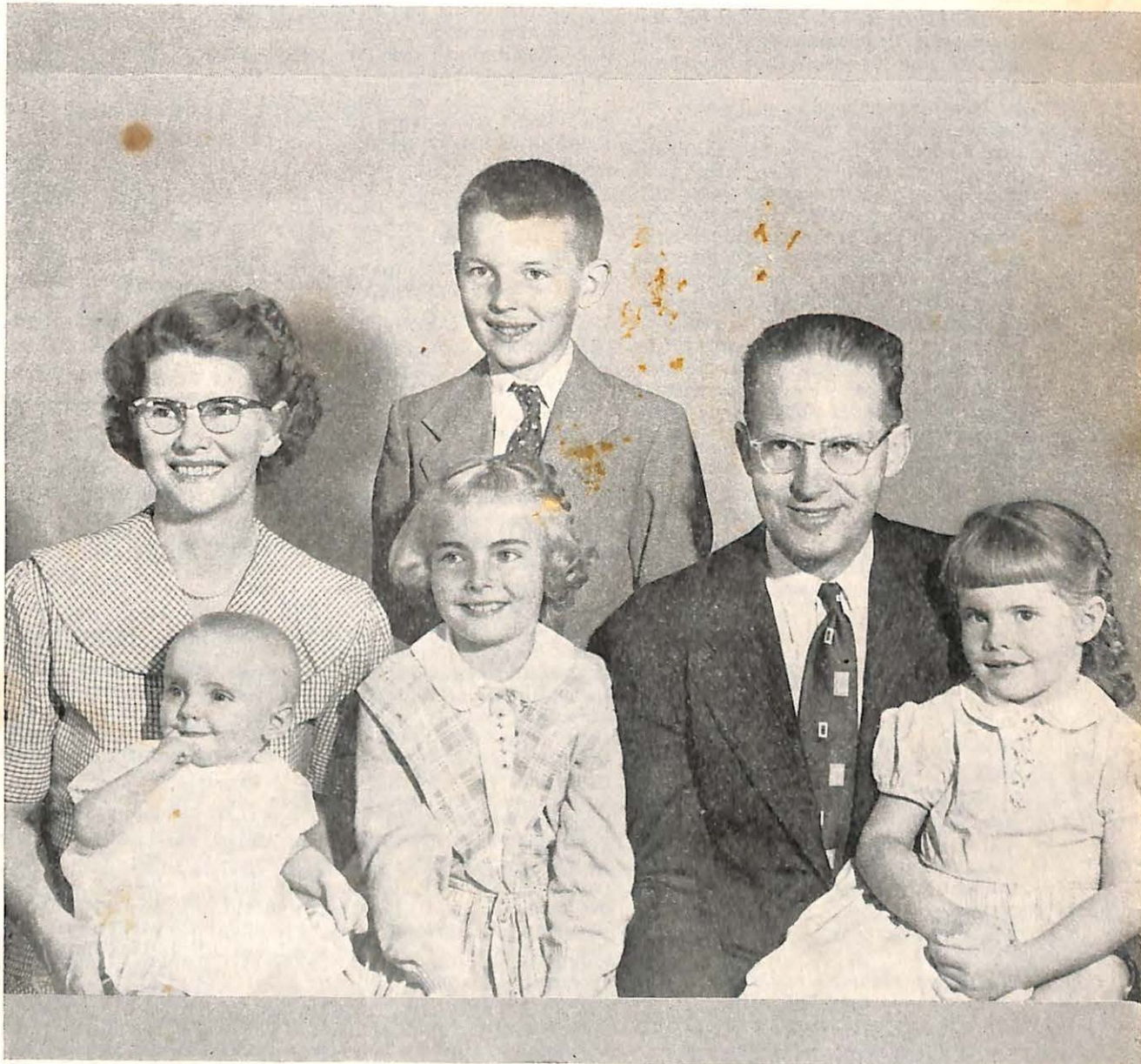


Baptist Herald

NORTH AMERICAN BAPTIST GENERAL CONFERENCE



Dr. and Mrs. Leslie Chaffee and Their Family

February 11, 1954

The Cause of Temperance

Dr. T. B. McDormand

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The S. S. Lesson in ACTION

By Rev. B. JACKSTEIT, Anaheim, Calif.

A LESSON PLAN

Date: February 21, 1954

Theme:

SIGHT FOR MAN'S BLINDNESS

SCRIPTURE: John 9:24-38.

PURPOSE: To show how Christ can take away man's blindness and give him true sight.

GETTING STARTED: One of the interesting developments in the field of medicine in recent years has been the creation of "eye banks." By means of this arrangement it is possible for people who have good eyes to sell or will their eyes to those less fortunate than they. Doctors, then, can take these eyes and in certain cases use them to restore sight to someone who has been blind. We marvel at the skill that enables doctors to perform such delicate operations and accomplish such miracles. Yet far more marvelous is what Christ can do for a man. For not only can he restore a man's physical sight, but beyond that he can give him the priceless treasure of spiritual eyes whereby his spiritual darkness is taken away and he is able to see all things as they really are.

Developing the Theme:

I. THE FACT OF MAN'S BLINDNESS.

1. Physical blindness is a tragedy that comes to a good many people.
2. Far more tragic is the spiritual blindness from which we suffer.
 - (a) This blindness afflicts all men.
 - (b) It is the result of sin.
 - (c) It blinds men to truth, to all spiritual values, to the Kingdom, to God, to Christ, to the world—to everything.

II. THE CURE FOR MAN'S BLINDNESS.

1. Sometimes through faith, more often through the efforts of modern science physical blindness can be cured.
2. Spiritual blindness can also be cured.
 - (a) The cure is available to all men—if they but want it.
 - (b) It can be accomplished only by Christ.
 - (c) It comes in response to faith and commitment to him.
3. Once men are cured of their spiritual blindness a new world of seeing and understanding, of joy and strength opens up to them. Truth is laid open. Spiritual values are rightly discerned. They begin to know and understand God and his Word.

III. THOSE WHO HAVE BEEN CURED OF THEIR BLINDNESS CAN RENDER A GREAT SERVICE.

1. As the blind man in this story, they can bear testimony to the power of Christ.

2. Their testimony is an effective one in reaching others, because it grows out of personal experience and cannot, therefore, be refuted.

Applying the Lesson:

1. Why were the Jewish leaders so set against Jesus and so blind to his nature and mission?
2. What blinds men to Christ and his truth today?
3. Jesus spoke of "blind leaders of the blind." How does that judgment apply to us today?

A LESSON PLAN

Date: February 28, 1954

Theme: CHRIST'S LOVE FOR ALL PEOPLE

SCRIPTURE: John 10:1-11.

PURPOSE: To prove that Christ really does love all people.

GETTING STARTED: How can you convince a man of the fact that Christ loves him? Imagine yourself talking to a man who, because of what life has done to him, has become bitter and hard but who, at the same time, stands in desperate need of the love of Christ. As best you can, you tell him about that love. But the only response you get is a cynical, "I don't believe it." Yet you realize that love is the only thing that can soften this man's heart and redeem him. So you keep on talking, trying to break through the hard shell, hoping that something you say will hit a sensitive spot in his heart. At last there seems to be a glimmer of response; so once more you tell of that great and wonderful love. But then you reach an impasse; for the man you're talking to says, "I still don't believe it. But if you can prove to me that Christ really does love me, I'll accept it, but not until then." That's the problem. How can you prove to a person like that that Christ really does love him?

Developing the Theme:

I. THE PROOFS OF CHRIST'S LOVE FOR ALL PEOPLE.

1. The personal experience of those who have believed his love and by accepting it have found that it is indeed so (vv. 1-3a).
2. His deep concern for every last one of us, a concern so personal that he knows each of us by name (v. 3b).
3. He never asks us to go anywhere or to do anything without his going through that experience first and leading the way (v. 4).
4. He lived a life like ours; thus we understand him and recognize his

(Continued on Page 16)

ENGAGEMENTS

Dr. Frank H. Woyke
Feb. 12-13—Executive Committee, CBY and SS Union, Forest Park, Illinois.

Feb. 15-17—Founders Week, Bethel College and Seminary, St. Paul, Minnesota.

Rev. Richard Schilke

Feb. 14 (Sunday A.M.)—Cathay, North Dakota.

Feb. 14 (Sunday P.M.)—Carrington, North Dakota.

Feb. 16-17—Session of the Dakota Conference Mission Committee at Aberdeen, South Dakota.

Feb. 21 (Sunday A.M.)—East Side Church, Chicago, Illinois.

Feb. 21 (Sunday P.M.)—Waukegan, Illinois.

Rev. J. C. Gunst

Feb. 12-13—Executive Committee, CBY and SS. Union, Forest Park, Illinois.

Rev. M. L. Leuschner

Feb. 14 (Sunday)—Steamboat Rock, Iowa (Dedication of Church).

Feb. 24 (Wednesday)—Elberta, Ala.

Feb. 25-28—South Texas, Louisiana and Alabama Association, Mowata Church, Branch, La.

Rev. D. Fuchs, Evangelist

Feb. 7-19—Union Baptist Church, Arnold, Pennsylvania.

Rev. H. Palfenier, Evangelist

Feb. 14 (Sunday)—Steamboat Rock, Iowa. (Dedication of New Church.)

Feb. 16-28—Greenville Church, Burton, Texas.

IMPORTANT DATES

Feb. 12-13—Executive Committee meeting of the CBY and SS. Union at Headquarters, Forest Park, Ill.

Feb. 14 (Sunday)—Race Relations Sunday. Theme: "For Healing of the Nations."

Feb. 18-19—Visit to North American Baptist Seminary, Sioux Falls, S. Dak., by Headquarters Staff: Dr. Frank H. Woyke, Rev. R. Schilke, Rev. J. C. Gunst, Rev. Lawrence Bienert, Rev. M. L. Leuschner.

Feb. 18 (Thursday Evening)—Reception for all students in Sioux Falls, Seminary Buildings, Sioux Falls, South Dakota.

Feb. 22 (Monday Evening)—Reception for all students in Chicago area at Headquarters Building, Forest Park, Illinois.

Feb. 25-28—South Texas, Louisiana and Alabama Association at Mowata Church, Branch, Louisiana. Dr. M. L. Leuschner, Guest Speaker.

CHANGES OF ADDRESS

Rev. Richard Grenz
816 Garfield Ave.
Sioux Falls, South Dakota

Editorial

"All Men Are Created Equal"

THIS SUBLIME UTTERANCE that "all men are created equal" was enshrined into human thought by President Abraham Lincoln in his immortal Gettysburg Address. But it had its source in all divinely revealed truth for it is the spiritual foundation of Christianity and the basic principle that is to be found in the entire ministry of the Lord Jesus Christ. There are many individual differences caused by circumstances and physical factors which seem to deny this truth. "The equality of men" must never be interpreted as an communal equality of sharing equally in all the things of life. It must always be understood as a spiritual equality before God that makes us equal as recipients of his grace and blessing and as potential children in the family of the redeemed.

In our spiritual needs there looms up across all the centuries of time and across the boundaries of race and circumstances this staggering fact of the equality of all men before God. "All have sinned and stand on the same ground before God—condemned as sinners, in need of redemptive grace, someday to appear before the judgment seat of God, eternally lost without Christ as Savior! That is a tremendous truth which is basic to the Gospel and at the heart of God's revelation in Christ Jesus.

Because we are saved, not by any merit of our own, but by the grace of God that is made available to all men, we must also assert the equality of all the redeemed as children of God. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Galatians 3:28). Baptists have made their outstanding contribution to Christian interpretation by emphasizing the priesthood of all believers. Dr. John W. Bradbury in a remarkable article in the 1954 ANNUAL on "Principles of the Baptists" stated that "we believe in the fraternal equality of all believers. We are made sons of God by equally becoming partakers of the divine nature. We are equal in the sight of God."

The unfoldment of this principle leads inevitably to the equality of all in the possibilities of making the most of our lives by the grace of God. All of us begin at this point. Regardless of color, race, position or circumstances, those who have experienced God's saving grace can go forward and onward to great heights of achievement. The possibilities are there in equal measure for every child of God. What we do with these potentialities depends on our faithfulness and our devotion to the cause of Christ. That is the reason that we will be judged for our faithfulness and for our willingness to carry out the will of God rather than for the actual achievements we leave behind.

Our country has become great in so far as it has been dedicated to this proposition described by Abraham Lincoln "that all men are created equal." It is a transcending spiritual truth that presents the Gospel in its glory to us and sets us who believe in Christ Jesus into the midst of God's family.

HERALD

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The Cause of Temperance

The author, who is the general secretary-treasurer of the Baptist Convention of Ontario and Quebec, contends that Baptists stand with those who challenge sternly all the false claims of the liquor traffic and who will continue to labor and pray to the end that Christian sobriety will be honored in our land

By DR. T. B. McDORMAND of Toronto, Ontario, Canada

IT IS NOT difficult for a Baptist to write in support of an aggressive, confident temperance cause.

Baptists have always commended total abstinence to their people. The Baptist Church Covenant carrying the authority of long tradition, commends to its people the standard of abstinence from the use or sale of alcoholic beverages.

The prominence of Baptists in the temperance movement in Canada and the United States through the years attests their consistent adherence to the principles enshrined in that movement. The present writer prepared a lantern-slide lecture for use by the W.C.T.U. in the Maritime Provinces when he was twenty-one years of age! Later he was president of the Associated Temperance Forces of Alberta, and still later wrote considerable Sun-

day School temperance lesson materials for use in the United and Baptist Churches across Canada.

In such services he felt himself consciously to stand in the temperance tradition of the denomination in which he had been reared, and in which his Nova Scotia forebears of several generations were reared.

NO NEED FOR STATISTICS

We do not need statistics or quotations to reinforce our case for temperance, for fluctuations in the sale of alcoholic beverages have nothing to do with our basic case against the liquor traffic, or the drink habit.

Frightening marshalling of current facts about the traffic confirms, without altering, the Christian stand on the question. Such facts only point to conditions which represent the on-

going levy which sin places upon the human lot, and the perpetual plight of people which gives point to the whole purpose and strategy of the Gospel of abundant life through Jesus Christ.

"Lust, liquor, and lucre," always stand together as the wicked triad which prey upon the spiritual life of mankind, and express the ever-present proneness of men to submit to the specious, soul-destroying domination of the body—symbolic of the cult of the material, of the dedication of divinely-given human powers to the securing of immediate satisfactions, unrelated to ultimate values.

HARMFUL RESULTS

What we mean is that Baptists do not need the record of the liquor traffic as a yardstick by which to measure it. They only need the Christian principles of life by which to assess the demonic elements that are inherent in the use of alcoholic beverages.

What liquor can do to one man, provides as searching an indictment of the traffic, as the knowledge of what it is doing to ten million men. And the justification of the traffic, assayed by those who contend that the moderate use of liquor has done them no harm, rings very hollowly in the ears of those who know of the inestimable harm it has done to people whom they know and can name one by one.

THE DIVINE IMAGE

All human habits, practices and institutions must, in the final analysis, be judged by their effect upon the divine image in man—Imago Dei of the theologian. All that sharpens the definition of that image, and makes it determinative of life, is good; all that defaces or obscures that image is evil.

The divine image in man comprehends his reasoning powers, his capacity for love and enthusiasm, his powers of judgment, his ability to subordinate the material and temporal to the spiritual and eternal.

Consider the effect of alcoholic beverages upon these. The impairment of reason; the prostitution of love, and all the noblest emotions; the distortion of judgment; the weak submission to the claims of the moment—how tragically typical these are of the fruit-

February 11, 1954

age of the alcohol habit in the life of men! Anything—we repeat, anything—which thus does violence to the divine nature in man is evil. It cannot be whitewashed successfully into any enduring semblance of decency.

A LAMENTABLE CARICATURE

Man under the influence of liquor is simply out of character. The liquor-stupefied man is a lamentable caricature of the upright man, conscious of his divinely-appointed nature and destiny, and proudly antagonistic to anything that will blunt or abuse the powers of personality, bestowed upon him by God, in order that he may be, in all aspects of his life, a son of God and a citizen of the Eternal City.

What liquor does to men—that it makes of men—that is all a New Testament Christian needs to know of alcoholic beverages to know that it has no rightful place in the Christian's life or home; no claim to respectability in the Christian economy generally. We think this would be a typical Baptist's point of view.

THE FOLLY OF ESCAPISM

The liquor habit represents for many of its victims an attempt to escape from reality. The temporary stimulation of alcohol seems to provide an escape from dejection, boredom, weariness. The illusions incident to any degree of intoxication provide a seeming solution for fear, a sense of inferiority, the spirit of frustration. In short, drinking appears to offer a "way out" for the man who feels driven, imprisoned, "pushed around," afraid.

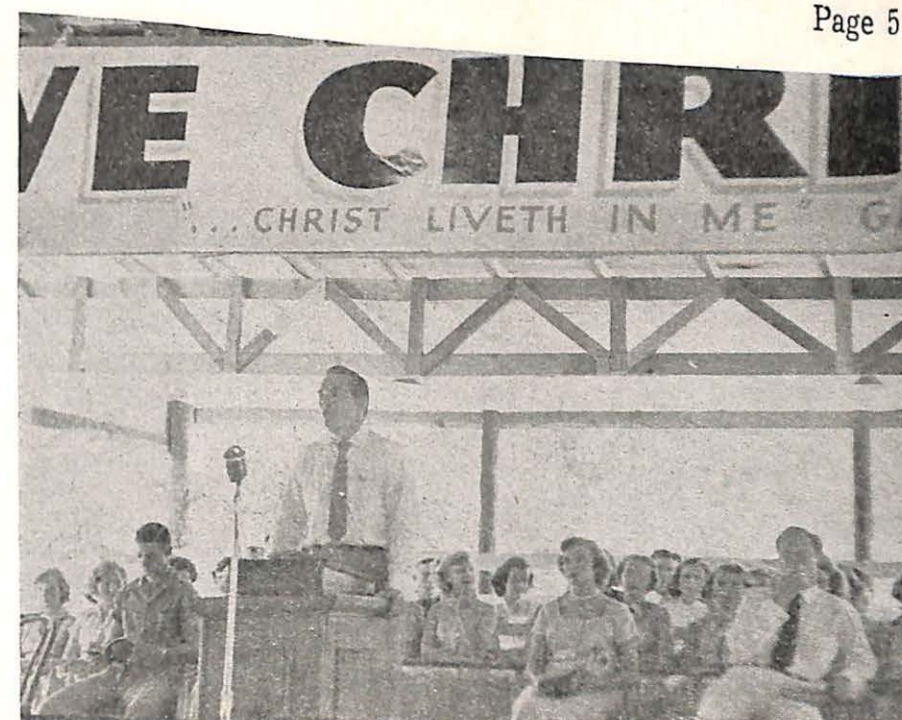
But problems are not solved by pretending they are not there. Certainly they are not solved by recourse to narcotics which create an illusory world of well-being while rendering the misguided victim increasingly incapable of dealing with his situation in the intelligent, courageous manner which provides a genuine solution.

The use of liquor is a coward's retreat. It relieves men of the very discipline of struggle out of which the noblest character proceeds, and out of which also comes the truest wisdom of the passing generations. Thus the liquor habit subjects men to the dual loss of stalwart character and of valid solutions for the very problems which "drive them to drink."

THE LIQUOR HABIT

Viewed in the light of Christian principles this indictment of the liquor habit is tragically serious. Our faith declares that, empowered by the Christ to whom we surrender ourselves, we are "sufficient for all things." It further makes it plain that misfortune, suffering, loss, yea, even death itself, are not to be feared or shunned, inasmuch as in everything God works for good with those who love him.

None of these untoward things in life can "separate us from the love of God which passes knowledge." Chris-



Young people at the 1953 Southern Conference Camp held at Latham Springs Encampment near Waco, Texas, learn what it means to LIVE CHRIST. The CBY president, Herman E. Balka, is introducing the guest speaker, Rev. Charles Wellborn.

tianity is the very antithesis of escapism. It faces up to life. It grapples fearlessly with every foe; it wrestles confidently with every problem; and always with clear-eyed intelligence, in the full possession of the human faculties, and with a faith that "though the wrong seems oft' so strong, God is the ruler yet."

Such an attitude strengthens the fibre of character, making one increasingly and progressively adequate for every emergency or demand of life, whereas the luckless victim of alcoholism grows increasingly helpless, inept, morally flaccid, hopeless.

Baptists with their passion for a redemptive, empowering Gospel, are unremitting temperance advocates, because they believe that life can be met and mastered not by seeking escape from its sterner realities, but by meeting them in the unconquerable spirit of those whose trust is in God, and who, therefore, need not be afraid.

Yea, more, they believe that, through the very sternest conflicts in which life involves them, the gold of which life involves them, the gold of Christian character is purified, refined. Thus, to shun the struggle, through alcoholism or any other unnatural excess, is for man to dispossess himself of his noblest inheritance as a child of God.

TOTAL ABSTINENCE

Baptists, with their emphasis upon regenerate church membership, could scarcely do other than regard total abstinence as a standard to be striven for by their people. They regard the liquor habit as one of the things which "defile the temple of God." They believe that the transforming power of God's grace in Christ can

release men from "the lust of the flesh and the pride of life"; from "the cares of the world and the deceitfulness of riches." They believe that the "renewing of the Christian's mind" enables him to overcome the tendency to "conform to this world" by knowing and doing the will of God.

The sacredness of human personality, with its divine endowment of reason and the moral sense, makes the debauching quality of alcoholism revolting to the conscience of those who yearn that all men shall "have life and have it more abundantly."

The fact of man's responsibility to himself and to his neighbor makes the multifarious menace and drunkenness most reprehensible by any canons of honest reasoning.

THE BAPTIST STAND

The place of conflict and trial in the divine plan for the perfection of human character makes any cowardly attempt to escape from the stresses of life most unworthy of the nature and destiny of man.

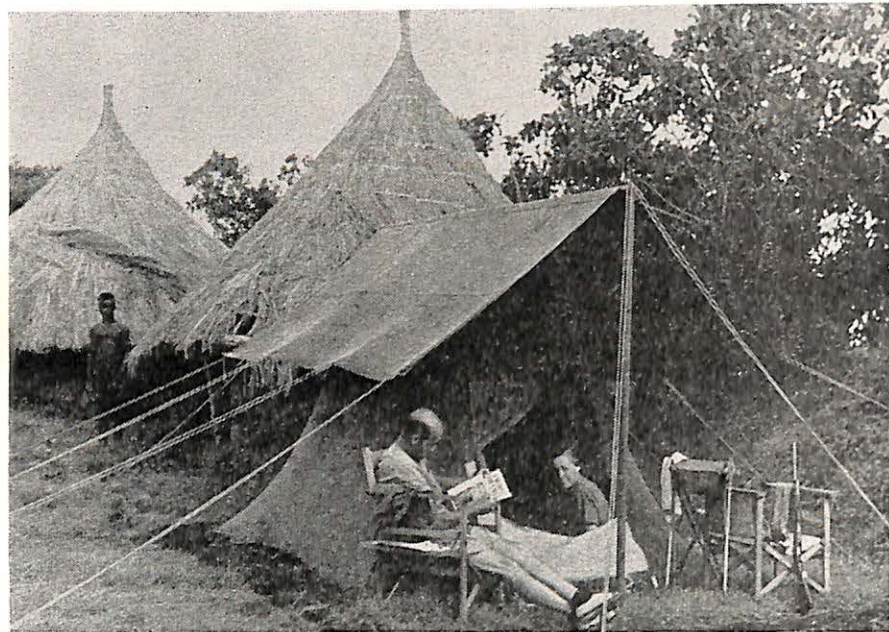
For such basic reasons, Baptists stand with those who challenge sternly all the false claims of the liquor traffic, and who will continue to labor and pray to the end that Christian sobriety shall be honored in our land as a hallmark of the finest parenthood, citizenship, friendship, and churchmanship.

Without any qualifications, therefore Baptists are apologists for the cause of temperance, in the earnest opinion of the present writer who can only speak for himself, but who believes he knows reasonably well where his brethren stand in this matter.

—The Canadian Baptist.



—Ewing Galloway, N. Y.



This picture, published for the first time, shows Paul and Clara Gebauer in 1937 on their first missionary tour into Mambila, reading the "Baptist Herald" and resting in front of their Montgomery Ward tent pitched just outside a Mambila village

When We Were Six!

In this second of four articles, the superintendent of the Cameroons Baptist Mission describes the pioneer days on our mission field with the arrival of the Dungers and Laura E. Reddig and the tragic problems of apparent defeat caused by the Second World War. In 1944 we had only six missionaries in the Cameroons. Now we have thirty-eight under appointment

By DR. PAUL GEBAUER of Bamenda, Africa

GOD WILLED it that we should live and grow. That is the unfolding story of our early history as the Cameroons Baptist Mission in Africa!

The churches of the Belo field, mostly founded under the ministry of Missionary Adolf Orthner, sent us as many of their church teachers and evangelists as they could spare to assist in the evangelization of Kaka-land. Trained by Missionaries Orthner and Laessig, these men became the fearless apostles to the Kaka people.

AFRICAN APOSTLES

Robert Jam opened up the most doubtful sector, the extreme north of the land. Noah Ndimbu probed the southern approaches, and Johannes Tonto attacked the center of the field. These men and their African helpers feared neither cannibalism nor the other niceties of Kaka society to discharge their duties as teachers, preachers and story-tellers to make known "The Name." They gathered together groups of believers, instructed them in the New Testament fundamentals, baptized them and organized them

into independent churches under local leadership.

Before long we had a network of Baptist chapels, strategically covering the whole land. These chapels stood at every approach to the area, at every important crossroad, near every marketplace existing and the ones to come. One could not miss these chapels nor miss their joy of sharing in something good and exciting in these first years of first love.

There were losses, too. Noah Ndimbu lost his habit of stammering, as serious a handicap for an itinerating African witness as in the days of Moses. Johannes Tonto lost his teeth, one by one, and his hair, kink by kink, and two of his children. He lost his wife, also. She ran back to her native soil, full of horror about the land her husband loved so much. Robert Jam lost some of his inborn modesty in exchange for a boldness and certainty which sobered up many missionaries in the years to come. Others lost weight on account of the tough trekking provided for by Kaka hills and

heights. Some lost courage; others gained it.

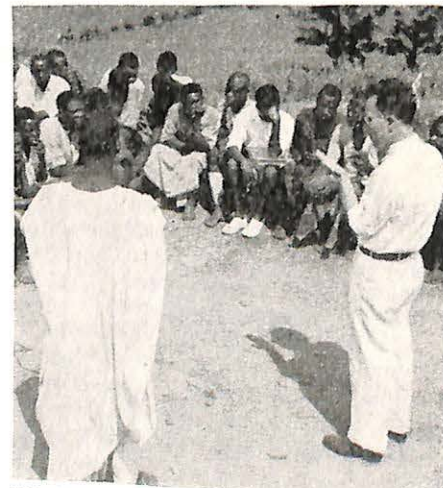
In these years of the beginning Clara Kratt Gebauer started a school at Mbem, based on the American project system. We could afford to ignore the educational code, the requirements for pants and dresses, pencils and paper, because who cared to climb into our forgotten valley? Banana leaves became slates and writing paper; sticks served as pencils; narrow strips of colorful prints made comfortable school uniforms. Sun, wind, rains and the stream nearby kept the youngsters healthy, clean and within an economy that did not know money. Out of these meager beginnings have come some excellent Christian leaders of today.

During 1937 we broke out of our Kaka confines into the territory of the neighboring Mambila people. Adolf Orthner and two African evangelists, Josep Mamatu and Filip Ndi, had been there before us back in 1929. Missionary Orthner had viewed the land and, like the spies of old, had found it good enough to give you a good report about the possibilities. It took us eight years to follow up the lead of the best scout in our entire mission history, eight years before we considered in earnest this rolling land with its tall inhabitants, with their thousand hills and their 200,000 head of cattle.

This field met a missionary's wildest dreams. It is a well defined area, closed off on all sides except for our own approach from Kakaland. It has a people not at all disturbed by missions and missionaries, a group that lived in fear of their Islamic conquerors. What a chance!

DUNGERS AT WARWAR

In the first complete crossing of this land of the Mambila, we had trouble with our carriers. These "cannibals" had never been away from home and they had never seen such turbulent streams and none could swim. Forging them and carrying the loads across streams at high flood was a trying



Missionary George Dunger speaking to a group of Cameroons natives through an interpreter (left)

assignment. Once we had to do it all alone, for the Mambila carriers fled in terror when they saw the white ghost cross their waters. Often we had the carriers camped around our beds to protect them, the fearful lot, while we knew that these Mambila were a friendly lot.

Into this unspoiled opportunity you sent us the Dungers during April 1938. At first they parked with the missionaries at Mbem station, beginning in the same humble-healthy way of living in mud huts and doing the work of circuit riders, until they were good and ready to go on their own among the Mambila.

George and Louise Dunger built their home of sticks, mud, bamboo, and grass upon a slope along the meandering Warwar River, across from a settlement of hill dwellers. It was a lonely, cursed spot of the beginning. Under the care of your missionaries, it turned into a lovely oasis in the heart of rolling grass country. The Dungers were privileged to lay the foundations for the Mambila work of today.

ENERGETIC LAURA REDDIG

In November 1938 one wonderful cloud of joy and cheerful noise descended upon us from the lands that fence in none: Laura E. Reddig. This addition of limitless youth and optimism, of faith and force, of energy and the American drive was needed by us just at that time. This injection of vim, vigor and vitality did all of us good, whom the years of uphill assignments had weighted down. It was good for our Kaka people and it left them behind, way behind, especially our slow-motion church workers.

Even our Mambila, who knew all types of womanhood, stood wondering and out of breath every time the cloud from the Dakotas had passed them. Laura Reddig moved in, made room for herself where there was little, and went to work without much ado. She has been working at high speed ever since. Without her, the Cameroons Baptist Mission could not have survived the next five years of trials and troubles.

The Second World War closed in on us too fast. It found your six missionaries in two mission stations, located in the extreme north, beyond the reach of motor roads and modern communications, sitting on lands which they could not legally call their own and dwelling in homes they had built but could not claim on account of one little half-way measure taken in 1935. It had been deemed wise to our men of that year to leave legalities and official representation in the hands of the German mission society. Accordingly, the lands we occupied were leased under their name and with this all that American dollars and industry had built upon them.

Moreover, we had not registered our own society with the proper authorities. This little oversight now



Mrs. Clara Gebauer (left) and Miss Laura E. Reddig (right) admire the seed cones of a raffia palm as well as the fat-tummied Cameroons youngster

caused heartaches. Germany and all Germans became slightly unpopular in 1939 and this unpopularity echoed all the way into our forgotten hills of the Cameroons. The Custodian of Enemy Property acquired the leases and all that we had built within our first four years.

CRITICAL TIMES

In the eyes of the stern British law we were squatters, sanctified squatters, if you wish to give the ticklish situation a touch of dignity. Literally we were nothing more nor less than an illegitimate offspring of a German mission. We had no standing of our own. The girl from the Dakotas did not like this at all and her

personal sentiments could not have been put on tape, even if we had had recorders in that far-removed year of 1939. Just to think that it could be required of us to pay rent on the properties we had built made her speak Dakota-German, a wonderful mixture of force and directness.

That British wisdom decided to close its official eyes to our dilemma must never be forgotten, and even more so, since of your six missionary saints two had had the fortune or misfortune to have been born in Germany. As said before, blockheads were out of style in 1939. But we were treated with consideration, given time to set our house in order in a hurry, and the ad-

(Continued on Page 24)



The pioneer house of the Dungers at Warwar, Mambila, built of sticks, mud, bamboo and grass upon a slope along the meandering Warwar River



The Navajo Indians

The Navajo Indians of southwestern United States have undergone indescribable suffering at the hands of the federal government and are now living in stark disillusionment and spiritual darkness. The author, who has been a missionary to the Indians, is a member of the Glencullen Baptist Church of Portland, Oregon

By DR. R. A. McKAY of Portland, Oregon

lieve that they had to obey these strangers, so they kept on doing the same as they had done before. Then the soldiers burned their fields and orchards, and killed their animals. When the Indians didn't have anything to eat, they were forced to bring their women and children to the white man's fort to avoid starving. That was in the spring of 1864.

While the Navajos were in exile at Fort Sumner, the federal government appropriated \$100,000 for their relief. But the Indians did not get much relief. There was an investigation later which revealed that the Navajos were given only \$30,000 relief supplies and that some white men got away with \$70,000.

In 1868 a peace treaty was made in which, among other things, the federal government agreed to educate the Navajos. They were also to receive sheep, goats and horses to help recoupe their losses. The animals finally arrived in the winter of 1869-1870. They were given about three sheep for each member of a family. They were told by the government to take good care of the sheep. Then the sheep would increase and some time in the future they would have enough to take good care of their families.

DISILLUSIONED INDIANS

The Navajos worked hard and their flocks increased, but just when they were getting along well, the government said that there was too much sand from the reservation going into Colorado River which would fill up the Hoover Dam. So the government took away their goats which were needed for milk for the children and for meat. The government kept cutting away at the supply of goats, horses and sheep until now the Navajos are allowed an average of only seven sheep per person.

This took the heart out of the people. Their very life was taken! They were helpless, disillusioned and discouraged. Hunger and sickness increased. Many of the people, especially the babies and young children, died. Tuberculosis increased rapidly on account of undernourishment.

Now the Navajos are very poor. Their homes are one room log and mud huts, octagon in shape, with hard

packed earth for a floor. These huts are called "hogans." They have dome shaped roofs with a hole in the center to let the smoke out and the light in. They have no windows and only one door facing the east towards the rising sun, for they are sun worshipers. Half an oil barrel, located in the center of the hogan, is generally used for a stove, both for cooking and heating.

Their food is mostly fried bread and weak coffee. The bread is made from a batter of dark flour. Small children, when they have passed the nursing age, are fed the same diet.

Good water and firewood are very scarce and have to be hauled for miles. Many use water from water holes which usually is drainage water. This fact alone would appear to explain the presence of much typhoid among them. The Navajos have little or no furniture. Blocks of wood are sometimes used for chairs. Often their beds are sheep skins thrown on the floor. Some have made rough bunks, and have quilts or blankets given to them by the missionaries.

NAVAJO LAND

The Navajos are generally sheep herders (Range Indians) and consequently are widely scattered over the reservation. Whenever possible, they have corn and bean patches, and they dry food for winter use. They also work as laborers on the railroads and in vegetable and sugar beet fields in other states. But with lost time and high expenses, away from home, their meager income is insufficient to provide even a bare existence.

Navajo land may be described as a land of illusions, disappointments and discouragement, with sickness and suffering on every hand. The lack of hospitals and medical care is appalling. The few hospitals on the reservation are many miles apart and very much overcrowded. They are unable to accommodate even a small part of the sufferers. The writer is personally acquainted with a fine young man who has been suffering with a crushed skull for over two years and is still on the waiting list! The doctors are overworked and, while sympathetic, yet they are unable to care for but a few of the sufferers.

The government has not lived up to the promises made to the Navajos for school facilities. Over 15,000 children of school age are on the reservation for whom no facilities now exist. The Navajos have asked for educational facilities which will give their children the rudiments of an American public school education, and which will train them in the technical skills that will enable them to hold a job or use their own resources to greater advantage. This simple beginning was promised them by a solemn treaty almost 80 years ago but it has been only one-quarter fulfilled.

LOYAL AMERICANS

The Navajos are not a warring people but are peace loving and law abiding. In spite of the fact that they have been mistreated both by government and by individuals, they are intensely loyal Americans and are always willing to cooperate with the government. This is shown in the fact that as far back as 1886 when the Apache Indians were on the warpath and the United States soldiers had difficulty in subduing them, the Navajos were asked to help.

The chiefs met with the commanding officer. They said: "We are willing to help you. Our men will go to fight for you. They will leave their homes and loved ones. They may not come back. They would like to have their children provided for by being given back the old homeland that was taken from us. That is the heart of our country. That is where our heart is. That is what our children should have."

The commanding officer replied: "We will do that." But that promise, like many others, was not kept and their children still have no land.

During World War Two 2,600 of their young men enlisted and fought in that conflict and covered themselves and their tribe with glory. Many others, both young and old, when they learned of the war took their rifles and corn for the journey and enlisted and were put in training. But on account of their inability to speak or understand our language, they were released and sent home.

Then during the Korean Conflict many of their noble young men laid down their lives for principles they are denied at home. It must be remembered that the Navajo Indians are not a problem to the government. But on the other hand we can only feel that the government and many individuals are a serious problem to the Navajo Indians.

A GOSPEL MISSION

It may be well at this time to insert the following extract from a pamphlet by the Rev. S. Grant and Mabelle Thomas, who about seven years ago, seeing the great need among the Navajo people, opened a mission in



An elderly Indian of Canada, typical of the hundreds of thousands of "the original Americans" on the North American continent to whom we can minister with the Gospel of Christ

a slab constructed house loaned by Mr. Tsehe Notah, a faithful Navajo Christian worker at Hunters Point, near Window Rock, Arizona.

"In this land of sickness and suffering, disappointment and dismay, there

precious than silver and turquoise. In this mission there is not room enough for all to come in and hear the Gospel. Even though, I am a nurse, I have no place in which to care for those to whom I could minister; not much medicine, very little food and fruit juice to give to them."

The mission has since been organized under the name of "The Navajo Evangelistic Mission, Inc.," a non-profit organization. Its usefulness and influence are expanding and are felt over a large area. It is being blessed of the Lord, and souls are being saved. Many tons of clothing are distributed free each year, also groceries and canned milk for the babies.

A well has recently been drilled which is capable of supplying an abundance of soft water and will be a blessing to the surrounding district. A new mission house has been constructed and is almost completed.

LABOR OF LOVE

The mission is wholly a labor of love. No person connected with the work receives any compensation. The present mission staff includes Mrs. Ann Clark, resident missionary, and two helpers, Mr. and Mrs. O. A. Knight, also the faithful native pastor and interpreter, Mr. Tsehe Notah. Gospel services are conducted every Sunday afternoon, rain or sunshine, cold or snowstorm. The people come in spite of the fact that only a small part of them can get under cover. The



American Indians reenact the bitter struggle, showing how they fought each other in the early days of this country's history

stands a small termite eaten LIGHTHOUSE, a small mission, where babies have been born and adults and children have been born again. Even though the termites have taken the walls of the mission, the Lord has taken the heart of it. In this humble place the precious souls of the Navajo Indians are learning to know the Lord Jesus Christ and finding him more

others sit or stand outside and in cold weather try to keep warm with small camp fires.

Much opposition to the Gospel is given by false cults and others, some using the same tactics as is being used in Colombia and Mexico. Much intercessory prayer and concerted action are needed in behalf of this work of Christ among the Navajos.

SITUATED ON HIGH desert land in northeast Arizona, northwest New Mexico and a small part of Utah, lies America's most needy mission field. It is the Navajo Indian Reservation. So far as physical conditions, habits, language and superstition are concerned, it is truly as foreign to our way of life as is darkest Africa.

The reservation is spread over an area of about 30,000 square miles or about 19,200,000 acres. Here live about 73,000 of the original Americans, the Navajo Indians. These are not village people as we find among the Pueblo Indians in New Mexico. Neither are they to be classed as entirely nomadic in their habits, although many of them are compelled to move from place to place wherever grazing can be found for their sheep.

UNITED STATES CAPTIVES

Before they were taken captive by the United States in 1864, they lived on the land which lies between four of their sacred mountains, namely, Mount Taylor near Grants, New Mexico; San Francisco Peaks, near Flagstaff, Arizona; Laplate Mountains in southwestern Colorado; and Mount Baldy, near Alamosa. This was a large land and a good land, containing open plains, mountains, valleys and meadows. It abounded in grass and trees, lakes, streams and springs. They had small farms, orchards, sheep, goats and horses. In fact, they had a good living!

When the United States soldiers came, they told the Navajos that they would have to stop stealing and fighting. Most of the Navajos did not be-

Spiritual Thrills in Japan

During the Christmas season, the author, a U.S. sailor who is the son of the Rev. and Mrs. F. Alf of Washburn, N. Dak., has the thrill of directing the "Wings Over Jordan" chorus at a rehearsal and of listening to the "Messiah" presented to a veritable "League of Nations audience" of four thousand people

By VERNE F. ALF of the United States Navy Stationed in Tokyo, Japan

DURING THE WEEKEND before Christmas I had two memorable experiences in Tokyo, Japan, which I'd like to share with "Baptist Herald" readers. First of all, I was privileged and honored to meet the leader as well as the members of the world-famed "Wings Over Jordan" choir, who are in the Far East touring Armed Forces bases and visiting Japanese churches as a good-will gesture. They had a two-hour-long rehearsal in the Ernie Pyle Theatre, which is the third largest in total stage and space facilities in the world.

It was really thrilling to hear the voices of this choir, some of whom I had heard on Sunday mornings for the last twenty years; and now to meet them personally! Every one of the group is an excellent soloist with a terrific range! The climax came when I was given the chance to direct them in singing. Just think, one of the best Negro choirs in the world singing one of my favorite spirituals, "Rock-a My Soul" under my direction! Cold shivers went up and down my spine as I directed them; it was so thrilling!

On Sunday morning, December 20, I went to the Chapel Center, famed Protestant Church in Tokyo, and listened to their interesting choral group. Most of the members of the "Wings



The famous pagoda of Yakushiji Temple at Nara, Japan, which was visited by U.S. Sailor Verne F. Alf

Over Jordan" chorus were there as guests of the Japanese religious organizations, and it was extremely interesting to hear two of the top Non-Caucasian groups singing at the service.

Even more intriguing was the afternoon performance of Handel's "Messiah" featuring the four soloists: WAF Helen McGee, Soprano; German Basso Dane Stoll, and two top Japanese artists; the Tokyo Symphonic Orchestra; the Chapel Choir, augmented by the Far East Forces personnel, dependents, and Civil Service. One of the foremost Japanese musicians, Isao Koizumi, served as conductor. They all combined to give a magnificent, memorable rendition of the great oratorio, and never have I seen a more attentive audience as the one in the Ernie Pyle Theatre on that Sunday.

OUR JAPAN MISSION

- Read the article, "Living in a Japanese Home at Kamojima" by Missionary Florence Miller in the 1954 ANNUAL. (Price, \$1.00 for the 64-page denominational publication.)
- Watch for an illustrated article on "Our Mission in Japan" in the March 11 issue of the "Baptist Herald."
- A new leaflet on our missionaries and missionary work in Japan will soon be available. Copies will be sent to churches.

It made me so thankful to God that through music to Christ's honor, all nations and people give cognizance and glory to HIM! The packed theatre of over 4000 people was primarily Japanese, but interspersed were Scandinavian officers, Philippine Consulate representatives, United Nations Armed Forces personnel, Hungarian, French, Swiss, German people, Korean ROK, the Negro "Wings Over Jordan Choir," Mexican and Brazilian diplomats, and the "Down Under" Army personnel. Needless to say, one could not help but think back a few years to a very destructive War of Nations. So while the world is apprehensive and ever-fearful of another chaotic quagmire, we can give God the glory for such an event that took place in Tokyo, Japan, on December 20, 1953, during the Christmas season!



Choral group of U.S. sailors, "The Harmonizers," directed by Verne A. Alf singing "Viva La Compagnie" at a command performance program aboard the "U.S.S. General Randall" on which Verne went to Japan arriving there Nov. 16, 1953

A "S O S"

The author is a secretary for the United States Air Force on the Island of Okinawa but she is also an ambassador and missionary for Christ and therefore signs herself, "Sent one to Okinawa, a Secretary"

By MISS HELENA B. WIEBE,
a Member of the Ebenezer Baptist Church, Los Angeles, California

SINCE SEPTEMBER 29, 1953 the much-famed World War II Island of Okinawa, located about 850 miles south of Japan, about 850 miles north of the Philippines, and 350 miles from the Communistic East China Coast has been my place of residence. From my Los Angeles home and "friendly family church," the Ebenezer Baptist Church of Los Angeles, Calif., Henry F. K. Hengstler, pastor, to this sixty mile long, two eighteen-mile-wide strategically located military installation and piece of long ago erupted volcanic lava, our precious Lord has skillfully guided me as a "S O S."

At times, while I was studying at Westmont College, Santa Barbara, Calif., and the Bible College of Los Angeles in preparation for his employ, having my feet cross the gangplank of a ship to foreign soil seemed so remote and dubious . . . yet "faithful is he who calls you who also will do it" (1 Thessalonians 5:24).

LIFE ON OKINAWA

Coral reef encompassed, vegetation covered, hilly and terraced, moisture laden, deadly snake and disease infested, Okinawa, belonging to the Ryukyus Island Chain, is a carbon of the many areas around the world where people have never had the blessed opportunity of knowing the Lord Jesus Christ in the personal way he wants and needs to be recognized in every sinner's heart. Poverty, dirt, disease and sin abound among the 600,000 nationals, while ill-spent time and a deep sense of materialism and self-sufficiency reign among the military.

"What are you doing there?" some may query. Officially I am working here for the United States Air Force—a secretary; but actually I am one of Christ's ambassadors—a missionary—a "sent one." And some of you still curiously, but reasonably ask, "How can the two be combined, or integrated?" As a self-supporting Christian woman living and working among spiritually darkened, pleasure-seeking Americans, limitless opportunity is afforded for a witness for him, while after "working hours" time can be spent in Bible classes, Sunday School classes, personal work both among the nationals and Americans.

Work of the malapropos "foreign full-time missionary" (Scripturally, every believer is a missionary) is thus supplemented both in staff and financially. This method of propagating the love and grace of God seems very plausible and workable, will you agree? I think Christians—electrician, teacher, engineer, secretary—living, working, and witnessing in foreign countries is one of the ever widening avenues which believers to whom the Lord commands, "Go ye into all the world and preach the gospel . . ." (Mark 16:15), will have to utilize.

WITNESSING FOR CHRIST

One is to be advised, however, that all will not be malleable, encouraging and like "stateside," the military terminology for "home." For the separated, consecrated Christian, friendship will be confined and almost none among the military, much less Christian fellowship. But this presents a tremendous challenge and thrilling venture to be friendly to the point of not compromising, relative to conduct, becoming his own chosen ambassadors, and to love these empty, void hearts for his sake, making them



Miss Helena B. Wiebe of Los Angeles, Calif., who is stationed on Okinawa as U.S. Air Force secretary



The annual "Sports Day" on this Island of Okinawa with school children of all ages participating. The few tiled roof houses and the East China Sea are in the distance

thirsty for him, and then leading them to HIM, the Fountain!

Christian service among the nationals is, of course, hindered by the language barrier, Luchuan being the dialect of the Okinawans, but Japanese is understood and used as the trade language. Interpreters are available, but not always the kind desired, that is, born again with an experiential knowledge of spiritual concepts who can transmit the precious truth to the needy hearers. One can find many who are willing to listen, too. A Buddhistic, animistic type of worship predominates, with the veneration of ancestors an important element, and the burial tomb a most characteristic feature of the Okinawa landscape. (These were adeptly used by the Japanese during the extremely bloody, fierce Battle of Okinawa in 1945 as fortifications, some still containing undestroyed ammunitions.)

Evangelistic groups with whom I have had wonderful fellowship are the Navigators, who foster Bible study and Scripture memory and have worked extensively with Billy Graham in the follow-up work with converts, and Orient Crusades, the latter sponsoring weekly "Youth for Christ" meetings where servicemen are making decisions for eternity.

PRAYER REQUESTS

As I review the past, having realized God's gracious, compassionate, undeviating guidance, praise fills my heart, and I rejoice in him, knowing my weakness, but his never-failing, abundant strength. The prayer support of faithful Christians at home has been felt in a definite way. For you other interested prayer warriors and

(Continued on Page 24)

WHAT'S HAPPENING

● The Rev. and Mrs. Le Roy Schauer of Mott, N. Dak., have announced the birth of a daughter on Jan. 4th who has been named Michaelle Renae. This is their first child. The Baptist Church of Mott, organized in 1953, is continuing to show progress, both in attendance at the services and in the influential ministry of its program.

● The Salt Creek Baptist Church near Dallas, Ore., has called the Rev. Robert Penner of Portland, Ore., pastor of the Glencullen Baptist Church since 1952. He has accepted the call and will close his ministry at the Glencullen Church on April 4th, beginning his pastorate at the Salt Creek Church on Palm Sunday, April 11. He will succeed the Rev. E. Wolff, now of Burlington, Iowa.

● The Evergreen Baptist Church of Brooklyn, N. Y., has extended a call to the Rev. Paul F. Zoschke of Cleveland, Ohio, to become its pastor. He has responded favorably and announced that he will begin his pastorate in Brooklyn on April 1st, succeeding the Rev. Robert Zimbelman. Mr. Zoschke has been the minister of the White Avenue Baptist Church, Cleveland, Ohio, since 1948. He is also the chairman of the 1955 General Conference Program Committee.

● For the third year in succession the Emery Baptist Church, Emery, S. Dak., held a "Mitten Tree" program at Christmas time. This unusual event was sponsored by the Young Married Couples Class with their teacher, Mr. John Fluth. Eighty-four pairs of missionaries were sent to the Rev. and Mrs. R. Neuman, Indian missionaries, for use in their work on the Indian Bull Reserve near Wetaskiwin, Alberta. The Rev. Roy Seibel is pastor of the Emery Church.

● On New Year's Eve the Rev. Chris Weintz, pastor of the Calvary Baptist Church, Aberdeen, S. Dak., baptized another person and received these and four into the church's fellowship. At recent evangelistic meetings, conducted by the Rev. Adolph Braun of the Plum Creek Church of South Dakota, the attendance averaged 95 persons for the two-week period. At the Christmas Eve service a record crowd of 160 persons attended. Prospects are bright for the future for the Aberdeen Church!

● Mr. Okko De Boer, superintendent of buildings of the North American Baptist Seminary, Sioux Falls, S. Dak.,

passed away suddenly on Wednesday morning, Dec. 30, at his Seminary apartment, following a heart attack. Funeral services were held in Sioux Falls and Corona, South Dakota. Mr. De Boer served the Seminary as superintendent of buildings for eight and a half years and rendered faithful and efficient service. A tribute to him and the obituary will appear in the next issue. Mrs. De Boer is continuing as matron. Student help will render the necessary janitor service for the next few months.

● On Sunday morning, Jan. 10 the Rev. Richard Grenz, pastor of the Trinity Church, Sioux Falls, S. Dak., received Dr. and Mrs. Henry R. Brandt into the church's fellowship. Dr. Brandt is serving on the faculty of the North American Baptist Seminary. In recent weeks five members have been received into the church. Progress is being made on the new church building located at West 18th and Garfield Streets. It is hoped that the basement sanctuary will be completed for use by the church soon after Easter Sunday. The interior of the main sanctuary will be completed at a later date.

● On Sunday morning, Jan. 31, the guest speaker at the Riverview Baptist Church, St. Paul, Minn., was the Rev. Jay Hirth, missionary in Japan. The mayor of St. Paul, the Honorable John E. Daubney, addressed the meeting of the Men's Brotherhood on Jan. 21st, which was also attended by the wives and friends of the men. The church choir presented a "Christmas Musicales" on Sunday, Dec. 13, and also on Dec. 31 at the Baptist Church of Randolph, Minnesota. The Rev. Ed-

gar W. Klatt, pastor of the Riverview Church, is choir director and Milford Carlson the organist. On Sunday evening, Jan. 3rd, the Randolph Church choir presented a musical program in the Riverview Church of St. Paul.

● An impressive baptismal service was held at the Central Baptist Church of Edmonton, Alta., in connection with the Watchnight Service on Dec. 31 which was attended by 600 people. The Rev. Henry Pfeifer, pastor, baptized 24 converts on confession of their faith in Christ. The Christmas program of the young people on Sunday evening, Dec. 20, featured the play, "His Wonders to Perform," in which ten young people took part. Miss Joyce Hammer is president of the CBY. The Sunday School Christmas program at the Christmas Eve service on Dec. 24 included recitations, choir numbers, message by the pastor and the pageant, "The Shepherds Live Again." Mr. E. Land is the Sunday School superintendent.

● From Jan. 18 to 23 the Rev. Norman Miller of Selfridge, N. Dak., and the Rev. Bernard Fritzke and Mr. Leo Friez of McLaughlin, S. Dak., visited several churches in the Badlands Association area in the interest of the Cameroons Crusade, the missionary project for the Dakota Conference CBY Union. They showed pictures and addressed the well attended services at Isabel, Bison, New Leipzig, Mott, Hettinger and McIntosh. In November 1953 the Rev. Le Roy Schauer of Mott, N. Dak., and the Rev. Edward Oster of Hettinger, N. Dak., along with Messrs. Emil Fuchs and Alvin Auch visited churches at Vida, Sidney, Plevna and Billings, Mont.; Selfridge, N. Dak., and McLaughlin, S. Dak., in the interest of the Cameroons Crusade.

● Evangelistic services were held at the Temple Baptist Church, Lodi, Calif., from Jan. 18 to 31 with the Rev. John Wobig, pastor of the Trinity Church, Portland, Ore., bringing the messages. Recently the church helped several families to celebrate their wedding anniversaries. On Dec. 27 Mr. and Mrs. J. J. Schmiedt celebrated their golden wedding anniversary, about which an illustrated report will appear in the next number. Mr. and Mrs. Martin Perman observed their 30th wedding anniversary on Dec. 5 and Mr. and Mrs. Jacob Perman on Dec. 25. The parsonage grounds have undergone some changes with considerable landscaping and the install-

February 11, 1954

ing of terraced flower beds and a cement block fence enclosing the yard. The Rev. Robert Schreiber is pastor of the church.

● New pulpit furniture and a communion table arrived in time for the Christmas activities planned by the various branches of the Baptist Church, Martin, North Dakota. A dedication program for this furniture was held on Sunday evening, Dec. 20. Each organization of the church was represented in the program in word or music. The Rev. John Engel is pastor of the church. The CBY Christmas program on Dec. 27 featured a play in four scenes entitled, "Why Christmas?" At a recent meeting of the CBY a new constitution was adopted, patterned after that in the CBY Handbook, which creates several commissions to carry out the various functions of the organization. The most recent project of the CBY has been to purchase the Christian and United States flags for the church.

● The Erin Avenue Baptist Church, Cleveland, Ohio, has announced plans for its new church building on a 12-acre plot in Parma Heights. The first unit to be constructed will consist of chapel, administration rooms and educational wing and will cost about \$160,000. The chapel will accommodate about 225 people and the education unit about 300 scholars. The Rev. Edwin Miller, pastor, has also announced that other proposed units in the building project are sanctuary, another educational wing and social hall. The estimated cost of the entire building is \$600,000. The Erin Avenue Church also voted recently to maintain the present church as a bilingual church and to establish its new church with an English program in Parma Heights, a suburb of Cleveland with a population of 7000 people and with only two other churches and no Baptist Church.

● At the Watchnight Service of the Baptist Church, Herreid, S. Dak., the Rev. E. S. Fenske, pastor, baptized nine converts and received these and four others at the communion service. The Watchnight Service was held from 7:30 to 12:30 A.M. Revival meetings were held from Oct. 18 to 30 at the Herreid Church with the Rev. Fred E. Klein of Colfax, Wash., as evangelist. At the Artas station, evangelistic services were held from Nov. 16 to 27 with the Rev. Arthur Fischer of Linton, N. Dak., assisting the pastor. On Sunday, Jan. 17, Dr. M. L. Leuschner of Forest Park, Ill., served as guest speaker, addressing also the meeting of the Woman's Missionary Society in the afternoon. The evening service was in charge of the CBY with Miss Darleen Fenske, president, and other new officers installed. Missionary films on the Cameroons and Japan fields were shown.

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

HERALD NEWS

YOUTH COMPASS TOPICS

Feb. 14, 1954—Watch Those Emotions" by Edward Kary, Bismarck, North Dakota.

Feb. 21, 1954—"They Visited Me" by Arthur Weisser, Rochester, New York.

NEW SUNDAY SCHOOLS

We are happy to add to our list of Sunday Schools the following schools which have been organized in 1953:

Central Baptist Church Sunday School, Kitchener, Ont., Canada.

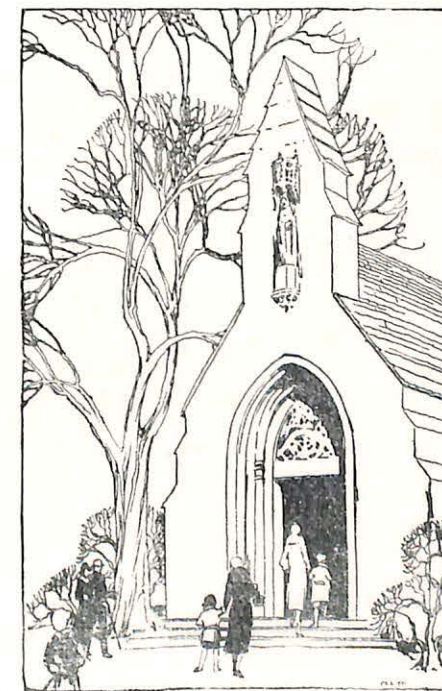
Zion Baptist Church Sunday School, Milwaukee, Wisconsin.

Bethel Baptist Church Sunday School, Prince Rupert, B. C., Canada.

We have the names of the superintendents of these Sunday Schools and also the enrollment. We rejoice over these additions to our Conference Union. Let us remember these, our workers and members, in prayer.

EXECUTIVE COMMITTEE MEETING

On February 12th and 13th your Executive Committee members of the Conference Union will meet at Forest Park, Illinois. These leaders will discuss and plan for the work of the Conference Union. We covet your prayers for the committee. Important decisions for the Conference Union will be made.



SUMMER STUDENT WORKERS

This year again a goodly number of students can be placed for student work during the summer months. Young people interested in Christian service and practical training experiences should contact the Conference Union general secretary, Rev. J. C. Gunst, Box 6, Forest Park, Illinois. Churches, conference unions, and leaders of summer assemblies and camps should also write to the general secretary if they wish to employ some of these fine students. A number of requests have already been received. All requests should be in by March 5, 1954.

DO YOU HAVE THE CBY GUIDE FOR LEADERS?

This excellent handbook for CBY leaders ought to be in the hands of every CBY president and program committee chairman. This handbook, not only gives you the details of a well organized CBY, but also program material suggestions which will carry you through the year. Order your copies now from the CBY union, Box 6, Forest Park, Illinois. \$1.00 per copy.

VACATION BIBLE SCHOOLS

It is not too early to make final plans for your 1954 Daily Vacation Bible School. Arrange for your staff of teachers and leaders. Have several planning sessions. Order your materials real soon. All material can be ordered through the Roger Williams Press, 3734 Payne Avenue, Cleveland 14, Ohio.

Very attractive 15 x 18 inch posters, with postal cards to match, which can be mailed out in the community, are available from the Sunday School Union, Box 6, Forest Park, Ill., at a very nominal price. Order your supply as soon as possible.

SUNDAY SCHOOL STANDARD REPORTS

Recently all Sunday School superintendents received mimeographed Achievement Report blanks for progress in their Sunday Schools. A fine number of superintendents have filled out these reports and have returned them to us. If you have not sent in your report, do so immediately. Beyond that, see to it that your Sunday School is definitely striving toward the goal of a Standard Sunday School. It will mean spiritual and also numerical growth for your school.



—Photo by A. Devaney, Inc., N. Y.

Across the Seas

This Christian novel by **LEROY ALLEN** is being published in serial installments by permission of the Zondervan Publishing House, Grand Rapids, Michigan

SYNOPSIS

Tom Wilson and Mickey Conant were Christian buddies aboard the destroyer "U.S.S. Mastin." At the International Date Line, when the customary initiation exercises were held, another sailor, Farrow, showed a violent dislike to Conant. That hatred was fanned into serious threats one evening at the dinner hour when Farrow thought he caught Conant laughing at him and when Herky, the ship's mascot, ate his chow. That night the ship's captain asked Conant, the radioman, to report to the bridge. Some code messages were missing and the trouble was being pinned on Conant. Some time later the "Mastin" stopped at Auckland, New Zealand, where Mickey Conant and Tom Wilson were assigned to Shore Patrol duty. In Auckland they soon learned about mysterious things at "The Seamen's Club." The three sailors uncovered a communist spy ring at the club but they had a hard fight with the leaders of the club before the police arrived. The police sergeant gave his orders.

CHAPTER NINE

"YOU, Jones, put the cuffs on these prisoners. Yes, the woman, too. Take 'em down to the wagon and wait for me. You, Glasden, pick up every paper you find in this office—even the wastebaskets—and take them all down to headquarters. I've no doubt we'll get all the evidence necessary in the lot of it to take care of this place once and for all."

Brown burst out as his hands were being pinioned. "You've no right to do

this! This is a democracy, isn't it? We demand our rights! Where's your warrant to break in here?"

The sergeant's face was suddenly hard and cold. "Right here, you Communist guys! All sworn out legally by a man who had already suffered violence at your hands. And I'm warning you now, under the democratic custom you hate so much, that anything further you say will be used against you, which will be a great pleasure to me."

He stared a moment longer into the other man's eyes, then turned away with a disgusted twist on his lips.

An hour later there was a gay reunion in the Grill. Farrow was introduced to Moitle, and the four young people sat around a table and chatted happily until the girl's conscience sent her back to work.

Mickey watched her with an unaccustomed glow in his eyes. "Isn't she a corker?" he inquired of nobody in particular. "I'm sure glad we got her dad out of that business."

He turned back to his friends. "Say, Ernie, I didn't hear you doing any stammering after our first minute or so with Brownie and the boys. What did you do, get over your stage fright?"

The boy smiled gently. "I did better than that: I asked the Lord to help me face that situation like a man. And all at once I was calm, and didn't even think of stuttering. Maybe that would have helped six months ago, huh?"

The young men looked about at each other in complete understanding. "Could be—just possibly could be right, Ernie," murmured Tom. "But aren't you still afraid of the boss man in Long Beach?"

"Not afraid," replied Ernie, slowly. "I won't feel clean until I've had it out with him, too."

A week later, the Mastin was once more at sea, homeward bound through a restlessly heaving sea, playing the part of a watchful escort for the hospital ship "Consolation" and two merchantmen. The weather was quite warm, but the ocean was becoming rougher hourly.

Tom and Mickey were sprawled in utter comfort on the forecabin as Ernie walked up.

"Hello, Mickey; hi, Tom. You sure are a busy pair."

The busy pair greeted Farrow without moving from their comfortable, lazy positions.

"Yep," replied Conant. "We may look like we're resting right now, but actually our brains are turning over and over. Ain't that right, Tom? We think so hard when we think that we have to quit everything else."

Farrow laughed derisively. "You mean thinking is so hard for you that you have to take it by itself. Oh well, you know what they say: 'A radioman is just a yeoman with his brains knocked out.' Or is it the other way around? Or both?" He sat down alongside them.

"A few more remarks like that, youngster," offered the mature Mr. Wilson, "and we could learn to dislike you heartily. Have you put all your switch boxes and fuses away for the night?"

"Yes. What are you fellows cooking up?"

"Well," Mickey answered for both of them, "we were just debating whether to advise the Captain to sail straight back to Pedro, or have the ship stop off at Honolulu a day or so. Tom figures he won't be out this way again for a long time—maybe never—after he gets ashore and married, so he'd like to have one more stroll down King Street."

Tom moved his head so it rested a bit easier on the coil of rope which was his pillow.

"On the other hand, if we stop off there, it will make me a week or so later to get back to Jean. I figure I'll only have about fifty years with her, so every day counts, you see. You got any opinions to offer, Ernie?"

"No, and wouldn't if I did. I hate myself already for waking you both up."

"Wake us up?" demanded Mickey, indignantly. "Are you inferring that we were asleep, at this early hour?"

"The word is implying, not inferring," murmured Tom from under the hat which shaded his eyes.

"Pipe down, yeoman," was the kind response.

"See what I mean?" Ernie put in. "The only time you two aren't arguing is when you're asleep, and here I had to spoil it all. And you looked so peaceful, too. Just about as dead to the world as that army of Nebuchadnezzar's—the one that the angel liquidated in the middle of the night."

"It wasn't Nebuchadnezzar, it was Sennacherib," Tom contradicted again, refusing still to remove his hands from their comfortable position across his stomach, or to lift the hat off his face, the better to be heard.

Mickey sat up. "Look, yeoman, if you must continue to offer correction to your superior, don't mumble." He reached over, removed the hat, and surveyed the recumbent figure critically.

"Boy, put a lily in your hand right now, and you'd be a beautiful sight. You look as dead from the ears down as you always have been from the ears up."

Unimpressed, Tom opened one eye, peered at his heckler and disdained to answer.

"Yes," said Farrow taking up the cudgel again, "just about as dead, like I said before, as Nebuchadnezzar's army . . ."

"It wasn't Nebuchadnezzar's, it was Sennacherib's." The voice carried a note of exasperation, or perhaps it was just positiveness.

"Now look, Tom, you must be still half asleep. Don't try to talk me out of something I know for a fact."

"That's not what I'm doing, Ernie, old boy. I'm telling you, you've got your kings mixed up. It was Sennacherib, the king of Assyria, and he lost a hundred and eighty-five thousand men in one night. I know, because one of my favorite poems is about that very incident. It starts out, 'The Assyrian came down like a wolf on the fold, And his cohorts were gleaming with silver and gold. . . .'"

"All right, all right! But wasn't Nebuchadnezzar a king of Assyria, too?"

Tom sat up. He looked pained. "Oh, come now, Ernie! You know very well he was a king of Babylon. For the love of Mike—are you sure you know what story you're talking about?"

Farrow leaped to his feet. "Look, Tom Wilson, don't think you know all there is to know about the Bible. I've read a couple of chapters in it myself. I'll get my Bible and bring it back here to prove you're wrong."

Tom climbed up off the deck. He grinned at the nettled sailor.

"Okay, buddy, and I'll go get my Bible, too. Maybe yours has a different chapter. I'll meet you over in the

office in five minutes." He turned aft as the electrician's mate hurried away toward the engineers' quarters.

Mickey watched them both depart, then rubbed his jaw reflectively. At last he, too, got up and headed for the ship's office.

"I've got to be in on the finish of this," he chuckled to himself. "I've seen movies and read stories where two cowboys got sore and went after their shootin' irons. This looks just the same to me. I better be there to make sure they don't Scripture each other to death."

As Mickey walked lazily along the deck, Herkey, the ship's mascot, darted suddenly out from a recess where he had been lurking. The dog frisked about, jumped up to nip playfully at Mickey's hand, then scampered away in assumed terror as the sailor reached for him.

"Stay away from me, you see-goin' hound," threatened Mickey. "You may have a pedigree longer than mine, but I'll spank you in the place where your tail ought to be, pretty soon. I got no time for games right now."

He walked on thoughtfully. Herkey, thus rejected, tagged along a few paces with ears pricked hopefully, then ducked under a boat which sat on low chocks near the rail. In a moment he came prancing forth, holding something in his wide mouth which he shook with fierce but vain-glorious anger at every other step. He growled in a way calculated to strike fear into the hearts of any other dogs that might happen to be in the vicinity—although Herkey well knew himself to be the canine king of the Mastin.

Mickey glanced at him idly, prepared to repel another attempt to climb up his pants leg. Suddenly he snapped awake; he stared one pop-eyed second at Herkey's latest plaything, then dived headlong at the mascot. Poor Herkey, complacent in his belief that this sailor was not interested in him, yelped in amazement, dropped his toy and fled, doing his best to tuck a non-existent tail between flying legs. He stopped a few yards away, however, finding himself not pursued, and looked back. Perhaps this was a new form of game after all. The sailor had leaned down to pick up the object he had been chewing; maybe he just wanted to dispute possession of it. Herkey trotted back, ready to go into action.

Mickey regarded him sternly. "Where did you get this, you refugee from the pound? Do you realize I almost got a court-martial because this thing couldn't be located? I ought to . . ."

Herkey's tongue lolled out a foot-wide grin. He liked to be talked to. Doubtless this tall sailor liked dogs very much, and him in particular, since the sailor stopped and chatted with him this way. He took a step nearer; maybe he'd get his ears

scratched. Conant grinned in spite of himself.

"I hope you get chased by a whole pack of tough alley cats when we get back to the States. Go on now—run along and steal somebody's shoes, or something."

He looked the book over carefully. Aside from a multitude of tooth marks and an accumulation of grime, the case was not harmed. Inside, the code sheets were untouched. Relief flooded him. This would vindicate him completely. Even if no legal action against him had been forthcoming, it would have been a black mark on his record, and in the Navy such marks show up for years to come. Turning on his heel, Mickey set out briskly toward the Communication Officer's cabin. Herkey trotted alongside, proud of his friendly standing.

"Come in!" Mr. Malcolm called in answer to his knock. Conant opened the door and stepped inside. The officer was seated at his desk, and the seaman wasted no time. He laid the case before him and stepped back.

"The lost is found, sir," he smiled.

Lieutenant Malcolm picked up the book and examined it for a moment, then looked up in perplexity. "Where did you get this?"

"Believe it or not, sir, I took it away from Herkey—the mascot, you know—just a few minutes ago. He had it stashed away somewhere, and came out on deck dragging it along and chewing on it."

There was silence for a moment, while the two looked at each other. "I remember now that he was in the room when you brought the stuff back. But how could he have got hold of it? Unless he stood on his hind legs and nabbed it off the desk."

"Probably just what he did. That's an ingenious mutt, sir."

Mr. Malcolm was thinking deeply, and his thoughts evidently were not happy ones.

"Conant," he said finally, "I'll see the Captain right away about this. I told him before that I was sure you had turned everything in. This will clear you completely, but I hate to think of what he'll say to me." He laughed ruefully. "What a slick agent that dog is!"

"Sure is," agreed Mickey. "I want you to know I really appreciate your going to bat for me, Mr. Malcolm. Chances are I'd have had a lot rougher time already if you hadn't. But I'm certainly thankful the book is back at last."

"Well, might as well get it over with." The officer arose. "Care to come along?"

"I'll be glad to, sir." They stepped out of the room together. Mr. Malcolm was careful to close and lock the door behind him.

Fifteen minutes later, the two descended from the bridge. The officer's ears were red from the verbal dressing down he had just undergone. Not

in Mickey's presence, of course; captains do not rebuke their division officers in front of enlisted men. But Conant was well aware that the skipper had transferred his ire to the senior man.

"Your record is clear, Conant," the Captain had growled, looking in disgust at Mr. Malcolm. "We're assuming that the book was purloined after you turned it in, and I'll see that no trace of this episode is left in your record. And as for that blasted dog—" (the C.O. choked for a minute) "he's making his last cruise on this vessel. When an ornery mutt can outsmart my Communications Officer, it's time to make a change in personnel. And I don't have to wait for orders to transfer the ship's mascot." He glared at the discomfited officer.

And that was why Mickey was having trouble hiding a grin as he descended the ladder to the main desk. Mr. Malcolm was a good guy, but seeing wrath fall from high places onto the gold braid set was a rare experience, and meant to be appreciated and enjoyed. Anyhow, the officer stood in no danger of any further action, and by tomorrow the skipper would be calling him "Charlie" again.

At the foot of the ladder, Herkey met them, his manner as grand as that of a duke welcoming two princes of the blood. After all, were not these his shipmates? Seafarers three, that's what they were. Herky swaggered up to sniff at Mr. Malcolm's blue-clad trouser leg. The lieutenant regarded him coldly.

"Get away from me, beagle, before I remember you're supposed to be the dumb one here. Wish I could have you court-martialed."

"Well, why not do it, Mr. Malcolm?" Mickey tried to keep a grave face as his division officer looked at him in surprise, but he couldn't hide the twinkle in his eye.

"Sure. After all, the pooch has a service record in the ship's office, just like every other member of the crew. Let's hold a court-martial for him. I'll give the fellows some laughs, and then we can close out his record when the Captain sets him ashore at the end of this cruise, and give him a bad conduct discharge, maybe."

The lieutenant was beginning to perk up. "Not a bad idea, Conant. I'd sure love to take the witness stand against the little monster. Tell you what, I'll ask the Exec at dinner tonight if it's okay to do it, just for a little diversion, and you can have your buddy Wilson make up the papers in the office on it. Not many ships can say they've had their mascots up before the mast."

(To Be Continued)

SUNDAY SCHOOL LESSONS

(Continued from Page 2)

voice, for he knows what it means to live a life such as ours (v. 4b).



A group of missionaries and friends in the Cameroons, Africa, with Jack Funnell, 2nd from right, and Mrs. Myrtle Hein Funnell, fourth adult from right

An Open Letter from Nigeria

Greetings and news from a former Cameroons missionary, Miss Myrtle Hein, now Mrs. Funnell, from Enugu, Nigeria, Africa

By MRS. JACK FUNNELL in a letter to the Editor

CHRISTMAS is a time when one especially thinks of friends back home and when one misses them very much.

We are now stationed at Enugu, Africa, which is headquarters for eastern Nigeria and the Cameroons. The station itself is quite pretty compared with many in this area. There is plenty of activity since there are over 600 white people here. It is the center for police training, army, and we have the colliery as well, being in the coal mining area. The climate is quite cool, though our Cameroons friends do not think so.

Since we have been in Enugu we have had the privilege of having visits by the Ganstroms, Holzimmers, Ben Lawrence, Doctor Boutwell, Esther Schultz, Ardice Ziolkowski, Ida Forsch and Minnie Kuhn. Isn't that a lovely group? We were happy to see them all and to hear about the work.

We had so hoped to spend Christmas in the Cameroons at New Hope Settlement but since Jack has become Works Manager here, it is impossible for us to get away at all. It was a great disappointment because I had so

looked forward to it, yet duty comes before pleasure, as Jack says.

We are looking forward to our leave which comes in April 1954. By middle May we hope to be in good old Canada. We plan to fly via Montreal. We hope that in the course of our three months at home in Canada, we might see many of our friends. One day in the not too distant future we hope to settle in Canada.

Our little Joanne is a constant source of joy to us. She was two years old on Dec. 27th, but she speaks very well for her age. A few Sundays ago I took her to Sunday School and she came back to tell her daddy the boys and girls sang and read.

I have been helping in the Sunday School in the little Colonial Church here. Our attendance has now reached 31. They are a lovely group of kiddies and I do enjoy them. I had been practicing carols with them of late and last Sunday morning the broadcasting people came in to record their songs for a Christmas Day program. I dreaded the thought of endeavoring to keep thirty little ones quiet for recording but they were very good. God bless them!

5. Through love and sacrifice he won for himself the right to be the door through which we enter into life (vv. 7, 9).

6. He always leads into a life of blessing and abundance (v. 10).

7. Out of love for us he gave his life to save us and daily gives his all to keep and sustain us (v. 11).

8. His love is without limit; for it embraces all men (v. 16).

9. In him we find safety and security and life everlasting (vv. 28-29).

II. THE RESULTS OF CHRIST'S LOVE FOR ALL PEOPLE.

1. He is engaged in a never-ending ministry of intercession on their behalf (Heb. 7:25).

2. It impells us who know his love to share it with others and to carry it to the uttermost parts of the earth.

Applying the Lesson:

1. Is it possible for a Christian to love all people? If so, how?

2. Since Christ loves all people, should we open the doors of our churches to all people, regardless of class, race, or nation?

3. Why should Christians be missionary minded?

We, the Women

News and Views of the National Woman's Missionary Union

By MRS. WALTER W. GROSSER, President

INTRODUCTION

The key women who promote our missionary and White Cross goals in such a big way are our conference and local presidents, and our many loyal White Cross chairmen.

Instead of continuing the individual introductions of such key women, as our nine conference presidents, we are simply introducing those five who were newly elected last summer to you. Their favorite Bible verses, their conference and the churches to which they belong are indicated.

DAKOTA CONFERENCE

MRS. CARL WEISSER, President

"I can do all things through Christ which strengtheneth me" (Phil. 4:13).

Mrs. Weiser is a member of the Calvary Baptist Church of Carrington,



Mrs. Henry K. F. Hengstler, president of the Pacific Conference Woman's Union

North Dakota. The Rev. Ferdinand Bloedow, deceased, was a great-uncle of hers, and her husband is the pastor of our Carrington church.

CENTRAL CONFERENCE

MRS. RUBIN KERN, President

"For me to live is Christ, and to die is gain" (Phil. 1:21).

Mrs. Kern is a member of the Forest Park Baptist Church, Forest Park, Ill., where her husband is the pastor.

PACIFIC CONFERENCE

MRS. HENRY K. F. HENGSTLER, President

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all under-

WHITE CROSS CORNER

Edited by Mrs. Walter Stein, Chairman, of Tyndall, S. Dak.

Now that Christmas is over and we are all rested, it is a good time to think of doing White Cross work. In our list of things needed, we have diapers, blankets, and shirts for babies. The missionaries tell us that a great deal of mission work can be done through the young mother who is easily reached when given something for the little baby. Perhaps your society is looking for a mission project and would enjoy making some of these things. When making the baby shirts, it would be wise to use a pattern to fit a 6-to-9-month-old baby. The material to be used can be any color of flannel, preferably pastel.

While you work remember your missionaries in prayer.

standing, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6-7).

Mrs. Hengstler is a member of the Ebenezer Baptist Church in Los Angeles, Calif., where her husband is the pastor. Her brother is also a Baptist minister.

NORTHWESTERN CONFERENCE

MRS. FRANK VENINGA, President

Her Bible verse is the same as Mrs. Weisser's, "I can do all things through Christ which strengtheneth me."

Her husband is the pastor of our church in Aplington, Iowa. Two of Mrs. Veninga's sisters are married to



Mrs. Christian Peters, president of the Atlantic Conference Woman's Union

Baptist ministers; also her brother is a pastor.

ATLANTIC CONFERENCE

MRS. CHRISTIAN PETERS, President

"Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest" (Joshua 1:9).

Besides being the wife of the pastor of the First Baptist Church of Elsmere, Mrs. Peters is a sister-in-law to Rev. Herman G. Kuhl.

* * *

All of these presidents happen to be ministers' wives. In many of our local churches and conferences, ministers' wives and lay women are elected alternately. This stimulates great interest in both groups of women. The suggestions to alternate have been made without exception by the ministers' wives in all known instances.

To all new officers of local and conference groups your Woman's Union of our General Conference sends greetings. We wish you joy, wisdom and

(Continued on Page 24)



Several presidents of Conference Woman's Missionary Unions: (left to right) Mrs. Carl Weisser, Dakota Conference; Mrs. Frank Veninga, Northwestern Conference; and Mrs. Rubin Kern, Central Conference



Northwestern Conference

Immanuel Church, Kenosha, Wis., Hopes to Raise Mile of Dollars by Easter

The Immanuel Baptist Church of Kenosha, Wis., began a novel approach to a fund raising program designed to finish the interior of their new church in 1954. Sparked with the slogan, "A Mile of Dollars—Our Mile of Blessings," the congregation began a drive on New Year's Eve designed to raise a mile of dollars (\$10,560) by Easter Sunday.

It is just about a mile from the present location of the Immanuel Baptist Church to the finished exterior of their new building in the beautiful Forest Park area of Kenosha. In order to provide the material for the men of the church to finish the interior themselves, they are asking their friends everywhere to help them pave their way into their new church in 1954 with a mile of dollars by Easter Sunday.

At the consecration service on New Year's Eve little girls went through the congregation receiving a dollar bill offering which was stapled end to end until a solid ribbon of bills reached from the altar of the church down the center aisle, then down the inside steps and through the front door of the church typifying the beginning of this projected "Mile of Blessings." Originator of the plan was the Rev. Charles J. Anderson who assumed the pastorate of the church on Easter Sunday in 1953 and who reports that for the year 1954 contributions received for the building fund alone were in excess of \$18,000 for the calendar year.

Charles J. Anderson, Pastor.

Recent Inspirational Programs and New Baptist Church Paper at Elgin, Iowa

Year-end activities of the First Baptist Church, Elgin, Iowa, were the CBY candlelight service on Sunday evening, Dev. 20, the Christmas Eve Sunday School program, and the Watchnight service on Dec. 31.

"The First Baptist Visitor," a paper published each month for our church by the Rev. and Mrs. H. John Vanderbeck, reached our homes early in January. The first edition contained a message from our pastor, a guest article, "This is My Faith," a Sunday School column, other special features, and a complete advance program of the church listing all services

through January. We shall be eagerly awaiting further editions.

The quarterly business meeting was held on Sunday afternoon, Jan. 3. Mr. John Schaer was re-elected trustee. We observed the Week of Prayer from Jan. 4 to 8. Our pastor conducted an interesting and informative study on the life of the Apostle Paul.

We are looking forward to the 75th anniversary of our church. Plans are being made for a combined anniversary observance and parsonage dedication service from July 9 to 11, 1954.

Mrs. Fred Schaer, Reporter.

Northern Conference

Dedication of Church Basement by the Emmanuel Church of Morris, Manitoba

On Sunday, Dec. 13, 1953, friends and members of the Emmanuel Church, Morris, Man., gathered in the newly constructed and completed



—Jack Tracy Photographer
(Top to bottom on stairs) Leonard Friedrich, construction supervisor and chairman of board of trustees; Bruno Frese, chairman of building committee; and Rev. Charles J. Anderson, pastor of the Immanuel Church, Kenosha, Wis., examine some of the bills in the "Mile of Dollars" for the building fund.

church basement for a dedication service. This service not only marked the completion of the church basement but it also represented the growing body of the church here in Morris. The Rev. A. Milner of Winnipeg delivered an inspiring German message, encouraging and admonishing the church in its spiritual growth. The Rev. Wm. Sturhahn spoke in the English language. He related some of the deplorable conditions in Germany to us, and made us feel a deep sense of thankfulness for our conditions here.

Much work has yet to be done in order to complete the structure which is expected to be finished sometime in June 1954. However, the basement which comfortably seats 400 people, will serve as our place of worship until that time.

The farewell service for the old church was held on Dec. 6, 1953. Many "old timers" told of the founding, growth and blessings in the past. These brief histories brought back many memories and joys.

We thank God for providing for our financial needs to the present and trust that the project may be completed with not too heavy a debt. A special effort was made by the members of our church to sacrifice more than ever before, and the goal of \$10,000 set by the Rev. R. Kanwischer was almost reached. The Thanksgiving Offering plus the dedication service offering totaled \$9,000.

Our continued prayer is that God may abundantly bless us as we work and worship in this his House.

Melvin Bergstresser, Reporter.

Anniversary Program of the Rabbit Hill Woman's Missionary Society, South Edmonton, Alta.

We, the members of the Rabbit Hill Baptist Woman's Missionary Society of South Edmonton, Alta., have enjoyed many spiritual as well as physical blessings working for our Lord and Master during our first five years of organization.

Our anniversary program was observed on Sunday, Nov. 20th, and we were privileged to have friends and members of the Temple Baptist Church of Leduc as guests. Mrs. Alfred Hiller opened the program by leading us in several congregational hymns. Words of welcome were brought by the president, Mrs. Clifford Stelter, and Mrs. David Kuhn read the Scripture passage followed by prayer. Our program consisted of duets, poems, sextet and trio numbers, a monologue and a group song. The two plays we presented were entitled, "Sand and Sagebrush" and "Unto the Least of These." Our offering on that evening amounted to \$68.70, which was designated for the Leper Hospital work in Africa.

On Dec. 9th we had the privilege of presenting our program to our two neighboring churches, McKernan Baptist Church and Wiesenthal Baptist Church. Though we are few in number and pastorless at this time, God has blessed us in many ways. It is our prayer that we may be worthy of all he has done for us.

Velma Stelter, Reporter.

Twenty-eight Converts Are Baptized at the McDermot Ave. Church, Winnipeg, Manitoba

In the pre-Christmas season and to climax our evangelistic campaigns, we of the McDermot Ave. Baptist Church, Winnipeg, Man., had the blessed privilege of witnessing the baptizing of several converts.

On December 13th our baptism service was held in the English language, at which time Dr. C. H. Seecamp, our pastor, expounded to us the Word of God as found in Acts 8:26-40, emphasizing the interrogation, "Believest Thou?" The choir rendered suitable musical numbers for this occasion as thirteen candidates stepped into the waters of baptism.

On December 20th, during the morning worship service in the German language, 15 candidates followed the Lord in baptism after an inspiring message by Dr. Seecamp based on Acts 4:1-12. The choir once again officiated in beautifying this service.

We thank God for these multiple blessings and pray that as we grow in numbers we may also grow in spirit.

Miss E. Redlich, Reporter.

Wonderful Watchnight and Dedication Services at Central Baptist Church, Edmonton, Alta.

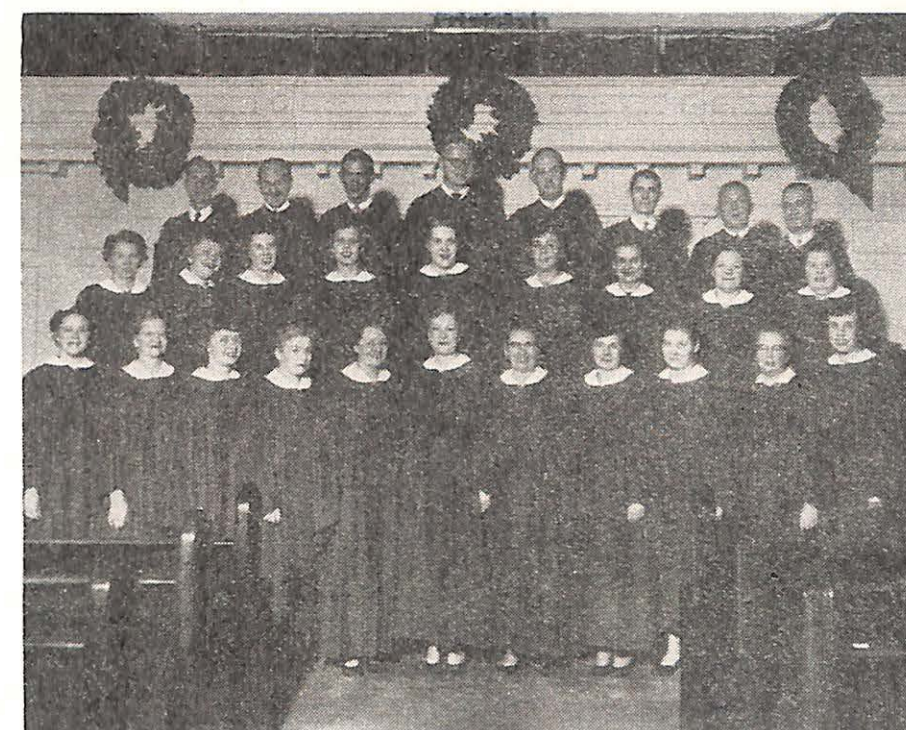
During the Watchnight Service it was my privilege as pastor of the Central Baptist Church, Edmonton, Alberta, to step with twenty-four new converts into the baptismal waters before an audience that completely filled our church. It was, according to old-timers here at Central, one of the greatest Watchnight Services ever held.

The German Youth Choir of more than 70 voices rendered beautiful selections in German and English. Four recently converted girls sang some very lovely selections with guitar accompaniment. Together with all other features of the great Watchnight Service it brought us much joy and many blessings that will challenge and stimulate us for some time to come.

We remained together from 9:00 in the evening through 12:30 in the morning with an audience that did not want to part until it was all accomplished. We prayed together and in that way left the old year in prayer and entered the new year praying. The first selection by the Youth Choir brought us great courage as it was based on Psalm 27:1.

On Jan. 6th we met as a church and friends to dedicate the newly remodeled lower auditorium. During recent months we have been extremely busy remodeling and changing the entire lower floor. Now we have an entrance into the lower floor on both sides of the church. We have ten large classrooms for the Sunday School, appropriate storage rooms for new equipment that includes a large Morris Safe and 16 mm sound film projector with a large screen to match.

As the church expressed in a fitting manner appreciation to outgoing of-



The choir of the Ridgewood Baptist Church, Brooklyn, New York, on the festive occasion of its 75th anniversary

ficers at the end of the year, and pledged faithfully and loyally to support and pray for newly elected church officers, we dedicated this equipment and the entire lower auditorium to the Lord. The entire service was beautified by the lovely selection, "Bless This House," sung by Mr. Albert Layetzke, and "Jesus Leads" was sung as a duet by Ruth Strauss and Eunice Kern. A trio also sang, "There's a Place For Everyone." This trio was composed of Ruth Strauss, Eunice Kern and Helmut Strauss.

The entire cost of reconstruction amounts to more than \$6,000 and the splendid audience which gathered in spite of 10 degrees below zero brought a very generous offering for this purpose. It was a happy occasion and we are thankful for what the Lord has done. This service fell right into the midst of "Universal Week of Prayer" observed each and every night. Monday night it was 17 below zero but a splendid audience came for prayer.

Henry Pfeifer, Pastor.

Atlantic Conference

Ridgewood Baptist Church Choir of Brooklyn, N. Y., Celebrates 75th Anniversary

For seventy-five of our almost one hundred years we of the Ridgewood Baptist Church, Brooklyn, N. Y., have been blessed by the faithful ministry of our choir with its members raising their voices every Sunday to the glory of God. A special recognition service was held on Sunday, November 18, 1953 to celebrate this Diamond Jubilee. The able director, Mr. H. V. Ross, compared the members of the choir to a diamond and said the organist

was the setting of this precious stone. She is Mrs. H. V. Ross, the other half of a very harmonious partnership, whose talented playing has brought out the best in the choir and kept our church music on a high level for many years.

Paper musical notes in two colors for present or former members were worn. The choir sang several favorite songs of bygone years and there was a time for reminiscences. Mrs. Mary Schlinger, a former member and soloist, spoke in her inimitable manner about the history of the choir around 1900 and the happy fellowship of past days. Mr. Emil Lepke, former director for many years, added his reminiscences and recalled that he sang his very first duet with Mrs. Schlinger.

A guest soloist was present in the person of the Rev. Roger Schmidt of Jamesburg, N. J., who was with us as a student pastor several years ago, and Mr. Schmidt thrilled us with his rich, well-trained voice.

Special recognition was given choir members for long service, and Mrs. E. Neithardt, the chairman, called up members of 30 years or more who received corsages of rosebuds or neckties with a musical staff trimming. The soprano soloist, Mrs. G. Beck, whose fine voice has been a blessing to many for a long time, was given a grateful ovation.

To prove to everyone present that the choir is an outstanding one, our pastor, the Rev. Paul Wengel, proposed that they sing unrehearsed "The Anvil Chorus." Present and former members, under the pastor's direction, gave a splendid rendition and justified our confidence in their musical ability and training. Refreshments and fellowship ended this celebration as it had begun on a joyous note.

Marion von Ahnen, Clerk.

Dakota Conference

South Dakota CBY and SS Union Fall Rally at the Avon Church, Avon, South Dakota

From November 27 to 29, the young people of the South Dakota CBY and SS Union met at the First Baptist Church, Avon, South Dakota, for their Fall Rally.

Using the theme "Christ For Youth," Dr. Henry Brandt, professor of Christian Education at our Seminary, brought messages which were practical and also stirred the hearts of all those who attended. Helen Lohse, Viola Wall and the Rev. R. Seibel were also on the program and imparted to us the reason for a CBY, pointers on how to make the CBY count for Christ and how to have an effective CBY through prayerful preparation.



Some of the converts of the stirring revival in the Baptist Church and community of McLaughlin, S. Dak., with the Rev. A. Buhler, evangelist (right, rear), and the Rev. B. Fritzke, pastor (left)

The banquet, which is a highlight of every rally, began with a delicious meal, and featured testimonies of several young people as well as special music and concluded with the showing of the film, "Born to Live."

The newly elected officers who will serve for the coming year are: president, Edwin Voigt; vice-president, Maynard Hoekman; secretary, Gladys Hoogstraat; and treasurer, Betty Wiese.

Betty Wiese, Reporter.

Anniversary Program of the Lincoln Valley Baptist Missionary Society, North Dakota

The Missionary Society of the Lincoln Valley Church of Lincoln Valley, N. Dak., held its 13th anniversary program on Oct. 18th. A dialogue, "Ancient and Modern Job," and "Light Eternal," a candlelight exercise commemorating the lives of Christians was very impressive. Our Ladies' Quartet added much to the exercises with their fine voices in song. This quartet consists of Miss Mary Seibel, Mrs. Adolph Heinle, Mrs. Otto Pfaff and Mrs. Jonathan Gienger. Mr. Reinhold Pfaff is the leader. Mrs. Katherine Gunger gave a German reading

honoring our 13th anniversary.

The Rev. John Engel of Martin, N. Dak., was our guest speaker. His message challenged us even though we are small in number, since we can do much when God is with us.

We were privileged to have two young missionaries, namely, Miss Ella Bitz, missionary to Mexico, and Miss Twila Bartz, Christian Friendliness Worker in the state of Washington, speak at our meetings. These women were visiting their homes in Anamoose, North Dakota.

Our traveling box of 1952 was used in purchasing sheets and cases for the Baptist Home for the Aged at Bismarck. We also remembered the following: Orphans' Home, Superintendent's home and Baptist Home for the Aged at Bismarck, White Cross and Leper Colony, Crippled Children's Home at Jamestown, and our home church. The basement was remodeled by the brethren and the Society

The guest speakers for the evening were Rev. and Mrs. John Engel of our neighboring church at Martin, North Dakota. Challenging messages were given by both of them. The offering of \$65 was sent for home and foreign missions.

On Nov. 6, 1953 the Society held its annual Fancy Work Sale which netted a sum of \$314. In the past year the society has made new improvements both at the church and parsonage, namely, a new refrigerator for the parsonage and a new electric stove for the kitchen in the church basement. Our Society has discontinued its annual Fancy Work Sale and in its place another program will be given.

God has bestowed many blessings on our work and on our church this past year. May we strive to do great things for the Lord!

Mrs. Emil Spear, Secretary.

Two Great Revivals Stir the Community of McLaughlin, South Dakota

Last summer we of the First Baptist Church of McLaughlin, S. Dak., had the privilege of having our denominational evangelist, the Rev. Daniel Fuchs, with us. During those days we received rich blessings since Mr. Fuchs gave us real spiritual food. Seven young people made their decisions for Christ during the meetings. Later two young people followed the Lord in baptism.

In spite of the blessings we had received, we were still longing for more and praying for a more abundant revival for our church and community. The Lord answered our prayers. We witnessed a revival such as our city and community has never experienced. From November 24 to December 8 the Rev. Aaron Buhler of Lansing, Mich., came to us and served as our evangelist.

After a few evenings, our church became much too small to hold all the people who wanted to attend the services. We then united with the Evangelical United Brethren Church and moved our meetings to their edifice, which was also filled to overflowing. The revival became the talk of the town. Some of the people favored it and others opposed it, and a few even going so far as suggesting "chasing the evangelist out of town."

The spirit of the Lord continued to work on the hearts of the listeners and every evening new converts stepped out confessing their Lord and Savior. In the accompanying picture you will see about one-half of those who made their decisions for Christ as Savior. Those who accepted the Lord ranged in age from seven to eighty-three years.

We are looking forward to another blessing in which we are expecting to baptize many of these converts. It was a real joy for us in our church and community to see the three pastors, Rev. Aaron Buhler, Rev. Bernard Fritzke and Rev. D. Lehner, working together as they made house calls and as they conversed with those who were seeking Christ.

J. J. Schweigert, Church Reporter.

Nine Converts Baptized at Watchnight Service at Linton, North Dakota

The Linton Baptist Church of Linton, N. Dak., held Watchnight services at which occasion the Rev. A. J. Fischer, the pastor, baptized nine people, and received them and one other person into the fellowship of the church. These were the results of revival meetings held in Linton with the Rev. E. S. Fenske of Herreid, S. Dak., assisting, and at Hazelton where the pastor conducted his own services.

Since early October 1953, we have made several changes in the time of our Sunday morning worship services. The pastor preaches at both places in the forenoon. We have increased our attendance considerably since then. The pastor's salary was increased by ten per cent. Recently a parsonage building fund was created. A new oil-burner furnace was installed at Hazelton. Both Sunday Schools held blessed Christmas programs with overflowing crowds at these services. The young people had a banquet prior to Christmas with about 120 people in attendance. The pastor and his family were presented with many gifts of food, goods and cash.

A. J. Fischer, Pastor.

BIBLE DAY

Sunday, March 14, 1954

Recitation and program material have been sent to the churches. Watch for Bible Day article in next issue.

Southwestern Conference

Fifty-fifth Wedding Anniversary of Mr. and Mrs. Charles Wedemeyer, Bessie, Oklahoma

The fifty-fifth wedding anniversary of Mr. and Mrs. Charles Wedemeyer of Bessie, Okla., was observed Tuesday, December 15. The day was spent rather quietly in their new home in Bessie, into which they had recently moved.

On December 15, 1948 Mr. and Mrs. Wedemeyer celebrated their golden wedding anniversary with a family dinner in their home and a reception at the First Baptist Church in Bessie. Little did they think that the Lord would be so gracious as to give them five more years of blessed happiness together. However, they are thankful to God and are now looking forward to their sixtieth wedding anniversary, should it be the Lord's will.

Mr. and Mrs. Wedemeyer were married at Cottonwood, Texas, on December 15, 1898. They moved to a farm three miles north of Cordell, Okla., in 1906 where they resided until December 1, 1953, when they moved to the town of Bessie.

Both Mr. and Mrs. Wedemeyer have always been active members of the First Baptist Church of Bessie. Brother Wedemeyer was Sunday School superintendent for 32 years, and served in



Mr. and Mrs. Charles Wedemeyer, Bessie, Okla., who recently observed their 55th wedding anniversary

other official positions of the church. At the present time he is a deacon and assistant Sunday School superintendent.

We of the First Baptist Church as well as friends of Mr. and Mrs. Wedemeyer wish them many more blessed years of wedded life together.

Jacob Ehman, Pastor.

Pacific Conference

Baptismal Service and Farewell for Pastor's Family at Salt Creek Church of Oregon

The last Sunday evening of the year 1953 was spent in a special way for

the members and friends of the Salt Creek Baptist Church near Dallas, Ore., when ten of our Sunday School scholars were baptized by the Rev. E. Wolff. Immediately following the baptismal service, those baptized were extended the hand of fellowship and are now united with the church.

The remainder of the evening was spent in honoring the Rev. and Mrs. E. Wolff and Shirley who have left to make their new home in Burlington, Iowa. Mr. Dick Bartel presided over the meeting and those speaking words of farewell were: Mr. Walter Schmitke, representing the board of deacons; Mr. Abia Haas, representing the church; Mr. Marvin May, superintendent of the Sunday School; Mrs. Mabel Voth, president of the Woman's Missionary Society; Miss Dottie Hevner, president of the CBY; and Rev. R. Woyke of the Bethel Baptist Church in Salem, Oregon. We were happy to have the Bethel Church as guests for the evening. Gifts were also presented to the Wolff family from the church, the Woman's Missionary Society of both the Bethel Church and the Salt Creek Church, and the CBY.

Mr. Wolff then responded in a gracious manner for all that had been said and for the gifts received. A womens' sextet consisting of Ruth Aebi, Lois Hart, Viola and Bertha May, Anne Classen and Ruth Villwock, sang a special number for the occasion. After the congregational singing of "Blest Be the Tie That Binds," everyone was invited to the downstairs auditorium for light refreshments. There, also, personal farewells were said to Mr. and Mrs. Wolff and Shirley by all their acquaintances of the past six years.

Truly, we shall miss having the Wolff family in our midst, but the memory of the work they accomplished here in the Lord's Name shall remain with us always. God bless them in their new work.

Mrs. Marvin May, Reporter.



Ten Sunday School scholars baptized by the Rev. E. Wolff, pastor (standing behind the group) at the Salt Creek Baptist Church near Dallas, Oregon



The Holmes Street Baptist Church Choir, Lansing, Mich., with their new robes. Mrs. Marjorie Baier, director, is at extreme right, and Mrs. Dorothy Buhler, organist, at the left

"Music of Christmas" Presented by the Immanuel Baptist Church Choir, Portland, Oregon

"The Music of Christmas" was presented by the choir of the Immanuel Baptist Church, Portland, Ore., on Sunday evening, December 20. A very impressive processional with candles was accompanied with the singing of "When the Sun Had Sunk to Rest." Marian Schafer was the reader for the entire evening and each number was preceded with a Scripture or descriptive paragraph.

A mixed quartet composed of Joe-hannah Sauer, Florence Rattey, J. A. Hoelzer, and Rev. Charles Wagner sang "Beautiful Savior" and "Lo, How a Rose Uprising" beside a beautiful centerpiece of red roses. Hildegard Wagner sang the solo, "O Thou That Tellest Good Tidings to Zion" from Handel's "Messiah." Others taking parts were Mollyanne Holland and Alvin Sauer.

The service was closed with the singing of "We Wish You a Merry Christmas" and the choir sang the recessional and walked back in candlelight. All the members of the choir gave of their time and talent to make this evening a memorable one. Patricia Scheideman is our able ac-

THE 1954 DENOMINATIONAL CALENDAR

is in many of our homes.
Are you enjoying YOUR CALENDAR?

companion on the organ and is really a big help to our choir.
Hildegard E. Wagner, Choir Director.

Anniversary and Birthday Festival of the Woman's Missionary Society, Missoula, Montana

We as a Woman's Missionary Society of the Bethel Baptist Church, Missoula, Mont., celebrated our Anniversary and Birthday Festival on Tuesday, December 1st. A brief program was rendered in special songs, readings, recitations and a message by our pastor, the Rev. G. P. Schroeder.

We met once a month and always changed off in songs and readings in our programs so that all members could take part. The members of our society did a lot of sewing, quilting and crocheting. Through a special collection, money was raised for which we bought flannelette and pre-

pared children's clothing which we sent to Korea and to Germany. We also had a food sale. Our members have brought many sacrifices which became more evident when at the end of the year we opened our mission boxes and we could see how much money had been given by the individual members. The total income of the year was \$550 which was designated for foreign and home missions. We also bought two electric ranges for our church.

Our president, Mrs. G. P. Schroeder, has been a real blessing to us and has done all she could. Our prayer is that the Lord may bless her and reward her for all her efforts. The Rev. G. P. Schroeder has also helped us and brought us many inspiring messages. Since they are leaving our church, we pray that the Lord may richly bless them wherever they may labor for him.

Mrs. H. Schneider, Secretary.

Central Conference

Eleven Converts Baptized and New Edifice Planned for Baptist Church, Lansing, Michigan

From Oct. 28 to Nov. 8 the Baptist Church of Lansing, Mich., held revival services with the Rev. E. Crowell of Lansing as evangelist and Norman Sanders of Rochester, Mich., as song leader and soloist. From the standpoint of attendance, the meetings were the best in years. Several persons were saved and the church was blessed and strengthened. The Hammond Organ loaned for the meetings was later purchased by the church. Earlier in the fall the church bought 30 admiral blue choir robes. Our capable director is Mrs. Margie Baier. The organ and robes greatly enhance our service.

Another step forward was taken when the church bought a splendid piece of property for the cost of \$12,587.77 in a new and rapidly growing section of Lansing. A modern day school and shopping center have been built in that subdivision. We hope to build our new church in the heart of Lansing's fastest growing community. The total cost of our building will possibly be around \$150,000 and will seat more than 500 persons. Colonial Village Baptist Church will be the name of our new edifice, adopting the name of the community. Construction will begin as soon as we gather sufficient funds. The "Men's Crusaders" of the church conduct a service at the city mission once a month. They also have charge of the last Sunday evening church service of every month that has five Sundays. They held their first service in November and it was a great success.

A fine number of people gathered for the Watchnight service at which time eleven converts were baptized and three others received into the church by testimony, including a medical doctor and his wife. A sound film was shown and a communion service marked the close of 1953.

A. Buhler, Pastor.

Obituary

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

MR. WALDO BERNDT of Tyndall, South Dakota.

Mr. Waldo Berndt of Tyndall, S. Dak., son of Robert and Annie Berndt, was born on Dec. 28, 1924 in Bon Homme County, S. Dak., and died unexpectedly of acute leukemia in the Veterans Hospital of Sioux Falls, S. Dak., on Dec. 17, 1953 at the age of 28 years and 11 months.

At the age of 15, Waldo accepted Christ as his personal Savior, was baptized by the Rev. Albert Lang on Dec. 31, 1940 and became a member of the Tyndall Baptist Church of which he remained a faithful member until his departure.

From 1944 to 1946 Waldo Berndt served in the U.S. Navy. On Nov. 11, 1951 he was united in holy matrimony to Arlene Huber and this marriage was blessed with one child. He farmed his father's farm northwest of Tyndall ever since he came home from service.

He leaves to mourn his early departure: his wife; child, Judy; parents: Robert and Minnie Berndt; three brothers: Wilbert, Lavern and Harven; a sister, Bernice; and a host of relatives, neighbors and friends.

May the Lord of all peace comfort the hearts of those who mourn!

Tyndall, South Dakota
WALTER STEIN, Pastor.

MR. CLETUS EUGENE GOHRING of Napoleon, North Dakota.

Mr. Cletus Eugene Gohring of Napoleon, N. Dak., was born August 23, 1933 at Napoleon and passed away on Tuesday, November 17, 1953 at the age of 20 years, 2 months and 23 days. The cause of his death was from injuries sustained in an automobile accident.

On November 9, 1947 Cletus was converted and was baptized by Rev. Theodore Frey in May and became a member of the Napoleon Baptist Church of which he remained a faithful and active member to his death. The church and young people with whom he worked will long remember his faithfulness. Cletus served as usher of the church for four years, and was treasurer of our CBY until he left Napoleon to work with a surveyor in Florida.

He leaves to mourn his sudden and unexpected passing his deeply bereaved mother, Hulda Gohring; one brother, Milton; one sister, Maxine; one half-brother, Henry of John Day, Ore.; one half-sister, Mrs. Edwen (Ida) Grenz of Bismarck, North Dakota. Among the many other relatives is the grandmother, Mrs. Barbara Grenz, 80 years of age. Cletus' father passed away two years ago.

The large crowd and the many floral donations at the funeral service which was conducted from the High School Auditorium bespoke his popularity in the community. The undersigned and the Rev. Richard Grenz, an uncle, of Sioux Falls, S. Dak., brought words of comfort to the bereaved.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them" (Rev. 14:13).

Napoleon Baptist Church,
Napoleon, North Dakota
HENRY LANG, Pastor.

MR. HENRY BEFFERT of Napoleon, North Dakota.

Mr. Henry Beffert of Napoleon, N. Dak., was born in South Russia on October 28, 1885 and passed away on Sunday, December 6, 1953 at the Bismarck Hospital after a lingering illness with cancer at the age of 68 years, 2 months and 21 days. He spent the last 2½ years at the Home for the Aged in Bismarck.

Mr. Beffert came to this country with his parents and settled on a homestead ten miles northeast of Napoleon. In 1909 he was united in marriage to Margaret Kraenzler and shortly thereafter they moved to Lehr, N. Dak., and later to Eureka, South Dakota. In 1926 the family returned again to Napoleon. Mr. Beffert was converted in the old country and was baptized by the Rev. Carl Fuellbrandt. Since coming to this country, he never joined any church.

He leaves to mourn his passing his be-reaved wife, Margaret Beffert; two sons: Walter of Billings, Mont.; Henry of Sheridan, Wyo.; two daughters: Leah (Mrs. Herbert Wittich) of Creston, B. C., Canada; Lydia (Mrs. Gideon Gunsch) of Billings, Mont.; one brother, John of Aberdeen, S. Dak.; one sister, Pauline also of Aberdeen, S. Dak.; twelve grandchildren and a host of other friends. Funeral services were from the Napoleon Baptist Church. The Rev. B. W. Krentz, superintendent of the Home for the Aged, and the Rev. Henry Lang brought words of comfort to the be-reaved.

Napoleon, North Dakota
HENRY LANG, Pastor.

MR. WILLIAM F. WIRTH of Vesper, Kansas.

Mr. William F. Wirth of Vesper, Kans., son of Carl and Augusta Wirth, was born in Battle Creek Township, Lincoln County, Kans., on March 12, 1900. His entire life was spent in the Bethany Community. In 1915 he accepted Christ as his personal Savior, and was baptized by Rev. G. O. Heide, thus uniting with the church. He was for these many years a very faithful member of his church, which he loved.

On November 16, 1928, he was united in marriage to Miss Myrtle Jaeger. They made their home one mile south of the Bethany Church, and here they were able to celebrate their silver anniversary on November 16, 1953. Death came very suddenly on Sunday morning, December 27, 1953, at the breakfast table, as he was planning to go to Sunday School and church.

Words cannot express the grief that is felt at the passing of our brother. He leaves to mourn, his wife, Myrtle; his mother, Augusta Wirth of Lincoln, Kans.; three brothers: Charley, Arthur and Henry, of the Bethany Community; and nieces and nephews besides many other relatives and friends who will cherish his memory. His father and one brother, Adolf, preceded him in death.

The funeral services were conducted at the Bethany Baptist Church near Vesper, Kans., with the pastor bringing words of comfort from Rev. 21:4 and John 14. Four

young ladies of the church sang the songs, "Strength for the Day" and "What God Hath Promised."

God has given comfort and grace to say: "Still will we trust, though earth seems dark and dreary, And the heart faint beneath the chastening rod, Though rough and steep our pathway, worn and weary. Still will we trust in God."

Bethany Baptist Church,
Vesper, Kansas
JOHN WOOD, Pastor.

MRS. MADELINE ATCHISON of Cleveland, Ohio.

On October 16, 1915, Madeline came to grace the home and gladden the hearts of Mr. and Mrs. Joseph Lieb of Cleveland, Ohio, as their first child. Like all parents, they showered their love and affection upon her. She grew to girlhood and womanhood, not only in the cordial home atmosphere but also in the grace and knowledge of the Lord. Already at the age of nine she made conscious acceptance of her Lord and Savior Jesus Christ and through baptism became a member of the White Ave. Baptist Church of Cleveland. She was graduated from High School in 1933.

On July 30, 1938, she pledged her fidelity in marriage to James Atchison, to whom she was not only a faithful companion but a loving inspiration. To them God sent a little baby girl in 1945 to nurture into fine Christian womanhood for him, which task they accepted as their earnest endeavor.

The light of happiness always shone forth from Madeline's spirit. It was God-given and rooted firmly in a God-consciousness. Enthusiasm for God's Kingdom and the work of the church was her delight. She was not only faithful in attendance but participated wholeheartedly in all phases of church endeavor within the scope of her endowments. To the church fellowship as such, to the young people's work, to the church school and the young adult organization she gave her hearty cooperation.

Having given her the joy of another Advent season, the Lord called her home on Dec. 26, 1953. Surviving are her loving companion, James; her daughter, Barbara; her parents, Mr. and Mrs. Joseph Lieb; and her brother, Walter. To these may come, we pray, the experience of being upheld by the right hand of God's righteousness and kindness and comfort.

White Avenue Baptist Church,
Cleveland, Ohio
PAUL F. ZOSCHKE, Pastor.

DECEMBER CONTRIBUTIONS—NORTH AMERICAN BAPTIST GENERAL CONFERENCE

CONTRIBUTIONS FOR ALL PURPOSES

Conferences	Dec., 1953	Dec., 1952	Dec., 1951
Atlantic	\$ 3,272.27	\$ 4,926.96	\$ 4,339.84
Central	17,349.95	21,789.70	14,712.40
Dakota	20,596.77	19,212.03	18,324.54
Eastern	1,269.63	2,831.52	1,817.20
Northern	11,227.20	12,503.28	9,210.17
Northwestern	9,449.57	13,056.38	7,461.56
Pacific	13,913.73	12,796.61	12,984.46
Southern	5,632.56	1,961.87	3,463.96
Southwestern	10,124.97	13,168.53	8,958.41

Total Contributions\$92,836.65 \$102,246.88 \$81,272.54

CONTRIBUTIONS RECEIVED

	Budget Contributions	Other Purposes	Total Contributions
For the month of December, 1953	\$90,599.68	\$ 2,236.97	\$ 92,836.65
For the month of December, 1952	92,706.83	9,540.05	102,246.88
For the month of December, 1951	69,526.82	11,745.72	81,272.54

CONTRIBUTIONS FOR THE FISCAL YEAR

April 1, 1953 to December 31, 1953 ..	\$424,555.31	\$17,770.47	\$442,325.78
April 1, 1952 to December 31, 1952 ..	363,884.15	65,774.91	429,659.06
April 1, 1951 to December 31, 1951 ..	342,170.13	58,126.32	400,296.45

CONTRIBUTIONS RECEIVED FOR THE TRIENNium

April 1, 1952 to December 31, 1953 ..	\$902,336.79	\$103,729.94	\$1,006,066.73
April 1, 1951 to December 31, 1952 ..	793,612.25	164,161.90	957,774.15
April 1, 1950 to December 31, 1951 ..	714,819.43	165,130.73	879,950.16



Members and friends of the Bethel Baptist Church, Missoula, Mont., surround the Rev. and Mrs. G. P. Schroeder, pastor and his wife, who recently brought their ministry at the church to a close

WE, THE WOMEN

(Continued from Page 17)

God's blessing as you serve our Master, Jesus Christ.

ANNOUNCEMENTS

World Day of Prayer is to be held on Friday, March 5, 1954. The theme, "That They May Have Life" (John 10:19) will be developed through programs that have been sent to all presidents on the "Broadcast" list. If you have not received yours, please write to:

WOMAN'S UNION
7308 Madison Street
Forest Park, Illinois.

This year we are sending two copies, mimeographed, to every president. The next issue of the **Baptist Herald** will have a Call to Prayer.

Prayer Day Program Editors

English: Mrs. Otto R. Schmidt, Alberta, Canada.

German: Mrs. Otto Ertis, Lethbridge, Alberta, Canada.

"Broadcast"

Presidents, please share with your women the words of appreciation to our retiring editor of the "Broadcast," Mrs. Frank H. Woyke, to be found in the March, 1954 issue.

THE 1954 ANNUAL

is selling fast. Only a few copies are left.

Don't miss it! You'll enjoy it throughout the year! You'll refer to it often!

Price—\$1.00 Postpaid

A "S O S"

(Continued from Page 11)

co-laborers, will you remember Christ's work and workers in Okinawa: 1. An ever increasing effective means of conveying the "good news" surmounting language and culture differences; 2. The Sunday School class at Aza and other Bible classes held throughout the week; 3. Abundant, lasting fruit as the Word is sown and the Holy Spirit works; 4. A clean, pure vessel always with the Lord Jesus Christ as the standard of conduct and life.

Yes, I am a "S O S"—Sent one to Okinawa, a secretary," and is wonderful to be in Christ's service because of his unfathomable grace! Continue to pray for me!

WHEN WE WERE SIX

(Continued from Page 7)

vice to establish our birthright as a Mission in no uncertain terms.

The Gebauers, after five years of duty in Africa, hurried home to help do that very thing. Once we were off the half-sunken "S.S. West Kebar," we considered it our first duty to take a hot bath, and this we did. It became our second duty to meet the denomination's legal counsellor together with Dr. William Kuhn. Dr. H. Theodore Sorg's swift measures brought legal certainty to the ones we had left on the fields. Thus it happened that the Cameroons Baptist Mission became incorporated in New Jersey, and thus your Mission ended its illegal existence, enjoyable and exciting though it had been.

THE YEAR 1944

The Milwaukee General Conference of 1944 faced problems and requests of an entirely different nature. The Fall of Paris in 1940 had helped to send all German missionaries of the Cameroons into an internment camp in Jamaica. Their funds and responsibilities were offered to your Mission in 1940 under a trusteeship arrangement. The acceptance of this offer could not be avoided nor could it be avoided that your four missionaries on the field had to be condemned to periodic homelessness to meet the new assignment.

Biographies

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