

Baptist Herald

NORTH AMERICAN BAPTIST GENERAL CONFERENCE



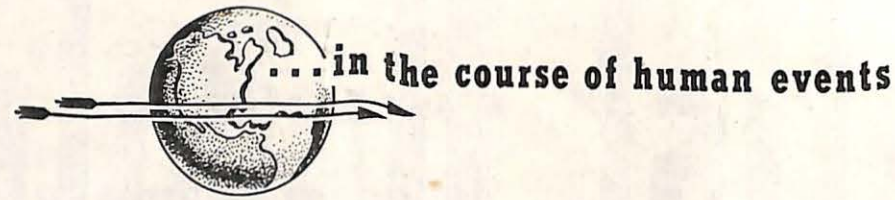
"You're never too young to begin to save"

February 1, 1951

The Christ Who Cannot Be Hid

REV. JOHN C. SCHWEITZER

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Without announcement or ceremony, a small "meditation room" was opened at United Nations headquarters at Lake Success, N. Y., for delegates, employees, and visitors. UN officials explained that it was designed not only for meditation, but for silent prayer by those who wanted to pay deference to their deity. Conversion of the delegates' typing room into such a chamber was ordered by Secretary General Trygve Lie, who had previously been authorized by General Assembly committees to set up a meditation room at the future UN headquarters in Manhattan.

—Watchman-Examiner.

A pilot who flew in the Berlin Air Lift has volunteered to serve in a new air lift for missionary work in Sudan, Africa. He is S. J. Stevens, a young South African, who served with the RAF during the war and in the Berlin Air Lift of 1948. Stationed for a time in Khartoum, he noted the great need for improved transportation facilities among missionaries in the Sudan. On his return to South Africa, he learned that other RAF pilots had the same idea. The result was the formation of the African branch of the Missionary Aviation Fellowship and the acquisition of a plane. The home office of the African branch of the MAF is in London, England.

—Watchman-Examiner.

Lutheran Church bodies of North America devote nearly \$3,000,000 annually to support foreign mission activities on forty-four fields in seventeen countries, according to statistics reported by the Lutheran Foreign Missions Conference of America. Three of the mission fields were opened in 1950, the Augustana Lutheran Church and the Finnish Suomi Synod beginning work in Japan, and the Lutheran Church—Missouri Synod starting work among the Moslems on the west coast of India. Oldest of the missions is that of the United Lutheran Church in India, begun in 1842, while next is the work of the Evangelical Lutheran Church in Africa, begun in 1844. Of the annual expenditure from the home boards more than a million dollars is allocated to India, about a half million each to Africa and China, more than \$200,000 to Latin America, and varying lesser amounts to the other countries.

—United Evangelical Action.

A three-man missionary photographic crew is visiting the mission fields of Southern Europe, the Near

East, and Africa for Missions Visualized, Inc. Consisting of Lloyd E. Young, Jan Sadlo, and Robert Smith, the crew will secure missionary films for a group of the Evangelical Foreign Mission Societies to be later produced for the mission boards for their own use in deputational and promotional work. Complete photographic coverage will be effected on behalf of the Conservative Baptist Foreign Mission Society, Sudan Interior Mission, Church of God, Evangelical Lutheran Church, Lutheran Free Church, Home of Onesiphorus, National Holiness Missionary Society, Christian Reformed Board of Missions, Assemblies of God, and the Southern Baptist Convention. Each of these missionary organizations will receive missionary film productions portraying the work of their own society.

—United Evangelical Action.

Dr. Ida Scudder, founder and president emeritus of Vellore Christian Medical College, received homage at Vellore, India, from representatives of most of the chief Indian States and 11 foreign countries on the occasion of her 80th birthday. Dr. Scudder, a missionary of the Reformed Church in America, began medical work in India in 1900, and in 1918 she established what has become the largest medical missionary training center in the Orient. The Vellore institution, which graduates 45 doctors and 60 nurses annually, is the only Christian medical college offering baccalaureate courses in medicine and surgery in India. Its 484-bed hospital last year treated 6,473 in-patients and 11,904 out-patients.

—Watchman-Examiner.

A strong condemnation of liquor advertising on Alaskan radio stations was issued in New York City by the Home Missions Council of North America. The statement cited information that the Alaska Broadcasting Company "advertised hard liquor over seven stations in the larger communities of Alaska in September and that a five-a-week, fifteen minute sports program for twenty-six weeks has been sold" to a large liquor corporation. Pointing out that the drinking problem is already serious throughout the territory, the Council stated its belief that "this type of advertising is not in keeping with good taste and can only help to demoralize further a people who are sadly afflicted by widespread-drinking." Dr. Earl R. Brown, chairman of the Council's Alaska

(Continued on Page 19)

BOREHAM'S BOOKS

"The author, Frank W. Boreham has his own quaint and delightful way of putting things. The subjects are of a wide range, treated in a distinctive and beautiful style." "Read one volume of Boreham and you will read the rest."

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\$2.50

Roger Williams Press

3734 Payne Ave., Cleveland 14, Ohio

Editorial

Ties That Bind

FEBRUARY is an important month to remind us of the ties that bind our hearts in Christian love. It is certainly true that the ties that bind people most closely are their convictions of faith. The same common faith in Christ and God's Word soon bring people together into a united fellowship and witness.

That is the story of the Baptist World Alliance in its outreach to embrace fourteen million Baptists around the world. Because of our faith as Baptists, we are one in Christ Jesus. This is the only unity that can have abiding meaning for us. This is the most important spiritual tie that binds hearts and lives together.

The observance of Baptist World Alliance Sunday on February 4th will remind Baptists everywhere of this faith that unites them in a worldwide spiritual fellowship. Many churches will designate their communion offerings on this Sunday for the Alliance Fund and for its ministry of relief and immigration assistance. Certainly, the fellowship of kindred minds with a common faith is "like to that above" with heavenly glory!

On Friday, February 9th, the Worldwide Day of Prayer will be observed by millions of Christian women throughout most nations of the world. There is not only power in prayer but there are also the bonds of interest and intercessory concern that bind people of divergent circumstances together. Nothing unites us so speedily and effectively as prayer with hands and hearts that are lifted heavenward in supplication.

As we pray, we recognize our common need of God's resources and gifts. The word, "our," is the natural expression of every prayer embracing those with whom we are bound together by the ties of humanity. Prayer finds us all as brethren of God who have been redeemed by the grace of Christ. You cannot lift your heart in prayer to God and not be aware of a worldwide fellowship that binds many hearts together,

Sunday, February 15, is set aside in many Christian churches as Race Relations Sunday. Our love to God confronts us with a commandment that binds us with others: "Thou shalt love thy neighbor as thyself." The parable of the Good Samaritan tells the story of our responsibility to help anyone in need if our paths of life should meet. This is a bond of love in Christ that is stronger than any rope or chain. This is the power that sends us forth into all the world to witness and to serve in the Name of the Lord Jesus Christ. There is in all true Christian influence and witnessing that cohesive power, that binding fellowship, that reconciling ministry that brings people together as new-born children of God with common purposes and affections.

During the month of February, remember the ties that bind. Thank God for the great Baptist fellowship of fourteen million souls and for our part in this great work. Unite your heart with millions of Christians in the marvelous fellowship of prayer. Join the hosts of people who practice their faith in their relations with other races and nationalities and thus demonstrate that we are made "of one blood" by the Creator of us all. Yes, all blessings from above are ties that bind together!

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The Christ Who Cannot Be Hidden

A renewed life is a Christ-captivated life. Such a life will reveal itself in love, in a passion for righteousness — and, lo, the Christ will be seen!

By the REV. JOHN C. SCHWEITZER of the Bethany Church, Vancouver, British Columbia

"He could not be hid" (Mark 7:24).

OUR TEXT falls into the period of Jesus' ministry when his enemies' secret opposition had turned into open hostility. To avoid an untimely crisis, Jesus removed to the northern parts of Palestine into the coasts of Tyre and Sidon. The hour of his cross had not yet come. It was here, where that exquisite incident occurred, the exhibition of true faith by the Syro-phenician woman and the subsequent healing of her daughter.

The Master sought concealment for a period of quiet and rest. But even here Jesus could not be hidden. This irrepressible, self-revealing character made a deep impression upon his disciples.

With the passing of time this thought has grown in meaning. During periods of persecution when Christians had to hide and flee, this thought would come to them like

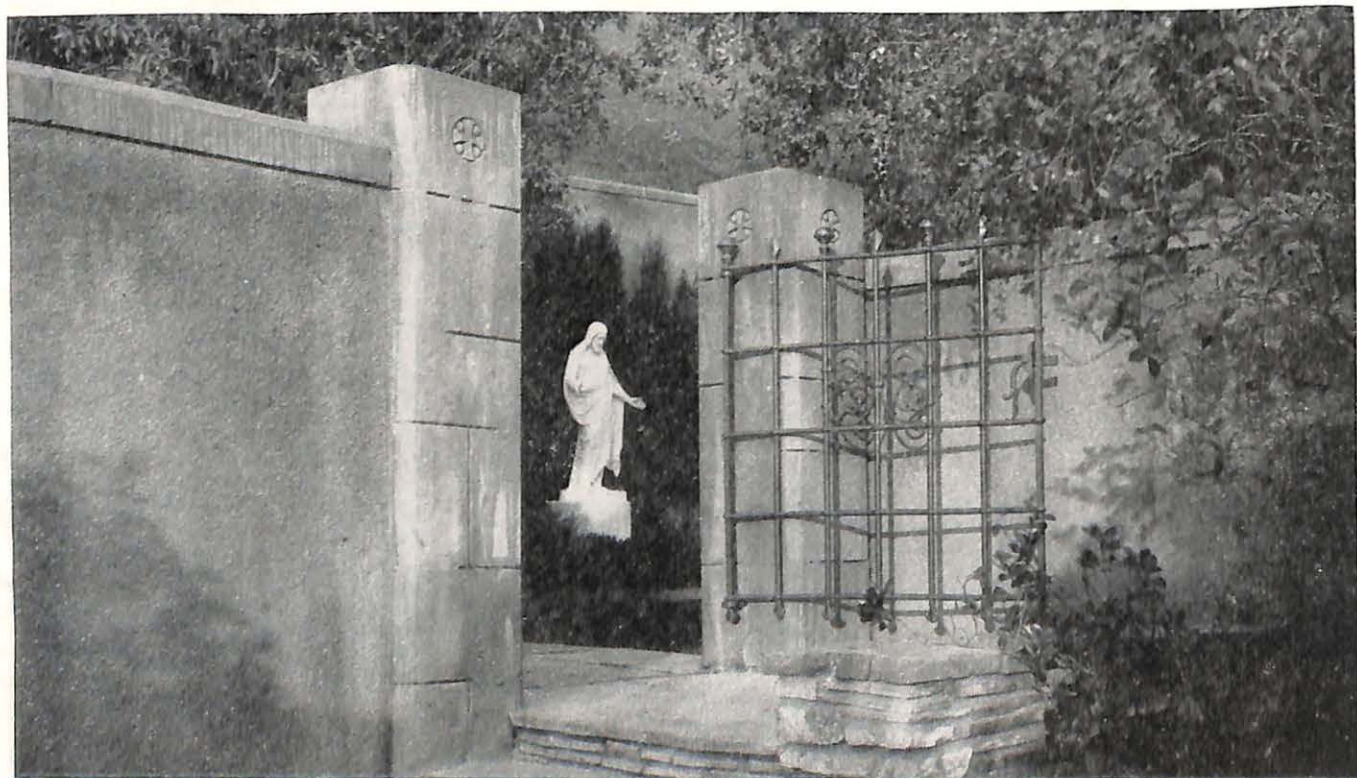
cheering music, that Christ could not be hidden. This is true of the incarnate Christ, of the historical Christ, and of the spiritual Christ.

Let us consider first, the incarnate Christ, or Jesus in the flesh. The natural consequence of his birth, his country and people, his trade and average education would have led only to obscurity. The people of Nazareth were not held in high esteem. Jesus at the age of thirty years was still in his home town, humbly laboring for his livelihood. So little was known of him that Nathanael of neighboring Cana had not even heard of Jesus. Wealth, family influence or great learning would have been the means toward worldly greatness and public repute. Jesus could not boast of any of these.

When Jesus began his public ministry, he purposely avoided the glamor of public acclaim and such methods as would win him the approval of the masses. This was the essence of

the temptation in the wilderness, which Jesus so completely turned down. When the people were eager to make him their king, he slipped away. Jesus never wrote any books nor aligned himself with any political party or patriotic movement. He never crossed the boundaries of his native country, Palestine. But he could not be hidden.

The very poise of Christ, his meekness and the beauty of his love were like the fragrance of the full-blown rose that cannot be kept from filling its surroundings with fragrance and thus making its presence known. No prophet, teacher or preacher has ever created such intense interest as did Jesus. The common people heard him gladly. Crowds followed him everywhere. He was the topic of conversation in the lowly cottage and was talked of in the palace of the Herods. Many there were who hated him and wished him dead; others scorned him. But they could not evade his per-



A beautiful glimpse of Thorvaldsen's portrayal of "The Christus" through the open gate to God's garden at Forest Lawn Memorial Park, Glendale, California.

Baptist World Alliance Sunday

The President's message for Sunday, February 4, 1951

By DR. F. TOWNLEY LORD of London, England, President of the Baptist World Alliance

IT is an honor and privilege to send a message of affectionate greeting on behalf of the Baptist World Alliance to the Baptists of the world. The Alliance president (I have already discovered) receives almost daily correspondence from many lands, and from a recent letter I quote one sentence: "The Baptist World Alliance must always be a great soul-winning agency." How heartily I agree! Deeper than our conferences and organizations lies one supreme purpose which is the inspiration of our fellowship: to proclaim Christ as Savior and Leader to a world which never needed the Gospel more than now.

IN CHRIST'S SERVICE

If we are to replace the racial antagonisms of our age by the glories of the Kingdom of God, if we are to sheathe the sword and channel atomic mysteries into the service of mankind, if we are to counter the secularism with which all lands are infected, if we are to preserve for civilization and Christian values of redeemed personality, it can only be by winning men to the service of Christ.

Our world fellowship, linking varied nationalities and traditions by the ties of Christian love, helps us the better to achieve that supreme purpose. Our Conventions and Unions, Home and Foreign Missionary Societies and our compassionate agencies are bound together in loyalty to God's Word and to each other. World Alliance Sunday gives us the opportunity of showing to the world not merely that we stand together but that we stand together on the one true foundation.

realize that the things remaining and worthwhile are of those of Christ and his Gospel. Verily, he cannot be hidden! The critics, pseudoscience, humanism and all the other cults and isms do not have the power to hide him!

Finally, we consider the spiritual Christ, or Jesus in the heart of the believer. The heart of man is a miniature of the world around him. In the heart, as in the world, Jesus cannot be hidden. When John and Peter stood before the council in Jerusalem, their accusers unwittingly gave them the testimony: "They took knowledge of them, that they had been with Jesus" (Acts 4:13). The spirit of Christ had so fully saturated them, that Jesus

I am writing this from London, where the Alliance came into being 46 years ago, but my thoughts go out to our brethren serving the same Lord under very different conditions — in crowded city and in village hamlet, in East and West, in mission stations on every field, in harassed communities behind the Iron Curtain, and not forgetting the great company of Baptist youth in our universities and seminaries.

Never a Sunday goes by but in our home here in London my wife and I remember in prayer our pastors, teachers and leaders throughout the world. We must be oft in prayer for one another, that all may be worthy channels of the grace of God to a distressed and sinful world. On February 4th many of our churches will gather for the Communion Service of the Lord's Supper. In that fellowship of remembrance let us consecrate ourselves afresh to God's service; and as we remember the love which endured the Cross may the spirit of our Savior's compassion fill our hearts, so that the most needy and the most lonely members of our fellowship may feel the power of our prayers.

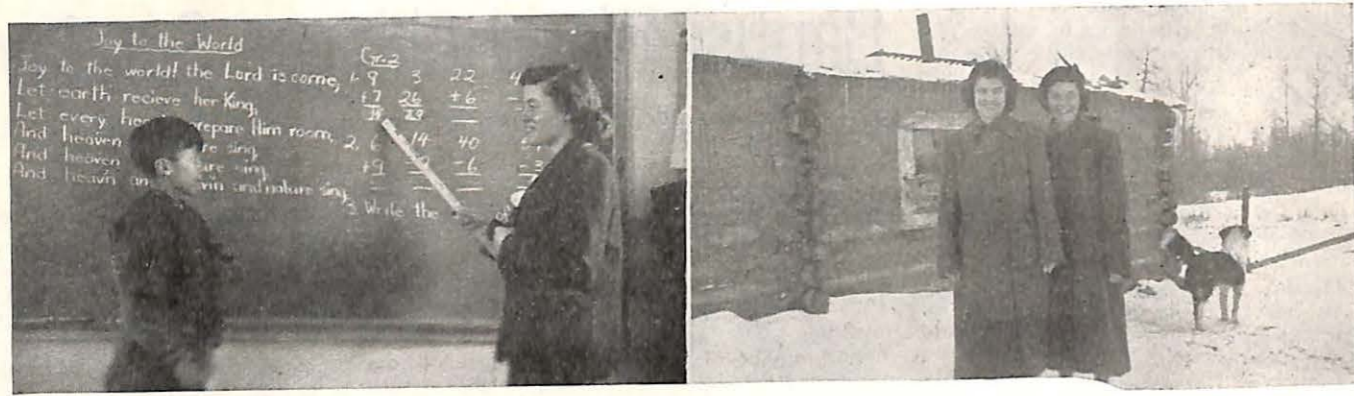
GIFTS FOR CHRIST

There will be gifts, too, on World Alliance Sunday, for many of our churches will bring their offerings for our work. One of the noblest Baptist laymen I ever knew once said to me, "Money given to the service of Christ is the greatest investment." May the Lord of the treasury bless the gifts and the givers. And may showers of blessing come upon all our churches as together we seek to honor the Name that is above every name!

had become a part of their lives.

You cannot hide Life. Christ in the believer cannot be hidden. Jesus based his work of spreading the Gospel upon this fact. His disciples would be his lighthouses and lights. They would be his cities of refuge set upon hills. They would be his savoring and preserving salt of the earth. They would be all this because of his indwelling within them. He could not be hidden, and thus they must bear witness of him.

A renewed life is a Christ-captivated life. Such a life will reveal itself in love, in a passion for righteousness, in a spirit of meekness and forbearance, and lo, the Christ will be seen. Indeed, he can not be hidden!



Miss Faye Strohschein, teacher on the Indian Montana Reserve in Alberta, Canada, is teaching a Christmas song to 11-year-old Allan Potts (left); and at right she is shown with her sister, Hilda, who is a student at Edmonton's Christian Training Institute but who comes to the Indian reservation often to help her sister.

Christian Teachers Among the Indians

Introducing Faye Strohschein, Bernice Stober and Bernice Kern who are working among the Indians of the Montana and Bull Reserves of Alberta, Canada

By MR. REINHARD NEUMAN of Ponoka, Alberta, Indian Missionary

MISS FAYE Strohschein of Wetaskiwin, Alberta, now serves in the responsible position as teacher of the Indian children on the Montana reserve. Her teaching career began on September 5, 1950.

Miss Strohschein hails from a fine Christian family. She was reared in a Christian atmosphere all her life. Others too have been instrumental in leading her on to serve Jesus Christ. The Rev. F. W. Benke is one worthy to be mentioned. Faye is a member of the Pleasant Prairie Baptist Church of Wetaskiwin, Alberta. She took her schooling at home and at the University at Edmonton during which she roomed in the Christian Training Institute building.

Faye Strohschein lived near the Bull Reserve most of her life and grew up to speak well of the Indians. Her love for them and her enthusiasm to work with and among them led her to the acceptance of the position as teacher on the Montana Reserve. She has felt the leading of the Lord upon her life to work among the Indians.

TEACHING JOYS

God has surely and safely guided her here. She looked forward to meeting the pupils on the first day of her teaching. Entirely new in the teaching profession, she somewhat underestimated her ability and capability. It wasn't long until she had matters under control and the ball rolling, and now she is molding the lives of these Indians with considerable ease

and concern. Now at last the curtain has been lifted and the children have an equal chance with that of the white man to receive an education. The Indians can and many will embrace the wonderful opportunity afforded them.

Miss Strohschein has discovered that teaching is not all sunshine and glory, but a great responsibility. There are more moments of joy and satisfaction than discouragements, but nevertheless they come mixed up as in all other professions. The twenty-two black-haired, dark-eyed, red-skinned children are as full of life, vigor and vim as any children anywhere. They come to school on foot, horseback and by team. Some come alone, while others of the younger ones are brought by the parents.

Most of them love to come to school. When they sit at their desks with pencil and paper in their hands, they are looking for something and that something must be met. Miss Strohschein, who is "Johnny on the spot," has a wonderful influence over the Indians. The children love her which is evident from the way they cooperate with her. They are willing to do extra jobs in and around the school. They are always asking her to come out and play with them.

She loves the children and receives much satisfaction by instructing them. After the trying and weary hours of teaching, she takes time during recess and noon hour to supervise play and takes an active interest in their sports. The Indian children love sports such

as soft ball, hockey and outdoor games. Not only have they proven themselves to be efficient in sports and games, but also in their work in school, in writing, reading and arithmetic.

The chapel is still used to accommodate the Indian children at school but it will soon be replaced by a lovely, roomy school which is nearing completion by the time this article appears in the "Baptist Herald."

One of the Canadian Mounted Police was recently invited to talk to the children by Miss Strohschein. He kindly accepted the invitation and gave a very fine talk, speaking about the work of "the Mounty" and his duty. He was here not to have people afraid of him but to help them. He also commended the children and teacher for the fine reputation and report about the Montana Band of Indians. As yet not one case has arisen on this Reserve for the police's concern. By God's grace this will continue to his honor and glory.

SUNDAY SERVICES

The school and education are not all in which Miss Strohschein is interested. She participates freely, willingly and happily in the opportunities of the Sunday services and prayer meetings during the week when time permits. Blessed with various valuable talents, she serves in singing, testifying, praying and speaking. Her passion for the lost prompts her to serve whenever possible.

Welcome for the Hildebrands

Report by MISS BERNEICE WESTERMAN, Missionary Stationed at Soppo, Africa

FIVE PAIRS of anxious eyes eagerly awaited the first glimpse of Mr. and Mrs. Ernest Hildebrand on the morning of November 4th. Five people eagerly waited for the ship to dock at the wharf at Tiko so that the welcome could be made real to all. Even Paul and Judy Michelson were anxious to see Uncle and Auntie Hildebrand.

After leaving the boat with all the cargo, a group of seven left the wharf by way of an African train (which is much more like the American hand-car used on the railroads, except that there is an engine in front and a canopy to protect you from the hot sun). We stopped at the Custom's House to "clear" all of the cargo and pay the necessary duty. Then in a matter of a short hour of hard work the men put all of the crates into the two pick-up trucks and the group started for Soppo Station and the first glimpse of African countryside for the "newcomers." Mrs. Edwin Michelson and Esther Schultz awaited the group at Soppo with "chop" (food) and a hospitable welcome to the Station proper.

WELCOME AT SOPPO

The next morning, which was Sunday, Bender Chapel was full of Africans who were anxious to see and to learn to know the new "massa" and his "woman." As we walked in, we saw a change of appearance. Someone had decorated the church with palm branches and amaryllis blossoms to add to the joyous occasion. During the service it seemed that the Duala hymns were sung a bit more heartily and the whole group seemed to have more of a joyous tone than on a normal Sunday morning.

The occasion asked for a special program with a special welcome speech. As Sango Luma spoke in Duala and one of our teachers translated into English we heard these words:

"We have reason to be glad. We are glad to have some other people to help us. Let us remember that they left much to help us."

At the close he asked the people to greet the new missionaries by standing.

Further challenges came to us as the Rev. Gilbert Schneider (who was down at the coast on important business) spoke to the group concerning, "A Needed Faith." He spoke in Pidgin English and a teacher translated it into the Duala. The faith of the man sick of palsy took on a new meaning as he told the story of the foolish

antelope as a comparison of faith. (The young antelope would not heed the warning of his mother because he was unable to see the danger and therefore lost his life in a forest fire.)

PRAISE TO GOD

As the group of twenty young men sang, "Is My Name Written There?" and "Savior, Thy Dying Love," it made us stop to think. Then our Soppo Sunday School pupils led our thoughts from these hymns of praise to a hymn of real challenge by telling us to "Lift the Precious Savior Up."

The climax of the service came as Brother Michelson, missionary in charge of Soppo Station, told the people that the only reason that this couple had come to them was because of what Christ had done for them and that the color of skin made no difference to those who are Christians.

Then came the moment everyone had waited for. Now they were to hear from the "new missionaries." Mr. and Mrs. Hildebrand expressed their joy in coming out to serve and brought to the people at Soppo the hearty greetings from the Christians in America.

Because conditions are as they are in this land we as missionaries heard during the following week statements similar to this one: "Why would anyone leave his own land and his own farm to come out here with no pay?"

We are exceedingly glad to have Mr. and Mrs. Hildebrand here with us and hope you are continuing to pray that their services may not only be in material things of constructing buildings but that their example be a vital one to the Christians of Africa.

FIRST ACTIVITIES FOR MR. AND MRS. HILDEBRAND IN THE CAMEROONS

By the REV. PAUL GEBAUER, Mission Superintendent, Stationed at Bamenda.

The Hildebrands landed safely at Tiko of the Cameroons on November 4, 1950. Miss Berneice Westerman and the Rev. Edwin Michelson were at Tiko with me to welcome them and to get their goods through customs. The Hildebrands were taken to Soppo during the afternoon of November 4th.

November 6, 7 and 8 were given over to a study of our coastal building program. Orders for building materials were placed and the government contacted for the first grant payment of one thousand pounds in

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Camp Wycliffe, a Missionary University

The story of a famous missionary school in Oklahoma
by MISS FLORENCE EISELE of Chiapas, Mexico

THIS PAST summer, Miss Alma Kludt of Tacoma, Wash., who is now a Baptist missionary in India, and I were privileged to attend the Wycliffe Summer Institute of Linguistics at Norman, Okla. Miss Kludt was preparing herself for service in India, and I for a continued ministry in Mexico.

It certainly was an inspiration and a blessing to have fine fellowship with people from thirty-five different denominations. (Of course Baptists, as usual, were the most numerous!) Thirty-five mission boards sent their candidates and furloughed missionaries to receive the training which would enable them to learn a new language quickly and also reduce it to writing in a very short time. The testimonies and messages of the returned missionaries were a daily challenge to all of us. It seemed the next

FLORENCE EISELE
Miss Eisele is a member of the Fifteenth Street Baptist Church of Los Angeles, Calif. Following her studies at the Los Angeles Bible Institute (BIOLA) and Camp Wycliffe, she has gone to Chiapas, Mexico, to serve as a missionary. She is an avid reader of our denominational publications. EDITOR.

pioneer linguistic work.

The faculty consists of Dr. Kenneth L. Pike (himself a missionary linguist), and Dr. Eugene A. Nida (Secretary of Translations for the American Bible Society) who, with a staff of other recognized linguists, teach Phonemics, Phonetics, Morphology, Syntax, Field Problems, Anthropology and Bible Translation. It is a two-summer course of eleven weeks

in the strange utterances of an aboriginal native. One of the most interesting phases of the work comes during the last ten days of the course when about twenty-five Indians from different parts of Oklahoma arrive to help the students put their new learning into practice.

INDIANS HELP US

Most of these informants are Christians who have come to do this important work for a number of years. They are proud to be on the "staff" of their State University for a little while as they realize their importance and responsibility in helping to prepare young people for worldwide missionary service.

Alma Kludt and I studied together with an old Kiowa grandmother who was truly one of the Lord's saints. We were supposed to learn ten new phrases in her language every day, as well as to put into writing about five hundred utterances, filing them according to parts of speech and their position therein. This was just a taste of what actual field work might be like for all of us someday.

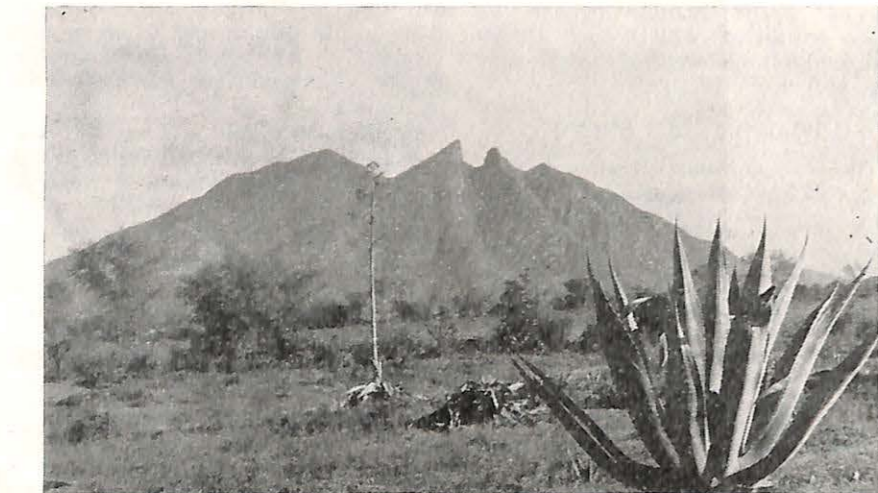
One Sunday afternoon all of the linguistic informants presented us with a program of testimony and song. As the different ones joined together in their hauntingly beautiful tribal tunes with Christian words, it reminded me of that soon coming day when some out of every tribe and nation will be singing in a similar way around the Throne of God. I thought how Christ only can make brothers and sisters of us all, who have such dissimilarities of physical make-up, language barriers, and cultural backgrounds. Truly, there need be no lonely spot on earth so long as there is a fellow-believer there of any race or nationality.

NATIVES' HOUSEHOLD SPEECH

Although Bible portions are often translated into the more widely known trade language of a country, and missionary work is also carried on in that language (as in the case of the Pidgin-English of the Cameroons) still the natives' own "household" speech is the most familiar to himself and the dearest to his heart. We as North American Baptists can understand that when we remember our Father's struggles to keep the German language in our churches because that was the dearly beloved "Mother Speech."

each. The lecture time, plus time spent with the native informants, makes the course the approximate equivalent in hours spent to a university course, meeting an hour each day for three semesters. Only missionaries, missionary candidates and Christian students planning to do pioneer linguistic work are accepted.

There is no specific language taught at Wycliffe; only that which will help in the study of any language. The first nine weeks are spent in learning to mimic strange and difficult sounds and to put them into writing, and learning to recognize tone or intonation in a language, as well as to distinguish the different parts of speech



Miss Florence Eisele is serving as a missionary at Las Casas, Chiapas, Mexico. This land to the south of the United States has towering mountains, desert wastes and millions of people who need to be won for Christ as Savior.

best thing to being in heaven to be able to associate with over two hundred students of all ages whose one aim in life was to see the Word of God printed and proclaimed in every language and dialect.

THE LINGUISTIC INSTITUTE

The Linguistic Institute is a part of the University of Oklahoma, at Norman, Okla. It gives recognized university credit for the Summer School work. Named after John Wycliffe, who in the fourteenth century translated the Bible into the English language, it has existed since 1934 for the sole purpose of teaching the necessary methods and techniques for

It is the same with any man's language, whether its speaker wears an English-cut business suit or only a string of beads and a loin cloth. More and more missionaries are understanding this need to get the Gospel into the native's own speech.

But, of course, just knowing the language is not enough. The missionary must be acquainted with the cultural background of his adopted people, know how they think and react to different situations, be able to use the colloquialisms of their language, and know how to translate difficult Bible words, names and expressions into simple native equivalents. That is usually helped along by diligent listening to ordinary native conversation, to holiday folk-story tellers, and by working with a good native informant.

BIBLE WORDS

Often Bible words must be substituted by descriptive native words, so that in a country where no mountains exist, as in some Pacific Islands, the translation might be changed to "ground in a big heap," or a "very high mound of earth." In some languages the phrase from John 20:31, "life through his Name," could not be translated because among some peoples names are used in religious incantations. It would be better to translate it, "life through him," so that his precious Name might not be just another name added to their list of heathen gods.

In our country strange animals may be pictured to our children, and early they learn to recognize camels, wolves, sheep and so on, even though they may never see them in the flesh. But the aboriginal must be taught to recognize even an outline drawing, and he may never learn to see a snapshot of an animal clearly. Therefore, it is necessary that his Bible contain names for only such things as are known to him.

The missionary-linguist must decide whether briefly to describe the animal in question as he comes to it in his translation, to employ a foreign name, or to qualify an indigenous animal with the expression, "like." The course at Wycliffe includes presentations of a number of such problems.

NEW TRANSLATIONS

After the Scripture portion is ready and printed in the native dialect, the native must often be taught to read it by means of the new alphabet which the missionary has made. Instruction at Wycliffe also includes a few lectures on this and a practical assignment on making a beginners' reader. A hymnal is next printed, and the natives learn to sing the words they have easily learned to read by means of new modern methods. Then some of their own folk stories are



Wagons drawn by oxen can still be seen in Mexico where conditions of life are often still primitive and where there is still much spiritual darkness and superstition.

put into booklet form, and also more Scripture is printed until they are well on their way to literacy. In this way, one more tribe has had the opportunity to read God's story of salvation with its own eyes and in its

own mother tongue.

Those of us who were at Wycliffe have appreciated the privilege of attending the Summer School, and know that it has increased our area of usefulness for Christ in our chosen fields.

ENGAGEMENTS

Dr. Frank H. Woyke

Feb. 7-11 — Pastors' Conference of Northern Conference Churches, Edmonton, Alberta.
Feb. 15-18 — South Texas Association and 65th anniversary of Kyle Church, Kyle, Texas.

Rev. J. C. Gunst

Sunday, Feb. 4 — Ogden Park Church, Chicago, Ill.

Rev. M. L. Leuschner

Saturday Night and Sunday Morning, Feb. 10 and 11 — Aberdeen, S. Dak.
Sunday Evening, Feb. 11 — McLaughlin, S. Dak.

Tuesday, Feb. 13 — Plevna, Mont.
Thursday, Feb. 15 — Missoula, Montana.

Sunday Morning, Feb. 18 — Start-up, Wash.

Sunday Evening, Feb. 18 — Calvary Church, Tacoma, Wash.

Rev. Albert Felberg, Evangelist

Jan. 28-Feb. 11 — Ebenezer Church, Vancouver, British Columbia.
Feb. 14-25 — Mt. Sterling, Mo.

Rev. Herman Palfenier, Evangelist

Feb. 7-18 — Bethany Church Near Portland, Ore.

CHANGES OF ADDRESS

Rev. Peter Geissler
2255 Lyell Avenue
Rochester 11, N. Y.

ITINERARY FOR MISS RUBY SALZMAN FOR NEXT TWO WEEKS.

Feb. 1 — Immanuel and Second Churches at Second Church, New York, N. Y.

Feb. 2 — Evergreen Church, Brooklyn, N. Y.

Feb. 4 (Sunday Morning) — Ridgewood Church, Ridgewood, N. Y.

Feb. 4 (Sunday Evening) — Second Church, Union City, N. J.

Feb. 6 — Jamesburg, N. J.

Feb. 7 — Ebenezer Church, West New York, N. J.

Feb. 8 — Pilgrim Church, Jersey City, New Jersey.

Feb. 9 — Bethlehem, Pa.

Feb. 11 (Sunday Morning) — Bridgeport, Conn.

Feb. 11 (Sunday Evening) — New Britain and Meriden Churches at New Britain, Conn.

ITINERARY FOR MR. and MRS. GEORGE HENDERSON FOR NEXT TWO WEEKS.

Feb. 2-4 — Strassburg Church, Marion, Kans.

Feb. 4 (Sunday Evening) — Emmanuel Church, Marion, Kans.

Feb. 6 — Durham, Kans.

Feb. 7 — Dickinson County Church, Dillon, Kans.

Feb. 8 — Ebenezer Church, Elmo, Kansas.

Feb. 9 — Mt. Zion Church, Kansas.

Feb. 11 (Sunday Morning) — Lorraine, Kansas.

Feb. 11 (Sunday Evening) — Stafford, Kansas.

Feb. 13 — Bethany Church, Vesper, Kansas.

Feb. 14 — Ellinwood, Kansas.

Feb. 15 — Bison, Kans.

Feb. 16 — Shattuck, Okla.

Feb. 18 (Sunday Morning) — Okeene, Oklahoma.

Feb. 18 (Sunday Evening) — Immanuel Church, Loyal, Okla.

The Prologue to John's Gospel

The First of a Series of Expositions on the Gospel According to John by
DR. JOHN LEYPOLDT of the Bethany Church, Milwaukee, Wisconsin

THE GOSPEL of John has been called, "the greatest book in the world" and "the most influential book ever written." Clement of Alexandria, near the beginning of the third century, described it as a "spiritual gospel." The most beloved and probably the most read of all gospels is the fourth gospel. John's main emphasis is not upon the historical but upon the spiritual, not upon the chronological but upon the eternal.

We do well to recognize the purpose of John's Gospel at the very beginning. The apostle tells us exactly why he wrote it. There is no uncertainty about it. In chapter 20, verse 31, he gives us the reason: "But these are written, that ye may believe that Jesus is the Christ, the Son of God, and that believing, ye may have life in his name."

PURPOSE OF PROLOGUE

There is a twofold purpose. First, his book desires to win all readers to a faith in Christ as the Son of God. Secondly, it is hoped that through this faith men and women may have life in Christ's name. This great purpose should always be kept in mind as we endeavor to study this spiritual gospel.

John begins his famous writing by telling us who the One was about whom he is writing. He calls him "the Word" or "Logos."

In John's prologue or introduction, he speaks repeatedly of "the Word." The conception that God created the world through an agent or mediator was a familiar one among Jews and Greeks in John's day. Many thinkers, both Greek and Jewish, believed that God himself was so holy and so far away that it was impossible to think of him as having direct contact with our world of men. He therefore needed a mediator and that mediator was "the Logos," the Greek term for "word."

This Word was the creative and revealing activity of God, a part of God and yet distinguished from him. Various Bible scholars believe that John's Gospel was written primarily for Greek or Gentile readers. The fourth gospel has been called the gospel to the Greeks just as Matthew's Gospel was primarily written for the Jews.

John wants to say to his readers in the first eighteen verses of his wonderful gospel: "I have found 'the Word' you've been talking about. I know of the connecting link between God and man. I have seen this intermediary

BIBLE EXPOSITIONS

Throughout most of 1951 Dr. John Leypoldt will prepare brief, illuminating expositions on John's Gospel. Read them with your open Bible before you. These expositions ought to be a spiritual feast for all readers of the HERALD. Dr. Leypoldt is one of our older, seasoned ministers whose study of God's Word and spiritual radiance have made him one of God's ablest expositors in our conference. EDITOR.

being whom I call the unique Word. Listen to me because I have seen and heard this living Word who is the manifestation of the Eternal, the image of the invisible God. Let me tell you who HE was."

WHO HE WAS

1) In the first verse John speaks of the eternity of the Word, the personality and fellowship of the Word and the deity of the Word. John's Gospel begins with the first three words in the book of Genesis. But the beginning of John's Gospel precedes the beginning of Genesis. His beginning is prior to all history. Genesis begins with the creation. The Word, however, was in existence before the creation.

2) In the second verse the writer sums up the three great truths expressed in the first verse and reduces them to one, reaffirming what he has already said. It is one of John's characteristics to repeat an important truth for the sake of emphasis.

3) The creative Word is described in verse three. The universe was created by the Father through the agency of the Son. All created things owe their existence to the agency of the Word. Paul makes a similar and very significant statement in Colossians 1:15-17. John repeats the same truth in the second part of this Verse in a negative form.

WHY HE CAME

4) The unique life and the unique light. The Word was the well-spring of every form of life, physical, intellectual, moral, spiritual and eternal. Life must precede light. Out of life flows the light of men. The divine Word is the One Being through whom God is made known to men. The highest life in this consists in knowing God and his Son (John 17:3).

5) The conquering light. By "darkness" John means moral and spiritual

darkness. The words, "apprehended it not," have also been translated, "has not overcome it," or "did not master it" or "has not overwhelmed it." Thanks be to God the darkness has never put out the true Light!

6-8) John the Baptist, a witness of the light. John the Baptist, was a prophet. His one mission was to be a witness of the true light. He himself was only a burning and shining lamp (John 5:35), but he pointed to the unique light.

9) This is a difficult verse because of its construction and interpretation. Mrs. H. B. Montgomery translates it thus: "The true Light which enlightens every man was then coming into the world." The Word is the true, the real Light, "which enlightens every man." This has been an expression that has been variously understood. It may mean that some knowledge of God is given to every man by the Word. Every conscience is enlightened to some degree by the unique Light (Romans 2:14-15). This original Light was coming into the world when the Baptist was testifying of it.

HOW HE WAS RECEIVED

10) The unrecognized light. He was in the world during his public ministry. He was the creative Word and yet the world of mankind didn't recognize him.

11) The rejected Word. "He came to his own creation, and his own folk welcomed him not." The Messiah was rejected by his own people. What a tragedy!

12-13) The accepted Word. There were individuals who believed on him. Because they believed, they received the right "or title" to become children of God. One does not become a child of God by heredity or the will of man. The new life is implanted into the soul by God.

WHAT HE REVEALED

14) The incarnate Word or the Perfect Revealer. This verse is one of the most sublime in the New Testament. The eternal Word became a real human person. "The Word" or "Logos" from now on is never again expressly mentioned. Christ tarried or "tabernacled" among us as Jehovah tabernacled among his pilgrim people in the wilderness.

"And we gazed on his glory, glory as of the Father's only Son, full of grace and truth." His glory was revealed in his spiritual qualities,

(Continued on Page 19)



EXPECTING AND KNOWING

Faith, Hope and Love were questioned what they thought
Of future glory which religion taught;
Now Faith believed it to be firmly true,

And Hope expected so to find it too;
Love answered, smiling with unconscious glow,
"Believe? expect? I know it to be so."
—John Wesley.

"Think naught a trifle, though it small appears; small sands make mountains, moments make the year, and trifles, life!"

—YOUNG.

WHAT WOULD JESUS DO?

If washed in Jesus' blood,
Then bear his likeness too,
And as you onward press
Ask, What would Jesus do?
Be brave to do the right,
And scorn to be untrue;
When fear would whisper, Yield,
Ask, What would Jesus do?

"Every noble life leaves the fibre of it interwoven forever in the work of the world."

—RUSKIN.

THE LOVE OF GOD

Could we with ink the ocean fill,
Were the whole world of parchment made,
Were every single stick a quill,
Were every man a scribe by trade;
To write the love of God alone
Would drain the ocean dry;
Nor could the scroll contain the whole
Though stretched from sky to sky.

"More things are wrought by prayer than this world dreams of."

—ALFRED TENNYSON.

I WILL TRUST

I am glad to think
I am not bound to make the world go right,
But only to discover and to do
With cheerful heart the work that God appoints.

I will trust in him
That he can hold his own; and I will take
His will, above the work he sendeth me,
To be my chiefest good.

—Jean Ingelow.

"Be wiser than other people if you can, but do not tell them so."

—ANONYMOUS.

I WILL BE WORTHY OF IT

I may not reach the heights I seek,
My untried strength may fail me;
Or, half way up the mountain peak,
Fierce tempests may assail me.
But though the place I never gain,
Herein lies comfort for my pain —
I will be worthy of it.

I may not triumph in success,
Despite my earnest labor;
I may not grasp results that bless
The efforts of my neighbor.
But, though my goal I never see,
This thought shall always dwell with me —
I will be worthy of it.

—Author Unknown.

"Embark on no enterprise which you cannot submit to the test of prayer."

THE PLAN OF ADVANCE

An Empowered Church: "Ye shall receive power, after that the Holy Ghost is come upon you."

A Chain of Witnesses: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

A Defined Task: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

"Not what has happened to myself today, but what has happened to

others through me — that should be my thought."

—FREDERICK D. BLAKE.

I AM TIED DOWN

I am tied down . . .
By . . . clothes lines
On which I hang small
Blue and lemon yellow rompers:
By strings . . . Just commonplace
White threads
With which I sew on buttons,
Mend wee pockets,
Patch faded threadbare little suits.
Ropes tie me down —
Red jumping ropes . . .
And those that pull
Small wooden animals about.
Young bleeding grimy thumbs there
are to kiss
And bind with lengths of clean white
gauze,
And baby arms around my neck . . .
Oh yes . . . I am tied down . . .
Thank God!

—Mary Bangham.

"The happiness of a life depends upon the character of your thoughts."

—MARCUS AURELIUS.

FAITH

Faith takes thy promise Lord,
Thy every word believes;
Goes to the throne on wings of prayer,
Eternal life receives.

Faith triumphs, though rough storms
Upon our house may beat;
The rock of truth is ever firm,
Beneath our weary feet.

Faith shines when furnace fires
Burn to consume the dross;
Love holds the key and fans the flame,
The gold can not be lost.

O for this mighty Faith,
This wonder working power,
That binds us to the throne of God
In every trying hour.

Mrs. H. D. Jordon.



Little Aff, the pet monkey at Ndu, playing with Paul Michelson (left to right), Sylvia Chaffee and Judith Michelson in the mission truck.

WHAT'S HAPPENING

● The new edifice of the Ebenezer Baptist Church of Detroit, Mich., is nearing completion according to the pastor, the Rev. Arthur McAsh. The dedication services will probably be held sometime in the early part of March 1951. At the Thanksgiving service held in November 1950, the offering of \$13,000 was above the goal that had been set. Of this sum \$11,000 went to the building fund and over \$2000 to missions.

● The parsonage of the Baptist Church at Goodrich, N. Dak., has been considerably improved. A new oil furnace and an automatic hot water tank have been installed and the house has been insulated at a cost of about \$1300. The church contributed more than \$1300 to the Seminary Building Fund. At the last baptismal service of the church, the Rev. Henry Hirsch, pastor, baptized eight young people and received these and one other person by letter into the church's fellowship.

● The Rev. August Rosner of Branch, Louisiana, pastor of the Mowata Baptist Church since 1946, was called to his heavenly Home on Dec. 16th at the age of 68 years. He had served as pastor of the following churches: Okeene, Okla., 1916-1918; West Ebenezer, Sask., 1918-1922; Edmonton, Alberta, 1922-1925; Shattuck, Okla., 1925-1934; Ebenezer East, Sask., 1934-1939; Turtle Lake and Tabor, N. Dak., 1939-1946; and Mowata, Louisiana. A more detailed obituary will appear in a forthcoming issue. He is survived by his widow.

● The Baptist Churches of Parkston and Tripp, S. Dak., held evangelistic meetings recently with the Rev. Wilmer Quiring of Carrington, N. Dak., serving as evangelist. "His messages were inspiring and instructive, and his listeners were edified spiritually by his helpful sermons," as reported by the Rev. Alfred Weisser, pastor. Three boys accepted Christ as their Savior. On Sunday, Jan. 7, the Rev. Alfred Weisser baptized five converts. At the annual business meeting of the church, the pastor's salary was raised by \$300 which manifests a fine spirit on the part of these churches.

● On Sunday evening, Dec. 3, the Rev. Otto Patzia, pastor of the Connor Baptist Church of Detroit, Mich., had the joy of baptizing 8 converts, as a result of the evangelistic services held



Rev. and Mrs. S. Donald Ganstrom, Cameroons missionaries, who have sailed for England with their family where Mr. Ganstrom will spend several weeks studying the English educational system before going back to Africa.

Before leaving the shores of the United States, they wanted to express their appreciation to all in our churches who welcomed them so kindly on their extensive visitation tour of the past year.

in October, 1950 by Dr. Albert Felberg, denominational evangelist. These and 8 other persons were extended the hand of fellowship into the Connor Church at the communion service that followed. Mrs. L. Friesen as reporter wrote: "It is our daily and earnest prayer that God will continue to save souls and to shower us with his blessings."

● On Dec. 6th at a special meeting of the General Missionary Committee appointed Mr. and Mrs. Howard Roth of Portland, Oregon, as missionaries to the Cameroons, Africa. The young people have replied favorably and with great joy to the appointment. They are members of the Immanuel Church. At present he is a second year student at the Western Baptist Theological Seminary of Portland. He hopes to spend at least one semester at the North American Baptist Seminary, Sioux Falls, S. Dak., before leaving for the Cameroons mission field with his wife in the summer of 1951.

● The Rev. A. F. Kostanoski, pastor of the Open Bible Tabernacle of Erie,

Pa., recently tendered his resignation to the church, effective on April 1, 1951. He and his wife came to Erie, Pa., from Binghamton, N. Y., to do pioneer work among the Polish people of the city. As a mission the church was supported by the Central Baptist Church of Erie. Recently it was recognized as a Baptist church and received into the fellowship of the North American Baptist General Conference. The plans for Mr. and Mrs. Kostanoski in the immediate future have not been made known to our Forest Park headquarters.

● The Rev. Richard Schilke will begin his ministry as general missionary secretary on March 10, succeeding the Rev. H. G. Dymmel. From Jan. 8 to 14 he was at the Forest Park headquarters, conferring with the members of the secretarial staff who are serving in an interim capacity for the mission secretary. The brethren Woyke, Gunst, Schilke and Leuschner also made a trip to the Seminary at Sioux Falls, S. Dak., from Jan. 10 and 11 to confer with the students in the graduating class of 1951 and to render a promotional ministry concerning our denominational enterprise for the entire student body.

● The Rev. and Mrs. S. Donald Ganstrom, Cameroons missionaries, and their two children, Norris and Glennis Ann, sailed from New York City on Jan. 5 on the "S. S. Queen Mary" for Southampton, England. Mr. Ganstrom will attend a special seminar at London University for two months until March 10. This is a seminar arranged for supervisors of colonial schools. Mr. Ganstrom has been appointed the supervisor of schools (SOS) for our entire Cameroons Mission Field in Africa. The family will leave England for the Cameroons about the middle of March 1951. They hope to be at Soppo, where they will be stationed, about April 1, 1951.

● The Ladies' Mission Society of the First Baptist Church of Manitowoc, Wis., presented a Christmas program and social on Wednesday evening, Dec. 20, under the leadership of Mrs. E. M. Wegner, pastor's wife. All the members and friends of the church were invited to this evening of Christian fellowship. Mrs. Wegner gave a Christmas scene chalk drawing during the course of the evening. A

number of suitable Christian games were played and a delicious lunch crowned the occasion. The regular Christmas program, given by the Sunday School and the choir on Christmas Eve, was in the nature of a cantata and pageant with Miss Frieda Specht, superintendent, and Mrs. Wegner, choir director, in charge.

● Word has been received from Germany of the homegoing of Mrs. Emma Bachmann Suevern on Oct. 21, 1950, at the age of 70 years. Following her training at a Baptist Deaconess Home in Germany, she sailed in 1902 for the Cameroons, Africa, as a Baptist missionary. She served as missionary nurse in the Cameroons for several years. In 1905 she was married to Missionary Emil R. Suevern, whose wife had died in Africa in 1901. Later Mr. and Mrs. Suevern were called to Steglitz and Neuruppin, Germany to serve in an administrative position for the Baptist Missionary Society of Germany. Mr. Suevern died in 1931. Mrs. Suevern and her husband were among the pioneers of Baptist missionary work in the Cameroons, Africa.

● The annual session of the executive committee of the Commissioned Baptist Youth and Sunday School Union was held from Jan. 5 to 7 at the Forest Park headquarters with the president, Mr. Harold Gieseke of Dallas, Texas, serving as chairman. Other committee members present were Mr. Milton Lipfert of Waco, Texas, vice-president; Miss Ramona Schacht of Lorraine, Kansas, secretary; Mr. Ralph E. Kletke of Philadelphia, Pa., council member at large; and Mr. Walter C. Pankratz of Chicago, Ill., a former president; besides the Rev. J. C. Gunst, general secretary; and Miss Martha M. Leyboldt, editorial staff assistant. The more detailed report about this important meeting will appear in the "C. B. Y. and S. S. Herald News" department of a forthcoming issue of the BAPTIST HERALD.

● On Sunday morning, Dec. 24, the pulpit of the Forest Park Baptist Church, Forest Park, Ill., was supplied by Dr. Albert Felberg, denominational evangelist. In the afternoon the church choir under the direction of Mr. Krogman rendered a Christmas cantata in song. The Sunday School held its Christmas program on Monday afternoon, Dec. 25, featuring the inspiring play by Stephen Vincent Benet, "A Child Is Born." The Rev. C. B. Nordland, former pastor of the church, brought the message on Sunday morning, Dec. 31, and the Rev. J. C. Gunst, young people's secretary, preached at the Watchnight service. The speakers for the Week of Prayer meetings from Jan. 2 to 5 were Dr. William Kuhn, Dr. Frank H. Woyke and the Rev. J. C. Gunst.

C.B.Y. and S.S.U. HERALD NEWS

YOUTH COMPASS TOPICS
February 4, 1951 — "In Faith We Serve" by Miss Ellen Lehr, Aplington, Iowa.
February 11, 1951 — "Working Up Revivals," the Life of Charles G. Finney, by Rev. O. E. Krueger, Rochester, N. Y.

More of our missionaries home on furlough will visit many of our churches in a number of conferences during the next few months. We welcome these wonderful servants of our Lord. Our youth leaders and Sunday School workers ought to make every effort to get acquainted personally with the missionaries as they visit their conference areas or churches. Be well informed about your mission project. Use the missionary meetings to promote and support your own project.

Our new C.B.Y. Guide for Leaders has been well advertised in the January 18 issue. If you have not placed your order for several copies of the "C.B.Y. Guide for Leaders" to date, do not delay in doing so. Every C.B.Y. ought to have no less than three to five copies available.

CENTRAL CONFERENCE NEWS

The council representative and conference officers of the Central Conference met in Chicago recently to plan their early spring and summer program. We were privileged to have these leaders meet at the headquarters office for their business session. Among other things, plans were made for the C.B.Y. and S.S. Union's part in the conference program in June. The conference will be held in Chi-

cago at the Foster Avenue Church. Secondly, these leaders made definite plans to promote their conference project. Every conference union might profit from this fine idea. The same plan has been used in two other conferences with great success.

Here is a grand plan which might have value in other conference areas. In September of this year the Central Conference leaders are having a conference leaders' retreat at a centrally located camp. The retreat will serve for leaders to discuss and to plan further details of the union work. It will be for Christian fellowship and spiritual inspiration.

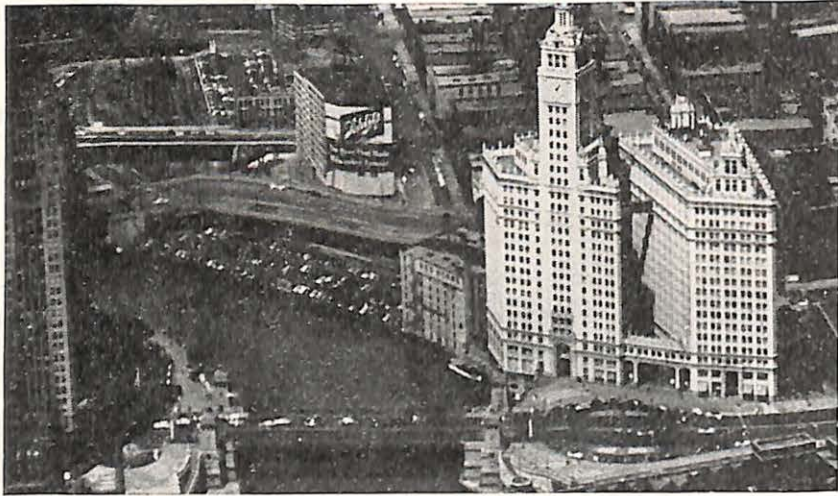
In October, 1950 the Christian Workers' Conference for the Central Conference was held in Cleveland, Ohio, with our Erin Avenue Church. Besides an excellent program for spiritual inspiration the leaders went calling in the church area on Saturday afternoon. Our council representative reports that over 500 homes were called on, leaving a Christian testimony and an invitation to attend church on Sunday. How is that for a practical service for our union leaders? Miss Mildred Wolfe is the council representative and Mr. Dave Penner the president. Both are of Detroit, Mich., of the Burns Ave. Church.

VACATION BIBLE SCHOOLS

This year we are again hopeful that possibly all of our local Sunday Schools will have a good Vacation Bible School. It is not too early to start planning your program. Select your teachers, directors and leaders with care after much prayer. Place your order for materials early so your teachers will have opportunity to make proper preparations!



Indian children during their recess period on our mission field at the Montana Reservation, Hobema, Alberta, Canada. Our missionaries, the Neumans, are carrying on an effective work among these Indian friends.



A striking view of the Wrigley Building and the Chicago River near the Loop of Chicago, Illinois.

The Thing Appointed

A Christian novel that comes to grips with problems of our modern world, with questions that you and I must face!

By DR. HAROLD LINDSELL, Professor at the Fuller Theological Seminary, Pasadena, California

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SYNOPSIS

Tom Richards was very happy about his new job at the Jackson Casualty Insurance Company. He was to work in the auto department of this insurance agency under Mr. Pete Reilly and "the big boss," Joseph A. Harper. His mother was happy with her son over his fine position, but as a Christian she wondered sometimes about the testing times in Richard's life, especially since her husband had passed away. But Richard got along splendidly with everybody in the office. He met Lynn Tracy and was told that "as a Christian she lets her religion run away with her." He also became acquainted with Ann Barrett and dated her one evening. At the dinner table they talked about their families and about religion. Ann said that she never had any desire to become a church member.

CHAPTER THREE

TOM was distinctly at a loss to know how to proceed. He didn't want to preach a sermon exactly, but he wanted to say something about being born again. Finally he decided to plunge into the subject even if he made a mistake.

"Did you ever accept Christ as your personal Saviour?" asked Tom, wondering whether Ann would be familiar with his terminology.

"Someone asked me to do that several years ago. But wait until I get to that part of it. After graduation from Gibbs I got a job as a secretary. There were some fine girls in the office, but I especially enjoyed the friendship of a girl called Margie. She was a Christian and so different from the

others who professed to be Christians. They were church members and attended services regularly, but they were certainly different from Margie. As a matter of fact, I remember one man better than any of the others. He was a Sunday School superintendent. I can still see him at a Christmas party with one of the girls on his knee. It just didn't make sense to me."

"Wait a minute," Tom interrupted. "Why didn't you judge the merits of Christianity by Margie's behavior?"

"Because she was the only one that I thought lived up to the faith she professed. The others were hypocrites and I was judging by the majority rather than the exception."

"But, Ann, there's nothing wrong with the faith; just with some of those who claim to accept it, but don't practice it."

"Maybe so, but I judged it by those who professed to believe it. Anyway Margie and I saw a great deal of each other. We shopped during lunch hours and walked down by the piers to see the boats. Margie talked a lot about Jesus Christ."

"She was courteous and kind from the day I met her. She was always glad to pinch-hit on back work at the office. She never lost her temper even though some of the other girls were none too pleasant. One day I asked her why she let the rest of the office walk over her."

Tom eagerly awaited the answer. "What did she say?"

"She told me that she was a Christian. I remarked that there were other so-called Christians in the office who didn't act the way she did. Margie was quiet for a while and then she told me that one's life should agree with whatever profession the individual made. She asked me if I knew what it meant to be a Christian. I told her that I didn't know, but thought it might mean belonging to a church."

"Margie explained about being 'born again', as she called it, and how Jesus died on the cross for the sins of all men. I was very much impressed. She asked me if I would like to become a Christian. I told her that I just didn't seem to have the faith she had. She was very nice about it and tried to make me see the point, but I never did see it her way. Margie left the office about the same time I did. She wrote me several times but somehow I never did find time to answer and after a while she stopped writing."

"You never accepted Christ as your personal Saviour from sin, then?"

"No, I wanted to a number of times, but I never felt quite ready."

"Would you do it now?" Tom asked her softly.

"No, Tom, I don't think so. People in our office claim to be Christians, but many of them cheat, lie and drink too much. Unless I can be a real Christian like Margie, I would rather not take a stand. The office has helped to make me cynical about marriage too. Have you seen some of the stuff that goes on? Some of the men are unfaithful and many of the women seem proud of their divorces. Marriage vows don't seem to mean much."

"But Ann, this isn't true of all people. You've only seen one side of it."

"I've seen the same thing among my own friends and my parents' friends."

"Ann, it isn't true among my friends and among the people of my church."

"Well, it must be a strange church. I know what I want and I'm going to get it. I want a good time!"

Ann's face hardened as she spoke these words and Tom felt that she meant just what she said.

"Ann," he pleaded, "I have seen the same things you have in the business world. Most of the people don't live like Christians even if they claim to be."

Quick as a flash Ann came back to retort, "If that is true, what are you doing to make them change, Tom?"

Tom was stunned for the moment. "Not very much, I guess. I am a Christian, Ann, and have been for many years. Perhaps you are right in asking me why I don't do something or get out of the place."

Then Tom asked the same question

of Ann. "Well, just what are you doing in this business and why do you stay? Conditions might be better elsewhere."

There was no hesitation in her answer. "I am perfectly content with my job. I enjoy the work and like the kind of life I'm leading. I'm having a good time, too. Margie missed a lot of fun that I have. She never went to a dance or took a cocktail. Her pleasure was only in church activities. She was satisfied her way, and I'm happy my way."

Tom did not answer. He liked this cynical but frank young lady. She was sincere in her stand and did not try to hide behind a maze of subterfuge. Tom felt that he had detected a sad strain in her voice as she told her story and was certain that he could influence her to change her mind.

One result of this conversation was the conviction that he had been lax in his own profession. No one in the office had more than a vague idea that he was a Christian. He had uttered no word for the Master. While he resolved to take a definite stand soon, he felt that perhaps people would think him a fanatic and a religious fool.

Their conversation turned into secular channels. Tom found that Ann Barrett was a well versed young lady, familiar with current events books and music.

Ann chatted gaily about the movies she had seen recently and commented about several of her favorite movie personalities. She mentioned a number of dance bands and popular tunes. Tom was in unfamiliar territory, but he did his best to uphold his end of the conversation. He did not want Ann to think him stupid and dull. He realized that she had heard some of the bands in night clubs where Dawson had taken her and wondered whether her apparent like for them would have any relationship to her feeling for Dawson.

When they left the restaurant Tom hailed a cab and in a short while they were enjoying the thrill of watching the skill and grace of the rodeo riders. The expert cowboys provided many thrills as they rode cows, broke wild horses and performed still other daring feats. They were fascinated as they watched the cowboys rope steers and brand them. Many times some of the performers narrowly escaped injury or possible death.

It was well past eleven-thirty when Tom paused by the door of the apartment in the West 90's where Ann lived with her parents. He did not intend to linger, he hated to break the spell of enchantment which the evening had cast over him.

"I've enjoyed taking you out, Ann."

"Tom, I've had a glorious time."

Tom grasped his opportunity and said, "I hope we can do something again before too long."

Ann did not definitely commit herself and Tom let the matter drop. He arrived in the Bronx after midnight and went right to bed. He suffered a momentary twinge of conscience when he realized that his devotions had been forgotten that night and for some time. His talk with Ann had awakened him to his true responsibilities. He firmly determined to begin his devotions the next day and to do something so that his fellow workers would know how he felt about Christianity.

Tom did not know that a very real test was to come before he had carried out his resolution.

The next morning Tom did not buy a newspaper. He wanted to think on the way to work. The train was crowded and he had a curious sense of distaste as people pushed past him — as though the contact with these strap-hangers was contaminating.

Speculatively Tom watched the crowd. These people were from all nations and all walks of life. Dark-bearded sons of Abraham pressed against still darker Italians. Irish, Swedish, Polish and German were mixed together like the design of a crazy patch quilt. Tom's relationship to these people fitted in with the new thoughts that Ann had awakened in him the night before. He wanted to bear some testimony to the fact that he was a Christian, but he did not want to be thought a religious fanatic.

Seeing the crowded masses on the subway only served to convince him of the futility of his purpose. He could not for a moment imagine himself speaking to one of his fellow travelers about salvation, and this in spite of his knowledge that the New York city subway was a great mission field. He weighed his knowledge of the need against the certainty that men dying without Christ were lost and headed for eternal separation from God. "If this be true," he thought, "why don't I do something about it?"

Tom was puzzled and beneath his confusion was a vague unrest and concern about his new line of thought. He wanted to do something, but he did not know how or what. He had always felt that tract distribution was for ministers and missionaries — certainly not for business men. Beyond the concern for those in the subway was the thought that it would be just as hard to talk with people he knew in the office, perhaps even harder than to strangers.

Once in the office, his preparations for the day's work brought an interlude of forgetfulness. One problem of immediate importance forced itself upon him. He wondered what Jack Dawson would have to say. When Jack entered and greeted Tom without the slightest trace of animosity, Tom's estimation of Dawson rose quickly. He realized that if the situation had been reversed, he would not have been able to refrain

from making some disagreeable remark. Jack's action brought a thought into focus that had occurred to him before. Tom had often found that people who did not profess to be Christians were far more courteous and understanding; far more lenient and tolerant in some things than were many Christians. He had discovered that frequently it was easier to come to an agreement in business with a non-Christian than with a Christian. While Tom knew that this ought not to be true, it was one reason why he hesitated to do personal work among people he knew well.

One of his brokers called and from then on he had no time to think of Ann Barrett. When the phone rang about mid-morning, Tom answered.

"This is Miss Barrett, Mr. Richards. Mr. Harper would like to see you. He is in his office with Mr. Reilly and Mr. Rathbone of Stebbins and Co."

"Thank you, Miss Barrett, I'll be there immediately."

Tom hung up the receiver and started for the manager's office. He was puzzled by this sudden summons and for a moment wondered if he had done something wrong in handling the tremendous account of the brokerage agency.

"Come in, Richards," Harper replied to Tom's knock. The three men looked up as Tom entered.

"You're acquainted with Mr. Rathbone, Richards?"

"Yes, sir, we have met."

"Good. Mr. Rathbone has a large auto risk, the premium will run in the neighborhood of thirty thousand dollars. Since you are handling all accounts for this agency we wanted you to hear what we say. I will give the risk to Reilly but it will be yours to write up. Mr. Reilly will explain the entire policy to you."

Harper turned his attention to Mr. Rathbone. "Now, John, you say that you want complete liability and property damage coverage, with liability limits of one hundred, three hundred thousand, and property damage for five thousand dollars. You don't want any collision insurance of fire and theft, do you?"

"No, Joe, I think not. You understand that we just got this business from another broker and it is imperative that we keep it. In order to get the business I had to promise the new manager of All State Trucking that I would get them a twenty per cent reduction over the premium they are paying at present. They have coverage rights now for forty thousand dollars. That means that you cannot charge them more than thirty-two thousand dollars."

Harper looked at Reilly significantly to see whether he agreed in cutting the premium for the risk. Reilly nodded, but neither man looked at Richards.

Tom's face was a study. It was the

first time he had come into contact with a proposition like this. He had heard that insurance companies cut rates on large risks, but this was his first experience. Tom knew that it was illegal. The National Board of Underwriters established the rates which were to be used in determining the premium to be charged for risks and the rates were the same for all companies. Tom's conscience was troubling him and he began wondering what part he would play in this arrangement. The others gave no evidence of concern. When arrangements were completed, Harper gave the files to Reilly who left with Tom. Reilly seated himself at his desk and began an explanation of the policy.

"Well, Richards, this is real cream we have here. We're mighty lucky to have it. The accident experience on this risk is low and we ought to make a barrel of money on the deal. It also helps our relations with Stebbins. Stebbins has a lot of business, but they're only giving us about ten per cent of it. Maybe after this we'll be able to get a larger slice." "Isn't it illegal to cut the rate?" asked Tom.

Reilly turned quickly, a dark look in his eyes. "So what?" he asked flatly.

Tom was on the defensive, but events had happened so swiftly that he did not know what his next step ought to be. He had hoped that he would have time to think before he became involved.

"But Mr. Reilly, how are you going to work it?" he inquired, grasping at the faint hope that it might be impossible.

"Very easy. We will have two copies of the file. The copy that is absolutely correct will be kept in the files. You will keep the other copy at your desk where no one will see it. Your copy will show exactly the same things as the file department copy except that at the end the premium

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rates will be cut twenty per cent." "But supposing we get caught?" asked Tom, little realizing that by the use of the term "we" he was already involving himself in the illegal procedure.

"We won't," Reilly replied brusquely. "The insurance department from the state rarely comes in to make a check on our files. If they should come, they will find the right file. If we should get caught there would be a ten thousand dollar fine and a lot of us would lose our jobs. But don't let it worry you; it's a cinch!"

Desperately Tom wanted to object; to say that he would have no part in this scheme, but he did not. He took the files and returned to his desk. As he seated himself he noticed that the fleet of trucks the All State Trucking Company operated at any given time ranged from eight hundred to a thousand. It was a large risk all right, but Tom would have preferred handing it over to Dawson, or anyone.

Tom was aware that Dawson looked at him curiously when he came back from Reilly's desk.

"What's up, Tom?"

Despondently Tom told him what had just happened. Dawson whistled softly, "That's some baby, isn't it? Wouldn't mind having one like it myself."

"Well, you can have it for all I care," answered Tom more forcefully than he intended. Jack looked at him with a degree of surprise. He was not able to understand the cause for the antagonism in Tom's voice.

Tom was uneasy the rest of the morning. He ate a hurried lunch and then walked down to the docks on the East River to think his way through his problem. First and foremost Tom recognized that the company was doing something illegal: something prohibited by the laws of New York state. And he was a partner in the crime!

Bitterly Tom remembered his resolve of the night before. He recalled how he had determined to be a good witness for Jesus Christ. And here he was face to face with a decisive issue and he was defeated. He tried to rationalize the matter, but he knew that premium cutting was wrong and he ought to refuse to have anything to do with it. But, he reasoned, any such refusal would cost him his job; not the job with this company only, but with any other insurance firm.

A verse from the Bible passed through Tom's mind. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

Surely the All State Trucking Company risk was unclean. He was certain that he should separate himself from the risk, even at the expense of his job. But he hesitated.

"After all," Tom rationalized aloud, "I am not responsible for this decision. I am only an agent serving the company. If I had made the decision and had accepted the risk myself that would be one thing. I actually had nothing to do with it from that standpoint. I'm only following orders. There is no use in jeopardizing my job and my future when it is not my responsibility."

Despite every effort to justify himself, Tom was unhappy and perplexed as he went back to the office. His mind was not ready for the work at hand. Finally he made his way to the file department to pick up an auto file he

needed. Lynn Tracy was there smiling at him cheerfully.

"What can I do for you, Mr. Richards?" Suddenly and unexpectedly Tom replied, "Give me a little advice if you will."

"Didn't you have a good time last night? Did something go wrong?"

For the present Tom had forgotten Ann Barrett and the evening before. Lynn's remarks brought it all back to him and he smiled before answering.

"We had dinner at Stauffer's and then went to the rodeo at Madison Square. We both had a good time. My problem hasn't a thing to do with Ann. It's something else I want to ask you. Tell me, Lynn, if something you are uncertain about were to arise, what would you do?"

The answer came slowly and quietly for Lynn was silently praying that she might say the right thing in the right way. "It depends on what you mean, Tom. If it involves a choice between right and wrong, there is no question. I would choose the right."

"Supposing you are uncertain, Lynn? What then?"

"When there is a doubt, don't! That's the best admonition I know for the Christian to follow."

"Yes, Lynn, that sounds good. But suppose," Tom continued, "the issue involved other people and your decision would hurt them. What would you do in a case like that?"

"Wait a minute, Tom. You must have a definite case in mind. Why not tell me more?"

"Well, I can't tell you, I'm sorry. I wish you would give me your opinion anyway."

"I won't give you my opinion, Tom, but I will remind you what the Bible says, 'Therefore to him that knoweth to do good, and doeth it not, to him it is sin.' It is better to suffer for well-doing than to suffer in God's hands for wrongdoing."

"Yes?" questioned Tom. Lynn continued, "It has been my experience that when I did wrong deliberately, God has punished me severely. It would have been far easier to do right in the beginning."

Tom had heard enough. What he had really wanted was someone to agree with him, not advice. Lynn's answer disappointed him because it brought him no nearer to a decision he could accept. He began to see why people were critical of Lynn.

"Too puritanical," he thought. Still, Tom knew that this was exactly what his own minister, Pastor Bridges, would say. He recalled many of the sermons he had heard in which this minister had clearly showed that sin in any form is an offense against God. Tom was confused and could not see how God could object to his carrying out plans or decisions in which he had no voice.

(To Be Continued)

We, the Women

News and Views of the National Woman's Missionary Union
By MRS. FLORENCE E. SCHOEFFEL, President

PRAYER FOR PEACE

Last Fall the sports editor of the "Chicago Tribune" suggested in his column that at the beginning of every football game or other athletic contest one minute be spent by the assembled crowds in a silent prayer for peace. The suggestion was accepted by many schools, and all over the country many major sports events were opened with such prayer.

Not only in our country but throughout the world men and women are praying for peace. Again and again the cry, "God, give us peace!" is uttered from war-weary hearts. We all want peace — but there is a condition for peace which we do not always recognize or want to keep.

This condition may be found in the salutation with which the Apostle Paul begins most of his letters: "Grace be unto you — and peace." The order of these words is significant: "grace" first; then "peace." It is only after experiencing the forgiving grace of God that man finds peace of the soul.

This axiom is true of nations as well as of individuals — "grace," then "peace." How can there be peace when hatred, pride, greed, false ideologies are the ruling passions? Man and nations need to bow down in a humble and contrite spirit and ask God for mercy and forgiveness, before our world will be at peace. "No one can legislate peace for the world, if those in it are not at peace with themselves; no one can arouse strife in the world if each man is at peace, first with God, then with himself. Peace is in our hearts and not in our military might; peace is within and not without."

PRAYER AT THE GOLDEN ALTAR — C. E. MacCartney.

This book reveals the secret of effective prayer, discusses its hindrances and describes its fruits. Written after World War I, it is timely and seeks to meet men's doubts and questions about prayer. Some of the chapter headings are: "Prayer and the Soul's Reserves," "Your Unanswered Prayers," "Your Hindered Prayers," "Prayer and Temptation," "The Profit of Prayer." In this last-mentioned chapter he says, "Earnest prayer always lifts the mind and ennobles the heart, because it brings man into the presence of God."

BOOKS ON PRAYER

The World Day of Prayer, coming at the beginning of the Lenten season, may well be an inspiration for a deeper and more meaningful prayer life during those weeks leading up to Easter. Prayer is an inexhaustible subject, and even the wisest and most experienced Christian needs to say with the disciples: "Lord, teach us to pray!"

THE BIBLE. It is helpful to study the prayers of great men and women.

The Bible has many examples of great prayers, such as those of Elijah, Moses, Abraham, the Psalms of David, the prayers of Paul and, above all, the prayers of our Lord. These can be easily looked up in a Bible concordance, and would be inspirational reading.

Besides the Bible, I have found some other books helpful on this subject. May I give you a glimpse of several from the shelves of my husband's library.

GREAT SOULS AT PRAYER — Mrs. Mary W. Tileston.

Here is a collection of prayers covering a span of fourteen centuries, from St. Augustine to R. L. Stevenson. The index of subjects makes it easy to find prayers of aspiration, of confession and penitence, of thanksgiving and praise, and many others, as the mood or the need prompts one.

TAKING HOLD OF GOD — Samuel M. Zwemer.

Besides actual examples of prayer, there are many helpful books about prayer, such as the one, "Taking Hold of God," by Dr. S. M. Zwemer, teacher and former missionary. He deals with the nature, the need and the power of prayer. He uses the words of Isaiah 64:7 as a definition of prayer: "There is no one that calleth upon Thy name, that stirreth up himself to take hold of Thee." "Prayer is the outreach, the communion and union of the whole soul with God." Written in language that is easily understood, this book abounds in helpful suggestions.

Statistics of Our Churches, 1950 — North American Baptist General Conference

Conferences	Churches	Baptisms	Church Members	Local Expenses	Gifts for Our Mission Fields	Gifts for Other Mission Societies	Total Gifts for All Mission Purposes	Total Gifts for All Purposes	Sunday Schools	S. S. Scholars	Teachers and Officers	Woman's Miss. Soc.		Young P'ple Soc.	
												Societies	Membership	Societies	Membership
Atlantic	25	153	4253	\$222,511.00	\$30,919.00	\$19,564.00	\$50,483.00	\$272,994.00	25	3134	424	41	1009	20	394
Central	27	266	6871	391,163.73	73,310.15	54,416.86	127,727.01	518,890.74	32	5225	533	24	972	21	810
Dakota	55	346	6782	317,103.50	110,321.80	22,737.58	133,059.38	450,162.88	69	6645	651	49	1367	41	1390
Eastern	14	66	2451	67,035.00	19,382.00	8,625.00	28,007.00	95,042.00	15	1617	185	18	498	15	335
Northern	49	214	5585	112,434.77	40,013.89	11,778.11	51,792.00	164,226.77	54	4348	438	29	709	33	1382
Northwestern	37	195	5899	313,988.05	70,839.11	28,558.26	99,397.37	413,385.42	37	4653	562	31	1375	31	1054
Pacific	26	287	5943	277,710.78	70,184.91	18,292.89	88,477.80	366,188.58	29	5432	611	27	1087	23	960
Southern	12	38	1190	87,819.60	16,669.16	3,522.12	20,191.28	108,010.88	13	1088	160	10	216	10	515
Southwestern	22	100	2586	121,330.08	56,671.42	11,477.49	68,268.91	189,598.99	21	2159	295	28	684	19	485
Total	267	1665	41560	1,911,096.51	488,431.44	178,972.31	667,403.75	2,578,500.26	295	34301	3859	257	7917	213	7325
Last Year	267	1444	40785	1,797,378.06	425,809.92	208,982.91	634,792.83	2,432,170.89	292	33113	3722	261	8218	215	7012
Total Increase		221	775	113,718.45	62,621.52		32,610.92	146,329.37	3	1188	137				313
Total Decrease						30,010.60						4	301	2	

Thanks for Your Christmas Gifts

By the REV. AUGUST F. RUNTZ, Superintendent of the Children's Home, St. Joseph, Michigan

CHRISTMAS is the children's day. It all started when the Father in heaven revealed himself in human form, coming as a little baby, born in a manger. When this baby grew into manhood he placed the child in the midst. As a result of all this, more is done in behalf of children at the Christmas season than for any other group of people at any time of the year.

The people of our churches feel that way about it too. For at Christmas time gifts are sent to the children individually of our denomination's Children's Home at St. Joseph, Mich., by some of our members. Gifts of various descriptions are also sent to

the Home for the happiness and comfort of the children. For all of these we are most grateful to our people.

But we are especially grateful for the Christmas offering of our churches, which is designated for the Children's Home. At this writing we do not know exactly what that offering amounted to, for this money is usually sent directly to our denominational headquarters office in Forest Park, which is as it should be. However, from several sources we have been informed that the offering was especially generous this year. This brings joy to all of our hearts.

It is on this offering that we must, so to speak, live for the rest of the

year. And it costs a great deal of hard cash to live these days. You are aware of it in your homes. We are aware of it here. Perhaps we are as appreciative of your sacrificial spirit as were Mary and Joseph for the gifts that were brought to the Christ-child. Those gifts doubtless enabled them to sojourn in Egypt until the danger to the child's life was past. It was God's way of providing for their temporal needs.

We are therefore most grateful to our heavenly Father for having given you such a generous spirit as you brought your Christmas offering for the Children's Home here in St. Joseph, Mich. Moreover, we rejoice that you always "keep the children in your hearts."

"poor?" I did not answer her, but it set me to thinking about all the wonderful things which I get that this boy does not receive. This made me realize how much our Home has meant to me.

These lines are being written in the midst of the Christmas season. I wish more of the kind people of our denomination could be here on Christmas Day to see the wonderful gifts which people, churches and organizations of churches send the children for Christmas. I want to take this opportunity to thank all the people who have sent us gifts, for it seems we can't thank enough for making our Christmas a joyous one.

There is one outstanding opportunity which this Home has afforded me, and that is the privilege of hearing the Gospel message. It was when I was about ten years old that I gave my heart to my Savior. Later I was baptized and came into the church, and I am now active in the church and Sunday School.

A Note of Appreciation

By WALTER YAUCH, One of the Boys at the Children's Home, St. Joseph, Michigan

WHEN I was asked to write an article for the denominational BAPTIST HERALD, I did not hesitate to answer yes. I thought this would be a very good opportunity to thank all of the people and the churches which contribute to the upkeep of our very nice home here in St. Joseph. I am sure that I, above all, appreciate these things, for I have been here just about fifteen years, about the longest anyone has stayed here. I came from a home way out in Montana with my two older brothers when I was four years old. I will not say anything more about myself, for there was an article in the "Annual" last year, which told all about my brothers and myself.

This Home has meant more to me than just a place in which to live. It

has meant that, of course, but more. We were provided with all the necessities of life, but also an education, good training, but, above all, a prevailing Christian atmosphere which I have learned to appreciate. I think the children are very fortunate to have this as a home, for the children receive as much as any other children in any private home, and I may go as far as to say "even more than some."

If I may use an example, a few weeks ago I was in the home of a boy friend. He had just come from town where he had seen a coat which he admired very much. When he asked his mother if he could buy it, she gave him a good "talking" and asked him if he really thought they could afford it. Then she said to me, "Do you know what it is like to be



Children's stockings on the mantelpiece (center) at the Children's Home, St. Joseph, Mich., ready for Christmas Day, while outside (left and right) it's a beautiful "white Christmas" on the picturesque grounds of the Home.

PROLOGUE TO JOHN'S GOSPEL

(Continued from Page 10)

grace and truth. Moses and the prophets were servants but he was the only Son. Christ manifested grace, that is, God's favor toward sinners and also truth, that is, the unique divine revelation.

15) The Baptist's further testimony regarding Christ. Although the Baptist preceded Christ in his ministry, the Master was superior in rank and dignity. "He who comes after me ranks before me, for he was before me."

16) Christ, the Dispenser of grace. Christ gives from an inexhaustible store of grace. One grace succeeds another. "As one wave follows another from the depths of the ocean, so there flows from Christ's fulness, wave upon wave of grace."

17) Christ is superior to Moses. In this verse Jesus Christ is mentioned by name for the first time in place of the Word. John contrasts the Gospel of Jesus with the Law of Moses. The law demands obedience from men; the Gospel revealed the grace of God toward men.

GOD'S UNIQUE INTERPRETER

18) The Son is the unique Interpreter. In the original, "God" is placed at the beginning of the sentence: "God hath no man ever seen." God the Father has never been seen by any mortal eye, not even by Moses, but his only Son has revealed, unfolded and interpreted him (Matt. 11:27). Christ is the visible revelation of the invisible God. There were visions of God in the Old Testament but only Christ, who is the bosom of the Father, enjoying the most intimate relationship and could truly interpret him. In Christ alone do we find the final and complete revelation of God. Therefore we must hear him.

A word is a wonderful thing. Without words our thoughts, feelings and plans would never be revealed. No one can see us, that is, our own inner self. The spirit of man is invisible. Only as we express ourselves in words is our mind revealed. It is by words that we reveal who and what we really are.

God is Spirit. Therefore, he is invisible. No one has seen him. But he has spoken through the incarnate Word. Jesus is the living Word of God. "He that hath seen me hath seen the Father" (John 14:9). Through his Person we have a unique revelation of God's character.

A little child which was being put to bed by its mother suddenly realized its lonely plight as the mother gave her a good-night kiss, turned out the light and started for the door. "Am I to be left all alone, and in the dark, too?" the child anxiously asked.

"Yes, my dear," the mother said, "But you know you have God with you all the time." "Yes, I know God

The Baptist Ministers' Fellowship

By the REV. EDGAR W. KLATT of St. Paul, Minn., Secretary-treasurer of the North American Baptist Ministers' Fellowship

THE MINISTERS' Fellowship was organized on August 27, 1949 at the General Conference in Sioux Falls, S. Dak. Although still in its infancy, this organization has grown to 119 paying members, plus the missionaries who have become members by virtue of their type of work.

The purpose of this organization is to encourage a closer fellowship among our ministers and Christian workers, both on the denomination-wide basis and in local conferences, and to advance the work of the Lord through our denomination.

This organization is considered a committee of the North American

Baptist General Conference of the North American Baptist denomination, with the president of the fellowship serving as a member of the General Council.

All persons whose names appear in the 1951 Denominational Directory under the heading of "Ministers' Addresses" are eligible for membership and may join upon application to the secretary. Several times during the year a paper is edited and sent to all members to which the different ministers make their contributions.

May the Lord's servant prosper in God's work as a result of this fine organization!

IN THE COURSE OF EVENTS

(Continued from Page 2)

Committees, which prepared the statement, explained that since Alaska's territorial government has limited authority, control of radio liquor advertising would ultimately be a matter for U. S. Federal agencies. Stressing the gravity of the liquor problem in Alaska, Dr. Brown pointed out that the city of Ketchikan, with a population of about 6000, spent nearly \$5,000,000 in one year for liquor and only about \$135,000 for education.

● President Truman recently affixed the last of 33,466 signatures to a huge two volume "Good Will book" which the American Bible Society is sending to the archives of the Japan Bible Society as a symbol of friendship between the peoples of the two nations. The signatures, which come from more than 14,000 cities, towns and villages in every state, as well as the District of Columbia, Hawaii and Alaska, and 15 foreign countries, are of persons who have contributed to a fund which will enable the Japan Bible Society to print and distribute Scriptures in the Japanese language. General Douglas A. MacArthur, at the inception of the drive, set a goal of 10,000,000 Scriptures to be printed and distributed in Japanese by the end of 1951. However, it now appears likely that this goal will be exceeded by approximately 2,000,000 to bring the total to 12,000,000.

is here," the child answered, "but I want someone who has a face."

That simple story expresses exactly the way we feel. We believe God is Spirit but we want something more concrete. We want to SEE God. It is that which Christ does for us. It is in the Savior that the Face is seen and God's character is revealed.

RECEPTION FOR STUDENTS OF CHICAGO AREA ON MARCH 19

Any pastors, parents or friends of North American Baptist students who are in the Chicago area are urged to send such names and addresses to Rev. J. C. Gunst, Box 6, Forest Park, Ill. These students will then be invited to a denominational reception for them at the Forest Park Headquarters on Monday evening, March 19th.

TEACHERS AMONG THE INDIANS

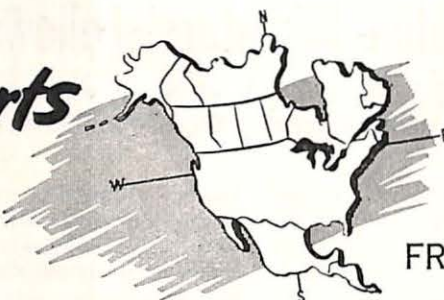
(Continued from Page 7)

conducting Sunday services and visiting in the homes.

Both of the young missionaries teach the boys and girls on Sundays in the living quarters of the teacher. They hold Sunday School with the children. This is something new for the Indians and we are praying that it will prove effective. Bernice is very happy in the work, and we trust that great results will be the outcome as she continues to serve among the Indians on the Bull Reserve.

The mission circle from the Pleasant Prairie Baptist Church of nearby Wetaskiwin gave the Indian women of the Montana Reserve a very pleasant afternoon in the Mission Chapel on the Reserve recently, teaching them to knit and delivering a brief inspiring program after which a delicious lunch was served. The Indian squaws were pleased with the attention given them and the consideration shown them. The missionaries' hearts were doubly thrilled when at the close of the evening they were presented with a gift of bedding. May God bless these active groups and missionary minded women!

Reports



FROM THE FIELD

Atlantic Conference

Redecorated Sanctuary and Baptismal Service at the Ridgewood Baptist Church, Brooklyn, N. Y.

It was with joyful hearts that we of the Ridgewood Baptist Church of Brooklyn, N. Y., again worshiped in our beautiful sanctuary on Sunday, December 10, after the church had been redecorated. Many repairs have been made to the building under the guidance of our beloved pastor, the Rev. Paul Wengel, and a number of our members have contributed their services and efforts to improve the edifice. This is the result of a remodeling and decorating program which was instituted in July 1950 and for which approximately \$2500 have been received thus far. The Willing Workers group of young women sponsored a pre-Christmas sale at which they offered hand made articles and cakes, devoting the proceeds to paying for the painting of the church kitchen.

In the spiritual aspect, there was great rejoicing when ten converts were baptized during the evening service on Dec. 10. Many friends from other denominations had been invited to witness a baptism by immersion, and the pastor, Mr. Wengel, used the opportunity which this service presented to preach a forceful and convincing sermon on the biblical basis for baptism of believers, with paralleling statements by outstanding theologians, early and modern.

Marion vop Ahnen, Reporter.

Southwestern Conference

Bible Mission Conference Is Held at Baptist Church, Bison, Kansas

A Bible Mission Conference was held at the First Baptist Church of Bison, Kans., from November 29 to December 1 with the Rev. L. H. Smith of Corn, Okla., as Bible teacher and the Rev. Fred Ferris of Lorraine, Kans., as mission speaker. All sessions were very well attended and the Spirit of God was present in a very real way.

During the afternoon sessions Mr. Smith spoke to us on the theme, "The Laws of True Spiritual Growth." He emphasized the need of proper feeding, exercise and rest. Certainly, those who heard these messages will never be the same in their Christian ex-

perience. In the evening services he spoke upon the Church and its hope and the fulfilment of the prophecies concerning Israel.

Mr. Ferris spoke about the history, problems and needs of our African missions, the customs of the people and about the people themselves. Each evening he showed pictures of our African work. Africa has become a reality to all who have heard the interesting and informative messages. May the Lord of the harvest raise up more laborers who will be willing to pay the price which our missionaries are called upon to pay that others too might have the glorious liberty of the Gospel. Each evening a mission offering was taken, amounting to \$417.00.

Harold H. Fischer, Pastor.

Northwestern Conference

Baptismal Service and Missionary Rally at Baptist Church Baileyville, Illinois

The Sunday afternoon service on Nov. 26 was a joyous occasion at the Baileyville Baptist Church of Baileyville, Ill., when five converts were baptized on confession of their faith in Jesus Christ. The pastor, the Rev. Merle R. Booth, was assisted by the Rev. Wm. Bisgaard of Rockford, Ill. Three others joined the church by letter or experience. Evangelistic meetings had been held during the first two weeks in October with the Rev. Bud Peterson of Omaha as evangelist and Mr. and Mrs. Bob Haag of Des Moines in charge of the music.

The annual all-day Missionary Rally was held on Sunday, November 19. The speakers of the day were the Rev. Philip Armstrong, secretary of the Far Eastern Gospel Crusade; and the church's own missionaries: Mrs. Asaph Tobert of Nigeria, Africa; Rev. Carl Zimmerman, missionary-appointee to the Philippines; and Rev. Harold Birkholz, accepted for mission service in Japan. The offering for the rally amounted to \$650.

The church rejoices in the privilege of having these two men going soon

ATTENTION, REPORTERS!

All reports to be eligible for publication must be sent within one month after the event and should be limited, if possible, to 250 words.

No annual reports of church societies or reports of wedding anniversaries, except for golden wedding anniversaries, can be published.

Send all reports to the editor at Box 6, Forest Park, Illinois.

from their own church to the mission field and has taken on their full support along with half the amount for Mrs. Tobert. We also had the privilege of ordaining these two men into the Gospel ministry on August 29th of this year. A new Hammond electric organ has recently been installed in the church and a dedication service will be held in the near future.

Mrs. H. Zimmerman, Reporter.

Dakota Conference

Fine Evangelistic Meetings With Rev. Hugh Bronstad at McIntosh, South Dakota

It was with earnest prayer and supplications that the McIntosh Baptist Church of McIntosh, S. Dak., sought an evangelist for our Fall evangelistic campaign and revival. We know God answered our prayers by sending the Rev. Hugh Bronstad of Chancellor, S. Dak., as our evangelist.

His sermons inspired us; his messages challenged us; his singing and song leading made us more zealous. The meetings were held from Oct. 17 to 29, with the church being completely filled on several nights. Eight persons found the Lord as their personal Savior, of whom five or more have already declared their desire to be baptized.

The church has been busy in its Fall activities. A Woman's Missionary Society has been organized. The women have had a lovely baby shower in behalf of the pastor's wife. We praise the Lord for his leading and blessing.

Ervin A. Gerlitz, Pastor.

Farewell Reception for Rev. and Mrs. G. W. Rutsch by Plum Creek Church

On Sunday morning, Dec. 17, the Rev. G. W. Rutsch brought his farewell message to the Plum Creek Baptist Church near Emery, S. Dak., which he had served for seven years and seven months. He spoke on Rev. 2:10, "Be Thou Faithful."

In the evening service the church was again filled to capacity with people from nine churches in the community to bid farewell to Mr. and Mrs. Rutsch. Mr. Dayton Heitzman had charge of the program and spoke briefly on John 15:15-16. Every branch of the church was represented with speakers who expressed their sincere appreciation to Mr. and Mrs. Rutsch for their devoted service and for their untiring efforts in the upbuilding of God's work among us. This appreciation was expressed not only in words but also with a generous gift of money.

We truly miss Mr. and Mrs. Rutsch and shall long remember their labor of love among us. Our loss has become the gain of the Grace Baptist Church of Gackle and Alfred, N. Dak. After the service members and friends gathered around tables in a fine Christian fellowship and in extending best wishes to them.

Fred Triebwasser, Reporter.

Anniversary Program of the Woman's Missionary Society of Turtle Lake, North Dakota

On Sunday evening, Dec. 3rd, the Woman's Missionary Society of Turtle Lake, N. Dak., presented its anniversary program. Mrs. Herbert Schlaht led the song service. The Scripture passage was read by Mrs. Daniel Bauer, followed with prayer by Mrs. Christ Franke. Words of welcome were spoken by our able leader, Mrs. Fred Schmidt. Mrs. Edwin Wacker gave the report as secretary-treasurer.

The theme for the program was "Thanksgiving." Readings were given by different women. Special numbers in song were presented by a mixed quartet, soloist and duet and two selections by the Ladies' Aid. The offering for the evening was \$50.00 which was designated for missions.

In this past year we have sent gifts of food to the Children's Home in St. Joseph, Mich.; to the Crippled Children's Home and to the Home for the Aged at Bismarck, N. Dak. We have donated money to various causes, such as World Relief Fund, Missions, Red Cross, the Kitchen Fund for the Seminary at Sioux Falls, S. Dak., the Old People's Home and the Orphanage. In addition, we have helped with the remodeling of our church kitchen and have purchased an electric stove, a wool rug, and other articles for our church.

Mrs. Edwin Wacker, Secretary.

Reception by Berlin Church of North Dakota for Rev. and Mrs. J. C. Kraenzler

The first Sunday of December proved to be a "red-letter day" for the members of the Berlin Baptist Church of Fredonia, N. Dak., for it was on this date that they had the joy of welcoming their new pastor and his wife, the Rev. and Mrs. J. C. Kraenzler, after having been without a pastor for a period of three months. To share their joy they had invited the members of the Ebenezer Baptist Church of Lehr and its pastor, the Rev. H. J. Waltereit, for the evening service.

After Deacon G. Grenz had opened the service, the Rev. H. J. Waltereit, as guest speaker for the occasion, addressed both the congregation and the new pastor. Then the various organizations of the church had an opportunity to welcome the Rev. and Mrs. J. C. Kraenzler. Deacon Fred Wolf spoke for the Berlin Station, superintendent Christ Wolf for the Sunday School, Mrs. Ketterling for the Ladies' Aid, and Max Buechler for the choir. Besides these addresses the Ladies' Aid sang a song, and the choir rendered two numbers. Finally Mr. and Mrs. Kraenzler responded to all these words of welcome. Both expressed gratitude and appreciation for all the church had already done for them, and hope in God for a fruitful ministry at Berlin. After the close of the service, everybody was invited to partake of a delicious lunch in the church basement.

H. J. Waltereit, Reporter.

Northern Conference

Twenty Converts Are Baptized at the Central Baptist Church, Edmonton, Alberta

During the past months the Central Baptist Church of Edmonton, Alberta, and its Mission Station at Lauderdale have experienced great blessings from the Lord. The field here is unlimited and the work is very extensive, including a ministry to German and English-speaking people. The boundaries of Edmonton are so flexible that they are constantly being pushed out. The influx of people from all parts of the country and even from beyond the sea is tremendous. Our prayer to God in the face of all this is for faith and vision that are in conformity with that of the glorious Savior whose we are and whom we serve. In sharing these glorious experiences with the readers of our periodicals and the denomination we humbly ask for your prayers.

eral business sessions have been held and every possibility is being studied. The field is white unto harvest and workers are definitely needed. For the present we have asked the Rev. August Kraemer to take charge of these services.

Sunday, Nov. 19th, was another great day for the people of Central and those of Lauderdale for it was the day of victory and triumph for Christ. Twenty faithful and obedient converts stepped into the baptismal waters and confessed that Jesus Christ is Savior and Lord. Among them was a mother with her daughter and son, and from another family four daughters and a son, and from another family three daughters, one of whom had to use crutches to walk since she had lost one leg some time ago. Among them were several who had recently come from Germany to the great land of liberty and freedom and, above all, to the Savior Jesus Christ. Accompanied by selections from the mixed choir and supplied with a verse of Scripture they stepped



The large study class composed of members of the Central Baptist Church, Edmonton, Alberta, with the Rev. J. C. Gunst of Forest Park, Ill., as guest teacher (center, right), and with the Rev. Henry Pfeifer, pastor of the church (center, left, front row).

For the week of October 23 to 29 we gathered as Sunday School teachers and young people to study under the leadership of the Rev. J. C. Gunst the book, "How to Win to Christ." Each night for this week we spent two full hours in study and counsel. Brother Gunst has won the hearts of those who came each night, and that number ran over 60 almost every night, and exceeded that by far on the final night. These nights of study were nights of inspiration and blessings since additional testimonies and special selections were rendered by some of the students of the Christian Training Institute attending.

On Sunday morning, Oct. 29th, there were over 80 Sunday School scholars who greeted Brother Gunst at the Lauderdale Mission Station. The attendance has been around that number ever since, even in the coldest weather. The progress and all these blessings have led us to consider the organization of this mission station into a Baptist Church. Already sev-

one by one into the watery grave and out of it again to the new life for Christ.

This great baptismal service was fittingly introduced by a dedication service. The Layetzke children: Fred, Lydia, and Albert, presented to the church a set of beautiful organ chimes in memory of their faithful and God-fearing parents, Mr. and Mrs. Adolf Layetzke. They were members of Central Baptist Church for many years and served in all humility, loyalty and faithfully to the very end. Brother Layetzke served as deacon from 1927 to 1948 and his counsel and advice were always highly appreciated. We sang the favorite selection of Mrs. Layetzke, "Jesus, Savior Pilot Me," and the mixed choir sang the favorite of Brother Layetzke, "The Love of God." At the close of the service our hearts were thrilled when "Abide With Me" bade us all "God Speed" on our homeward journey after such great blessings.

Henry Pfeifer, Pastor.

Christmas Program and Caroling by "The Missionary Echoes" of Trochu, Alberta, Canada

On Sunday, Dec. 10, "The Missionary Echoes" of the Baptist Church, Trochu, Alberta, presented an inspiring Christmas program on the topic, "A Little Child Shall Lead Them." The program opened with the congregation's singing Christmas carols. The welcome was given by our president, Darlene Schimke.

In the play a young girl receives a very tempting invitation to spend the Christmas holidays away from home, which she accepts. But her church needs her help in presenting its Christmas program. The need of a little English orphan helps her to decide where her duty and real happiness lie. The program ended with benediction by our pastor, Rev. H. Zepik. The offering taken will be spent on Bibles to send to our African missionaries.

The election of officers was recently held with the following results: president, Darlene Schimke; vice-president, Ellen Frohlich; secretary, Doreen Schmierer; pianist, Jean Halter; and reporter, Helga Rode.

On Dec. 24 "The Echoes" had the privilege of caroling at many homes where our people were not able to get out because of sickness or age. A visit was also made to the hospital. Helga Rode, Reporter.

Pacific Conference

Well Attended Services and Thriving Activities at Baptist Church Costa Mesa, California

In the Educational Building of the

First Baptist Church of Costa Mesa, Calif., we have accommodations for the following departments: Cradle Roll, Nursery, Beginners, Primary, Junior and Junior High School. The High School and College Department meet in the Upper Room of our church. Our attendance is increasing steadily. On a recent Sunday our record showed 441 present in all departments. Our goal was 800 by Christmas. Crowds are attending all of our services, so that our facilities for the Sunday morning services are far too small. A Junior Service was therefore inaugurated, attended by about 70 youngsters.

There is hardly a Sunday in which we do not have some decisions for Christ, and so much does the Lord add to our church that every last Sunday of the month we can sing the old Baptist hymn, "Shall We Gather at the River," as converts are buried with Christ in baptism and are added to the fellowship of our church. Our membership at the present has exceeded the 300 mark.

Our midweek prayer meeting crowds fill the main auditorium. We have started Good News Bible Clubs in strategically located parts of our city in which boys and girls are made acquainted with God's Word and the Savior. A thing of beauty and charm is our new Baldwin organ, a recent addition to our church. This beautiful instrument together with our mixed choir, under the able direction of Dr. R. Hemming, vie for the glory of God as they lift us into heavenly places with God.

Our Training Union program includes the Story Hour, the Junior, Junior High, High School, College and the Adult Bible Classes. We give our young people the responsibility twice in the year to take over the evening

service of our church. On a recent Sunday the film, "Dust or Destiny," was the main attraction of the evening.

A thriving Men's Brotherhood continues to be the big drawing card of our church. Men from all walks of life thus become acquainted with our church and often are won for the Lord. Our male chorus of 30 members thrills us every Sunday evening with the beautiful songs of Zion.

At the present time we are negotiating with the proper authority for the starting of a Christian Day School in our church. With the present buildings approved and the securing of the best possible teachers and the Lord's leading assured, we should be able to start this new endeavor by next Fall.

We love our pastor, the Rev. P. G. Neumann, and enjoy and follow his leadership, and together we say: "Bless the Lord, O my soul: and all that is within me, bless his holy name!"

D. Thomas Price, Reporter.

HILDEBRANDS' WELCOME

(Continued from Page 7)

the interest of the Soppo Girls' School. The party visited Kumba on November 9 to have Mr. Michelson explain his plans and dreams about the Kumba Mission. At the close of this day the Hildebrands and I arrived at Mamfe to spend the night there.

On November 10 we arrived at Bamenda Mission, Bamenda Church welcomed the newcomers on the 12th. On November 14 we visited Belo Mission to permit a meeting with the missionaries (Miss Margaret Kittlitz and Miss Ida Forsch) and to have Mr. Hildebrand inspect the duplex home which we have built there.

During November 15 I took the Hildebrands to Bansa, their temporary home. Basel Mission has rented to us a convenient home for the span of six months. On November 16 Mr. Hildebrand commenced work on the duplex home for the nurses stationed at Bansa Hospital. This home is one of the approved projects.

Obituary

(A charge of five cents a line is made for all obituaries, except for those of our pastors and their wives. If possible, limit the obituary notices to 250 words. Send them to the Editor, Box 6, Forest Park, Illinois.)

MR. ALBERT OHDE of St. Bonifacius, Minn.

Mr. Albert Ohde of St. Bonifacius, Minn., was born March 21, 1877 in St. Bonifacius, Minn. He was married on January 16, 1902 to Martha Steinfeld.

There are three sons: Clarence of Minneapolis, Robert of Minneapolis, and Walter of Appleton, Wis.; ten grandchildren and two great-grandchildren who mourn his going. Also he is survived by two sisters: Mrs. Mary Luedtke of St. Bonifacius, Mrs. Emma Otte of Cannon Falls, Minn.; and one brother, Bernard, of St. Paul, Minnesota.

The funeral sermon was preached by the pastor, the Rev. Ralph C. Lutter, in the St. Bonifacius Baptist Church on December 9th. He was laid to rest in the Baptist cemetery at St. Bonifacius, Minn.

MR. CORNELIUS BUHLER of Dallas, Oregon.

Mr. Cornelius Buhler of Dallas, Ore., was born in South Russia on August 7, 1877. At the age of 15, he came to this country with his parents and settled in the Salt Creek area of Oregon. On November 30, 1917 he was united in marriage with Martha Aebi. This union was blessed with seven children, four boys and three girls.

Brother Buhler was a member of the Salt Creek Baptist Church of Dallas, Ore., for 54 years. He served as church clerk for many years and also was agent for our publications for a number of years. He was a faithful and loyal Christian, beloved and highly respected by everybody in the entire community. As a result of an accident with his pick-up truck, he departed this life on Monday evening, November 6.

He leaves to mourn his passing his loving wife, his children, two grandchildren, two sisters: Mrs. Elizabeth Froese of Leamington, Ont., Canada, and Mrs. Kate Schroeder of Salt Creek; and a very large number of relatives and friends. May the Bringer of all comfort strengthen their faith and trust in him!

Salt Creek Baptist Church, Dallas, Oregon

EMANUEL WOLFF, Pastor.

MR. LEO RIEMER of Regina, Sask., Canada.

Mr. Leo Riemer of Regina, Sask., was born in Sdonska Wolla, Poland, on Dec. 7, 1886. In his early youth he accepted the Lord as his Savior, was baptized on confession of his faith and joined the Baptist Church in that community. In 1913 he came to Canada and made his home in the district of Ebenezer, Sask. In 1922 he moved to the city of Regina where he lived until his sudden death on Nov. 14, 1950.

In June 1927 he was united in marriage with Karoline Young. This union was blessed with two children, one daughter and a son. He was a member of the Victoria Ave. Baptist Church which he loved and faithfully supported in every way he could.

On November 14, while busily at work, his heart suddenly failed him and he passed on to his heavenly home. He reached the age of 63 years, 2 months and 7 days. He leaves to mourn his departure his wife; one daughter, Doris; one son, Harold; two sisters: Mrs. Flynn of Toronto and Mrs. Besler of Winnipeg; four brothers: William and Ed of Regina, and Otto and Rudolph of Ebenezer, Sask.

Funeral services were held in the Victoria Ave. Baptist Church with the pastor, Rev. R. Kanwischer, officiating and bringing a message in English. The Rev. R. Milbrandt brought words of comfort in German. May the God of all comfort bless and abide with the bereaved family!

Victoria Ave. Baptist Church, Regina, Saskatchewan

R. KANWISCHER, Pastor.

MISS LYDIA HEIDENREICH of Kyle, Texas.

Miss Lydia Heidenreich of Kyle, Texas, passed to her heavenly reward at her home on December 1, 1950, having reached the age of 73 years, 2 months, and 10 days.

Early in life she accepted Christ as her personal Savior and was baptized upon confession of her faith and accepted into the fellowship of the Immanuel Baptist Church of Kyle where she remained a faithful member until the Lord called her home.

Through the years she had been a loyal and devoted worker in the church. As a Sunday School teacher she blessed the lives of many who are now united with the church. Even in these last years of a sickness and suffering, she had been a blessing and inspiration to the church and her many friends and loved ones, as they came to visit with her.

She leaves to mourn her passing two brothers: Mr. George Heidenreich and Mr.

Emil Heidenreich of Kyle, Texas; five sisters: Mrs. Emma Marstaller of Lisbon Falls, Maine; Mrs. Lena Knispel and Mrs. Martha Lengetfeld of San Marcos, Texas; Mrs. Ida Hill and Mrs. Minnie Hill of Kyle, Texas; and a host of relatives and friends.

Immanuel Baptist Church, Kyle, Texas

H. JOHN VANDERBECK, Pastor.

MR. FRANK KARGUS of Lyndock, Ontario.

Mr. Frank Kargus of Lyndock, Ontario, was born in Arnprior, Ont., on August 25, 1876 and died at 2 A.M. on Sunday, December 10, 1950 in Pembroke Cottage Hospital, having attained the age of 74 years, 3 months and 16 days. Although the deceased had been ailing for some time, death came as a shock to his immediate family.

As a youth he was converted and by baptism joined the Lyndock Baptist Church of which he remained a member to the end of his life. While still a young boy, with his parents, he moved to the township of Lyndock. In the year 1900 he was married to Minnie Kauffeldt and they made their home on a farm in the same district.

In his marriage he was blessed with ten children. Four of his daughters predeceased him. He is mourned by his wife, Minnie; four sons: John, Edwin, Fred of Lyndock and Lester of Arnprior; two daughters: Mrs. Fred Heiderman and Mrs. John Joe Valliquette, also of Lyndock; 14 grandchildren and two great-grandchildren; also three brothers: William, Charlie and August, all residing in Lyndock; two sisters: Mrs. Robert Kuehl of Killaloe and Mrs. Herman Kuehl of Lyndock, as well as by a host of friends and relatives.

Funeral services were held on December 12 with the pastor bringing a message of comfort for the bereaved.

Lyndock Baptist Church, Cormac, Ontario, Canada

J. KUEHN, Pastor.

MR. LAMMERT HOFFMAN of Aplington, Iowa.

Mr. Lammert Hoffman of Aplington, Iowa, was born March 1, 1881 in Grotshuisen, Ostfriesland, Germany. He died December 15, 1950 at the age of 69 years, 9 months and 14 days. At 16 years of age he came to America with his parents, settling in the vicinity of Ackley, Iowa. Later they moved to the vicinity of Buck Grove, where he lived till his death.

He was married to Lena de Weerd, daughter of Rev. and Mrs. J. de Weerd, on February 22, 1905. His wife as well as two infant sons preceded him in death. He leaves to mourn six children: John of Waterloo; Vera at home; Mrs. David Avery of Allison; Carl of Parkersburg; and Leona and Louis at home. Besides the children he leaves six grandchildren; three sisters who are Mrs. Edith De Vries, Mrs. Kate Pruisner of Steamboat Rock and Mrs. Minnie Sprung of Corona, South Dakota; and a host of other relatives and friends.

At the age of 11 years he gave his heart to the Lord and after coming to this country he was baptized and united with the Buck Grove Baptist Church. When this church dissolved he united with the Aplington Baptist Church of Aplington, Iowa, of which he remained a faithful member until his sudden death.

The Rev. Herman Lohr and the undersigned were in charge of the funeral service in the Aplington Baptist Church on Monday, December 18.

Aplington Baptist Church, Aplington, Iowa

JOHN R. SIEMS, Supply Pastor.

MRS. MARY SAILER of Nokomis, Sask., Canada.

Mrs. Mary Sailer, nee Brandt, of Nokomis, Sask., Canada, was born on April 30, 1896, at Plumias, Manitoba. She came to Nokomis, Sask., with her parents in 1907. Mrs. Sailer was converted in her early youth, baptized and added to the Baptist Church of Nokomis, where she was a faithful member and a sincere child of God until her death.

On Oct. 23, 1922, she was united in holy matrimony with Mr. John Sailer. A little over a year ago, after an operation, the doctors found she was suffering from cancer on her lung. At that time they thought she would live only about three or four weeks. But the Lord added another year to this period of grace. Although it meant a year of suffering, she was happy in the Lord. With her motherly supervision which she could give in her home, she could still be of help and a blessing to her loved ones. Her cheerful way of life and her sincere prayers will long be remembered by the ones who cared for her. On Dec. 10th it pleased the Lord to take her to a better Home and to release her from all earthly cares and suffering.

She leaves to mourn her beloved husband; the children, Bernice, wife of the Rev. E. Paul of Wishek, N. Dak.; Lawrence of Port Alberin, B. C.; Dolores of Regina, Sask.; Jack of Nokomis; two grandchildren; her aged mother, Mrs. Ida Brandt of Medicine Hat at the Haven of Rest; four brothers, Leo Brandt of Nokomis; Ed. Brandt of Edmonton; Bill Brandt of Winnipeg; Charles Brandt of Regina; a sister, Mrs. E. Felske of Vancouver, B. C.; and many relatives and friends. The pastor spoke comforting words to a large number of relatives and friends, using as a text her favorite Bible passage, 2 Cor. 5:1-10. May God comfort with that blessed hope of a wonderful reunion in heaven!

Nokomis, Sask., Canada

R. JASTER, Pastor.

MRS. EMMA WEBER of Cherokee, Oklahoma.

Mrs. Emma (Geis) Weber, daughter of Mr. and Mrs. F. H. Geis, was born March 30, 1891 in Marion County, Kans., and passed away at her home in Cherokee, Okla., at the age of 59 years, 7 months and 7 days. In 1892 she came with her parents to Okeene, Okla., and settled near Okeene. At the age of 15 she accepted Jesus as her Savior, and was baptized by the Rev. Mr. Graalman, and added unto the Immanuel Baptist Church, Loyal, Okla.

On January 27, 1910 she was united in marriage with Mr. Henry Weber. They soon afterwards moved to Alfalfa County, Okla., and settled near Ingersoll, where they resided on their farm until May 1949, when they moved to Cherokee, Okla. This union was blessed with four children. Two of them, a twin girl and boy, died in infancy.

Upon arrival in this community she had her membership transferred from the Immanuel Church to the Bethel Baptist Church of Ingersoll, Okla. She remained a faithful member here until the Lord called her to her heavenly home. She was also a charter member of our Ladies' Missionary Society and held the position of treasurer for over 21 years. She was also the first treasurer of the North American Baptist Woman's Missionary Union of Oklahoma.

She leaves to mourn her departure her devoted husband, Mr. Henry Weber; two sons, Febien and Ralph, both of Cherokee, Okla.; two sisters, Minnie Geis of Greeley, Colo., and Mrs. Rachael Vogel of Hot Springs, S. Dak.; five brothers, David Geis of Downey, Calif.; Herbert Geis of Wheatland, Wyo.; Ralph Geis of Gering, Neb.; Harvey Geis of Lincoln, Neb.; and Ivan Geis of Minatare, Neb.; three grandchildren, Tanis, Neal and Mary Lou Weber of Cherokee, Okla., as well as a multitude of friends and acquaintances. Her parents, three sisters and one brother preceded her in death.

Funeral services were held on Nov. 29, 1950 in the First Baptist Church of Cherokee. The Rev. John Heer, her pastor, spoke on the words of Paul in 1 Cor. 15:10, "But by the grace of God I am what I am." The Rev. C. E. Hendricks of the First Baptist Church, Cherokee, Okla., assisted.

Interment took place at the NWA Cemetery.

We deeply regret the loss of so dear a soul who ministered a great deal more than was ministered unto; nevertheless, we who love the Lord will meet her in glory someday where God shall wipe away all tears and heal all sorrows, aches and pains.

Bethel Baptist Church, Ingersoll, Oklahoma

JOHN HEER, Pastor.

DECEMBER CONTRIBUTIONS — NORTH AMERICAN BAPTIST GENERAL CONFERENCE

CONTRIBUTIONS FOR ALL PURPOSES			
Conferences	Dec., 1950	Dec., 1949	Dec., 1948
Atlantic	\$ 3,510.33	\$ 2,574.58	\$ 2,174.17
Eastern	799.86	2,255.64	3,338.61
Central	8,102.55	13,651.01	17,749.60
Northwestern	7,906.27	12,509.01	9,069.22
Southwestern	8,393.66	5,290.87	8,699.78
Southern	2,286.51	4,733.54	5,301.95
Pacific	13,937.16	14,718.86	23,167.22
Northern	7,368.67	5,296.27	6,827.68
Dakota	15,208.71	10,130.00	14,053.99

Total for All Purposes	\$67,513.72	\$71,159.78	\$90,382.22
Less Seminary Bldg. Fund	7,964.37	1,730.00	

Total Other Contributions	\$59,549.35	\$69,429.78	
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BUDGET CONTRIBUTIONS RECEIVED

For the month of December, 1950	\$55,171.40
For the month of December, 1949	68,790.45
For the month of December, 1948	89,530.87

BUDGET CONTRIBUTIONS RECEIVED FOR THE FISCAL YEAR

April 1, 1950 to December 31, 1950	\$273,113.37
April 1, 1949 to December 31, 1949	330,182.17
April 1, 1948 to December 31, 1948	348,374.17

BUDGET CONTRIBUTIONS RECEIVED FOR THE TRIENNium

August 1, 1949 to December 31, 1950	\$532,097.99
August 1, 1948 to December 31, 1949	633,051.67
August 1, 1947 to December 31, 1948	701,585.27



—Eva Luoma Photo

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