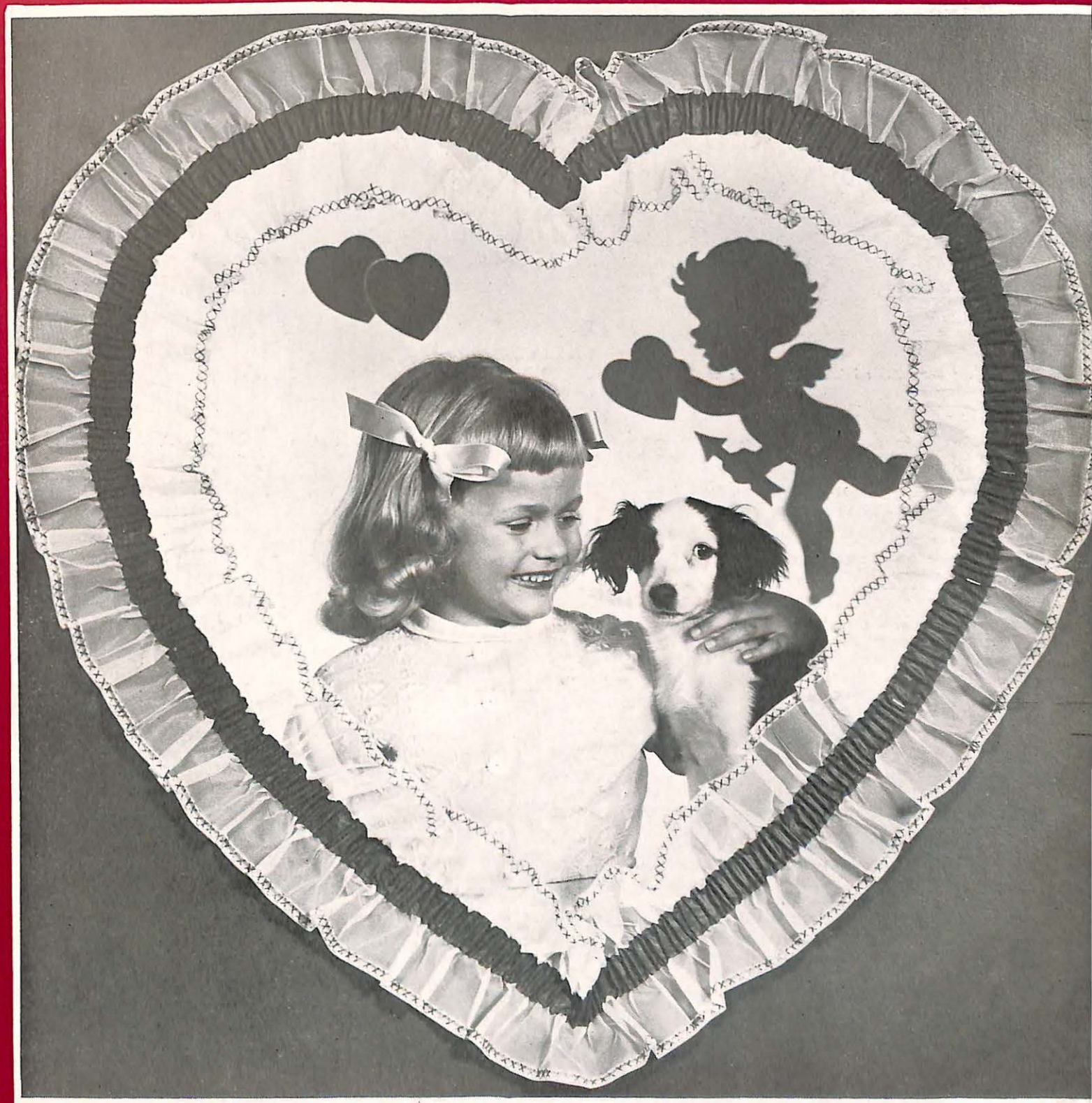


the 1961

ANNUAL



North American Baptist
General Conference

PRICE, ONE DOLLAR

Printed in U.S.A.



THE 1960 PASTORS' CONFERENCE AT SIOUX FALLS

More than 225 ministers and their wives attended the 1960 Pastors' Conference at the North American Baptist Seminary, Sioux Falls, S. Dak. (Photo by Roy Seibel).

Denominational Calendar for 1961

- January 1 (Sunday)—New Year's Day.
 January 1-6—Week of Prayer. Denominational material for the week's observance has been prepared and sent to pastors.
 January 23—Annual Day of Prayer, Christian Training Institute, Edmonton, Alta.
 January 29-February 5—"Youth Week" sponsored by the Commissioned Baptist Youth Fellowship. Theme: "Diversities of Gifts" (Romans 12:6-8).
 February 5—Baptist World Alliance Sunday. Communion Offering for the work of the Baptist World Alliance.
 February 14—Day of Prayer, North American Baptist Seminary, Sioux Falls, South Dakota.
 February 17 (Friday)—World Wide Day of Prayer. Program material prepared by the Woman's Missionary Union.
 March 8-11—Sessions of Denominational Workshop, Summer Visitation and Student Service Plan Committees, Forest Park, Ill.
 March 14-15—Session of Seminary Board of Trustees, Sioux Falls, South Dakota.
 March 15-16—Spring Convocation of Seminary, Sioux Falls, S. Dak. Speaker: Dr. Bernard Ramm, Covina, Calif.
 March 17-18—Sunday School Union Executive Committee sessions, Forest Park, Ill.
 March 25 (Sunday)—Palm Sunday.
 March 31 (Friday)—Good Friday.
 April 2 (Sunday)—Easter Sunday. The Easter Offering to be received by our churches from Palm Sunday to Easter Sunday for our denominational enterprise.
 April 9 (Sunday)—Baccalaureate Sunday, Christian Training Institute, Edmonton, Alta.
 April 11 (Tuesday)—Commencement Exercises, Christian Training Institute, Edmonton, Alta.
 April 21-22—Session of Education and Publication Board, Forest Park, Ill.
 April 25-27—Sessions of Board of Missions, Forest Park, Ill.
 May 11 (Thursday)—Ascension Sunday.
 May 14—Mothers Day.
 May 19 (Tuesday)—Theological Department term closes, Christian Training Institute, Edmonton, Alta.
 May 20-21—Commencement Exercises, North American Baptist Seminary, Sioux Falls, South Dakota.
 May 21—Pentecost Sunday.
 May 26-27—General Council sessions, Forest Park, Ill.
 June 11 (Sunday)—Children's Day. Offerings for the Chapel Building Fund.
 June 30—Close of High School Department, Edmonton, Alta.
 July 31-August 6—33rd General Conference sessions, First Baptist Church, Minneapolis, Minnesota.
 September 11 (Monday)—Opening classes, North American Baptist Seminary, Sioux Falls, South Dakota.
 September 24-October 1—"Sunday School Week" sponsored by the denominational Sunday School Union.
 October 1 (Sunday)—Worldwide Communion Sunday.
 October 8 (Sunday)—Thanksgiving Day in Canada.
 October 8 (Sunday)—Harvest and Mission Festival. Gifts for the Missionary and Benevolent Offering.
 October 15—Laymen's Sunday.
 October 17—Opening of the Bible School Department, Christian Training Institute, Edmonton, Alta.
 November 5 (Sunday)—Communion Offering to be received for the Aged Ministers of the denomination.
 November 12—Publication Sunday.
 November 19-26—Thanksgiving and Sacrifice Week. Offerings for the denominational enterprise.
 November 23 (Thursday)—Thanksgiving Day in the United States.
 December 1 (Friday)—Baptist Women's Day of Prayer.
 December 10 (Sunday)—Bible Day. Program material prepared by the Committee on Publications. Offerings for Bible distribution.
 December 25 (Monday)—Christmas Day.
 December 31 (Sunday)—Watchnight Services in North American Baptist churches.

1961 ANNUAL

VOLUME SIXTEEN

Published annually
by the

NORTH AMERICAN BAPTIST GENERAL
CONFERENCE

MARTIN L. LEUSCHNER, D. D., Editor

CONTENTS

Front Cover	Harold M. Lambert	
"A Valentine for You"		
Editor's First Word		
"Let Us Go On!"		2
The Year of Our Lord		
Calendar for 1961		3
"Africa's Decade of Destiny"		
Dr. M. L. Leuschner		12
"Our Mission With Christ in Japan"		
Rev. Walter Sukut		16
"To God Be the Glory"		
Rev. Gilbert Schneider		19
"A Visit to 16 Clinics for Leprous Patients"		
Dr. Eugene Stockdale		24
"Money Tells a Story"		
Dr. Gordon H. Schroeder		29
"Golden Nuggets of Poetry"		
Mrs. Grace L. Voll		31
"Meet Me in Minnesota"		
Dr. M. L. Leuschner		32
"The Twin Cities Welcome You to the 1961 General Conference"		
Rev. J. C. Gunst		36
"Workers Together With God in the Land of the Blue Danube"		
Dr. and Mrs. W. J. Appel		38
"Our Immigration Program, a Romance of Christian Service"		
Rev. William Sturhahn		44
"The Great Commission at Home"		
Rev. David C. Keiry		47
"God's Hand Upon the C.T.I."		
Dr. A. S. Felberg		51
"Meet Our Seminary Students"		
Professor Roy Seibel		54
"100 Years by the Grace of God"		
Rev. Eugene K. Stroh		57
"Centennial of a Texas Baptist Church"		
Rev. Ray Bennett		59
"Jesus Christ Is Lord"		
Dr. Theodore F. Adams		61

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BEAUTIFUL MINNEHAHA FALLS

The Minnehaha Falls in Minneapolis, Minn., were immortalized in Longfellow's poem, "Song of Hiawatha." Minnehaha Park, where the falls are located, will be the site of our General Conference picnic on Saturday, August 5, 1961.

A New Year's Reverie

By Alfred Grant Walton

The days are done; another year begins

As time, whose flight no longings can postpone,
Moves on;—yet this mysterious thing called life,
Crowded with joys and griefs, with fears and strife,
Still is mine to claim and call my own.

Shall I look back with envious eyes to grieve

For lower fortunes granted in the past,
Or, thwarted by defeat, call all in vain,
Give up the fight, yield to the bitter strain,
Or doubt the broken mold can be recast?

Shall I live in my dreams and vainly wait

For some tomorrow to bring the cherished goal
To which the soul aspires . . . and so ignore
What must be done today? Shall nothing more
Than reveries be scribed upon the scroll?

No! Life has but one dimension,

Now must I feel—act—follow duty's call,
Seek the truth, fulfill the whole design,
Find heaven—or hell—and choose what shall be mine,
Time has no years . . . the present holds the all!



—Photo by Don Knight

"So, let us go on with our Lord
To the fulness of God he has brought."

Let Us Go On!

Life is a constant climb to a new and higher plateau. There is more beyond! The best is yet to be. There are new lands to be possessed and new adventures to be experienced. The vital urge of life is to press on to greater attainments. The greatest joy of life is to rise to new heights from where we can view vistas that no other man has seen.

This compelling urge to go forward and to assume greater tasks for Christ is characteristic of all Christian living. The Apostle Paul described this to be the secret of his ministry, even in his older years of life, "pressing toward the mark for the prize of the high calling of God in Christ Jesus." The Lord Jesus Christ is always calling us onward and upward as he goes before us until every straining effort of ours should be to "grow up into him in all things." This is the IDEAL of every Christian's striving.

This spirit must likewise activate a denominational fellowship like our North American Baptist General Conference. This entire issue of the ANNUAL is devoted to the inspiring story of new attainments and higher objectives in our growing denomination. Having laid hold on stirring enthusiasms, our leaders and people seem to say, "Let us go on to greater tasks!"

In this spirit, the 1961 General Conference convening in Minneapolis, Minnesota, from July 31 to August 6, will focus its program on the challenging

theme: "Greater Things Through Christ!" Our denominational sights will be set on the heights ahead of us with a firm faith that these objectives, which might seem remote and difficult to some, are within our reach if God is with us! From the reading of the illustrated article on the General Conference in this issue, you will gain much information concerning the Twin Cities and the Conference program and you will want to be there at the General Conference with the thousands of your brethren.

The year 1961 will lift up lofty goals of Christian Stewardship in all North American Baptist churches. We are participating in the program of the Baptist Jubilee Advance throughout this year. A leaflet has been prepared listing "Eighteen Open Doors," through which we can enter into new and greater areas of service for Christ. This is a call to every Christian to "go on" with Christ to a total commitment of self in his service. Stewardship goals have been set for our denomination of 10,000 personal workers for the ministry of visitation evangelism; 30,000 North American Baptists volunteering for some kind of service in their local churches; 20,000 North American Baptists agreeing to tithe at least for a year; and 10,000 Family Altars established in NAB homes. Read the leaflet as well as the article concerning the Baptist Jubilee Advance in this ANNUAL with eager anticipation of the great things ahead of us in our Christian witness.

Let us go on in our missionary outreach! We have set a goal of 100 missionaries under appointment in our denominational fellowship by 1964. We are grateful for the 85 missionaries now under appointment. The goal is far from impossible! The stirring missionary articles in this issue will ring this theme loudly in your soul: "Let us go on!" The establishing of new Church Extension projects and the beginning of new Sunday Schools are further evidences of this conviction for a greater outreach that has captivated our Conference in recent years.

The new Headquarters Building in Forest Park, Illinois is now completed. We can be proud of its elegant beauty and spacious facilities. But let us go on in the dedicated use of the building to the greater glory of God. Much more still needs to be done in the construction of the new Library Building on the Seminary campus. Additional facilities will soon be needed by our Christian Training Institute in Edmonton, Alberta. There is considerable serious discussion about the importance of having our own denominational college, even though the cost for such a project would be tremendous.

For the year 1961 and for our beloved denomination, we want to keep this resolve ever before us, as expressed so beautifully by Annie Johnson Flint:

"So, let us go on with our Lord
To the fulness of God he has brought,
Unsearchable riches of glory and good
Exceeding our uttermost thought;
Let us grow up into Christ,
Claiming his life and its powers,
The triumphs of grace in the heavenly place
That our conquering Lord has made ours."



GOD'S SPLENDOR IN THE SKIES

"The heavens declare the glory of God: and the firmament showeth his handiwork" (Psalm 19:1.) Photo by Don Knight.

FOR THESE DAYS OF CRISIS!

By Annie Agnes Smith

"Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us" (Psalm 62:8)

*We must have Faith, for darkness is about us;
There's light beyond, though we have lost our way.*

*Oh, falter not! We'll find again the home path,
And see the sunlight of a brighter day.*

*We must have Hope, for we are near despairing,
And Hope will be an anchor to the soul;
Though stormy winds may roar their weird enchantment,*

Hope, radiant Hope, will help us find the goal.

We must have Love, and Love will lighten burdens;

*And Love will bring us cheer and banish care.
The greatest blessing life can ever bring us
Is Love, which gives us strength to do and dare.*

*We must have God! Without him we are helpless!
We've failed because we've tried to go alone—
And now, in sorrow, care and tribulation,
Come, seek the Lord, and bow before his throne.*

*The Light will come! It never, never fails us!
God ever lives—his promises are sure;
He holds the waves—the winds are in his fingers,
In his blest care our future is secure!*

January

1961

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31	L Q 1-31	N M 9	F Q 16	F M 23

February

1961

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
L Q 8	N M 15		1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28				F Q 22



AS WIDE AS GOD'S OCEAN

"O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea"
(Psalm 104:24-25).

The Seaman's Psalm

The Lord is my Pilot; I shall not drift.
He lighteth me across the dark waters;
He steereth me in the deep channels;
He keepeth my log.
He guideth me by the Star of Holiness for his name's sake.
Yea, though I sail 'mid the thunders and tempests of life,
I shall dread no danger; for thou art near me;
Thy love and thy care, they shelter me.
Thou preparest a harbor before me in the homeland of
eternity;
Thou anointest the waves with oil; my ship rideth calmly.
Surely sunlight and starlight shall favor me on the voyage
I take,
And I will rest in the port of my God forever.

(According to *The New York Times*, this paraphrase of the Twenty-Third Psalm, is attributed to Capt. John Rogers, of the United States Maritime Service, and was published in *The Lookout*, a magazine issued by the Seaman's Church Institute, New York City.)

March

1961

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
FM 2-31	LQ 9	NM 16	1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	FQ 23

Winds Over the Sea

By Martha Hird

*"The Lord hath his way in the whirlwind and in the storm,
and the clouds are the dust of his feet." (Nahum 1:3)*

The soft, gentle breeze of the morning,
After a night warm and still,
Gives a new and awakening vigor
Over meadow and sea and hill.
It gives to each leaf and flower
A crisper and fresher form;
The Lord hath his way in the breezes,
Just as he hath in the storm.

The wind blows over land and ocean;
It sings as it fills the sail;
And the heart of the sailor responding
Gives thanks to God for the gale.
The gulls exult in its power;
Yet no man can picture its form;
The Lord hath his way in the strong wind,
Just as he hath in the storm.

The hurricane comes in its fury;
Piles the waves as mountains high;
It shrieks like fiends in their pleasures,
Till all other sounds but die.
It would crush in wild disaster
Everything in the usual norm;
But the Lord hath his way in the whirlwind,
The Lord hath his way in the storm.

Say It With Flowers

By Henry Rische

*Man's books are but man's alphabet,
Beyond and on his lessons lie—*

The lessons of the violet

The large gold letters of the "sky."

—From "The Larger College" by Joaquin Miller

"Leave a place for flowers," said a garden-conscious mother to the lumber-minded men who were intent only on providing a place for shelter and lodging and creature comforts. Flowers fill a meaningful role in life. Not only do they decorate the table, ornament milady's shoulder, pay tribute to the honored, please the eye with their beauty and the nose with their fragrance, but they also teach us something.

They teach in a silent way, but so eloquently, that the word "flowery" is used to describe rich flights of rhetoric and overdressed speeches. The language of orchids, and gardenias and red red roses is so expressive that florists have made fortunes persuading people to "Say it with Flowers."

Even a dandelion moved a sympathetic person like James Russell Lowell to explain: "Dear common flower that grows beside the way, fringing the dusty road with harmless gold."

Jesus sometimes said it with flowers. In his Sermon on the Mount he pointed welfare-worried souls to look about them and behold the hand of Providence: "Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."

The Lord of peace is called "Sharon's dewy rose." It is the flower of his salvation, as Henry Van Dyke wrote: "This is the rose that he planted, here in the thorn-cursed soil." Therefore, according to the prophecy of Isaiah, "the desert shall blossom as the rose."

The virtues of man are often described with the examples of flowers—pure white as a lily, true blue as the forget-me-not, modest as a violet, bright and cheerful as a daisy. Shakespeare was conversant with the traits of flowers. "Rosemary," he wrote in *Hamlet*, "that's for remembrance—pansies, that's for thoughts."

Every flower has its message. A lone English daisy, blooming by the roadside in a foreign land, brought a message of home and cheer to a weary, homesick troop of marching soldiers. "Do not forget the fallen" is the message of the Flanders poppies blowing between the crosses row on row. "Do not worry. God will provide," is the message of the lily, clothed more beautiful than Solomon. "Be true," says the forget-me-not; "flow'ret and hope may die, yet love will with us stay, That shall not pass away, dear one, believe."

There's a flower called Jack-in-the-pulpit, because in shape it suggests a minister in a pulpit. Every flower in a way is a preacher, a preacher who tells you, plainer than words can, that anyone who says "There is no God" is a fool. Since flowers in character are often made synonymous with women—even in name, as Lily, Rose, Violet, Daisy—a critic looking over the things that make and adorn the fairer sex has said, "A woman who has no religion is like a flower without perfume."

Flowers not only give testimony in many marvelous



FLOWERS ARE GOD'S SUNBEAMS

"Consider the lilies of the field, how they grow . . . Even Solomon in all his glory was not arrayed like one of these" (Matthew 6:28-29).

ways of their Designer and Creator, but they also perform a ministry of comfort and cheer. Their annual spring resurrection assures us of our own eternal hope, their beauty reminds us of the Beautiful Savior, their daily turning to the sun exhorts us in our devotion to the Sun of Righteousness, and their silent, murmurless bearing tells us to "be patient."

April

1961

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
L Q 8	N M 14	F Q 22	F M 30			1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23/30	24	25	26	27	28	29



THE GLORY OF THE MOUNTAINS

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth" (Psalm 121:1-2).

Heavenly Spires

By Maurice Kelley

*In this world are many wonders,
Great cathedrals built of stone;
But the mountains are God's temples,
Fashioned by his hands alone.*

*He has carpeted their valleys
With grass and creeping vine,
And has filled their mighty forests
With the juniper and pine.*

*On their altars in the evening
Burns a pure celestial fire,
Bursting forth in sudden glory,
Gilding pinnacle and spire.*

*There the great Creator's spirit
Seems to fill the very air
With a silence all-pervading,
Like the hush of silent prayer.*

*Till it seems that we are standing
Where no other foot has trod,
Far removed from earth and mortals,
Closer drawn to heaven and God.*

I Will Not Hurry

By Ralph Spaulding Cushman

*I will not hurry through this day!
Lord, I will listen by the way,
To humming bees and singing birds,
To speaking trees and friendly words;
And for the moments in between
Seek glimpses of thy great unseen.*

*I will not hurry through this day;
I will take time to think and pray;
I will look up into the sky,
Where fleecy clouds and swallows fly;
And somewhere in the day, maybe
I will catch whispers, Lord, from thee!*

May

1961

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
LQ 7	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31	N M 14	F Q 22	F M 29

Because

Because I have seen the flowers,
I know what color is . . .
 what fragrance is . . .
 what beauty is . . .

Because I have seen the springtime's
divine awakening,
I know what hope is . . .
 what faith is . . .
 what joy is . . .

Because I have seen the eagle soar
and the tall pines swaying in the
breeze,
I know what grace is . . .

Because I have listened to the
birds carol at daybreak,
I know what gladness is . . .
 what thanksgiving is . . .

Because I have seen the seeds
reveal their wonders in radiant life,
I know what mystery is . . .

Because I have looked upon the
mountain, the ocean, and the trees,
I know what majesty is . . .
 what grandeur is . . .
 what poise is . . .

Because I have seen the sun,
the moon, and the stars in their
ponderous courses,
I know what power is . . .

Contemplation of these revelations
Mounts faith almost to understanding.

—1960 Easter "Ideals"

I Passed by a Flower

by Agnes A. Lyons

I passed by a flower
And breathed of its breath;
It gave a sweet fragrance
That spoke not of death.
From the dark of the earth,
By the Creator's might,
The blossom brought essence
Of the Spirit of Light.
Its beauty, repose,
Lent peace to the earth,
And I saw my own face
In a flower's worth.



GOD'S FEATHERED FRIENDS

"The flowers appear on the earth; the time of the singing of birds is come" (Song of Solomon 2:12).

What a Lovely Day!

Others may be art glass of rainbow hue—
I choose to be a window pane
For the sun to shine through.
A clean pane, a clear pane
Is what I would be,
Unconcerned with temperament and personality.

I would have love shine through me,
So that my friends would say
Not, "What a lovely pane of glass,"
But, "What a lovely day."

June

1961

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
LQ 5	NM 12	FQ 21	FM 28	1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	



"ALL LIVING CREATURES"

"And God created every living creature that moveth; . . . and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply" (Genesis 1:21-22).

THE GREATEST TEST OF LIFE

By Barbara C. Ryberg

Help me to walk so close to thee
That those who know me best can see
I live as godly as I pray,
And Christ is real from day to day.
I see some once a day, or year,
To them I blameless might appear;
'Tis easy to be kind and sweet
To people whom we seldom meet.

But in my home are those who see
Too many times the worst of me.
My hymns of praise were best unsung
If he does not control my tongue.

When I am vexed and sorely tried
And my impatience cannot hide,
May no one stumble over me
Because thy love they failed to see.

But give me, Lord, a life that sings
And victory over little things.
Give me thy calm for every fear,
Thy peace for every falling tear.
Make mine, O Lord, through calm and strife,
A gracious and unselfish life;
Help me with those who know me best,
For Jesus' sake, to stand the test.

July 1961

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
LQ 4	NM 12	FQ 20	FM 27			1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23 / ₃₀	24 / ₃₁	25	26	27	28	29

August 1961

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
LQ 3	NM 11	1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31	FQ 19	FM 25

LOST AND FOUND

By William M. Runyon

Lost—a sense of agitation
And a certain weight of care,
Out where breezes bend the grasses
And the flowers scent the air.
Lost—a threat of nerve exhaustion,
And a mind of fear and dread
Where the birds sing in the tree tops
Bending kindly overhead.

Found—a real and deep contentment,
And a surcease from all woe,
Where the meadow path is winding
Toward the brooklet's murmuring flow.
Found—an utter satisfaction,
Like a balm for weary feet,
Where all nature is a-calling,
Where the wood and meadow meet.

THE DAY

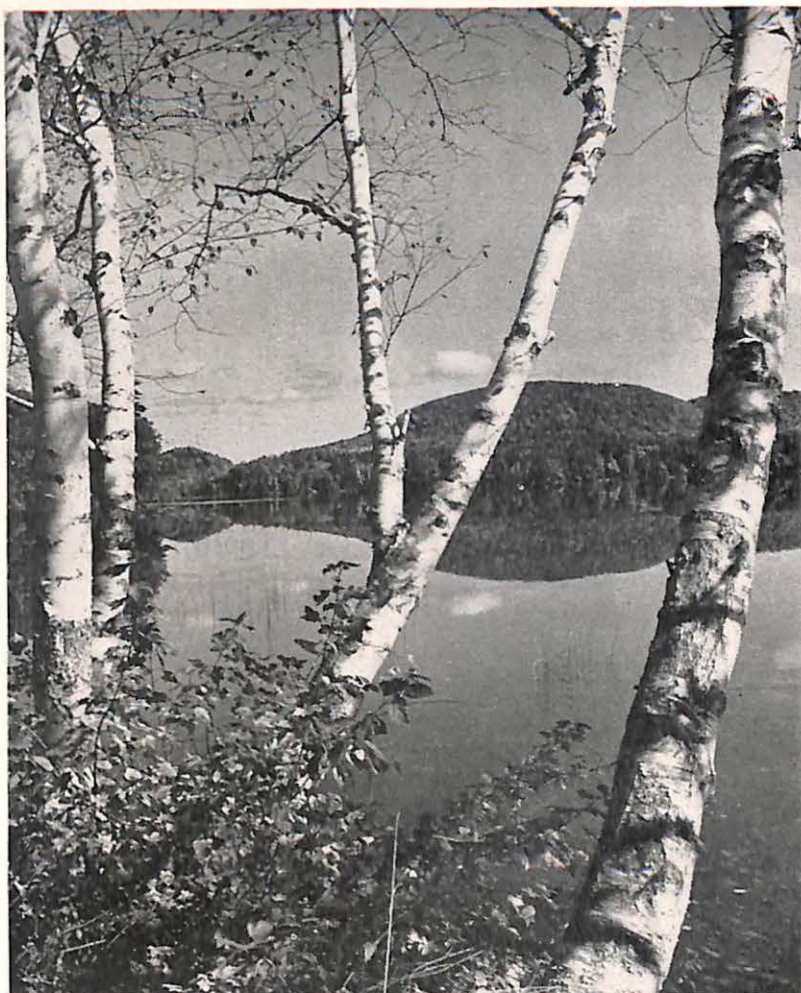
By Grace Noll Crowell

"The day will bring some lovely thing,"
I say it over each new dawn:
"Some gay, adventurous thing to hold
Against my heart when it is gone,"
And so I rise, and go to meet
The day with wings upon my feet.
I come upon it unaware,
Some sudden beauty without name:
A snatch of song, a breath of pine,
A poem lit with golden flame;
High tangled bird notes, keenly thinned,
Like flying color on the wind.
No day has ever failed me quite:
Before the grayest day is done
I find some misty, purple bloom,
Or a late line of crimson sun.
Each night I pause, remembering
Some gay, adventurous, lovely thing.

Who Else But God!

Who else but God could have thought of these things,
Dew on a petal, a tendril that clings,
The throat of a bird and green moss on a log
A bee on the wing and a fern in a bog;
The sweet smell of clover, of grass after rain,
The flame of October and full-fruited grain,
A tree in the glory, a seed in its pod;
Who could have thought of such beauty but God.

Who could have thought of a meadow in bloom,
An orchard in blossom, a lilac's perfume,
The egg of a robin, the sun through the trees,
The touch of cool water, a soft summer breeze;
Or white drifting clouds with wild geese wheeling by,
The blaze of a sunset, a star in the sky,



ONLY GOD CAN MAKE A TREE!

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: . . . and whatsoever he doeth shall prosper" (Psalm 1:3).

Eternity's span and a butterfly's wings;
Who else but God could have thought of these things.

Thrilled as a child I give thanks for these things,
Praising my God for the blessings he brings,
So grateful for bounties that crowd every day,
And for his forgiveness when I go astray.
Oh, how can I show all the joy in my heart,
And humbly devotedly do my small part,
I know of the tears on the road that he trod;
Who could have loved us so?

September

1961

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
LQ 1	NM 9	FQ 17	FM 24		1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30



GOD PAINTS BEAUTIFULLY IN WHITE

"For as the snow cometh down from heaven, and returneth not thither, . . . so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please" (Isaiah 55:10-11).

THE SNOW

By Ralph Waldo Emerson

Announced by all the trumpets of the sky,
Arrives the snow, and, driving o'er the fields,
Seems nowhere to alight: the whited air
Hides hills and woods, the river, and the heaven,
And veils the farm-house at the garden's end.
The sled and traveller stopped, the courier's feet
Delayed, all friends shut out, the housemates sit
Around the radiant fireplace, enclosed
In a tumultuous privacy of storm.

Come see the north wind's masonry.
Out of an unseen quarry evermore
Furnished with tile, the fierce artificer
Curves his white bastions with projected roof
Round every windward stake, or tree, or door.
Speeding, the myriad-handed, his wild work
So fanciful, so savage, nought cares he
For number or proportion . . .

—Excerpt from "The Snow-storm"

October 1961

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31	FM 1-31	LQ 9	NM 16	FQ 23

November 1961

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
NM 8	FQ 15	FM 22	1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		LQ 30



MAN IN THE HAND OF GOD

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him?" (Psalm 8:3-4).

God's Gift Of Life

By Nathalie Strickland

We have the gift of life; a shining day
From the hand of God, to do with as we will,
Or as he wills, I really ought to say,
If we but walk with him, who helpeth still.

But oft, we take this gift into our hands,
And mold it as it was not destined to be;

December 1961						
Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
N M 7	F Q 14	F M 21	L Q 29		1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24 31	25	26	27	28	29	30

How Much?

By Mark Bullock

*How much did Jesus love this world of men
Who fell in sin and could not rise again?
I'll tell you just how much his heart divine
From long ago has loved your soul and mine.*

*He loved enough to kneel on bended knee
Within a garden called Gethsemane;
To pray alone long after set of sun,
And say through drops of blood, "Thy will be done."*

*He loved enough to quiet human fear
When cries of angry men were drawing near;
And knowing well the evil meant by this,
He let a man betray him with a kiss.*

*He loved enough to bear with dignity
The cruelest stripes and bitter mockery;
And when his brow with thorns was scarred and torn,
He patiently endured the pain and scorn.*

*And when he fell beneath a cross of wrath,
He struggled on, to walk a bloody path
Up to a hill where he would be alone,
Forsaken and rejected by his own.*

*He loved enough to let the nails pierce through
Those hands that could but deeds of kindness do;
And while he bore the whole world's guilt and care,
His heart was crushed with grief too great to bear.*

*He gave forgiveness with his failing breath,
And finally poured his soul out unto death.
This is how much he loved the sinner's soul:
Enough to spend himself to make us whole.*

And ignoring God's promises and commands;
We say, "I can live without the help of thee."

And we, so worldly wise, and good, and proud,
Stand in our strength; puffed up with vanity,
Until we fall and sorrow is our shroud,
And then we cry, "Oh Lord, I've need of thee!"

Then God, the loving Father; faithful Friend,
Rescues his fallen child, and in deepest love,
Restores his strength and soothes; to mend
The broken heart, that failed to look above.

Again we have the gift of life anew,
From the hand of God; this time, eternally,
For Jesus paid the debt for me and you,
Who deserve perdition far more worthily.



All of Africa is seething with the exciting demands of independence.

THE WORD AFRICA arouses interest and amazement in almost any part of the world. For this great continent has entered upon the most exciting decade of its history. "The wind of change is blowing through Africa. The tide of nationalism is flowing fast." So said the Prime Minister of England, Mr. Harold Macmillan, on his 1960 visit to Africa. We must come to appreciate the strength of the wind and the fulness of tides that are sweeping the white man into discard and setting the African for weal or for woe on the throne of a country he rightly calls his own.

The accelerated pace of events today is making the forecasts of recent years look silly. Only four years ago, when a United Nations commission went to Tanganyika and cautiously suggested that the territory might achieve its independence by 1971, African "experts" had their grave doubts. And now, suddenly, Tanganyika is about to assume self-rule.

17 INDEPENDENT STATES

There are already seventeen independent states in Africa. This is an amazing fact to most Americans. This makes the continent of Africa more baffling and unpredictable than ever. The "African revolution" is in full swing before our very eyes. It behooves every American to take a map of the continent and mark these new countries in order to see the developing picture. Who knows whether the new day for "the black people" of the world may be just around the corner?

This clear picture of the new Africa must be envisioned by every Christian. Dr. John Porter's faith must be shared by everyone who has a part in the great missionary program of the Christian Gospel. "In these years of Africa's travail, we must regard the unsettled conditions as seed-plots for faithful and zealous Gospel-sowing. Our missionary work may suffer material loss. We may yet have to face crises in meeting the future. But the things which restrict us in one way may eventually work out to the furtherance of the Gospel. The Apostle Paul found this to be so when he was bound and imprisoned." (Philippians 1:12). As Christians we have sufficient reasons for rejoicing that "notwithstanding, every way, whether in pretence, or in truth, Christ is preached." That will certainly come to pass in the new Africa in its new "decade of destiny."

REPUBLICS BEFORE 1960

Between 1951 and 1960, these nations became independent:

LIBYA, swept by German and Italian armies during World War II, became a kingdom in 1952 with the approval of the French and British representatives who took over from the axis powers. It is an agricultural country, with desert areas, and contains a population of 1.1 million.

TUNISIA, a French protectorate until 1956, became an independent republic that year. It, too, is agricultural and lies to the northeast of Libya on the south coast of the Mediterranean Sea with a population of 3.8 million.

Africa's Decade of Destiny

In Africa new nations are being born and peoples arising out of the mists of primitive and superstitious life to stand erect as free men and women.

By Dr. M. L. Leuschner, Editor of the ANNUAL

MOROCCO, an independent monarchy since 1956, previously was a French and Spanish protectorate. The sultan became king in 1957. He rules 10.1 million people, most of whom are farmers on the northwest coast of Africa.

GHANA. Until it became independent in 1957, Ghana had been the Gold Coast Colony. In 1960 this country with its 5 million people gained its status as a full-fledged republic, retaining affiliation like Canada and Australia in the British Commonwealth. Accra, the capital, is a city of sleek, twentieth century department stores and public buildings. Its prime minister, Kwame Nkrumah, is one of the most aggressive leaders and brilliant minds among the Africans.

SUDAN, an independent republic since Jan. 1, 1959, is a curious potpourri of the Moslem Middle East, thanks to Egyptian influence from the north, and black Africa, which lies to the south. It has a population of more than 10 million people.

GUINEA, formerly French Guinea, decided in 1958 to leave the French community and become an independent republic. It is between Portuguese Guinea and Sierra Leone on the West African coast. It is largely agricultural, with a population of 2.5 million.

CENTRAL AFRICAN REPUBLICS

Two of Africa's largest territories disappeared in 1959: French West Africa, which was more than half the size of the United States and had almost 19 million people, and French

Equatorial Africa, three and one-half times the size of Texas, with almost 5 million inhabitants. All of these people, and all of that land, are still there, of course, but some tremendous changes have been made.

The status of autonomous republic was offered to 18 overseas territories but on the condition that they first approve the Constitution and thereby remain within the French orbit of influence. Of the 18 territories confronted with this choice, only Guinea in West Africa rejected the Constitution and became an independent republic. Of the 17 others that approved the Constitution, 12 chose the status of autonomous republic. Some have changed their names, and all control their own domestic affairs, with France retaining jurisdiction only over foreign policy, defense, postal and currency systems and higher education.

Forming a large part of Africa, these new countries comprise the Central Africa Republic:

1. **Republic of the Congo.** This was formerly Middle Congo. Brazzaville is the seat of the government. It is located on the banks of the Congo River,



BILLY GRAHAM PREACHES IN KENYA

Graham graphically preached Christ as "The Light of the World" at Kisumu, Kenya, through two interpreters: Rt. Rev. Festo Olang, bishop of Maseno (left) and Festo Kivengere of Uganda (right).

er, just a 30-minute ferry ride from Leopoldville, capital of the larger republic of Congo. Recently it was in the headlines of newspapers around the world. The new nation is slightly smaller than the state of Montana, and has a population of about 760,000

—almost a third of whom live in Brazzaville.

2. **The Ivory Coast Republic.** Fronting the Atlantic Ocean, its chief attraction is handsome Abidjan, the capital, and the favorite town of Frenchmen in Africa. It is rich in coffee, cocoa and timber. It has a population of 2.4 million people.

3. **Republic of Dahomey.** This is the smallest and most densely populated of these regions. Dahomey is a land of many and diverse tribes, a background of lady warriors and cannibalism, and an ancient capital, Abomey.

4. **Gabon Republic.** It is almost entirely covered by dense tropical forests crossed by rivers and streams. Its scattered villages are best known for Lambaréne, where Dr. Albert Schweitzer's famous hospital is located.

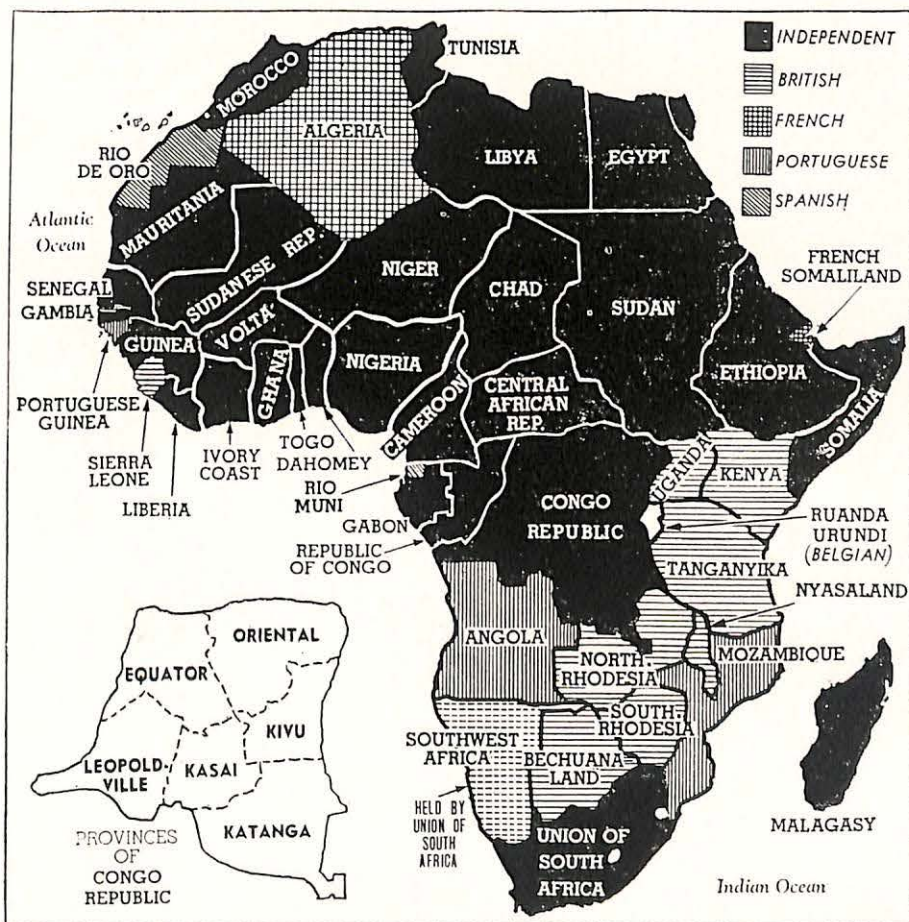
5. **Upper Volta Republic.** Its capital is the difficult-to-pronounce city of Ouagadougou. The people support themselves mainly by raising sheep and goats, and the countryside abounds in natural beauty and wildlife.

6. **Islamic Mauritanian Republic.** This is the home of the bearded, long-robed Moors. It is an area that has had little contact with the outside world. Its people—largely nomadic herders and Mohammedans—are the chief attraction. It became independent in November 1960.

7. **Republic of Niger.** This is a huge land, desert in the north and plains in the south. There is a great deal of big game, but relatively few facilities for safaris.

8. **The Senegal Republic.** Dakar, the former capital of all French West Africa, is now Senegal's seat of government. It is an area of great plains and desert. Its gleaming white capital with handsome skyscrapers is the biggest port in the area.

9. **The Sudanese Republic.** Formerly known as the French Sudan, this state is not to be confused with the Republic of the Sudan. This is the land



INDEPENDENT REPUBLICS OF AFRICA

The rapid spread of independence on the vast continent of Africa is shown strikingly on this map. Whereas only four African countries were included in the United Nations when it was founded in 1945, there were 24 member countries when the United Nations General Assembly met Sept. 20, 1960.



Mrs. Ayorinde, wife of the Baptist pastor of the First Baptist Church in Lagos, Africa, shows the church's bulletin board to Billy Graham, the evangelist, on his visit to the city of Lagos.

of the fabled Timbuktu.

10. **The Chad Republic.** Fort Lamy, Chad's exotic capital, is an oriental mosaic of races and religions and a center for excursions to Lake Chad. Chad is twice the size of France and has 2.6 million people, including a tribe with the name of Boo-Boos and another that lives in intricately decorated mud huts that look like moulded chocolate pudding.

11. **Malagasy Republic.** This Indian Ocean island of Madagascar off the southeastern coast of Africa proclaimed its independence on June 26, 1960 after 64 years as a French colony. Its 4 million inhabitants will remain with the Central African Republic, however. Its first elections were held in September 1960.

12. **Central African Republic.** Uban-gi-Shari, one of three states which now forms part of the Union of the Republics of Central Africa, was proclaimed the Centrafrican Republic—an independent state in the French community—in August 1960. It was formerly part of French Equatorial Africa. The Central African Republic (or Centrafrican Republic) borders on the Congo Republic [former Belgian Congo] to the south, Chad Republic to the north, and Cameroon to the west. Its population of 1,177,000 is mainly of Bantu origin.

FEDERATION OF MALI. It should be noted that on June 20, 1960 the Federation of Mali was established, a union of the republics of Senegal and French Sudan with 6 million population on the west coast of Africa. (See numbers 8 and 9 above). Their thesis is that independence and the community can be reconciled, but the road ahead is still very uncertain and somewhat rocky.

YEAR OF INDEPENDENCE 1960

CAMEROON REPUBLIC. The decisive 1960 calendar of African inde-

pendence opened Jan. 1, 1960 when France freed the trust territory of the French Camerouns with 3.2 million people who established their own republic, now spelled Cameroon. The country is peopled by some 200 tribes. The northerners, mostly Sudanese Negroes, can be seen in bright, flowing robes in some areas, and little more than a coat of red clay paint in others. Douala, sandwiched between Mount Cameroon and the sea, is the principal port. This is the country that has been the greatest irritation to the British Cameroons and has given much con-



BILLY GRAHAM AND WITCH DOCTORS

At his evangelistic meetings held in Africa in 1960, a few witch doctors came occasionally to confer with him.

cern to our Cameroons missionaries.

TOGOLAND. On April 7, 1960, Togoland with a population of 1.1 million became a completely sovereign republic. Formerly a United Nations territory, administered by France, it had been a self-governing nation under French control since 1956. It is famous for its lush, green valleys, exotic bathing resorts and high perched villages on mountainsides.

SOMALIA. Former Italian Somalia, which was a United Nations trust territory, received its independence on July 1, 1960. It is largely a desert waste on the eastern horn of Africa between Ethiopia and Kenya. Somalia, which is the size of Spain and twice as large as Italy, has a population only of 1.3 million. It operates on a flimsy, one-crop economy of bananas, subsidized in the past by Italy. This arrangement ceased when the Somalia flag was raised.

CONGO. Throughout the vast sweltering Congo, an area one-third the size of the continental United States with 14 million blacks, the drums throbbed out the news on June 30: "Belgium's one African possession was free!" The Congo's 113,000 whites, including more than a thousand American Protestant missionaries, accepted the news with some alarm. Riots and chaos soon reigned in parts of the Congo. No other African state has achieved nationhood with so short an apprenticeship in government. The Congo is split up into 200 tribes speaking as many languages. Filed-toothed

MISSIONARY MAP

A map of the Cameroons Mission Field in Africa, illustrated with the pictures of our 51 missionaries under appointment in this area, is available free on request. Write to North American Baptists, 7308 Madison Street, Forest Park, Illinois.

A new Missionary Picture Packet with the smaller pictures (3 by 5 inches) of all of our missionaries is available for \$1.00 per packet.

cannibals still haunt the forests that cloak 50 per cent of the country. The future of the new republic is still shrouded in uncertainty.

NIGERIA. With almost 35 million people, Nigeria, which received its independence on Oct. 1, 1960 from Great Britain, is considerably larger in population than all of the French African states combined. It is now the largest black nation in the world. Mainly Moslem in the north, and Christian and pagan in the south, it is one of the most stimulating and orderly of the West African countries. It is from Nigeria that many American Negroes are descended. It ought to be an example to other Negro republics how to be self-governing with honor.

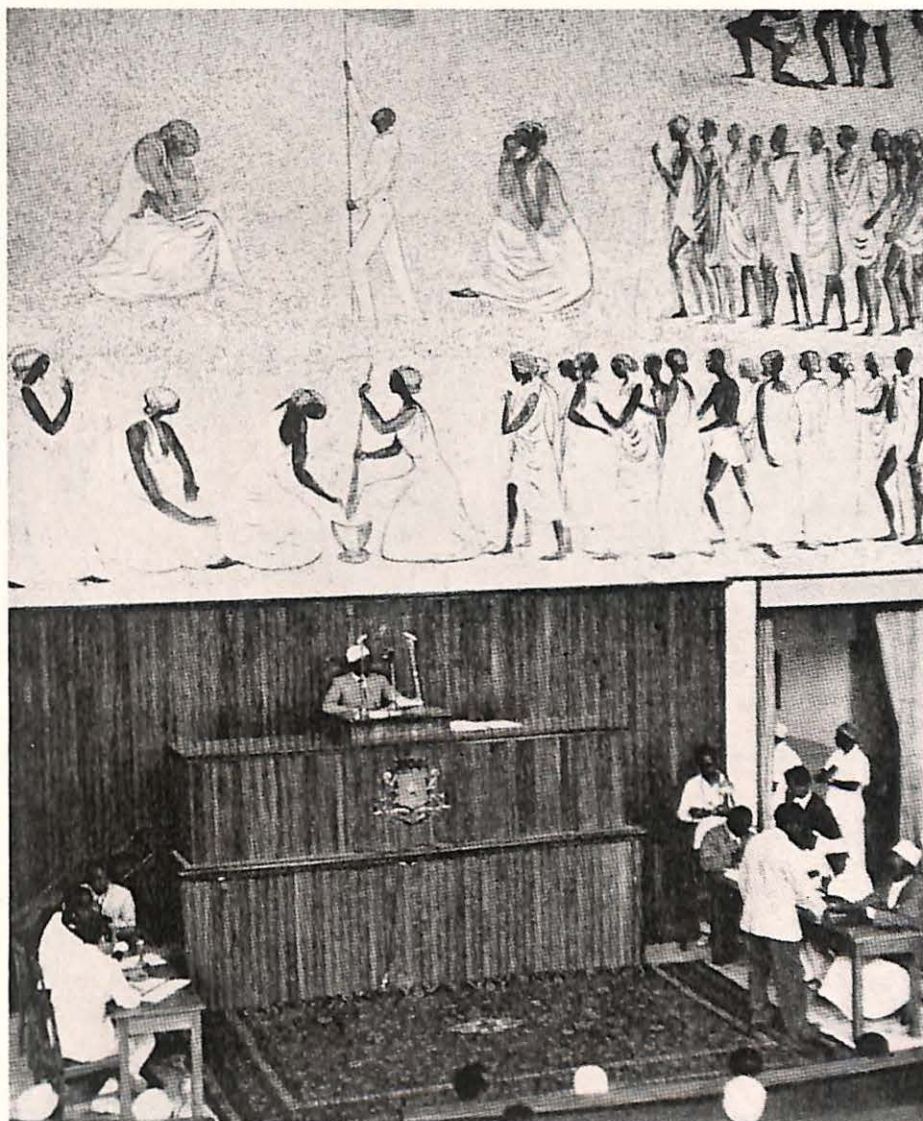
FUTURE TIMETABLE

BRITISH CAMEROONS. This is the mission field of the North American Baptist General Conference. It consists of two non-contiguous slices of territory lying between independent Cameroon and Nigeria. The two sectors together have an area of 34,000 square miles and a population of 1.1 million. Elections are still to be carried out in the British Cameroons to determine the future of this territory, whether to join Nigeria to the north or the Cameroon Republic to the south or to become an independent country.

TANGANYIKA. Perhaps the happiest territory in the United Nations African "empire" is Tanganyika, the ex-German East African territory administered by Great Britain. This huge hunk of real estate (1½ times the size of Texas) with a population of 7½ million, including 20,000 whites, is by no means rich. Tanganyika now has virtual self-government but 1965 is a likely date for nationhood.

RUANDA-URUNDI. More ticklish is the case of tiny Ruanda-Urundi, home of the towering Watusi tribe. It is a little larger than Denmark and has a population of about 200,000. It was once a part of German Tanganyika. It is land-locked and too small and too poor to stand alone. Its future is a perplexing problem.

OTHER COUNTRIES. Of other British possessions, not much can be said at present about their independence, but they are in the thought stream of revolt and self-determination. They are: Kenya, with 6 million



INDEPENDENT STATE OF SOMALIA

The session of the Somali Legislative Assembly in Mogadiscio which ratified unification of the former Italian-administered trust territory with British Somaliland making the independent state of Somalia. Somali unity is symbolized in the mural behind the President's seat.

people; the Federation of Rhodesia and Nyasaland, with 7.6 million; Bechuanaland (including Basutoland and Swaziland), with 1.2 million; Sierra Leone, with 2.3 million; and smaller holdings such as Gambia, Zanzibar and Uganda. Plans are to hold elections in some of these areas in 1961. The future independence of Kenya, with its Mau-Mau troubles, is much less certain.

Religion is the crucial issue in Africa's future. Lisle Ramsey of St. Louis, Mo., a Baptist layman and president of the Religious Heritage of America, said following a recent trip to Africa: "Christianity is the only real hope for democracy in the emerging African countries. Right now it is losing out in the struggle. The Moslems are making two or three converts to every one made by Christianity. Wherever Islam

takes over, it leads to totalitarian, theocratic forms of government."

Dr. Ramsey called for "a crash program with every Christian denomination putting special emphasis on Africa in the next ten years, even if it means withdrawing personnel from other areas."

This is Africa's decade of destiny with new nations being born and peoples arising out of the mists of primitive and superstitious life to stand erect as free man and women. This is the decade of crisis for the rest of the world how to live and to work with these nations on the basis of equality. This can be a glorious decade for the Gospel of Christ as Christ the Savior is proclaimed and his Kingdom of righteousness established in the hearts of people on this continent of Africa!



Japanese women smile and work knee-deep in the water on the rice fields during the planting season.

Our Mission With Christ in Japan

A realistic and graphic picture of the progress made by our North American Baptist Mission in Japan since Nov. 1951 with nine missionaries now serving with the Gospel of Christ.

By Rev. Walter Sukut of Ise Shi, Japan

THE CHRISTIAN movement in Japan in recent years has met with various degrees of success and progress. However, to present a realistic picture of this progress is not an easy task. It will be much easier in the future to look back and to evaluate correctly the progress being made today. But as much as it is within the reach of my ability to do so, I want to set before you a realistic picture, especially of the progress made by our own North American Baptist Mission here in Japan in the past few years.

MISSIONARY PROBLEMS

To be at all realistic, I cannot report that we have met with any breath-taking or even outstanding progress. Instead it will be necessary to point out problems that have made the progress of our work very difficult and at times exceedingly discouraging. These problems and discouragements are not in any way peculiar to our North American Baptist work, but rather they are shared by all the Christian Missions in Japan. No mission has found an easy solution to the existing problems. Missionaries with the best training and years of experience still find themselves struggling daily with them.

It is not my intention to point out all of the various problems in this report. But I would like to point out two or three of the most common ones in order that you may better be able to understand the progress which our Lord has graciously granted to us in the few years that we have labored here in Japan.

Our first missionaries were appointed and sailed for the shores of Japan

in November 1951. Spending the first year and a half in language study, they began their work in the summer of 1953. Shortly before and during the time our first missionaries came to Japan, many reports were dispatched from Japan of a great in-gathering of souls. But by the time my wife and I came to the field in September 1953, it was already quite apparent that this in-gathering was quite superficial.

MISSIONS IN JAPAN

At that time it was still possible to gather a large crowd for almost any kind of a Christian service. But by far the great majority of those who signed decision cards soon fell away from the Christian faith which they professedly had embraced. Since then, I believe, that the number of those signing decision cards or requesting baptism, though much smaller, has become more realistic in that more of the Japanese, when they make a decision for Christ, stick by that decision. By far, one of the greatest problems that faces every missionary and national pastor here in Japan is the fact that more than half of the people who,

for a time come to his services, either never get to the place of applying to receive baptism or else slip out the back door after they have received baptism and become members of the church. This is a problem that is often the source of great discouragement for both the missionary as well as the national worker.

EVANGELISTIC DIFFICULTIES

Also, since the early 1950's, the pendulum has slowly been swinging back to the place where it is getting more and more difficult to get any kind of a crowd for a Christian meeting unless you have all kinds of special features. There are many reasons why it is becoming increasingly more difficult to get people to attend a Christian service. To begin with, their own religions, Shintoism and the various brands of Buddhism, have rallied since the early 1950's. Even though many of the people believe them to be inferior to Christianity, they are willing to stick by their old religions because they need to exert much less effort to follow them than would be required of them if they became Christians.

Another reason is the fact that, for the most part, the bread baskets are full and people are becoming more and more self-complacent with their own achievements. Another factor is television which keeps many of them from attending evening services; and during the day they are too busy. Still another very real problem that Christianity faces here in Japan is the notion that Christianity is a foreigners' religion and the Japanese by nature are

OUR JAPAN MISSIONARIES

The nine missionaries serving in Japan are Miss Joyce Batek, Rev. and Mrs. Edwin Kern, Miss Florence Miller, Rev. and Mrs. Frederick G. Moore, Rev. and Mrs. Walter Sukut and Miss Lucille Wipf. All of the fine pictures used in connection with this Japan article were taken by Missionary Edwin Kern. We are indebted to him for the use of these striking photographs. **EDITOR**

inclined to be quite nationalistic and race conscious.

ISE CITY

The picture, however, is not all dark and discouraging. There are many reasons for praising God who is able to do marvelous things in the midst of trying circumstances. Your missionaries are constantly witnessing progress in all of the mission stations for which we need to praise God who gives the increase. In order to describe this progress to you, I invite you through word pictures to view each of our established stations and their activities in the order that these stations were established.

The first station was established in Ise City, Mie Province, in July 1953. At the present time, the Ise church has a membership list of 46 baptized believers. A new church building was completed and dedicated in June, 1959. The members of the church raised 20% of the cost of this building and received a loan repayable in 10 years from the Mission for the remaining cost of the building. Thus far, all payments have been made promptly.

At the annual meeting in April, the church voted to call as their first national pastor Mr. Yoshi Akasaka, a Bible School graduate. They voted to pay one-third of his salary this year and pledged to pay two-thirds of the salary next year and the entire salary the year after next. Assistance with the pastor's salary is the only financial aid which the church is still receiving from the Mission. Besides the various meetings in the Ise church, the pastor and missionary take care of three out-lying preaching points which have weekly meetings.

They also conduct an occasional meeting, as time permits, in a remote town up in the mountain about 35 kilometers from Ise. Two believers, who were saved in our Ise hospital evangelism, have started a small Sunday School and cottage meetings in their home in this remote town. The town and its outlying districts constitute a population of 10,000 people. But the nearest Christian church is our Baptist Church in Ise, and our Matsusaka station, both of which are about two hours' ride by bus on a hair-raising, little road which winds up the mountain to the town. We had hoped to have monthly meetings in this remote town, but the time involved and the condition of the road will not permit us to go that often.

KYOTO AND TSU

Our second station was started in Kyoto, a cultural center and stronghold of Buddhism. This station was begun in 1955 and at the present time has an active program with a total of 15 baptized believers on the membership roll. In the past year, the Mission purchased land for a church building



BAPTIST BULLETIN BOARD IN JAPAN

Announcements of services and the message of the Cross of Christ in front of the Baptist Church of Ise, Japan. This is our first and only organized Baptist church thus far in Japan.

in Kyoto. The members of the church are working earnestly to raise 20% of the cost of the building in order to become eligible for a loan from the Mission for the remaining cost of the building. The student pastor and missionary are carrying on an aggressive program. They hope to organize this group of believers into our second or-



An elderly Japanese woman among the tombstones of a cemetery, photographed by Missionary Edwin Kern.

ganized church in Japan in the near future.

The third station was opened in the City of Tsu in April 1959. This station was opened primarily to minister to the students of this University Center in the province in which we hope to concentrate our greatest efforts. However, the missionary and her national co-workers have also begun a Sunday School, Sunday morning worship services for adults in the community, and hospital evangelism.

Plans are also under way to open a Christian Book Store and a reading room in Tsu in the very near future. These various activities are being blessed of God towards the salvation of precious souls in Tsu, resulting in a second baptismal service recently at which time two young people were baptized, bringing the total number of baptized believers in this new work to four.

MATSUSAKA MISSION

Our fourth station was opened in Matsusaka, a city of about 100,000 population on the main road half way between Tsu and Ise, in August 1959. This station is being served by the pastor and missionary of the Ise Church. Thus far, the group here has been meeting once a week on Sunday evenings. But a more complete program will soon be launched in this newest of our stations.

Some of the people in the community have requested us to start a Sunday School, and some of the young people attending the services have requested an English Bible class. We hope to



THE ISE BAPTIST CHURCH, ISE, JAPAN

comply with these requests as soon as possible, and for that reason we conducted a Daily Vacation Bible School program in Matsusaka last summer, from which we hope to launch into a Sunday School program.

Besides these regular station activities, the missionaries and pastors have taken an active part in establishing an Inter-Baptist Fellowship between various Baptist Missions in Japan. In October 1960, Miss Florence Miller became a part-time teacher at the Menonite Bible School in Osaka. It is the hope of the missionaries that this co-operative effort will develop into a co-operative Bible School Seminary Program.

This year we conducted our second Young People's Camp and were again quite pleased with the results. We had an attendance of about 46 young people at this year's camp. Many of them genuinely seemed to be seeking God and God's will for their lives. It was a wonderful time of fellowship and helped us to get closer to the young people in order to lead them into a deeper spiritual experience with God.

The dates for our first Junior Camp for boys and girls of Junior age are drawing near. By the time this report will appear in the 1961 ANNUAL, this first experience in Junior camping will also be a part of our history. We trust that this new venture will also bear eternal fruit to the glory of God and the salvation of boys and

girls.

OPPORTUNITIES FOR EVANGELISM

There are still many other un-

touched and undeveloped opportunities for evangelism in Japan which we hope can be taken advantage of in the near future. Your faithfulness in praying for and supporting the present missionary staff and national workers in Japan has been a constant source of strength to all of us. We are deeply grateful to you for making possible the appointment of two new missionaries who are now busily building a bridge from English into Japanese, by the time you read this report. This strengthening of forces will help us to explore and to take advantage of other avenues of service.

CHRIST FOR JAPAN

Despite the somewhat unstable political and spiritual circumstances in Japan today, there are still many indications that give us full confidence that we are in an era of opportunity for the Christian cause in Japan. We must refuse to become discouraged by the difficulties and stumped by the problems that face us. With Christ as our Captain, our watchwords need to remain "onward" and "forward." There are many souls to be saved and conquests to be made.

Entire cities and villages remain literally untouched by the Gospel. Even though many reject the Christ when he is presented to them, we must be encouraged by the fact that there are some who accept him as Lord and Savior, and that the value of one soul saved is greater than all the things this world treasures and holds so dear.



WOMAN'S MISSIONARY SOCIETY AT ISE

Japanese Christian women of the first organized Woman's Missionary Society at Ise, Japan, with Mrs. Edwin Kern, missionary, at left, standing.

To God Be the Glory!

An amazing inventory of the material and spiritual assets at the New Hope Settlement for leprous patients in the Southern Cameroons on the occasion of its 10th anniversary.

By Rev. Gilbert Schneider, Missionary-manager.

THE YEAR 1960 proved to be a year of pause and patient waiting in the Southern Cameroons, West Africa, of taking stock, of making assessments and re-evaluating our missionary contributions. All of these are very important, for the decade which lies ahead is uncertain at this moment. We must be prepared for change.

The year 1960 was the year of independence. We will make our future contributions, both spiritual and material, as servants of the King of kings, but also, as servants to the new political-national State of the Cameroons and the promising leaders of our Cameroons Baptist Convention.

THE LAST DECADE

Just ten years ago—1950—the Director of Medical Services of the Eastern Province of Nigeria approached the Cameroons Baptist Mission about undertaking the work of Leprosy Control in the Bamenda Highlands of the Southern Cameroons. The response of the North American Baptists to such a large project was probed and a positive report was received.

A survey was undertaken to find a suitable site, centrally located in the province, and having good soil, water, firewood and building supplies available. A three thousand acre tract of land in Kom, Wum Division, was chosen and leased to the Cameroons Baptist Mission. Rev. Gilbert Schneider

was appointed as manager with the responsibilities of planning, building and managing the venture.

A hurried survey by the local Agriculture and Veterinary Departments was made in 1951. They considered cattle and coffee to be worthy projects for work and rehabilitation opportunities for the patients, and also as a source of revenue toward a self-supporting institution.

The foundation herd of 45 cattle was moved from Southern Adamawa, Mambila, to the Settlement during 1952. Permanent buildings were started in 1952, and Laura Reddig began Dapsone treatment on the first leprosy patients in 1953.

Dr. and Mrs. Kenneth Jones arrived in 1954, taking charge of the medical program.

The official Settlement opening was held in December 1954 with Rev. R. Schilke present.

CATTLE AND COFFEE

By the end of 1954 the herd of cattle was built up to 150 head and 16 acres of coffee had been planted. The years, 1955 through 1958, were a time of extensive growth and development.

Expansion of the building program into patients' quarters was begun. Staff dwelling houses were fairly well complete, so it was now possible to start on the permanent quarters for patients.

The Segregation Village near Ba-

menda town, until now maintained by the Native Authority, but under the medical care of the Settlement, was moved to an area adjacent to the Settlement. It now became the full responsibility of the settlement for housing, care and management.

The first leprosy patients were discharged symptom-free in 1955. A program for Leprosy Control was initiated. Early in 1956 we sent twelve young men for a period of training in Nigeria. They are now our Leprosy Inspectors in charge of out-patient clinics all over Bamenda Province.

SOME DISCOURAGEMENTS

There was a period of disillusionment to be overcome in connection with some of the projects that had been begun. The poor soil and severe weather were hindering coffee growth. Multiple building duties were making it impossible for the manager to give enough personal supervision and advice when it was most urgently needed.

The Schneiders were away for two years. There followed the unavoidable period of adjustment and disturbance of equilibrium and continuity which is experienced when an extensive and complicated program such as this is turned over to new management. Notwithstanding this, good progress was made in every department during these years.

Dr. and Mrs. E. Stockdale took over



Three leprosy patients from the New Hope Settlement, Mbongo, Southern Cameroons, pick the coffee harvest from well filled bushes.

medical service in 1957, which meant that both the medical officer and the manager were feeling their way in an unfamiliar situation. The out-patient clinics grew from four in 1955 to 16 in 1958.

The cattle herd totalled 300 by 1958 and the coffee harvest brought \$750.00 profit into the self-support fund that year. 1959 was a year for reconsideration.

The Self-Support Projects were not accomplishing the enthusiastic possibilities first anticipated and suggested by the Agricultural and Veterinary Departments. Contributing factors were the poor soil, weather conditions that were more severe than was realized, and difficult management problems of herds and crops.

SETTLEMENT'S MATERIAL ASSETS

The support projects are very necessary, however, for the well being of those in the Settlement. We need work opportunities for the patients and meat and milk for the feeding programs.

1960: AN INVENTORY OF OUR MATERIAL ASSETS:

I. Permanent Buildings: 1960.

- a. A 30 bed Hospital, with Surgery, Nurse's Office, Dispensary, Isolation Wards, Kitchen-Laundry and Stores.
- b. A Clinic with Dressing Room, Laboratory, Doctor's Office, Examination Room and large Open Waiting Room.
- c. An Administration Building with Manager's Office, Clerk's Office, and Stores.
- d. An Arts and Crafts Building for training patients in weaving, mat and cane work, and carpentry.



AFRICAN DRUMS

Drums from the Bekom and Wum areas of West Africa

- e. A large four class-room School Unit with space for 120 children. This also serves as Sunday School and Worship Unit.
- f. Two double-story Market Units for storage of food and trade goods. A small shop is maintained to provide patients with necessary supplies such as soap, kerosene, cloth, sugar, matches and such basic needs. Much food such

as beans, rice, corn, and palm oil must be stored at all times to supply the feeding centers for hospital patients and school children.

- g. Doctor's Home and Kitchen combination.
- h. Manager's Home and Kitchen combination.
- i. Nurse's Home and Kitchen combination.
- j. A duplex with apartment for guests or additional staff, combined with an apartment for the teacher of the American Classes and a classroom for the children.
- k. Three large duplexes for non-missionary medical staff members.
- l. Ten units for non-leprous Settlement staff including craftsmen, laborers, and general helpers.
- m. Two large dormitories for housing sixty of our school children.
- n. Forty-five permanent housing units for patients—each unit accommodating four patients.

II. Semi-Permanent Buildings: 1960.

- a. Thirty-six units, each able to accommodate four patients.

III. Self-Support Projects: 1960.

- a. 330 head of cattle.
- b. Twenty acres of producing coffee.
- c. Two acres of bananas.
- d. A eucalyptus plantation and raffia bamboo grove.

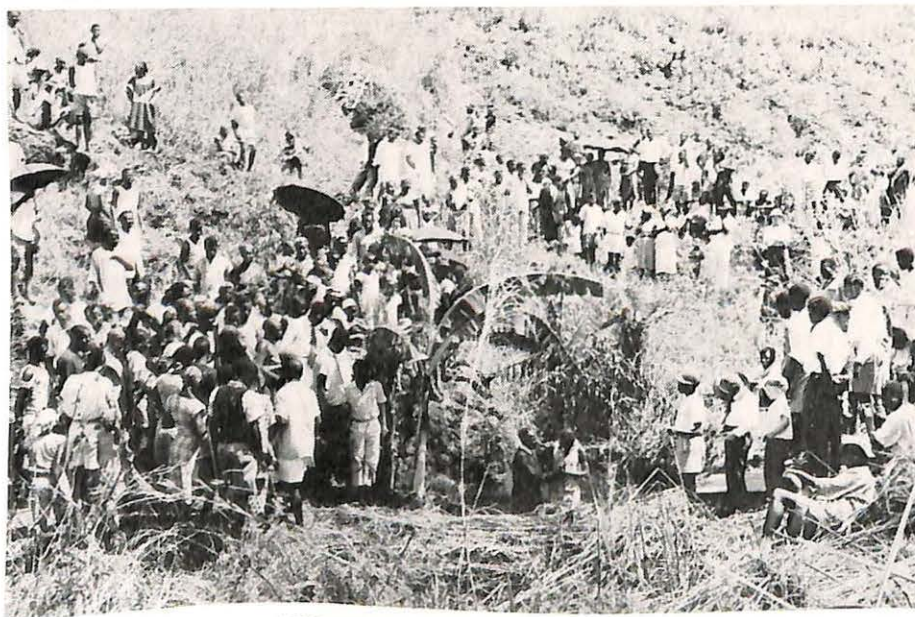
INVENTORY OF SPIRITUAL ASSETS

A busy round of religious activities gives many in the Settlement an opportunity and a challenge to serve and to worship.

We know that prayer changes things, and we consider our prayer groups a strong hold for Christ here in the Settlement. Daily small groups gather at appointed times and places in various staff quarters and patients' quarters. Each Monday afternoon at four o'clock the Settlement missionary staff unite at one of the homes for their weekly hour of prayer together. There is always comfort and help at the foot of the Cross.

The boys and girls here are our special concern. For this reason a Boys' Brigade group meets every Thursday and Sunday afternoon with an average attendance of 30 leper boys; and a Christian Homemakers' Club for the leper girls meets on Friday afternoons, with an enrollment of 42.

The women are organized in two different societies. The leprous women patients have their meetings on Tuesday afternoons with an average of 30 or more in attendance. The wives of the healthy staff members have their meetings on Thursday mornings with 15 to 20 women present each



BAPTISM FOR LEPROUS PATIENTS

A colorful baptism for 42 leprous patients at the New Hope Settlement held in a little stream south of the Settlement. (Photo by Laura E. Reddig.)

week. They are enthusiastic and active in a variety of benevolent services here in the Settlement where there are endless opportunities to serve. They have hygiene lessons and Bible study at these meetings as well.

Weekly Bible Study classes for men here in the Settlement are held on Tuesday evenings.

Daily witnessing in word and deed is rendered in the hospital and clinic by the medical staff and helpers there. Devotions and prayers with patients in the wards and the clinic waiting rooms are a regular order of the day.



SCHNEIDER'S COFFEE CROP

An interesting close-up of a coffee bush at the Bamenda New Hope Settlement. Missionary Schneider is growing coffee bushes in the Settlement's Cooperative.

Sunday School and the morning Worship Service are held each Sunday morning, from 10:00 to 12:00 o'clock. The Settlement children attend Junior Church during the adult worship service.

227 LEPERS BAPTIZED

Since 1953 there have been 227 people baptized here in the Settlement. Herein lies one of the most lasting benefits and blessings of missionary service. These happy people—saved by grace and healed in body—eventually return home, often after many years of isolation and suffering. Their witness is genuine and heartfelt. Their spirit of love is contagious. We have been encouraged time and again by reports from villages where discharged Christians have returned home and were real witnesses for Christ.

We have a unique opportunity here to teach and preach to people from widely scattered areas over a period of years and to offer them daily and



A COMPOUND FOR LEPROSY PATIENTS

A thrilling view of one of the new patients' compounds at the New Hope Settlement with the schoolhouse building to be seen at the left (in the distance).

weekly portions of the Bread of Life. The promise is true that his Word will not return void.

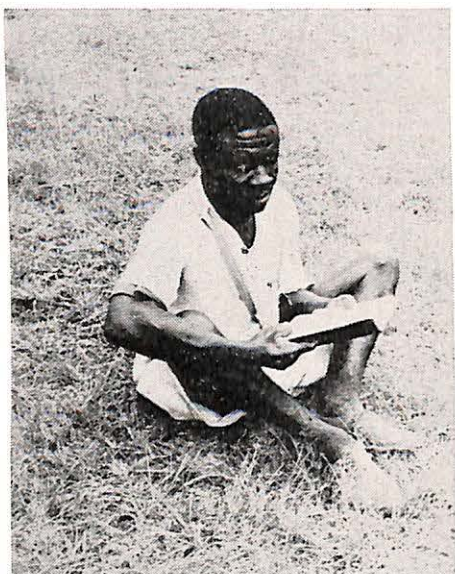
During March of each year a leadership training course is held over a two week period for the benefit of Settlement leaders and interested Christians.

The Christian Day School at the Settlement is another golden opportunity to touch young lives and minds at a time when they are alert and pliable. This year 74 children are enrolled. Last year there were up to 80 at one time. Some have been discharged since then, however.

To visit the school for the first time makes your heart ache. Some of these youngsters are pathetically crippled. Their happy faces and gay marching tunes as they form a line to enter classes soon make you realize, though, that they have the spirit of many handicapped around the world. They show a spirit even more precious and beautiful when the love of Jesus illumines their souls. You hear the "toodle" of the home-made flutes, the rhythmic drums of the school band, and the lusty singing of a Christian song as the children march into the classroom. You tend to look beyond



Elizabeth Bubiya, a Christian and a former leprosy patient talks over the wonderful joys in Christ with Tafu, the former witch doctor, who burned his fetishes at Mbem a few years ago (Photo by Laura E. Reddig).



Elias Yengong loves to read his Bible. He teaches a Sunday School class at the New Hope Settlement. He is also a deacon of the church and a real power for good among the patients.

the bandages, the limbs, and misshapen or missing fingers to the witness which these children could be if they could be really yielded to the Lord and taught now what it means to be his child. This is our highest aim as our Christian teachers guide and influence these young lives daily.

THERE ARE PROBLEMS, TOO!

The problem of communication baffles us. Twenty-three Native Authority areas, and thus 23 different dialects are represented among our patients. This creates a language barrier and endless difficulties in church, hospital, school and every day life.

Clannishness among tribal groups in the Settlement causes difficult problems in the social program and scheme of housing.

Many are agitating for a church building. Thus far, funds have not been available. We now hold services in the school building. The Catholics have put up a permanent chapel just adjacent to the Settlement boundaries and the Presbyterian Church of the Cameroons is in the process of building theirs a short distance farther up the road. Our own Baptists, in whose name we operate the Settlement, make no effort to conceal their feelings that they have been neglected on this score.

Belo Field, which is five miles beyond the Settlement, has been considered an additional evangelistic opportunity and responsibility for the Mbongo Staff.

In a community of this size, between 400 and 500 residents, there is always a certain percentage of dissenters and agitators. We have had our share of strikes, thefts, quarrels, and fights among patients as well.

SERVANTS OF THE LORD

In a community of this size, there are also those who are honest and loyal, true servants of both God and man. We have such men and women among us and we praise the Lord daily for their witness and service in his Name.

Elias Yengong came to us from Ndu. He was a leper, also critically ill with gastric ulcers and a resulting anemia and physical weakness. Elias was in the hospital for many months receiving treatment for all his ills. He responded slowly but surely. He had been a Christian for some years before coming here and memorized



AN AFRICAN CHIEF

The beauty of the carved doors and panels are supposed to symbolize the status of the chief and priest to whom they belong.

Scripture passages one after the other. He led devotions and songs in the ward and was always ready with a word of comfort and encouragement to those distressed and suffering on all sides.

Although Elias is now all but healed, both of his leprosy and his ulcers, he continues to witness. He teaches a Sunday School class in the vernacular of Ndu area for patients from there. He is a counsellor to a group of school boys. He is a deacon of the church and does much visiting of the sick in the hospital and Settlement. His Christian influence is widely felt here.

Enoch Jingwe was born near Mbem. He was trained in our Christian Day School at Mbem. After completing a number of preliminary apprenticeship

courses in Nigeria and Victoria, he is now our laboratory technician here at the Settlement. Enoch teaches the Sunday School class in the vernacular of Mbem to patients from that area. He is also our Boys' Brigade leader. This club of 30 boys under his devoted guidance is learning what it means to apply Christian principles in practice, to work, play and study.

Mr. and Mrs. Samuel Gabe have made a sacrificial contribution in time and energy and goodwill to this Settlement which the Lord alone can fully know and repay. As overseer for all the labor staff, including maintenance work, plantations and cattle tenders, Sam has a tremendous responsibility and days filled with numberless problems and details. In the midst of many pressures and duties, however, Sam is never too busy to be cheerful and patient and understanding.

He is active in the program of the church. Kathrina, his wife, is a leper. She is also a faithful and energetic Christian. She is leader of our patients' women's society and helper in the Christian Homemakers' Club work for girls. Through a critical illness and much suffering due to her leprosy, she has kept her faith and is today the sweetest Christian witness among our women. Sam and Kathrina come from the Ndog area.

GOD'S MIRACLES

George Nsaw is from the Oku area. He has been with us here at the Settlement since it was first begun. During these years he has proved to be a faithful and trustworthy helper. His



Three leprosy patients from Mbem in the grasslands receive treatment at the New Hope Settlement at Mbongo. Monica (at the center) is the chief cook in the hospital kitchen.

THE AUTHORS

Both Rev. and Mrs. Gilbert Schneider worked hard at preparing this informative article about our New Hope Settlement in Africa. Our readers will want to thank the Schneiders for their thrilling article.
EDITOR.

chief responsibility has been to be in charge of the food and shop stores. He must see to it that the school and hospital feeding centers are supplied with sufficient rations, that all needed supplies are stored and maintained properly and sell the items of soap, kerosene, matches, etc. as patients come to purchase them. He is a deacon of the church and active in the church program.

In August 1960 we welcomed *Semi Samuel Jam* back to Mbingo as a registered nurse! He was one of the first patients to be admitted for treatment here. You may remember him as the son of our retired evangelist, Robert Jam. When his leprosy was cured and he was discharged in 1956, he immediately went into nurse's training at Tiko-Victoria. He expressed the desire to become a nurse and return to the Settlement to help relieve the suffering of lepers.

He praises the Lord that he himself escaped without deformity or scar and has dedicated his life to help others less fortunate. He knows from experience how it feels to be shunned and to be an "untouchable." He knows it is hard to get nurses to work in a leper hospital. Praise the Lord for his quiet and sincere witness and service—unto the least of these.

There are more! *Anna Mafor* and *Jochebed Nila* are our deaconesses.



CAMEROONS PROTESTANT COLLEGE

These fine African students at the Cameroons Protestant College at Bali, Southern Cameroons, express "the new spirit" in Africa today. Teachers are Mr. Robert Zimbelman (right, front row) and Mr. Norman Haupt (left, 2nd row).

Both are very active in women's work and the church program in general. Such constant and faithful witnessing and praying as these women practice is the strength upon which we build.

Leprosy is not a respecter of persons. We are obliged to take people of all backgrounds and creeds and stations in life. The faithful Christian helpers in the paragraphs above have all been Baptists. Perhaps some of other faiths should also be mentioned in all fairness.

Quite a number of Settlement patients are Christians with membership in the Presbyterian Church of the

Cameroons. They cooperate with us as Baptists in much of our Settlement religious program. Enoch's helper in the Boys' Brigade work, *Lucas Njoh*, is a Presbyterian Christian and serves faithfully and well.

Recently one of their most faithful Christian witnesses died here in our hospital. *Johannes* had had leprosy for more than 20 years and his body was ravaged by the disease. He had hardly any fingers or toes and many joints and bones were twisted and useless. Yet, when you neared the men's ward in the hospital, it was often *Johannes'* voice you could hear above the rest as they sang "Yes, Jesus Loves Me." His witness and childlike faith were both humbling and inspiring. When a man with a crippled, useless, pain wracked body cheerfully sings and testifies, "Jesus loves me, this I know," others cannot help but take notice and sooner or later seek after the source of such inner sweetness and joy. *Johannes* is with his precious Savior now—without pain or deformity for the first time in many many years.

THIS IS OUR STORY

Amos Susong, another Baptist Christian, is our chief mason. It has been his responsibility to see to the mason work of most of the permanent buildings here at the Settlement. He is not a leper but has leper patients as helpers and he teaches those interested to be masons in order that, when they are discharged, they may have a trade to earn a livelihood. Amos is quiet and conscientious. He does good work, whether someone is watching or not. He has been faithful in service since the very beginning of the Settlement.

"This Is My Story, TO GOD BE THE GLORY."



SIX NEW HOPE SETTLEMENT PATIENTS

Six happy Cameroons men who have spent much time in the New Hope Settlement because of ulcers. When the picture was taken by Laura Reddig, Tata and Tamu in the center were discharged and ready to go home.



Joshua, a discharged leprous patient and now a worker in the pharmacy, and Monica, his Christian wife.

A Visit to 16 Clinics for Leprous Patients

Over 1750 patients are now receiving treatment for leprosy at the New Hope Settlement and at 16 Clinics. For the first time, you can visit these clinics by reading this dramatic account filled with Christian compassion.

By Dr. Eugene Stockdale, Medical Missionary
at the Bamenda New Hope Settlement

THE SKY is overcast here at the New Hope Settlement in the Cameroons. The sun is well hidden, and over in the west the rain is falling. Before too many more minutes, the storm will be upon us, and today was the day we were to amputate the leg of Johannes in order to remove the gangrenous stump of a foot.

It is a dreaded task, for our friend has merely a stump on his other foot and his hands have so few fingers left on them. He was just barely able to hobble around on the poor excuses for feet that he has. Yes, he is a Christian but still his heart is heavy even as ours is, for now that we must amputate the leg he will really have a very difficult time getting himself about.

The nurse is ready, and we are ready to begin. Let us pray! The African attendant asks God's help as the operation is begun. We think—this is leprosy at its worse. Oh, that he had come before the disease had taken its toll, but he says, "To whom could I go? There was no leper hospital until five years ago and now it is too late." Too late, too late, . . . TOO LATE . . . the words echo and re-echo but it is not too late for some.

OVER 1,750 PATIENTS

Over 1,750 patients are now receiving treatment for leprosy! This includes not only the patients receiving treatment at BAMENDA NEW HOPE SETTLEMENT but also those receiving treatment at the 16 out-patient clinics which are supervised by the doctor of Bamenda Settlement. Because of the progress that has been made in the treatment of leprosy, most non-infectious patients are now able

to receive treatment at an out-clinic while living in their own homes, if a clinic is nearby. There is still a great need for more clinics, since there are still many people with leprosy who are unreached.

We should now like to have you visit with us some of the clinics. Our first group of clinics will take us away from the Settlement for four days. The jeep is filled with supplies for the clinics: the Dapsone (the world-wide treatment for leprosy at out-clinics), other medicines, bandages, lots and lots of them, shoes for the patients made here at the Settlement from old, worn out tires and inner tubes, the doctor's own special medicine box, the laboratory technician's box and the technician himself, of course, the doctor's personal effects for the journey, occasionally a patient who is being transferred to an out-clinic and/or one who is going home for a visit, (with their baggage), and last but not least, the motor boy and the extra ten gallon drum of gasoline. There are no service stations along the road should we have trouble and get stuck.

CLINIC AT BAMALI

Our first clinic stop along the way is at Bamali—the clinic building being about 100 yards from the main road. What's this . . . ? The patients have made a clearing or road right up to the door of the clinic building. It was never like this before. Samuel, our tall, clean-cut looking African and assistant leprosy inspector greets us: "Welcome, Doctor, the patients are all here and waiting for you." This is a rather small thatched roof native hut and the patients are

huddled close together on the log benches, partly to keep warm and partly because there is not enough room.

Words of greeting are exchanged through our interpreter, Mr. Samuel, and we give them a brief Gospel message concerning one of the parables which Jesus himself taught. Always we must use stories about things which are familiar to them, like the Parable of the Good Shepherd, the Bread of Life, and so on. All bow their heads and hearts for a word of prayer and the work of tending to the body begins.

It is a long afternoon and by three o'clock or so we have seen our last patient. We have ministered to 102 registered patients and many more non-leprosy patients who have heard that the doctor is coming, and they are there, too. Of course, our first responsibility is to the leprosy patients and then the others come. Our supplies are put away, and we breathe a prayer that they may have truly understood the message of love and hope. Sometimes we wonder, for here the message must be translated into three different dialects so the majority of them can understand. But Jesus did say in his Word, "My Word shall not return unto me void . . ." and we leave it all with him.

THE OKU CLINIC

After a refreshing night's rest spent at our Bansa Baptist Hospital, we go on to our next clinic—Oku. Here there are not as many "registered" patients. There are 72 at the last count, but this clinic has not been a "going concern" as long as Bamali. If we have no difficulty along the road, the visit

to the chief of the village is a "must." He is a very friendly man, about fifty years of age who is eager to hear all the news from the "far country."

On one occasion, he was in the midst of a native celebration which he delighted to show me. He was dressed in bright red and black balloon shaped trousers covered over with a skirt of the same material and edged with teeth from a leopard. Criss-crossed on his bare chest is a long necklace made of the same kind of teeth. On his head was the elaborately made chief's cap, and in his hand he held his carved walking stick. We witnessed the slaying of the goat (one of the main features of the ceremony) by the leader of the jujus who is quite a distinguished character in his own right. He wore bangles on his ankles and wrists and an oversized wooden head mask which was a caricature of a human face. After several days of dancing and "making merry," the villagers return to their routine way of life.

THE NDU CLINIC

That evening is spent by us with our fellow-missionaries at Ndu which is approximately 40 miles away. The next day finds us at the Ndu Clinic. Ndu is one of the larger clinics with over 120 patients registered for treatment. Philip, our African assistant leprosy inspector here, who has spent one year as a student in our Bible School, is concerned that these patients come to know the true Way in Christ Jesus and faithfully teaches them each treatment day.

In 1957 we saw our first patient with leprosy here. As you probably



DR. STOCKDALE IN ACTION

Dr. Eugene Stockdale, medical missionary at the New Hope Settlement, examines a young leprosy patient at the Belo Clinic

know, our Mission Bible School is located at Ndu. There are many occasions which make us praise the Lord for the privilege and opportunity to minister in his Name and one of the more outstanding ones is a young woman who came to visit the clinic in 1958. Her husband was enrolled as a student in the Bible School. One day he noticed some abnormal patches of light colored skin on her body. She was diagnosed as having leprosy and, because she came when she first noticed these peculiar markings and was begun on treatment immediately, she has escaped the horrible disfiguring effects of the disease.

CLINIC AT MBEM

On our fourth day we make the

trip into Mbem. Up to the present time, this is the farthestmost clinic, being 120 miles from Mbingo. Recently the natives have attempted to finish the road into the Village of Mbem and, while they have succeeded, it is a nightmarish ride suitable only for a jeep type vehicle. Using four wheel drive in low range gear, we slowly ascend the rugged, steep Rom Hill. You must keep your wits about you constantly for the road is only a one way road—the other way in some places is a precipitous drop of over 2,000 feet.

As we approach the Mission Station, it is like driving on "streets of gold" except for a few very narrow bridges. We have driven about 7 miles during the past hour. Mbem is one of the oldest and largest clinics, having been established by Dr. Kenneth Jones in February 1956. Over 270 patients have been registered at this clinic, and it has been our privilege to discharge over 100 as symptom-free of leprosy. A high percentage of these patients come from distant villages and live temporarily in this area while they are receiving treatment.

Often some of these people will forsake treatment for several months during certain seasons of the year to put in their farms and harvest their crops. This is discouraging, for it prolongs the treatment unnecessarily in addition to predisposing them to the untoward effects of the disease.

However, here too we have cause for real rejoicing. Mary, a youngish woman, began coming to the clinic when it first opened. Shortly after she began her treatment she had a severe lepra reaction necessitating constant vigilance at the Mission dispensary at Mbem. During this experience and later, hearing the Word of God at the clinic, she realized her need of a Savior and before long surrendered her life to the claims of Christ. Shortly thereafter she was baptized by the local pastor, being one of 20 other



NDU CLINIC FOR LEPROUS PATIENTS

The Ndu Clinic takes care of almost 80 patients. All of them hear God's Word before receiving treatment. Laura Reddig brings a picture story while Philip interprets the message to the people.

leprosy patients who also heard the wonderful redemption story at the clinic and wanted to give testimony publicly of their faith in Jesus Christ.

Early the next morning we start our homeward journey.

ADVENTURES AT ESU

This next group of clinics which we shall visit takes us away from the Settlement for three days. One of the most interesting and challenging of this group is Esu. Things do not always run smoothly all the time at all the clinics. This was particularly true on one of my visits to this clinic.

The patients, nearly 100, were being treated in the "outmostsphere"—the clinic building having burned to the ground and as yet no new building had been erected. The local chief had given a plot of land, and all the patients banded together to put up the building. It was by no means a permanent structure, when you realize that the foundation consisted of several feet of thick bamboo pounded into the ground with about eight feet protruding upward for the walls.



Dr. Eugene Stockdale, Emmanuel, operating room helper, and Delores Henne, missionary nurse, pause in their busy activities at the New Hope Settlement for a picture taken in the hospital yard.

The building itself is approximately 14 feet by 26 feet, and the entire framework for the outside walls is criss-crossed and made of bamboo sticks. The roof as well is made of these bamboo sticks. They are covered by many, many armfuls of long, dried grass which is put on much like roofing paper—layer by layer. Sometimes the grass reaches a thickness of about six inches. Then to keep out the wind and rain and cold, "mud pies" are plas-

tered to the bamboo framework.

And so a clinic building was erected only to burn down, and the need for a new one arises. Temporary though these buildings be, they are a place for them to come for treatment and to hear the Word of God.

50 PATIENTS AT FONFUKKA

The next clinic on this circuit is the newest clinic—Fonfukka. It was opened in 1959 with a very few patients, but at the last count there were 50 registered patients here. The African assistant leprosy inspectors are trained to go into the outlying villages and compounds to make surveys and to urge those with suspicious markings to come to the clinic to be examined by the doctor. Some patients with the characteristic markings of the disease are started on treatment immediately.

It is not always an easy task to convince some of the patients that they need treatment at the clinic. There are those who believe that they are not really sick, and so they postpone coming for treatment. There are those who are so steeped in their pagan ways that they prefer to go to the native witch doctor for treatment and believe that he will cure them. There are those who fear being ostracized from their society and try to hide their disease. There are those who live so far away that they do not wish to begin a long period of treatment.

Each clinic usually draws patients from a radius of about five miles, but some patients walk much further than this. While this clinic is smaller than others, we are much encouraged by the way the Lord is blessing. Marcus, the assistant leprosy inspector, states that nearly all of the patients are attending Inquirers' Classes at the local Baptist church and some have been baptized.

BAPTISTS AT WUM

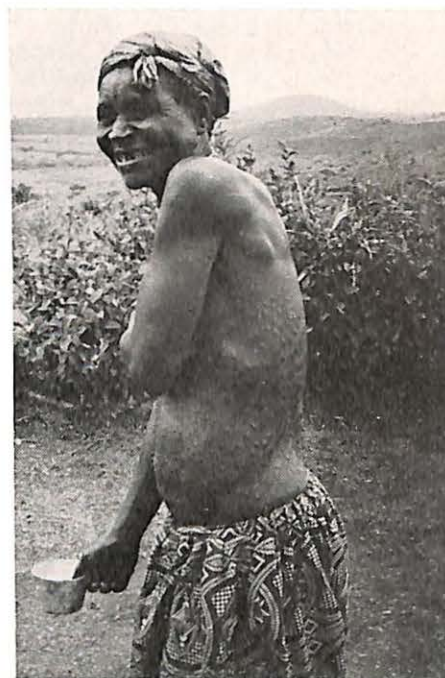
The last stop on this trip is at Wum. This clinic is located in a very picturesque village. Unlike most areas where the people live in scattered groups, here we see hundreds of grass roofed huts huddled together to make up this village. They do not need to travel far for bananas, plantains, or avocado pears, for these trees surround each compound, being plentiful throughout the entire village and about its periphery.

Looking upward to the furthestmost edge of town, we can see the Baptist church situated on a hill overlooking the town. It is a young, thriving church with discharged leper patients forming the nucleus of the group. Some of these parishoners had become Christians while they were patients at the Settlement here at Mbingo, others while attending the leprosy clinic at Wum.

One of the outstanding characteristics of these patients is that they remember those who are less fortunate than themselves who are still patients at Mbingo with material provisions. After each clinical visit, it is the usual sight to see bags of corn, corn flour, peanuts, small cans of palm oil, bananas and plantains piled high in the back of the jeep.

NEW CLINIC AT BAFUT

The rest of the clinics are usually seen on a one day trip, leaving Mbingo early in the morning and oftentimes returning after dark. One of these



A Cameroons woman with extensive body markings who is also afflicted with leprosy comes to the Bambui Clinic for treatment.

visits is to a large clinic which is located at Bafut, a rather heavily populated area. Even though it is only three years old, there are over 100 patients who come for treatment of leprosy. This is one of our clinics that grew and grew, and finally the patients had to tear out the back wall and extend the clinic building about eight feet to accommodate the newcomers.

MBENGWI CLINIC

We are always glad when the clinics grow because it not only means we can help more physically, but it gives us a greater opportunity to witness to what Jesus can and will do for them if they will trust in him. At every clinic and particularly in this one, the patients are glad to see the doctor when he comes. Each patient is given the opportunity to tell about his various and sundry aches and pains—this they cheerfully do!—some with the

extensive use of pantomime.

Mbengwi is another one day clinic. It is located in an area of many palm oil groves and, in addition to bringing back palm oil for the patients, the Settlement also obtains palm oil for use in the diet kitchen. One day a patient was transferred from Mbingo to take treatment at this clinic. When he had left to come to Mbingo, there was no clinic in his village but now that the clinic was started, he wanted to return to finish his treatment while living in his own home. During the devotions he asked for an opportunity to greet his people which was granted. We were thrilled to hear him tell what the Lord had done for him while he was a patient at the Settlement and to hear him urge his countrymen to come to Jesus too. He is one of the many who make medical missions more than worthwhile.

These are very brief sketches of several of the 16 out-patient leprosy clinics which are under the supervision of the BAMENDA NEW HOPE SETTLEMENT. A great deal more could be said about each of these and the others as well. The largest clinic of all is naturally the one here Mbingo, the BAMENDA NEW HOPE SETTLEMENT.

NEW HOPE SETTLEMENT

There are two leprosy settlements in the Southern Cameroons—the BAMENDA NEW HOPE SETTLEMENT and the Manyemen Settlement. The latter is located in the hot and humid forest area and serves the people there. The BAMENDA NEW HOPE SETTLEMENT is located in the cool "grassland" area and serves the entire Bamenda Province which has a



DISCHARGE CERTIFICATES ARE AWARDED!

At the Wum Clinic Dr. Eugene Stockdale gives Discharge Certificates to 22 Africans who have received treatment for leprosy and have been pronounced "cleansed" and healed!

population of over 400,000 people.

There are 23 tribes and languages in this area and almost every tribe has been or is now represented here at the Settlement. They come to us, many as a last resort. They have spent much money and precious time attempting to find native treatment which would help only to see their leprosy progress, relentlessly, weakening, ultimately crippling the hands and feet and marring the appearance. They become a burden to the family and at last are brought to the Settlement.

Others come shortly after they find discomfort from the disease. A few come when they first suspect the possibility of leprosy. But all come because this is a place of HOPE. They come for help and it is gladly given in Jesus' Name.

The BAMENDA NEW HOPE SETTLEMENT is a place of NEW HOPE for many who come. We rejoice that many learn to trust in the Lord Jesus Christ and walk with him too. We rejoice to hear of discharged patients who do, "go back and tell what great things God has done" for them. Such a one is Jonathan. He learned to love the Lord Jesus while here and, after discharge, went home and became a church teacher in his own village. There were only ten Christians when he returned in mid-year 1958. Now the church is alive and growing with over 50 Christians and many inquirers. God is working in a small village which a missionary rarely visits!

CAMPS FOR PATIENTS

Over 300 patients live within the Settlement property; over 100 more live nearby. Separate patient camps or compounds are spread over the Settlement land to house the patients. Five of these are located comparatively close together at approximately the same level as the Hospital, Clinic, Arts and Crafts and School buildings which are all at the foot of the surrounding hills. On the road to the clinic, there is a branch to the right that leads to the Wum camp. (Each camp is named for a different area within the Bamenda Province and an attempt is made to place the patients from these areas in their respective



LEPROSY PATIENTS AND FAMILIES AT WORSHIP

Christians and visitors with their families who worship at the Mbingo II Baptist Church. Many of these are leprosy patients.

camps). In the Wum Camp are 13 stone, zinc-roofed, dirt floor houses for over 50 women patients. In addition, a dormitory is being built to house 24 school girls.

Extending down the road past the clinic, the Arts and Crafts and the School buildings is another camp for 40 more women—Meta Camp. Beyond this is the Bali Camp. Here 40 men live—four in each of the ten units.

Hidden in a group of eucalyptus further on is another camp for over 30 men. In addition a new dormitory for school boys is being built here. With the exception of the dormitory, these buildings differ from the Wum, Meta and Bali Camps in that they are made of mud block and have grass roofs. It is here that Elias, a deacon in the Settlement Church, has a large house filled with small school boys for which he is acting parent.

FARM AND GRAZING LAND

About 50 yards further is the fifth camp—Nkambe—where over 20 men are housed in temporary buildings.

The land between and around these camps is used for farm land. All of the able bodied patients (and some that are not so able bodied) are given a small plot of land which they farm. Corn, coco yam, and cassava are the three main foods grown. The women, who are used to farming, usually become self-supporting. The men have a more difficult time.

Two more camps are located at different levels. One is up on the plateau about 1,000 feet above the main Settlement or 3 miles away by road. The other is located at the very foot of the long hill that leads to Mbingo, a mile down the road over 500 feet lower than the hospital. The upper plateau is the grazing land for the cattle, nearly 2,000 acres. Here is also a fenced in coffee plantation located near the camp which houses 40 men. Only the stronger men are able to live here. They do not take the motor road to their camp from the clinic where they receive treatment, but rather take a short cut up a steep side of the hill. It is a hard climb and must be done at least twice a week but the patients do not seem to mind.

Mile 22, the name of the camp at the foot of the hill, has additional housing for over 40 stronger men. Nearby, on the other side of a small stream which is the boundary of the Settlement, is situated the Segregation Village where nearly 40 patients live. These are the unfortunate, badly deformed, "burned out" leprosy cases—a pathetic sight—those who contacted the disease long before the era of Dapsone therapy. This is their only home.

The Settlement Hospital, consisting of thirty beds, was opened in 1955. It is well planned, being compact, yet airy and adequate. Two large wards,

one side of the building for men, the other for women, are used for the leprosy patients. Most of them are admitted for treatment of the ever present ulcer.

Leprosy causes a loss of sensation in the hands and feet. The patient does not feel pain when he touches a hot object. He does not feel pain as he walks, and walks, and walks, and the ulcer becomes larger and larger. We see the results every day—burned hands, large ulcers on the feet. Many of the patients who come for ulcer care stay in the hospital for months. Then, when they do leave, they are soon back again with another ulcer in the same place.

Such a patient was Tamu who chose the Christian name of Samuel. He used his time in the hospital memorizing Scripture and was one of the first patients to earn a complete Bible by memorizing the required Scripture passages.

In addition to the large wards there are two small, three-bed wards. These are usually used for non-leprosy patients who come for medical aid from the surrounding countryside. Also the difficult maternity cases from the nearby Belo Maternity Center are brought to the Settlement and find a bed in these wards.

Working at the hospital are several patients in addition to a non-leprosy staff. Lucas is one of these patients who has worked at the hospital as a Ward Servant ever since he was admitted over three years ago. Lucas was different than most of the patients who arrive at the Settlement. He had completed Standard V, the equivalent of 7th grade, before finding that he had leprosy. Most patients are illiterate. He was a Christian; most patients who come are pagan. He enjoys his work at the hospital, helping his people and is a blessing to all who enter.

Joshua, a discharged patient, is also working at the hospital as a helper in the pharmacy. He had been a dependable worker while he was a patient and continues to be since his discharge. Before his promotion to the pharmacy, he worked at the clinic and there he enjoyed giving out the Word of God to the patients before they received their medicine. Joshua, who once believed that, because of leprosy, he would never be able to have a wife is now married. He waited a long time.

SETTLEMENT SCHOOL

Monica was his "intended" for four years before she was old enough to be married. Then when she was old enough, her mother was not ready to have her leave home, so he waited an additional year. He is happy that the waiting is over and he can now serve the Lord together with Monica at the BAMENDA NEW HOPE SETTLEMENT.

The Settlement School is located a

short distance from the clinic towards the patients' quarters. Over 70 children have been going to school this past year. Classes this year are up to Standard IV or 6th grade. Most of the children would have had no schooling whatsoever if they had not come to the Settlement. Now they have the privilege of attending a Christian Day School. The school building is also used as a Sunday School building and church, for there is no church building at the Settlement.

Any child of school age is sent to school upon his arrival at the Settlement. This results in a great difference in the ages of the children in any particular grade. A 15 year old boy or girl is of school age but, if he has had no previous schooling, he may begin in Infants I, or 1st grade. Some do not appreciate the privilege afforded them and will make every imaginable excuse for an irregular attendance. Others are grateful and do well as students, and some have even continued with their schooling after discharge from the Settlement.

We have referred often to the clinic building. This is the headquarters for the leprosy patients residing at the Settlement. Here they come when they first arrive for the doctor to check them. Here Dapsone, or one of the newer drugs, is dispensed twice weekly to each patient. Here the patients come for their daily complaints and for dressings of their ulcers. Here they are given a monthly body examination where progress is noted.

GOSPEL DEVOTIONS

Here at the clinic devotions are held before each treatment period. One of the clinic workers or one of the patients gives out God's Word following a time of singing and prayer. The singing is usually in a native language, but the children learn many of our own Gospel songs and sing in English. It is a pleasure to listen to them sing. They enjoy singing and the melody is heard some distance away.

"Come to the Savior, make no delay,
Here in his Word he has shown us the way,

Here in our midst he is standing today,
Tenderly pleading to come . . ."

We listen,—thankful for the opportunity of serving here, thankful that this invitation is ever open and praying that each one may understand what he is singing and truly trust in Christ.

We are thankful, too, for the many patients at the BAMENDA NEW HOPE SETTLEMENT, for those at the out-patient clinics, and even for those who have not as yet come for treatment, that it is not too late! There is now a place where all may come to receive help for the body and help for the soul.



Dr. Gordon H. Schroeder, Baptist pastor, has made a hobby of acquiring biblical coins and using them as sermon illustrations. "It helps the Bible come alive," he says.

Money Tells a Story!

What does your money tell? The way you spend, give, and save your money tells a story. It is a barometer of your stewardship in the sight of God. STEWARDSHIP is the emphasis of the Baptist Jubilee Advance for 19 million Baptists in 1961.

By Dr. Gordon H. Schroeder

Redford Baptist Church, Detroit, Michigan

EVERY COIN that you handle tells a story. The modern American coin with its motto, "In God We Trust," tells us in four words the secret of America's greatness. Similarly the ancient coins of Biblical days tell a fascinating story. What a thrill comes to the person handling a coin used in the day of Christ!

Many ancient coins have engraved upon them the images of characters referred to in the scriptures. On these ancient coins one finds pictures of temples, ships, amphitheaters, and persons of historic note. Yes, ancient coins are interesting and they tell many fascinating stories.

When one holds in his hand, a two thousand year old Roman denarius with the portrait of Augustus Caesar upon it, a tremendous thrill is experienced. One would like to think that the coin he holds might have been the very coin Joseph used to pay his tax when he went to Bethlehem on that greatest of all nights. Caesar Augustus has become famous because of his decree that all the world should be taxed. How interesting it is that we can have in our possession a coin with his portrait upon it. Money tells a story.

THE WIDOW'S MITE

The lepton of Pontius Pilate is a coin that has great interest to Christians. This coin shows an Augur's divining wand which Moses long ago had warned the people not to use. How the Jews must have detested using Pilate's lepton. The lepton was a very small coin, commonly referred to as the "widow's mite." This smallest of Roman coins was the illustration of a

significant teaching of Jesus on stewardship.

The Bible gives the following story. "And Jesus sat down opposite the treasury and watched the multitude putting money into the treasury. Many rich people put in large sums. And a poor widow came, and put in two copper coins, which make a penny. And he called his disciples to him and said to them, Truly I say to you, this poor widow has put in more than all those who are contributing to the treasury. For they all contributed out of their abundance; but she, out of her poverty, has put in everything she had, her whole living" (Mark 12:41-44 RSV). Of her, too, as of another, it may be said, "Wherever the gospel is preached in the whole world, what she has done will be told in memory of her" (Mark 14:9).

This story should give no comfort to those who make small gifts when they should be giving larger offerings to God. The Bible says this woman gave less than a cent, but it represented all she had. The peril that confronts people of means is that they cast

their offerings into the treasury, but their offerings cost nothing. What we give out of our surplus is not missed and cannot be considered true stewardship. When God is relegated to the last of a person's obligations, one is a poor steward. The widow was financially bankrupt after she made her gift. It was a gift of adventurous faith.

Those of greater means who gave larger sums of money had large sums left after they gave their offerings, so they did not discover the meaning of sacrifice. How fitting are the words of David who refused the thoughtful helpfulness of one of his subjects when David wanted to make an offering to God. David replied, "I will not present offerings to the Lord my God which cost me nothing" (II Samuel 24:24).

THE DENARIUS

Another Roman coin with a fascinating history is the denarius of Tiberius, the Roman emperor from A. D. 14-37. In the older translations of the Bible, this was referred to as the "tribute penny." This coin is very likely the coin Jesus referred to in the parable of "The Lost Coin." When the Pharisees attempted to trick Jesus by asking whether it was lawful to pay tribute to Caesar, he asked for a denarius. (Matthew 25:15-22).

It is believed the coin handed to Jesus was a denarius of Tiberius. When Jesus asked the Pharisees, "Whose is this image and superscription?," they replied, "Caesar's." Then he said to them, "Render therefore, unto Caesar the things that are Caesar's and unto God, the things that



THE WIDOW'S MITE

The lepton of Pontius Pilate was the smallest of Roman coins. It was commonly referred to as the "widow's mite."



THE SHEKEL OF TYRE

This coin was minted B.C. 63. Judas probably received 30 of these "pieces of silver" for betraying Jesus. This may be the coin which Peter found in the fish's mouth and used to pay the "head tax" for himself and his Master.

are God's." The coin belonged to Caesar; it had his image upon it; so let him have it back. But Jesus said they could not stop there; they were also to pay tribute to God, to render the things that belong to him such as duty, service, obedience, worship.

Each individual person is like a coin minted separately as a part of God's creation. As the coin has the likeness of the emperor upon it, so each individual has been made in the image and likeness of God.

HUMAN COINS

Coinage in a nation was a sign or token of sovereignty. Only the emperor could make coins unless this privilege was delegated to one of his choice. Human coins are different than metallic coins, for there is freedom of choice and the temptation to do evil

and the tragic possibility of making a wreck of God's creation. Thank God, the defaced human coins can be changed if the image of God is defaced or gone; we know how to transform the broken and defaced humanity.

God, in the fulness of time, sent his Son to remind our poor broken coinage. On occasion when the forces of evil have placed their imprint or superscription over the original coin, the coin may be reminted and rightly stamped in the image of God and with his superscription, "All souls are Mine."

Ambrosius DeMone in Tennyson's *Idylls of the King*, says concerning the Knights of the Round Table:

"For good you are and bad, and like to coins,



A PREACHER AND HIS COIN COLLECTION

Dr. Schroeder became interested in coin collecting in 1949 while serving as director of evangelism for New York State Baptists. On a 1955 trip to the Holy Land he bargained with Palestinian merchants for old biblical coins.


Some true, some light, Everyone of you,
Stamped with the image of the king."
(The Holy Grail II. 25-27)

All types of people, non-Christians as well as Christians, should be able to detect the image of Christ in his followers. His image is coined, not in the debased metal and poor alloys of the world, but in genuine metal tested in fire.

THE SHEKEL OF TYRE

One other coin will be mentioned for its story—for its message of men and events. It is the shekel of Tyre.


1961



**BAPTIST
JUBILEE
ADVANCE**

1959-1964

STEWARDSHIP and ENLISTMENT



MY MAXIMUM FOR CHRIST

For 1961 we as North American Baptists are carrying out a program of STEWARDSHIP along with 19 million other Baptists under the leadership of the Baptist Jubilee Advance.

Jesus probably saw this coin often, for it was a very common coin used in buying and selling. This may be the coin which Peter found in the fish's mouth and used to pay the "head tax" for himself and his Master. This particular coin was minted B. C. 63. On the face of this silver tetradrachm (see illustration) is the head of the god Melkarth, the man-made
(Continued on page 31)

Golden Nuggets of Poetry

By Mrs. Grace L. Voll of North Freedom, Wisconsin (All Book Rights Reserved)

TRUTH IS IMMORTAL

Far more immortal than the massive
Sphinx
The Truth, born in celestial realms,
God sired, eternal, fears no skids,
But frowns upon crass falsehood Satan's wiles
Beget, that God forbids;
For lies are merely feeble crutches used
By moral invalids.

HEAVEN'S X RAYS

O Sun of Righteousness! What light
illuminates as this thine own;
What truths stand forth, self-evident
and clear, as those by thy Word
shown?
There is no need for faltering
when one-time pleasures all have
flown,
When friends we long thought true,
proved false
and fled, and left us all alone:
Because salvation's Morning Star
rays heal these wounds, and leave
no scar.

"WHAT A WORD IS THIS!"

"Happy is he that condemneth not
himself in that thing which he allow-
eth" (Romans 14:22).

Abiding happiness in life
will be attuned
To principles found in his Word
and Law; immuned
To sin, by their great power of love
which holds the key
That opens all the treasure of
eternity.
What elevating privilege
can be compared
With noble, moral conscience God
himself four-squared,
Until the owner, standing proud,
will never faint
In testing, but come through un-
scathed,
a blood-washed saint.
O restless souls! Why *will* you try
out every whim?
Why seek to find joy *out* of Christ
that's found *in* him?

CHRISTIAN FELLOWSHIPS

Since we all are social beings,
Could our souls be satisfied
Without comrades and companions
Walking with us, side by side?
Jesus, too, felt need of friendships
In his sojourn here on earth,
Where, through many human contacts,
He wove golden threads of worth;
In these closest bonds of friendship
Love creates a sacrament,
That attunes the life with heaven
In a lasting covenant.

"HOLDING FORTH THE WORD OF LIFE"

God's Word is as a trumpet sounding
praise unto his Name:
It tells about a way of life more
meaningful than fame.
He also has placed bridges
over chasms Satan made;
Of promises and warnings and
reproofs within the Word,
So his true followers walk these
planks, and need not feel afraid,
For Christians, dry-shod, walk Red
Seas
that overwhelm sin's herd.
Too often mere tradition seems to
occupy truth's throne,
Depriving us of riches found
in Holy Writ alone.

THE JOYS OF STEWARDSHIP

(Dedicated to the Baptist Jubilee Ad-
vance Program on Stewardship in
1961).

When God and I are partners, how
then can I know defeat?
For he makes five loaves, two
fishes; be ample bread and meat.

Through stewardship we let God's
hands increase our meager store,
And fit his blessings to our needs,
as we let him keep score.

To cross out self, let God be first,



TRUTH IS IMMORTAL

Jesus said: "Heaven and earth shall pass
away, but my words shall not pass
away" (Matthew 24:35) — Photo by
Luoma.

at times seems hard to do,
But figures can't compute the gains
of heavenly revenue.

Co-workers with the Lord of lords
make his work seem their own,
And always keep in touch with him
through their prayer telephone.

Then, as we show benevolence
to those for whom he died,
We find divine relationships
increase on every side.

We want success, security,
from guilt and need and fear:
We've just the safeguard that we need
with Christ as our Cashier.

When we accept his guardianship,
this honest pledge he makes:
"I'll heaven's windows open wide
for all true stewards' sakes."

MONEY TELLS A STORY

(Continued from page 30)

deity of Baal worshippers.

Among the thirty pieces of silver
that Judas accepted for betraying
Christ, certainly a large portion of
the coins would have been shekels of
Tyre. Every good Jew scorned man-
made deities, yet Judas accepted mon-
ey on which there was the image of
this pagan god.

Everytime a numismatist reads the
story of the worst betrayal in history,
he suffers, momentarily, a disgust for
money and the depth of degradation to
which men will sink for money. For
payment for the most dastardly be-
trayal in history, Judas was paid thirty
pieces of silver—the price of a slave.
This ill-gotten gain gave him no satis-
faction, for soon after the betrayal,
"he cast down the pieces of silver . . .
and went out and hanged himself."
(Matthew 27:5).

STORY OF YOUR CHECKBOOK

Money tells a story! What does your
money tell? The way you spend, give,
and save your money tells a story. It
tells where your interests are. The
stubs in one's checkbook tell more
about a person than the file in a
personnel office.

May not a man do what he will
with his own? No, the Bible teaches
that man is responsible for the way
in which he uses his time, talents and
treasure. The use to which we put our
energies and our money is a baromet-
er indicating the level of our dedica-
tion to God. Yes, money tells a story.
What does your money tell about you?



THE SKYLINE OF MINNEAPOLIS, MINNESOTA

A perennial and gracious host - - - that's Minneapolis, a friendly city with more than half a million population that speaks proudly of its beautiful churches, striking skyscrapers including the Foshay Tower, and its incomparable convention facilities.
—Photo by Minneapolis Park Board.

Meet Me in Minnesota!

Plans are being made for our GREATEST General Conference to convene in Minneapolis, Minn., from July 31 — August 6, 1961

By Dr. M. L. Leuschner, Editor of the ANNUAL

THE 1961 General Conference, convening in Minneapolis, Minnesota, from July 31 to August 6, will have to go some to be "the best ever" in our history. The thousands of our people who were in Edmonton, Alberta, in 1958 can look back upon those conference days with fond and exciting memories.

But those who are planning for the Minneapolis conference and working behind the scenes are convinced that the 1961 General Conference will be THRILLING, both for its colorful setting and for its marvelous, record-breaking fellowship. The warm invitation is spreading rapidly from mouth to mouth, "Meet me in Minneapolis," in our North American Baptist churches.

MAGNIFICENT MINNEAPOLIS

Minneapolis with its delightful welcome will exceed your highest expectations as a conference city. It is an unusual city. Here you will find life usually associated with that of a small town, yet it offers all the advantages of a great metropolitan city. It has the friendliest people in all of North America with their Scandinavian, German and other European backgrounds and with a deep religious fervor. The blue ribbon of "Distinction" is claimed by every resident of Minneapolis for its city.

Minneapolis is a beautiful city with its gleaming skyscrapers, its modern mills, its magnificent residences and

its spacious parks. It is a sparkling gem in the "Land of the Skyblue Waters"—a gateway to Minnesota's unexcelled vacationland. It is the largest metropolis in the great Upper Midwest, providing an abundance of industrial, commercial, recreational and cultural facilities.

Minneapolis is a city of many scintillating facets. Within the city limits you will see 22 beautiful lakes and lakelets, one of which, Lake Loring, with its wild ducks and shady nooks in a wonderful park setting, is less than six blocks from the First Baptist Church where the conference sessions will be held. The city has 153 magnificently landscaped parks. The celebrated Parkway system almost completely encircles the city. The Mississippi River with its celebrated St. Anthony Falls near the flour mills flows majestically not far from the heart of the city.

TOWERING FOSHAY TOWER

Minneapolis is colorful for its buildings and business district. Hennepin Avenue, often called the "Broadway of Minneapolis," was named after Father Hennepin, discoverer of the falls of St. Anthony. It is located less than a block from the First Baptist Church. Towering, gleaming skyscrapers rise into the blue of the heavens above. The Foshay Tower, 32 stories high, will remind you vividly of the Washington Monument in our nation's capital. You can go to the top of this

stately building, 447 feet above the city, and get an exciting view of the city and vicinity.

Some of the most unusual church architecture is evident in both Minneapolis and St. Paul. A new library building and adjacent Planetarium will be open to the public in Minneapolis by conference time. The University of Minnesota campus with its 27,000 students is a show place of the Twin Cities. This is the only city, of which I know, that features a peony flower show in one of its leading banks!

St. Paul also deserves its share of glory in this General Conference picture. Our host churches are located in both of the Twin Cities. Minnesota's stately capitol building commands a fine view of downtown and bustling St. Paul. Designed by Cass Gilbert, it was completed in 1904. It's gilded chariot and horses, prancing wildly above the entrance, and its majestic dome make this one of the most thrilling capitol to be seen in all of America.

INDIAN LEGENDS

Fascinating Indian legends are associated with both of these Twin Cities. Minnesota bears the Sioux Indian name for one of its rivers. "Minne" means "water" and "sota" has been translated as "clear" and "sky tinted water."

When the white men came to what is now Minnesota in the 17th century, it was the uneasy battleground of

two Indian tribes. The Sioux (Dakotas) lived as far north as Mille Lacs Lake. And the area of woodlands and lakes in the north was the home of the Chippewa (or Ojibway) Indians. At the close of the 18th century, the Chippewa had driven out the Sioux from the woodland areas of Minnesota and onto the plains. Indian mounds can still be seen today on high bluffs overlooking the Mississippi River.

The name "Hiawatha" is known to all Americans because of Henry Wadsworth Longfellow's poem about the famous hero of Indian legends. Hiawatha was a magical person who looked like a human being but had many magical powers. Among other things, he could change himself into the shape of any animal or object. He could also talk to the birds and animals in their own language and he considered them to be his brothers or his children. Many exciting adventures are told about him.

MINNEHAHA PARK

Minnehaha Park is the home of the picturesque Minnehaha Falls, commemorated in Longfellow's poem, "Song of Hiawatha." Here thousands of North American Baptists will gather for the conference picnic on Saturday afternoon, August 5, 1961. This wooded park with its 53 ft. high falls and "laughing waters" and with its beautiful band stand for an informal program will be one of hundreds of thrills of the General Conference week, July 31 - August 6, 1961.

The conference will convene in the historic First Baptist Church of Minneapolis, Minnesota. This pulpit has been like a clear sounding trumpet of

the Gospel of Jesus Christ through the decades. It was made famous years ago by the militant preacher, Dr. John B. Riley, and its message is still true and dynamic today with the preaching of Dr. Curtis B. Akenson.

FIRST BAPTIST CHURCH

This is a magnificent, worshipful sanctuary, seating 2,400 people with every seat in full view of the pulpit and platform. The singing of Christian people in a place like this is simply uplifting! It will be made more heavenly by the mighty organ of the church under the skilled playing of the organist, Mr. Theodore Bergman, noted organist for forty years.

Jackson Hall Chapel in the church will seat about 400 people. The overflow crowds and three German simultaneous services are scheduled in this hall during the week. The church building also provides wonderful facilities for our denominational and missionary exhibit, for special committee meetings, and for comfortable rest and lounging rooms. The church will provide cafeteria lunches at noon at reasonable prices, so that you will not have to leave the building during the day and can thoroughly enjoy the Christian fellowship with others in the dining hall.

The First Baptist Church is CLOSE to everything of importance in Minneapolis. It is only about five blocks from the Leamington and Curtis Hotels (other hotels as well). Within easy walking distance you can reach all the important restaurants, department stores, places of sightseeing interest and restful parks. At Minneapolis you will be able to say: "We

never had it so good at a Conference before!"

CONFERENCE PROGRAM

In broad strokes, let us describe the feast of good things in the glorious General Conference program. It sounds most inspiring around the challenging theme, "Greater Things Through Christ," as based on the text of John 14:12. The theme song: "Are ye Able, Said the Master," will be sung frequently throughout the week.

The opening keynote message will be given by Dr. Carl H. Lundquist, president of Bethel College and Seminary, St. Paul, Minnesota. He is a dynamic and thought provoking speaker who makes the Scriptures come alive under his ministry. He has led the Baptist school in St. Paul to new heights of attainment and he is bound to lead us at the conference to new heights of spiritual joy on this evening and during the week as he serves as the daily Bible Meditation speaker.

SEMINARY COMMENCEMENT

A unique highlight of the conference week has been planned for Wednesday evening, August 1, 1961. For the first time in our denominational history, the Commencement Exercises of our North American Baptist Seminary will be held in full regalia and dramatic color on this evening. The academic procession, the thrilling commencement proceedings, and the granting of degrees will be brought to the people of the conference on this evening. In addition, the commencement speaker will be Dr. Josef Nordenhaug, formerly president of the Baptist



THE FIRST BAPTIST CHURCH AT THE CITY'S HEART

The First Baptist Church (with the steeple) of Minneapolis, Minn., is situated at the heart of the business district. This will be the meeting place for the next General Conference from July 31—Aug. 6, 1961.

Seminary at Ruschlikon, Switzerland, and at present the new general secretary of the Baptist World Alliance with 22 million Baptists associated together under his leadership. (His final acceptance is still to be given).

The entire conference week is to emphasize the great challenge of the new open doors that God has given to us through the program of Church Extension. This will be brought to a thrilling climax on Thursday evening, August 3, 1961, when Church Extension will be presented dramatically in never-to-be-forgotten scenes, to be followed by a brief message by a young Church Extension pastor, Rev. Kenneth Fischer, of the Magnolia Baptist Church, Anaheim, California.

EVANGELISTIC RALLY

We expect the church auditorium to be much too small by the conference weekend for the thousands of people who are expected to attend. For Friday evening, August 4, 1961, we shall move into the Minneapolis Armory where 3,500 people can be seated on the floor of this huge building and hundreds more can sit in the wings of the balcony. This will be a great evangelistic rally with the theme, "A Burden to Reach More Unsaved." The singing will be glorious and the atmosphere is bound to be electrifying for this occasion.

The evangelistic speaker that evening will be Dr. R. Paul Caudill, pastor of the First Baptist Church of Memphis, Tennessee, one of the largest



OUR GENERAL CONFERENCE BANQUET HALL

The magnificent Hall of States in the Leamington Hotel with banquet accommodations for 2,000 people. This will be the colorful hall for our General Conference banquet on Saturday evening, August 5, 1961.

churches in the Southern Baptist Convention. Dr. Caudill has served as chairman of the relief committee for the Baptist World Alliance and has made extensive tours to many parts of the world. He is the author of "A Minister Looks at His World." He is a dynamic, heart-warming, evangelistic

speaker who will make the Gospel live with power on this evening at the Armory in Minneapolis!

BANQUET FOR 2,000

The Saturday night Conference Banquet will be "out of this world." The Program and Arrangements Committees are stating categorically that at no time have we had such a wonderful meeting place for the banquet as is planned for this Saturday evening. It will be held in the fabulous, eye defying "Hall of States" in the Leamington Hotel seating 2,000 people. The tapered ceilings of the impressive Hall are decorated with gold and silver leaf. The Hall's inspiring magnificence is further enhanced by five imported pure crystal chandeliers which swing majestically down the length of the vast hall. Here the C. B. Y. Fellowship will present their fine program and Rev. David G. Draewell, one of our most enthusiastic younger preachers, will bring the message.

Remember—these are only the conference highlights! Every minute of each day has been carefully planned for a most worthwhile spiritual experience. The entire denominational enterprise will be brought to the attention of the delegates and visitors by dramatic presentations, reports, pictures and exhibits. Dr. John Wobig of Portland, Oregon will deliver his address as General Conference moderator. A Prayer Room will only symbolize the undergirding of this entire conference with "unceasing prayer."

The Sunday School Union is planning for a memorable program on Tuesday evening. Missionaries' testi-



THE BEAUTIFUL CITY OF MINNEAPOLIS

Minneapolis is refreshing and exciting, as pictured above. The University of Minnesota campus is in the lower left hand corner with the Mississippi River winding its way past oil refineries and flour mills. The glistening buildings of the downtown business district show up with imposing grandeur in the background.

monies of five minutes each will highlight every evening's program. Dr. Curtis B. Akenson of the host church is scheduled to address the conference and will endear himself to all listeners. Luncheons, a sunrise service, special meetings for the pastors, laymen and women, and "get acquainted hours" for the young people are being planned for this busy and wonderful week.

GREAT MISSIONARY PROGRAM

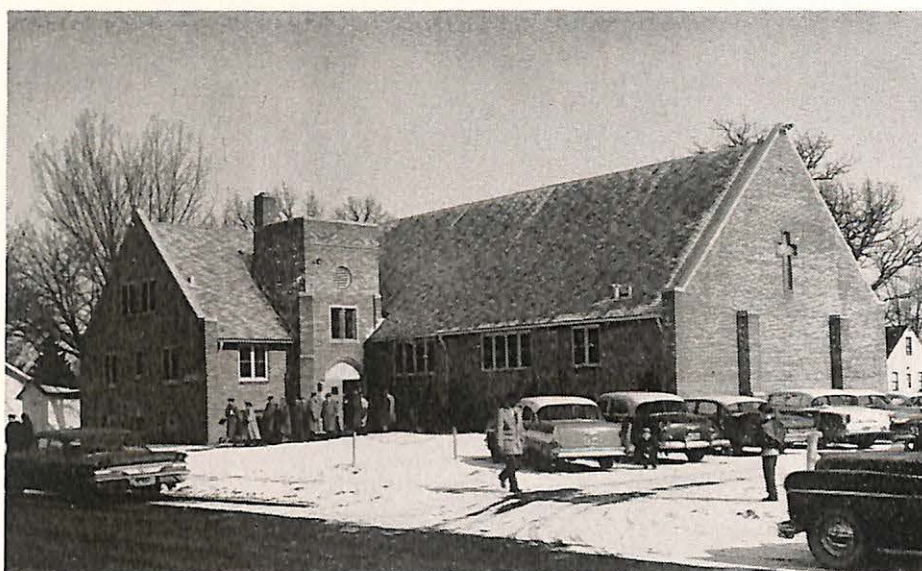
One of the greatest services of the week will be held on Sunday afternoon, August 6, 1961. This will be the Missionary Rally expressing "Our Concern for Expanding World Missions." The newly appointed missionaries will be installed by Dr. R. Schilke, general secretary. For the first time in our General Conference history, we shall be addressed by one of the Christian nationals from the mission field, Mr. Flavius Martin, of the Southern Cameroons, West Africa. The commissioning address will be given by Rev. Gilbert Schneider of the New Hope Settlement of West Africa. What a missionary rally that ought to be!

But there is more to come! For many years the conference has come to a close on Sunday afternoon. But it was felt by the Program Committee that we ought to repeat the custom of many years ago and hold a closing Communion Service. This service in "remembrance of Christ our Lord," with Dr. George A. Lang as speaker can easily become the most touching event of the conference week to be remembered above everything else by the many delegates and visitors.

CONVENIENCES FOR YOU!

Everything will be done to make transportation as convenient as possible for you. The headquarters hotel, "The Leamington," and many of the largest hotels and motel courts are within walking distance of the First Baptist Church. Plans are being made for special cars to transport our North American Baptist people from Chicago to Minneapolis on Monday, July 31. The city's airport, Wold Chamberlain Field, ranks 15th largest in air passenger volume in the United States. Plans are being made for a post-General Conference tour into some of the most scenic garden spots near Duluth, Minnesota. This will be a package tour at a very reasonable price that will probably find a hundred or more of our people going together for marvelous fellowship. Many hundreds of others will explore the thrilling, scenic places of Minnesota in their own cars.

Throughout the first six months of 1961, illustrated articles will appear in the "Baptist Herald" and "Der Sendbote" describing every facet and feature of the General Conference days. The attendance marks of 1958 may not be exceeded, but this conference from July 31 to August 6, 1961 is bound to



FAITH BAPTIST CHURCH, MINNEAPOLIS

A winter setting for the impressive Faith Baptist Church of Minneapolis, Minn., one of four host churches for the 1961 General Conference of North American Baptist churches.

be the most colorful and uniquely inspiring program ever held by us. And the attendance marks should be pushed high into the thousands!

HOST CHURCHES

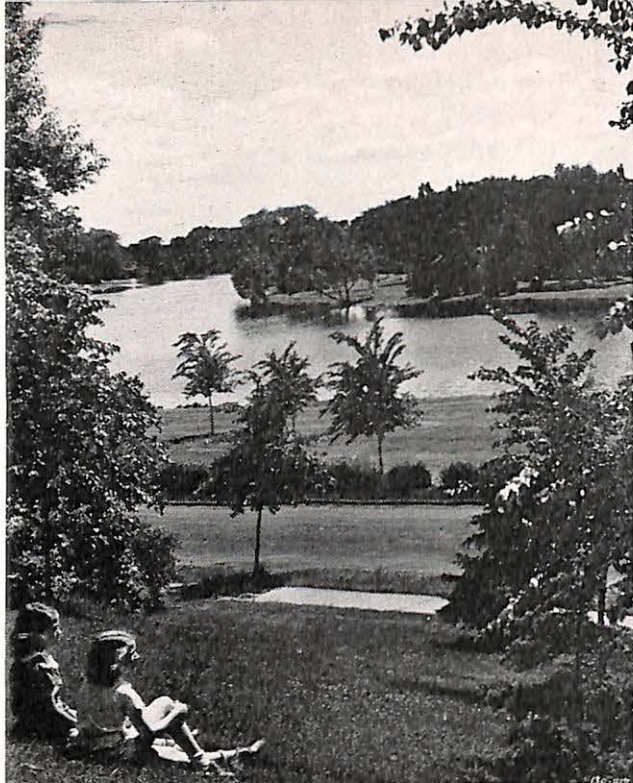
The host churches—Faith and Brook Park Churches of Minneapolis and Riverview and Daytons Bluff Churches of St. Paul—and their pastors as well as scores of committee members

under the leadership of the co-chairman of the Local Arrangements Committee, Rev. J. C. Gunst and Mr. Henry Fluth, are pulling out all stops to make this a most successful General Conference. Let us greet one another in our churches and regional conference—"Meet Me in Minneapolis"—and then go forth with our families to the scenic land of Minnesota for the 33rd General Conference, July 31 to Aug. 6.



THE MINNEAPOLIS ARMORY FOR OUR WEEKEND SESSIONS

The General Conference sessions on Friday night and Sunday afternoon will be held in the Minneapolis Armory where crowds of more than 3,000 are expected to attend in spacious comfort.



Lake of the Isles, one of 22 picturesque and scenic lakes to be found within the boundaries of Minneapolis, Minn., where our General Conference will convene July 31-August 6, 1961.

THE GENERAL CONFERENCE theme, GREATER THINGS THROUGH CHRIST, is indeed a most fitting one for the 33rd triennial General Conference. The dates and experiences of July 31 to August 6, 1961, will long linger in the memories of those who will find it possible to attend the Conference sessions.

THE TWIN CITIES

A most cordial and warm welcome goes out from the many Twin Cities' Baptists to all delegates and visitors who can attend the 1961 General Conference. Minneapolis and St. Paul are two lovely cities located on the Mississippi River. We cordially invite you to the two attractive, bustling, and warmly hospitable mid-west cities.

You will enjoy the air of rapid modern developments in every area of city life. Our many new and modern hotels, motels, attractive business places will assure you of a comfortable feeling. The setting of the cities in beautiful parks and lakes will thrill you in refreshing grandeur. You will find the people of the two great cities cordial, friendly, and most accommodating.

The Conference Program Committee has done well in preparing an excellent program. Outstanding men and women of God, including our own missionaries, will challenge our hearts with messages from the Word of God as they will be led by the Spirit of God.

MEETING PLACES

The Conference sessions are to be held at the historic, commodious downtown First Baptist Church in Min-

neapolis. This will be, without a doubt, the most spacious meeting place we have ever enjoyed for a General Conference gathering. Dr. Curtis Aken-son, well known and beloved pastor of the church, has assured us of every convenient facility in the church's possession.

Because of the large attendance expected at the Conference for the weekend, the Friday night evangelistic services as well as the large Missionary

Rally on Sunday afternoon will be held at the Minneapolis Armory. In this building a goodly number of large religious conventions have been held, including meetings where Dr. Billy Graham has been the speaker. With a seating capacity of more than 7,000, it is hoped that we can fill the Armory to the very last seat for these two important services.

In addition to a great conference program and all that goes with that



ENJOY THE HOSPITALITY OF MINNEAPOLIS

Minneapolis is known as "the City of Lakes." Sailboating is very popular on Lake Calhoun within the city limits of Minneapolis.—Photo by Chamber of Congress.

The Twin Cities Welcome You to the 1961 General Conference

The Welcome of Our Minneapolis and St. Paul
Churches Expressed by Rev. J. C. Gunst, Central
District Secretary

phase of such a gathering, there will be other opportunities for real enjoyment. The Twin Cities abound in beautiful parks and lakes. Noteworthy is the fact that the cities are nestled on the mighty Mississippi River, which adds beauty and interest to the cities. Christian fellowship is always great at our conferences.

The young people's sunrise service and the Conference picnic or outing will be at one of these inviting, lovely parks.

Minneapolis, "The City of Lakes," is known for its annual Aquatennial festivities. St. Paul, the capital city, besides boasting the site of the lovely Minnesota Capitol, is known for its "Pop Concerts" and annual Winter Carnival. The ever growing and picturesque Minnesota University campus is located between the two cities on the Mississippi River banks.

Other attractions are the many museums, University Medical Center, art galleries, the new four million dollar public library and also the headquarters for the Billy Graham Evangelistic Association. The cities are bursting with numerous new churches, unique in modern architectural style of every shape and size. There will be opportunity to see these.

ATTRACTIVE EATING PLACES

No one should go hungry while in the cities. Downtown Minneapolis offers many attractive, large and small eating places in restaurants, cafes, hotel coffee shops, all with the finest food that money can buy at reasonable prices. Even the large department stores such as Dayton's Tea Room and Men's Grill and Donaldson's North Shore Room offer the finest food for noonday luncheons. Our large popular shopping centers, such as Southdale, also have excellent eating places.

There are no less than twenty clean, comfortable, reasonably priced hotels, all easily accessible from our meeting place. Many hotels and motels, including the headquarters hotel, are only a few blocks from the First Baptist Church. Lovely modern motels are nearby, in fact, in the heart of the city, while others are within short driving distance. There is more dormitory space available than we shall need. It will be most important, however, that reservations be made early. Watch for the announcements.

Some seventeen General Conference Committees of the Twin Cities' churches, which include a host of over one hundred people, will stand in readiness to welcome you, serve you, and strive to make your stay a most enjoyable one as well as memorable one.

The 1961 General Conference, we are confident, will be a great conference. Our denominational program, both at the conference sessions and the plans



TWIN CITIES GENERAL CONFERENCE EXECUTIVE COMMITTEE

Chairmen of the various local arrangements committees, including pastors, from the four host churches of Minneapolis and St. Paul, Minnesota. The general chairman is Rev. J. C. Gunst (6th from left in center row) and Mr. Henry Fluth, co-chairman (left in rear row).

for the future, presents us with a greater challenge than we have ever had.

The Twin Cities need our united, positive Christian witness. The people of the nation ought to read and hear about our Christian concern for the lost and our missionary outreach. We need each other's prayers and Christian fellowship. To make our witness and service what it ought to be, in

times like these, we need the influence and impact of a great Conference.

Following the great days of the Conference, a wonderful excursion by train, boat and bus is being outlined for all interested. Watch for the important, inviting facts about the tour which you cannot duplicate in price or experience anywhere. Let us make this the largest, the greatest, the most rewarding General Conference ever!



MINNEAPOLIS, SITE OF OUR 1961 GENERAL CONFERENCE

The business district of Minneapolis, Minn., with its towering skyscrapers and many parking lots. The large Armory, where our General Conference sessions will be held over the weekend, can be seen in the lower right hand corner.—Courtesy of Minneapolis Chamber of Commerce.



The stately Parliament building in Vienna, Austria, used by the two chambers of the Federal Congress since 1919.

Workers Together With God in the Land of the Blue Danube

A Thrilling Tour to Austrian Baptist
Churches and Mission Stations and to the
Magnificence That Is Austria Today

By Dr. and Mrs. W. J. Appel
of Vienna, Austria

"ATTENTION, PLEASE!
The plane will be arriving in Vienna
in fifteen minutes. Passengers will
kindly fasten their seat belts." Far
below on the banks of the winding,
blue Danube River lies the city of our
dreams, Vienna. Our plane comes to a
stop at the magnificent Schwechat
Airport, and as we drive into the city
the buildings of Vienna's Innere Stadt
(Inner City), a mixture of gothic and
baroque architecture, come into view.

AUSTRIA'S HISTORY

This is the same area where the
Romans, centuries ago, built the forti-
fied settlement of Vindobona. Vienna
was first called by its present name
in 881 A. D. It was the capital of the
Austro-Hungarian empire until the ab-
dication of Emperor Karl in 1918,
when the dual monarchy disappeared.
Scarcely had the League of Nations'
loans put Austria on her feet when
she was torn by increasing internal
strife, and in March 1938, under the
leadership of Adolf Hitler, German
troops were able to occupy the coun-
try without resistance.

Austria was later incorporated into
the Third Reich, and its citizens were
drafted to fight side by side with the
Germans in World War II. In May
1945 Austria was liberated by the
armies of the United Nations and di-
vided into four zones of occupation:
American, French, English and Rus-
sian. For almost a decade the western
powers sought a Peace Treaty for
Austria, but it was not until April
1955 that the Soviets yielded and the
Peace Treaty became a reality. With
the official end of occupation in Oc-
tober 1955, Austria became a demo-
cratic federal republic.

The ringing of church bells reminds

us that we are to attend our first wor-
ship service in Austria. It is early and
the day is beautiful, so we enjoy some
sightseeing on the way to our Mol-
lardgasse Baptist Church. We follow
along the famous "Ring," where once
stood the wall defending the Inner
City, and pass the imposing Rathaus
(City Hall), a splendid building in neo-
Gothic style, with its 300-foot tower
crowned by the figure of an Iron Man,
an ancient symbol guarding the City's
freedom.



ANCIENT AUSTRIAN CHURCH

Austria is a land of many Catholic
churches, some of which show this
beautiful baroque architecture. This is
part of the Benedictine Abbey at Melk
with the altar of red and gray marble.

Next stand the Houses of Parlia-
ment, of Greek architecture, since 1919
used by the two chambers of the Fed-
eral Congress of Austria. In front of
Parliament the imposing pure-white
marble statue of Pallas Athene, the
Goddess of Wisdom, rests on a Corin-
thian column 62 feet high, having on
the sides the figures of Law and Jus-
tice.

Winding our way through the beau-
tiful Volksgarten with its magnificent
rose gardens, we pass Hofburg Palace,
the former residence of Emperor Franz
Josef. Directly opposite we see the
majestic monument honoring the
memory of Maria Theresa, Empress
of Austria from 1740 to 1780, stand-
ing between the Museum of Fine Arts,
housing a gallery of more than 2,000
paintings; and the Museum of Natural
History, housing one of the finest col-
lections of prehistoric finds in the
world.

We leave the "Ring," and our last
point of interest a few blocks from
the church is Haydn Museum, the
house in which Joseph Haydn lived
from 1797 to his death in 1809 and
where he composed "Die Schoepfung"
("The Creation").

MOLLARDGASSE CHURCH

As we enter the Baptist Church, our
eye catches a marble plaque on the
wall commemorating the 400th anni-
versary of the martyrdom of Balthas-
ar Hubmaier, a contender for the Bap-
tist faith in Austria. On the first floor
is a small chapel used by the Sunday
School and young people's groups. Two
flights up, we are welcomed by mem-
bers of the church as we enter the
sanctuary, which last fall was com-
pletely renovated for the church's 90th

anniversary celebration. As the pastor, the Reverend Arnold Koester, enters, the organist begins to play and the worship service commences.

Pastor Koester was reared in the family of a German Baptist minister in the Rheinland, Germany. Converted at the age of nine and baptized several years later, he felt a definite call to the ministry at the age of seventeen. After four years of military service, he entered the Baptist Seminary in Hamburg. Following graduation and a brief period of service in Germany, he answered a unanimous call to the Baptist Church in Vienna, where he has served faithfully for thirty-one years. During the trying years of the Second World War he was the only man in the community and in constant demand for help and comfort, and his church became a refuge and shelter for many.



JOSEPH HAYDN

The house where the composer, Joseph Haydn, resided and wrote "The Creation" is within walking distance of the Mollardgasse Baptist Church, Vienna.

Hearty congregational singing, prayer and an anthem by the choir lead up to the heart of the worship service, the preaching of the Eternal Truth of God by Pastor Koester. The sanctuary and balcony are filled, and the American visitors are greeted and assured of appreciation for their help in the support of the work in Austria over the years.

During the afternoon hours we visit the spot on the shores of the Danube River, sacred to Baptist history, where Balthasar Hubmaier suffered martyrdom for his faith, and a short distance away we see the place where his wife was cast into the Danube several days later.

HUETTELDORF CHURCH

As Baptists we are interested in a



THE CITY HALL OF VIENNA

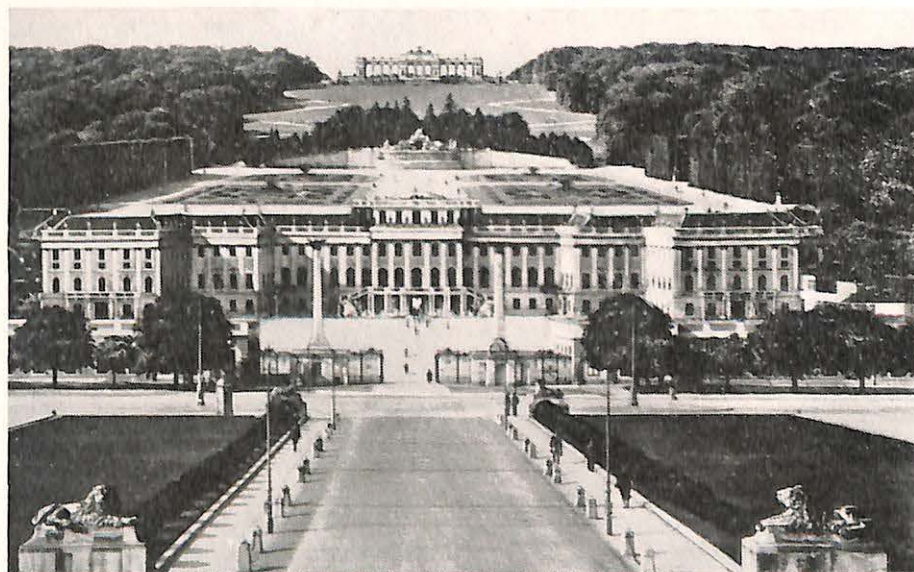
The City Hall of Vienna with its 300-foot tower and containing 7 courtyards within is one of the most beautiful governmental buildings in the world. The architectural style is Gothic.

number of the mission stations fostered by the Mollardgasse Church. In the evening we make our way to Huetteldorf, a lovely settlement in the Vienna Woods, where Franz Traudisch, an Austrian born into a Catholic home, since 1958 is serving his first pastorate with devotion and enthusiasm. With the collapse of the Hitler Movement in 1945, he with thousands of other young people in Austria faced the question, "In whom can we place confidence?" Forbidden by his father to receive religious instruction at school, he was utterly ignorant concerning the Person and Work of the Lord Jesus Christ.

Under the influence of his sister-in-law, he was brought in contact with the Baptist Church. A gradually deep-

ening interest in what seemed to offer an answer to his questioning mind finally resulted in a personal experience with Jesus Christ and membership in the church by baptism in 1951. During a brief training course in the Young People's Seminary in Hamburg, a definite call to full-time Christian service came, and he entered the Seminary for the complete four-year course.

In Huetteldorf we also meet the Rev. Rupert Ostermann, until 1958 pastor of the Huetteldorf Church. Converted in a Russian prison camp, he became an ardent evangelist, serving under the Russian Baptist Union in an area extending from the Ural Mountains to the Chinese border. Forced to flee Siberia thirty years ago, he came to Austria with his family as



THE SCHOENBRUNN PALACE OF VIENNA

The magnificent Schoenbrunn Palace with its 1441 rooms, former residence of Emperor Franz Josef. In the background, center top, is the Gloriette, Austrian memorial to the war dead.



10TH ANNIVERSARY AT HUETTELDORF

The Baptist Church at Huetteldorf near Vienna celebrated its 10th anniversary in 1959 with Mrs. Arnold Koester (right to left), wife of the Vienna pastor; Rev. Franz Traudisch, pastor at Huetteldorf; and Dr. and Mrs. Hugo Lueck from Sioux Falls, South Dakota (U.S.A.).

a refugee. His zeal for Christ led him to assist in the missionary endeavors of the Vienna Church, and eventually the responsibility of the Huetteldorf area was turned over to him.

For many years meetings were held in his home as a mission of the mother church, until the group grew strong enough to organize. Later, with the help of North American Baptists a small chapel was built. At present Mr. Ostermann is serving as Mission Secretary of our Austrian Union.

ESSLING BAPTIST CHURCH

In Essling, on the outskirts of the city of Vienna, stands a small chapel with living quarters for a pastor, a station of the Vienna Church. Until two years ago the group had been served each Sunday by a member of the mother church. In 1958 Anton Kurti, a graduate of the Hamburg Seminary, began his first pastorate here.

Born and reared in a Catholic home in Yugoslavia, he grew up totally ignorant of the Scriptures. In the process of shifting populations during the war years, the family settled in Salzburg, where he was dared by a Christian friend to attend a service of the Baptist Church. Accepting the challenge, he heard the Word of God proclaimed for the first time.

TERNITZ MISSION STATION

In 1951 he accepted the Lord Jesus Christ as Savior and was baptized by Pastor Martin Gigseder. Three years later the Salzburg Church recommended him to the Hamburg Seminary, from which he was graduated in 1958 and then began his ministry in Essling.

At a distance of 35 miles south of Vienna, in the town of Ternitz, another station is situated. Mission funds from America made possible the erection of a substantial church building with parsonage. This church at present is without a pastor. After a tour of the building and a visit to the plant of one of the major steel works in Austria, where a number of our members are employed, we accept an invitation to coffee at the home of Mr. and Mrs. Fritz Fuchs.

Mr. Fuchs for many years has been one of our traveling house missionaries, doing pioneer work in southeast-

ern Austria. His parents, charter members of the Ternitz Church, were converted from Catholicism through the testimony of an elderly woman, and baptized in 1888. Thus Mr. Fuchs became acquainted with the Word of God as a child and at 15 years of age gave his heart to Jesus Christ.

When a speaker failed to appear one Sunday morning, Brother Fuchs, then 19, was asked to read a sermon. As he began to read, the Spirit of God filled his heart to overflowing and without looking further at his text he spoke freely on the subject of the sermon. This opened the way to frequent services, and soon Rev. Carl Fuellbrandt, the representative of our General Missionary Committee, appointed Mr. Fuchs a pioneer worker in Austria.

GRAZ BAPTIST MISSION

The last mission to be visited is found in the university city of Graz, the second largest city of Austria. Work in this great city has been difficult, and at present the main difficulty is lack of an adequate meeting place. The interest of a Baptist student from Bochum, Germany, studying at the university, and several other friends living in Graz, resulted in a new beginning a few years ago.

One of these friends, Mr. Michael Johrendt, a Rumanian by birth, who was working as a Bible Colporter for the British & Foreign Bible Society, was appointed to lead in this undertaking. As a young man, Mr. Johrendt was called into military service and spent a long period in Poland, where several gruesome experiences made a profound impression on him, directing his attention Godward.

In 1944, when the Russians overran



CHRISTMAS IN AUSTRIA

A typical Austrian home (the Richard Rabenau home) at Christmastime in Vienna. The son, Helmut, was in the United States at the time. Dr. and Mrs. Appel are at the center in front of the Christmas tree.

Rumania and his family was forced to flee, Mr. Johrendt lost contact with them and after several years of separation found them in Austria. In 1948 he discovered Christ and experienced a great change. Soon after his wife and mother-in-law also accepted the Lord Jesus and were baptized.

SCHOENBRUNN PALACE

Before leaving Vienna to travel westward, we stop for a short visit at magnificent Schoenbrunn Palace, with its 1,441 rooms, the former residence of Austrian royalty and now a visitor's showplace. The main central part, composing three sections, connects with the two wings to form a building of perfectly proportioned symmetry. The two exterior staircases with their ornamental lanterns and ornate wrought-iron banisters are like outstretched hands bidding visitors a hearty welcome to the stately mansion.

In sober contrast is the severe simplicity of Emperor Franz Josef's bedroom, with the plain iron bed on which he died in 1916, during the misery and anguish of a World War he had attempted in vain to avert.

After feasting our eyes on the grandeur of Schoenbrunn, we continue through the beautiful Vienna Woods, the vast expanse of rolling, densely-wooded foothills reaching from Vienna to the mountains of the central Alps to the west. Hidden in the Vienna Woods some 25 miles distant from the city, in the Town of Rekawinkel, stands an old mansion called "Quellenhof," which in early 1957 became what the Hungarian refugees who crossed the border into Austria during the 1956 uprising, called their "second home."

It was here that the Baptists of the world cared for 200 men, women and children until they left to find refuge in other lands. In the ministry of relief in this tragic situation, the Austrian Baptists, although few in number, played an overwhelming part. Their response was immediate and wholehearted and their help persisted as long as the need existed.

LINZ BAPTIST CHURCH

We continue westward, with the industrial city of Linz, our destination. We follow the old imperial road along the Danube, used by the emperors as they traveled on their annual journeys to relatives and landed estates in Bavaria, where the ruins of many elaborate castles and impressive monasteries are still to be seen. One of these, Duernstein Castle, is of great interest to us. In the days of the Crusades, Leopold the Virtuous, aggrieved by King Richard the Lionhearted during an assault on a fortress in the Holy Land, seized a chance to give vent to his wrath.

On his return from the Holy Land,



VIEW OF GRAZ, AUSTRIA

The Clock Tower on a hill overlooking the magnificent city of Graz, the university city and the second largest city of Austria.

after suffering shipwreck in the Adriatic, Richard decided to return to England by way of Austria in the disguise of a merchant. Recognized in Vienna and taken to Duernstein Castle, he was held for three months for the largest ransom known in history, until discovered by his roving minstrel Blondel. From the ransom money paid by the English, Leopold erected a number of fortifications against the east.

Linz, the capital of Upper Austria, a busy, modern industrial city housing the largest steel works in the country, now comes into view. Our major interest here is the Baptist Church, whose

membership is composed largely of refugees from many lands. It is Sunday morning, and we find an enthusiastic group of 70 young people, representing our Baptist churches in Austria, in the midst of a weekend youth conference, led by our youth leader, Miss Rosemarie Bruch, a graduate of our Young People's Seminary in Hamburg.

PASTOR GIGLSEDER

Our Conference Evangelist, Rev. Martin Gigseder, brings an enthusiastic message directed to youth, encouraging them in their Christian life



BAPTIST MISSION IN GRAZ

A Sunday morning picture of the Baptist group in Graz (the second largest city of Austria). Missionary Michael Johrendt, pastor at Graz, is on the extreme left.

in the port reception hall for a hearty song fest. We continued on the moving train, either in the colonist coach, or even in the dining car, which was cleared for the purpose of singing. They always sang in four part harmony, often to the great delight of port and railway personnel. Our opening song was invariably "Lasst die Herzen immer froehlich," which was followed by "Gott ist die Liebe." Sunday on the train gave an opportunity for a worship service held in one of the cars.

Two incidents come back to my memory. After dismissing the train congregation, I felt a gentle tug at my coat. Two little girls beamed up at me, "Uncle Sturhahn, can we have Sunday School?" "Of course. You get the children together." They dashed through the train like old Baptist missionaries and rounded up nearly twenty children for Sunday School.

At another occasion a young couple came and said, "We see the wonderful spirit among your people. We would like to join a Baptist church. How do we go about it?" When I told them, "You become a Baptist only by birth," they were perplexed, but I proceeded to tell them of the new birth through the Holy Spirit of God.

JOYS AND SORROWS

We were always conscious of a great responsibility in transplanting people from one continent to another. We were aware that there would be sad disappointments and possibly tears. But we were prayerfully visualizing happiness for many good, industrious people who, by no fault of their own, had lost loved ones and possessions, and who were now looking for security and opportunity.



IMMIGRANTS FROM THE "SEVEN SEAS"

Rev. William Sturhahn introduces Baptist immigrants at Quebec to Canada and tells them where they will be going and what kind of jobs await them.

To our Baptist immigrants success is based on three factors, that is, material success, Baptist witness, and citizenship. That not all of our immigrants shine in all three groups is to be expected. That the majority did achieve success in all three points is gratifying and amazing. The immigrant who is able to gather dollars but who has forfeited his soul by loss of time for his Lord, or by losing ethical and moral values is not successful.

The most amazing single factor is the quick adjustment of the new Canadians to their new environment. The language barrier which, in the beginning, seems unconquerable soon melts through alertness and diligence. The later immigrants possessed special skills in the building trades and in

machine engineering. It did not take them long to establish their own business. They are doing well, and are supporting the Lord's work with their tithes. Many of them have become Canadian citizens, and Canada has gained greatly.

Travelling through the length and breadth of our country, I rejoice in meeting our immigrants in different places. Many arrived as children. They are now married and have families. In Winnipeg alone, four immigrated Baptist young people graduated from Teachers' College this year. They will begin teaching Canadian children this fall.

SEVEN THOUSAND IMMIGRANTS

When we began our ministry ten years ago "In the Name of Jesus," we could not know what effect the influx of people might have on our North American Baptist churches. Of the 7,000, possibly 5,000 were Baptists. The result gives cause for a strange mixture of joy and thanksgiving, on the one hand, and serious concern on the other.

Language is important in the proclaiming of the Gospel and in the building of a church. By the end of the war, most of our Canadian churches were using the English language. The newcomers needed to be looked after in the German language. They came under emotional stress, but often with deep spiritual experiences. Their witness, devotion to Christ and zeal for the church was a healing influence on our Canadian churches.

But it also brought troubles. When people of such different background and experiences are suddenly thrown together in one church, there will be frictions. This caused church divisions and breaks, often accompanied by tears and heartaches. God was gracious during these dangerous transitions. He blessed with success and growth.



BAPTIST IMMIGRANTS ARRIVE IN CANADA

In February 1953 one of the largest Baptist immigrant transports arrived in a Canadian port to be met by Rev. William Sturhahn, immigration director.

and witness. The high point of the hour is the effective baptismal service, at which six young people publicly profess their faith in Christ.

Pastor Gigseder, in addition to his evangelistic work, is also serving as pastor of the Linz Church, owing to the shortage of workers in Austria. Born on the outskirts of Salzburg and reared by strict Catholic relatives, he served as an altar boy between the ages of nine and fourteen. However, through several bitter experiences, he lost faith in the Catholic Church and ceased to attend services.

In 1934, while attending a Bible Class led by a believing dentist in Seekirchen, he was led to faith in the Lord Jesus as Savior, and was later baptized by Pastor Koester in the Vienna Church. Like William Carey before him, Mr. Gigseder learned the

most beautiful areas in Austria, a complex of mountains, lakes, rivers, forests and mineral springs. We follow an extremely narrow winding road along the Traun River, the landscape changing from rolling hills to towering mountains.

BAD ISCHL CHURCH

Lying nestled in these mountains is Bad Ischl, a famous spa visited throughout the year by thousands because of its curative waters. It is also the home of our Baptist Church, from which through the preaching of the Gospel have flowed streams of living water bringing spiritual healing to sin-sick souls. Mr. Hansjoachim Kolbe, the pastor of the church, well-known to many of our churches in America where he visited during his year of study at Sioux Falls, S. Dak., as an



BAPTIST YOUTH AT LINZ

Austrian Baptist young people with Dr. and Mrs. W. J. Appel meet in a weekend conference at Linz, Austria.

shoemaker's trade and had a missionary vision. He became an ardent student of the Word of God and felt the call to preach. In Salzburg he was active in gathering a group together and later became its pastor.

STEYR BAPTIST MISSION

Twenty miles from Linz, at the confluence of the Enns and Steyr Rivers, lies the town of Steyr, where the Linz Church nurtures a mission. During the time of the Counter Reformation, Steyr was headquarters for the Waldensians. A house they occupied in the center of town is to this day called Bummerlhaus (House of Wanderers), deriving its name from the fact that the Waldensians were missionaries traveling everywhere to proclaim the Good News. Bummerlhaus was the place of martyrdom of a large number of Waldensians.

Proceeding westward through beautiful rolling farmland, we come to the picturesque Salzkammergut, one of the

exchange student, welcomes us cordially.

Born the last in a family of five children in the eastern part of Germany, where his parents were active members in the Baptist church, he accepted the Lord Jesus Christ as Savior at the age of 11. In the winter of 1945 the family, with the exception of two older brothers already in the military service, was forced to flee. Leaving behind all earthly possessions, they escaped the day before the Russians arrived.

Re-established in a new home in Hagen, Westfalia, Brother Kolbe found joy in Sunday School and young people's work, and it became ever clearer to him that God was calling him into full-time service. During two vacation periods spent in Austria, he served in our mission work, and upon graduation from the Baptist Seminary in Hamburg, accepted the call to our Bad Ischl Church, where he and his wife are now faithfully serving.

SEVERAL MISSION GROUPS

It is Sunday morning and we join Pastor Kolbe and his young people in nearby Pfandl at a mission Sunday School, held in the home of members of the church, whose four children and others from the neighborhood constitute the group. Afterwards, the young people visit the neighborhood homes to distribute a leaflet, "Der Friedensbote" ("Messenger of Peace"), and to extend an invitation to the services of the Bad Ischl Church.

We join an older group and the pastor to visit a family living in Badaussee far distant from the church, where a brief devotional service brings inspiration and encouragement. At 4:30 in the afternoon the members of the church gather for the monthly communion services. Though small in membership, this church has developed an unusually fine group of young people. Having grown up in an area surrounded by mountains, they have deep love for the Alps and know each peak by name as if a personal friend. Often they spend their weekends in mountain-climbing and have Bible study and devotions on the mountaintop. One of their number is in attendance at the Baptist Seminary in Hamburg, preparing for the Gospel ministry; another is a student in the University of Vienna, looking forward to a teaching career.

Continuing our journey along the shore of beautiful Wolfgang Lake, we stop at St. Gilgen to visit the European Baptist Federation young people's cottage overlooking the lake. During the summer months the cottage has been the scene of many conferences and gatherings of young people from various countries of Europe.

SALZBURG BAPTIST CHURCH

Leaving the Salzkammergut and driving along Fuschl Lake, with the slopes of Gaisberg (Goat Mountain) in the distance, a magnificent panorama comes into view as our eyes suddenly behold the festival city of Salzburg, often called Austria's baroque jewel. The setting of Salzburg is almost perfect. Lying on both banks of the Salzach River, the city is dominated by two mountains, Kapuzinerberg on the one shore and Mönchsberg on the other. At the summit of Mönchsberg, 500 feet above the city, is the great fortress, the chief landmark of the Province of Salzburg.

Begun in 1077, it was at one time not only the seat of the archbishops who were both spiritual and temporal leaders of the people, but also a siege-proof haven during the countless wars that swept the area. The reaction of the Catholic bishops of Salzburg to the Protestant Reformation was so strong and so successful that large numbers of Protestants were forced to leave the area.

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Salzburg, the birthplace of Wolfgang Amadeus Mozart, is the home of another of our Baptist churches. Located in Lehen, the most rapidly growing area of the city, it seeks to minister to the increasing population. During the turbulent years of shifting populations following the Second World War, many refugees in flight from surrounding countries made Salzburg their temporary stopping place and the church experienced an unusual growth in membership, only to lose many as opportunity came for emigration.

The Salzburg Church will be remembered by those North American Baptists who in 1955, following the sessions of the Baptist World Alliance in London, spent a memorable Sunday at this church. The church, at present without a permanent shepherd, has from its beginning manifested a missionary outreach and as a result maintains several mission stations, at Seekirchen, Golling, Weyregg and Kufstein.

SEEKIRCHEN CHAPEL

At Seekirchen, the Austrian Union owns a substantial building with chapel and pastor's residence, where the Rev. August Hirnboeck, for many



THE TYROLEAN ALPS IN AUSTRIA

A mountain scene near Kufstein, in the Kaiser Range, Tyrol, Austria.

years pastor of the Bad Ischl Church, is now making his home and caring for the ministry of the Salzburg Church until a permanent pastor is secured.

Pastor Hirnboeck was one of ten children born into an Austrian Catholic family. The death of seven of these children awakened questions in the minds of the parents concerning God's dealings with them. Through a Christian mail carrier, a Bible was brought into the home. Later a converted actor, who visited regularly for five years, opened the Scriptures to them and four members of the family experienced the new birth. A visiting missionary from the Baptist Church of Munich, Germany, was the family's first contact with Baptists. He acquainted them with the Baptist Church in Salzburg, which later became the church home of the Hirnboeck family.

TYROLEAN ALPS

The last visit on our tour across Austria will take us to the beautiful Tyrolean Alps, where, in the provincial town of Kufstein, our pioneer missionary, Alois Peter, lives. Born in the Province of Vorarlberg, Austria, a sickly child with a life expectancy of three months, Alois Peter began the journey of life. Spoken of by his parents as a problem child, and by his teachers as shiftless and indifferent, he soon developed an inferior complex.

Although serving as altar boy of the Catholic Church for many years, he could find in its teachings no answer to his problem. As a young man he was introduced to Jehovah's Witnesses, in the study of which he advanced so rapidly that he anticipated the attendance of their Bible School in America, and eventually becoming one of the inner circle. However, by the grace of God his attention was called to the services of the Baptist Church in Vienna, where under the ministry of Pastor Koester he experienced the new birth and in 1954 joined the church.

Soon thereafter, a need arose for a pioneer missionary in the Tyrol, and Mr. Peter responded. Although at one time the Evangelical Gospel flourished in the Tyrol, as a result of the Counter Reformation Protestants suffered greatly and the work there is exceedingly difficult.

The time to bid farewell to the enchanting Land of the Blue Danube has come, and as our plane circles over Salzburg we get a parting view of the beautiful city, the historic fortress and the winding Salzach River, and we give thanks that as "laborers together with God" we may have a part in fulfilling his purpose "to take out of them a people for his name."



BAPTIST MISSION FIELD IN THE TYROL

Kufstein, in the Tyrol, where our Baptist house missionary, Alois Peter, visits.



European immigrants arriving in Winnipeg, Manitoba, where they are met at the railroad station by relatives and Baptist leaders.

Our Immigration Program, a Romance of Christian Service

During the past 10 years, about 7000 immigrants have been helped by us in their resettlement to Canada. Blessings are continuing to flow into our denominational ministry from this heart-moving migration of refugees and immigrants from Europe.

By Rev. William Sturhahn of Winnipeg, Manitoba

IN AUGUST 1960 we could look back upon ten years of organized Baptist immigration service to Canada. For the first three years, we worked under the auspices of the Baptist World Alliance Relief Committee, and since 1953 as the Immigration and Colonization Society of North American Baptists.

God has been exceedingly gracious in blessing our ministry. Mr. H. Streuber went to Germany. Rev. Wm. Sturhahn set up office in Winnipeg. From the very beginning our action was based on the divine call, "Go thou, and do likewise," pointing with absolute clarity to life's travellers, lying by the wayside, and to the example of the Good Samaritan. The relief ministry in Germany began with "binding up his wounds, pouring in oil and wine."

GIGANTIC RELIEF MINISTRY

Among the many voluntary relief agencies, North American Baptists did their share by initiating a gigantic relief ministry. The story has been told repeatedly. We realized early that the relief ministry could only be completed in the spirit of the Samaritan who, "setting him on his own beast, brought him to an inn and took care of him." This became the story of our "Baptist Immigration," a story called by Dr. R. Paul Caudill "replete with the romance of Christian service." We could add to this "by the cooperation and zeal of many."

To name all those who had a share would make a long list. But we do feel that Mr. Herman Streuber of Winnipeg, the father of N. A. Baptist immigration, should be mentioned. At the time of this writing, he completed 78 years of active life for the Lord. This is one time where we cannot say that the beginning was "humble." When the gates of emigration were opened, it was like a flood of human appeals and needs rushing over us. After the first two years we had assisted 1,766 persons in their resettlement to Canada. After completing ten years, the number is near 7,000 souls.

In giving statistical numbers, one must be cautious not to have the individual disappear. Each individual presented a single problem of reception, housing and employment to us. Although they usually arrived in groups, we had to know at the time of arrival where each one was going. We had to be certain that someone would receive him upon his arrival at his destination. During the first years, the Government admitted under "preferred" only farm laborers and female domestic workers. So, everybody dug back into his past experience for some contact with farming. All girls were prepared to go into housework. Immigration officials were suspicious and asked queer questions, such as, "On which side of the cow do you sit when milking her?" In Canada farmers were hungry for labor, but so were

industry and construction.

Particularly valuable and interesting to us became the Sugar Beet Labor Movement. The Department of Labor gave opportunity to the church-sponsored immigration organizations to nominate large families for placement on sugar beet farms in the Lethbridge, Alberta district and in Ontario. We had a vital share by bringing over 200 families to the Lethbridge area as beet workers. What strange and happy memories crowd in on us as we think back to those days!

SUGAR BEET FARMS

In Germany, it meant contacting these prospective immigrants, selecting them for suitability, processing them through government offices, and arranging ocean transportation. In Canada, it meant preparing the placement, arranging inland rail transportation and then receiving and welcoming the people upon arrival.

For the first four years, I travelled between 60 and 70 thousand miles per year on Canadian railways to find placement and to receive the arriving immigrants. For three years in succession, I spent Christmas on the train, travelling from the port of St. John or Halifax to Winnipeg with several hundred immigrants. Unforgettable are the hours of fellowship in worship and song on these trains.

German Baptists love to sing. When time permitted, we would gather them

in the port reception hall for a hearty song fest. We continued on the moving train, either in the colonist coach, or even in the dining car, which was cleared for the purpose of singing. They always sang in four part harmony, often to the great delight of port and railway personnel. Our opening song was invariably "Lasst die Herzen immer froehlich," which was followed by "Gott ist die Liebe." Sunday on the train gave an opportunity for a worship service held in one of the cars.

Two incidents come back to my memory. After dismissing the train congregation, I felt a gentle tug at my coat. Two little girls beamed up at me, "Uncle Sturhahn, can we have Sunday School?" "Of course. You get the children together." They dashed through the train like old Baptist missionaries and rounded up nearly twenty children for Sunday School.

At another occasion a young couple came and said, "We see the wonderful spirit among your people. We would like to join a Baptist church. How do we go about it?" When I told them, "You become a Baptist only by birth," they were perplexed, but I proceeded to tell them of the new birth through the Holy Spirit of God.

JOYS AND SORROWS

We were always conscious of a great responsibility in transplanting people from one continent to another. We were aware that there would be sad disappointments and possibly tears. But we were prayerfully visualizing happiness for many good, industrious people who, by no fault of their own, had lost loved ones and possessions, and who were now looking for security and opportunity.



IMMIGRANTS FROM THE "SEVEN SEAS"

Rev. William Sturhahn introduces Baptist immigrants at Quebec to Canada and tells them where they will be going and what kind of jobs await them.

To our Baptist immigrants success is based on three factors, that is, material success, Baptist witness, and citizenship. That not all of our immigrants shine in all three groups is to be expected. That the majority did achieve success in all three points is gratifying and amazing. The immigrant who is able to gather dollars but who has forfeited his soul by loss of time for his Lord, or by losing ethical and moral values is not successful.

The most amazing single factor is the quick adjustment of the new Canadians to their new environment. The language barrier which, in the beginning, seems unconquerable soon melts through alertness and diligence. The later immigrants possessed special skills in the building trades and in

machine engineering. It did not take them long to establish their own business. They are doing well, and are supporting the Lord's work with their tithes. Many of them have become Canadian citizens, and Canada has gained greatly.

Travelling through the length and breadth of our country, I rejoice in meeting our immigrants in different places. Many arrived as children. They are now married and have families. In Winnipeg alone, four immigrated Baptist young people graduated from Teachers' College this year. They will begin teaching Canadian children this fall.

SEVEN THOUSAND IMMIGRANTS

When we began our ministry ten years ago "In the Name of Jesus," we could not know what effect the influx of people might have on our North American Baptist churches. Of the 7,000, possibly 5,000 were Baptists. The result gives cause for a strange mixture of joy and thanksgiving, on the one hand, and serious concern on the other.

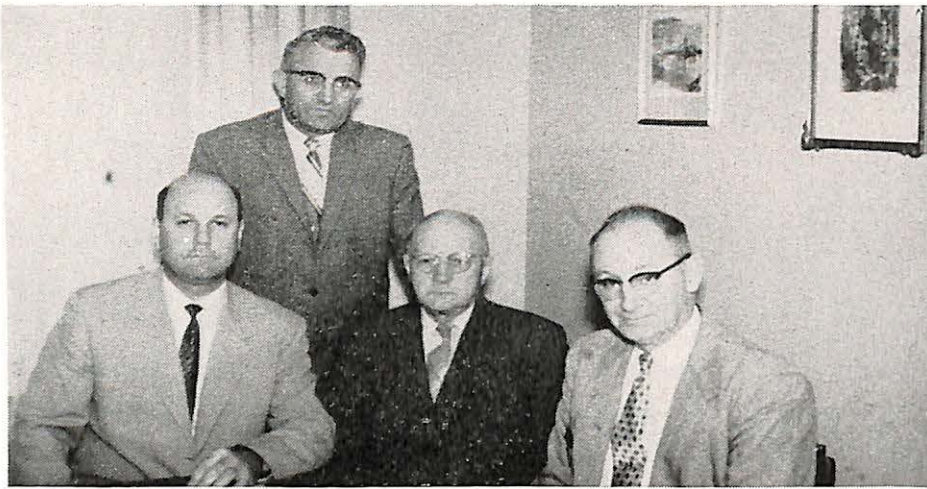
Language is important in the proclaiming of the Gospel and in the building of a church. By the end of the war, most of our Canadian churches were using the English language. The newcomers needed to be looked after in the German language. They came under emotional stress, but often with deep spiritual experiences. Their witness, devotion to Christ and zeal for the church was a healing influence on our Canadian churches.

But it also brought troubles. When people of such different background and experiences are suddenly thrown together in one church, there will be frictions. This caused church divisions and breaks, often accompanied by tears and heartaches. God was gracious during these dangerous transitions. He blessed with success and growth.



BAPTIST IMMIGRANTS ARRIVE IN CANADA

In February 1953 one of the largest Baptist immigrant transports arrived in a Canadian port to be met by Rev. William Sturhahn, immigration director.



THE WINNIPEG IMMIGRATION COMMITTEE

Left to right: Mr. E. B. Streuber, Mr. Patzia (standing), Mr. Herman Streuber and Rev. William Sturhahn.

In certain cities, North American Baptists had no church. English-speaking churches tried to minister to the immigrants, but could not communicate properly in a foreign language. So, North American Baptists were called in to assist in establishing new churches. This happened in Toronto, Hamilton, Windsor, St. Catharines and Kitchener in the province of Ontario; in Prince Rupert and Kitimat in British Columbia; in Lethbridge, Alberta; and in Saskatoon, Saskatchewan. Our Church Extension ministry helped in these situations.

Some of our churches became too big for an effective ministry and wit-

ness. As a result, groups went out, establishing their own congregation in the German language. This occurred in Winnipeg, Edmonton, Calgary and Vancouver. We have a total of 18 churches with a combined membership of 3,100 ministering entirely in the German language.

Some congregations with the aid of Church Extension wisely established new churches using the English language only. They are in Vancouver, South Fort George in British Columbia; Edmonton and Medicine Hat in Alberta; Regina and Saskatoon in Saskatchewan; and Winnipeg in Manitoba. A total of 36 churches with a



AN IMMIGRANT FAMILY IS WELCOMED

A Baptist immigrant family is welcomed by Rev. William Sturhahn (center) to Canada at the Canadian Pacific Steamship docks in Quebec.

membership of 4,000 minister entirely in the English language. Then there are 19 churches with a membership of 4,250 using two languages.

ENCOURAGING PROSPECTS

It is but natural that with the influx of Baptists, there should come pastors and leaders, who are now serving German-speaking churches in our denomination.

At the occasion of the Christian Training Institute commencement exercises, the first class of Bible College students was presented. Of the 18 young men and young women who are preparing themselves for Christian service, 12 were immigrants, who came through our ministry. The Seminary will have three young men who immigrated through us to Canada in 1960-1961.

Nobody knows what is in the future. World conditions are all but settled. North American Baptists have done their share in lifting the fallen, in clothing and feeding the naked and hungry. Our Fellowship Fund Committee, under the guidance of Dr. F. H. Woyke, is keeping alert for any situation where we might be called to serve. Yes, God has richly blessed our ministry!

I KNOW!

"I know"—against this fortress wall
The gates of hell shall not prevail;
I know in Whom I have believed
And that his word shall never fail;
I know that he is able still,
Is strong to save and strong to keep.
And all that I commit to him
Is safe, though I may wake or sleep.

"I know"—this Spirit-sword of truth
Can pierce the cunning foe's device;
I know to ransom me from death
My Savior paid the utmost price;
I know my sins are all forgiven
Since on the cross my sin he bore,
And if his sufferings I share
I'll share his glory evermore.

"I know"—upon this lighthouse tower
The winds and waves shall beat in vain,
I know that my Redeemer lives
And in his death all Death was slain;
I know my life is hid with him
Beyond the reach of change or harm,
And life and death to me are one
Within the shelter of his arm.

"I know"—my firm foundation this,
The Rock amid the shifting sand,
I know that Jesus is the Christ,
And builded here my house shall stand;
I know, though all my hand hath wrought
By fire and flood be swept away,
This corner stone of faith shall rest
Unshaken in the last great day.

—ANNIE JOHNSON FLINT

The Great Commission at Home

Story of the Spanish-American mission field of Colorado and of the Bethel Church of Del Norte, our first organized Spanish-American church and the first integrated church in our denominational fellowship

By Rev. David C. Keiry, Spanish-American Missionary

"NEVER! As long as I live, there won't be a person like that in the membership of our church!" So spoke a prominent woman, who once had allowed the Holy Spirit to use her as an instrument bringing the message of love and forgiveness in Christ to superstition-chained Spanish-speaking Americans. An attempt was made to integrate the early converts into existing churches, but failure to exercise Christian love with the sense of mission that caused them to first approach the Spanish-Americans for Christ sealed their effort with a heart-rending crash.

Within a few months, the church dismissed these believers to begin a new church of their own without guidance or direction. Chaos and confusion reigned in the hearts and lives of these newly converted Baptists, and other groups moved in to capitalize on the evangelistic efforts already accomplished. Many times, new and erroneous teaching captivated the small group of believers and soon nearly every trace of the work had disappeared.

AFTER 15 YEARS

God still was concerned that these people should have an opportunity to enjoy salvation and freedom from bondage as found in Christ. He made his preparations in the heart of a willing pastor, Rev. J. J. Reimer, who became our first Spanish-American missionary in the San Luis Valley of Colorado. Almost fifteen years had passed and only a few of the early converts were to be found active in other churches.

In reality, it was to be a new beginning with new people. Sickness and discouragement hovered over the missionaries like a dark, ominous cloud. Only slowly did new believers rally around the missionaries because of their inborn fear of the Roman Catholic priests and the dread of censure which they felt might yet affect their lives if the missionaries left.

God has now given us another fifteen years, and it is time that we evaluate our ministry here in the Valley amongst the Spanish-American people. Immorality, superstition, fears within and without have been obstacles which the missionaries and believers have faced along with changing economic factors. In most of these circumstances there has been victory, but little afterglow which would ignite others for Christ.



A balloon decorated Christmas tree for the Spanish-American children of the San Luis Valley, Colorado.

Again and again evaluations were made of the efforts which the missionaries put forth, and a continual search was made for evidence in spiritual growth. A thousand or more were reached in these years for Christ, and many thousands more passed away into a Christless eternity bound by the unbroken fetters of sin.

Evidence seemed to indicate that it would be the part of wisdom to abandon our labors here and enter new and virgin territories where the message of Christ had not been heard. But here was opportunity at our very doorstep on the home front for the fulfillment of the Great Commission. We dare not

fail the Lord here.

Perseverance in any missionary effort has always been the chief characteristic of success. Asking, seeking and knocking until a door opens! Almost innumerable are the visits, training classes, and Bible study groups that have preceded the regeneration of a single soul, and then this process is repeated as that soul grows into a mature Christian witness. This preparation is mandatory for the birth of a church which will bring forth God's glory in our midst.

BETHEL CHURCH, DEL NORTE

About 1955 or early in 1956 thought was given to the possibility of organizing a local church in Del Norte, Colorado. Defeat again seemed to haunt every footstep, and the believers were placed in the care of other churches, or left to shift for themselves under the guidance and direction of the missionaries.

By 1958, the desire for closer fellowship was felt by the believers themselves and, as the last flickering hours of the year faded away, an infant church took its first steps—the steps binding them together as “a Church of Jesus Christ to perform His service, and to be governed by His will, as revealed in the New Testament.”

Aptly named, Bethel, “the house of God,” our little chapel stands as the gift of our denomination towards the furtherance of God's work and the ministry of his Word to a long-neglect-



MONTE VISTA, COLORADO

The main street of Monte Vista in the San Luis Valley of Colorado with the Sangre de Christo range of mountains in the background.

ed people. Nor are the people themselves standing idly by, awaiting further development. They are beginning to walk with a firm decision to press on towards all of the goals set before us in the New Testament.

A small lump of coal, raked away from the center of the fire, burns brightly for a moment, continues smoking for a time, then dies out for lack of fellowship. This simple lesson illustrated for us the need of a larger Christian fellowship for our church.

A RECOGNIZED N.A.B. CHURCH

Fellowship is most easily found with those who are concerned, and our hearts turned naturally to seek the hand of fellowship with those who had nurtured our spiritual life and supplied our material needs. During the sessions of the Southwestern Conference in 1959, our request for fellowship was made known and a committee appointed to examine our doctrinal tenets and make a recommendation to the Conference's 1960 sessions.

Integration into our Conference of the first Spanish-American Baptist Church is a mission successfully completed and joyfully anticipated by our sister churches and our national believers, who are seeking still to enlarge their own outreach here in the Valley, and around the world as our missions continue to other neglected peoples. Missionary funds channeled to us have gained a victory, and we seek to help others by tithing church income for missions along with special offerings. These few faltering steps by an inexperienced group of believers are resounding now as the step of the church militant pressing forward un-



A typical Spanish-American home in Del Norte, Colorado.

PRAYER REQUEST

Pray for a pastor for the newly organized Bethel Baptist Church of Del Norte, Colorado, (described in this article by Mr. Keiry), that the work may prosper and the congregation may grow. Pray for the Spanish-American people of Colorado and Texas!

EDITOR.

der the command of Christ.

Most important in the life of any church is growth, and this infant church sensed its need at the beginning. Outreach became the personal concern of the believers, and with the training programs begun in 1957 they were nearly ready to accept the new responsibilities as they unfolded. Train-

ing courses in personal evangelism were stepped up, and united prayer brought results in the first evangelistic meetings carried on in several years. God spoke to many hearts, and a burden for lost friends and relatives spurred activity in this area.

DIFFICULTIES ENCOUNTERED

Decisions were registered, and these new converts without, waiting for further instructions, turned their hand to the task and brought others to the meetings, and even led them to Christ in special cases. Many times in life the bitter comes with the sweet, and in this period of growth we suffered a casualty, since one of our original 13 charter members turned her life over again to the direction of a priest. Yet, it was sweet victory also because her mother made a profession of faith that very same day. We look forward to the day when this entire family is united together in Christ for worship and service.

For some of the weaker converts, the world still holds dazzling brilliance, and the ways of the world enter into all their thought patterns. During a visit recently, one of the converts who has not learned obedience to the commands of Christ, said, "You know it's a sin to lie, but you sometimes have to." In this way, she felt that the Jesuit philosophy, "the end justifies the means," would gain her favor any time she needed help. Other believers still hold to parts of their old religion also, but we have wonderful teamwork expressed in our church officers who always seek to guide these weaker brethren closer to the Lord.

Here is one example. God works in various ways his appointments to fulfill, and so it was in the case of Mrs. Blea. Married at an early age to a nominal Catholic man with a large family to raise, she felt that they all ought to be trained in the religious



VACATION BIBLE SCHOOL PROJECT

Young people of Monte Vista, Colorado—(left to right) Cecilia Madril, Jake Archuleta and Jerry Salazar—varnish the projects which they have made in Vacation Bible School.

customs of her Catholic faith. Since Mr. Blea was more or less indifferent, the task was difficult and her saints proved ineffective to his taunts.

STORY OF MRS. BLEA

Soon the missionary brought the truth of God's Word to their home and they both, after delayed but serious thought, surrendered their lives to him. This step into a new life was soon to be tried. Unrelenting pain proved to be tuberculosis, the scourge of many of our people. This would mean weeks, months and years in the hospital for her, but God chose this time to train her for work in Bethel Baptist Church.

She could only turn to God's Word for comfort during the many sleepless days, and trying hours of convalescence. Here she learned at the feet of Jesus many practical lessons in faith and trust. Her own family would



Spanish-American boys of Colorado at one of our Baptist chapels.

benefit first from these lessons, and through the years, with other trials along the way, she faithfully sought to teach her own.

Released from the burden of her mother's care, she could take an active part in the teaching program of our Sunday School and church. The need for an adult teacher in our expanding program caused Mrs. Blea to give up teaching the smaller children to spend time training other adults through the study of the Scriptures. Sunday after Sunday the adults drink in the words of the teacher, and throughout the week they often have opportunity to discuss the lesson with her.

This is especially true since her husband left to find work in another state. She has been burdened to meet with the Christians for prayer and fellowship, and she is close to those who need Christ to solve their problems. Ensnared for a time with the evils of witchcraft, one of our active members told Mrs. Blea that she wouldn't have failed if she knew God's Word half as much as her teacher.



The Spanish-American Chapel Choir of Monte Vista, Colorado, singing in the Baptist Chapel.

Mrs. Blea accepts no credit for this, but rejoices that God found her before it was too late, causing her to know more of him in order to challenge her fellow-members and those still outside of Christ.

BIBLE AND STUDY GROUPS

Others with less knowledge of the Word are beginning to train their families in Christian graces also. Weekly Bible classes and study groups in the homes are alerting members and inquirers to the facts of personal salvation in Christ and the necessity of growth. Our church members have become willing to aid in other areas, seeking to win souls for Christ in towns like Center where we have only a weekly service because we are unable to staff three towns with a full-

time program until a pastor-couple arrives for the Bethel Baptist Church.

There's the high school girl who faces continual opposition concerning her faith, but who along with a commendable job of teaching in the week-day classes, Sunday School and Vacation Bible School is beginning to watch for opportunities of winning others to Christ. She has tasted the joy of winning at least one soul, and has made her goal Bible School so she can reach out even to more of her people.

There's the junior boy who grows by leaps and bounds in his Christian expression and concern for the lost. Between 30 and 50 of his classmates, friends and instructors have been evangelized by a personal word and a tract. During the past summer opposition to



Spanish-American women of Del Norte, Colorado, attend a special women's meeting at the Baptist chapel.

his baptism was overcome by his sincere desire to follow the Lord. Along with three others, who were baptized, our church membership has mounted to twenty-one. We expect and will receive abundant blessings because of his radiant testimony cultivated and watered during the many classes and question periods that preceded his decision.

A VICTORIOUS FAITH

There's the mother at home, patiently taking the time to win her children to the Lord in the face of formidable obstacles. Daily prayer is made that Christ will change each member of her family into his likeness. Along with all the duties most mothers have, she is willing to spend time in preparation for teaching and training others that they may not need to stumble and fall when she has fallen.

With faith like this expressed in the lives of the members of our first organized Spanish-American church, I am confident that he who is our Lord and Savior will accomplish even greater things in the future because our people have learned to be expendable for the cause of Christ.

As the ripples move in ever-widening circles from the rock dropped into a still body of water, so these steps of faith and growth on the mission field will encompass more and more people for the Lord Jesus. Our evaluation is not complete with the glories of the past nor with the joys of the present, so we challenge you to continue with us in prayer and earnest supplication that God will abundantly bless the humble efforts of the Christians here, above all that we might ask or think. Training, evangelism and growth must and will continue because you have had a part in fulfilling the Great Commission here at home.



OUR HEADQUARTERS HOTEL IN MINNEAPOLIS

Hotel Leamington, only six blocks from the First Baptist Church, is uniquely self-contained and specially-g geared for conventions. There is parking for 2,000 cars within two blocks. This will be our headquarters hotel during the conference sessions.

33rd GENERAL CONFERENCE

JULY 31 — AUGUST 6, 1961

First Baptist Church, Minneapolis, Minnesota

THEME — GREATER THINGS THROUGH CHRIST.

PROGRAM — Highlights are described in the article on pages 32 to 35 of this ANNUAL

"It will be one of our greatest and best Conferences."



THE LONE PINE, COLORADO

A magnificent view of snow-crowned Long's Peak from the Lone Pine in Colorado. The entire state, including the San Luis Valley, has exciting mountain scenery!

HOPE BENEATH THE SNOW

By Dr. H. van Berge, Dayton, Ohio

'Tis winter still! Beneath its chill
The fields lie bleak and bare;
No song of bird, alas, is heard
Borne on the frosty air.
A hungry sparrow hunting bread—
All else seems dead.

But ah, I know, beneath the snow
The world is but asleep;
'Twill soon awake, refreshed to break
Forth from its slumber deep,
And all about will be awing
Glad songs of spring.

Content I'll wait, tho' oftentimes late
Hope's messengers appear;
The chilling blast, it cannot last
Beyond its time of year,
And after sternest winter's reign
Comes spring again.



The Student Council of the Christian Training Institute, Edmonton, Alberta, in action.

God's Hand Upon the C. T. I.

Since 1958 the Christian Training Institute, Edmonton, Alberta, has been training many young people for Christ in its Theological Department, Bible School Division and Adult Privilege High School Department.

By Dr. A. S. Felberg, President

GOD'S WISDOM and power were manifested through our denominational leaders, the special planning committee and the General Conference delegates at Edmonton, Alberta, in July 1958 when they all agreed to institute and to add a new department to the program of the Christian Training Institute. For a long time, the need was felt for a bilingual pastoral training program to meet the growing demands of our churches who must still minister in both the English and the German languages.

The Theological Department was inaugurated at the Christian Training Institute, Edmonton, Alberta, two years ago. The call went out for young men and women who would be qualified to meet the needs, whereupon 16 young men and 2 young women responded. They asked to be educated in the things of God to become fit for the Lord's work. They came with great enthusiasm, studying day and night as it were, to meet the requirements of the program.

THEOLOGICAL STUDENTS

Some came with deficiencies in their pre-theological academic preparations and will need to extend their course of training to five or six years in order to acquire the full course of preparation leading to the degree of Bachelor of Theology. Many of these young people were born and reared in Germany, having emigrated to Canada and the United States only a few years ago. These pursue their courses taught in the German language with great ease, but they must work extremely hard to achieve scholastic standing in the English language. But by and large, they do very well. Some have attained high recognition in their scholarly efforts.

This year 7 other young men have been added to the Theological Depart-

ment. Most of them come to us with a good background and are promising additions to the student body of our school. Six of them are from Canada and one from the United States. Several of them have taken their High School training at the Christian Training Institute. Others have their Junior College standing, which is required in their course of study.

Most of these young people came to prepare for the pastorate, and they are looking forward to complete the required program of preparation in order to serve our churches as pastors to the best of their ability. Some are preparing for service on the foreign mission field. Two of the group feel called to serve as directors of Christian Education and youth work. Great is their joy as they share their newly acquired insight in the things of God in informal discussions. Most of them

are serving as student pastors, youth workers, Sunday School teachers or in the field of music. All of them minister in a much appreciated and effective way.

It is truly an evidence of God's blessing to call into the harvest field laborers who would heed his bidding and to lead them to the Christian Training Institute for the necessary preparation. God's hand is upon the school in providing it with a well trained, deeply spiritual, Bible centered, youth loving and consecrated faculty. Moved by the need, and constrained by the love of Christ, the teachers are always ready to counsel and help students in their personal problems as well as to assist them in their studies individually. Besides bearing an overload of teaching, they preach in nearby churches on Sundays, promoting the work of Christian Ed-



THE STUDENT CHOIR OF THE C.T.I.

The Student Choir of the Christian Training Institute, Edmonton, Alberta, directed by Prof. E. B. Link (right), makes an impressive sight and renders an inspiring ministry to the glory of God.



At the 1960 Commencement Banquet of the Christian Training Institute, Edmonton, Alta., President A. S. Felberg (left) starts a spirited discussion with Dr. R. Schilke and Rev. Harold W. Gieseke, denominational leaders (right in picture).

ucation and helping to support the worthwhile cause.

SERVICE THROUGH DISCIPLESHIP

The words of Jesus recorded in John 21:15, "Lovest thou me more than these?" are still heard by students and faculty alike and serve to prove indeed that they love the Lord above all else. Some of the students held positions that yielded good financial earnings and promised advancement. They gave it up to heed the Master's call into the Gospel service, forsaking all they have to follow him wherever he would lead. The faculty and students, like the disciples of old, seek to follow Jesus regardless of consequences.

The ministry of the school is engaged in the task of training Christian young people for service through discipleship. Those who hear the call to service also hear the call to preparation for this service. Those who minister in the field of training hold the position of ambassadors of Christ, in order that men suited for this office, in accordance with Christ's plan, may call people to be reconciled with God.

God's hand is upon the Christian Training Institute as seen in the interest and sacrificial ministry of those who support the work. The wise counsel of the denominational Secretarial Staff, the conscientious and effective ministry of the Christian Training Institute members of the Board of Trustees, the many saints who uphold the work in prayer before God, the individuals, woman's societies, youth groups and churches who give of their time and labour to support the work year after year are God's helping hand to us. Although the denomination through contributions from all of our churches provides the school with

means adequately to prepare its youth for the Christian ministry, it is encouraging to see how people give of themselves to help and assist in this work as the Lord has laid it upon their hearts.

HIGH SCHOOL DEPARTMENT

God's hand is upon the Christian Training Institute through the ministry of the Adult Privilege High School Department. All but one of the students enrolled this year for the pastoral program came through our own

High School. Of the 24 new High School students who have enrolled for the year 1960-1961, twelve have expressed the desire to enter full-time Christian service.

The Bible School Division is also a source of supply. As some young people come here to seek Bible training for more effective lay service in their home church, they realize that God has called them to a full-time ministry. The daily chapel worship service, the nightly student group prayer fellowship meetings and the Saturday night school prayer service are often the means through which God speaks to the individual.

We are aware of the fact that adequate preparation for the ministry of Christ includes Christian character and spiritual endowment. Therefore, our training program is so geared as to embrace much more than formal instruction. The whole school life is directed to that end! The devotional exercises, household duties, fellowship, social activities, recreation, all are instrumental in the building of character, that the "man of God may be complete, thoroughly furnished unto every good work."

We seek to deepen the spiritual life of each student so that he may be brought into a more intimate relationship with the Person and program of the Lord Jesus Christ. The intellect, the emotions and the will must be subjected in obedience to Christ, who called them for service in his Kingdom.

Should some reader of this article



GIRLS' QUARTET AT THE C.T.I.

This quartet known as the "Choralettes" has sung in scores of North American Baptist churches for the spiritual enrichment of many of our people.

not be acquainted with the ministry of the Christian Training Institute in Edmonton, may the following serve as information and as a cordial invitation either to join our ranks for training in discipleship, or to share with us the spiritual as well as the material burdens of this ministry for our Lord and the denomination.

SCHOOL'S OBJECTIVES

The Christian Training Institute is a co-educational institution of higher learning, committed unreservedly and exclusively to the advocacy of New Testament Christianity and Baptist principles in teaching and practice. The school exists for the designated purpose of receiving and preparing young men and women of approved character, of real spiritual experience, desirous and able to pursue the course of study for the express purpose of fitting themselves for service in our churches, especially those with a bilingual program.

We seek to provide an atmosphere of Christian education and culture for all walks of life, instructing and inspiring students with regard to the proclamation of the Gospel, to the establishment and edification of our churches in Christ Jesus and the program of his Kingdom.

The Christian Training Institute does not pretend to be a school whose academic standards are the highest and its diversity of fields of study the greatest. We are offering courses of study on the undergraduate level, of particular value to young men and women who intend to serve in some ministerial or missionary capacity or in the field of Christian Education. We also offer courses of study to those who simply want to increase their service efficiency in the local church.



Smiles are everywhere in evidence at the picnic of the Ise Baptist Church, Ise, Japan in May 1960. Missionary Walter Sukut is ready for another sandwich. (Left top of picture).

BIBLE IS OUR TEXTBOOK

The school arranges its courses of instruction in harmony with the spirit and letter of the Word of God. Its main textbook is the Bible. The professors seek to guide students to a practical knowledge and application of God's truth as set forth in the Scriptures, this being the major object of all courses of study. We seek to maintain a standard of academic excellence, enabling the institute to award the Bachelor of Theology Degree or the educational diploma to qualifying students.

With the consciousness in our hearts

MISSION IN JAPAN

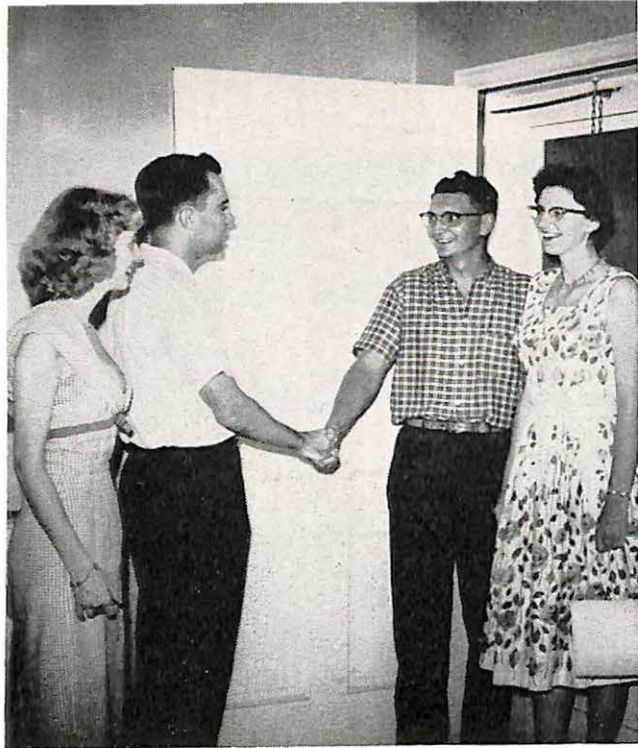
Don't miss the article, "Our Mission With Christ in Japan" by Rev. Walter Sukut on pages 16-18 of this issue of the ANNUAL. Then look into the faces of the Japanese Christians in the above picture! EDITOR

that the hand of God rests upon the ministry of the Christian Training Institute to bless, prosper and advance its influence of service, we pledge ourselves as faculty, staff, and students alike to know the will of God and to render him service to the best of our ability. Because the hand of God is upon us, we invite you to be a collaborator together with us for Christ by sincerely and continually praying that God's hand abide upon us.



Rev. H. J. Waltereit of Winnipeg, Manitoba, pastor of the McDermot Ave. Church and chairman of the CTI Board, brings the banquet address at the Christian Training Institute, Edmonton, Alberta.





Mr. and Mrs. Alvin Harsch of Carbon, Alberta, as presidents of the student body and Guild of the North American Baptist Seminary, welcome Mr. and Mrs. Ray Wiederer of Waco, Texas, to Sioux Falls!

Meet Our Seminary Students!

This is your opportunity to become better acquainted with the life and activities of the students at the North American Baptist Seminary, Sioux Falls, South Dakota

By Prof. Roy Seibel, Director of Public Relations

TWO PEOPLE silhouetted against the evening sky view the same sunset. One is captured by the lavish splash of color painted in fantastic patterns on the drifting clouds. The other looks only for some telltale sign of what the weather may be on the morrow. The interests of the person dictate to him what he sees.

Visitors to our North American Baptist Seminary campus in Sioux Falls, South Dakota, do not all see the same school. Some see only an efficiently designed building set off against a beautiful carpet of green, framed by well-kept hedges and shrubbery. These soon continue on their way exclaiming, "The Seminary is beautiful."

LIBRARY PLANS

Some draw nearer for a more careful look and see the excellent facilities on every hand. However, they also see a library that hard presses the last resources of the present quarters. They readily catch a vision of what the proposed library building will mean in expanded facilities for research and study for both faculty and students.

Other visitors are interested in meeting the faculty and are impressed by the caliber of this dedicated group. They become better acquainted with the well-balanced and biblical-centered program of training offered by the Seminary.

Impressed by what he has seen, the more observing visitor makes one more request. "And now," he asks, "may I meet the students?" He has sensed that the student is the end-product of the Seminary, and the focal point to which all else gravitates. He knows that in designing the Seminary every

resource was exhausted to aid each student in preparing himself as a mature servant of Christ.

Because our people have shown a personal interest in the Seminary students, this opportunity is taken better to acquaint the friends of the Seminary with the life and activities of the students.

STUDENT BACKGROUNDS

One of the questions most frequently asked about the student body concerns the states and provinces from whence the students come. A survey of the student bodies of the past ten years reveals an interesting pattern.



Ronald Mayforth of Benton Harbor, Mich., a Seminary student, earns his way through the Seminary by cleaning the operating rooms at Sioux Valley Hospital.

During the last decade in which the Seminary has been located in Sioux Falls, the state of South Dakota has consistently provided the most students. This record was broken by both North Dakota and the province of Alberta in the school years of 1954-1955 through 1957-1958. Again, in the school year 1959-1960, North Dakota provided the most students with a total of nine.

The five provinces of Canada, where our churches are located, have all sent students to the Seminary. The province of Alberta has produced almost as many as the other four combined. However, the last few years have shown a better balance among the provinces in the number of students sent to the Seminary. Manitoba has made the greatest gains in the past four years with an average of six students per year in attendance at the school.

New areas are opening to the Seminary and are sending students. It is interesting to see that a wider number of states and provinces are represented in the student body. This is a healthy sign of wider interest in the Seminary than ever before.

HIGHER ACADEMIC LEVEL

Another trend seen in the composition of the student body is the decreasing number of Canadian students in ratio to the students from the United States. Until recent years, Canada produced about one-third of the students. Now the Canadian area has been hard-pressed to provide one out of four. There are some indications, however, that this trend may be reversed in the near future.

There has been a significant move-

ment toward a larger number of students coming to the Seminary on the graduate level of study. In 1950, twenty-two students were studying on the Bachelor of Theology degree level with only fifteen students on the graduate level. With only one exception, all of the students studying at the Seminary this year are working on the graduate Bachelor of Divinity level of study. This is directly reflected in a higher academic level of study throughout the entire Seminary curriculum.

Because of a personal interest in the students, many friends show a warm interest in the mysterious world of the student which lies outside the classroom door. Although spiritual and academic discipline commands the primary concentration of his time and energy, the student enjoys a well-rounded program of secular work, social life, and Christian service.

DORMITORY LIFE

The single students enjoy life in a modern dormitory equipped with comfortable furnishings designed to withstand the rigors of dormitory life. Each student is provided with his individual bed and storage space. His personal desk top is large enough to provide adequate working space for his books with room for a carefully selected photograph to grace his study area.

In addition to the opportunities for fellowship offered by dormitory life, the student enjoys social activities planned by the student body as a part of enriching Christian community living. Those who enjoy the stimulus of sports take advantage of the services provided by the Y. M. C. A.

The purchase of three apartment buildings in the past ten years makes twelve furnished apartments available to the increased number of married students who come each year. In addition to convenience and economy, the apartments give the married students opportunity for closer Christian community living which the single students enjoy in the dormitory.

OPPORTUNITIES FOR SERVICE

One of the most significant areas of student life beyond the classroom is that part of his time devoted to worship and Christian service. His private devotional life and chapel worship find valuable reinforcement as the student attends church and joins with God's people in prayer and meditation.

Students find many opportunities for Christian service in the two North American Baptist churches in the city and in the large number of churches in the larger Sioux Falls area. Serving in the many phases of church life is a spiritually maturing experience as well as an opportunity to relate the lessons learned in the classroom to actual life situations.

The women have a special interest in the wives of the students. Coming



PRESIDENT FRANK VENINGA

A fine portrait study of Rev. Frank Veninga, Seminary president, taken by Professor Roy Seibel.

late in the history of the Seminary, the students' wives have rapidly found their place and made their contribution. "I Married a Seminary Student," could be a title to a fascinating book of many joys and some tears, which now lies locked up in the memories of students' wives.

Many students' wives teach school, work at the hospitals, and do a variety of secretarial jobs and other types of employment to help meet the financial needs. Some are engaged in the full time task of homemaking, seeking to guide the footsteps of their children in the ways of the Lord.

The Seminary Guild has made an important contribution to the life and ministry of the women in the Seminary

family. This organization provides opportunity for the wives of the faculty, students' wives, and the women faculty members and students to meet for fellowship, service and study. Through these experiences there slowly emerges a larger concept of the role of the minister's wife.

DENOMINATIONAL ACTIVITIES

An important chapter in the life and activity of our student body is the opportunity which the students have to become an integrated part of the larger denominational life. Through the years students have established close ties with our churches by serving as student pastors and church workers. Many take active part in the youth and Sunday School programs of the churches where they attend. Students participating in Gospel teams and musical groups have made an indelible impression upon the churches.

The student's pen is rapidly becoming a valuable avenue of service to the denominational life. In addition to the regular flow of contributions to the *Baptist Herald* and *Der Sendbote*, students have made contributions of special study and research.

In 1958 Bruce Rich, under the supervision of Professor Martha Leypoldt, wrote the thought-provoking work, *Wanted: A Director of Christian Education*. Seminary students made a significant contribution to the survey of Sunday School material conducted by our denominational Sunday School Union. More recently, Professor Martha Leypoldt, in cooperation with a class in Christian Education, prepared the pamphlet, *The Board of Christian Education in a Small Church*.

Mrs. John Binder (Barbara Weisser



AFRICAN MISSIONS ON TELEVISION

Flavius Martin (right) and Dr. George A. Dunger (left) of the North American Baptist Seminary, Sioux Falls, S. Dak., appear on television (Station KSOV) with the story of the Cameroons Baptist Mission in Africa.



SEMINARY GUILD, SIOUX FALLS, S. DAK.

The North American Baptist Seminary Guild meets for a special gathering in the home of President and Mrs. Frank Veninga.

in student days) cooperated with Professor Leypoldt in designing a new approach to Christian youth camps. Other students have served as members of denominational committees. Mr. Arthur Patzia is currently serving as president of the Commissioned Baptist Youth Fellowship.

WELL-ROUNDED LIVING

Though the home life and activities of the students seem far removed from the classroom, they play a vital role in the students' preparation for their life's work. The pastor on the field serves his people through his total person. Often his life and personality best convey the message he is seeking to deliver.

PRAY FOR OUR SEMINARY AND ITS FACULTY!

Since the entire person is so essential in the ministry of the Christian worker, seminary educators have long recognized the necessity of giving guidance in the development of the student in his personal and social life in addition to his academic training. What the student, therefore, does outside the classroom plays a vital role in the shaping of the finished product. We are grateful, for this reason, that our students enjoy well-rounded Christian living, both inside the Seminary and beyond the campus.



Miss Dorothy Pritzkau, Senior student at the North American Baptist Seminary, keeps a number of eager boys busy in Sunday School field work.



100 YEARS—ERIE, PA.

(Continued from page 58)

ple remain true and faithful to him, the newly named South Hills Baptist Church will be the recipient of many blessings and spiritual victories will abound. This church, which for many years has led the Eastern Conference in per capita mission giving, will dedicate itself anew to the cause of Christ. We are thankful that we are committed to partial support of the Walter Sukut family, our missionaries to Japan. With the Lord's help, we sincerely hope that we can assume the support of many others who would seek to labor for him in the world-wide vineyard.

PASTORS OF CHURCH

The following men served the Lord and pastored this flock through its first 100 years. The Rev. Alexander von Puttkammer helped to organize our church on Tuesday, October 1, 1861, and the other pastors are listed in their calendar order: Andrew Heisler, 1863-1865; Johann Eisenmenger, 1865-1868; Friedrich Adolph Ginius, 1868-1871; Henry Kose, 1871-1876; Zacharias C. Marten, 1877-1879; Gerhard Koopmann, 1879-1883; David Zwink, 1883-1886; Peter H. Rech, 1886-1887; Dettmer M. Koester, 1889-1892; Gustavus A. Schneider, 1893-1905; Richard A. Blandau, 1905-1912; Harry D. G. Marschner, 1912-1915; Henry L. Koch, 1915-1918; Reinhold R. Kubsch, 1918-1926; Willibald S. Argow, 1926-1936; Henry Pfeifer, 1936-1940; George W. Zinz, Jr., 1940-'43 and 1946-'47; Edmund B. Keller, 1943-1944; Paul Dean Ford, 1944-'46 and 1947-'50; Reuben Arthur Houseal, 1950-1952; Peter Pfeiffer, 1953-1957; and Eugene K. Stroh, 1957—.

One hundred years by the grace of God! Pray with us that the future ministry of South Hills Baptist Church might be Christ-centered and that its membership might have a complete understanding that it "is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13).

100 Years by the Grace of God

The Centennial Story of the South Hills Baptist Church, Erie, Penn., by the Rev. Eugene K. Stroh, Pastor

ONE HUNDRED years ago this October 1st (1861), in Civil War days, the First German Baptist Church of Erie, Pennsylvania, came into existence. The Lord willed that a man, named Alexander von Puttkammer, should resign his commission in the Prussian Army and emigrate to the United States. Mr. von Puttkammer had seemingly been destined for a military career, for at the age of eight he was enrolled in a Prussian military school. But God works in strange ways and this young Prussian officer resigned his commission to the chagrin and displeasure of his famous brother-in-law, Karl Otto Edward Leopold Prince von Bismarck ("The Iron Chancellor"), founder of the German Empire.

VON PUTTKAMMER

Von Puttkammer made his way to Corning, New York, where he found employment on a farm. His employers gave him a Bible and, while reading the sixth chapter of Romans, he accepted Christ. He became zealous for the Lord and was engaged by the American Tract Society and the American Baptist Publication Society in colporteur capacity among the German-speaking people of Buffalo, N. Y. He was instrumental in organizing the First German Baptist Church of Buffalo in 1849 and in the same year was ordained to the ministry. He served the Buffalo church for five years and then founded the First German Baptist Church of Albany, New York, which he served until 1861.

Just prior to the Civil War, the Eastern sector of the United States was experiencing a religious awakening. In February 1860, Alexander von Puttkammer was called to the English-speaking Baptist Church of Erie, Pennsylvania, where he conducted evangelistic services and was privileged to baptize 16 converts. This man of God made a deep and lasting impression upon a small group of Baptist-minded Christians, many of whom were recent German immigrants. They felt a great need for the Gospel to be presented in the mother tongue.

Rev. Alexander von Puttkammer was called to be the first pastor of this group which officially organized as the First German Baptist Church on October 1, 1861. This was the second Baptist church in Erie and had a charter membership of 22, with a Sunday School attendance of 35. Mr. von Puttkammer served the church for but a few months. The Civil War



Rev. Eugene K. Stroh, pastor of the South Hills Baptist Church, Erie, Penn.

broke out and he volunteered for service. Eventually he became Chief of Staff of the Third Division.

JOYS AND HARDSHIPS

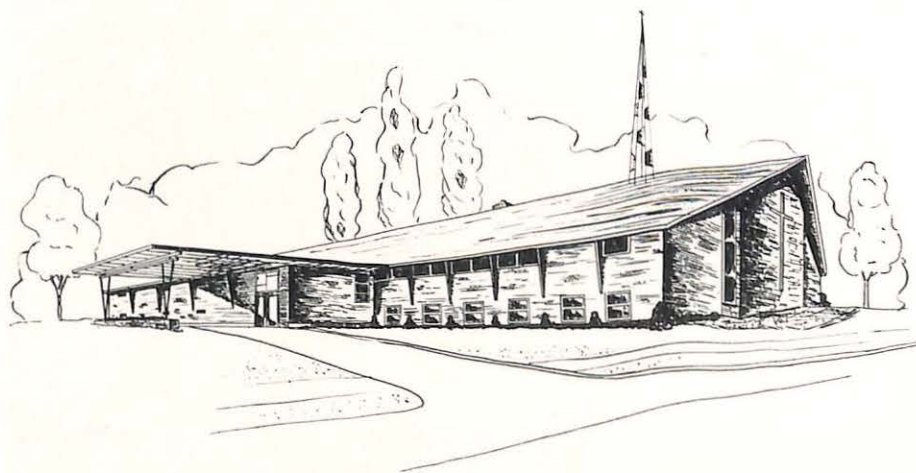
Rev. Andrew Heisler became the church's next pastor. Under his leadership a plot of ground, measuring 50 by 135 feet, was purchased and a frame structure was erected in the spring of 1864. A constant increase in

membership necessitated a relocation program. Ground was purchased several blocks away from the initial church site, and in 1894 the second edifice was erected. The church was honored in 1901 when the first of all the "Andrew Carnegie Gift Pipe Organs" was installed.

The church experienced much suffering and hardship in the years 1915-1916. In August 1915, Pastor Harry Marschner's life ended following a serious operation. One year later, the interior of the sanctuary was completely destroyed by fire. Discouraged, but not defeated, the congregation rallied around its pastor, Rev. Henry L. Koch, and the church was fully restored.

The United States at war with Germany caused community reaction and the German-speaking congregation sought gradually to eliminate the German language and to make the complete transition to English-speaking services. This also necessitated a change in the church's name. Because of its geographic location, it became known as the Central Baptist Church.

Two of the church's longest pastorates came between the two World War years, one of which was held by Rev. Willibald S. Argow, (1926-1936), who still maintains his membership with us and from time to time supplies the pulpit. During the Second World War the church again released one of its pastors, Rev. George W. Zinz, Jr., that he might enter the chaplaincy of the U. S. Army, a position he holds to this day.



SOUTH HILLS BAPTIST CHURCH, ERIE, PA.

The architect's sketch of the new building of the South Hills Baptist Church, Erie, Pa. In 1961 this church will celebrate its 100th anniversary with its pastor, Rev. Eugene K. Stroh, in charge of the festivities.

A CHANGING COMMUNITY

For some years the handwriting seemed to be on the wall. Central Baptist Church would need to evaluate changing community conditions. What had once been a well established neighborhood was fast becoming an area of tenement and apartment houses. The population of the neighborhood took on transient tendencies. Families were moving in and out at an alarming rate. Although a definite decision had not been reached concerning the church's ministry, yet it was felt that a parsonage should be purchased in a more established residential part of the city. The old parsonage, adjoining the church, was to be converted into Sunday School and meeting room facilities. A new parsonage was purchased for the sum of \$16,500, and is located in a very lovely neighborhood.

Efforts were next put forth to find suitable property for a new church building site, but doors seemed to be closed. In late summer of 1958, two lots were made available through an estate transaction. This made it possible for the church to negotiate for adjoining property and finally, after much prayer, many meetings and diligent negotiating, additional eight lots were acquired. The property measures 238 by 606 feet and is located in the fastest growing area of the city of Erie. The church paid a premium price for this beautiful piece of property, but we are certain the Lord will make it a paying proposition in souls if his people remain faithful to him.

In the summer of 1959, "Christian Life" magazine announced a new pack-



GROUND BREAKING AT ERIE

Ground was broken for the new South Hills Church, Erie, Pa., in April 1960. Left to right: Rev. Eugene K. Stroh; Mr. Lincoln Love, trustee chairman; Susan Heiple, youngest member of church; and Mrs. Rose Storz, oldest member in terms of membership.

age church unit now available at a very reasonable cost. A committee immediately looked into this prospect and found the offer to be seemingly excellent for our purposes. In our

modern day much money is being expended in the erection of sanctuaries and educational units, and one cannot help but wonder if the Lord's money could not be expended in a more profitable way. The new package church plan seems to fill a definite need in this respect. No longer is it necessary for a church to strangle itself with mountainous debts.

NEW BUILDING PLANS

A Building Committee was elected by the church congregation and, in consultation with the architect, several alterations were made on the basic kit plan. This first unit, a Chapel-Education plan, measures 32 by 88 by 48 feet on the narthex end. Composed of beautiful laminated wood construction, it will lend itself very well for worship purposes. Adequate facilities will be provided for babies and toddlers on basement and main floors. If needed, the Chapel will be able to accommodate 275-300 people.

We have sensed the Lord's leading each step of the way and we count it a privilege to put this new building into his service. We trust that his blessing will rest upon our labors and that in a short time it will become necessary for us to erect the second unit, the main sanctuary. The Lord's work is marvelous, and we thank and praise him for giving to us a vision of what can be done for him and the welfare of men's souls in this new and fast growing community. It is our desire to have Christ in the center of all our activity.

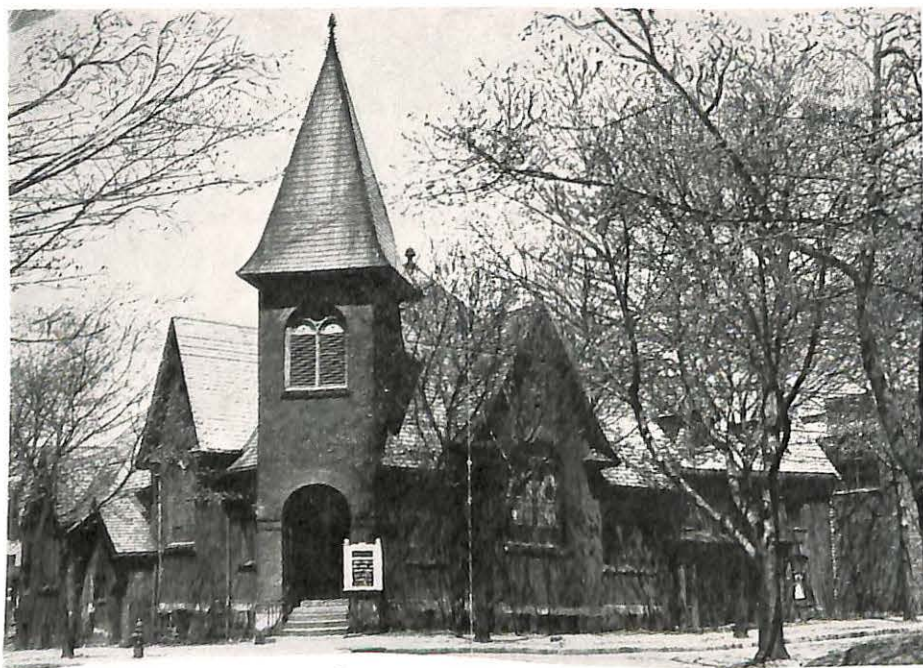
CENTENNIAL YEAR

This Centennial Year will certainly be highlighted by the visit of "God's Volunteers" to our church this Easter season, March 28—April 5, 1961. Here again we see God at work in our midst. What a glorious opportunity this will be for our church to have this dedicated group of young people, with their evangelist leader, Rev. Walter Hoffman, bring the challenge of the Gospel to our new community. We have heard of their blessing to churches across our denomination, and now we eagerly anticipate their coming to us and leading us to greater spiritual victories than ever before. We are especially happy that one of the daughters of our church, Miss Faith Eichler, will be a member of this team.

There will be other special events extended throughout the year in our special centennial observance. Concentrated emphasis on relocating and building programs make it impossible for us to furnish this publication with a detailed program. However, representatives of our denomination will minister to us on this memorable occasion.

If the Lord tarries and if God's peo-

(Continued on page 56)



The historical landmark and former building of the Central Baptist Church of Erie, Pa., (now known as the South Hills Church), which was used for many years for worship services.

Centennial of a Texas Baptist Church

The story of a century of Christian service by the Greenvine Baptist Church of Texas, "The Mother Church" of the Southern Conference by Rev. Ray Bennett, Pastor

THE commemoration of the centennial of the organization of the Greenvine Baptist Church near Burton, Texas, is also the commemoration of the first fruits of missionary work among the German-speaking people of Texas. Because of the social and political conditions in Europe in the middle 19th century, Germans left their homeland for the new world in large numbers. Although most of these immigrants settled in the northern part of the United States, large numbers of them came to the new frontier called Texas.

FRANK KIEFER, PIONEER

One of these immigrants was a young man named Frank Kiefer. He had left his Catholic homeland at the age of 17, and finally settled at Independence, Texas, a small community only a few miles from the site of the signing of the Texas Declaration of Independence. This community was also the stronghold of the missionary Baptists. They had erected Baylor University here to train young men for the ministry.

Frank Kiefer came under the influence of these high-minded Christian men and women and made his profession of faith under the preaching of one of Texas Baptists' greatest pioneer preachers, Rufus C. Burleson. He was promptly baptized into the Independence Church, thus becoming the first Catholic to be converted and baptized in Texas.

Burleson became concerned about the European-speaking people in Texas and in 1855 convinced the Texas Baptist Convention that they needed a missionary to these non-English speaking emigrants. Kiefer was appointed part-time missionary and the next year reported that there was a rapidly increasing population of Germans in Texas and asked for more help and concern in this work.

In 1860, having been appointed full-time missionary to the German people of Texas, Kiefer held a revival in the Greenvine community which resulted in the conversion of 18 people. Among those to be baptized was a young man named J. E. Sydow. This man was a zealous layman for several years before entering the ministry and becoming the fifth pastor of the Greenvine Baptist Church.

EBENEZER CHURCH ORGANIZED

In 1861 through earnest messages and personal visitations, Kiefer called together a number of Germans who

Only fear the
Lord, and serve
him in truth
with all your
heart: for con-
sider how great
things he hath
done for you.

1 SAMUEL 12:24.

could not speak English and formed the first German Baptist Church at Greenvine, Texas. This church was named "Ebenezer." It had 22 members, and met in those early days in the log house of the Moeller family.

Kiefer preached to this first German church as often as possible but spent most of his time in evangelistic work. This left the German brethren to do their own preaching in the best way they could. In 1868 Kiefer was influential in the conversion of a Methodist preacher, F. J. Gleiss, to the

Baptist faith. After a few months, Gleiss was ordained to the Baptist ministry by Rufus C. Burleson and then was employed by the Baptist Convention of Texas as a full-time missionary to the Germans to assist Kiefer.

He was then called as pastor to the only German church, thus freeing Kiefer to do evangelistic work. At Greenvine he did a fine work for the Lord by getting the church going in the right direction and by giving the church membership the training which they greatly needed. He strengthened the membership and led them in building a place of worship on the church's present property. He also organized a Sunday School "to teach the principles of the New Testament and organized a group for the study of music and practice in singing."

"THE MOTHER CHURCH"

In November of 1869, Gleiss held a revival in the Cedar Hill community near Brenham, Texas. The meeting resulted in a number of professions of faith, and with these new members and some who were already Baptists the second German church was organized. This set a precedent which was followed by the members of Greenvine Baptist Church.

As members moved to other places, they started other Baptist churches. This was done by holding revivals where the Ebenezer members had moved, and with them and the new converts new churches were organized.



The present auditorium of the Greenvine Baptist Church near Burton, Texas, which will celebrate its Centenary Jubilee in 1961.

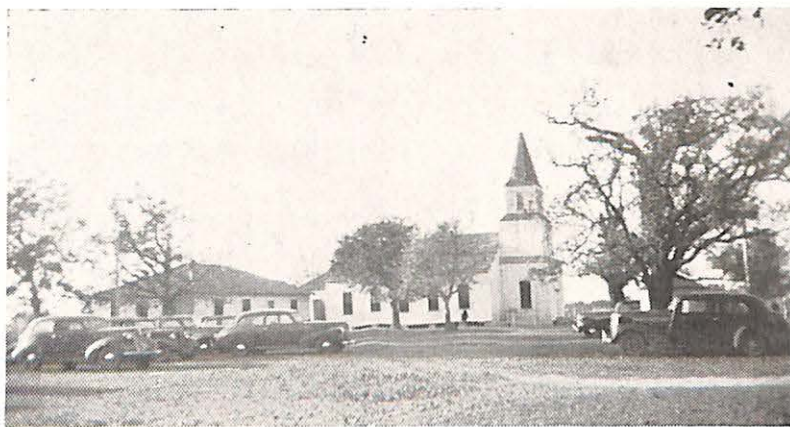
Because of this extension idea, the Greenvine church is known today as "The Mother Church" of the North American Baptist Southern Conference. Although the Greenvine Baptist Church has never reached a large size numerically, her influence has been proportionally large due to the family of churches she has fostered.

During the past 100 years, the Greenvine church has had 16 pastors in addition to Kiefer and Gleiss. Each of these made a worthy contribution to the spiritual and physical welfare of the church. Under the leadership of one of her converts, J. E. Sydow (1879-1883), the present church auditorium was built.

Since that time three additions have been added to the church building. The first addition was a hall and steep'e added during the ministry of Rev. A. Becker (1898-1907), which remained until late 1950 before being replaced by a new hall and nursery shortly after the coming of Rev. Frank Armbruster (1950-1958). While Rev. F. Mindrup was pastor, a baptistry and two small classrooms were added to the rear of the church building.

EDUCATIONAL BUILDINGS

While Rev. J. J. Lippert (1935-1947) pastored the church, an educational building was built from the lumber from the Brenham German church which had been recently dissolved. This building was a real asset to the church in that it provided space for Sunday School classes as well as a



The Greenvine Baptist Church as it looked in 1941 at its eightieth anniversary. The Sunday School building on the left was destroyed by fire in 1960. The steeple and entrance on the main building was replaced by the present entrance in 1951.

kitchen and fellowship room. In 1959 plans were begun to enlarge this building providing both rest rooms and additional class rooms. These plans were interrupted, however, on May 29, 1960, when a fire tragically destroyed the Sunday School building.

The members of Greenvine Baptist church thanked God for sparing the main church building and relying on God's promise that "all things work together for good to them that love God" immediately began preparations to build a modern building adequate for every educational need for the years ahead. Under the leadership of its present pastor, Rev. Ray Bennett,

the church decided to build a \$10,000 brick building large enough to house the entire Sunday School as well as have a modern kitchen, rest rooms, and a fellowship hall in which 120 people could be fed.

The ground for this new building was broken on August 14, 1960, and the edifice was completed in the fall of 1960. The church plans to use the new building to its fullest when the Southern Conference meets in 1961 with it to commemorate its centennial and the centennial of German Baptist work in Texas.

PROMISING GROWTH

At the present time, Greenvine Baptist Church is showing a growth both spiritually and physically. The church this last year baptized seven new converts and received several members by letter, showing the largest increase among the churches of the Southern Conference. Under the present pastor, all services are in English as they have been since 1947, and the entire membership is striving to reach as many as possible in the community. The church prays that God will continue to bless their church in its second century of service to him.



Ground breaking for the new educational building of the Greenvine Baptist Church, Burton, Texas. Mr. Willie Luedemann Sr., 88, the eldest member of the church, broke the ground. He has been a member of this church for 74 years, during which time he was organist for 50 years. He also has a sister, Mrs. Henry Schulte, who has been a member for 74 years, and he has four generations of his family now attending the church. Pastor Ray Bennett is in the foreground at the right.

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THE CHRIST OF THE CORCOVADO IN RIO

"That at the name of Jesus every knee should bow—and every tongue confess that Jesus Christ is Lord to the glory of God the Father" (Philippians 2:10-11).

WE ARE very happy that the 10th Baptist World Congress can meet in beautiful Rio de Janeiro where Baptists have given such a splendid witness and enjoyed such a remarkable growth. We come from many different countries representing some 23,000,000 Baptists on every continent. The moving and dramatic Roll Call has given a living witness to our oneness in Christ and the prayer of our hearts "that at the name of Jesus every knee should bow . . . and every tongue confess that Jesus Christ is Lord to the glory of God the Father."

It is my purpose now to give a brief report of my stewardship as your president, to tell a little of Baptist life and work as I have seen it around the world, and to discuss some of the issues that concern Baptists everywhere.

During these past five years, Mrs. Adams and I have counted it a privilege to travel thousands of miles to visit Baptists in scores of countries. We have sought to serve where we could, to encourage those in difficult places, and to report fairly and objectively the situation as we saw it, so that those in a position to help might do so intelligently. We now total nearly four times as many Baptists as when the Alliance was organized in London in 1905. This vast throng of Baptists differs in many ways, in

language and in color, in culture and customs, in racial origins and national ties, yet we are one in our devotion to Jesus Christ as Lord.

WORLD ENCIRCLING TRIPS

Time will permit only a brief word about Baptists around the world. I planned during my years as president to visit, so far as possible, the areas where no president of the Alliance had ever been or where he had not been able to visit in recent years. Immediately after the Congress in London it was my privilege to visit Baptists in a number of the Scandinavian countries where our work took root in spite of persecution and has borne rich fruits through the years. Then in the U. S. S. R., I saw the faith and devotion of Russian Baptists. Like their fellow-believers in many lands, we found them to be zealous New Testament Christians.

Later when I visited a number of the islands in the Caribbean, I was deeply impressed by the faith and devotion of our Baptist people in the face of poverty and many difficulties. I have had many opportunities during these years to speak before Baptist groups in the United States and Canada and to visit the Mexican Baptist Convention, where I was inspired anew by their cooperative spirit and their devotion to our Lord.

In the summer of 1956 Mrs. Adams and Mr. Denny and I travelled around the world spending most of our time with the Baptists in Asia, where many new nations are rejoicing in their independence. We can be proud and

grateful for able and consecrated national Baptist leaders in many Asian lands and for the splendid fruits of years of devoted missionary service. It was a joy to share in the First Asian Baptist Youth Conference in Hong Kong. Never will I forget how those young people from 13 different countries, many of whom had been at war with each other, stood together with clasped hands as a symbol of their Christian fellowship and sang "Blest Be the Tie that Binds Our Hearts in Christian Love."

I went to Europe three times during these five years to visit Baptists in England and on the Continent and to share in the meeting of the European Baptist Federation. We thank God for the faithfulness and zeal of Baptists in Europe who, in spite of the devastation of two world wars and major economic and social problems, have kept the faith and are carrying on their work with growing evangelistic concern. Baptists in South America have made remarkable progress in the last half century and I am confident that the next fifty years will show a major growth in every country where we are at work.

Last summer we visited the Baptists of Africa. This was the first time any Alliance president had ever visited that continent and I was tremendously encouraged by what we saw. We found Baptists struggling in the face of many difficulties in some countries and yet rejoicing in their opportunities. We are grateful that, in the providence of God, there are many Christian leaders ready to help guide the

Jesus Christ Is Lord

Presidential address delivered at the tenth Baptist World Congress held in Rio de Janeiro, Brazil.

By **Dr. Theodore F. Adams**, Pastor of the First Baptist Church, Richmond, Virginia, and Former President of the Baptist World Alliance.

destiny of several new nations. This great continent is just now in a ferment, with nations struggling to be born, but a continent that will take an increasingly important place in the life of the world. It was heartening in South Africa to hear Baptists say about the present government's un-Christian apartheid policy, "If we must make a choice, we will obey God rather than men."

Everywhere we have found the same major concerns and convictions in the hearts of our Baptist people. We face a world of fear and tension, a world with poverty and misery, discrimination and segregation in many lands, and torn by loyalty to a wide variety of faiths and philosophies. Some areas are openly hostile to Christianity, while in other lands we face open doors for the proclamation of the Gospel. Ours is a day in which millions of men and women are free for the first time in their lives. They intend to keep their freedom at all costs and ask only an opportunity to learn to govern themselves. Yet we live in an age when we are more inter-dependent than ever before, for we are all "bound in the bundle of life" and none goes his way alone.

In such a world our Living Lord still says, "Ye shall be witnesses unto me." We have a divine commission that has never been repealed to take the Gospel into all the world and to relate the Gospel to all of life. In every land Baptists are trying to do just that with an increasing devotion to evangelism and missions and a deepening concern that the blind may see, the deaf hear,



An old Inca water jug now to be seen in the museum of the University of Trujillo, Peru.

the lame walk, and the poor hear the Gospel and know the fulness of the life in Christ.

Newer nations are joining with older lands in carrying on missionary work in keeping with the affirmation of Oncken that "Every Baptist is a missionary." Many recall the words of John Soren of Rio de Janeiro as he reminded us in the Congress sermon



BAPTIST LEADERS IN AFRICA
Dr. Theodore F. Adams (right), former president of the Baptist World Alliance, and his wife and Mr. Robert S. Denny, BWA associate secretary, confer about a Baptist Youth Conference in Africa.

in London that the same Christ who took from our hearts the burden of sin and guilt put on our hearts a burden of concern for the lost. Baptists are responding to that concern as did one group of believers in India who made this daily vow, "I am a baptized believer in Jesus Christ as Saviour and Lord; woe is me if I preach not the Gospel."

BURDENS FOR BAPTISTS

Baptists everywhere are concerned about Christian education. They realize that it is not enough to win the lost. We must teach them and train them that they may give the Gospel to the world and live it before the world. More and more emphasis is being given to Bible study and membership training. New and enlarged schools and colleges and seminaries are strengthening our program of Christian education.

One of these institutions is Central Philippine College where each year many students publicly confess their faith in Christ in an outdoor baptismal service on the campus. They go out to provide Christian leadership for our churches and for their country. This concern for Christian education is common to all our people, though we regret that in some lands our opportunities are very limited.

A number of other problems weigh on our hearts as Baptists. Racial justice and Christian brotherhood are a primary concern of our believers everywhere. The race problem is not limited to one country or one continent, though it is of special concern in some areas. The Baptist World Alliance, in the spirit of Christ our common Lord, includes all races and will not hold a Congress where all cannot meet as brothers and sisters in Christ without any discrimination or segregation based on color or national origin. We seek to be one in Christ who has broken down the middle wall of partition between us. In the face of prejudice and misunderstanding, Baptists in many lands are working for brotherhood and justice and striving to better relationships between races and peoples.

Baptists are deeply concerned about the poverty and need in many lands. Through our Relief Department as well as through our mission boards and other agencies we have sought to help meet these desperate human needs. In this as in every other area of life we are our "brother's keeper" as was evidenced by our recent Medical Mission, and we dare not be lacking in concern for those who suffer physically as well as spiritually.

In the hearts of Baptists everywhere I have found a deep and abiding longing for world peace. Baptists are loyal to their own countries and are proud of their national heritage,

and yet in every land our people hope and pray and work for peace on earth and goodwill between men and nations. Through our missionary activities, we seek to advance the cause of peace through the Prince of Peace. Our best hope of peace in the world lies in the spirit he proclaims and the principles he taught and the kind of people he can help us become—people who can live at peace with others because they have found peace within and have made their peace with God.

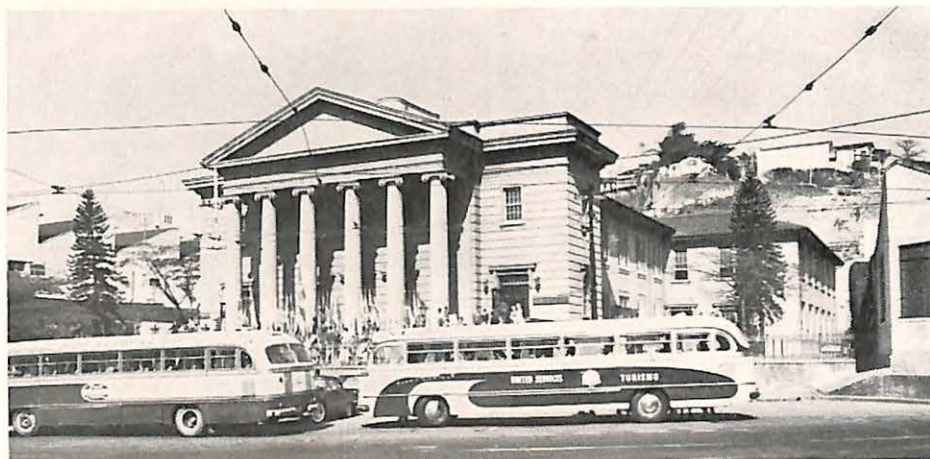
BASIC BAPTIST PRINCIPLES

To help solve these pressing problems we stress anew the basic convictions and principles we share as Baptists. To be sure, we are not alone in proclaiming these principles, but the emphasis on each and all of them has been a contribution Baptists have made and must continue to make in the life of the world.

Basic to all is the Lordship of Jesus Christ. He said, "I, if I be lifted up from the earth, will draw all men unto me." He is the world's only Savior, and to him we give our full allegiance as the Lord of life and the conqueror of death.

We believe in salvation by grace through faith and that not of ourselves, it is the gift of God. We are grateful for a God who loves us as a Father and treats us not as we deserve but as we need. We believe that through our faith in Christ, his Son, as our Saviour our sins are forgiven and we have already passed from death into life—the life abundant and eternal.

These and all other tenets of our faith are rooted in the Word of God and in the Word made flesh to dwell among us full of grace and truth. The New Testament is to us the sole and sufficient ground for our faith and practice. Hence, we reject such man-



FIRST BAPTIST CHURCH, RIO DE JANEIRO

Dr. John Soren, president of the Baptist World Alliance, is also pastor of the First Baptist Church of Rio de Janeiro, the largest Baptist church in Brazil.

made doctrines as the "assumption of Mary" or the infallibility in matters of religion of any earthly person or power.

PRIESTHOOD OF BELIEVERS

Baptists stress the supreme worth of the individual soul. Since Christ died for all, he died for each of us. We are therefore not to view lightly or without concern the rights or needs of any individual and we are to respect the dignity of each personality.

We recognize the competence of the individual in matters of religion, believing that every man is competent to make his own choices in religion when he has been instructed in the Word of God; and also that "every one of us shall give account of himself to God."

For this reason Baptists have long emphasized the priesthood of all believers. We have no priestly hierarchy and no mediator between God and man

save only Christ, Jesus our Lord! There is none other to whom we must look for the means of grace and salvation.

Since we believe that each individual must make his own choice in matters of religion, we contend that every person must have the chance to make the right choice, for his eternal destiny hangs upon it. No one becomes a Baptist simply because he is born in a particular family or nation. One must be born again to be a Baptist. Because we seek to give every person a chance to choose Christ as Savior and Lord, we major in evangelism and claim the right and responsibility to proclaim the Gospel and to teach and to preach in Christ's name in all the world. There are many graves similar to one I saw at St. Marc in Haiti that indicate the resting place of missionary pioneers. On the stone over this grave, as on many others, are carved the words of the Great Commission, "Go ye into all the world and preach the Gospel to every creature."

FULL RELIGIOUS LIBERTY

For this reason Baptists stress the importance of religious liberty. We believe in freedom of conscience and in full religious liberty, not as a privilege given grudgingly or merely tolerated by some faith or hierarchy, but as our full right under God.

We know that freedom can be lost, for it has been lost in some lands in our own generation. Some of our believers face persecution and others find their opportunities for worship and witness greatly limited. The problem varies in different countries. Sometimes freedom is restricted because of a State Church or by government decree or because of a rising tide of nationalism that calls for loyalty to a particular faith. I would pay tribute today to the courage and devotion of many of our people who suffer perse-



INDIAN WOMEN OF PERU, SOUTH AMERICA.

cution, both open and subtle, but who keep the faith and under many difficulties continue to witness for the Lord Christ.

We believe that "where the spirit of the Lord is there is liberty," and "if the Son shall make you free, you shall be free indeed." In his Name we believe in freedom *for, from, through, in and of* religion.

We Baptists do believe in freedom *for* religion. By this we mean not only freedom to worship, but freedom to teach and preach, to win others, freedom to change one's faith, freedom to print and publish our convictions, and to own property and build churches in which to worship and serve our Lord. We protest the abridgement of these basic rights anywhere, but we claim no rights for ourselves that we do not claim for all others. We believe in freedom for all religions with special privileges for none.

We also believe in freedom *from* religion—that is, we respect the right of the individual to reject religion and take the consequences. He can choose Christ and life in his Name and all the blessings of a free faith, or he can choose to reject that faith for another or to be free from any formal religion. There should be no state or ecclesiastical compulsion in religion. No man is a Baptist because someone else has decided that matter for him, nor is any man a member of a Baptist church because of something that was done to him when he was a baby and he had no choice in it. No man should be compelled to support any religious institution through public taxation or to suffer on account of his religious beliefs.

FREEDOM THROUGH RELIGION

We believe in freedom *through* religion. We are to "proclaim liberty to the captives and recovery of sight to the blind." We know the joy of freedom in Jesus Christ, for he has set us free from the bondage of sin and fear and death. We want the whole world to know the blessings of the faith and freedom that are ours in our Savior.

We believe in freedom *in* religion—that is, in varieties of religious experience and expression. We Baptists differ in many ways in our services of worship and our religious practices. Yet with all our diversities and varieties we are united in "One Lord, one faith and one baptism."

We believe in freedom *of* religion—that is the right and responsibility of every individual to make his own choice. God waits on man's willingness to accept Christ as Lord and to receive the blessings of his grace. We respect each individual's right to make that choice as he feels led of the Spirit. The only compulsion in this matter is God's love for us in Christ and our love and concern for those who are lost without him.



A typical Indian of Peru, South America with the characteristic broad-brimmed hat and colorful clothes.

We rejoice also that we are part of a far larger fellowship of other Christians in many lands who love and serve our Lord. We are glad to be a part of that great host as well as of the long line of faithful souls who through the centuries have borne their witness to Christ as Lord.

GOD IS WITH US!

One Sunday it was my privilege to worship with the great Emmanuel Baptist Church in Rangoon, Burma. Five different national groups worship in this church every Sunday. During the day there are services in their own language for Burmese, Karens, Chinese and Indians. It was my privilege to preach at the English service when some from all these groups and others worshipped together.

As I spoke about our fellowship in Christ and our faith in the living God, I told of two Christian missionaries who were seized and held for ransom by bandits in China some years ago. Early one morning as they awoke, bound and gagged, they recalled that it was Christmas Day. One man with his bound hands scraped bare a place on the floor and then slowly with bits of straw spelled out the word, "Emmanuel"—God with us. Telling of it later he said, "As we saw that word and sensed that truth anew our hearts were lighter and our spirits were braver for we knew we were not alone."

Because of our faith in the living Lord, we face the future with confidence. God is with us. It is he who has called us out of darkness into his

marvelous light. It is he who has saved us and will keep us. It is he who will lead us in the way he would have us go.

As we gather in this World Congress from many lands, the challenge of our times and the love of God call us to renewed devotion to Christ and his Kingdom. Our day calls for Christians of the highest order and the finest faith, with the deepest convictions and the greatest devotion, with the best of training and with an undying love and an abiding commitment to the mission entrusted to us by our Lord and by those who have served him through the centuries.

We know that Christianity has lived under all forms of government, and that it has and will survive all kinds of persecution. Our noted Baptist historian, Dr. Kenneth Scott Latourette well says, "Christianity is more to be reckoned with today than ever before." As we serve Christ in our generation we can say with confidence as did the prophet long ago when he saw the enemies of the Lord round about the city, "Those that are with us are more than those that are with them."

OUR COVENANT WITH GOD

But salvation and service are personal. We are called to cooperate with all believers and to serve together as Baptists to give the Gospel to all the world and relate it to all of life. But each of us must stand in his own place and serve the Lord where God has called him. I made my own commitment to Christ long ago in an experience we all have shared.

My father, a beloved Baptist pastor, baptized me, asking as I stood in the water with him, "Do you acknowledge Jesus Christ as your Savior and Lord?" I said, "I do" and was buried with Christ in baptism. Each of us has made that same personal commitment. We know what it can bring to the life of the believer and we wish that same blessed peace and joy for every one in all the world.

To that end, let us here and now renew our covenant to serve him as we ought. I think of our responsibility in the words of the charge my father gave me when I was ordained to the ministry. I would give you the same charge today as we begin this Congress and as we face the tensions of our times. He said, "I charge you with three things: 'Keep close to God. Keep close to men. Bring God and men together.'"

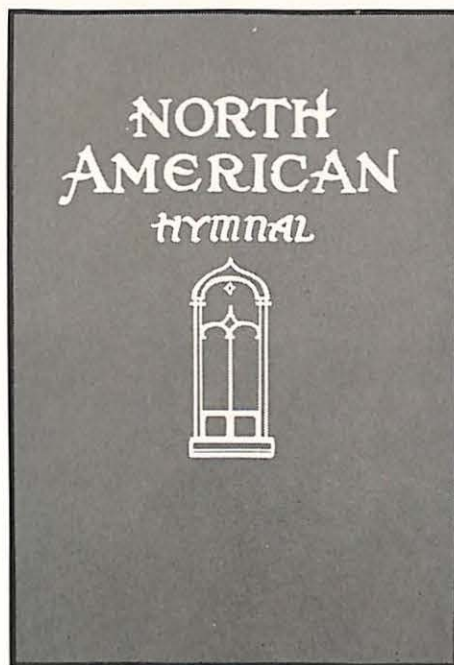
We can never do this alone, but through our living and loving Lord we can and in God's good time the prayer of all our hearts will be answered, "That at the name of Jesus every knee shall bow . . . and every tongue confess that Jesus Christ is Lord to the glory of God the Father."

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