Missionary leaders together with Fred Jarvis are saying, "Give us Best Seller posters and billboards and we'll do the job. We have the universal cure for sin's universal disease. Let us rise to the challenge, break the barriers and bottle-necks. Let us break the monopoly that the devil has on the heathen. His mighty malignant demonstrations and devices must be met with a mighty display of spiritual power and aggressive warfare."

GOSPEL IN JAPAN

Because Best Seller posters and billboards make an impact on the heathen, it is most urgent that they reach foreign destinations quickly.

A huge billboard was placed over the Fuji Motor Plant in Japan where 8500 were employed. One young man was profoundly impressed by its size, color, and message, "Whosoever liveth and believeth in Me shall never die."

After pondering the words he sought

a Christian army technician who was teaching a Bible class in the plant. There he accepted the Lord.

All of this would have been impossible without the sacrificial, persistent, and patient leadership of Miss Peterson. Often in ill health she has directed the work from her bedside. (At the time of this writing she has been ordered to her bed with absolute quietness. But the burden of the work is heavy upon her and from her phone she breathlessly directs the work.)

BEST SELLER WORKSHOP

For the first eight years she worked part time for Best Seller in her home. Then it became necessary to establish an office at 189 W. Madison Street, Chicago, resigning her lucrative future for full-time work with Best Seller Publicity on a missionary's salary.

Today a workshop near Miss Peterson's home has been added. Here volunteer workers come to bundle and wrap posters, stamp and mail letters, and where thousands of posters can be stored.

"Without the help of our volunteers," says Miss Peterson, "Best Seller could never function."

Here is a typical Saturday.

Two men picked up five thousand posters at the printers and brought

(Continued on Page 55)

Wycliffe Bible Translators in Peru

By ROLAND RICH

of the Instituto Linguistico de Verano, Yarinacocha, Loreto, Peru

COMPARED to the great missions preaching out to the millions in China, India and other countries, the Gospel outreach to the tribes people of Peru, South America, is as the search of the Lord for that one lost sheep. Strayed to the remotest corners of the jungle and speaking a multitude of different languages, the task requires a host of workers.

MANY WORKERS

Many of these workers are kept busy at Yarinacocha, the central base near the town of Pucallpa. From here a fleet of nine planes, pilots and mechanics are kept busy transporting the tribal workers to and from their remote areas, keeping them supplied, and serving the commercial and private interests of the country when not otherwise occupied. Radio technicians keep short-wave radio equipment functioning between tribes and base.

Artists, typists, photographers and printers are always pressed with a load of work trying to keep up with the ever growing demands of a full fledged literacy program. A well developed school program through the eighth grade trains the minds without forgetting the hearts of the future "second-generation missionaries." Others are kept busy keeping the base

running smoothly and supplied with water, electricity, food, etc.

A doctor and several nurses minister to the needs of the workers and nationals living nearby and of tribe cases by frequent radio calls from puzzled tribal workers facing medical problems. The sufferer may think a demon is pinching him, but the pains vanish when treated with medications for intestinal parasites.

BEEHIVE OF ACTIVITY

Such a bee-hive of rather unusual activity is bound to attract interest. At times several people are occupied showing visitors around and explaining the work to them. Often they are able to answer puzzled people how that it is the love of God and Christ's great commission which drives these persons, many of whom are highly trained, to leave the comforts and wealth of the U. S. A. and Canada in an all-out effort to reach the long-neglected, little valued "savage" in an uncomfortable jungle climate. If the scene is interesting at the base, what of the outposts where the real goal is being realized?

Though the situation varies from tribe to tribe, the general procedure for reaching the people with the Gospel is the same. Of the 29 tribes (or

languages) being worked in here in Peru bilingualism varies greatly. In a few tribes no one speaks the national language, Spanish, while in some tribes almost all the men and some of the women may speak a fair amount of Spanish, but the language of the home—and the heart—is still the tribal language.

So the linguist is faced with learning this language, and dedicated eventually to translate the New Testament while at the same time building up a literacy program. The Peruvian Government directs and supports the literacy program, paying the salaries of the tribes persons who have been trained at the base to return as teachers to their own people.

THE LINGUIST AT WORK

To look in on a linguist at work in his isolated post, living in the village in a native style home, may not be very impressive. The work goes on quietly as he copies words from an informant in phonetic script. Written thus, anyone similarly trained can read the material accurately with the proper sounds, tone, etc.

But in this form, it is too cumbersome to teach to the Indians. Using his linguistic training, this clutter of signs and symbols is eventually reduced to a workable alphabet with enough symbols, but no extras, adequately to write the language so that the native speaker can read it readily. Now an outsider would no longer know the precise value and quality of each letter, even as an English speaker cannot, without some training, read German so that a German could understand.

One other consideration in formulating the practical alphabet is to conform as much as possible to the letters used in Spanish, so that the eventual incorporation of the native into the culture of his country will not be made harder by unnecessary differences in the alphabets of the two languages.

PROBLEMS OF TRANSLATION

A second phase of the work is the analysis of the parts of speech of the tribal language. Nouns, pronouns, verbs, adverbs, adjectives, etc., all must be carefully studied and understood before translation can ever begin. The suffixes that go on verbs are often very complex.

For example, a verb with its suffixes may indicate whether the subject



Mr. and Mrs. Roland Rich, Wycliffe Bible Translators in Peru, with their little child. They are members of the Bethany Baptist Church, near Portland, Oregon.

is singular or plural, whether or not it can take an object, the direction of action, the time of occurrence, and many other things. Then too the order of the words in a sentence is important. If the word order is "subject, object, verb," it would not do to confuse the order; that being the only clue as to who did it to whom.

But life in the tribe is often hectic, leaving little time for language study. At best it is lonesome. So a general policy is followed of half a year in the tribe and half a year at the base. Usually an informant is taken along to the base for continued study, free from the interruptions and demands of tribal life.

GOD'S WORD FOR PERU INDIANS

And so, year after year, the slow process unfolds until the linguist has a solid grasp of the language and can at last become a translator. The problems, of course, do not end there, for never can one language be translated word for word into another language. The closest equivalents must be sought. So the old process of eliciting words and phrases goes on with the frequently repeated question of "What would you say . . . ?" in response to such and such a situation.

Fortunately the proverbial Indian language composed of grunts and "ughs" has apparently died out. The languages of Peru are adequate to express the glories of our faith as found in the Word. Parts of the Word will have richer, deeper meaning when translated into an Indian language than the same passage in English, while other parts may not be able to be translated as well.

But the message of God's love for

Meet Maria---"Queen Bee"

By Roland Rich, Wycliffe Translator and Missionary in Peru



Maria or "Queen Bee," the chief's favorite wife and a leader among her people, the Arabelas, in Peru. She has shown an interest in the Gospel of Christ.

MARIA—"Queen Bee" is the chief's favorite wife (of two). She is the dominant personality of the Arabelas. Her tribal name, "Masiyutu," means skinny but it has nothing to do with her weight of influence.

Being mother of seven with eleven grandchildren, (her co-wife has six children and three grandchildren), and being related to most of the others leaves few not under her command in a tribe of less than fifty people.

She is a very jealous wife. Life for the co-wife and children is not pleasant. Pray that the Holy Spirit will prepare her heart to receive the Gospel. She will need the love of God to mellow and sweeten her as she takes her rightful place in love rather than through cunning and harshness. We are thankful for her love.

MY ACCOUNT WITH GOD

By REV. FRANK VENINGA

A book on Christian stewardship which every North American Baptist should read and study.

PRICE — Only \$1.00

all men everywhere is universal, and to make the message plain is our task. It is a very slow process, especially if there is no good bi-lingual to aid in learning the language. But if Christ was in preparation 30 years before preaching a sermon or working a miracle, it behooves us to also do our best, not a rushed, slipshod job.

What Is in Thy Hand?

Moses, what is in thy hand?

Only a shepherd's crook,
A weak, frail stick for guiding sheep,
But Moses! Moses! Look!
It has become a living thing!

And henceforth from this hour
Dedicated to our God
It symbolizes power.

Samson, what is in thy hand?

Only a bleached bone,
Left upon the field to rot,
But with this alone,
Dedicated to our God
A thousand foes are slain!
A nation's heart is turned to God
And peace is made to reign.

David, what is in thy hand?

Only a little sling
From which I often cast small stones,
But with this simple thing
Dedicated to our God,
A giant is brought low!
A nation's heart revives again
And vanquishes its foe.

Christian what is in thy hand?

Some simple, little thing?
Some gift neglected—e'en despised?
Still, if you will bring
Your gift and lay it at his feet,
Nor wait—this very hour,
Dedicated to our God,
Your mite becomes a power.



Jungle natives of Peru prepare to skin a leopard which has been killed near their village.



Mr. and Mrs. William Kalbfleisch, pioneer members of the Neustadt Baptist Church. The first Sunday School was organized by Mr. Kalbfleisch in 1884.

Centenary Celebration in Neustadt, Ontario

A Baptist Church with a notable history, served by 20 pastors, in a town which was the birthplace of Premier John Diefenbaker of Canada, will celebrate its Centenary Jubilee in 1959.

By Rev. Henry G. Ramus,
Pastor of the Neustadt Baptist Church

A LITTLE OVER a century ago, the Spirit of God worked through two zealous Christians who started what was to become the First Baptist Church of Neustadt, Ontario, Canada. These brethren were John Stumpf, a layman of the German Baptist Church in Woolwich, Ontario, and George Lang, a colporteur of the American Tract Society. Burdened for the lost, in January 1857 they held meetings in the log cabins of the pioneers of Carrick and Normanby Townships of Ontario.

27 CHARTER MEMBERS

Twelve precious souls came to a living faith in the Lord Jesus Christ. These converts desired to be baptized according to New Testament teaching, and accordingly, Rev. D. Stewart, pastor of the Durham Baptist Church, did so in March of 1857 in an open stream near Neustadt. Feeling the need to affiliate with a local church, these baptized believers joined the Woolwich Church.

As time went on, more converts joined the little group from Carrick and Normanby until in 1859 they numbered twenty-six. These desired to have a house of God nearer to their locality. So a group of twenty-seven banded together, and on August 24, 1859, the Carrick Church was organized, affiliating as a mission church with the German Baptist denomination, now the North American Baptist Conference.

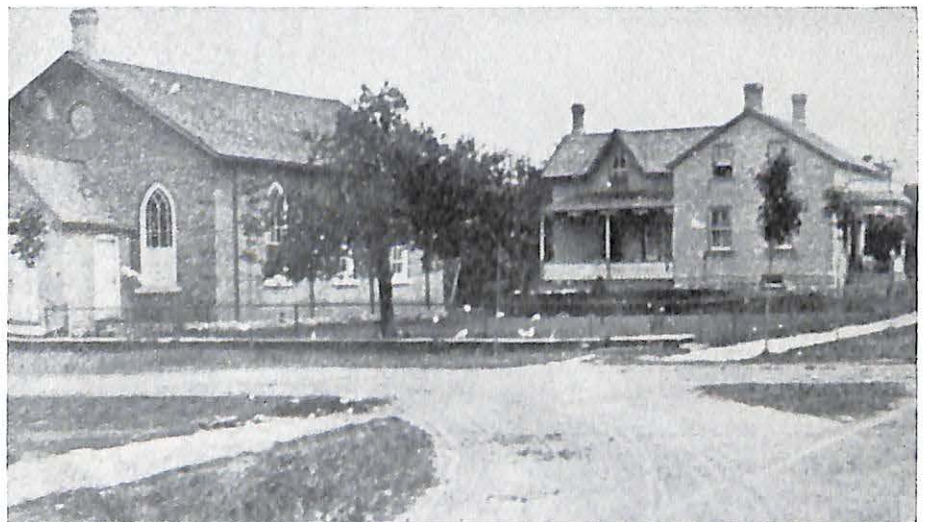
The pioneers were: John Stumpf, Maria Stumpf, William Witter, Johanna Witter, Heinrich Luesing, Nickolous Leusing, Margaretha Luesing, Katharina Eidt, Mathias Bickel, Elizabeth Seip, Freidrig Graef, Anna Lippert, Kathrina Schmidt, Kathrina Bickel, Johann Meuller, Barbara Meuller, Caspar Witter, Magalena Witter, Clara Geis, Elizabeth Klemmer, Valentin Leusing, Jastus Backer, Heinrich F. V. Leusing, Conrad Helwig, Dorotea Helwig, Heinrich Helwig, and Louise Luesing.

At this same meeting, Mr. John

Stumpf was ordained into the Gospel ministry and called as the first pastor. Heinrich Luesing, a member, donated a plot of ground in Carrick Township, plot 11, on which a frame building was soon erected.

STUMPF, FIRST PASTOR

With the church now established, the next thing to do was to propagate the faith and to go forth preaching the Word. With much prayer and zeal of the Lord, this was carried out. Soon three stations were begun: Hanover, Elmwood, and Sullivan.



The first building (left) of the Baptist Church, Neustadt, Ontario, erected in 1886 and the adjoining first parsonage built during the ministry of Rev. A. Janzen (1894-1897).

By 1865 the church had grown considerably and became self-supporting. Another mission was started in Neustadt, which later became the church location. In 1866 the stations in Hanover and Elmwood were granted permission to withdraw and organize as self-supporting churches. The Carrick churches lost 42 members to these newly formed churches.

During Rev. J. Fellman's ministry of four years from 1865 to 1869, fifty-seven converts were baptized on profession of their faith, the largest number during any such period. In these years also, the first building was erected in Neustadt in 1868. This now became the church's location. The site of the Carrick Church was then designated as a burial ground.

ORGANIZATIONS

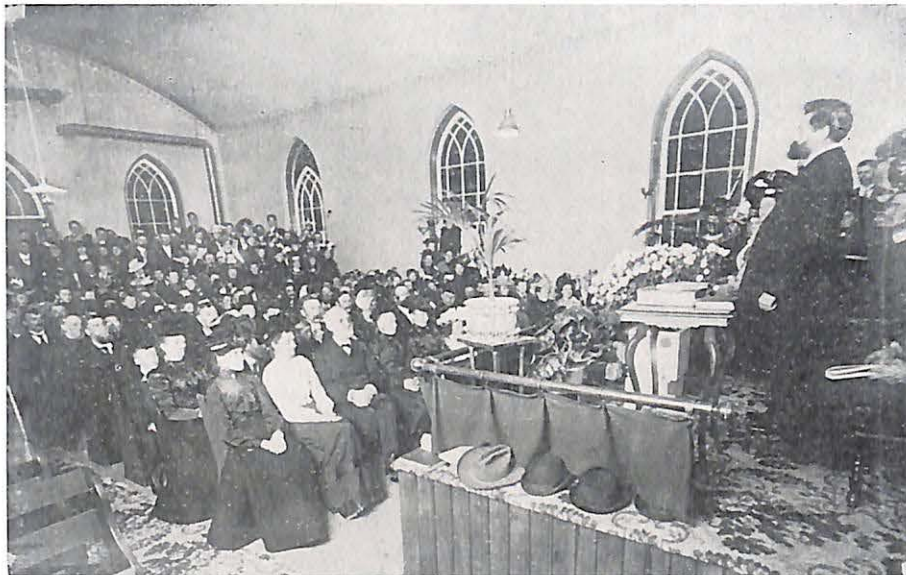
About 1884 a Sunday School was organized by Mr. Wm. Kalbfleisch, a



Mr. Conrad Diebel, one of the rugged pioneers of Neustadt, Ontario, and a very faithful member of the Neustadt Baptist Church in the early years of its history.

member. This was the first school in the district and for many years was attended by Lutheran and Roman Catholic friends. The women first organized as a mission society about 1907. In 1919 the youth of the church banded together to begin a B. Y. P. U. society endeavoring to reach youth.

Another outreach to youth, a Vacation Church School, was first commenced in 1941. The young women of the church organized as a second missionary group in 1945. On August 18, 1940, the church voted 23 to 20 to affiliate with the Owen Sound Association of the Baptist Convention of Ontario and Quebec for local fellowship,



The 50th anniversary celebration of the Neustadt Baptist Church held in 1909 with Rev. Rudolph Machholz, a former pastor of the church, on the platform bringing the Golden Jubilee address.

because of the distance to the Eastern Conference churches.

TWENTY PASTORS

Since its organization the church has been served by twenty pastors and several students from our Baptist Seminary in Rochester, N. Y., now located in Sioux Falls, as the North American Baptist Seminary.

John Stumpf, 1859-1865; Jacob Fellman, 1865-1869; Frederick Thoms, 1869-1871; Theodore Klinker, 1872-1876; Rudolph Machholz, 1876-1886; J. F. Matrick, 1886-1890; Heinrich Hilzing-

er, 1890-1894; A. Janzen, 1894-1897; Edward Gruetzner, 1897-1905; C. C. Laborn, 1905-1910; William Papenhausen, 1910-18; Otto F. Schultz, 1919-1925; Student Supply, 1925-1926; Albert Stelter, 1926-1930; George Zinz, Sr., 1931-1940; Richard Grenz, 1940-1943; Robert Dick, interim, 1944; W. D. Ross, 1944-1949; Thomas Richard, interim, 1949; Geo. A. McLean, 1949-1956; Henry G. Ramus, 1956-.

The church has also been blessed during the years with many faithful deacons, trustees, helpers and Sunday School teachers. Two of our young



The First Baptist Church of Neustadt, Ontario, which will be celebrating its Centenary Jubilee from August 20 to 24, 1959. This present church edifice was built in 1912.



The Neustadt Baptist Church Choir in 1956 which continues to minister in song to the glory of God.

men left for the ministry and numerous others have carried on a vibrant Christian witness to other areas.

From its organization the church services were conducted in German. In the early 1900's English services were held every other Sunday evening and in 1917 every Sunday evening. Since June 1940 services have been held entirely in English.

NEW BUILDINGS

Under the leadership of Rev. A. Janzen, the first parsonage was erected adjacent to the church building. Later this property was sold and on May 24, 1945 the first sod was turned for the new parsonage. Rev. W. D. Ross and his family moved in on March 26, 1946. In April of that same year the lovely brick parsonage was dedicated.

The present brick edifice was constructed in 1912 at a cost of \$5,292.50 and in that same year dedicated debt free. On July 15, 1928, Rev. A. Stelter, pastor, tolled the new church bell for the first time. A tower chime acoustic system was added about 1947. In recent years the main sanctuary has been redecorated and beautified, an organ installed, a nursery-kindergarten room finished, and the basement remodeled.

CENTENARY PROGRAM PLANS

As evidence that the Lord has been with us and has granted many special blessings is the fact that throughout these 100 years there have been 397 baptisms and 89 persons received by letter. The present membership is 102. But mere statistics alone cannot measure the work of God through his Church. Only eternity will reveal the many souls who have been saved directly and indirectly through the ministry unto the Lord of this century-old church.

August 24, 1959 will mark 100 years

IN GOD'S HAND

This colorful, informative history of our North American Baptist churches is by Dr. O. E. Krueger. This book of 134 pages will answer many of your questions about our churches.

of witness, service and blessings. Former pastors, members, friends and denominational leaders will be joining us in this memorable occasion. On Thursday evening, August 20, 1959 the centennial festivities will begin with a "Homecoming-Fellowship Hour." Friday night there will be a "Praise in

Song" program with a historical pageant.

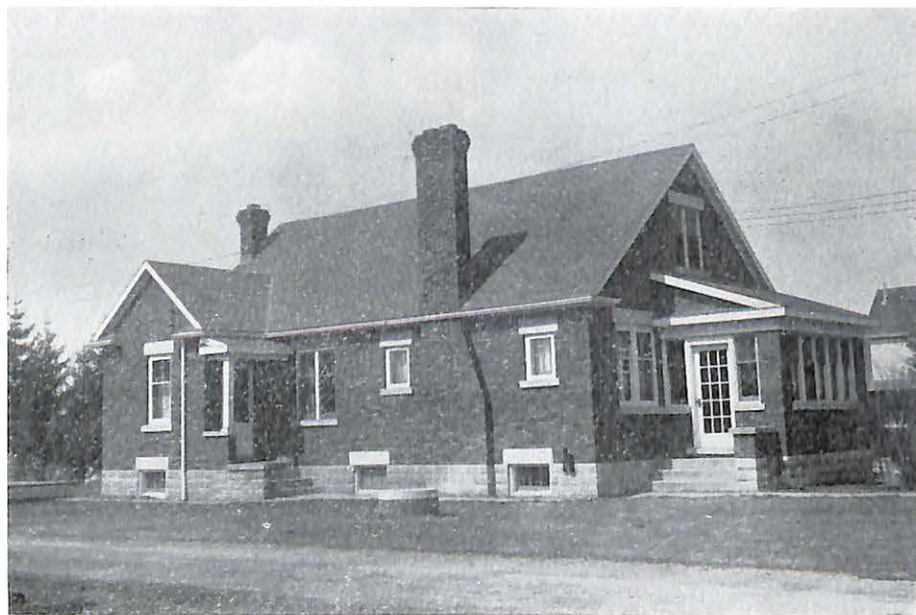
On Saturday night we will gather around the dinner table for a "Centennial Banquet." The main service will be on Sunday afternoon, August 23, 1959. The weekend will be climaxed on Monday, August 24, "Centennial Day," with a "Consecration Service" dedicating ourselves to future service, devotion and witness.

Thinking through the one hundred years of this church, we humbly and sincerely say, "The Lord hath done great things for us whereof we are glad." As we rejoice in these years of Gospel testimony, we turn our faces toward the future, looking unto him who is the Author and Finisher of our faith. With confidence and trust in God, we shall continue to go forth into the white harvest fields, even as those before us did but with greater urgency. For we realize with the Apostle Paul, "Now is our salvation nearer than when we believed; the night is far spent, the day is at hand."

THE DAY OF MARCH!

Therefore we lift high the lighted torch that has been handed to us, and cry out:

"Lead on, O King Eternal,
The day of march has come;
Henceforth in fields of conquest
Thy tents shall be our home.
Through days of preparation
Thy grace has made us strong,
And now, O King Eternal,
We lift our battle song."



The parsonage of the First Baptist Church of Neustadt, Ontario, which is the residence of the pastor and his wife, Rev. and Mrs. Henry G. Ramus.

BIBLE ON WHEELS

(Continued from Page 49)

them to the workshop. One of the young men cancelled a luncheon date with his girl friend to help load the heavy posters! After getting the posters to the workshop, the problem of finding space for them loomed up. But they cheerfully rearranged things and made room.

In the meantime a girl at the office was calling churches to schedule Best Seller meetings, and write "thank you's." Another volunteer came to stuff and seal envelopes.

GIFTS AND PRAYERS

At home a mother had stuffed, sealed, and sorted five thousand envelopes. Her husband and three children brought them in cartons to the workshop.

"My missionary group helped," she admitted. "One blind woman had stuffed five hundred of them."

Then there are those who support the work with their gifts. Without such support no work of God can function.

Most of it comes from people like the soldier boy who sent a contribution with this comment, "Had some extra blood and sold it."

One woman was giving insulin shots to a diabetic neighbor. "I want Best Seller to have what I earn from this," she wrote.

Another woman walked into the office with a box full of dimes—over a thousand of them. She had patiently saved them for the Best Seller work.

"I'm living on a pension," wrote one elderly gentleman, "but I want to help a little to send the Word of God on buses and highways around the world."

LOST SOULS ARE REACHED

One missionary gave five dollars and raised one hundred and fifteen dollars to put up posters in his home town.

Because those who are giving of their means, and volunteering their time and labor, while others are praying, Best Seller posters are reaching drunkards, despondent, unhappy, and lost souls around the world.

PROTESTANT CENTENNIAL

(Continued from Page 12)

vain. Undoubtedly, there is a special work to do in Japan at this very time. Who knows what place the little country of Japan may hold in the world during the next century? It may well be that Japan is set to be a light to the countries of Asia.



Rev. Johannes Arndt (right), Baptist youth leader of Germany, is awarded the honorary degree of Doctor of Divinity by Dr. J. D. Mosteller in behalf of the Northern Baptist Seminary, Chicago, Illinois.

Honorary Degree for German Leader

Honor for Dr. Johannes Arndt, Hamburg, Germany

TWO members of Northern Baptist Seminary's faculty in Chicago, Ill., recently completed an extended trip through Europe which included visits to sixteen countries. Highlight of the tour for Dr. James D. Mosteller, Dean of the Faculty and Professor of Church History, and Dr. Peter Trutza, Professor of Missions and Urban Church, together with their wives, occurred in Berlin during the Congress of the Baptist Federation of Europe.

In recognition of his outstanding contribution to the cause of Christ among the Baptists of Germany, the Rev. Johannes Arndt of Germany, alumnus of Northern Baptist Seminary, Chicago, Ill., was awarded the degree of Doctor of Divinity in a ceremony led by Dr. Mosteller. The conferral

was a significant part of one of the services in the summer Congress held at Deutschland Halle, West Berlin.

Dr. Arndt served as pastor of the Baptist Church in Berlin-Steglitz, Germany, from 1931 to 1945, which duties he took up following completion of his studies at Northern Seminary. From 1940 to 1945 he also served in the military forces. Since 1945 he has made numerous contributions in terms of denominational service, especially as Baptist youth leader in Germany. During this time remarkable organizational, literary and educational progress has been made through his efforts. His activities have also included numerous interdenominational and public responsibilities, all of which have worthily reflected the Spirit of Christ.

COVENANT OF GRACE

(Continued from Page 46)

redemption, will bring this age of grace some day to an instantaneous close by the personal appearing of Christ to receive unto himself out of this world all those living believers who have responded to his invitation. At the same time there will take place the resurrection of those who died, trusting in Christ. We who are alive and remain will be caught up together with them to meet the Lord in the air and so shall we ever be with the Lord.

THE FINAL JUDGMENT

Then will come upon the world the judgment that will fall upon those who have rejected God's offer of redemption in this age and under the Covenant of Grace. That judgment will be the terrible persecution of the anti-Christ of those who will be left behind at the appearing of Christ with the rapture of the saints, left behind because they have rejected the offer of redemption, which is the Covenant of Grace that God has extended to all mankind.

North American Baptist Directory

Denominational Officers and Committee Members Appearing in the Directory

NORTH AMERICAN BAPTIST CHURCHES

Denominational Statistics, 1958

| Conferences | Churches | Bapt. | Members |
|--------------|----------|-------|---------|
| Atlantic | 22 | 161 | 4110 |
| Central | 31 | 411 | 9073 |
| Dakota | 57 | 246 | 7281 |
| Eastern | 19 | 139 | 2824 |
| Northern | 51 | 304 | 7961 |
| Northwestern | 36 | 236 | 6511 |
| Pacific | 38 | 379 | 8585 |
| Southern | 11 | 28 | 1127 |
| Southwestern | 25 | 58 | 2538 |

Total 290 1962 50,010

Local Church Contributions \$3,940,075.29
Missionary Contributions 901,357.98

Total Contributions \$4,841,433.27

Per Member — \$93.81

| | |
|---|--------|
| Pastors in active service | 305 |
| Missionaries in foreign and home fields (Cameroons, Japan, Austria) .. | 75 |
| Number of Sunday Schools | 305 |
| Sunday School Scholars | 44,960 |
| Sunday School Teachers and Officers | 5,818 |
| Number of Commissioned Baptist Youth Societies | 394 |
| Membership of Commissioned Baptist Youth Societies | 8,854 |
| Number of Woman's Missionary Unions | 385 |
| Membership of Woman's Missionary Unions | 10,873 |

DENOMINATIONAL BUDGET

For the Fiscal Year Ending
March 31, 1959

GENERAL MISSIONARY SOCIETY

| | |
|-------------------------------|--------------|
| Home Missions | \$ 82,700.00 |
| Home Missions Building | 2,000.00 |
| Cameroons Mission — Operating | 122,582.00 |
| Cameroons Mission Building | 18,961.00 |
| Japan Mission—Operating | 27,482.00 |
| Austrian Mission—Operating | 13,818.00 |
| Austrian Mission Building | 1,632.00 |
| Administration | 26,000.00 |

Total General Missionary
Society \$295,175.00

OTHER COOPERATING SOCIETIES

| | |
|--|--------------|
| Roger Williams Press—Operating | \$ 25,000.00 |
| Roger Williams Press—Bible Day | 4,000.00 |
| North American Bap. Seminary | 51,000.00 |
| Christian Training Institute | 11,500.00 |
| Commissioned Baptist Youth Fellowship | 14,000.00 |
| Sunday School Union | 18,000.00 |
| Woman's Missionary Union | 1,200.00 |

Total Other Cooperating
Societies \$124,700.00

HOMES FOR THE AGED

| | |
|----------------------------|-----------|
| Chicago, Illinois .. | \$ 600.00 |
| Philadelphia, Pennsylvania | 600.00 |
| Portland, Oregon | 600.00 |
| Bismarck, North Dakota | 600.00 |
| Medicine Hat, Alberta | 600.00 |
| Madison, South Dakota | 600.00 |

Total Homes for the Aged \$ 3 600.00

DENOMINATIONAL DEPARTMENTS

| | |
|--|-------------|
| Chapel Building Fund | \$ 3,000.00 |
| N.A.B., Inc., Pension Fund | 12,000.00 |
| Aged Ministers and Relief | 6,000.00 |
| Promotional and Publicity Exp. | 31,775.00 |
| Conference, Council and Denomi- national Administration Exp. .. | 37,750.00 |
| Fellowship Fund | 2,000.00 |
| Denominational Budget Reserve | 19,000.00 |

Total Denominational Depts... \$111,525.00

Total Budgets \$535 000.00

SPECIAL PROJECTS

| | |
|---|--------------|
| Church Extension | \$ 50,000.00 |
| God's Volunteers | 7,500.00 |
| San Luis Valley Continuation and Expansion | 1,000.00 |
| C.B.M. Centenary Celebration | 3,000.00 |
| C.B.M. Building (Belo Maternity \$1,600.00 and Banzo Mortuary \$400.00) | 2 000.00 |
| Car for use at Ise | 2,000.00 |
| Cameroons Missionary Appointees | 11,500.00 |
| Refurnishing of C.T.I. Dormitory Rooms | 7,500.00 |

Total Budget and Special
Projects \$619,500.00

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Comptroller—Miss Mary H. Leypoldt, 7308
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M. L. Leuschner.

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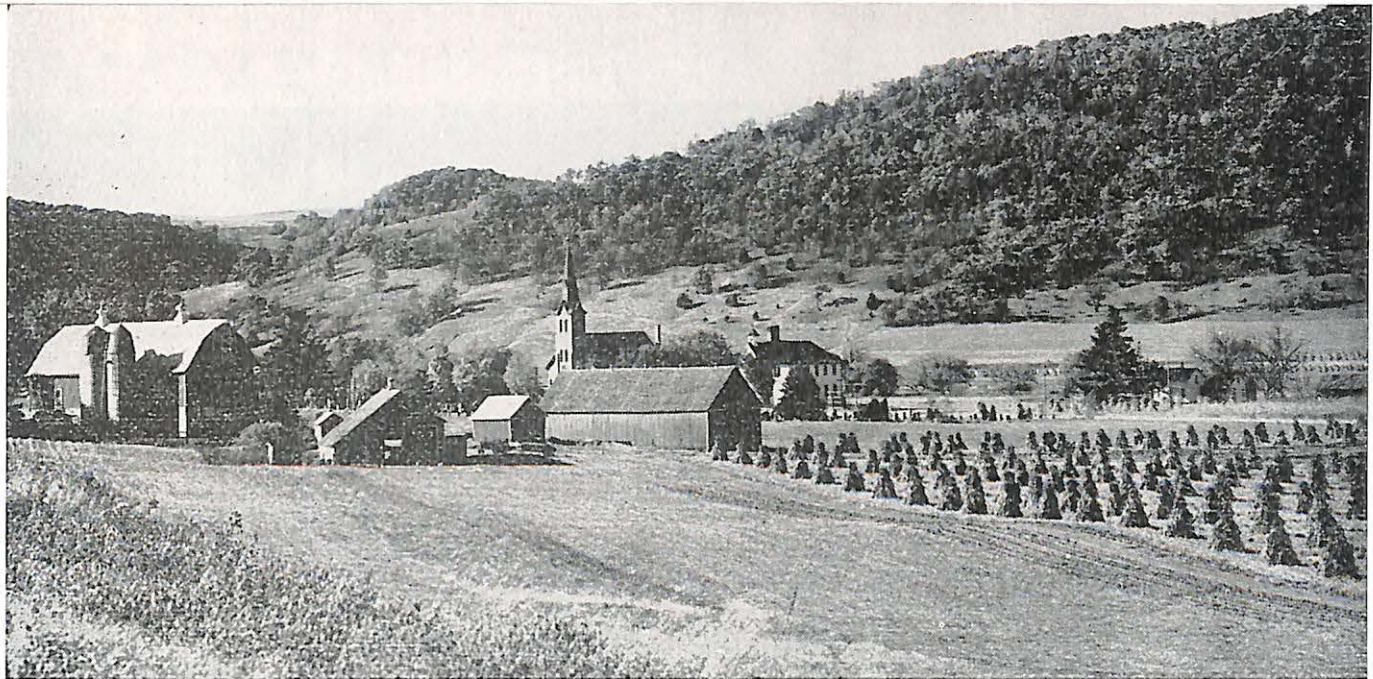
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Chairman, Pension Fund Committee—Wal-
ter W. Grosser, 210 Community Drive,
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wood Ave., Oak Park, Ill.



The glory of Springtime comes to the shores of Lake Leman at Montreaux, Switzer-
land, symbolizing Christ's resurrection from the dead.



"Blessed is the man whose delight is in the law of the Lord; who bringeth forth his fruit in his season; and whatsoever he doeth shall prosper" (Psalm 1).

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Mr. Henry Schmunk, Tacoma, Wash. (Alternate Layman).

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THE BIOGRAPHICAL SKETCHES
of our North American Baptist
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General Treasurer: Mr. Fred A. Grosser, 7308 Madison Street, Forest Park, Illinois.

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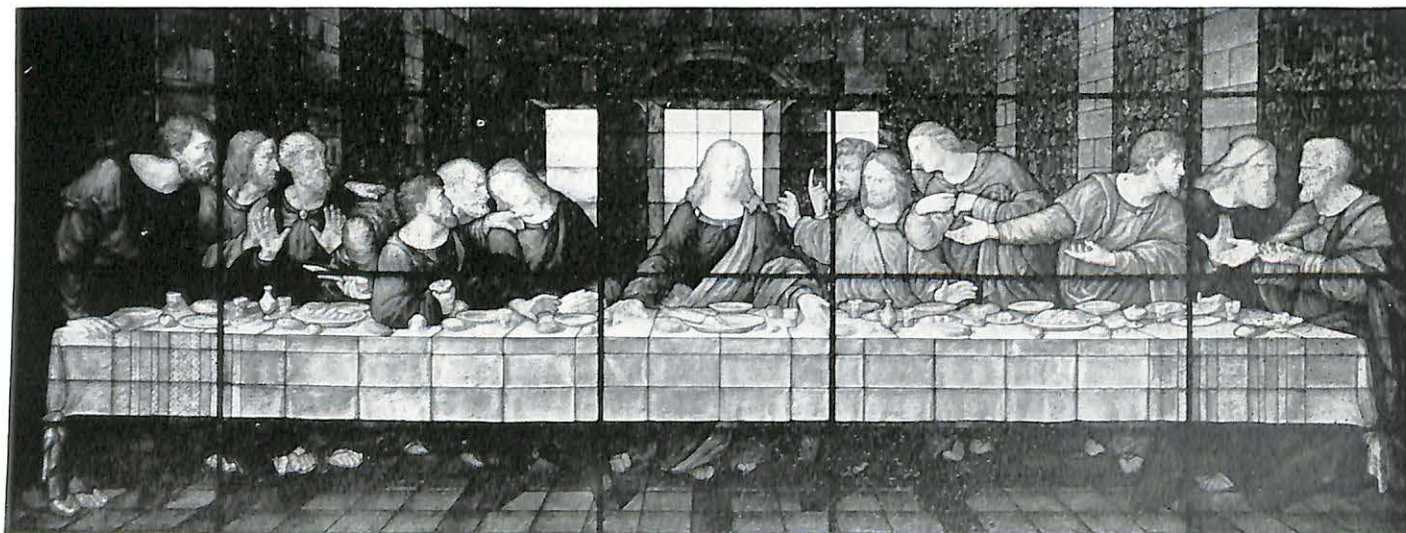
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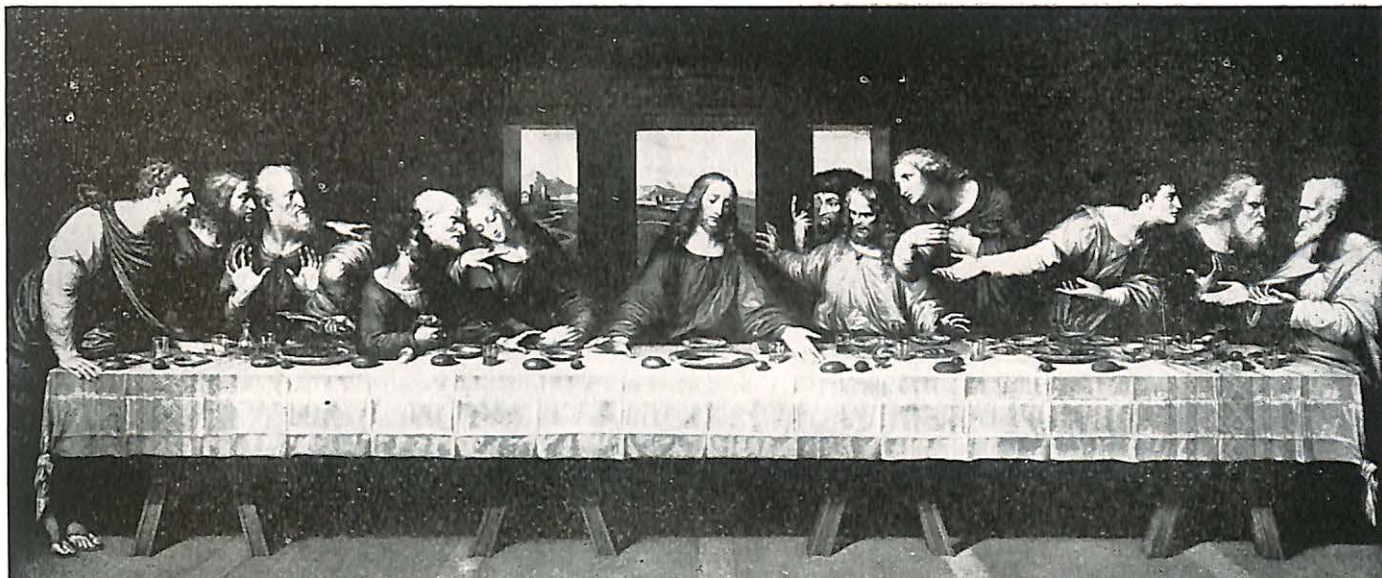
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DENOMINATIONAL CALENDAR

For 1959

January 1 ((Thursday)—New Year's Day.
 January 4-9—Week of Prayer. Devotional material for the week's observance prepared and sent to pastors.
 January 25-February 1—"Youth Week" sponsored by the Commissioned Baptist Youth Fellowship.
 February 1—Baptist World Alliance Sunday (Communion Offering for the work of the Baptist World Alliance).
 February 8—Race Relations Sunday.
 February 13 (Friday)—Worldwide Day of Prayer. Program material to be prepared by the Woman's Missionary Union.
 March 8 (Sunday)—Bible Day. Program material prepared by the Committee on Publications. Offerings for Bible distribution.
 March 22 (Sunday)—Palm Sunday.
 March 27 (Friday)—Good Friday.
 March 29 (Sunday)—Easter Sunday. The Easter Offering to be received by our churches from Palm Sunday to Easter Sunday for our denominational enterprise.
 April 12-14—Commencement Exercises of the Christian Training Institute, Edmonton, Alberta.
 May 7 (Thursday)—Ascension Day.
 May 10 (Sunday)—Mother's Day.
 May 17 (Sunday)—Commencement Sunday, North American Baptist Seminary, Sioux Falls, South Dakota.
 May 17 (Sunday)—Pentecost Sunday.
 June 14 (Sunday)—Children's Day. Offerings for the Chapel Building Fund.
 August 22-29 Laymen's Conference at American Baptist Assembly, Green Lake, Wisconsin.
 September 8 (Tuesday) Opening classes, North American Baptist Seminary, Sioux Falls, S. Dak.
 September 27-October 4—"Sunday School Week" sponsored by the denominational Sunday School Union.
 October 11 (Sunday)—Thanksgiving Day in Canada.
 October 11 (Sunday)—Harvest and Mission Festival. Gifts for the Missionary and Benevolent Offering.
 October 18—Laymen's Sunday.
 October 22—Opening of the Bible School Department, Christian Training Institute, Edmonton, Alberta.

November 1 (Sunday)—Communion Offering to be received for Aged Ministers of the denomination.
 November 22-29—Thanksgiving and Sacrifice Week. Offerings for the denominational enterprise.
 November 25 (Thursday) — Thanksgiving Day in the United States.
 December 4 (Friday)—Baptist Women's Day of Prayer.
 December 13 (Sunday) — Universal Bible Sunday.
 December 25 (Friday)—Christmas Day.
EASTER SUNDAY (Next Four Years)
 April 17, 1960 April 2, 1961
 April 22, 1962 April 14, 1963

SUNDAY SCHOOL LESSONS for 1959

Jan. 4—Jesus Calls Forth Faith. Mark 9:14-29.
 Jan. 11—Jesus Demands Complete Commitment. Mark 10:17-27.
 Jan. 18—Jesus Emphasizes the Cost of Greatness. Mark 10:35-45.
 Jan. 25—Jesus Reveals His Authority. Matthew 21:12, 13, 23-27.
 Feb. 1—Jesus Questioned About the Tribute. Luke 20:19-26.
 Feb. 8—Jesus Questioned About the Resurrection. Luke 20:27-38.
 Feb. 15—Jesus Questioned About the Great Commandment (Temperance). Mark 12:23-34.
 Feb. 22—Jesus Teaches About the End of the Age. Mark 13:1-7, 32-37.
 Mar. 1—The Parable of Jesus' Rejection. Matthew 21:33-43.
 Mar. 8—Jesus Faces the Cross. Mark 14:32-42.
 Mar. 15—Jesus Undergoes Trial. Mark 15:1-15.
 Mar. 22—Jesus on the Cross. Luke 23:33-46.
 Mar. 29—Jesus Christ Lives (Easter). Luke 24:33-48.
 Apr. 5—Samuel as Judge. I Samuel 7:5-16.
 Apr. 12—Israel's First King. I Samuel 10:17-27.
 Apr. 19—Saul's Tragic Failure (Temperance). I Samuel 15:17-26.
 Apr. 26—The Rise of David. I Samuel 18:5-16.
 May 3—David, King of Israel. II Samuel 5:1-12; 8:15.
 May 10—Nathan and David. II Samuel 12:1-7, 9, 10, 13, 14.
 May 17—Solomon's Reign. I Kings 9:1-9.
 May 24—The Kingdom Divided. I Kings 12:12-20.
 May 31—Elijah, God's Warrior. I Kings 19:9-18.

June 7—A Prophet Denounces Corruption. I Kings 21:1-7, 17-20.
 June 14—Elisha and Naaman. II Kings 5:1-5a, 7-15b.
 June 21—Jehoshaphat, Wise King of Judah. II Chronicles 19:4-11.
 June 28—Fried and King in Judah. II Kings 11:4-9, 12, 17-19, 21; 12:2.
 July 5—A Nation Under God. Deuteronomy 7:6-11, 8:17-19; 11:1.
 July 12—Decisions Determine Destiny. Deuteronomy 30:15, 16; 31:7-13.
 July 19—Blessing for an Alien (Ruth). Ruth 1:19-22; 4:13-17.
 July 26—Courage in Crisis (Esther). Esther 4:1-3, 10-16; 9:20-22.
 Aug. 2—The Testing of Faith (Job). Job 19:19-25; 42:1-6.
 Aug. 9—Life—Vanity or Victory? (Ecclesiastes). Ecclesiastes 5:12, 4-6, 8-12, 18, 19.
 Aug. 16—God's Steadfast Love (Lamentations). Lamentations 3:22-26; 31-40.
 Aug. 23—Prayers of the Captives (Daniel). Daniel 9:4-10, 17-19.
 Aug. 30—A New Spirit for a Renewed People (Joel). Joel 1:15-20; 2:12, 13, 21-23, 28, 29.
 Sept. 6—Working Against God (Obadiah). Obadiah vs 1-4, 10-15.
 Sept. 13—God's Concern for All People (Jonah). Jonah 3:1, 2, 10; 4:1-11.
 Sept. 20—God's Promise of Peace (Zechariah). Zechariah 7:8-12, 8:4-8, 12, 13.
 Sept. 27—God's Call to Faithfulness (Malachi). Malachi 2:17-3:4, 16-18.
 Oct. 4—"You Shall Be My Witnesses." Acts 1:1-14.
 Oct. 11—Spirit-Filled Witnesses. Acts 2:1-4, 22-24, 32-38.
 Oct. 18—Sharing the Living Christ. Acts 3:1-7, 11-16.
 Oct. 25—Peter and John, Undaunted Witnesses. Acts 4:1-14.
 Nov. 1—The Fellowship of Believers. Acts 4:32-37; 5:12-16.
 Nov. 8—Supreme Allegiance to God (Temperance). Acts 5:27-42.
 Nov. 15—"Faithful Unto Death." Acts 6:8-15; 7:54-60.
 Nov. 22—Philip, Willing Evangelist. Acts 8:4-6, 26-38.
 Nov. 29—Saul Confronted by Christ. Acts 9:1-9.
 Dec. 6—Standing by a New Convert. Acts 9:10-20, 26-29a.
 Dec. 13—Peter's Broadening Ministry. Acts 11:1-18.
 Dec. 20—Good News for the World. Luke 2:8-14; Acts 11:19-26.
 Dec. 27—God, Our Help. Acts 12:1-12.

BIRTHDAYS OF FOREIGN MISSIONARIES

January 7, 1930—Mrs. Edwin (Meraleen) Kern.

January 9, 1932—Dr. Peter Fehr.

January 14, 1925—Miss Florence Miller.

January 16, 1932—Mrs. Peter (Doris) Fehr.

January 20, 1923—Miss Minnie Kuhn.

January 25, 1947—Walter Gebauer.

January 29, 1912—Miss Esther Schultz.

February 1, 1955—Karen Lee Auch.

February 10, 1953—Nora Jane Sukut.

February 13, 1919—Rev. Fred Holzimmer.

February 14, 1929—Rev. Gilbert Schneider.

February 15, 1956—Timothy Dale Kern.

February 17, 1958—James Wm. Moore.

February 18, 1927—Mrs. Clemence (Sylvia) Auch.

February 20, 1915—Miss Ida Forsch.

February 23, 1922—Miss Eleanor Weisenburger.

February 26, 1931—Mr. Dudley R. Reeves.

February 28, 1928—Gertrude B. Schatz.

March 7, 1906—Miss Margaret Kittlitz.

March 8, 1914—Rev. Kenneth Goodman.

March 10, 1926—Rev. Edwin Kern.

March 12, 1931—Miss Geraldine Glasenapp.

March 17, 1923—Mrs. Earl (Lois) Ahrens.

March 19, 1920—Mrs. George (Alma) Henderson.

March 19, 1915—Miss Myrtle Weeldreyer.

April 2, 1928—Mrs. George W. (Lenore) Lang.

April 7, 1924—Miss Berneice Westerman.

April 13, 1954—Joy Louise Moore.

April 20, 1956—Karen Inez Rentz.

April 20, 1952—David Robert Stockdale.

April 20, 1956—Karen Inez Rentz.

April 23, 1943—Anne Elizabeth Gebauer.

April 26, 1921—Dr. Eugene R. Stockdale.

May 2, 1927—Rev. Walter Sukut.

May 3, 1922—Rev. Earl Ahrens.

May 3, 1949—Miriam Sue Holzimmer.

May 12, 1949—William Andrew Ahrens.

May 14, 1928—Rev. G. Ben Lawrence.

May 15, 1954—Diane Ruth Stockdale.

May 20, 1938—Larry Lane Goodman.

May 25, 1928—Miss Esther Ardice Ziolkowski.

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May 29, 1919—Mrs. Leslie (Edna) Chaffee.
May 29, 1955—Cheryl June Haupt.

June 3, 1949—Marjorie Ellen Chaffee.

June 10, 1909—Dr. Leslie Chaffee.

June 17, 1958—Diane Jean Fehr.

June 17, 1932—Mrs. William H. (Gladys) Rentz.

June 18, 1931—Rev. Fred Folkerts.

June 18, 1918—Mrs. Kenneth (June) Goodman.

June 18, 1913—Miss Eleanor E. Schuler.

June 19, 1927—Mrs. Walter (June Mary) Haupt.

June 22, 1908—Mrs. Paul (Clara) Gebauer.

June 24, 1955—Daniel George Lang.

June 26, 1952—Kim Robert Lawrence.

June 26, 1927—Rev. Clemence Auch.

July 7, 1953—Linda Mae Schneider.

July 10, 1920—Mrs. Gilbert (Mildred) Schneider.

July 11, 1954—Mark Elliot Sukut.

July 25, 1953—Karen Lee Lawrence.

August 4, 1953—Amy Carleen Strauss.

August 6, 1945—Juanita J. Holzimmer.

August 10, 1923—Mrs. Eugene (Violet) Stockdale.

August 13, 1949—Evan Gilbert Schneider.

August 20, 1954—Barbara Kay Holzimmer.

August 22, 1927—Mr. W. Norman Haupt.

August 27, 1953—Lawrence.

September 10, 1918—Miss T'na Schmidt.

September 13, 1927—Rev. Fred G. Moore.

September 13, 1957—Darlene Robin Stockdale.

September 16, 1943—Douglas Earl Chaffee.

September 17, 1945—Sylvia Anne Chaffee.

September 19, 1956—Donald Dwight Sukut.

September 27, 1952—Nancy Marie Chaffee.

October 17, 1900—Dr. Paul Gebauer.

October 20, 1928—Miss Delores Henne.

October 21, 1912—Miss Laura E. Reddig.

October 22, 1930—Mrs. Walter (Barbara) Sukut.

October 25, 1953—Deborah Susan Auch.

October 30, 1952—Stephen Frederick Moore.

November 2, 1932—Mrs. Fred (Nancy) Folkerts.

November 4, 1926—Mrs. Elmer (Ruth) Strauss.

November 7, 1957—Anita Carol Haupt.

November 11, 1921—Mrs. Fred (Dorothy) Holzimmer.

November 11, 1910—Miss Ruby Salzman.

November 11, 1955—Kurt Allen Lawrence.

November 19, 1926—Mr. William Hugo Rentz.

December 6, 1918—Rev. George Henderson.

December 8, 1928—Rev. George W. Lang.

December 16, 1956—Gwen Frances Lang.

December 18, 1927—Mrs. G. Ben (Margie Lou) Lawrence.

December 21, 1930—Mrs. Fred G. (Patricia Ann) Moore.

December 25, 1956—Holly Marleen Strauss.

BIRTHDAYS OF HOME MISSIONARIES

January 6, 1945—Gail Rose Neuman.

March 9, 1932—Mrs. David C. (Priscilla L.) Keiry.

April 17, 1953—David Arthur Keiry.

April 18, 1950—Lynette Sandra Maier.

May 7, 1951—Annette Beryl Maier.

June 6, 1932—Rev. David C. Keiry.

July 4, 1943—Gloria Beth Neuman.

July 10, 1949—Conrad Reily Neuman.

July 13, 1925—Rev. Raymond R. Castro.

July 27, 1929—Mr. Joseph Hufnagel.

August 27, 1923—Mrs. Reinhard (Mildred) Neuman.

September 17, 1926—Miss Helen Lohse.

October 6, 1930—Mrs. Raymond (Eleanor) Castro.

October 23, 1950—Timothy Ronald Neuman.

November 17, 1918—Rev. Reinhard Neuman.

December 1, 1952—Kariann Rae Castro.

December 22, 1951—Cheree Joy Castro.



Leper boys of the New Hope Settlement, Mbongo, Africa, dramatize the triumphant entry of Christ into Jerusalem by riding a home-made Palm Sunday colt.

CONTRIBUTIONS OF OUR CHURCHES, 1958 — NORTH AMERICAN BAPTIST GENERAL CONFERENCE

| Conferences | For Local Church Operating Expenses | For Local Building Fund Expenses | Total for Local Field | For N.A.B. Missions and Benevolent | For Local Conference Missions | Total for All N.A.B. Missions | For Other Than N.A.B. Missions | Total for All Mission Purposes | Total for All Purposes |
|----------------|-------------------------------------|----------------------------------|-----------------------|------------------------------------|-------------------------------|-------------------------------|--------------------------------|--------------------------------|------------------------|
| Atlantic | \$ 239,152.69 | \$ 76,570.66 | \$ 315,723.35 | \$ 32,564.00 | \$ 3,838.60 | \$ 36,402.60 | \$ 79,242.58 | \$115,645.18 | \$ 431,368.53 |
| Central | 458,120.22 | 601,611.01 | 1,059,731.23 | 103,663.28 | 14,545.49 | 118,208.77 | 70,890.44 | 189,099.21 | 1,248,830.44 |
| Dakota | 326,525.05 | 122,390.13 | 448,915.18 | 100,639.66 | 21,687.78 | 122,327.44 | 5,551.31 | 127,878.75 | 576,793.93 |
| Eastern | 144,510.02 | 61,056.37 | 175,566.39 | 27,799.74 | 1,402.15 | 29,201.89 | 7,433.97 | 36,635.86 | 212,202.25 |
| Northern | 267,452.25 | 172,253.83 | 439,706.08 | 68,128.24 | 15,514.98 | 83,643.22 | 15,326.20 | 98,969.42 | 538,675.50 |
| Northwestern | 306,083.04 | 108,813.48 | 414,896.52 | 80,487.72 | 11,283.18 | 91,770.90 | 46,722.21 | 138,493.11 | 553,389.63 |
| Pacific | 343,030.38 | 552,232.19 | 895,262.57 | 102,984.78 | 9,636.20 | 112,670.98 | 17,367.69 | 130,038.67 | 1,025,301.24 |
| Southern | 50,919.91 | 869.05 | 51,788.96 | 6,175.73 | | 6,175.73 | 3,914.32 | 10,090.05 | 61,879.01 |
| Southwestern | 118,694.74 | 19,790.27 | 138,485.01 | 44,342.70 | 3,716.15 | 48,058.85 | 6,448.88 | 54,507.73 | 192,992.74 |
| Total | \$2,224,488.30 | \$1,715,586.99 | \$3,940,075.29 | \$566,785.85 | \$81,674.53 | \$648,460.38 | \$252,897.60 | \$901,357.98 | \$4,841,433.27 |
| Last Year | \$2,117,921.45 | \$1,298,893.11 | \$3,416,814.56 | \$570,062.57 | \$94,445.60 | \$664,508.17 | \$238,312.75 | \$902,820.92 | \$4,319,635.48 |
| Total Increase | \$ 106,566.85 | \$ 416,693.88 | \$ 523,260.73 | \$ 3,276.72 | \$ 12,771.07 | \$ 16,047.79 | \$ 14,584.85 | \$ 1,462.94 | \$ 521,797.79 |
| Total Decrease | | | | | | | | | |

Our Denominational Enterprise

BY DR. FRANK H. WOYKE
Executive Secretary

"Brothers, just look at the way in which you have been called. You can see at once that not many wise men—by human standards—not many powerful men, not many high-born men have been called. But God has chosen the foolish things of the world to put to shame the wise men; and God has chosen the ignoble and the despised things of the world, yes, and things which are not, to bring to nothing the things which are; and he did this so that no human being might be able to boast in the sight of God." (I Corinthians 1:26-31. From "The Letters to the Corinthians" by William Barclay.)

These words, originally addressed to

the Christians at Corinth, are most appropriate for us as North American Baptists. As we look upon ourselves, we recognize immediately that we do not belong to the powerful, the high-born or the wise; rather, we have been called out from among the ranks of the humble and ignoble.

Yet it is encouraging that God has chosen us to render a vital service in his Kingdom. The past year again reveals a record of splendid accomplishments.

Our membership this year has passed 50,000—truly a milestone in our history! For a long time we have prayed that we might reach this number. Although our progress has not been spec-

tacular, we have grown at an accelerated pace during the past decade. May this trend continue!

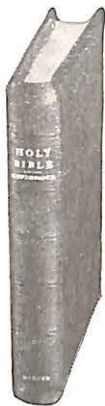
The contributions of our people during the past year reached a grand total of \$4,841,433.27, an increase of \$521,797.79 over the previous year. Per capita giving for all purposes rose to \$96.81, also a new high.

It should be noted, however, that the increase was entirely absorbed by local expenditures and the contributions toward our missionary cause actually decreased. Has not the time come for us to reverse this trend and to channel a proportionately larger share of our gifts toward the missionary program of our denomination?

STATISTICS OF OUR CHURCHES, 1958—NORTH AMERICAN BAPTIST GENERAL CONFERENCE

| Conferences | Churches | Baptisms | Church Members | Sunday Schools | Sunday School Scholars | Teachers and Scholars | W. M. U. Societies | W. M. U. Members | CBY Societies | CBY Members |
|----------------|----------|----------|----------------|----------------|------------------------|-----------------------|--------------------|------------------|---------------|-------------|
| Atlantic | 22 | 161 | 4110 | 23 | 3231 | 412 | 35 | 1055 | 30 | 518 |
| Central | 31 | 411 | 9073 | 31 | 8728 | 963 | 49 | 2086 | 47 | 1281 |
| Dakota | 57 | 246 | 7281 | 68 | 7808 | 1136 | 78 | 1562 | 76 | 1540 |
| Eastern | 19 | 139 | 2824 | 17 | 2014 | 233 | 25 | 651 | 19 | 454 |
| Northern | 51 | 304 | 7961 | 54 | 6595 | 820 | 48 | 1242 | 57 | 1702 |
| Northwestern | 36 | 236 | 6511 | 36 | 5255 | 707 | 62 | 1630 | 64 | 1142 |
| Pacific | 38 | 379 | 8585 | 42 | 7819 | 976 | 47 | 1764 | 62 | 1384 |
| Southern | 11 | 28 | 1127 | 11 | 1216 | 167 | 9 | 151 | 7 | 349 |
| Southwestern | 25 | 58 | 2533 | 23 | 2294 | 404 | 32 | 732 | 32 | 484 |
| Total | 290 | 1962 | 50,010 | 305 | 44,960 | 5818 | 385 | 10,873 | 394 | 8854 |
| Last Year | 293 | 1923 | 49,269 | 307 | 43,462 | 5595 | 379 | 10,463 | 382 | 8813 |
| Total Increase | | 39 | 741 | | 1498 | 223 | 6 | 410 | 12 | 41 |
| Total Decrease | 3 | | | 3 | | | | | | |

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The sermon on the mount

you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

a 1 Pet. 4. 14
1 Gr. lying
b Jas. 2. 20
2 i.e. Vain
follow
c Luke 6. 23
Acts 5. 41
1 Pet. 4. 13
d Neh. 9. 29
Acts 7. 52
e ch. 8. 4

ST. MATTHEW 5

whosoever shall say to his brother, ^aRā-cā,^b shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

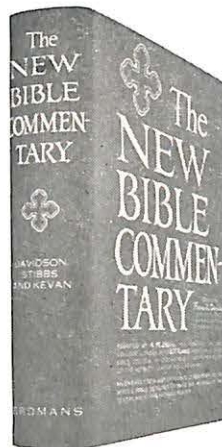
23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother

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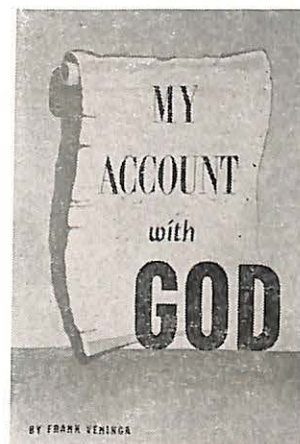
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