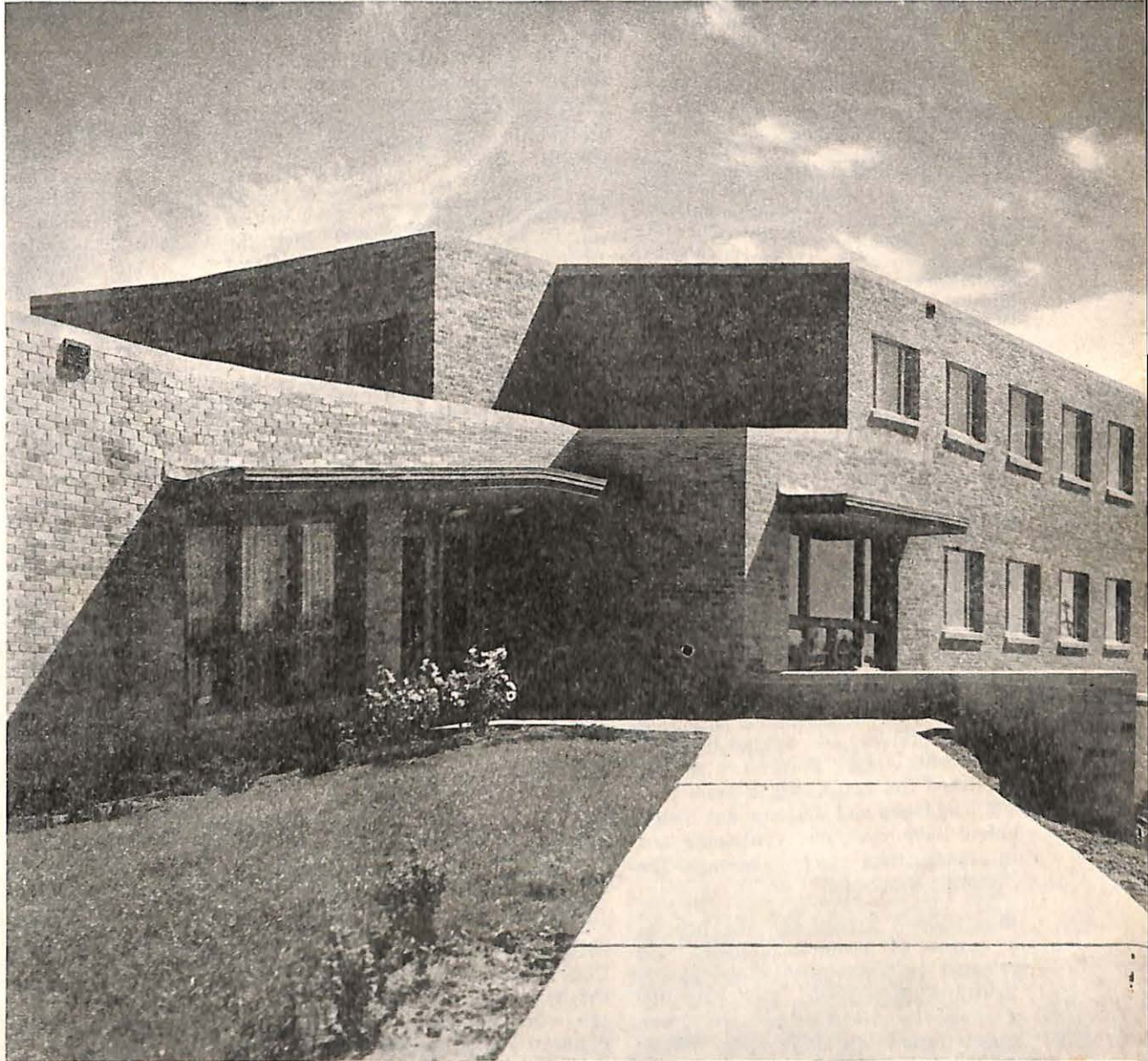


Baptist Herald

NORTH AMERICAN BAPTIST GENERAL CONFERENCE



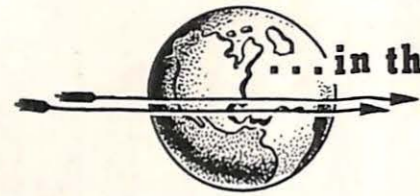
Landscaped Entrance to the Seminary Dormitory at Sioux Falls

November 8, 1951

Seven Years of Amazing Growth

Rev. Paul Gebauer

Page 8



...in the course of human events

● Dr. Albert Schweitzer, missionary, author, and humanitarian, has received a 10,000-mark (\$2,380) prize for promoting peace. The prize was from the West German Association of Book Publishers and Sellers. Accepting the prize, Dr. Schweitzer said that the only way out of today's "misery" was for people to become worthy of each other's trust.—Watchman-Examiner.

● Evangelism and Bible study have been the main features of a series of summer conferences held by Protestant churches in various parts of Hungary. According to the Hungarian Church Press Service, special attention was given to the task of leading children into an experience of the Christian faith. At one of the Hungarian Baptist conferences held at the Bethesda Mission Retreat on the shores of Lake Balaton, a special study course was given and sermons were preached on various aspects of Paul's apostolic mission.—Watchman-Examiner.

● Last May, the American Bible Society celebrated its 135th anniversary. On May 8, 1816, a number of Christian leaders met in a Dutch Reformed Church in New York City to discuss the country's need for Bibles. Among them was novelist J. Fenimore Cooper, and then and there the American Bible Society was founded. Its first president was Elias Boudinot, a one-time president of the Continental Congress, and its vice-president was John Jay, first Chief Justice of the U. S. Supreme Court. In its 135 years, the society has distributed 38,552,554 complete Bibles, and 367,869,450 New Testaments and Portions. It has published the Scriptures in more than 200 languages and dialects, has distributed them over five continents and in more than forty nations.—The Christian Advocate.

● "Hidden Treasures," the fifth in a series of science pictures, was released in September by the Moody Institute of Science. Featuring the microscopic world, this latest film shows formations of crystals, minute desert flowers, tiny diatoms, and a fairyland of magnified snowflakes, as well as other small creations. It will be distributed to churches, business groups, colleges, youth camps and for the character-building program of the U. S. armed forces. "Hidden Treasures" first explores God's great universe of space through the 200-inch Mount Palomar telescope, and then focuses attention of the audience on God's universe of small things. The

preceding films—"God of Creation," "God of the Atom," "Voice of the Deep," "Dust or Destiny," and "To Every Creature"—have been seen by great numbers of people in this country and fifty-two other lands.—United Evangelical Action.

● As the result of action taken at the recent Methodist ecumenical meeting at Oxford, the future of world Methodism—humanly speaking—is to be for the next five years in the hands of an executive committee of the World Methodist Council created at that meeting. Bishop J. W. Ernst Sommer of Germany is the only one of the 14 committee members who is not British or American. Represented on the council, in addition to Germany, Great Britain and the United States, are Australia, India, Mexico and South Africa. Elmer T. Clark of New York and E. Benson Perkins of Manchester, England, were named secretaries. The council plans to establish a World Methodist Center in Oxford with accommodation for residents under a warden and staff. Another plan, perhaps more characteristically Methodist, calls for an evangelization campaign throughout world Methodism in 1952 and for a "year of action" in 1953—both under the direction of W. E. Sangster of Great Britain and Harry Denman of the U.S.—Christian Century.

● A million dollar publication venture designed "to make the Bible more useful in Christian living today" was announced by Abingdon-Cokesbury Press, a division of the Methodist Publishing House. The first book of the twelve-volume commentary known as "The Interpreter's Bible" was published on Oct. 8. The series features the work of 146 editors and contributors many of whom are professed "liberals." Seven years have been spent in preparing the commentary, and the last volume is expected to be ready in 1957. Intended to "enlighten Christian preaching and teaching with the fruits of recent Biblical research," the work has been compiled by an editorial board headed by Dr. George A. Buttrick, pastor of Madison Avenue Presbyterian church, New York. Commentary pages are characterized by a format which consists of the King James and Revised Standard Versions of the Bible in parallel columns, followed by the exegesis (text clarification) and exposition of the Scriptural passage. The total number of words in the commentary has been estimated at 8,000,000.—United Evangelical Action.

READ

The Missionary Articles by Paul Gebauer and Mrs. Lois Ahrens (Pages 8 and 9).

The Purposes of the Thanksgiving Offering by Rev. R. Schilke (Page 6).

The Uplifting Thanksgiving Sermon by Rev. Peter Pfeiffer (Page 4).

The Thanksgiving Editorial (Next Page).

REMEMBER

The Thanksgiving and Sacrifice Offering, **Sunday, Nov. 18, to Sunday, Nov. 25.**

ENGAGEMENTS

Rev. R. Schilke
Nov. 11 (Sunday Morning)—Manitowoc, Wisconsin.

Nov. 11 (Sunday Evening)—Pound, Wisconsin.

Nov. 12—Men's Brotherhood Meeting, Pound, Wisconsin.

Nov. 18 (Sunday)—Alpena, Mich.
Nov. 21—State Park Church, Peoria, Illinois.

Rev. J. C. Gunst
Nov. 8-11—Oregon Association, Bethany Church, Portland, Ore.

Nov. 13-15—Christian Workers' Conference, Ebenezer Church, Vancouver, B. C.

Nov. 18 (Sunday)—60th Anniversary, Baptist Church, Odessa, Washington.

Rev. M. L. Leuschner
Nov. 11 (Sunday)—Temple Church, Milwaukee, Wisconsin.

Nov. 13-18—Riverview Church, St. Paul, Minnesota.

Nov. 25 (Sunday)—Grace Church, Grand Forks, North Dakota.

Dr. John Leypoldt, Interim Evangelist
Oct. 30-Nov. 11—Washburn, N. Dak.

Rev. Herman Palfenier, Evangelist
Nov. 6-18—Grace Church, Grand Forks, North Dakota.

MISSIONARIES' ENGAGEMENTS

Rev. Edwin Michelson
Nov. 18 (Sunday)—Foster Avenue Church, Chicago, Ill., and Grace Church, Racine, Wisconsin.

Nov. 20—Beginning of a trip to Central Conference churches through Sunday, Dec. 2.

Rev. Gilbert Schneider
Nov. 18 (Sunday)—Fifteenth Street and Ebenezer Churches, Los Angeles, California.

Miss Esther Schultz
Nov. 8-18—Visitation tour to churches in Alberta, Canada.

Nov. 20-Dec. 9—Visitation tour to churches in North and South Dakota.

Editorial

The Eyes of Thanksgiving

"THE EYES OF ALL wait upon thee, O Lord." Do you remember those first words in the table prayer of thanksgiving which we learned as children? Real thanksgiving can be expressed only by those whose eyes are fixed upon God as the Source of all blessing. Gratitude is like a flower that blossoms only in the garden of a heart which waits upon the Lord. Thanksgiving is the glowing experience of opening one's eyes to the awareness that God is the Giver of every good and perfect gift in life. "I will extol thee, my God, and I will bless thy name for ever and ever (Psalm 145:1).

The eyes of thanksgiving recognize that "the Lord is good to all" (Psalm 145:9). The Psalmist speaks of "the memory of God's great goodness" as he looks back over the years. How graciously the Lord has dealt with him, "full of compassion, slow to anger and of great mercy." We too have tasted of the goodness of God in all of his mighty acts, for his Spirit brings peace and comfort and blessing to all who wait upon him. Surely, we would have fainted unless we "had believed to see the goodness of the Lord in the land of the living" (Psalm 27:13).

The eyes of thanksgiving also see that "the Lord is righteous in all his ways" (Psalm 145:17). The holiness of God is seen in all his works and should be reflected in the holy walk of his children. This is his greatness that is unsearchable. These are his thoughts that are far above us. Who can fathom the full meaning of God's holiness? But this is the source of our thanksgiving to God as men "speak of the glory of his kingdom and talk of his power." Because of his holiness, we are brought to our knees in worshipping him with adoration and gratitude.

The eyes of thanksgiving are likewise aware that "the Lord is nigh unto all them that call upon him" (Psalm 145:18). We know him personally as our Shepherd. He is not far from anyone of us. He hears our cry and saves us. He opens his hand and satisfies the desire of every living thing in accord with his will. How thankful we must be for this ministry of goodness and blessing by the Most Holy One toward you and me! For the One whose eye is on the sparrow also watches over you!

If our eyes have been opened to recognize all of the bountiful blessings of God showered upon us, how much more should our hands be opened to give generously toward the great work of the Gospel of Christ in all parts of the world? God has opened his hand to give to us of the sufficiency of his grace. We are privileged to open our hands with our sacrificial gifts as the joy of our thanksgiving before God. Then the eyes that wait upon God in thanksgiving will be like the hands that go forth to serve him in love!

In that spirit remember the Thanksgiving and Sacrifice Offering to be received in our churches from Sunday, Nov. 18, to Sunday, Nov. 25!



Volume 29 No. 23
November 8, 1951

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ThanksGIVING and THANKSgiving!

As a denominational family, may we rejoice greatly because we have invested greatly. Let us not think so much about blessings received as about the open doors of opportunity that God has given to us

A Thanksgiving Sermon by the REV. PETER PFEIFFER
of Burlington, Iowa

THE THANKSGIVING season is one of the gayest in our entire calendar year. Nature is decorated in her finest adornments as she dresses up for the celebration. Trees dazzle with a variety of vivid colors, and many gorgeous flowers are prepared to adorn the plaid coats and suits of the "college set" at the "big" football games. Even the air is just brisk enough to make one want to take a long stroll or ride in the country.

The climax of the season is reached on Thanksgiving Day itself as families begin their trip to "Mom's" for the big turkey dinner "with all the trimmings." We would not do away with all this wholesome gaiety connected with the thanksgiving season, for we need these times when the very air breathes with a wholesome atmosphere of fellowship.

WORK AND SERVICE

As we plan for another Thanksgiving, however, should we not include in our plans the true meaning of the season? As already indicated, we are opposed to taking the wholesome fellowship out of our celebration, yet we must be well aware of the fact that fellowship alone is not an adequate way to celebrate this truly holy day.

The writer of the Book of Ecclesiastes recognizes the need for balance when he says: "For everything there is a season, and a time for every purpose under heaven: . . . a time to weep, and a time to laugh; a time to mourn and a time to dance . . ." Fun and fellowship are the passwords of our day. While fun and fellowship are pleasant experiences, we know that WORK and SERVICE are needed to be done in the valley of everyday living and WORK and SERVICE are needed in the Kingdom building program inaugurated by our Christ and Savior.

How can we as Christians enjoy this thanksgiving season to the fullest degree? The answer is obvious, by thanksGIVING and THANKSgiving. It is impossible to reverse this order and still enjoy Thanksgiving completely. It is a trite but nevertheless

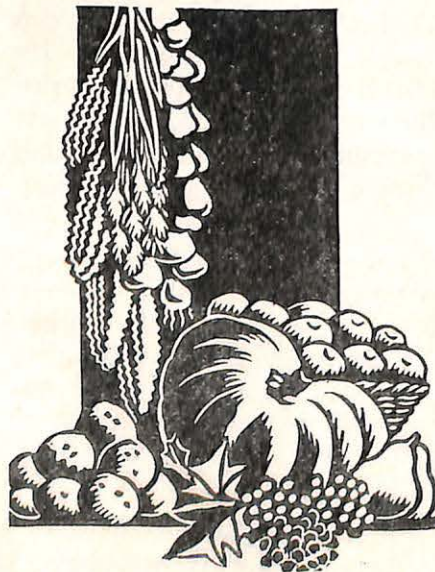
THE THANKSGIVING AND
SACRIFICE OFFERING
Will Be Received in our Churches
from Sunday, Nov. 18
to Sunday, Nov. 25.

true statement that, "we get out of anything in proportion to our investment." The parable of the talents is the same truth expressed in matchless simplicity by Jesus.

How can we combine the true spirit of thanksgiving and wholesome fellowship, you ask? May I suggest that you read the entire book of Nehemiah at one sitting in order to have a complete outline of how to create a complete pattern of thanksgiving.

DAYS OF NEHEMIAH

In the year 597 B.C., and again in 586 B.C., Jerusalem was invaded and the Jews were carried off to become displaced persons in Babylonia. Not only was a great percentage of the people carried off into exile, but the walls and temple at Jerusalem were destroyed. The Jews who were left behind in Jerusalem were too poor and too depressed to do anything



The fruit of the harvest which God has given so bountifully.

about rebuilding either temple or walls. For about fifty years these ruins continued to deteriorate.

In 538 B.C., however, a great Persian leader named Cyrus conquered haughty Babylon, and in 537 B.C. he issued a decree permitting the Jews to return to their homeland. By this time many of the original evacuees were either too old or too settled in their new environment to want to return to Jerusalem.

We can never be thankful enough to God that he has always preserved a sincere and devout group in every period of history. Also he has raised up capable leaders to take hold of the reigns at the opportune time in order that his plans might go on to completion. By the year 516 B.C. or seventy years after its destruction, the temple was partially restored in order that the people of God might have a place to worship properly.

The work of God always has its enemies who individually or in an organized movement have sought to impede the progress of his efforts. If we are sincere in trying to do his will, however, he has promised to be with us, to be our shelter in times of storm and distress. As the clouds of persecution began to gather, God sent a truly great leader to the people of Israel in the person of an outstanding godly statesman by the name of Nehemiah. Stepping down from his place in the court of the king of Persia, Nehemiah pitched into the work of rebuilding the walls about Jerusalem with all the vigor he could muster. His task was not an easy one, for he had to face the gathering storm of opposition wisely but with determination.

A THANKSGIVING SERVICE

The people of Israel took heart at the sight of Nehemiah's courage, faith and energy, so that they worked shoulder to shoulder to finish their task. The persecution became so violent that at times only half the people could work while the other half stood guard against the enemy. The walls were rebuilt and the enemy was thwarted in his efforts to hinder the work of God's children. Not only were

the walls rebuilt; they were rebuilt in record time.

With this sketchy story of the rebuilding of the walls about Jerusalem, we have the story of one of the first thanksgiving services ever to be held. There was a definite program at this service which is recorded in the book of Nehemiah. The order of service was as follows:

WORK: The rebuilding of the walls.
CONFESSION: Public confession of sin by all.

VICTORY MARCH: A march around the completed walls.

FELLOWSHIP: The victory prompted eating, singing, rejoicing.

GATHERING OF TITHES: The thank-offering.

CONSECRATION: Public promise to obey God's law.

At the outset of this discussion we said that we can only enjoy to the extent that we invest in any program, whether the program be good or bad. Of course, as Christians we are thinking only in terms of the best and loftiest program. Because of this fact, our investments must be commensurate with our expectations.

The walls of our spiritual Jerusalem have been badly battered by the organized forces of evil in our day. There is much work to be done in repairing this damage by all who walk under the banner of the Cross. As a denomination, God has given us a definite section of this wall to rebuild even as Nehemiah allocated the work in his day to certain tribes, making each, in turn, responsible for the repairing of a definite section.

OUR GREAT TASK

Our section of this great repair job is to go out and win seven thousand members to our churches and to Christ, to cultivate the spiritual fields among the inquiring Indians, Mexicans, Japanese and the natives of the Cameroons. True, our enemies are in abundance in the form of indifference, lack of funds, superstition, fear, opposition and lack of man-power, and in many other forms. If, however, we are willing to stand shoulder to shoulder, some going into the thick of the conflict armed with the sword of the Spirit while the rest of us keep the supply line intact with our prayers and our contributions, then we will be able to complete the outreach which our denomination has undertaken in its home and foreign mission enterprise. The secret of the success in the time of Nehemiah was due primarily to this fact: "So we built the wall . . . for the people had a mind to work" (Neh. 4:6).

There could not have been a THANKSgiving day in Jerusalem just as there could not have been a THANKSgiving day in the early history of our country if the THANKS-

giving had not been preceded by thanksGIVING. As a denominational family, may we this year rejoice greatly because we have invested greatly. Let us not think so much about blessings received as about the open doors of opportunity which God has given us both here and abroad to be his witnesses.

God has no hands, no gifts, no talents, but our hands and gifts and

talents to accomplish his will. Certainly we would not wish to be responsible for not mending the breaches in the wall which he has assigned to us to repair and to rebuild. Let us fellowship as never before! Let us be joyful as never before on this Thanksgiving Day. Let us GIVE thankfully in order that we may be in a position to enjoy our THANKSgiving as never before!



—Photo by M. L. Leuschner
Corn fields in the harvest season of the year at North Freedom, Wisconsin.

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Southwestern Conference
Rev. L. H. Smith, Corn, Oklahoma.
Mr. Ernest Hildebrand, Stafford, Kansas.

Visions That Lead to Thanksgiving

—❖—
We have experienced the truth that God has moved the hearts of his people and made them willing to bring their offerings and sacrifices unto him that his work might prosper
 —❖—

By the **REV. RICHARD SCHILKE**, General Missionary Secretary

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name" (Psalm 100:4).

PSALM 100 is a psalm of praise. In this psalm the psalmist called upon his people to come into the presence of the Lord with thanksgiving and praise in their hearts. He listed at least five reasons in verses three and five why his people should enter into the courts of the Lord with thanksgiving and praise.

In verse three he declared that God is our Creator; "it is he that hath made us, and not we ourselves." Then he went a step further and declared that God is also our Father; "We are his people, and the sheep of his pasture." That was an expression of simple faith that God is the Giver of life, both physical and spiritual.

In verse five we find the other three reasons, namely, the goodness, mercy and truth of God. "For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."

In this thanksgiving season those words of the Psalmist are again most applicable. Because we are of the faith that God has made us and through his Son has redeemed us so that we are his by creation and redemption, we feel eternally obligated towards him. Such obligation finds its expression in thankfulness and praise unto him again and again as we enter into his divine presence. But real thanksgiving does not exist in a mere verbal acknowledgment of God. Rather it exists in the carrying out of his will. That is where Jesus put the emphasis. "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. 12:50).

In order that we might do more than merely acknowledge God in this thanksgiving season, and in order that our praises might not only resound in hollow shambles of lip service, it is indeed necessary that we know what our divine obligation to God is. The call of our Lord is still the same as it was to his disciples in his day. "Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). And as we lift up our

eyes and look upon our mission fields, reviewing them briefly and recounting God's blessings, let us enter into his courts with true thankfulness and praise.

"Where there is no vision, the people perish" (Proverbs 29:18). The Lord has not failed to give us as North American Baptists visions from time to time. According to his own promise, it is a sign that we shall not perish. He has a task for us to do.

For many years God gave to our forefathers the vision that ours was the task of bringing the Gospel of our Lord to the German-speaking people of North America. In accord with that vision, they concentrated on German-speaking communities almost exclusively. For more than half a century this vision persisted and this phase of home missions received its emphasis.

GOD'S VISION FOR US

But gradually the vision changed. It took on the form that our mission was not only to German-speaking people but more to people of German background who became more and more assimilated into the American life and language. Now as we stand at the beginning of the second century of our existence, the vision comes to us that our mission is more inclusive than that.

We dare not neglect our home mission fields. We are no longer limited because of language barriers. Ours is the divine commission to take the Gospel of our Lord to all communities where his witness is to be established and where the unadulterated Gospel is to be proclaimed. Man and women everywhere need salvation. We must bring Christ, the only Savior, to them.

Toward the close of the nineteenth and at the beginning of the twentieth century the Lord gave us another vision. It was the vision of foreign missions. We had no fields of our own at the time, and so from among our ranks there were those who went out under other mission boards. They served their Lord in Europe, Africa, Asia, Australia and South America.

To the Cameroons of Africa our brethren Steffens, Suevern, Wedel, Bender and others went under the

banner of the Neuruppin Mission, a board of the Baptists of Germany. There they labored, some only for a short period, giving their lives as a seed for future work.

In the twenties and thirties God used our late Dr. William Kuhn as a medium to begin a mission in the Danubian countries of Europe. The gypsies of Bulgaria needed the Gospel as much as the Hottentots of Africa. The time in which to bring it to them was indeed short, much shorter than any of us ever realized. During World War II the Iron Curtain was drawn before those countries and our mission opportunities in our Danubian mission field came to an end. Did God make a mistake in giving us that vision? Oh, that we might have laid greater emphasis on taking the Gospel to the gypsies and to others in the Danubian countries!

In the thirties the Lord gave us another vision. It was the vision that we were to have our own mission in the British Cameroons of Africa. God makes no mistakes. He guided the leaders of the Neuruppin Mission so that they saw fit to release and to grant to us a few stations, or rather, an area, in the British Cameroons to be under our own administration. With the onslaught of World War II their mission stations in the Cameroons became orphaned when their missionaries from Germany were interned by the British authorities.

God used us to take over the entire Cameroons field and to save the work so faithfully begun by others. If ever we saw the hand of God in the affairs of foreign missions for our group as North American Baptists, we could see it in this transaction of some five years before the actual emergency measure of taking over the Cameroons mission.

In the last six years another vision has come to us. Foreign missions is usually understood as a mission among a still heathen people. But Africa, Asia, South America are not the only countries that still have heathen people. North America has them also. In the province of Alberta, Canada, among the Indian people, there are still those who are heathen in the real sense of the word. God gave us the vision to begin a mission among them.

The vision does not end here. Japan has risen above the horizon as the land of many mission opportunities. The Lord included Japan in his vision for us. Our first three missionaries are now on their way to follow the leading of God's Holy Spirit to the place of his choice where he will want us to open a mission station. When he grants these visions, he does not deceive his own. Let us be faithful in following and we shall be led even as the Wise Men of old by the star.

ACTUAL BLESSINGS RECEIVED

For these visions which the Lord gives us, we are thankful. We praise his Name. They strengthen our faith in him and in the purpose of our existence. As long as God grants them to us, and keeps us mission-minded at home and abroad, we shall grow and continue to grow.

But not only for visions which he has given us do we enter into his courts with thanksgiving and praise, but also for the reality before us. Although our Danubian Mission had to be abandoned, our European mission is not yet a chapter of the past. In Austria we are partially supporting nine faithful servants of God at a cost of almost five thousand dollars. In Salzburg where Brother Fuellbrandt resides, the third baptismal service was held this year in the month of July. God is bringing out of the darkness of sin those that see the wonderful light of the Gospel of Christ. Reports from this field give much cause for thankfulness.

In the British Cameroons our missionary staff of six at the outbreak of World War II has grown to the present twenty-nine in number. Under the leadership of the Rev. George Dunger at first and for the past five years under the leadership of the Rev. Paul Gebauer (now home on furlough), this field has grown into nine main stations Brother Gebauer has been used of God to bring all of these mission stations and missionaries into a working unit with a common goal and a common interest. Over fourteen hundred baptisms were recorded in the year 1950. Almost five thousand inquirers are being instructed in the Word of God. They, too, look forward to the day when they might publicly profess the Lord in baptism.

Our ministry in the British Cameroons is a threefold ministry: evangelism, education and medical. Bansa Hospital with Dr. Leslie M. Chaffee at its head has proven to be a great blessing to natives and missionaries alike. The ministry to the soul has become much more effective through this ministry to the body. Our medical ministry will be largely increased when within this coming year we anticipate to build up a leper colony which eventually will be able to minister to some five hundred lepers in



—Photo by Laura E. Reddig

A graphic picture of the Rev. and Mrs. S. Donald Ganstrom and their two children with their native helpers on a visit to the Mbem Mission Field. Mr. Ganstrom is now the acting superintendent of the mission.

Bamenda province at any one time. We are still looking to the Lord for a missionary doctor.

Our Cameroons Mission is being carried on this year at a cost of over one hundred thousand dollars, not including the various building projects. Including those building projects on the various mission stations, but especially Bansa Hospital, the amount easily reaches the \$140,000 mark. This will require many sacrifices, but let us bring them with thanksgiving and praise.

SACRIFICES NEEDED

God has blessed our Indian Mission. In the month of June of this year twenty Indians professed Christ as their Savior in baptism. At this time a new chapel on a second reserve, the Bull Reserve, is nearing its completion. It will be a fine memorial to the late Rev. F. W. Benke through whose interest we gained the open doors to the Indian people. Our Indian and Spanish-American Mission costs us in dollars and cents in the neighborhood of eight thousand dollars, not including building costs. But then our Lord has taught us that one soul is worth more than all the world. How much do the twenty outweigh the eight thousand dollars! We thank God for them!

Our mission in Japan is in the making. Our expenditures will run between eight and ten thousand dollars this year. The needs for this mission enterprise are already met in pledges.

To carry on our work in our home mission churches we require about sixty thousand dollars. In many places

wonderful opportunities for growth have been manifested. We need our stronger churches to help us in these mission ventures. We challenge our mission churches to do all they can to arrive at self-support as soon as possible so that we might go into new areas and found new churches. In all of our churches at home about seventeen hundred baptisms were recorded last year. We are told that the angels rejoice over one sinner that repenteth; with what thanksgiving are we then to come into his presence.

GOD'S HELP IS OURS

Let us also be thankful unto him, and bless his name for divine help which he has assured us. Our missionary obligations are many. The task looms up high before us. Without his divine help we would have reason to fear and tremble. But our faith is in God. He is still on the throne. He moves among his own.

The psalmist prophetically voiced God's will when he said, "The children of thy servants shall continue, and their seed shall be established before thee" (Psalm 102:28). Repeatedly we have experienced that God has moved the hearts of his people and made them willing to bring their offerings and sacrifices unto him that his work might prosper. He is still the same, "yesterday, today, and forever."

We look to him for the fulfillment of his many promises too numerous to mention here. And as we look, we claim by faith and thank him that he is able to supply all these needs which are ours and his, for we labor only because of his command.

Seven Years of Amazing Growth

We have been placed into the outpost of Christ's battleline in the Cameroons to carry the struggle beyond the limits of time. We are growing in our missionary enterprise beyond all that we could ask or think! We are alive to God's plans!

A Thrilling Article by the REV. PAUL GEBAUER, Superintendent of the Cameroons Baptist Mission

THE FAMOUS DIRECTOR of an equally famous European mission was a master in the art of handling masses, mass meetings, crowds and conferences but with his limited group of missionaries he was less successful. His missionaries were the usual "lone star" material, with independent viewpoints and individualistic ways. To oppose their director became routine performance for them. And it became routine for the director to explain away the oddities of his missionaries by classifying their odd deeds under the category of "Tropen Koller" (Tropical Cholera)—TK for short.

STRANGE HAPPENINGS

TK covered all maladies and idiosyncracies that defied specific or scientific classification. It was made known that TK was the direct result of the tropical sun and moon. Moon beams and sun rays worked on each missionary brain gently and quietly over the years to put each one of them "off the beam"—if I may use a modern expression. To be certain, this missionary departure from norm and normal did not lead to violence or asylum, but the departure was sufficient to make each victim a gentle nuisance to all, and to superiors, in particular.

The superiors excused as a result of TK such happenings as queer reports, colossal schemes, inexplicable silence, official over-expenditures, collecting bugs and butterflies, doctrinal hobbies, the unusual, queer mannerisms, stupendous budget requests, oversensitivity, etc., etc. Tropical sun and moon did all of these wonders and more!

Although we are fortunate enough to know very little about TK in the United States, it is possible that some of you may have begun to wonder about the sanity of your Africa mission's recent expansion. We have expanded beyond all hopes and dreams during these past seven years. Is it all growth or is it TK?

We have jumped from three to twenty-nine missionaries, from two

mission stations to eight, from schools in the bush to a vast school system. We have opened a Bible School and a hospital. Most recently we talked to you about a leper settlement and missionaries for the leper work. At Tacoma, Wash., we appealed to you for a Special Cameroons Sacrifice Offering. You responded generously. At Sioux Falls, S. Dak., we pleaded anew and you answered. At Philadelphia, Pa., we may plead again for more workers and more faith and more sacrifices in behalf of a field which you never have seen and whose tribes you know only via the screen.

TK or growth? Take my word, fellow-Baptists, it is growth, sound growth! Read and rejoice!

SEVEN YEARS OF GROWTH

Consider, first of all, that the war years dropped into your lap the endeavor of our brethren from Germany. This "lap-lander" has become our legal charge since that time. To be sure, this heritage was a limited endeavor to begin with, but during the past seven years you have poured into this neglected charge the finest of your youth and the best of their years. They, in turn, have expanded to the geographical limits of your African investment. They and their African helpers have proclaimed the Name of Christ, and Jesus has added steadfastly to the churches of those who believed. This is growth!

Consider, secondly, that your missionaries have organized a sound training program to their witness and work. Your growing churches demanded trained workers, teachers,

YOUR THANKSGIVING OFFERING WILL HELP

- To Send More Missionaries to Africa.
- To Build the Banso Hospital.
- To Start Our Missionary Work Among the Lepers.
- To Advance on All Mission Fields.
- To Carry Out God's Will and Do God's Work at Home and Abroad!

evangelists and pastors. The Bible School of Mbem is the crown of this endeavor. Out of this school have now come the men to lead young churches away from error and death into full manhood. That is growth!

Consider, furthermore, that our inherited school system has been put upon a foundation that has Christ for its center. Missionaries took over the management of schools. Very soon missionaries will take over key positions in teaching to make certain that nothing is left undone to expose every scholar at an early age to the choice for or against the Savior, the Lord Jesus Christ. An African red sawdust trail is put into our schools to make them the most promising soul winning agencies. That is growth!

THE BANSO HOSPITAL

Consider, also, the Banso Hospital and its influences which have been added to our burdens. You have added the good doctor, Dr. Leslie M. Chaffee, and his family and more nurses to our staff. You did well. We are now engaged in expanding a neglected institute into a modern affair of 65 beds with X-ray and dental machinery to serve 170,000 souls. That is growth!

Consider your last venture in faith, the leper settlement. I hesitated to believe that you would pick up this challenge. But you did! In response to your courage, we have formulated a daring plan of self-support after five years of government grants. We have asked for and have received from enthusiastic Africans twenty square miles of grazing and farm land at the tune of one shilling per annum in order that you and we may serve the most outcast of all the outcasts in Christ's name. This starts a heartbreaking service to the most ungrateful of ungratefals. But this is growth!

Consider, lastly, that we are keeping on growing. You and your denomination are alive, much alive, to this sinful age and the redemption which it needs. We are going beyond all that we could ask or think. We are not dead; we are alive! More than

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Women in the Mbem Bible School

The story of nineteen Christian women of several African tribes in the newly organized Women's Department of the Bible School who are being encouraged and trained to become a maximum help to their husbands in the preaching of the Gospel

By MRS. LOIS AHRENS of Mbem, Cameroons

INTO THE CLASSROOM troop a laughing, eager group of women. As they squeeze into the benches, many of them are loosening the cloths which strap their babies to their backs. The little ones give loud protest to such a rude awakening. When all are seated, someone begins singing a translation of Matthew 5:16, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Bodies sway rhythmically as they sing, and the round-faced babies are lulled to quietude by the familiar motion. Then follows a brief siege of prayer, with three or four women leading in as many languages.

What is this strange gathering which daily brings together Christian women of several tribes? It is the newly organized Women's Department of the Bible School. This has long been the dream of all our missionaries, and we thank God for this humble beginning.

FIRST VENTURE

This venture was begun with much prayer and almost no facilities. At the outset the classes were held in the church. This was not at all satisfactory for several reasons. Desks were needed, since we needed to include a minimum of reading and writing in the curriculum. The church is very draughty. This is not harmful once or twice a week, but it is unsatisfactory for mental concentration for long periods every day. Opposite the church lies the school playfield, always filled with noisy children. This proved much too distracting.

Finally, we decided to use an "apartment" in one of the new native staff quarters. This sounds more elegant than it is. A partition was torn out, long desks built in, and the class moved in. Even this is not very satisfactory, never having been built for the purpose, and being occupied by three noisy families in the remaining apartments. The desks and benches are so crowded together that there is no room to walk between them. Women with the youngest children are placed beside the aisles, to facilitate their going out, if necessary. In

spite of the crowded conditions, the women love their school room, for it is built to stand years of wear, with Mbem-burnt brick walls and colorful cement.

The class consists of nineteen women, ranging from the still adolescent girls to mothers of four and five children. All but five of those enrolled have young children who often

superior to the grassland people. However, these two women fought with each other vigorously. One day when no missionary was on the station, they had "a tiff" resulting in hair-pulling, feminine fisticuffing and vicious scratching. One woman even bit the other's finger, which the latter kept conspicuously bandaged for weeks after that. All of this was in



—Photo by Laura E. Reddig
Mrs. Lois Ahrens (back row, center, left) and Mrs. Edna Chaffee (center, right), Cameroons missionaries, with the women and their children of the Mbem Bible School.

demand attention during classtime. With the exception of one woman, who is a teacher's wife, all of these are married to Bible School students. They come from every area in which our mission work is represented in this land.

Every kind of personality is represented in the class. Differences are more noticeable at the outset, because daily contact with the Word and fellowship with one another has had a mellowing effect on all of them by now.

At first, the two coastal women were very clannish, having been brought up to believe themselves far

the first month of school, and we prayed much over the matter, and counselled with the offenders, not willing to expel them so early in the year. It is good to be able to report that today they are the best of friends with each other and with those whom they formerly considered their inferiors as well. How forcibly we have seen the truth of the words, "The entrance of thy Word giveth light."

STORY OF YENSE

Outstanding for her desire to know as much as possible of God's Word, and for her common sense, is Yense, the wife of the Mbem church teacher.

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The Healing of the Blind Man

We need the convictions and courage in witnessing for Christ as shown by the blind man who was healed by Jesus (John 9:1-23)

By DR. JOHN LEYPOLDT of Forest Park, Illinois

JESUS was on his way from the temple (John 8:59) when he and his disciples passed by a man who was blind from his birth. Probably the blind beggar stated this fact himself that he had been born blind to arouse greater sympathy. This is the only instance in the gospels where reference is made to a person who was cured from an illness which he had had from his birth. In the book of Acts we read of a "man lame from birth" (Acts 3:2) and "a cripple from birth" (Acts 14:8).

EYE DISEASES

Diseases of the eye were common in the East. It is not surprising that blind people were brought repeatedly to Jesus for healing. The disciples turned to Jesus with a baffling question: "Rabbi, who sinned, this man or his parents, that he was born blind?" The question of suffering is as old as humanity. The disciples, like many others, believed that all suffering was due to sin. But the book of Job already had taught that not all suffering is due to transgression. Jesus taught the same (Luke 13:2-5).

Some Jews believed in the transmigration of souls, that is, that the soul inhabited a former body. Others apparently believed in the doctrine of the preexistence of souls. Jesus had nothing to say about these theories. But he did say that neither the blind man nor his parents had sinned. There was a higher purpose in the man's blindness. God has foreordained it so that his divine power might be manifested in this poor man's life. God would turn his misfortune into a blessing. (See John 11:4.)

Jesus said: "I must work the works of him who sent me, while it is day. The night cometh when no man can work." Some translate it: "I must work;" others, "We must work." Jesus had said on a previous occasion: "My food is to do the will of him who sent me" (John 4:34). Jesus was thinking primarily of the blind man to be healed by himself. The day of life or activity was now; the night of death would soon come for Jesus. Therefore he was eager to help this blind man before his ministry on earth would be ended.

The Master continued: "As long as I am in the world, I am the light of the world" (John 8:12). But in this connection he was thinking of his ministry on earth. It had its limits. He therefore immediately went to work and resorted to the use of physical means for the recovery of his patient (Mark 7:33). Jesus "spat on the ground and made clay of the spittle" and anointed the man's eyes with the clay, saying to him: "Go, wash in the pool of Siloam" (which means Sent).

The curative effects of saliva was accepted in many countries. It was a current belief in Judea that spittle was good for diseased eyes. Jesus smeared the clay mixed with spittle on the blind man's eyes. We believe Jesus did this to strengthen the man's faith. The pool was situated south of the temple area. John knew the pool was called "Siloam" because the water was "conducted" or "sent" there artificially by an artificial aqueduct. The blind beggar had confidence in Jesus to heal him. So he went and washed and came back seeing.

It was only natural that he went home and told the good news to his parents. His appearance, his attitude, his whole life had been changed. He could see for the first time in his life. There was excitement in the old neighborhood. The neighbors and those who had seen him before as a beggar said: "Is not this the man who used to sit and beg?" Some said: "It is he;" others said, "No, but he is like him." But the healed man put all doubts at rest by saying: "I am the man!"

Naturally the neighbors and friends were inquisitive. They surrounded him and asked: "How were your eyes opened?" He told them the facts in a few simple words. The man called Jesus had made clay and had anointed his eyes and had said to him: "Go to Siloam and wash." So he had gone and washed and received his sight. The cure was a fact. Now they were eager to see the great Healer, the unique Benefactor. So they said: "Where is he?" But he didn't know where he had gone.

The cure was so striking that the healed man's acquaintances brought

him to the Pharisees, the most orthodox of the religious leaders. John tells us it was a Sabbath Day when Jesus had made the clay and had opened the man's eyes. At first the neighbors had questioned him. Now it was the Pharisees. The questioning began all over again. This was an official inquiry. They asked him how he had received his sight. He replied: "He put clay on my eyes, and I washed, and now I can see."

QUESTIONS BY PHARISEES

But some of the Pharisees said: "This man is not from God, for he does not keep the Sabbath." But others argued: "How can a man who is a sinner do such signs?" The strict legalists said the Sabbath had been broken. There was a twofold violation of the laws: (1) the kneading of clay was a breach of the Sabbath; (2) the use of spittle to cure bad eyes was also a work of labor. Therefore the narrow-minded Pharisees said Jesus was not from God.

But there were other Pharisees who were broadminded like Nicodemus and Joseph of Arimathea. They called attention to the signs of Jesus. No sinner could perform such miracles. As the result of a divided opinion there was a division among them. The Pharisees therefore resumed their inquiry. They asked him: "What do you say about his opening your eyes?" He immediately answered: "He is a prophet." This extraordinary person did this extraordinary thing.

But the Pharisees were not satisfied. Undoubtedly the more hostile element didn't believe the healed man's statement. So they summoned the parents for further inquiry. Now they cross-examined the parents. They asked two questions: "Is this your son, who you say was born blind? How is it then that he can now see?"

The parents proceeded very cautiously. They were anxious to avoid responsibility. They were afraid of the Jewish leaders. They admitted that he was their son, that he was born blind, but they did not know who had opened his eyes nor how the miracle had been accomplished. They thrust all responsibility upon their son by saying: "Ask him; he is of age. He

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NOVEMBER

By RUBY DELL BAUGHER

Our God be praised for harvest yield
Of furrowed acres in sun and showers,
For faithful toil in each brown field,
For ripened plenty to meet the hours,
For Nature's balance in generous store
Of luscious fruit down orchard ways—
Our hearts bow down as we adore
The Giver of these Autumn days.

But there are those who do not know
The sweet assurance of tomorrow's
bread

That keeps alive the conscious glow
Which we call Life. They must be fed.
If God be praised, we must remember
Some have no harvest in November.

—Christian Herald.

"Every good gift and every perfect
gift is from above, and cometh down
from the Father" (James 1:17).

AT ALL TIMES

By JANE CREWDSON

O thou whose bounty fills my cup
With every blessing meet,
I give thee thanks for every drop,—
The bitter and the sweet.

I praise thee for the desert road,
And for the river-side;
For all thy goodness hath bestowed,
And all thy grace denied.

I thank thee for both smile and frown,
And for the gain and loss;
I praise thee for the future crown,
And for the present cross.

—Missions.

"Be careful for nothing: but in
everything by prayer and supplication
with thanksgiving let your requests
be made known unto God" (Phil. 4:6).

THANKSGIVING

By LILIAN LEVERIDGE

Once more, o heavenly Father,
To thee our hearts we raise
In prayers of adoration
And hymns of grateful praise!
With tokens of thy goodness
The fruitful year is crowned;
Our footsteps, angel-guarded,
Our paths of peace are found.

We sowed our seed in springtime;
Thou gavest rich increase;
Till golden sheaves were garnered
Thy mercies did not cease.

Our eyes were blessed with beauty;
Our hearts were cheered with song,
And sleep and stillness followed
Each day, however long.

—New Outlook.

"In everything give thanks: for
this is the will of God in Christ Jesus
concerning you" (1 Thess. 5:18).

WE GIVE THEE THANKS

By FRANCIS MCKINNON MORTON

Lord of the full and barren field,
The famine years and bounteous yield;
Lord of the rich and of the poor,
Whose love through life remaineth
sure,

We give thee thanks.

Lord, who dost understand our fears,
Our deepest joys, our saddest tears;
Thou who hast walked the way of life,
And passed beyond its fevered strife,
We give thee thanks.

For visions bright of thy dear face,
For upward yearnings of our race,
For deathless love that conquers time,
And leads the soul to thoughts sublime,
We give thee thanks.

That thou, O Lord, indeed, art there,
Thy love and mercy everywhere;
Thine ear attuned to hear us plead,
Thy strength sufficient for our need,
We give thee thanks.

—Watchman-Examiner.

THANKS FOR EVERYTHING

My MR. J. L. TURNER

(This poem was written for the
"Life Member News" of the New York
Telephone Company and was con-
tributed by Mr. John C. Lotz of Rich-
mond Hill, N. Y., a member of the
Ridgewood Baptist Church.)

Thanks for all I belong to, dear God,
Thanks for the duties I owe;
Thanks for the labors through which
I plod,
Thanks for the seed I sow.

Thanks for the family to which I
belong,
Thanks for the loving I share;
Thanks for the dear ones who make
life a song,
Thanks for the burdens we bear.

Thanks for the friends, to whom I'm
bound,
Thanks for the help o'er the miles.
Thanks for the cheering words they
sound,
Thanks for their sunny smiles.

Thanks for the business of which I'm
a part,

Thanks for the service we've given;
Thanks for our loyalty, straight from
the heart,
Thanks for the way we have striven.

Thanks for the flag under which we
all stand,
Thanks for the leadership true;
Thanks for democracy here in our
land,
Thanks for our "red, white and blue."

Thanks for belonging to thee, our
Lord,
Thanks for thine endless love;
Thanks for thy teachings, for men's
accord,
Thanks for our home above.



"The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." Psalm 145:15-16.

WHAT'S HAPPENING

● The Daytons Bluff Baptist Church of St. Paul, Minn., has called the Rev. William H. Jeschke of Sumner, Iowa, to which a favorable response has been given. Mr. Jeschke will begin his pastorate in the St. Paul church on Dec. 5, succeeding the Rev. G. Blank. He has served the Baptist Church of Sumner, Iowa, since 1948. The Daytons Bluff Church has been served by the Rev. D. S. Wipf in a interim capacity since Sept. 1, 1951.

● The Baptist Church of Whitemouth, Manitoba with its station at Beausejour has extended a call to the Rev. John Kuehn of Cormac, Ontario, to become its pastor. A favorable response has been given. Mr. Kuehn has served as minister of the Lyndock and Sebastopol Baptist Churches of Ontario since 1943. He will begin his ministry in Whitemouth on Nov. 1st, succeeding the Rev. Fred Ohlmann, now of Edenwold, Sask.

● The Laurelhurst Baptist Church of Portland, Oregon, has called the Rev. Lewis B. Berndt, pastor of the Faith Church of Minneapolis, Minn., to which he has given a favorable response. Mr. Berndt resigned his charge in the Minneapolis church on Sunday, Sept. 23. He has served this church since 1942. In the Laurelhurst Church, where he will begin his pastorate on Nov. 15, he will succeed the Rev. Fred Mueller.

● Recently a Sunday School class for young married couples was organized in the Baptist Church of North Freedom, Wis., with the Rev. Thomas Lutz, pastor, as teacher. The church is now raising funds to re-decorate the interior of the building. On Oct. 3rd the church raised the pastor's salary by \$300. Mr. Lutz wrote in a spirit of glowing goodwill: "May God's blessing continue to be with this church and pastor as we endeavor to accomplish great things for him."

● The Rev. Carl R. Weisser is hoping to bring his ministry at the Calvary and First Baptist Churches of Killaloe, Ontario, to a close on Sunday, Nov. 25. He will begin his new pastorate at the Calvary Church of Carrington, North Dakota, on Sunday, Dec. 2nd. There has been some delay in securing the necessary papers for this change of residence into the United States which has necessitated this later date in the beginning of Brother Weisser's ministry at the Carrington church.

● The Rev. Merle R. Booth of Baileyville, Illinois, recently resigned as pastor of the Baptist Church and announced that he had accepted the call of the Grandview Park Baptist Church of Des Moines, Iowa, to become its associate pastor. He began his ministry in this church of about 850 members on Oct. 15. It is understood that the Des Moines church has an intensive radio ministry in which Mr. Booth will have an important part assisting the pastor.

● Mr. Walter B. Morton of Buffalo, N. Y., the executive secretary of the Baptist Life Association, died suddenly of a heart attack on Sept. 13 at the age of 51 years. The fine programs for the General Conference sessions in 1946 at Tacoma, Wash., and in 1949 at Sioux Falls, S. Dak., were made possible by the Life Association with the influential help of Mr. Morton. He was a member of the Temple Church of Buffalo. His pastor, the Rev. G. E. Friedenberg, has prepared his obituary which appears on page 23 of this issue.

● Beginning with Sept. 30 the Rev. William L. Schoeffel, pastor of the Grace Baptist Church of Chicago, Ill., has been bringing a series of Sunday morning sermons on "The Christian Life." In recent weeks guest speakers at the Wednesday evening devotional services, who have made the church acquainted with our Baptist work, have been Dr. Frank H. Woyke, Dr. M. L. Leuschner, Rev. J. C. Gunst, Mrs. Florence Schoeffel (editor of "We, the Women"), Rev. R. Schilke and Rev. Otto Roth.

● The Rev. A. G. Rietdorf has resigned as pastor of the Bison and Isabel Baptist Churches of South Dakota. He has served the churches since 1947. His resignation was accepted at a business meeting on Oct. 3rd which was in charge of the Rev. Richard Schilke, general missionary secretary, who was visiting the field at the time. Mr. Rietdorf is awaiting God's guidance as to the future. He will bring his ministry in these South Dakota churches to a close early in December.

● The new Sunday School officers for the First Baptist Church of Lodi, Calif., are as follows: Milton Fischer, superintendent; Rubin Burgstahler, vice-superintendent; Mrs. G. G. Rauser, superintendent of the Primary Department, with Miss Adeline Zimmerman

as vice-superintendent; Ella Schmiedt, superintendent of the Junior Department with Ruby Altnow as vice-superintendent; Arthur Bischel, treasurer; Betty Meidinger and Alice Rauser, secretaries; Joyce Baumbach and Delores Rauser, pianists. The Rev. G. G. Rauser is the pastor.

● The Rev. Paul Galambos has resigned as pastor of the Baptist Church of Washburn, North Dakota, and his resignation was accepted by the church on Sunday, Sept. 16. He has served the church since 1949. His resignation will be effective on Nov. 1st. On Tuesday evening, Sept. 18, the Rev. M. L. Leuschner of Forest Park, Ill., showed missionary pictures of the leper work in the Camerouns and of the recent baptismal service on the Indian mission field in Alberta, Canada.

● The C. B. Y. of the Second German Baptist Church of New York, N. Y., held its first Fall meeting at the home of the Rev. and Mrs. John Schmidt. The C. B. Y. constitution was considered and adopted. New officers for the coming year were also elected. Activities for the months ahead were planned such as visitations and socials. As a result of the inspiration of the Atlantic Conference sessions, it was decided to receive an offering once a month for the conference missionary goal, as reported by Miss Margie Lehmberg.

● The Rev. August Kraemer of Edmonton, Alberta, Canada, has accepted a call from the new field of Alberta to be known as the Calmar-Telfordville Baptist Mission to become its pastor and missionary. Telfordville was formerly a station of the Temple Church of Leduc. The mission and church are in the vicinity of the Leduc oil fields. Mr. Kraemer has already begun his ministry on this new mission field which has the endorsement of the Northern Conference and General Missionary Committees. Services are being held in the nearby Willow Creek school-house.

● The General Missionary Committee has appointed Mr. and Mrs. Raymond Harsch as our missionaries to the Indians on the Bull Reserve near Wetaskiwin, Alberta. This appointment, effective Sept. 1, 1951, is an emergency measure which will be reviewed at the annual meetings in 1952. Mr. and Mrs. Harsch, graduates

of the Christian Training Institute, are living in the quarters provided by the new Benke Memorial Chapel which is nearing completion on the Bull Reserve. Mrs. Harsch is the former Miss Berniece Kern who served as missionary on this same reserve. Mr. Harsch is a member of the Baptist Church of Carbon, Alberta.

● The Baptist Church of Washburn, N. Dak., has extended a call to the Rev. Frederick Alf of Streeter, N. Dak., to which he has responded favorably. He will begin his pastorate in Washburn in December. Mr. Alf has served the Streeter and Medina churches since 1947. The Harvest and Mission Festival was recently held at Streeter, N. Dak., with the Rev. A. Krombein as guest speaker and with an offering of \$740. The Harvest Festival at Medina, N. Dak., had as guest speaker the Rev. A. Huber. The mission offering was \$440. In Washburn, N. Dak., the Rev. A. Alf will succeed the Rev. Paul Galambos.

● Mrs. Amelia Hamel of Rochester, N. Y., the widow of the late Rev. David Hamel, was called Home at the age of 84 years on Sept. 20 as the result of a fall and a hip fracture. Mr. and Mrs. Hamel spent 35 years in only three pastorates in a ministry that was richly blessed of God. Their influential labors in the Andrews Street Church of Rochester, N. Y., will long be remembered by those men who spent several years in the church and serving as students, as well as by many others. The obituary of Mrs. Hamel prepared by the Rev. O. E. Krueger appears on page 23 of this issue.

● The First Baptist Church of Trenton, Illinois, of which the Rev. Leslie P. Albus is the pastor, received six new members into its fellowship on Sunday, Sept. 30th. These six members came upon confession of faith in the Lord Jesus Christ and were baptized at the inspiring morning service. Following this, the entire church family gathered in the basement for "a love feast." At the afternoon service the hand of fellowship was extended to the new members and the communion service was observed. "We are thankful to the Lord for these new fellow-Christians and for his blessings upon us", as reported by Mrs. Elmer Ranz.

● On September 28th the Bismarck Baptist Church of Bismarck, N. Dak., celebrated its Harvest and Mission Festival. The Rev. E. S. Fenske of Herreid, S. Dak., served as guest speaker. In the morning service he recounted the many reasons for which God's children have to be thankful. In the evening service he brought a mission message. The people responded again with a wonderful offering to

(Continued on Page 23)

C.B.Y. and S.S.U.

HERALD NEWS

"YOUTH COMPASS" TOPICS

November 11—"Take My Life" by Rev. Harold W. Gieseke, Dallas, Texas.

November 18—"Praise Ye the Lord," by Miss Adeline Zimbelman, Burlington, Iowa.

SUNDAY SCHOOL WEEK

From all reports received thus far, Sunday School Week has been a great success and a step in the right direction. We felt that the many readers of the CBY and SSU News in the "Baptist Herald" would greatly appreciate some of the reports of the fine experiences during Sunday School Week in the various Sunday Schools. If your Sunday School has not yet sent in the Sunday School Week questionnaire, why not do so now?

AT OKEENE, OKLAHOMA

"After having carried out Sunday School Week as outlined by headquarters, we as workers could not but feel that our time had been well spent. It was a great inspiration to all of us as workers to see the wonderful co-operation of all people who were contacted. We as workers have vowed to do even better in our efforts and to be better servants for him who died on Calvary."—Elmer E. Fisher, superintendent.

AT VESPER, KANSAS

"I think the Sunday School Week program as you presented it to us was a worthwhile project and has stimulated interest of both the workers and the pupils."—Harry Gabelmann, superintendent of Bethany Baptist Church.

AT SHERWOOD, OREGON

"We had our entire Sunday School together on the 23rd and 30th of September. On the 23rd we had our promotion with all of the pupils going to their new classes and departments at the close of the hour. On the 30th we had a sort of Rally Day with the different superintendents stressing the various phases of the Sunday School Standard."—Leland H. Friesen, pastor of Stafford Baptist Church.

AT SHEFFIELD, IOWA

"The Sunday School emphasis week was a very worthwhile project. It has given our Sunday School a real boost."—Erwin A. Miller, superintendent.

AT APLINGTON, IOWA

Teachers and officers from four churches met to discuss the Sunday School Standard with the guest speaker, Rev. J. C. Gunst. The churches participating were: Aplington, Sheffield, Parkersburg and Steamboat Rock. The arrangements for this rally on Friday night of Sunday School Week were made by Mr. Donald Lindaman, superintendent of the Sunday School at Aplington.

AT PEORIA, ILLINOIS

A motion picture, "Fire Upon the Earth," climaxed Sunday School Week on Sunday evening, September 30. Progress reports by several of the Sunday School officers completed the program.

AT ELBERTA, ALABAMA

"At the Parent-teacher meeting on Friday evening the topic was discussed as to how the Sunday School influences the home and the help the parents can render in making the Sunday School more helpful to the home."—Mrs. John Pfaff, superintendent.

AT CATHAY, NORTH DAKOTA

"We could not carry on a full week of activities but did our best as a little church. The parents had an opportunity to visit the classes which their children attend. Parents welcomed this opportunity and received a special blessing.

"On the last Sunday evening the Sunday School was in charge of the program. Each teacher presented the materials used in his or her class, and then there was a special number from each class. Each lady teacher and substitute teacher was presented with a corsage and each man teacher with a boutonniere. Mr. Melvin Seibold is the superintendent of the Sunday School."—Lawrence Bienert, pastor.

SUNDAY SCHOOL STANDARD

Wherever the Sunday School Standard has been adopted, decided progress has been reported in the Sunday School work. In the not too distant future honorable mention will be given to those Sunday Schools that have adopted the Sunday School Standard? Will your Church School be among them?

Withering Grass

A Christian Novel by BERNARD PALMER

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truth. Miss Weir had meant to tell her gently, but there were no words to soften the pile driver blows at her heart.

"I—I simply can't believe it," she said dully in a hollow tone that could only reflect a portion of the numbing hurt within. "Only night before last I talked with her on the phone and she said she was feeling very well."

"It is hard to believe." Miss Weir's voice was soft, but firm and steady. "Especially when she hadn't been ill before. But, you know, God has a plan for each of us. Your mother's is completed, my dear, and He has seen fit to take her 'Home' without a long period of suffering. We have much to be thankful for in that."

Karen nodded. "How did it happen?"

"It was her heart."

There was a long silence, then "I expected as much."

"Had it been bothering her before?"

Karen shook her head. "It all seems so unreal," she thought, "sitting here so calmly talking to Miss Weir about Mother as disinterestedly as though she were someone else's mother. Everything is the same as it was twenty minutes ago. The secretary in the outer office is still typing the same letters and Miss Weir is wearing the same flowered dress. Even my Advanced English Composition class is still meeting and Miss Kline is giving the rest of her somewhat monotonous lecture. But it isn't the same, I'm not the same. Mother—Mother—"

As she sat there the first tidal wave of shock began to ebb away and the flood gates of her heart burst open to spend a portion of grief and stunning sorrow in tears. She cried bitterly, long wracking sobs that seemed to tear her very heart from its moorings. Miss Weir put an arm comfortingly about Karen's shoulders, a move that lent some of her own sinewy courage to the shaken girl. Presently the sobbing ceased and she sat quietly with her head bowed.

"You'll want to leave right away, won't you?"

"Oh, yes, I've got to get to Daddy as quickly as I can."

"Of course you do. And don't worry about your grades, or graduating either. If any of the instructors insist upon your taking the finals or handing in additional work I'll see that you have ample opportunity to do so."

"Thank you."

Miss Weir sat quietly for several minutes. "Do you feel all right now?"

"I—I think so."

"I'll go over with you and help you get your things together."

Miss Weir packed Karen's bags, sent a message to Ernest, and took her own car to drive her to the train.

"Remember, my dear," she said tenderly. "You've got to be brave to bolster your father's courage. He'll need the strength of your youth and your love and attention more than ever now."

Karen nodded for answer, her heart melting momentarily. As she stood between the cars dabbing at her eyes with the corner of her wrinkled, tear-soaked handkerchief she began to see for the first time how much the gray-haired Dean loved the girls in her charge. Ernest received the message at four in the afternoon when he went back to the boarding house from class. Mother Prentiss was waiting nervously for him just inside the door with the yellow envelope in her hand.

"This came for you about an hour ago," she said, striving to maintain the calmness in her voice. "I was of mind to call the school for you. I do hope it isn't bad news."

"It's probably nothing of importance," he said casually, laying his books on the hall table.

"I think it's from that place in Indiana where you used to go to college."

Karen! Something must have happened to her! Hurriedly he tore open the envelope and jerked out the message.

Ernest Henning
4941 North Plume
Chicago, Illinois

Mrs. Syndergaard passed away this morning Karen leaving for home at once Can you come

Elizabeth Weir
Dean of Women

Something akin to relief to know that Karen was well passed over him.

"It's Karen's mother," he said soberly, handing the message to his landlady. "She went to be with the Lord this morning."

"That's too bad—too bad. How I feel for the poor girl. You're going, of course?"

"Oh, I'll have to as soon as I can get there."

November 8, 1951

"That's good. She'll be wanting you more than ever now."

Mother Prentiss ironed a white shirt and packed his suit case while he hurried out to find Burt.

Burt was still at the drugstore where he worked behind the fountain. "No cokes on the house," he grumbled goodnaturedly as Ernest approached, as though there ever had been.

"I just got some bad news."
"Is that so?" Burt set the glass he was drying on the counter and stepped closer.

"I just got word that Karen's mother passed away," Ernest said abruptly. "Oh say now, that's tough! I didn't even know that she'd been sick."

"I didn't either. I think it must have been unexpected because Karen was still in school."

"When are you leaving?"
"I can catch the streamliner at eight-forty."

Burt lowered his voice. "How're you fixed for money?"

"That's what I came to see you about."

He pulled out his bill fold. "Would forty-five help you?"

"Oh, I won't need that much."

"You'd better take it. You never know what expenses will come up."

"You're sure you won't need it yourself?"

"No, I'll get along all right." Surely the clothier would keep that suit laid away for another month.

Ernest had been so hurried to get away on the streamliner that he gave little thought to Karen until he had gotten aboard and the train was deftly weaving its way through the labyrinth of tracks in the yards. And as he did so a wave of fear burst over him. Her own heart was far from strong. How had the sudden shock affected her? Perhaps she had collapsed at the news and Miss Weir had taken the only means she knew of getting him to her side. He laughed uneasily as soon as the absurdity of his wild fears came to him. Karen was still in Indiana when her mother died. If she were very ill she couldn't leave for home immediately as the message indicated. He settled restlessly back into the seat, chafing at the dragging minutes and the slowness of the train.

Karen, who had only reached home a scant four hours before had received the message he sent and was at the depot to meet him. She picked him out of the half dozen or so who got off at the little station and with a cry of relief ran to him.

"Oh, Ernie, I'm so glad you came," she murmured, burying her face against his. Hot, salty tears burned his cheek and sent darts of sympathy plummeting into his heart. "I'm so glad you're here."

"I-I wish I could do something, Karen," he stammered helplessly.

"I-I wish there was something I could say to—"

"You're here. That's all that matters, darling. You're here." For the moment she clung to him. "I couldn't have stood it if you hadn't come."

He lifted her face and wiped away the tears that were flowing afresh. "You knew I'd get here if I'd had to walk, didn't you?"

She nodded.
"How are you? How've you been feeling?"

"All right." There was a pause. "Physically, I mean."

It all seemed so different, so unreal as they stood there. It wasn't he and Karen at all, but two others, strangers, enacting the stiff unnatural drama. He had been planning carefully what he was going to say on the long train ride from Chicago. From the depths of memory he called up Scripture passages filled with hope for the sorrowing, and went over the things he had heard pastors and instructors say in regards to such a time. He remembered how apt they had seemed as he listened, but as he spoke now he was merely mouthing words, not speaking triumphantly from a heart that had known sorrow and had been strengthened by those self-same passages.

Karen seemed content that he was with her. Struggling to maintain her composure while with her father had drained her strength. Now that she need no longer stand alone—now that she had someone in whom to rely she collapsed wearily in the car seat. Quietly he got in beside her, putting his arm about her. She turned, like a child to its mother, and wept on his shoulder. Ernest let her cry for they were tears that released the tension which had been churning and boiling within.

Ernest had not mentioned it to Karen but he fully expected their marriage to be postponed until Fall. Although dreading postponement by so much as an hour, it would scarcely be in good taste to go ahead with the wedding so soon after the death of her mother.

However, Mr. Syndergaard, who had so many times surprised Ernest and Karen by his composure, thought differently and called them aside the day after the funeral.

"I'm sorry this had to happen so close to your wedding day," he said to Karen. His hair seemed more gray than ever and his voice cracked slightly as he spoke. Ernest looked at his hands, trembling on the arms of the faded blue rocker, then up into his firm clear eyes.

"Don't think about us now, Daddy," Karen said quickly.

"But, my dear, I want to think about you." He cleared his throat. "I want you to get married as you have planned."

"Oh, we couldn't do that!" Karen shuddered at the thought.

"Of course not," Ernest echoed. "We couldn't think of getting married for

some time. Not until Fall at least."

Reverend Syndergaard shook his head slowly. "I appreciate your consideration but it isn't what I want. It isn't what Mother would want."

Karen moved to protest, but something in his manner arrested her.

"I-I—" he gulped hard and Ernest could have cried for him. "I think I knew Mother better than anyone else. I know how happy she was that Karen was marrying you, Ernest, and how she was counting on this wedding. She wouldn't want it postponed for any reason."

"But Daddy, I just can't go ahead so soon."

"Karen, honey," he said gently. "You want to remember that a wedding between a man and woman who truly love the Lord and one another is a holy ceremony, the sealing of a covenant between them and God. I-I've prayed a great deal about this matter. I'm not going to postpone church services and I don't think you should postpone your marriage."

"I couldn't send out invitations and go ahead with the big church wedding we've planned when—when—" she choked up and could not continue.

"If you don't wish to go through with a big church wedding get married simply, either here or in Chicago. But please, for my sake, children, don't put off the one event that was making Mother as happy as I've seen her."

Karen nodded her consent and Ernest reached over to take her hand in his own.

"I couldn't have a big church wedding, but if you really want us to we'll be married in the chapel at the Seminary the day after graduation."

"Thank you. Thank you, my dear."

Ernest eyed Karen's father intently. How hard all this must be for him. And yet, through it all, the thought not of himself but of them.

"Mr. Syndergaard," Ernest said impulsively, "I've never known anyone as fine as you."

He raised his head and smiled wanly. "Don't say that, son. I'm just a tired old man."

The next day Ernest had to go back to Chicago.

"I have a new feeling of respect for your dad, Karen," Ernest said that evening as they waited at the depot for his train.

"What do you mean?"
"He's had so much composure through all this, so thoughtful of everyone and so completely forgetting himself. I didn't realize a man could be that way. It's going to make it easier for you."

She agreed. "Dad's faith is what holds him up, Ernie. Ever since I can remember he's been like that, steady and solid. And our family's had its share of trouble too. But the more trouble and anxiety comes, the more Daddy leans upon the Lord."



—Eva Luoma Photo

SYNOPSIS

The Rev. Ernest Henning had finally arrived! The greatest opportunity of his career was at hand, that of candidating in the big, influential church of Elba City. Always his illustrious younger brother had soared to heights in the spotlight ahead of him. Suddenly his mind was flooded with memories, meeting Karen at "an open house" party the first week of college. How vividly he remembered those days of many years ago at Indiana Christian College! Ernest's and Karen's friendship blossomed until they knew that they were meant for each other. Ernest went to a seminary in Chicago and Karen finished her schooling at college where Burt, the brilliant younger brother, was studying. The wedding day was only three weeks away and plans for the wedding were almost completed when Karen's mother suddenly became ill and passed away.

CHAPTER SIX

Karen was in an English Composition class shortly after lunch when a girl from the office of the Dean of Women came for her.

A moment or two later after Karen entered the office, Miss Weir came in and slowly closed the door.

"Did you wish to see me?"

"Yes, Karen, sit down. We just received word from your home that your mother—" She gulped away a tear and turned aside for a moment before she could go on. "We just received word that your mother went to be with the Lord a few hours ago."

Karen took the news calmly enough, although her hands shook as she grasped the arms of the chair and the color drained from her face. Surely there must be some mistake. And yet their was no doubting the anguished

"It would be wonderful to be like that."

She looked at him queerly. "We can, if we will. We trust the same Christ."

Thanksgiving and Sacrifice Offering
 Nov. 18 to 25, 1951.
 "God loveth a cheerful giver."

Ernest wrote regularly to Karen the few remaining days before graduation, although he was more busy than ever. He strove to write gay, sprightly letters that would buoy her spirits, and usually she answered in the same tone, reflecting but little of the ache in her heart. The day before they were to arrive he received her last letter. "May darling Ernie:

"Today is Monday and this will be the last letter I shall write to you before we meet. I pray it might be the last letter I shall ever have to write to you, for that would mean that we would never again be parted. How wonderful that sounds! To be together for always!

"I've tried never to let you know how terribly I've missed you these past months, how I've gone to bed with tears of loneliness staining my pillow, or how I've read your letters until they came apart at the creases and memory had to fill in the text. But all of that is over now. There will be no more good-byes to tear at my heart, no more long vigils beside the mailbox waiting for your letters—so hastily scrawled I could scarcely read them.

"When Daddy talked with us after the funeral, Ernie, I was hurt at the things he said. I could not understand why he insisted upon our being married in spite of what had happened. But, you know, the Lord will reveal many things to us if we but listen for His voice. Now I am beginning to understand.

"As much as I miss mother; as close as she was to me, Ernie darling, my heart is singing these last few days away . . . And so goodnight. Count the hours with me, dearest, until we stand together in the Seminary Chapel before Daddy and God to take our vows.

"Your own Karen."

Ernest met Karen and her father the following night at Union Station. "Now if you'll take us to a hotel out toward the school," her father said after they had eaten a belated supper at a small cafe close by, "we'll get a good night's rest and see you in the morning."

"Mother Prentiss gave me strict orders to bring you both home with me," Ernest replied. "She's giving Karen the guest room and a couple of the fellows are doubling up so that you can have a room to yourself."

"Oh now we're not going to let her go to any trouble like that," he protested. "We can just as well stay in a hotel."

"Yes, I wouldn't think of putting her out like that."

"I wouldn't dare go home without you."

"You can explain to her, Ernie. She'll understand."

"But you folks don't know Mother Prentiss. She's determined to get her finger into this wedding and I don't think anyone could stop her. Why it would be as easy to stop your own mother as—" He stopped short, chocking on the words. Karen's gaze dropped quickly to her plate. "I—I'm sorry," he stammered.

"That's all right, son," Mr. Snydergaard said gently, a smile warming his wrinkled face.

They were married the day following graduation at eight o'clock in the morning at the front of the chapel where students came to pray. It was a beautiful little building with high arched windows and carpeting as soft as carded wool. The organ music seemed to come from everywhere and nowhere, gentle as the placid gurgling of a spring, its muted hymns lending a sacred hush to the narrow sanctuary.

The front of the church was quite dark, except for a pair of candles at either end of the pulpit that wore their golden halos with dignity. The early morning sun streamed through the multi-colored east window, timidly dispelling the shadows at the foot of the pulpit.

It was there that the bridal couple stood, bathed in the soft light filtered through the window of Christ.

Only a handful of pews were filled with Ernest's classmates and a few close friends of Karen's who came to Chicago for the wedding.

Karen was prettier than Ernest had ever seen her as she walked slowly down the aisle and took her place at his side. Her gown was white as mountain snow and her smile as radiant as the moon glistening on a silvery lake. The roses she carried were exquisitely beautiful, but their beauty paled beside the roses in her cheeks. And beneath them she held the same white Bible, now yellowing with age, that her mother had carried on her wedding day.

The music stopped and the pastor waited momentarily until a hush settled over the sanctuary.

"This is one of the happiest occasions in my life," he said softly yet loud enough for all to hear. "It is always a joyous time when two young people come before God and man to exchange vows and establish a Christian home. But I am doubly happy today because my only daughter is marrying the man of her choice.

"Marriage is a holy institution, an institution which should begin as these two are beginning today, standing before God and pledging their love and devotion through the years. God

gave us marriage because it is not good for man to live alone. Through marriage he not only sends us the joy of companionship, but one of the greatest blessings of all—children.

"But there are demands marriage makes upon us, the obligation to found a Christian home and to raise our children in the paths of Christ. It is about such responsibilities that I want to talk to you today, Ernest and Karen, for God will surely hold you accountable to them."

As he spoke, slowly reverently, it seemed to Ernest that marriage took on new beauty and significance.

"God has given you each other," he continued, "but He does not promise to give you a life of ease and luxury as well. It may be. It is for some. More likely you will find it contains the leavening of sorrow and tribulations. But grief and worry and disappointment are of no effect to love save in binding husband and wife closer together."

Karen's lips trembled uncertainly. Her father's quiet voice was playing on the heart strings of her soul. He had completed his little message and after a short prayer launched into the marriage ritual. Both Karen and Ernest had heard the words many times but never had they had such meaning as now.

"I, Ernest, take thee, Karen . . ."

"I, Karen, take thee, Ernest . . ."

In a moment or two the ceremony was over. Ernest had placed the golden circle on her finger and they were pronounced man and wife. Slowly, almost breathlessly, she turned to him and he enveloped her in his arms. Their lips met in tender recognition.

(To Be Continued)

CHANGES OF ADDRESS

- Rev. Walter G. Grummelt
1404 S. 5th Street
Waco, Texas
- Rev. Daniel Klein
7023 Rising Sun Ave.
Philadelphia, Pa.
- Rev. August Kraemer
R. R. No. 1
Thorsby, Alta., Canada
- Rev. Fred Lower
Steamboat Rock, Iowa
- Dr. John Leypoldt
7651 Monroe
Forest Park, Illinois
- Rev. Kenneth E. Nelson
Pioneer Baptist Church
North Royalton, Ohio
- Rev. Otto R. Schmidt
10960—73rd Avenue
Edmonton, Alta., Canada
- Rev. Roy Seibel
Emery, South Dakota.

We, the Women

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

BOOKS FOR DEVOTIONS

I never cut my neighbor's throat;
 My neighbor's gold I never stole;
 I never spoiled his house and land,
 But God have mercy on my soul!

For I am haunted night and day
 By all the deeds I have not done!

This poem introduces a worship service entitled, "Willing Service." The Scripture passage is Romans 12: 1-18, and the hymn, "O Master, let me walk with thee in lowly paths of service free." Pointing up the theme is the story of a king who had concealed a bag of gold in a hole under a big stone in the middle of a main thoroughfare. He watched to see who would be willing to remove the stone, but none of the passersby stopped to do this service, rather walking out of their way around the stone. Thus they also missed the reward of service. The poem, "Jesus Christ—and We" by Annie Johnson Flint and a prayer conclude this inspirational devotional service.

This is one of the twenty-four "Story Worship Services" found in the book "Channels of Devotion," by Gladys C. Murrell. Another very striking one included in the book is entitled, "Appreciation of Other Races," and tells the story of a stained glass window made by a Negro artist. The ending is startling and challenging.

A companion book to this is "Patterns for Devotion" by the same author, which has twenty-seven "Story Worship Services." Each of these short services has a Scripture passage, poetry, suggested songs and a story to illustrate the theme. There is quite a variety of topics, such as "Contentment," "The Tongue," "Cooperation," "Beginning Again," "Christmas," "Thanksgiving," etc. Both of these books are excellent for use in the devotional part of your program meeting. With the addition of a short talk, additional poetry or special music, some of these services may be expanded into a full program meeting.

A third book by the same author is entitled, "Doorways to Devotion." It contains sixty-three brief worship services. Each consists of a meditation, Scripture reference, hymn, prayer and apt quotations. The book is divided into five sections: Doorways to the Christian Life, Doorways to More Abundant Life, Doorways Needing Repairs, Doorways Leading Outward, Doorways to Special Days.

For the
1951-1952 PROGRAM PACKET
 send 75 cts. with your order to:
Woman's Missionary Union
 7308 Madison Street
 Forest Park, Illinois.

are: "The Glory Way," "Jewels," "Compassion," "Rest," "True Greatness," etc.

This book will be a rich mine of inspiration for all of you who lead devotional services, or who seek help in your private devotions. It sells for \$1.50.

Order any or all of these books from Roger Williams Press, 3734 Payne Ave., Cleveland 14, Ohio.

You will find a leaflet advertising these books in the 1951-1952 Program Packet. We highly recommend them.

HEALING OF THE BLIND

(Continued from Page 10)

will speak for himself." John explains that his parents said this because they were afraid of the Jews. The Jews had already settled among themselves that if anyone should acknowledge Jesus as the Christ, he should be excluded from the synagogue. That was why his parents said: "He is of full age; ask him himself."

The unbelieving Jews had taken strong measures to put down the popularity of Jesus. They didn't want anyone to confess his faith in Jesus as the Messiah. So they were ready to excommunicate anyone (John 12:42; 16:2) who professed faith in the Master as the Messiah. The full excommunication involved a cutting off from the whole congregation of Israel.

The healed man was not afraid to testify whether he was speaking to his neighbors or to the Pharisees. We need his conviction and his courage in witnessing for Christ!

SEPTEMBER CONTRIBUTIONS — NORTH AMERICAN BAPTIST GENERAL CONFERENCE

Conference	Sept., 1951	Sept., 1950	Sept., 1949
Atlantic	\$ 1,487.96	\$ 1,076.19	\$ 1,938.18
Eastern	1,015.73	1,829.25	25.00
Central	10,760.34	8,887.64	3,601.22
Northwestern	11,530.99	3,729.12	3,300.31
Southwestern	1,413.46	5,745.90	2,539.99
Southern	851.09	660.48	285.38
Pacific	2,005.16	3,030.77	2,358.44
Northern	2,705.57	1,060.34	1,359.30
Dakota	3,422.41	2,379.42	2,766.89
Inter-Conference	—	—	224.00
Totals for all purposes	\$35,192.71	\$28,399.11	\$18,398.71
Less non-budget items	6,679.53	9,071.83	582.15
Denominational Budget	\$28,513.18	\$19,327.28	\$17,816.56

BUDGET CONTRIBUTIONS RECEIVED

For the month of September, 1951	\$28,513.18
For the month of September, 1950	19,327.28
For the month of September, 1949	17,816.56

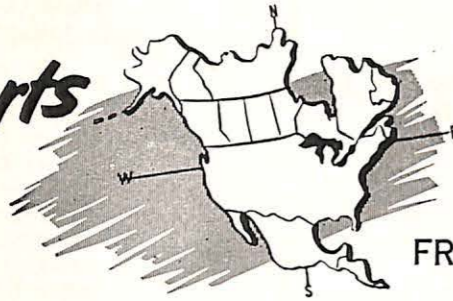
BUDGET CONTRIBUTIONS FOR THE FISCAL YEAR

April 1, 1951 to September 30, 1951	\$159,924.32
April 1, 1950 to September 30, 1950	144,656.42
April 1, 1949 to September 30, 1949	181,428.71

BUDGET CONTRIBUTIONS RECEIVED FOR THE TRIENNium

August 1, 1949 to September 30, 1951	\$791,558.24
August 1, 1948 to September 30, 1950	848,474.33
August 1, 1947 to September 30, 1949	960,510.94

Reports



FROM THE FIELD

Pacific Conference

A Wonderful Week at the Oregon League Summer Assembly at Camp Suttle

The Oregon Baptist League held its 24th annual summer assembly at Camp Suttle on beautiful Suttle Lake from August 11 to 17. One theme, "Everyday With Jesus," proved to be a very interesting one and innumerable blessings were received from day to day as the Word of God was brought to us by the members of the faculty.

It was our privilege to have Miss Esther Schultz, missionary to the Cameroons, and Prof. Herbert Hiller, teacher at our Seminary, with us. Miss Schultz centered her topics around our theme, "Everyday With Jesus in the Cameroons," and Prof. Hiller gave us many interesting facts about our denomination and Seminary. We were also privileged to have the Seminary Quartet at one of our meetings.

We also wish to express our appreciation to the other members of the faculty and, above all, to Roland Rich of our Bethany Church who so ably took over in the absence of our president, George Bauder. Mr. Rich gave of his time and effort to take over the duties of acting president and most of the camp's success goes to his consideration and effort.

The other members of our faculty included Rev. Frank Friesen of our Bethany Church, Rev. E. Wolff of our Salt Creek Church, Mrs. Eric Pohl and Rosalia Bauder of our Trinity Church, and Rev. John Kimmel, our dean, from the Glencullen Church. Mrs. Herringer acted as our Camp Nurse and was found to be very capable. Don and Bruce Rich handled the recreational activities and kitchen duties during the week. Recreation consisted of boating, swimming and fishing in the lake, hiking, wiener roasts, ping-pong, volleyball, softball, horse-shoe, crafts, orchestra and singing.

With the conclusion of the summer assembly of 1951, two of the officers' terms have expired as follows: vice-president, Howard Roth; and secretary, Margie Lou Lawrence. In their places the following have been elected: vice-president, Carlton Eggiman of the Bethany Church; and secretary, Bernietta Wobig of the Trinity Church. As weary campers traveled homeward, the strains of "Everyday With Jesus" filled our hearts with joy, our faith was strengthened and our knowledge increased in our Lord and Savior, Jesus Christ.

Margie Lou Lawrence, Reporter.

Dakota Conference

Fifty Years of Gospel Ministry by Dr. J. F. Olthoff Are Celebrated in Avon, South Dakota

September 2nd was a glorious day for the First Baptist Church of Avon, S. Dak., as we had the privilege of celebrating with Dr. J. F. Olthoff his 50th anniversary in the Gospel ministry. Dr. Olthoff began his ministry 50 years ago to the exact Sunday of the celebration. He began his ministry in Avon on the first Sunday of September, 1901.

The day was one that will be long remembered in our church. Dr. Olthoff brought the morning message after congratulations from the pastor, the Rev. James DeLoach, and presentation of a floral arrangement that was sent for the occasion by the Bethel Baptist Church of Salem, Ore., where Dr. Olthoff had labored from 1935 to 1946.

The evening service was of great interest since congratulations were given Dr. Olthoff from the different departments of the church. Several musical arrangements and a reading were highlights on the program. It was a moment of great joy to the church when Dr. and Mrs. Olthoff were presented with a silver service set as a token of our appreciation for his faithfulness in presenting the "Whole Council of God."

After the evening service the women of our church served a fellowship lunch. We certainly enjoyed a time of real Christian fellowship as many fond memories were recalled of incidents and events that occurred during Dr. Olthoff's eighteen years of ministry that were spent among us.

James R. DeLoach, Pastor.

ANNUAL BOARD MEETING of Portland Home for the Aged on November 19

The fiscal year of the Baptist Home for the Aged of Portland, Ore., closes on October 31, 1951. All membership dues must be submitted by that date.

The annual meeting of the Baptist Home for the Aged of Portland, Ore., will be held at the Home on Monday evening, Nov. 19, at 8:00 P.M. at which time the annual reports will be rendered and seven directors will be elected.

Melvin Becker, Secretary.

Rev. and Mrs. Wilmer Quiring Honored at Farewell Reception by Carrington Church

The Calvary Baptist Church of Carrington, N. Dak., held a farewell dinner for its pastor and family, the Rev. and Mrs. Wilmer Quiring, and their children, Lenny, Dickie, Dianne and Susanne, on September 16. The Missionary Society served a very delicious banquet dinner. The respective organizations of the church gave their farewells to the family. The Men's Quartet rendered two numbers. The Quirings were also presented with a love offering. Mr. Quiring gave his farewell sermon on Sunday morning, September 16, to a full church.

Mr. Quiring served the church for three years and left to serve the Bethany Baptist Church of Milwaukee, Wisconsin. Until the time of arrival of our new pastor, the Rev. Carl Weiser of Killaloe, Ontario, Canada, in October, the young people of the church took over the evening services with guest speakers taking over the morning services.

Mrs. Lowell Leppke, Reporter.

Ordination of the Rev. Lawrence Bienert, Pastor of Baptist Church, Cathay, North Dakota

On Sunday afternoon, Sept. 16, a council met at the call of the Cathay Baptist Church, Cathay, N. Dak., for the purpose of examining its pastor, Mr. Lawrence Bienert, for ordination. Mr. Fred Helm, a deacon of the church, opened the service and explained the purpose of calling the council. The Rev. A. J. Fischer was elected chairman and the Rev. Vernon Link, clerk. The neighboring churches of Carrington, Germantown, Fessenden, Goodrich, Harvey, Anamoose, McClusky, Martin and Cathay were present with 26 delegates. Dr. George Lang and three students of our Seminary were invited to join the council.

The candidate then gave his views and beliefs which he did in a very concise and clear manner. After a brief question period, the council withdrew where it voted unanimously that they were satisfied and recommended to the church to proceed with the ordination of the candidate.

The ordination service took place that evening when members and friends gathered to fill the church auditorium. The Rev. A. J. Fischer was chairman for the evening. Dr. George A. Lang, president of our Seminary, brought the ordination message. The Rev. Daniel Klein offered the ordination prayer. The Rev. Fred Fuchs gave the charge to the candidate, and the Rev. Vernon Link the charge to the church. Several musical selections were given by the Cathay Church and at the close of the service the Rev. Lawrence Bienert spoke the benediction.

It was a very impressive service given to the glory of God. May Mr. and Mrs. Bienert receive many blessings as they labor in the Lord's vineyard.

Vernon Link, Reporter.

Bible School and Dedication Program at Grace Church, Grand Forks, North Dakota

The Grace Baptist Church of Grand Forks, N. Dak., held its Vacation Bible School in June with an average attendance of 53 pupils. Including the teachers, the attendance came to an average of 70. The school was held for one week with classes both mornings and afternoons. The offerings for the week were \$30.98. The following teachers served: Beginners: Mrs. Joe Werre, Sr., Mrs. Montgomery and Shirley Werre; Primary department: Mrs. Charles Baloagh and Mrs. Leonard Harrington; Juniors: Mr. H. J. Waltereit and Mrs. Monroe; Intermediates: Mrs. William Thunstedt and Rev. H. J. Waltereit.

On Sunday, August 12, we had a dedicatory service for our new pulpit and communion furniture. The presentation of the pulpit set was made by John Kranzler. He presented this pulpit set in memory of his son, Marrlyn Dwight Kranzler, who died in action in Korea on Aug. 17, 1950.

Mrs. Leonard Harrington, president of our Dorcas Club, presented the communion furniture, which the club had brought to make a set with pulpit and chairs. Godfred Kurzweg gave the response in behalf of the church. The dedication of the pulpit furniture was made by the Rev. J. C. Gunst. Then the dedication of the communion set was held. Our pastor, the Rev. H. J. Waltereit, spoke on "The Call of Calamity."

The morning service had special music featuring a mixed quartet of Bill Pallasch, Ardele Montgomery, Pauline Pallasch and Eugene Stroh, singing, "Send Out Thy Light" and "When I Survey the Wondrous Cross." A solo by Bill Pallasch was also given.

Mrs. Norris Gulson, Reporter.

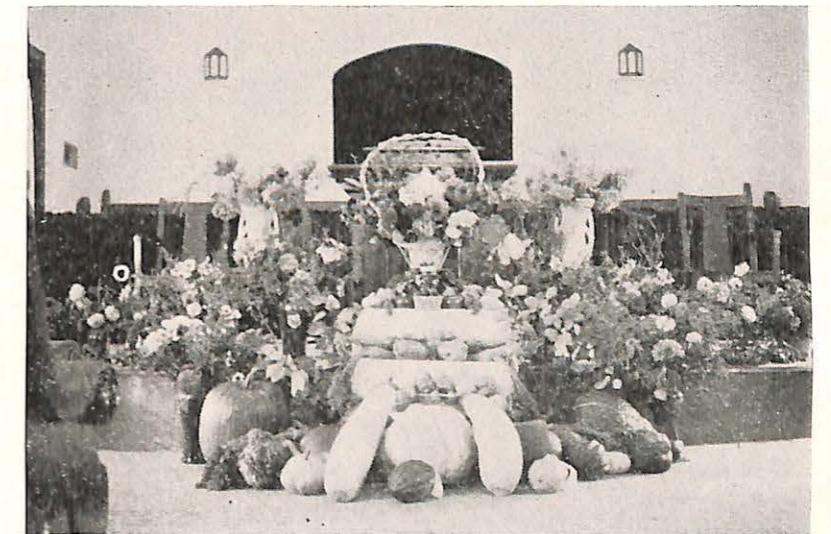
Offering of \$3537.24 at Harvest Festival Held at Hebron, North Dakota

Praise the Lord from whom all blessings flow! So sang the congregation of the First Baptist Church in Hebron, N. Dak., on Sunday, Sept. 23rd, after another very successful Harvest, Thanksgiving and Mission Festival, at the suggestion of its beloved pastor, the Rev. C. T. Rempel.

Our church sanctuary was packed and fairly bursting out at the seams. Instead of the usual Sunday School classes, Mrs. Emma Mehlhaff, matron of our Baptist Home for the Aged at Bismarck, gave us a wonderful report of the activity of the Home; how she, after much prayerful thought, had given up a good and lucrative job to take over the strenuous work and responsibility as matron of the Home. She tried to give us a picture of what it takes in work, money, food, etc., to take care of its 85 guests, and we are glad that we have had a part in the building and furnishing of this Home. We believe the Board made a good choice when they secured the services of Mrs. Mehlhaff for this important and never ending task.

We were glad to have Dr. M. L. Leuschner of Forest Park, Illinois, as

our guest speaker, and he did not disappoint anyone with the messages he brought us during the day. For the evening service, Dr. Leuschner brought us an illustrated movie lecture in color of our mission work among the Indians in Canada, our mission fields in Africa, and the proposed work soon to be undertaken in the leper colony in Africa. We will long remember the things we have seen and heard of our mission work in these fields. Our total missionary offering for the day was \$3537.24. Some of our farmers were not ready for the offering then, and we have hopes that our 1951 mission offering may reach \$4000 before the close of the year. We are still guessing who stuffed an offering envelope with 15 brand new \$20 bills without any name. Several more new crisp bills were found in the offering plates in the afternoon.



Attractive decorations of flowers and fruits of the field for the Harvest and Mission Festival held by the Baptist Church, Hebron, North Dakota.

Our women served a delicious chicken and "kuchen" dinner at noon, and again at 5:00 o'clock, to our guests and our own people. It was a good old fashioned "Liebesmahl." It was truly an inspiration to hear our choir under the direction of Mrs. C. T. Rempel sing the anthem, "My God and I," and other songs. An instrumental duet (accordion and saxophone) by the Voegelé boys, a trio, the male chorus and a duet by Mrs. Mehlhaff and Mrs. Rempel contributed much to the success of the day. Beautiful decorations of flowers, fruits and vegetables around the pulpit and platform, beautifully arranged by the ladies, gave our little church the appropriate appearance. We thank God for his blessings, and we gave back some of it with cheerful hearts.

I. E. Giedt, Correspondent.

Reception for Rev. and Mrs. Norman Miller by Church at Selfridge, North Dakota

On Sunday, August 26th, the Commissioned Baptist Youth group of the First Baptist Church of Selfridge, N. Dak., was in charge of a very impressive farewell service in honor of Calvin Hepper, one of our local boys in the service, and of our summer student

pastor, Wolfgang Schmidt, who has returned to Chicago to resume his studies. Other celebrations of the day were six birthdays and one anniversary.

Our church at Selfridge has purchased a parsonage and everyone has been busy helping to get it ready for our new pastor, the Rev. Norman Miller, and his family who began his service on September 16th. The men assisted in the remodeling and the missionary society did the cleaning and painting.

September 16th was a red-letter day for the Baptist Church of Selfridge as we welcomed into our midst our first pastor as a newly organized church, the Rev. and Mrs. Norman Miller and daughter, Kay. Mr. Miller brought us a very inspiring message on "Little Things and Their Importance." The Sunday School chil-

dren sang a medley of choruses. The Senior group also gave a number in song entitled, "All the Way With Him."

A reception for the Millers was held that evening in the church with the church of McLaughlin as our guests. We also had friends from McIntosh to share this happy occasion with us. Officers of the various departments welcomed the new pastor. After each talk a special number or chorus was sung. The Rev. B. Fritzke from McLaughlin brought us a message on building temples and spoke to us of our good fortune in having such a fine servant of God as Brother Miller to work with us. The McLaughlin choir also rendered a fine number, "Win the World for Christ."

Congratulatory letters were read by our deacon which were sent to us by our former pastor, Rev. Alex Sootzmann, and our summer student pastor, Wolfgang Schmidt. A very touching response was given by Mr. Miller how God had talked to him to make the decision to accept the call to Selfridge.

Words cannot express how we feel over this occasion! Needless to say, we are a happy people and truly thank God for these wonderful blessings.

Mrs. Albert Walker, Reporter.

Central Conference

Fiftieth Wedding Anniversary of the Rev. and Mrs. Benjamin Schlipf, Cleveland, Ohio

How strange the ways of God are, and nevertheless, how wonderful and glorious! Hanna Hillenberg, a school teacher at Wayne, Wis., was at home for the summer vacation in 1900. Her father's home, large and roomy, was always open to friends and strangers. So it happened that standing one day in the doorway, she saw her father bringing in as guest the theological student who was to spend the summer at the local church, Benjamin Schlipf. Angrily she stamped her foot and running upstairs shouted: "Another one of those students!"



Rev. and Mrs. Benjamin Schlipf of Cleveland, Ohio, on their golden wedding anniversary, September 9, 1951.

Believe it or not, a year later, on Sept. 11, 1901, these two fine young people met at the altar to pledge to each another their troth: "Where thou goest I will go; thy people shall be my people, and thy God shall be my God." Little did they dream how in the service of their Lord, their ways would lead half around the world. From Holland, N. Y., to Medicine Hat, Alberta; to Rosenfeld, N. Dak.; to Bucharest, Roumania; to Peoria, Ill.; to Avon, S. Dak.; to Bismarck, N. Dak.; to Canton, Ohio; to Cleveland, Ohio. No wonder that congratulatory messages on the occasion of their fiftieth wedding anniversary arrived from all parts of the world.

To observe this "once in a life-time" occasion, their four talented and charming daughters arranged a beautiful, inspiring and heart-warming celebration at the White Avenue Baptist Church of Cleveland, Ohio, on Sept. 9th. The pastor, the Rev. Paul Zoschke, had invited one of the sons-in-law,

the Rev. William Schoeffel, to preach the anniversary sermon to an inspiring audience in the morning. In the afternoon more than a hundred friends and guests attended the beautiful reception, at which the pastor, Mr. Zoschke, and Mrs. Wilcke offered congratulations on behalf of the church and presented Mrs. Schlipf with an envelope. The same spirit prevailed on Tuesday evening when the Ministers' Fellowship surprised the Schlipfs in their home.

Especially unforgettable was the family re-union on Saturday night. Even though life had scattered the once happy family, they all arrived for one more get-together; Marie Skyrms from Pittsburgh, Pa.; Florence E. Schoeffel from Chicago, Ill.; Alice Crisafulli from New York City, and Esther Talcott from Fort Dodge, Iowa. William L. Schoeffel, Reporter.

ing and varied program. They participated in pantomime scenes of Bible stories, quizzes, a picnic, etc., and memorized passages from the Bible.

Through the efforts of Dr. Ihrle, a Junior Church, Children's Church and a Beginners' Church have been organized and are held simultaneously with our Sunday morning worship services. Capable women lead these sessions in elementary language, using the flannelgraph and other visual aids. This program leaves the parents free to receive the blessings of the services and also alleviates the crowded condition of our sanctuary.

Our young people return our pastor's love by respecting him, confiding in him, knowing they are always welcome when seeking his help, advice or encouragement. About one-fourth of the attendance at the midweek prayer meeting is composed of the young people. We feel they have learned the necessity of Bible study, collective and intercessory prayer. Recently a children's prayer meeting has been formed, which includes children five to twelve years old. They remain with the adults for the singing and testimonies, then leave for their own simplified Bible study.

Two other active children's groups are the Boys' Brigade and the Pioneer Girls. In addition to their handwork projects and sports' activities, they learn the way of salvation and study and memorize parts of the Bible. These groups are reaching many children who would otherwise have no contact with or interest in the church.

We believe most of our young people are growing in grace and in the knowledge of the Lord, living separated lives from the world unto Christ.

Mildred Wasko, Reporter.

Northern Conference

Vacation Bible School and Evangelistic Services at the Rabbit Hill Church of Alberta

Vacation Bible School time came around again for the children of the Rabbit Hill Baptist Church of Alberta, Canada, in August with twenty-six children enrolled for a two-week period. Many new attractions were featured, such as a rhythm band under the direction of Minnie Kuhn, dramatizations, recorded stories and songs during the devotional period, as well as flannelgraph lessons portrayed by Doris Stelter, and music and singing with Mrs. Norman Hiller and Mrs. Karl Korella in charge. These items added greatly to the lesson periods and received an enthusiastic response on the night of the closing program. The daily offering combined with the offering at the program was designated for the Benke Memorial Chapel Fund.

Evangelistic services were held in the evening during the Vacation Bible School days with the Rev. H. Schumacher as evangelist. His ministry was blessed in our midst by the response of our people and by five persons who sought salvation.

Mrs. Karl Korella, Reporter.

Baptism of Five Converts in Little Smoky River at Valleyview, Alberta

On Sunday afternoon, Sept. 2, members and friends of the Emmanuel Baptist Church of Valleyview, Alta., gathered on the shore of the nearby Little Smoky River for a beautiful and impressive baptismal service. The weather was ideal for the occasion.

The church choir helped to beautify the services with special music. Instrumental music was supplied by Mr. H. Peters and one of his daughters. Mr. Peters was the first deacon of our church, and now resides in Clairmont, Alberta.

Our pastor, the Rev. E. Janzen, had the privilege of baptizing five converts. Most of these young people were converted during the time when the church was without a pastor, from October 1950 until August 1951.

On the following Sunday, Sept. 9, the deacons, Mr. A. Reichert and Mr. C. Hufnagel, extended the hand of fellowship to the Rev. and Mrs. E. Janzen, and in turn the pastor then welcomed the newly baptized into the fellowship of the Emmanuel Church. The Lord has been good to us, imparting many undeserved blessings upon us. We pray for his continued guidance as we strive to carry out the mission he has given us.

Mrs. E. L. Janzen, Reporter.

Flower Sunday and Baptism of Ten Converts at Temple Church, Leduc, Alberta

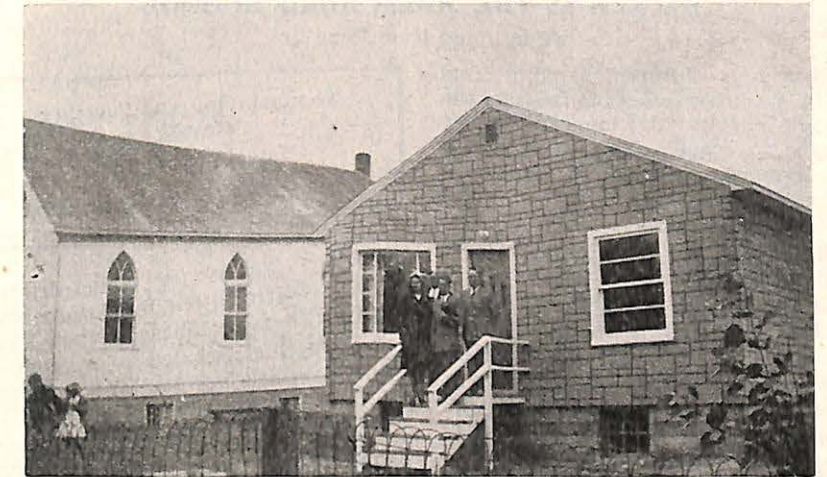
For several years it has been the custom to set aside the last Sunday in August as Flower Sunday at the Temple Baptist Church of Leduc, Alberta. Every year many bouquets of flowers are brought to make this a very beautiful occasion. Flowers of all kinds and colors are brought to set forth the manifestation of God's handiwork. This year, August 26, was a very special occasion, since it was the first observance of its kind in our present house of the Lord.

Both morning and evening services were centered around the theme of "Flowers." The Woman's Mission Circle was in charge of the evening service. Musical numbers and poems were part of the program. The Rev. H. Schatz then brought the evening message on, "Jesus the Rose of Sharon."

On Sunday, Sept. 9, it was the happy privilege of the Rev. H. Schatz to baptize ten people, two of whom were adults. This was also a special occasion, since it was the first baptism in the new church. Mr. Schatz brought the evening message which was based on the topic, "Biblical Baptism." Some of these converts were the results of our Vacation Bible School and of Flower Sunday services. On Sunday, Sept. 16, these new converts were received as members in the church.

We thank God for these converts and our prayer is that many more may come to know Christ as their personal Savior.

Eunice Kern, Reporter.



The newly dedicated parsonage of the Baptist Church of Forestburg, Alberta, alongside the church edifice, with Mr. and Mrs. Leonard Maier, Rev. R. Millbrandt and Mr. G. Litke on the front steps.

New Parsonage Dedicated and Special Events at Baptist Church, Forestburg, Alberta

Sunday, August 26, will long be remembered by visitors, friends and especially by the members of the Forestburg Baptist Church, Forestburg, Alberta, as a day of great blessing from God. After many days of hard labor, the members on this day were spiritually rewarded in dedicating the new parsonage to God.

The members of the Bethany Baptist Church of Camrose, Alberta, worshipped with us in the morning and afternoon services. The Rev. J. Sonnenberg brought the message, taken from Phil. 3:12-13 in the morning service. The local church choir sang the anthem, "Break Forth Into Joy."

The afternoon service found Mr. R. Neske of Camrose leading the singing. The Bethany church choir sang two very fitting anthems, "Oh Happy Day" and "It is a Good Thing to Give Thanks." The Rev. E. P. Wahl brought the dedication message taken from Ephesians 2:10, challenging us with the need of dedicating ourselves to God. Following the message, the congregation gathered near the house and

the Rev. R. Milbrandt led in the dedicatory prayer. Mr. G. Litke, the carpenter, then unlocked the doors and the people were permitted to see the interior.

The day was brought to a close with Mrs. F. Lee, a former member of the church, giving a report of work done among the Indians, in and around White Horse, where she is laboring with her husband and other missionaries, and the Rev. R. Milbrandt bringing an evangelistic message on, "The Greatest Question of Life (Acts 16:30)."

September 16 was another day of special inspiration and blessing. Two candidates were baptized on confession of their faith in Christ in a nearby river by the Rev. R. Neuman, missionary to the Indians.

Beginning the evening service, LeRoy Dickau of the Pleasant Prairie Church of Wetaskiwin, led a splendid song service. Mrs. Lee showed pictures of their work at White Horse, and Allan Strohschein of Wetaskiwin showed the Indian film taken by Dr. M. Leuschner two years ago. All greatly enjoyed these pictures and were deeply impressed by the work that has been done among Indians.

Leonard Maier, Pastor.



Ten converts baptized by the Rev. H. Schatz (left, rear row) and received into the fellowship of the Temple Baptist Church, Leduc, Alberta.

WOMEN IN THE MBEM BIBLE SCHOOL

(Continued from Page 9)

She has four children, ranging from one to six years of age. Despite the fact that she has the longest distance to come to school, she is usually the first there each morning. Her face beams as she catches a new truth, and she is often the one who brings out an application of the Gospel related to one of their customs unfamiliar to the missionary. She and her children are clean and well-mannered. This is not surprising, for she has often said in class, "We women in this class want our children to learn to be better people and better Christians than we ourselves have had opportunity to be." That is a startling statement to come from an African woman.

Alas, no class can be filled only with Yenses. We also have two women whose hearts, I believe, are redeemed, but who just don't have the capacity to concentrate for any length of time. They have one or two stock answers to any question. At the beginning of the year they were so dull that I wondered what induced them to come at all. Now even these two evidence a little spiritual and mental growth, for which we are most thankful.

SHY YOUNG LIWA

Most promising is Liwa, a shy young mother, who couldn't understand any Pidgin English at the beginning of the year. She sits in class with her eyes riveted on the speaker, her six-month old baby seeming to sense her contentment, for she almost never whimpers. Mr. Funjong, the man who teaches English to them daily, reported at the beginning of the year that she was progressing rapidly, and we often wondered whether there was a parallel growth in her spiritual life.

The following incidents reveal that she is letting the Lord work in her heart. Two weeks ago we started our class with prayer, as usual, when Liwa interrupted us to say, "Please pray earnestly for my mother. I talked to her about Jesus on Saturday, and now she won't speak to me and she takes every opportunity to say bad things about me."

Only two days later each woman was to be prepared with an object lesson—their very first oral recitation. When Liwa spoke she forgot her shyness, and not an eye strayed away from her face, so earnest and simple was her message. She had brought some salt, and used the analogy given by Jesus in Matthew 5:13. Chufu, Liwa's husband, tells us with a smile on his face, that his wife is a different person since coming to Bible School.

Our aim in bringing these women into the Bible School is to encourage them to become a maximum help to their husbands in the preaching and living of the Gospel. Because of their

Thanksgiving and Sacrifice
Offering
Nov. 18 to 25, 1951.
"God's business requireth haste!"

limited capacity for concentration, and our desire to see the Lord's hand manifest in every phase of their lives, we have incorporated a number of subjects which are taught in twenty-five minute periods. In addition to straight Bible teaching, which of course is the major subject, the curriculum includes Christian child-care and family living, hygiene, handwork, and personal evangelism, and some reading and writing.

Christians at home who doubt the need for teaching things other than straight Bible should bear in mind the fact that Americans learn cleanliness and things of Christian family living at home and at school. These people have no opportunity for such teaching unless the Mission gives it to them. We deeply feel that the Christian mothers in leadership must be the cleanest, most loving, helpful and, if possible, healthy people.

CHRISTIAN WIVES

The African woman has never been encouraged to speak in public. Indeed, she is discouraged from discussing things other than those relating to the necessities of the household with her own husband or father. With this kind of background in mind, you can well imagine how shy some of these women are when called upon in class to give brief object lessons or devotions, even though there are no men in the class. The first time they stood up for such an assignment there was many a giggle, and not a few have stood before the class who seemed to be talking to the window or the floor. Now, however, they are gaining confidence in themselves and show enthusiasm and love for the message they have to present.

The weekly prayer hour is looked forward to more than any other thing. At the first of the year only one or two prayed voluntarily, and no one had any requests to present which showed real concern for the salvation of their own people. Slowly they began to ask such things as, "Pray that I will not always have these toothaches."

Gradually as they heard more of the Word, their prayer requests changed. Now it is common to hear, "Pray for my ansaved sister (or brother, etc.)." "Pray for the medicine man of my town. He is trying to make all the Christians so afraid that they will leave the church." After

their spring vacation, nearly all of them came back with reports of personal witnessing to friends and loved ones. They all learned, with surprise, that it wasn't as hard to witness as they thought, and that the reward is a deeper sense of Oneness with their Savior.

FEARLESS BUBIYA

Most helpful of all the students is Bubiya, the one about whom most of our home constituency have heard. There just isn't another like her. Her own boundless enthusiasm for the things of the Lord, her complete break with paganism and its fears, and the sincerity of her Christian witness have been of immeasurable blessing to the whole class—missionary-teachers included. How often we have heard her tell them, "In anything which I do, God helps me remember that Jesus is with me. I do not need to be afraid, and I must not shame him."

The pagans hate her, for she is ruthless in exposing the hypocrisy and futility of witchcraft, juju and related fears. She is the only African woman of whom I know who is not one wit afraid of the wiles of the medicine man. Fearlessly, yet humbly, she presents the gospel to even the "big men" whenever she can make an opportunity.

Although this year's class is small, and only experimental in some of its phases, we anticipate a larger enrollment for next year. All too often the effect of the Gospel on paganism in this land has been perceptibly dimmed because the church teacher or evangelist was married to a wife far beneath him spiritually and mentally. We shall endeavor by God's grace, to give these women the uplifting chance that only the Gospel of Jesus Christ can give them.

SEVEN YEARS OF GROWTH

(Continued from Page 8)

that, we are in tune with eternal plans.

Out in the Cameroons I have heard a great deal about the very limited stay and usefulness of missionary work. Some talk about "five more years." Do we measure our service to Africa in terms of political counts or do we apply eternal standards to the work of the Eternal One? I, for one, do not give in to this century of five-year plans. Our faith and service must be geared to the vastness of God's eternal norms.

We are not doing good to feel good or to be good. We have been put into this outpost of Christ's battleline in the Cameroons to carry the struggle beyond the limits of time. It is in this light that we render an acceptable service unto God, the Author and Finisher of our growth.

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.)

MRS. GUSTAVE FUHRMAN of Fessenden, North Dakota.

Mrs. Gustave Fuhrman, nee Amanda Daniels, of Fessenden, N. Dak., was born on February 4, 1909 at Rensselaer, Indiana. In 1903 the family moved to North Dakota residing near Devils Lake. On December 22, 1934 she was united in marriage to Mr. Gustave Fuhrman. This happy union was blessed with two children. She was a graduate of the Valley City State Teachers College, and taught school for twelve years. Her husband, also of that same occupation, retired to farming 7½ miles southwest of Bowdon more than three years ago. Even here she was active in civic affairs and at the time of her passing was a Four H leader and president of her local Homemakers' Club.

She came to know the Lord as her personal Savior during a time of illness when she spent a year in bed with rheumatic fever five years ago. She was baptized by the Rev. A. Buhler of Harvey in the Spring of 1949 and joined the Fessenden Baptist Church on August 7th of that same year. She was a faithful member of the church and served wherever she could, her husband being a deacon. In the home she was a good Christian wife and mother. Unexpectedly she went to be with her Lord on August 20, 1951 at her home at the age of 42 years, 6 months and 16 days. The cause of her death was due to a heart attack.

She leaves to mourn her passing her beloved husband; two children: Kenneth, aged 15, and Clinton, aged 10; her parents: Mr. and Mrs. Walter Daniels of Devils Lake; two brothers: Harry of Grary and George of Ashley; and a host of relatives and friends. Her wide circle of friends was shown by the large number that attended her funeral. Her spirit of friendliness and Christian testimony will never be forgotten. Funeral services were held from the Fessenden Baptist Church with the Rev. Vernon Link and the Rev. A. Buhler bringing messages of comfort.

Fessenden, North Dakota
VERNON LINK, Pastor.

MR. WALTER BRUCE MORTON of Buffalo, New York.

Unexpectedly, after but a few hours of illness, our beloved Christian brother, Walter Bruce Morton of Buffalo, N. Y., passed away on Thursday morning, Sept. 13th, at the Millard Fillmore Hospital of Buffalo. On the following Sunday afternoon we laid his mortal body to its final resting place.

In his passing, his family, his church and the community have sustained a great loss. A good man lived among us. Though death could cut off his walk with us, he can never destroy what, by the grace of God, Walter was, an uncompromising Christian, yet tender in his attitude toward all. We will remember him as one who had a good measure of the wisdom which makes a man peaceable, easy to be entreated, full of good will, without partiality and without hypocrisy.

Walter Morton was born at Sac City, Iowa, on August 24, 1900. Later on the family moved to New York state, where he attended school and helped his mother bring up the fatherless younger sisters and brothers. Anxious for higher education, he somehow managed to work himself through Cook Academy, Montour, N. Y., and later took several semesters at Colgate University, Hamilton, New York.

At the age of 22 he made his covenant with Christ and united with the Baptist Church at Montour, New York. On October 15, 1925 he was united in marriage with Ruth Kathrine Godtfring, with whom he lived in a very happy relationship. The same year Mr. Morton came to Buffalo,

N. Y., to join the staff of the Baptist Life Association, of which he had been the executive secretary since 1948. In 1925 he also transferred his church membership to the Temple Baptist Church and served in various ways as president and chaplain of the Brotherhood and during the last four years as a member of the board of deacons. He was a faithful attendant and eager participant of the Men's Bible Class.

Those next of kin who mournfully survive him are his beloved wife, Ruth Kathrine Godtfring Morton; three daughters: Mrs. William Reidy, Mrs. Robert Bernhard and Miss Naomi Morton; and four grandchildren, all of Buffalo, N. Y.; together with his aged mother, Mrs. Edith Morton, Oneonta, N. Y.; a sister, Mrs. Marjorie Hartmire, Drexel Pa.; and two brothers: Orra Morton, Oneonta, N. Y., and John Morton, Riverton, New York. An infant son, the first born child, had many years ago gone on before him.

When fellowship has been sweet, there is a deep sense of sadness in farewell, yet the Christian can think of death ending in the Father's House of many mansions.

Temple Baptist Church,
Buffalo, New York

G. E. FRIEDENBERG, Pastor.

MRS. AMELIA ECKHARDT HAMEL of Rochester, New York.

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." This is the key verse selected by Mrs. Amelia Hamel of Rochester, N. Y., to guide our thoughts when we should gather for the farewell service and take her body to its resting place, that body that had carried her buoyant spirit through these many years of an abundant life.

"Some ships sail east, some sail west
By the self-same breezes that blow;
'Tis the set of the sail and not the gale
That determines the way they go."

The secret of her life is to be found in deep, unshaken, unshakeable convictions. With these she sailed against contrary winds. The objects of her faith were as real to her as the things she saw with her eyes and handled with her hands. They were not subject to demonstration. She said with Paul: "I know whom I have believed and I am persuaded that he is able to keep that which I have deposited with him against that day." She placed all her valuables in one safety deposit vault. Her faith was akin to that of the wild goose, when it spreads its wings for the north-land; akin to that of the swallow, when it takes its homeward flight. We are happy to say: "Blessed are the eyes that have seen the things you have seen; Blessed are the feet that walk the ways where you have been."

Amelia Eckhardt was born in Pittsburgh, Pa., on Nov. 2, 1867. She accepted Christ as her personal Savior at the age of twelve, and by baptism, at the hands of Rev. E. C. Deckmann, came into the membership of the First German Baptist Church, now Temple Baptist Church, in the city of her birth. On April 17, 1889 she and David Hamel were united in the sacred bonds of wedlock. In happy companionship they shared joys and sorrows over fifty years, celebrating their golden anniversary a few months before the death of Brother Hamel.

In 1899 the Hamels came to Rochester, N. Y., where he prepared himself for the Gospel ministry. Three churches were enriched by fruitful pastorates extending over a period of 35 years. Mrs. Hamel took her task as a pastor's wife seriously, proving herself to be a true shepherdess, dearly beloved by all. After her husband's retirement and since his homegoing, twelve years ago, she never ceased to be concerned about the welfare of the church.

She never neglected her prayer list which carried many names, beginning with that of the pastor and his wife, not forgetting the sick and shut-ins, the men in the armed service, unconverted friends, the members of her family, placing herself last on the list. During her stay in the hospital she included doctors and nurses. How much happier everybody would be in the hospitals if doctors and nurses and patients would pray for one another. After regaining partial strength, she went to Buffalo, N. Y., to spend the summer with her daughter. In a fall she sustained a

fractured hip, which her weakened body could not overcome. Her desire for release was fulfilled on Sept. 20, at the age of 84 years.

Outside of our church, he was active in the Fairport Home as a Board Member, and in the City Wide Home Department of the Sunday Schools for many years. She brought the Home Department of our church into the limelight.

Mrs. Hamel leaves four children: Mrs. Esther Reichenbach of Cleveland, Ohio; Mrs. Elmer Koenig of Buffalo, N. Y.; Gordon Hamel of Cleveland, Ohio; Miss Clara Hamel of Rochester, New York. She also leaves four grandchildren and three great-grandchildren and a sister. The Rev. W. S. Argow, a brother-in-law, shared in the service. We laid her body to rest beside that of her beloved husband, in full confidence that

"He will not leave our treasures in
the dust—
For God is just."

Andrews Street Church,
Rochester, New York

OTTO E. KRUEGER, Pastor.

WHAT'S HAPPENING

(Continued from Page 13)

God to the amount of \$1,013.74. "Throughout the year our people have given faithfully toward our church building program, as well as toward various denominational enterprises," as reported by the Rev. Edward Kary, pastor.

● The highlight of Sunday School Week for the First Baptist Church of Dickinson County, Kansas, was the Wednesday night service at which representatives of the Sunday School classes spoke on "What the Sunday School Means to Me." After this the teachers met with their classes respectively for prayer. The church held its Harvest and Mission Festival with three great services on Sunday, Sept. 30. The Rev. M. L. Leuschner of Forest Park, Ill., was guest speaker. The missionary offerings amounted to \$523.61. Rally Day was observed on Sunday, Oct. 7 with Mr. Milton Jacobson, superintendent, in charge. The Rev. Herbert Schauer is the pastor of the church.

● The Conference on Evangelism at the Cottonwood Baptist Church of Texas from Sept. 20 to 22 with the guest speaker, the Rev. P. G. Neumann of Costa Mesa, Calif., was most inspirational. The local pastor, the Rev. J. O. Zillen, served as chairman, adding much color and spiritual fervor. Missionary Jay Hirth, soon to leave for Japan, brought an interesting testimony, and the Rev. K. E. Nelson and the Rev. Roy Seibel brought messages relating to personal witnessing. The Rev. Arthur Schulz led the song services. Mr. O. G. Miller and Mr. Milton Lippert spoke from the laymen's point of view. The Holy Spirit was resident in and present at the conference as reported by Mr. Nelson. Mr. Neumann's spirit-filled expositions captivated every listener. At one evening meeting, the entire audience came forward to pledge renewed allegiance in Christ's service.

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Christmas Treasury No. 62—Recitations, exercises, drills, plays, decorating suggestions, etc. Primary, Junior and Senior selections.
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