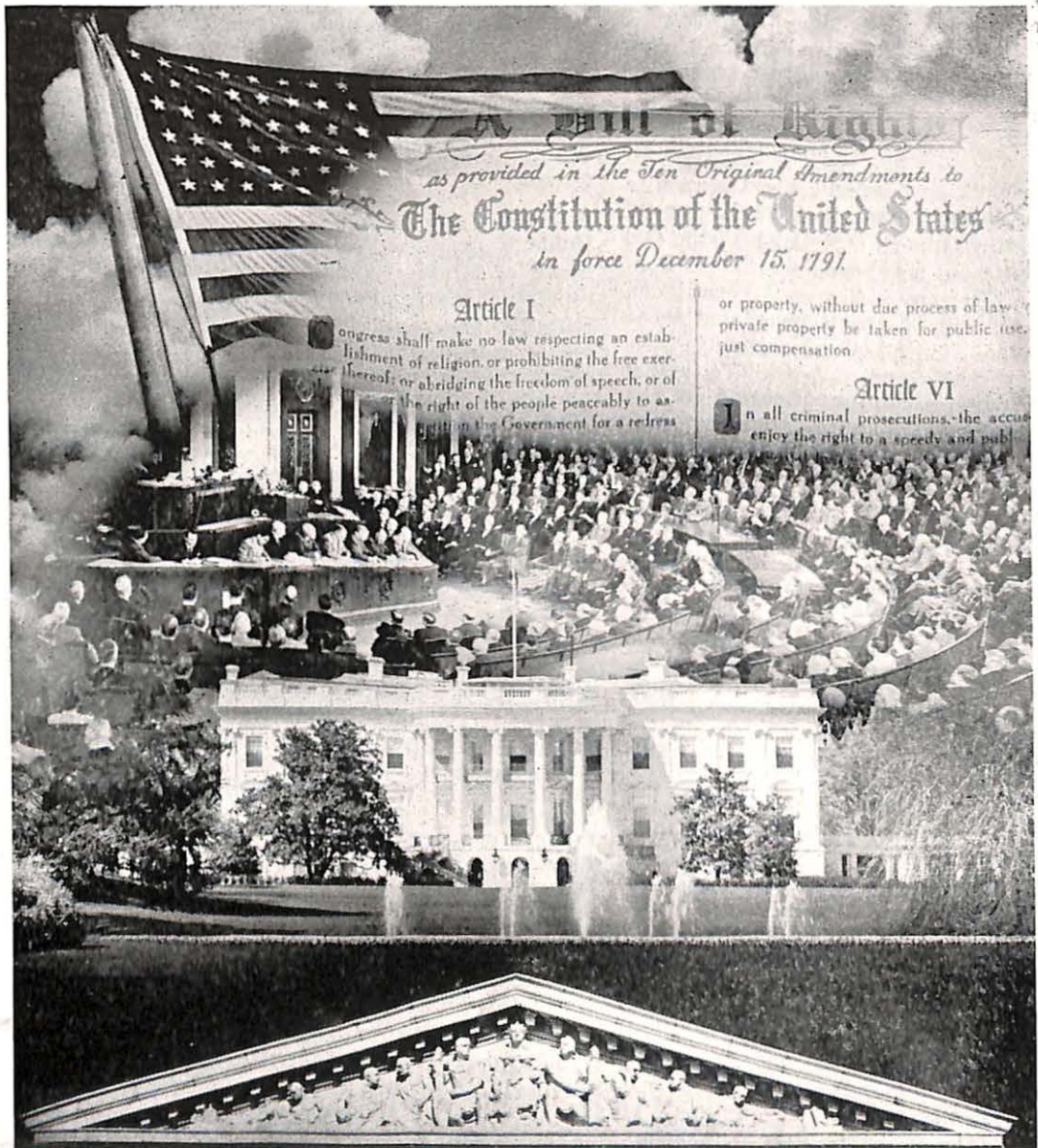


# Baptist Herald

NORTH AMERICAN BAPTIST GENERAL CONFERENCE



August  
21  
1958

*"With Liberty for All"*

Israel's Tenth Anniversary  
Special Mission to Ghana  
Baptists on Guard for Liberty



# March



● One of the most remarkable results of the recent national elections in Japan was the election of eighteen prominent Protestants to the legislative body of the government, the Diet. Of these, 10 are identified with the Socialist Party and 8 are members of the controlling Liberal-Democrats. One of the elected Christian candidates is a woman.

● Pastor Martin Niemoeller, president of the Evangelical Church of Hesse and Nassau, Germany, gave a series of lectures at Princeton (N. J.) Theological Seminary's Summer Institute, July 14-17. He arrived in the United States June 28 and returned home July 28. While in this country he also spoke at churches and church conventions in a number of cities.

—The Watchman-Examiner

● Work on the first revised version in the German language in sixty years of Martin Luther's translation of the Old Testament was begun recently in Berlin, Germany. A special commission comprised of fifteen prominent theologians—ten clergymen active in pastoral work and five Old Testament scholars—has been appointed by the Evangelical Church in Germany to undertake the task, expected to take several years to complete.

● Some part of the Bible has been published in 1127 languages and dialects as of December 31, 1957, according to a statement issued by the American Bible Society. Nineteen new languages have been added to the list since the last report, five of which had a Scripture Portion for the first time. They were: Anuak, spoken in the Sudan; Aztec of Guerrero, Mexico; Beti, the Camerouns; Binuk'd, a dialect spoken in the Philippines, and Pocomchi in Guatemala.

● A five-volume Bible commentary will be published in 1960 by A. J. Holman Company of Philadelphia, Pa. It is tentatively entitled "The Living Theme of the Great Book." Dr. Carl F. H. Henry, editor of "Christianity Today," is editor of the volumes, to which 56 evangelical scholars from Europe, Africa, Australasia, as well as the USA will contribute articles. In addition to outlines and expositions of each book of the Bible, the series will contain introductory articles by the biblical scholars.

● More than 4,000 southern Ontario Protestants gathered in Varsity Arena, Toronto, Ontar'o, recently to pay tribute to a tireless clergyman who has spent 50 years carrying the Gospel to 62 countries. Since 1908 Dr. Oswald Smith, pastor of the Peoples Church, has been carrying religion to as far away as the Solomon Islands. This special service, featuring some of the

600 hymns he has written, was held in his honor. He has preached to thousands in the biggest churches of Britain and the USA and to handfuls under trees in the East Indies. The twenty-four books he has written on reli-

gion have been translated into twenty-five languages and have sold more than 1,000,000 copies. The \$4,000,000 he has helped to raise for missionary work has gone to support 360 missions in all parts of the globe.



## Baptist Briefs

● **Baptist Choir of Hungary.** The Central Baptist Choir, which is composed of the singers of the Baptist congregations at Greater Budapest, gave its first independent evening concert in the course of which the choral compositions of Bach, Handel, Brahms, Beethoven and other composers were performed.

● **Sioux Falls College.** Dr. Richard Hoiland, executive secretary of the Board of Education and Publications, reported that Sioux Falls College, Sioux Falls, S. Dak., has regained its regional accreditation by action of the North Central Association of Secondary Schools and Colleges.

● **Yugoslavia Baptists.** Baptist ministers in Yugoslavia are included in the state social insurance scheme under an agreement signed between the Communist regime and the Association of Baptist Churches in Yugoslavia. The benefits, which entitle the clergy to free health service and pensions in case of illness, disability or old age, are the same as applied to state employees. —The Watchman-Examiner

● **Temple Church of Los Angeles.** Dr. J. Lester Harnish, pastor of the Temple Baptist Church, Los Angeles, Calif., concluded 7 years June 30. During these 7 years a total of \$538,300 has been given to missions. During three of these years Temple led the American Convention in Unified Budget giving. The 2-million dollar 9-story building has been improved and completely redecorated inside and out. Nine hundred and sixty-five have been added to the church membership which now totals 2,088.

### AROUND THE WORLD

This issue of the "Baptist Herald" takes you on a trip around the world to very important places—to Israel on its 10th anniversary as a state, to mission fields in Japan and Africa, to the new nation of Ghana where Prof. George A. Dunger will teach, and to many places influenced by the Baptist Joint Committee. It looks like an interesting number!

● **Translation of Mark Into Enga.** Translation of the gospel of Mark into Enga has now reached such a stage that tentative plans are being made for its publication. Translation has been made by Rev. Ern Kelly, Australian Baptist Missionary in the Central Highlands of New Guinea. Enga is the language of a large group of New Guinea natives amongst whom Australian Baptists are working. New Guinea became the one hundredth country to report Baptist churches when the first baptism amongst the Enga people took place in June, 1956.

● **Baptists in France.** Dr. Henry Cook, Acting European Secretary of the Baptist World Alliance, tells of his visit with Henri Vincent to Noyan, France, where Calvin was born. He found that a Baptist group meets on alternate Sundays with the Reformed Church in the Calvin Memorial House. "What," said M. Vincent, "would Calvin think about that?" "By now," Dr. Cook replied, "he no doubt understands Baptist beliefs better than he did." Dr. Cook reports that "our work in France is not large, judged by British or American standards. The total membership of the Baptist Union of France is about 2000, though there is another Baptist group with about 1000 members and outside both these bodies several independent Baptist churches. Could all our Baptist groups be united, they would have something like 5000 members and these, acting and planning together, would exercise a much wider influence."

● **Baptist Preacher in London.** Dr. H. Howard Williams has accepted the call of the Bloomsbury church, London, England, to succeed Dr. F. Townley Lord, who is terminating his ministry there to visit this country for special lecturing. Dr. Williams was educated at Rawdon College and Leeds University where he was granted the Ph.D. degree in theology. He had 10 years at Blenheim church, Leeds, which is located near the University and there did good work among the students. He then moved to Beecham Grove, Watford, where he has served 5 years. He will assume the pastorate at Bloomsbury in October.

# Editorial



## For Those Who Care

EVERY CHRISTIAN ought to care enough about the spiritual needs around him so that he does something about them. He is deeply concerned about others for Christ's sake. He is the embodiment of the Good Samaritan, going out of his way in life to help someone in need. This spiritual care of others is a constant burden of his soul.

At least four challenging programs will be announced this fall to all North American Baptist churches which will call for your enlistment as a disciple of Christ. They ought to challenge every Christian who cares enough to follow Christ into the highways of service. They will present a program of discipleship to those who heed Jesus' words: "Go and do thou likewise!"

Our North American Baptist participation in the great Baptist Jubilee Advance was endorsed at the recent sessions of the Edmonton Conference. This program unites us with 19 million Baptists on the North American continent in an aggressive evangelistic outreach. There is much that you and your church can do to engage spiritually in this program. A new leaflet, entitled "Twenty Guideposts," is being distributed showing the twenty ways in which our churches will cooperate with the Baptist Jubilee Advance. The evangelistic goals which have been set before ourselves and the program to which we have committed ourselves are for those of our churches who care enough for Christ's sake!

In this connection, "Soul Winners' Fellowships" are to be organized in all of our churches this fall. A leaflet showing how these "fellowships" can be started and describing their objectives of work will be widely distributed in the near future. An informative packet containing the "Soul Winners" Handbook prepared by Rev. Daniel Fuchs and also featuring ten or twelve excellent and helpful leaflets on personal soul winning will soon be available at 30 cents a packet. This ministry of soul winning is for those Christians in our churches who care enough to witness radiantly for Christ.

Church Extension will present a greater challenge to our people this fall than ever before. There is so much that still needs to be done and so little money with which to start new churches and to win the unchurched for Christ. We have had far too few people in our churches who care about Church Extension. This is an exceedingly needy and urgent work about which our people should be deeply concerned.

The fourth great program to be emphasized this fall is the ministry of "God's Volunteers." Early in September the six young people and the new director of "God's Volunteers," Rev. Walter Hoffman, will begin their month-long period of preparation for this wonderful ministry of soul winning during the months ahead. These young people care enough to volunteer almost a year for this service for Christ. Can we follow in their train by "volunteering" to pray for them and to share in this work with a contribution of only five dollars? Last year less than 800 out of our 50,000 people remembered the work of "God's Volunteers" in this way. We can be a mighty army for Christ if we will share ourselves to be God's people who really care!

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This "Yemenite Jew and his Lamb" is symbolic of the tremendous rescue work Israel has done during the past 10 years of Statehood with 50,000 Jews having left Yemen—traditional home of the Queen of Sheba—and having begun a new life in Israel.

## REBORN, YET NOT BORN AGAIN!

A discerning article on Israeli's Tenth Anniversary of independence interpreted in the light of God's prophetic Word with this conclusion,

"O Israel, hope thou in the Lamb, not the Land!"

By Rev. Emil D. Gruen  
Conference Secretary, American Board of Missions to the Jews, Inc., New York, N. Y.

THE YEAR 1958 marks Israel's tenth anniversary. Truly, a miracle has come to pass before our eyes. For more than two thousand years the Jews were a people without home, country or national entity. Now, within the brief span of ten years, they have become a nation recognized and established, a member of the United Nations and with representatives at the seats of governments of nearly all the countries on the earth. The exclamation of the great philosopher Hegel, when asked concerning the history of Israel, can perhaps best express it, "It is miraculous!"

To the child of God this miracle of the re-birth of Israel must be more than of passing interest. For we cannot look upon what has taken place as just another incident in the turmoil of changing world powers of the re-shuffling of nations. Israel is the People of the Book. Whatever happens to them must be understood in the light of God's revelation concerning this people.

For what happens to the Jews happens to us. They are a part of our religious heritage, yea, our Christian faith. Therefore we must turn to the Book if we are to understand what has happened and what its meaning is to us. What does God's Word have to say regarding the astounding things that have taken place in the last ten years?

### "THE BONES CAME TOGETHER"

In Ezekiel 37 we have a wonderful prophecy. It is the vision of the valley of dry bones. Of whom the vision speaks is made clear in verse 11: "These bones are the whole house of Israel." This is a prophecy concerning Israel and it speaks of their national resurrection.

"There was a noise, and behold a shaking, and the bones came together,

bone to his bone" (verse 7). It took two world wars to lay the foundation for the formation of the modern Israeli nation. Out of World War I came the Balfour Declaration, promising to world Jewry the right to establish, by legal means, a homeland in Palestine. The League of Nations gave to Great Britain the mandate to carry out this solemn promise.

But Great Britain failed. Because of the pressure of selfish colonial interests, she hampered rather than facilitated the establishment of this "home" for the Jewish people. Restrictive immigration requirements, exorbitant land prices, slowness in granting legal entrance, all these kept the influx of Jews and their establishment upon the land to a mere handful.

In the nearly thirty years between the Balfour Declaration and the establishment of the Israeli nation, only a few more than 400,000 Jews had entered the land, in spite of the fact that the latter fifteen years of this period included the Nazi attempt to destroy the Jew off the face of the earth.

### ISRAELI INDEPENDENCE

It took another and greater shaking, the Second World War, finally to bring about the completion of the body: the sinews, the flesh, the skin (verse 8). The death of six million Jews touched the conscience of the world. And out of the councils of the United Nations came the establishment of the Israeli Nation, but not without great opposition from the Arab states and Great Britain.

Let it be said to the credit of the United States, that we were the first world power to give official recognition to the Israeli nation. The Israeli Act of Independence came into force at 6:00 P.M. our time, on May 14, 1948. Our government's recognition was dated May 14, 1948, and at 6:11 P.M.

While Great Britain finally recognized the new Jewish state, it was only after the hard won armistice in the Arab-Israeli war and the apparent ability of the Jewish nation to maintain her establishment.

British recognition came, but reluctantly, and only after giving all possible support to the Arabs outside of armed intervention on their behalf. Could this double dealing by Great Britain be the reason for her loss of world influence and territory since the First World War? "I will . . . curse him that curseth thee" (Genesis 12:3).

The struggle with the Arab nations is well known to all of us. In complete defiance of the United Nations, six Arab armies, representing the powers of the Arab League, attacked Israel with the avowed purpose of driving them into the Mediterranean Sea. The months of bitter fighting ended in an Armistice under the United Nations. Yet it is little more than an armed truce. Border incidents are a daily occurrence.

### ARAB-ISRAEL WAR

The Arab-Israel war again points up the miracle of all that has happened. That a handful of people, only 650,000 in May 1948, without an organized army, without trained military leadership, should be able to withstand and drive back six armies, well equipped and spearheaded by the British-trained, equipped and officered Jordan Legion is truly amazing. Yet this is what happened. Out of the shakings of world events bone became joined to bone, sinew and flesh came upon it, and skin covered the whole. Out of the fury of a world gone mad, a new nation was born.

As one looks upon the achievements of the Jewish people in establishing their homeland during the last ten years, one is struck with the wonder

of it all. Apart from the warfare, in spite of it, this people has turned a wilderness into a garden. Everyone who has visited Israel returns filled with this sense of tremendous accomplishments. Purposing to create a homeland for all the Jews who want to return to Eretz Israel, the land of their Fathers, they have created an economy which now supports nearly two million people, of which number 1,780,000 are Jews. And the doors are still open to all who want to enter the land.

Space will not permit going into the many ramifications of such a national establishment. Governmentally a democracy, patterned after ours, the nation is run under a socialistic philosophy of government basically like that of Great Britain under her labor government. In addition to the function of government itself, labor, education, welfare and even religion are also centrally controlled. It is difficult to understand how a people as diverse in language, culture, national background and training as this conglomerate of Jews from all parts of the world were, could ever have been molded into one nation.

But they are, and they stand as a witness to the world that this is one people, children of the Diaspora (dispersed among the nations), yet all one in purpose, to create a new life upon the land of their Fathers, to be recognized as a nation among the nations of the earth. In order to create this economy they have established a diversified agriculture, heavy and light manufacturing, mining, chemicals and lately oil explorations which have already produced about five percent of her needs. (This gives the lie to the Jew haters who always claimed that the Jew could not produce, but only live off others). All this was toward the goal to make Israel self-sufficient in all of her needs.

### WILDERNESS INTO GARDENS

Such progress has not been without sacrifice and an austerity of life. In addition to the lives given in combat to establish and protect her borders, there has been the marshalling of human resources to create the new way of life. In agriculture the Kibbutzim, the farming communities, have turned the wilderness into farms, vineyards and citrus groves. These have assured the food supply for the ever-increasing population. Using all modern methods of agriculture and irrigation they have done in ten years what the Arabs, who lived on the land for centuries, could never accomplish.

This should not be difficult for the child of God to understand. Did God not promise, "Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest" (Leviticus 26:34)?

Not only human resources but also the wealth of world Jewry have been sacrificially poured into this land. The Jews in all parts of the world have



Rev. Emil D. Gruen, Conference Secretary of the American Board of Missions to the Jews.

given again and again, both by way of gifts and investments, to create a way of life for all in the land. It is this sacrificial giving that has created the Kibbutzim, the industries, the hospitals, the schools and has paid for the maintaining of the immigrants until they could care for themselves. Without this sacrificial giving, the state of Israel could never have survived.

Israel did survive, and so we see it today after ten years of existence, which no one would have believed possible. Born out of chaos, it has grown into a nation, new, yet as old as recorded Bible history. Truly, this is marvelous in our sight.

The student of God's Word cannot

help but look upon the state of Israel today with mixed feelings. What has happened and what has been accomplished are truly miraculous. But is it all of God? Is this the time of final restoration, the fulfillment of all the promises made by the prophets of old? While one's first impulse would be to declare that it is, that the day of Israel's restoration is at hand, circumstances advise us that we give a second look.

### "BUT NO BREATH IN THEM"

We must not let the apparent success, the wondrous accomplishments, blind us to the fact that something is missing. In the 8th verse of Ezekiel 37, we are told that the body was completely formed but there was no breath in it. Verse 6 states that with the breath is the knowledge (recognition) that God is the Lord, that he is the Ruler and Giver of all.

As we study the religious philosophy of the people in Israel, we soon discover that it is basically secular. While there is lip service to Israel's traditional belief in Jehovah, there is no heart subjection to him. Quite to the contrary, all pronouncements speak of the humanistic sense of accomplishment. The writer has with great interest, nay concern, read the messages, the sermons, the speeches that have been part of this Tenth Anniversary observance. The praise is to man, not to God. Man is praised; God is barely recognized.

David Ben Gurion, Israel's Prime Minister, her strong man, speaks for the people and their accomplishments:

"By virtue of three things Israel has come into being and with these three things she will continue to exist: the messianic mission (notice, not the Messiah), pioneering initiative, and the heroism of her sons. . . . The

(Continued on Page 13)



The clatter of automatic weapons' fire and the thud of exploding grenades echoed through these hills of Galilee recently as Israel pressed its action to "silence" Syrian gun positions on the eastern side of the mountainous area. Above is the city of Nazareth with the battle-noisy hills of Galilee rising in the distance.



# BAPTISTS On GUARD For LIBERTY

The Work and Witness of the Baptist Joint Committee on Public Affairs, 1628 Sixteenth St., N. W., Washington 9, D. C.

By W. Barry Garrett, Associate Director

BAPTISTS in America maintain an office in Washington, D. C., dedicated to the ideal of religious liberty for every person and for separation of church and state in the social order. The North American Baptist General Conference cooperates with five other sister groups in this enterprise that is called the Baptist Joint Committee on Public Affairs.

Dr. Frank H. Woyke for the past several years has been a trusted and valued representative on the Public Affairs Committee. For two years he was chairman of the important World Issues Committee of the Public Affairs Committee.

## DR. WOYKE'S PARTICIPATION

Commenting on the work of Dr. Woyke, Dr. C. Emanuel Carlson, executive director of the Washington office, states that he has been one of the most faithful and dependable participants in this cooperative Baptist endeavor. "Woyke has close European contacts," Carlson continues, "and his experience and contact with the Baptists on the Continent give additional breadth of understanding of our Baptist message and its contribution to religious liberty."

The North American Baptist General Conference is entitled to three representatives on the Public Affairs Committee. It is hoped that in the near future the full representation will be available for this significant activity of the denomination.

The other groups that participate in this work are the Baptist General Conference of America, the American Baptist Convention, the National Baptist Convention of America, the National Baptist Convention, U.S.A., Inc., and the Southern Baptist Convention.

According to the Committee's constitution, the four larger conventions (Southern, American and the two Negro conventions) are entitled to fifteen members each and the two smaller conventions are entitled to three members each. The cooperating conventions elect their own committees and when these meet together in Washington they compose the "joint" committee.

The committee came into being in 1937-38 as a result of resolutions passed in the Northern and Southern Baptist Conventions. A full-time office was established in 1943 with Dr. J. M. Dawson of Texas as the first executive director. Upon his retirement five years ago, Dr. Dawson was succeeded by Dr. C. Emanuel Carlson, who for many years was the dean of Bethel College in St. Paul, Minnesota.



C. Emanuel Carlson, executive director (left), and W. Barry Garrett, associate director, confer on plans to extend the services of the Baptist Joint Committee on Public Affairs. There is a rising interest in the work of this committee.

## THE WASHINGTON OFFICE

On January 1 of this year W. Barry Garrett was added to the staff as associate director in charge of information service. Miss Alice Moody has served several years in the office as a faithful co-worker with Dr. Carlson. One other person is employed half-time, but the work is growing so rapidly that further expansion is contemplated in the near future.

The Baptist Joint Committee on Public Affairs is not a lobby. Baptists believe in separation of church and state from the viewpoint of the church as well as from that of the state—neither is the state to run the church nor is the church to run the state. This separation, however, does not prevent Baptist people from being influential citizens.

Nor is the Washington office established to resist other religious groups. Baptists believe in religious liberty for all people in the world, and that the Christian Gospel makes us concerned for the spiritual and material well-being of all people.

## CHURCH - STATE RELATIONS

Specifically the Committee is authorized "to act in the field of public affairs whenever the interests or rights of the cooperating conventions which constitute the Committee call for conference or negotiation with the government of the United States or with any other governments, or whenever Baptist principles are involved in, or are jeopardized through governmental action, or when any of the cooperating Conventions or any of their agencies

may refer to the Joint Committee any matter of common interest or concern."

It is the function of the Committee to transmit to governments information and interpretation of Baptist principles when such are involved in governmental functions. Likewise it is the function of the Committee to transmit to its Baptist constituencies matters affecting proper church-state relations.

The Baptist Joint Committee on Public Affairs cooperates with other religious and secular groups of the nation that are dedicated to the principle of separation of church and state. Although the Committee is not an "action" organization, in the strict sense, it stimulates the Baptist constituency to action as individual citizens through non-religious agencies.

The Committee does not presume to be the official voice of the 19 million Baptists in the United States. Since Baptists are free to do their own thinking, there can be no official pronouncements that say "Baptists think this or that."

## SPECIAL STUDIES

However, the Public Affairs Committee is responsible to act within the realm defined by resolutions and official actions taken by its cooperating conventions. In a similar manner the Committee can make suggestions to its various conventions for special study or special resolutions, leading to definite positions on specific problems.

Since Baptists believe in the principle of separation of church and state, their "public affairs" organizations must not participate in legislative programs or governmental actions, but they must be confined to legislative ideas and governmental philosophies. Such is the program of the Baptist Joint Committee on Public Affairs.

The extent of the work of the Public Affairs Committee has been limited by its newness, by the lack of funds, and by a complex set of historic forces. However, in recent years Baptists have felt more keenly their responsibility to make the implications of their principles felt in the totality of human life. For this reason a rising demand for more emphasis in this direction has resulted in increased financial support from the cooperating conventions and has resulted in expanded services from the Washington office.

## THE COMMITTEE'S WORK

The work of the Baptist Public Affairs Committee can be described primarily as interpretation, education and information. The following outline describes what the Committee is now doing and some of the things that are in the process of being developed.

## 1. Conferences and Consultations.

Baptists do not all think alike and there is no unanimity in their opinions on matters of religious liberty and separation of church and state. This is due largely to the fact that there has been little communication among themselves on these subjects. One function of the Baptist Joint Committee on Public Affairs is to bring together Baptist leaders of all the groups to discuss religious liberty problems.

## 2. Information Service.

The most recent development has been the employment of an associate director with special duties to inform the Baptist constituency in the United States of matters of "public affairs" that concern them as Baptists. The Washington office of the Baptist Press is located within this framework and sends out regular news releases and feature articles to Baptist publications throughout the nation. It is the function of this information service to tell the Washington story to the 19 million Baptists in the U.S.A.

## 3. Research.

A house will not stand without a solid foundation; neither will a system of thought or doctrine. Religious liberty must be firmly rooted in Biblical insights and Baptist concepts of church-state relations must be built upon the foundation of principles and adequate philosophies. Three projects are now under way by the Baptist Joint Committee on Public Affairs. One is on the Biblical basis of religious liberty, another on Baptists and their educational philosophy, and the third encourages exchanges of scholarly ideas among professors in Baptist seminaries and colleges.

## BAPTIST INFORMATION

4. **State Organizations.** Information is useless unless it is put into the hands of people who can do something about it. A vital part of the new program of the Baptist Joint Committee on Public Affairs is to lead in the establishment of Public Affairs committees in state areas. These committees can have largely the same function on the state level that the Joint Committee has on the national level. Since the lines between the state and the nation are so closely intertwined it is hoped that the state committees will work in close cooperation with the national committee.

5. **Non-Baptist Cooperation.** In this world no person or group lives unto himself. There are some problems too big for Baptists to solve alone. Religious liberty is one of them. Since there are many other groups in the nation concerned with the problem, Baptists need some contact with these outside groups. There are the Quakers, the Seventh Day Adventists, the National Association of Evangelicals, the National Council of Churches of Christ, the Jewish organizations, various Civil Liberties groups, including Protestants and Other Americans United. Although many Baptist groups are not affiliated with these organizations, they should maintain contact with them, and together a powerful

## BAPTIST JOINT COMMITTEE ON PUBLIC AFFAIRS

### FREE LEAFLET

A 6-page leaflet showing how Baptists cooperate for the advance of religious liberties is available by writing to N. A. B. Headquarters, 7308 Madison Street, Forest Park, Illinois, with your requests.

### SEPTEMBER SESSION

An important meeting for Baptist editors in connection with the executive committee will be held from Sept. 16-18, 1958, in Washington, D. C., by the Baptist Joint Committee on Public Affairs.

influence can be brought to bear for the preservation of religious liberty.

6. **Communications with Government.** There are times and occasions when the government wants to know what the Baptist groups have said on certain issues and what the Baptist viewpoints are. The Baptist Joint Committee on Public Affairs seeks to communicate official actions and positions of Baptists to government when the occasion calls for it. Likewise there are times when governmental action and plans need to be communicated to Baptists.

## RELIGIOUS LIBERTY

Historically, Baptists have been leaders in the promotion of religious liberty. It is both a comforting and responsible feeling to know that many of the forces in the nation, including the leadership of other religious groups, continue to look upon Baptists as competent to give leadership to this cause. Baptists should understand clearly their own positions on religious liberty and separation of church and state and be able to think through to stable and equitable positions on specific problems as they arise.

Religious liberty is an eternal principle, but the application of this idea is as changing as the social order. Baptists must remain as unmovable as the Rock of Gibraltar in their basic con-



Offices for the Baptist Joint Committee on Public Affairs are in this Washington, D. C., building. Here members of this North American Baptist General Conference agency work to preserve religious liberty and separation of church and state in our country.

victions, but they must be as flexible as molding clay in applying their principles in a changing world. The answers given a century or two ago are not the answers applicable today, because we are living in a different historical situation.

The simple fact that liberty is enunciated in the Declaration of Independence and that separation of church and state is provided for in the Constitution of the United States does not mean that religious liberty problems have been solved or that they will remain solved.

Many religious liberty problems confront the nation today to which Baptists must find clear answers.

There is a rising demand from many sources that public funds be made available to sectarian institutions for welfare services. Those who advocate parochial education increasingly are demanding government subsidies for the work they are doing. The government in its expanding services to the people finds itself wanting to use the churches or church agencies for carrying out governmental programs.

## QUESTIONS TO BE ANSWERED

Serious religious liberty problems arise from the proposal of the Bureau of the Census to take a religious census of all the citizens of the nation. More and more people are asking whether or not it is a violation of religious liberty for churches to be tax exempt and for preferential treatment to be accorded to members of the ordained ministry. Religious publications may have to face the question as to whether or not they will continue to receive government subsidies in the form of preferential postal rates.

Like a rising tide the question is being asked about the military chaplaincy programs in national and state institutions. Does the disestablishment provision in the Constitution apply to the chaplaincy? Should the churches pay for their own missionary work carried on among the members of the armed forces?

These are but a few of the many questions and problems to which Baptists and other lovers of religious liberty must find answers. Many of the answers must come now, not 10 or 20 years from now. If wrong answers are given, harder problems for the future will arise. If the correct answers are found, it may take "blood and sweat and tears" to apply them and to guarantee that every man shall be free.

The Baptist Joint Committee on Public Affairs needs your prayers and fullest cooperation as it faces these mountains of difficulty.



# What God Hath Wrought in Japan

Story of Recent Events on Our Japan Mission Field  
By Rev. Fred G. Moore, Missionary

THERE are many times when we wish that every one of you could visit with us and see some of the things that we have seen since coming to Japan. Recently several things have happened that we would like to share with you. Perhaps with your imagination you can join us as we relive these experiences.

## KYOTO AND ISE

We are approaching the very small Japanese house in which our church here in Kyoto is meeting. You'll notice the special signs announcing the evangelistic meetings, and as we enter the building it is already almost crowded to capacity. The hearty singing brings a warm glow to your heart, and the Spirit-filled preaching of the Japanese evangelist makes you feel that the Lord himself is truly blessing the meeting. Even though we cannot understand all that is said, the fellowship in Christ is wonderful, and hearts have indeed been stirred by the Holy Spirit.

Now we enter another Japanese house in Ise, after our three-hour train ride from Kyoto. We fellowship with our Japanese Christians here at Ise in their new "church" building. This is bigger than the tiny Kyoto house, but still not very large. As we meet Mr. and Mrs. Akasaka, we feel that here are two young people who are really dedicated to Christ, and it is our hope that they may someday be able to pastor the flock in Ise.

## BAPTISMAL SERVICE

Mr. Akasaka is a Bible School graduate, and is now serving as the "assistant pastor" to our missionary in Ise. We are praying that as the Holy Spirit leads, our church at Ise may



Rev. and Mrs. Fred G. Moore, missionaries to Japan, and their family in "a family pose" taken near their home in Kyoto.

truly become an indigenous work.

This afternoon is the baptismal service, and as we now stand on the bank of the river and watch these seven candidates follow their Lord in baptism, we are thrilled again with that "which the Lord hath wrought." Very joyfully we join our Japanese Christians in singing, "O happy day, when Jesus washed my sins away."

## JAPAN LEAFLET

A new leaflet about our mission fields in Japan is available at the N. A. B. Headquarters, 7308 Madison St., Forest Park, Ill. They are also being sent to our churches for distribution.

Back in Kyoto once more, as we walk along the street we hear a very mournful sound. We see a young Japanese priest approaching, and as he walks he chants a weird and mournful tune. He wears a basket-like hat over his head, and the expression on his face is as dark and somber as is the music he sings. How our hearts long to tell him of Jesus, who alone can change a life from darkness to light, from death to life!

## YOUNG JAPANESE CONVERT

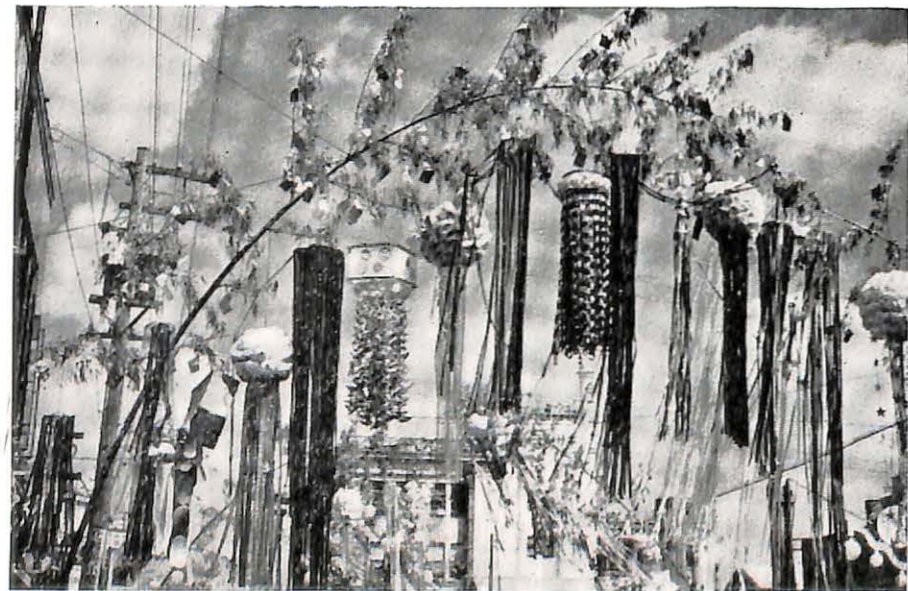
Now we are sitting in my study, and we are listening to a young university student speak to us. This young man has been coming to our English Bible Class. He seemed to be especially under conviction during the recent evangelistic meetings. Our hearts almost skip a beat for joy as he very seriously says, "I have determined to become



Front cover of the fascinating Cameroons missionary album "GO" with pictures prepared by Rev. Gilbert Schneider and art sketches by Rev. George Henderson.

a Christian. Will you show me how?" Filled with a sense of thanksgiving to the Lord, we slowly explain again the wonderful plan of salvation. It is not always easy to use very simple English, but as we explain and show him the Gospel plan in the Word of God, he comes to understand. Finally, in a simple, humble, and very sincere prayer, he yields his heart to Jesus Christ.

From the very depths of our hearts we thank God for what he has done, and for the privilege of being able to serve him here in Japan. We wish that you could be with us through all of our experiences here. We thank you for helping to make it possible for us. As you are led of the Lord, please continue to pray, not only for us, but for all of the needs and the opportunities for the Gospel here in Japan. May God abundantly bless you!



Decorations in the streets of a city in Japan celebrating the Tanabata Festival, a Buddhist religious observance.

# CHRIST IN THE LEPROSY CLINICS

A Greater Outreach to the Lepers of Africa  
As Reported by Miss Laura E. Reddig, Missionary-nurse of the Mbingo New Hope Settlement

EARLY IN 1956, realizing the speed with which people were becoming aware that there was a medicine which cured leprosy, Dr. K. W. Jones and the other missionaries at New Hope launched out on a venture of faith. Word was sent to the various mission stations and to the District Officers that an examination would be given for the selection of twelve candidates for the training as Leprosy Inspectors.

Sixty-three showed up for the examination. During the early morning hour while they waited for their examination, I showed these candidates around the hospital and selected some typical ulcers with which to demonstrate the care which their new work would include. It was a difficult task selecting the best, for we would select only those who were Christians, and those who represented the different areas in which Clinics would be opened.

## LEPROSY INSPECTORS

A Mohammedan youth took the exam but admitted that he would not be able to conduct Christian services in a Clinic. Another high-score man eliminated himself by leaving immediately as soon as the exams were over. He reported to a friend that he had no idea that being a Leprosy Inspector meant that he would have to come near the leprosy patients themselves, much less take care of their ugly ulcers.

The twelve men finally selected had another month of orientation at the Settlement, spending some time at the hospital and at the Clinic at Mbingo. Lectures on various subjects were given, and several evenings of fun and fellowship were held so that the missionaries and students might get better acquainted. Then they left for their specialized training in Oji River, Nigeria. To the pleasant surprise of everyone, all twelve students passed their course with good grades.

Now they were ready to begin their new work. The first two Clinics were opened late in 1955, at Belo and Bambui (6 and 15 miles respectively from Mbingo). These were first staffed with helpers trained at the Settlement. In 1956, while the 12 men were in training, 3 more Clinics were opened, at Mbem, Wum and Mbokong. Miss Minnie Kuhn at Mbem watched over that fastest-growing Clinic and many patients, who were non-infectious, could return to their homes from the Settlement and receive treatment at Mbem. This was only the beginning!

## SEVEN NEW CLINICS

The year 1957 saw seven new Clinics opened under Dr. E. R. Stockdale and many more of the new Leprosy Inspectors placed in charge of treatments. Isu, Ndu, Bafut, Acha, Batibo, Balikumbat, and Bamali had from 15 to over 60 patients admitted for treatment. Each Inspector was instructed regarding admissions, and with each visit the doctor made to each Clinic, he verified the diagnosis made by the Inspector and treatment was begun.

Varied were the reactions to this new work among the people in different areas. Some chiefs got their people to build the Clinic house almost before the doctor's first visit; others had to be prodded several times. In one area, treatment was suspended for just a week because the chief did not provide for a house for the Clinic. All Clinics, except Mbem, are on the motor-road, making it possible for regular visits by the Settlement doctor.

Clinic visits are made at regular intervals and are the big thing for each Clinic. The Leprosy Inspectors have the doctor's Clinic schedule and inform their patients far in advance of the date of the doctor's next visit. New patients are asked to come for examination and admission. Patients under treatment are given a real check-over by the doctor. They give their medical

complaints, for though they are leprosy patients, they also have all the other diseases which other people have. Injections of penicillin are given, ulcers trimmed and cleaned, pills for various ailments and lots of cough medicines are given out. If any infectious patients are seen, these are encouraged to come to the Settlement for treatment.

As Dr. Stockdale visits the Clinics, he will bring back some patient who needs hospitalization because of ulcers, or who needs an operation. Relatives (of patients now at Mbingo) will bring peanuts, corn, gari, pumpkins, etc., for the doctor to take back. Letters are delivered and picked up. Parents come to ask the doctor about their boy or girl at the Settlement. Money is sent for a new blanket or dress. Patients and relatives keep in touch with each other through the doctor's visits.

## STORY OF PWA BIH

Pwa Bih has had leprosy for at least six years. He has no family but an old mother who could not help him. At the first visit, the doctor told him to come to Mbingo and work would be found for him to earn his keep there. He refused. Several years passed and his leprosy advanced rapidly. His voice, his face, his skin all changed. Ulcers started on both feet, and even when transportation was provided to Mbingo, he refused to come.

Finally when he was too weak to walk, he agreed to be taken along. Imagine how it must have felt for him to be put into a nice clean bed with clean sheets and enough blankets to keep him warm! He would never have been found nor brought for treatment, had it not been for the Clinic in his village. Now he is hearing God's wonderful message of salvation and God is bringing real healing to his body.

The Ndu Clinic is near our Ndu Mission station, but it is also in one of

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The raised hands of the lepers (left), holding the certificates which pronounce them free from leprosy, indicate the patients at the New Hope Settlement who have found Christ as Savior since beginning their treatment. At the right are Japhet, Benjamin and Daniel, three trained men helping in the Clinic and laboratory.





United Press Photo  
Prime Minister Kwame Nkrumah (center) waves to celebrating crowd after the British colony known as the Gold Coast ceased to exist and the sovereign state of Ghana came into being on March 6, 1957.

# Special Mission To Ghana!

Here is the first-hand report on the new nation  
which is assuming gigantic proportions in  
the future of Africa.

By Donald Grey Barnhouse

(Reprinted by permission of  
ETERNITY Magazine, 1716 Spruce Street, Philadelphia 3, Pa.)

SEVERAL TIMES in my life I have had experiences in which I was so sure that the Lord was leading that I could do none other than follow, no matter how foolish the course appeared. If on the first of November anyone had told me that I would be high over the Atlantic on the first of December, I would have thought that person was crazy. But so it turned out.

Some time ago in what was then the Gold Coast, a group of Christians started a monthly magazine called "The New Nation." About the time the Gold Coast ceased to be a British colony in March, 1957, and became Ghana, we were asked to help "The New Nation" financially. Later in the year we learned that the paper was in difficulties. Money was short; the local committee could not get government recognition as a non-profit corporation. Newspapers were saying that Prime Minister Nkrumah was behaving like a despot. He called himself a Marxist socialist, and the West was afraid of him.

## STUDENT IN U.S.A.

In his student days the Prime Minister of the new nation had spent ten years in the Philadelphia area, and some of that time not more than 500 yards from the offices of "Eternity." He had attended a Negro Presbyterian church, of which Dr. George Ellison is pastor and toward the completion of his course in the Presbyterian Theological Seminary at Lincoln University had preached for Dr. Ellison while the latter was on vacation.

In mid-October I sat across from

Dr. Ellison at a luncheon of the Presbytery and talked of Africa and Nkrumah. Dr. Ellison said to me, "Don't make any mistake about it; Kwame Nkrumah is a real Christian."

A week later, I received word from Africa that "The New Nation" was printing its last issue. In Boston the first Sunday in November I was reading mail from Africa while resting between meetings. Suddenly, with almost physical force the conviction struck that I must go to see Nkrumah. One instant I had no such thought; seconds later, the trip was as inevitable as though I had been planning it for weeks. At the same time, I knew I was to take Dr. Ellison with me and that we would both interview the Prime Minister. What were we to say? I did not yet know. I only knew that we must go.

On December 2 our big Pan American plane landed at Accra after one stop in Portugal. Since it was the middle of the night, we went to our hotel. In the morning we were awakened by a call from the Ministry of External Affairs, and a car and chauffeur were at our disposal. We were to call on the prime minister the following morning at nine, and dine with him at 7:30.

## WHO IS KWAME NKUMAH?

But before considering the problems of Ghana, let us begin with the background of its prime minister. Kwame Nkrumah, prime minister of the new African nation of Ghana, was born in 1909 in an African seacoast village, near the border between the Gold and the French Ivory Coasts. The town

had no road to connect it with the rest of the colony. The people traveled by sea or across a lagoon and along a primitive track to the roads leading to the port of Takoradi. Since this was a pagan village, the boy grew up amid tribal influences.

At the age of six or seven, he was taken to a larger town and put into a Roman Catholic mission school. He was such an excellent student that by the time he was sixteen he was delegated to teach younger students. In his autobiography he says that this astonished him, because he abhorred the discipline of Romanism, such as its censorship of ideas and books. He decided to go to the United States to study, and chose Philadelphia.

During his ten years in the United States, he learned to speak English remarkably well, and constantly read and studied. To support himself, he worked in a shipyard and as a steward on a ship. All his possessions were contained in one small suitcase.

## LINCOLN UNIVERSITY

He entered Lincoln University near Philadelphia, and graduated with the B.A. degree. At the University of Pennsylvania he earned the M.A. degree, and at Presbyterian Theological Seminary of Lincoln University, he got his B.D. degree. He could have been ordained to the Presbyterian ministry if he had wished, but burning in his heart was the desire to see Africa free.

After his ten years in the United States, he went to England and worked among African students, organizing

groups to free the Gold Coast from British colonialism. His efforts became so well known in Africa that a group of business men there employed him to organize a political movement.

Nkrumah arrived at the Gold Coast on December 16, 1947. He soon saw that the group which had employed him was using methods which he deemed sure to fail, so he left them and sought to organize a political party. His efforts succeeded beyond expectation.

## GHANA WINS INDEPENDENCE

Wherever he traveled, great rallies of thousands of people greeted him. He had but one message: British colonial power must be broken; the Gold Coast must be free. At election time he won overwhelmingly, and the British named him prime minister of the colony. Unceasingly he worked for independence and, largely through his efforts, Ghana became an independent nation in March, 1957.

During the first nine months of independence an opposition party attempted to take control of Ghana. From all that I have read and seen, I am convinced that the opposition wants power for selfish ends, but Nkrumah wants to retain power in order to advance African freedom. He was greatly criticized by the West because he expelled certain foreign agitators (which the United States has also done on occasion), and because he exiled certain Ghana citizens.

On several occasions we talked for hours about the problems of Africa, and (more important to me) about Nkrumah's personal relationship to the Lord Jesus Christ. He assured me that the legal organization of any paper that we wished to publish there would be the matter of mere formalities; he is confident that we will not betray him and that what we print will be for the advancement of his people and the proclaiming of Christ to them.

Near the end of my stay in Ghana I prepared a report for the secular press, and read it to the prime minister. Occasionally he interrupted to correct or strengthen what I had written. When I had finished, he signed the last sheet of the report, which I now quote:

## FIRSTHAND REPORT

From firsthand observation, I am convinced that the press of the western world has presented a distorted view of events in Ghana. While discussing the tremendous problems that confront this young nation, we have sensed the great pressures that are on this man who has as much good will and eager desire for the right as any man in the world. (At this point he interrupted me to say, "This is true; this is true.")

If Nkrumah had been born with a white skin, he could become prime minister of England, or president of the United States. By the power of this intellect and personality he has progressed from an isolated African village to the head of a movement, then of a political party, next of a British

## THE DUNGERS

Prof. and Mrs. George A. Dunger and Amaryllis are leaving for Ghana on Sept. 3rd, sailing from New York City for Africa via Europe. The story of their travel plans and of Dr. Dunger's ministry as a visiting professor in Ghana appears on page 12 of this issue of the "Baptist Herald."  
EDITOR

colony, and now head of a new nation. Beyond that, he is the promise to millions of Africans south of the Sahara that centuries of oppression and exploitation are nearing an end.

In ten years he has brought independence to this part of Africa. More important than the freedom that he has won from British colonial power is the freedom he has won from African tribal chiefs. These chiefs have great power. They rule by fear and superstition, support the fetish system of devil worship, and have often been suspected of ritual murders. Their political power has been broken, but the social and economic life of the people has yet to be organized.

## LIFE IN GHANA

Ghana is the most capitalistic country in the world, passionately addicted to the principle of free enterprise. The capital of an individual may be only a few boxes of matches or a few lengths of cloth, some cocoa trees or a small field of yams, but his heart is fiercely capitalistic. Not even a Russian commissar could change it.

Commercial life in Ghana is utterly unlike that in the West. The importers of wholesale goods are mostly Syrians and Greeks, who sell wholesale to the women (rarely men). The woman who buys ten cases of soap, for example, sells one case to another woman, who in turn sells twelve bars to another customer, who sells one bar to an-



Dr. Donald Grey Barnhouse, editor of ETERNITY, and Kwame Nkrumah, prime minister of Ghana, during a recent visit of Dr. Barnhouse to this new African republic.

other customer who divides the bar of soap into 20 or 30 parts and sells each part for a penny. This system obtains groceries and almost all staples of life. The men work as civil servants, laborers, house servants for the Europeans (to protect their women), and in the mines, lumber camps, and cocoa plantations.

Nkrumah knows that only some form of statism can solve Ghana's larger problems. It is no use to float a bond issue to finance a dam-building project, for example, because there are not enough citizens financially able to buy bonds. Again and again Nkrumah told us that only Western capital can develop his country.

## MISUNDERSTOOD BY WEST

Many Americans, including journalists, have prejudices about this man and this country. Nkrumah's remark in his autobiography that he was a Marxist socialist destroyed their objective point of view. They ignore the fact that he has never recognized Russia and would not invite Russian delegates to the independence ceremonies. He has promised British owners of gold and diamond mines and timber interests, that their property will be neither expropriated nor overtaxed. (Nkrumah interrupted my reading at this point to say, "Yes, and when the gold mines had a financial crisis this year, I subsidized them more than 300,000 pounds, which is almost a million dollars.")

He said that he used the word "Marxian" in a purely philosophical sense, that he had no overtones of Leninism, Stalinism or any similar destructive force. Individual capitalistic enterprise, state socialism in large ventures, and full cooperation with the Western nations—especially with the United States—are the desire of the Prime Minister, and the future course of Ghana. Private industry in the U. S. A., finding atomic development too costly, has yielded it to government control. This is the only type of Marxism that Nkrumah has adopted for Africa.

The West has both a spiritual and economic duty to Africa. We can never right the wrongs inflicted by our forefathers during the centuries of slavery and exploitation. Through our missionary schools and hospitals we have made a small beginning which we must continue and extend. Economically we can help by building a dam across the Volta where there is bauxite enough to supply the world with aluminum for 200 years, and we can probably make a neat profit at the same time. In probably no section of the world can we cast our foreign aid on the waters and find it sooner than in Ghana.

## NKRUMAH, THE CHRISTIAN

The average journalist could not draw from this man what he revealed to his former pastor and to me, a Christian. On his breakfast table he has a Bible from which he reads each morning. As

(Continued on Page 13)



# ALL ABOARD FOR GHANA!

Hopes and plans for the author's ministry to the young nation of Ghana, Africa, voiced by  
**Dr. George A. Dunger of Sioux Falls, South Dakota**

**P**RACTICALLY all the arrangements for our travel to Ghana have been completed. If these arrangements work out, the "When - Where - How" are as follows: On August 13th we shall be leaving by car for Washington, D. C. The purpose of the stopover in Washington is to spend some time in consultation with personnel of the State Department and officers of the Embassy of Ghana.

During the days from August 21 to 24, we shall have the privilege and joy of participating in the Eastern Conference which convenes at Pittsburgh, Pa. After the sessions of the Eastern Conference we shall be going to New York, N. Y., in order to attend to "last minute" arrangements regarding traveling, some equipment and final orientation. Just before sailing I shall have the opportunity to visit with one of our United States' Under Secretaries to the United Nations.

## TRAVEL PLANS

The day of sailing from New York City has been set for September 3rd. We shall be traveling on the "S. S. Ryndam," one of the tourist boats of the Holland - America Line. While Mrs. Dunger and Amaryllis will continue to Rotterdam, Holland, I shall disembark at Southampton, England, and from there go to London where several of the officers of the International Missionary Council and I shall meet to discuss research projects.

During the following week I shall be in Cologne, Germany, joining Mrs. Dunger and Amaryllis for the purpose

of visiting with loved ones whom we have not seen since we first went to the Cameroons in 1938. The next stop on the continent will be Geneva, Switzerland, where I hope to spend several days at the Ecumenical Institute. Then on to Paris!

From Paris I shall go to Accra, Ghana, by airplane, where I should arrive on or about September 30th. Mrs. Dunger and Amaryllis will sail on a freighter of the Dutch-West Africa Line, leaving Southern France sometime late in September, arriving in Ghana during the third week of October.

As soon as we arrive at Achimota—the location of the University College—we shall try to set up housekeeping. We shall have the privilege of occupying the house of Dr. Baeta whose classes I shall teach and who is to be Visiting Professor at Union Theological Seminary in New York City for 1958-1959. Amaryllis will attend the International School in Accra.

And what about Daphne, our older daughter? She has decided not to interrupt her nurses' training and she will therefore stay at Rochester, Minnesota, though she would have been more than delighted to join us. She hopes that she may be able to return to Africa, not just as a visitor, but as a missionary nurse.

## VISITING PROFESSOR

My work as the American Visiting Professor is to extend for the entire school year of 1958-1959. It will consist of three major sections: first, lec-

turing on the history of the Expansion of Christianity from the Apostolic Church to the Reformation and in Biblical Theology; second, tutorial duties; and, third, conducting research projects in connection with the Indigenous Church and, possibly, Theological Education. My students will be African theological students who have passed the matriculation examination of London University (the University College is patterned after British universities, and the degrees given at Achimota are London University degrees).

What is the significance of all of this? Looking at these developments objectively, it means that our Seminary faculty has definitely moved from an earlier, more circumscribed position to a place where the Fulbright-Smith-Mundt provisions apply to the extent that recognition is given for the purpose of participation in a world-wide educational program. It means, that our faculty and our Seminary, represented by the grantee, are entering larger responsibilities and are actually contributing to the inter-cultural, educational exchange program and the advancement of African institutions.

Further, it means that from now on, other members of the faculty ought to seek ways and means of participation in similar programs in order to continue and enlarge contacts and relationships established through the present program. I am certain that we have many and valuable contributions to make to the outside world. It is a part of our responsibility and it is inherent in our heritage as North American Baptists, who during long spans of time have proven themselves productive and creative in the spirit of the Lord Jesus Christ.

## VISIT TO CAMEROONS

In a more personal sense, our stay in Ghana means that we can resume immediate and "living" relationships with our African friends and contribute to the training of African leaders—men and women who will be vanguards of an increasingly enlightened African people. This, we realize, is important in the light of Ghana's independence, of her growth as a nation and of her position as one of the leaders of Africa. In addition, it will be delightful to meet with African educators of rank, to become acquainted with African leaders of the Protestant churches and, not last and least, with Ghana's dynamic and effective leaders in government.

Only a short time ago I received information from our General Missionary Secretary, Rev. R. Schilke, that, if possible, I should revisit our Cameroons mission field. Certain plans have

already been made by Dr. Paul Gebauer, Mr. Schilke and the General Missionary Committee. It will be one of the greatest blessings for me to return to the Cameroons, if God so wills, to meet with our missionaries, with former African fellow-workers, to witness the growth of the churches and of our mission institutions, especially the schools and colleges. This would be of especial interest because 1958 is the Centenary anniversary of the founding of Victoria, which marks the inception of Baptist missionary work in the British Cameroons.

## REPRESENTING CHRIST

In conclusion, it should be stated that there is a far deeper significance in our return to active African duty than personal and institutional achievement. This deeper significance is of spiritual nature. We know that we are not called to do this work alone; all of our friends and fellow workers—in fact, all those who gladly share in this work in prayer and intercession—have a part in it.

We are going to Ghana as representatives of the Christian way of life. We represent our churches, our institution—our Seminary, our American people and their spiritual ideals. Above all, we desire to represent our Lord Jesus Christ. Facing this difficult task we rely on your faithful support in prayer. It is our heart's desire that our Lord Jesus Christ may be exalted and glorified, even in our ministry to the young nation of Ghana.

## MISSION TO GHANA

(Continued from Page 11)

long as I live, I can never forget an expression that was torn from him late one evening in the castle at Accra. After the three of us had prayed together, he spoke with tears of his loneliness. He said, "Do you understand that there are times when the pressure is so great that all you can do is to cry, 'O God, O God!' and there are times when you can't even bring yourself to the point of crying his name, but can only groan?"

Nkrumah is greater than Ghana. This is the fact that the West must realize. What he has done in turning the Gold Coast into a republic will be followed in East Africa, Uganda, French Africa, and Belgian Africa, perhaps in that order. Most sure is the fact that there will be no retrogression toward colonialism.

There is a great need of continuous prayer for Ghana, for Prime Minister Nkrumah and for all the missionary forces of Africa.

## NEXT ISSUE

The Sept. 4th number will be largely devoted to the thrilling story of the 32nd General Conference in Edmonton, Alta. It will be filled with Conference reports, pictures and messages.

## ISRAEL REBORN

(Continued from Page 5)

Jewish state rose not through the decision of the United Nations, but through the determined will of the Jewish people . . . What perhaps religion was to the Jews two hundred years ago Israel (the state) is today."

Out of an Independence Day sermon we take the following:

"If the Jewish home in Israel is illumined by Jewish religious tradition, is inspired by Jewish ideals, is fragrant with Jewish culture, we may be assured of the health of the house of Israel." (The Jewish Chronicle, England).

## JEWISH SECULARISM

I have before me the special Tenth Anniversary Edition of "The Jewish Chronicle," one of the leading Jewish publications in the whole world. It is filled with messages, greetings, reports and articles on Israel's development and growth. I have read it from cover to cover and I am heart-sick. I have looked in vain for some evidence that the leadership of Israel recognizes the sovereignty of God in the affairs of the State, that they acknowledge that this may be God's doing.

One writer even speaks cynically of the use of the expression, "Rock of Israel," in the closing paragraph of the Declaration of Independence. He calls it a compromise solution to point up three significant facts:

"First of all it shows that the traditional religious vocabulary has become meaningless if not odious to the majority of the Jewish nation. Secondly, it appears that religious tradition is accepted or made use of in politics to the extent that it embodies the national myth of Israel: the 'Rock of Israel' is certainly a beautiful metaphor for the people's abiding faith in its national strength and future. Thirdly, it demonstrates that the organized religious groups in Israel (note, greatly in the minority) really believe that they are serving God and religion by exhorting compromise agreements from an unwilling majority."

This people is still leaning on the arm of flesh. Their history has taught them nothing.

As students of God's prophetic Word this secularism in Israel's life and thought should not surprise us. This is not the time for national redemption. Neither is it the final great regathering of the dispersed of Israel. That is why we have the phrase, "but there was no breath in them." There must be an interval of God's time between the formation of the nation and the time of her restoration under God.

The nation has been re-born, but it is not yet born again. The great body of prophetic declaration concerning the restoration of Israel combines that great event with her national redemption. (See Jeremiah 30:8-10, 33:14-16; Zechariah 12:10-13:1; Zephaniah 13:14-20; Amos 9:13-15 and many more).

The tragedy of Israel is that she cannot see her future. She feels that

the formation of the nation, the establishment of the homeland, is the solution of her problem. But this is a false hope. Suffering greater than any she has experienced is still before her. And Jerusalem will be the very center of that suffering. The "Time of Jacob's Trouble" must come before there can be the time of Jacob's rest (Jeremiah 30:7-10). It is during the interval of Ezekiel 37:8, 9 that this suffering will take place.

Our Lord Jesus Christ identifies it as one of the signs that shall precede his coming back to earth, and calls it the "great tribulation" (Matthew 24:21). This time of suffering will be a great purging of the people to prepare them for their entrance into the millennial kingdom (Zechariah 13:8,9). It is only after this suffering, that the Lord will gather them and restore them to the land and to their rightful place as his nation of priests (Exodus 19:6; Zechariah 8:20-23).

I am writing this in a hotel room on the Atlantic shore. My window is open, and I can see the ocean waves breaking on the beach. The tide is coming in and the bathers are giving way before it, gathering up their belongings and leaving the beach. They cannot stop the tide from coming in.

## GOD'S PROGRAM FOR ISRAEL

Neither can Israel stop the inexorable working out of God's program. She may try to force the time by running ahead of God, but like Abraham of old, who could not wait for God to fulfill his promise through Sarah and took Hagar, she only brings greater suffering upon herself. I cannot help but feel that while God has permitted the nation of Israel to come into being, he has not actively brought it all to pass.

Satan, too, has a stake in this. His final outpouring of Jew-hate will be the abomination of desolation spoken of by Daniel, followed by the most wholesale slaughter of Jews the world will ever experience. (See Matthew 24:21, 22). If Satan can destroy the Jews, he frustrates God's redemptive program for his creation. The land of Israel will be the center of this great carnage. (See Zechariah 13:8).

## Oh, Israel, hope thou in the Lamb, not the Land.

That Israel sees the land as her hope of salvation, we can understand. She is under temporary judicial blindness spiritually. But let us who have the knowledge through the Holy Spirit not be also misled. Rather let us go to Israel and warn them, "Don't go to Jerusalem." Let us show them out of God's precious Word that not salvation, but death, awaits them there. Let us, as John of old, point them to our Lord Jesus Christ as the Lamb of God who takes away their sin, in Whom alone is salvation.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).



The Central Library and beautiful grounds at Achimota, Ghana. Here in this capital city, Amaryllis Dunger will attend the International School while her father teaches at the University College. United Press Photo



the fastest growing Mohammedan communities. Several of the patients are Mohammedans. Philip, the Leprosy Inspector there, is greatly concerned about the spiritual welfare of all his patients. He goes over the memory-verses sent to each Clinic, and the patients learn them in the vernacular before each treatment. Moses, another Inspector, being a chief's son, felt that certain tasks were beneath his dignity, so he had to be transferred.

David was a prophet "without honor" in his village, so an inspector from a near-by area was put in his place. Matthew was "grumpy" about everything until he was sent to the new Clinic near his home. Now he cannot do enough to help his people, and how he enjoys his work! Samuel had four months of trekking around to do before clinics were started in the lowlands of Ndop plain. Now he has four Clinic days a week and keeps more than busy.

#### AMAZING RESULTS

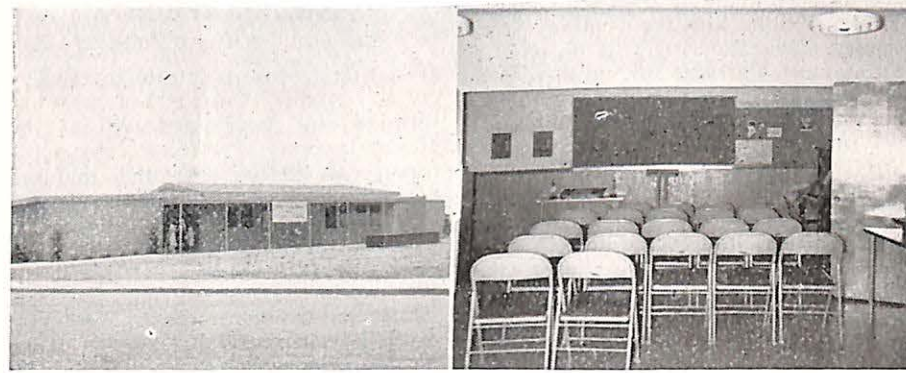
James continues to be surprised at the number of new leprosy patients he finds in his tribe. Benjamin and Japhet find their work in the Settlement. Then there are John, Peter, Rudolph and Marcus, each operating one or two Clinics.



Dr. Stockdale, Cameroons missionary, and Leprosy Inspector Phillip (center) talk with the chief of Tamukn about the possibilities of opening a new clinic in his village.

The year 1958 will see three and possibly more new Clinics opened. April 1, 1958 found leprosy work being carried on at 13 Clinics besides the two treatment centers at the Settlement. These 13 Clinics took care of 823 patients besides the 101 patients who have already received their discharge certificates. (Many began treatment at the Settlement). Patients at Clinics now number almost three times the number cared for at the Settlement. Clinic: total patients, 823; Settlement patients, 379; total, 1202;

This greater outreach in Jesus' Name is bringing many into Christ's Kingdom. The Baptist Church at Wum



The newly dedicated Educational Unit and temporary Sanctuary of the Harbor Trinity Baptist Church, Costa Mesa, Calif. (left) and one of the Sunday School departments at the right.

## Dedication at Harbor Trinity Church

COSTA MESA, CALIFORNIA

By Mrs. Charles Sutterfield, Secretary of the Building Committee

Sunday, June 22, was a "Day of Dedication" for the congregation of the Harbor Trinity Baptist Church in Costa Mesa, California.

Special services were held in connection with the dedication of four new building units at the corner of Baker Street and Fairview Road in Costa Mesa.

Dr. Donald Davis, pastor of the Berean Baptist Church of Los Angeles, gave the dedication message during the 11 A.M. worship hour. Under the direction of Richard Grauer, the choir led in worship by singing "Bless This House."

From 3 to 5 P.M., the Woman's Missionary Society served refreshments for an "Open House." Many friends from other churches and residents of the community visited the new buildings.

An informal hour of fellowship was led by the pastor, Rev. William Acton, at the 7 P.M. service when pictures of the progress of the building program were shown.

Dedication day climaxed almost ten months of concentrated effort on the part of the congregation to see the new buildings constructed.

Groundbreaking at the four acre

plot, located adjacent to the Halecrest Tract, was held last September. Much of the labor has been performed by the church membership.

The four new buildings have been labeled Sunday School units and are planned to accommodate over 500 people. Their estimated value is about \$70,000. A parking lot with room for about 100 cars is completed.

At the present time, one of the new units is being used as a temporary chapel. Construction of a larger Christian Education unit, which will seat 500, is planned for the immediate future, and still later there will be the addition of a sanctuary for use as a permanent worship center.

The two and one-half year old congregation first met in the home of Mr. and Mrs. Albert Hadley, charter members. The Gem Show Building at the Orange County Fairgrounds served as the church home for almost a year, and the last meeting place, prior to moving into the new units, was the chapel of the Southern California Bible College.

This is the first pastorate for the Rev. William Acton, who began his work here July 18, 1956.

was begun by leprosy patients, and most of the first 20 Christians baptized were leprosy patients. They themselves have made it a requirement that everyone come first to the Baptist church before going to the Clinic for treatment. We thought this a bit too aggressive, but were told that they wanted to honor Jesus who made possible their salvation from sin and sickness.

#### GREAT REJOICING

Discharge services at these Clinics mean big services with many speeches and many visitors. One mother got her certificate just one week after her new baby was born. Why shouldn't she rejoice! Not even one scar or mark on her body to remind her of leprosy! And with Christ in her heart, there is all the more reason for rejoicing!

With this natural expansion of lep-

rosy work, we must consider the need for a second doctor, one who will have charge of the Clinics alone. This will require much travelling around, but it will leave our present doctor to concentrate on the special needs, treatments and operations and research which are required. May we ask your prayers on behalf of this need? Pray also for these Clinics, the Leprosy Inspectors and the patients. May Christ be glorified and made known to every patient.

#### GOD'S ANSWER

"God's way of answering the Christian's prayer for more patience, experience, hope, and love, often is to put him into the furnace of affliction."—Cecil.

# What's Happening

● Rev. Frank Armbruster, pastor of the Greenvine Baptist Church, Burton, Texas, since 1950, recently resigned and announced that he had accepted an appointment to teach at the Ozark Bible Institute near Ozark, Ark., beginning Sept. 1st. This institution is interdenominational but all the teachers are Baptists. Mr. and Mrs. Armbruster will retain their letters in the Greenvine Baptist Church of Texas.

● The Riverview Baptist Church of St. Paul, Minn., has called Miss Marilyn Junker of Parkersburg, Iowa, as Director of Christian Education, to which she has given a favorable response. She has been a student at Bethel College in St. Paul, Minn. She will begin her ministry at the Riverview church on September 1st, as reported by Rev. S. Donald Ganstrom, pastor.

● A new parsonage has been built by the Baptist Church of Nokomis, Sask., for its pastor and his wife, Rev. and Mrs. Oscar Fritzke, at a cost of about \$12,000. This is in addition to the hundreds of hours of volunteer labor by the men of the church. The new parsonage has been constructed to the north of the church facing east. It was completed about August 15th. The old parsonage of the church has been sold.

● Vacation Bible School days, June 16-27, were blessed days at the Riverview Baptist Church, St. Paul, Minn. The theme of the school was "Exploring God's Wonders." Total enrollment reached 104 and the average daily attendance was 83. Fourteen teachers and helpers served faithfully. The total Missions Project offering amounted to \$115, of which \$35 was designated to Child Evangelism and \$80 toward the purchase of a stove for the chapel at the Spanish-American Mission in Colorado as reported by Mr. Edmond Hohn, Director. Rev. S. Donald Ganstrom is pastor of the church.

● The Dayton's Bluff Church, St. Paul, Minn., held its first "Family Vacation School" recently with an average attendance of 130, including a fine representation of adults. The offerings of \$78.70 were designated for Church Extension. On Sunday evening, June 22, a youth program was held at the church featuring a panel discussion on "Young People—How They Act." Panel members were Don Richter, Freddee Nicholson, Skip Reck, Jackie Young and Rev. William Jeschke, pastor. On Sunday evening, June 29, Dr. Peter Fehr, missionary-appointee for the Cameroons, Africa, brought a message as the guest speaker.

● Mrs. Dora Schaible of Waco, Texas, was called to her heavenly home on July 21st after a brief illness. She was the widow of Rev. Gottlob C. T. Schai-

ble, who served as Texas state missionary from 1902 to 1906 and as pastor of the First German Baptist Church, Chicago, Ill., from 1906 to 1908 and of the Cottonwood Church, Lorena, Texas, from 1908 to 1909. He died in Waco, Texas, on Jan. 26, 1910. She was the mother of Walter Schaible of Dallas, Texas, who was for years a leader in our National Young People's and Sunday School Workers' Union. Mrs. Schaible's obituary will appear in a later issue.

● On Wednesday evening, July 9, at the Forest Park Baptist Church, Forest Park, Ill., the guest speaker was Mrs. Marianna Bamby of West Essen, Germany, the president of the Baptist Woman's Union (Frauendienst) of Germany. She spoke and showed pictures of the Baptist women's work in Germany. She is spending several months in the United States as the guest of the American Baptist Foreign Missionary Society, speaking at various conference groups at Green Lake, Wisc., as well as in Baptist churches in the United States. She also addressed North American Baptist churches in Detroit, Mich., and Cincinnati, Ohio. Her husband is pastor of the Baptist church in West Essen, in the Ruhr section of Germany. She is the successor to Mrs. Jacob Meister as president of the Woman's Union of Germany.

● Rev. and Mrs. H. J. Waltireit of Winnipeg, Man., sailed from Montreal, Canada, on August 21, on the "SS Sev-

en Seas" and hoped to arrive in Bremerhafen, Germany, on August 31. Mr. Waltireit is serving as chaplain on this round trip voyage, preaching at the services and leading such Christian gatherings as early morning prayer meetings, group singing and counseling. Mr. and Mrs. Waltireit will return on the same ship sailing from Bremerhafen, Germany, on Oct. 4. On the west bound journey, the chaplain will counsel with immigrants who seek spiritual advice. This is the first trip on the "SS Seven Seas" for which Baptists have supplied a chaplain, according to Rev. William Sturhahn, Immigration Secretary. Mr. Waltireit is the pastor of the McDermot Avenue Church of Winnipeg.

● The Vacation Bible School held by the Baptist Church of Baileyville, Ill., had a large enrollment of 95 children. It was held in cooperation with a neighboring Reformed Church. The closing program was held on June 13. The new officers of the C. B. Y. Fellowship were elected on June 28 with the following results: Elwyn Zimmerman, president; Jack Birkholz, vice-president; Mavis Sanders, secretary and reporter; Shirley Bolen, treasurer. An impromptu candlelight service was held Sunday evening, June 8, after a severe storm had swept through the community. Praises for God's protective hand over the church were sung and spoken, followed by a message by the pastor, Rev. Harold Sanders, on the working of the Holy Spirit in the hearts of men at the jail service that afternoon.

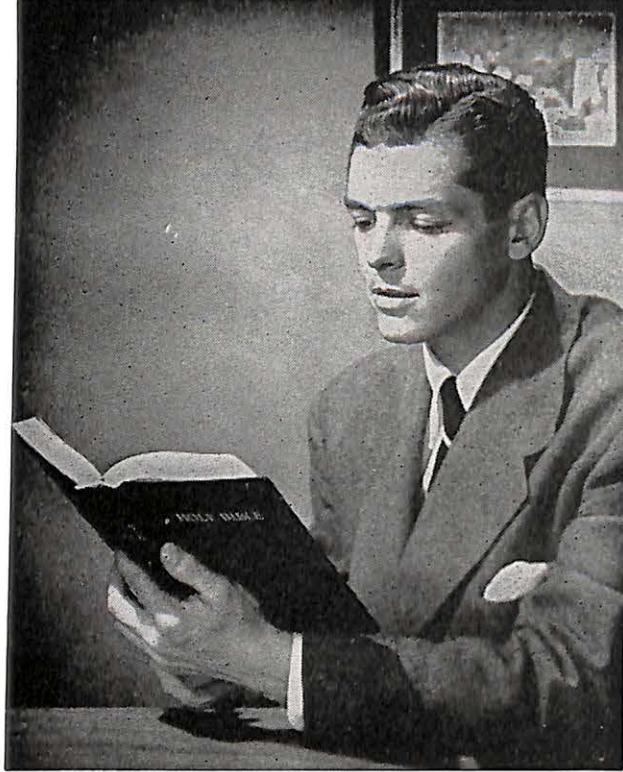
● On Sunday, July 13, the First Baptist Church, Buffalo Center, Iowa, held Mission Sunday with Dr. George A.

(Continued on Page 22)



—Canadian Pacific Railway Photo  
Chateau Lake Louise in Alberta stands regally at the foot of a majestic mountain, looking out over the placid waters of Lake Louise toward shimmering Victoria Glacier. It is one of the grandest views to be seen anywhere!





—A. Devaney, Inc.  
David Gardner felt the call of God to study for the ministry, much to the disgust of his college roommate, Barry Carter.

### SYNOPSIS

Barry Carter knew that he was responsible for the death of his very close college chum, David Gardner. In deep remorse, he sought the faith by which his friend had lived and was gloriously saved. Later through the influence of Dale, David's fiance, he entered the ministry and became pastor of a church in New Orleans, La. His former girl friend, Cicily, to whom he was once engaged, married Roy Farlan, but there was little love for each other. They visited New Orleans and attended Barry Carter's church, but Roy had a sinister plot in mind. As a result he trapped the minister in his home and accused him of trying to break up his marriage. He threatened him with a gun which accidentally went off and killed him when his wife tried to intervene. But all evidence pointed to the Rev. Barry Carter as the murderer. He was convicted of the crime and sentenced to prison for 10 years. His whole life seemed to have fallen in ruins about him. In prison he visited Pee Wee, a young lad who once belonged to a group of boys helped by David Gardner. After some time Barry was visited by Dale who tried to cheer him that "God would help him get out of this." As he watched her go after the visit, he felt only pity for her.

### CHAPTER SEVENTEEN

AY FOLLOWED endless day in the monotonous routine of prison life until a year had passed. During that year the other prisoners in his unit had gradually ceased in their relentless ridicule and persecution. Though they still despised what he professed and though they still regarded him as a hypocrite, they were forced to acknowledge that he was different from them.

Though he was surrounded by men who used the foulest language and were guilty of the vilest practices among themselves, never once did they hear an obscene word or an oath or suggestion from his lips and though they often did or said things to him that would have brought a tirade of curses if they had been directed against one of them, there was no outburst or attempt to retaliate. At first they thought that it was because he was too cowardly to retaliate, but as time passed they knew they were wrong.

# The TORCH BEARER

By Sallie Lee Bell

The heart-throbbing story of young people, wrapped up in the world and themselves, who find serenity and joy in Christ.

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Without trying, he had won their respect, though they would never have admitted it. Life became somewhat more bearable for him.

He had not mentioned Cicily's visit to Dale. One day, however, she asked about Cicily.

"Has she ever been to see you?" she asked.

"She came once but I advised her not to come again," he said.

"I don't believe she ever loved Roy," Dale commented. "I think she still loves you, Barry."

"Let's forget her, shall we? Talking of her won't do either of us any good. Loving me would never bring happiness to anyone. Who would want to marry an ex-convict? I would never ask anyone to bear that stain by marrying me."

"Don't feel that way, Barry," she cautioned. "It will only make you morbid. That stain, as you call it, would not matter to someone who really loved you and who knew you for what you really are. Try to think about it that way."

As he looked into her serious eyes, she hoped that he would not see what had prompted those words. The love that she had had for David had been given to him. What Barry thought was friendship was something that went far deeper than that, but it was something she hoped he would never discover, for if he did that, then she would be deprived of giving him what he so sorely needed now, just her friendship and encouragement and Christian fellowship. She wanted him to continue to lean upon her and he would never do this if he discovered that she loved him. All that she hoped for was to serve him in his hour of need and to give him courage to take up life again when he was released from prison.

"I wouldn't even want to look for

a person," he told her. "If I ever get out of here, I want to get away from everyone I knew, so that I can try to wipe out the past and all its memories."

She gave him a bright smile. "Here's one you'll never be able to get away from. I'll track you down, no matter where you go." Then more seriously, "You'll need someone to help you light that torch again and who can know how better than I?"

"Do you believe that that could ever be? Do you believe that I would ever be permitted to carry it again?"

"Of course I do. I still have faith in you and I still have faith in God. He can still use you if you are willing to be used."

"How I thank God for you!" he exclaimed. "Shall I be leaning on you for the rest of my life, I wonder?" He smiled the old quizzical smile that she had not seen for so long.

"As long as I'm willing to let you lean, just keep on leaning and don't wonder. When you begin to lean too hard and it gets to be too great a burden, I'll let you know."

"But you have your own life to live. You can't spend your life just being a prop for me."

"I don't remember to have ever lived my own life," she replied. "As far back as I can remember, my life was always bound up in someone else's life."

"And I cut off two lives just when they were beginning to face life's happiness together," he remarked. Bitterness once more crept into his voice.

"I'm sorry I said that," she exclaimed. "I didn't mean it that way. What I meant was, that I wouldn't feel right if I was not bound up in someone else's life. That's why I'm glad to be your prop as long as you need me."

"Thanks," he said and he gave her

a smile. "The way I feel now, I shall always need that prop."

It seemed the merest chance which brought about the events that followed, but Barry knew, as he looked back upon it, that it was not chance. He felt sure that it was the hand of God working in ways that often seem mysterious to man who cannot see the end from the beginning.

On Sunday afternoons the men who were not confined to their cells for misdemeanors or for other causes, were allowed a time of recreation in the enclosure surrounding their units. There were several trees and tall shrubs in the enclosure of Barry's unit. On this Sunday afternoon, while many of the others played cards or sat in groups talking, Barry lay down in the shade of one of the trees and fell asleep.

He was awakened by the sound of voices talking in low tones on the other side of a clump of shrubs. He lay there for a while without paying much attention to these voices until suddenly something that he heard made him listen with the keenest attention and with growing uneasiness and alarm.

The men on the other side of that clump of shrubs, unaware that anyone was listening, were plotting a prison break. If it succeeded, it would go down in the annals of Louisiana prison history as one of the blackest pages on the record. Barry could not hear all that was said, but he did hear enough to know that something diabolical was being planned.

There was a convict guard for each unit in these recreation periods. The guard for this particular unit was a fellow called Straps Duncan. Barry recognized his voice as one of the conspirators. One of the men had been sent up for robbing a bank. The money was not recovered.

This convict was in for a long term and his sentence was not half up. The guard, Straps Duncan, was due to be out in a short time. What Barry did not know and what was only known to the officials later on, was that Straps had planned the whole thing. He had access to dynamite that was used for clearing stumps from acreage being prepared for cultivation. He had planned cleverly.

After his release, this bank robber and his two accomplices were to blast the building and make their escape during the confusion. Straps was to arrange for their escape on the river. He would share in the hidden loot for his part in their escape.

Barry, of course did not hear all the details of this plot, but he did hear enough to convince him that if the thing went through, the others in this rickety building would either be blown to bits or maimed for life. Excited, he moved and the conversation on the other side of the shrubs suddenly ceased.

He knew that if these desperate

### GENERAL CONFERENCE ISSUE

— Sept. 4, 1958 —

Baptist Herald

"The exciting Edmonton Conference will be brought into your home."

criminals suspected that he had overheard them, they would kill him before he could ever betray them. He began to stretch and to yawn loudly as Straps and the others came around the bushes. As they approached him he stretched again, then sat up, still yawning. He rubbed his eyes with his hands, then sat there with his head in his hands as if he had not seen them.

Presently he raised his head and saw the men staring at him. He suppressed another yawn and said, "I must have gone to sleep. Is it time to go in?" he asked Straps while he rubbed his eyes again.

Straps looked relieved as he relaxed and looked at his watch. Barry felt that they were convinced that he had not heard them.

"No," he said. "Go on back to sleep."

The men separated while Straps went over to a far corner and stood watching Barry. Barry knew that he was being watched, so he sat there for a while, then lay down upon his back and closed his eyes. When their time was up and they were ordered back to their cells, he got up and followed the others inside. He felt the eyes of the conspirators suspiciously upon him and he knew that he would be under surveillance until the time for the plot to be put into execution.

He did not know what to do about what he had overheard. He had not heard enough to give any details of the plot and he knew quite well what would happen to him if any of the conspirators thought that he had warned the prison authorities.

While he was still wondering how he could pass the information to the warden, Straps Duncan was released. Barry knew that it would not be long before the escape would be attempted. He still felt that he was being watched and he knew that he would have to pass the information to the warden through someone else.

The only one he could think of as a possible go-between was the chaplain and he knew that if he even asked to see the chaplain, it might arouse the suspicion of the ones who were watching him.

The prisoners who wanted to attend the chapel services were taken to the chapel in a bus under guard. The bus stopped at the different units and picked up those who wanted to attend. The chapel was located on the prison farm about a mile from the unit where Barry was kept. As he boarded the bus Barry noted that one of the plotters got aboard also. This convinced him that he was still being

watched. He dared not even linger after the service to speak to the chaplain, but as he passed out of the chapel, he managed to put others between himself and the man who was watching him. The chaplain stood at the door shaking hands with the men as they filed out. As Barry shook hands with him, he spoke in low tones to the chaplain.

"Come over this afternoon. It's important." To emphasize his words he gave the chaplain's hand a hard squeeze.

The chaplain knew enough of prison life to understand that there was a reason for this urgent request and he returned Barry's handshake with a smile and a sudden pressure from his own hand. Barry was satisfied that no one could have suspected anything, but that the chaplain had understood.

That afternoon, while he waited impatiently for the chaplain's visit, he picked a spot which was not near any shrubbery and lay down, pretending to sleep. When the chaplain came and sauntered over to where he lay, he waited until the chaplain called to him, then he opened his eyes and pretended to be surprised. He roused himself and invited the chaplain to sit down. "I'm getting to be a sleepy head, but there's nothing else to do around here but sleep and work and eat."

If there was anyone watching him, Barry could not see him and he felt reasonably sure that no one suspected the reason for the chaplain's visit, but he was taking no chances.

"Don't look as if I was telling you anything important," he warned, "but there's a plot on for a prison break. I can't get to the warden so you'll have to tell him. Smile as if I were telling you something pleasant and don't let anyone see your lips when you speak. I don't know any of the details but there is dynamite planted under this building and it will be set off one night soon. If it is, this building will be blown to splinters. Three of these fellows plan to get away and escape down the river in the confusion."

"Who is in on it?" asked the chaplain seriously.

"Smile," Barry warned and did the same himself. "I can't tell you that, for I have no proof of any except Straps Duncan and he has been released. Just tell the warden what I've told you and let him find that dynamite. That will kill the plot. Whatever he does after that is up to him."

The next day while the men were at work in the field, the warden made a thorough search of the building and uncovered enough dynamite underneath to blow the whole place to bits. It was a clever piece of work and could only have been done by an expert. One of the prisoners fitted that role, but there was no proof that he was connected with the plot. One by one the men in that unit were taken before the warden for questioning. No

(Continued on Page 22)



# Sunday School Lessons

## A TEACHING GUIDE

Date: August 31, 1958

Theme: **TEMPERANCE AND SOCIAL JUSTICE**

Scripture: Proverbs 23:29-35;  
Romans 13:11-14:4, 15-21

**THE CENTRAL THOUGHT:** Our habits, problems and liberties are not personal matters, but affect the lives of all who know us and observe us.

**INTRODUCTION:** A famous preacher once said, "The liquor traffic is a sacrilege, for it accepts profit from the damnation of human souls." The Bible has much to say about food and drink. In the Old Testament there are many chapters describing the type of food and its preparation for the Israelites. Not all of these rules and regulations were for ceremonial purposes. Much of it had to do with cleanliness and temperance. In their wandering through the wilderness, the Israelites would have found it impossible to survive if Moses had not had a basic knowledge of sanitation and purification. Purity, as practiced in the Old Testament, referred to the physical as well as the spiritual well-being of the Jews. The glutton, as well as the drunkard, are pictured as weak moral creatures, and those who had a special calling of God were often commanded to be absolute abstainers in order to have clear minds and hearts and healthy bodies for the performance of their Godly duties.

**I. INTEMPERANCE AND PERSONAL SUFFERING.** Proverbs 23:29-35.

The suffering of the intemperate is seven-fold:

(a) Trouble. One who thinks he can get rid of trouble by drinking will find that he has doubled his trouble.

(b) Sorrow. This is not a godly sorrow which leads to repentance, but a sorrow that leads only to remorse.

(c) Contention. Since the mind is affected by alcohol, it is impossible to reason with a person under its influence. He is continually embroiled in argument.

(d) Sensitiveness. His feelings are easily hurt and he is always looking for slights.

(e) Immorality. His sense of right and wrong is degenerated and his sensual nature has control over him.

(f) Bondage. The radio program, "Ushackled," sponsored by the Pacific Garden Mission in Chicago, Ill., has graphic illustrations of men and women who were chained and bound so tightly by liquor that no power on earth could set them free.

**II. TEMPERANCE AND WATCHFULNESS.** Romans 13:11-14.

A person does not become a drunkard overnight, nor with the indulgence

## SPIRITUAL POWER

Knowledge is said to be power: and it is power in the same sense that wood is fuel. Wood on fire is fuel. Knowledge on fire is power. There is no more power in knowledge than there is in the stones or stars, unless there be a spirit and life in the knowledge which give it its energy. In proportion as men have this spiritual power they become strong in the world.

—A. MacKenzie

of one "little drink." But it is a first attempt to "fulfill the lust of the flesh" and thereby neglecting the needs of the spirit. The place to be alert and watchful is at the entrance. Be so filled with the Spirit that the temptation will find no weak spot in your character open for attack.

**III. TEMPERANCE AND RESPONSIBILITY.** Romans 14:1-4.

Our responsibility does not end with ourselves. At our best we are still imperfect creatures. Yet we cannot rid ourselves of the fact that others are watching us. The answer to the age-old question, "Am I my brother's keeper?" is still an unqualified "Yes!"

**IV. TEMPERANCE AND PERSONAL LIBERTY.** Romans 14:15-21.

This is a continuation of the fact of our responsibility. The question might be asked, "How many material things can I enjoy and still be a good Christian?" Paul's thought is that we should magnify our spiritual assets of "righteousness, peace and joy in the Holy Spirit." Keeping a poor, weak brother from stumbling or being offended should be a greater joy than the pleasure of material liberties.

## A TEACHING GUIDE

Date: September 7, 1958

Theme: **JUSTICE IN DAILY WORK**

Scripture: Exodus 20:9-10; Ecclesiastes 9:10; Ephesians 4:28; Colossians 3:22-4:1.

**THE CENTRAL THOUGHT:** Whenever we recognize the dignity of man as well as the dignity of his work, we can be sure that it is hallowed by God's presence.

**INTRODUCTION:** We speak often of choosing our life's work. It is good to choose wisely and well, for contentment and satisfaction in our daily work bring us great joy. God has en-

The editor of this page, "Sunday School Lessons," is Rev. Bruno Schreiber, who lives at the address: 1026 S. Harvey, Oak Park, Illinois.

dowed us with certain gifts and talents, and we can do God and man and ourselves no greater service than to use these talents for his honor and glory. All of life is a gift of God, but if we misuse it then life becomes a burden. Work is a wonderful privilege as well as a serious responsibility. It ought to be approached with the thought and prayer of building a life and performing a service, rather than merely getting a job and earning a living. Any injustice in our daily work affects the main stream of life and service, and we must strive for the high standards which are set forth in the Word of God.

**I. DAILY WORK AND REST.** Exodus 20:9-10.

A well balanced life should have the elements of work, rest and worship. A person who is so involved in his work that he has no time for his family, friends and God is living a very unbalanced life. In this commandment God is showing justice to us. We ought to be just to ourselves as well.

**II. DAILY WORK AND FAITHFULNESS:** Ecclesiastes 9:10.

"Life is real; life is earnest." Even in its longest span, life is short compared to eternity, and at its best it is far from perfect. The sin becomes evident when we perform our work in a half-hearted manner. God does not always judge us by the type of work we do, but by the faithfulness we demonstrate in its performance.

**III. DAILY WORK AND HONESTY.** Ephesians 4:28.

Paul tells us of three important elements which are necessary if we are to enjoy our work:

(a) It must be honest work. To try to get something for nothing because a person is too lazy to work is dishonest. Most of the stealing going on today is by those who try to kill as much time as possible.

(b) It must be good, useful work. It must be the kind of work that contributes to the well-being of society and not the kind that preys on society.

(c) You must have a good purpose for your income. After personal and family needs are satisfied there are needs in God's kingdom for which we are also responsible.

**IV. DAILY WORK AND COOPERATION.** Colossians 3:22-4:1.

For many years capitalists were interested only in what they could get out of labor. Now that the pendulum is swinging in the opposite direction, we find that labor is often too interested in what it can get out of industry. The ideal working conditions are usually found where both labor and management cooperate in giving of their best. Justice demands that we give an honest day's work for an honest day's pay. We must respect the industrialist who invests millions of dollars in order to create work for the laborer, but we must also respect the laborer who invests his life in the work he is called upon to do.

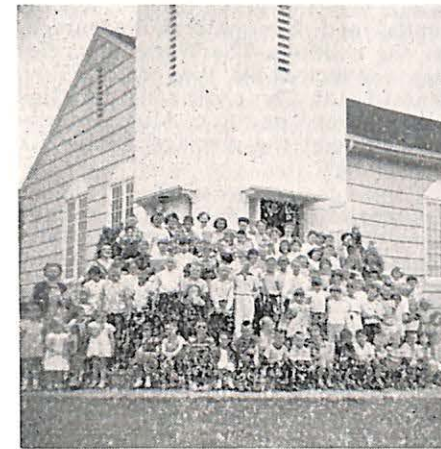
# Our Denomination in ACTION

## Pacific Conference

### Vacation Bible School, Glencullen Church, Portland, Oregon

A successful Vacation Bible School was held at the Glencullen Baptist Church, Portland, Oregon, June 16-27. The average attendance was 101 with a full house of over 200 in attendance for the Demonstration Program. A total of \$70 was received from the children for a missionary offering to be sent to the Leper Hospital at Bamenda. A "Rocket to the Moon" contest brought keen interest in attendance which was won by the Primary Department. There were 7 decisions for Christ and one for baptism. Rev. Eldon Seibold was director of the school; Mrs. Clarice Fowler, the principal; and Mrs. Roseman Herndon, secretary.

Eldon Seibold, Reporter



The Vacation Bible School of the Glencullen Baptist Church, Portland, Oregon.

### Vacation School, Portland Ave. Church, Tacoma, Wash.

The Portland Avenue Baptist Church, Tacoma, Wash., can report a good Vacation Bible School. The theme was "Bible Sea Adventures." An average of 85 sailors boarded the ship during the two weeks of school. We had a fine crew of teachers who sacrificially gave of their time, talents and energy to teach the children spiritual things. Decisions were made and we continue to pray for the boys and girls who accepted Christ as their personal Savior. At our closing program, many parents came out to see and to hear what their children had learned in Vacation Bible School. We thank the Lord for his guidance and blessing on our school this year.

Mitzie Neumann, Director

### Vacation School at Portland's Southwood Park Church

The Vacation Bible School of the Southwood Park Baptist Church, Portland, Oregon, held from June 16 to 27, was under the direction of Mr. and Mrs. Bruce Rich, 1958 graduates of the North American Baptist Seminary, Sioux Falls, S. Dak. "Bible Sea Adventures" was the theme. There were 18 teachers and co-workers and

almost every member of the church helped in some way to make the school a success.

Total enrollment was 82 with an average daily attendance of 57. Five young people accepted the Lord and the children contributed \$31.57 for missions. A highlight of the Bible School was the closing program with 130 parents and youngsters filling the small church to standing room only. A new and much larger church is under construction and members are anxiously awaiting dedication day.

Mrs. W. B. Turney, Reporter

### Bible School at Willow Rancho Church, Sacramento, Calif.

"Trust and Obey" is the song writer's message that recently rang through the halls at the Willow Rancho Baptist Church, Sacramento, Calif. This theme song was sung by the Vacation Bible School held June 23 - July 3. The 34 staff members were thrilled with the enrollment of 227 young people. The work of Miss Violet Rau, director, was appreciated and will leave a lasting effect as will also the assistance of committees and all individuals that helped along.

A missionary goal of \$75 for the Cameroons was set by the pupils. All were overjoyed when a total of \$80.20 was received. Eleven decisions for Christ were recorded, and many others were converted through the simultaneous efforts with the Billy Graham Crusade held in Sacramento during the same period. We pray for wisdom and willing spirits to follow up the work of building upon the Foundation that has been laid.

Clarence H. Walth, Pastor

## READING HABITS

Resolve to edge in a little reading every day, if it is but a single sentence. If you gain 15 minutes a day, it will make itself felt at the end of the year.

—H. Mann



Vacation Bible School program at the Southwood Park Baptist Church, Portland, Oregon.

## Northwestern Conference

### Spring Rally of the Wisconsin CBY Fellowship

The Spring Rally of the Wisconsin Commissioned Baptist Youth Fellowship was held April 12 and 13 at the First Baptist Church in Manitowoc, Wis. There were 130 young people present, each fellowship being well represented. The attendance plaque, awarded to the group with the largest percentage of membership present, was received by the Racine fellowship.

"God's Will For Me" was the chosen theme. The guest speaker, Rev. Roy Seibel of our Sioux Falls Seminary, presented messages on this subject from which everyone received a blessing. The senior class was taught by Mr. Seibel on Saturday morning. Their topic was "Preparation for the Will of God." The Junior class, taught by Rev. Laurence Prast, Watertown, had the subject, "The Growing Christian."

The Fall Rally is scheduled to be held at the Baptist Church in Pound, Wis., on October 18 and 19.

Mary Schulze, Secretary



Children and teachers at the Vacation Bible School held by the First Baptist Church, Ellinwood, Kansas.



## Bible Float of Baptist Church, Randolph, Minnesota

The Baptist Church of Randolph, Minn., entered a church float in the Randolph Centennial Parade and also in the July 4th Cannon Falls Parade upon request. The open Bible resting on a pulpit was six feet across, and the Cross standing on the Bible was a little over five feet. The two brown roads leading away from the base of the pulpit over a matting of green grass, depicted the element of time as on the one front corner was shown a Red River ox-cart with a yoke of oxen, and on the other front corner was a modern rocket.

The message of the Bible and the preaching of the Cross is for all ages as Jesus Christ remains immutable. On the back corner can be seen a Christian flag while on the other back corner was placed an American flag. Standing directly behind the oxen is the pastor and the other person is Mr. Willis Moorhouse. The committee was composed of Willis Moorhouse, chairman; Mr. Leonard Engler who did most of the fine carpenter work, and the pastor.

Bert Itterman, Pastor



Religious float entered by the Baptist Church of Randolph, Minn., in the Randolph Centennial Parade.

## Vacation Bible School, Baptist Church, Watertown, Wisconsin

The Sunday School of the First Baptist Church of Watertown, Wis., conducted a Vacation Bible School from June 9 to 20. The school was held each morning from 9:00 to 11:30. We were very grateful for being able to use one of our city elementary school buildings. A total enrollment of 124 children was reported, and the average daily attendance was 110. Six children accepted Christ as their Savior during the two weeks.

A closing demonstration program was given on Friday evening, June 20, with 140 parents attending in addition to the children. This program was held at Riverside Park. The children presented some of their memory work. One group gave their program in the form of a radio program on station "WHY." Articles made by the children were worn. Other articles were

on exhibit in the lower kitchen. Rev. Laurence Prast presided at the program. Mrs. Roger Norman was superintendent of the school. Open House was held at Douglas School on the Sunday afternoon preceding the opening of the Bible School when parents could come and register their children and get acquainted with the teachers.

Mrs. Edgar Goetsch, Reporter

## Northern Conference

### Manitoba Association and Tri-Union Sessions at Morris

The Manitoba Association and Tri-Union sessions were held from June 12 to 15 in the Emmanuel Baptist Church of Morris, Man. We met under the theme, "The End Times," with our Association ministers speaking on the following topics: "The Rapture," Rev. W. Laser; "The Marriage Feast of the Lamb," Rev. W. Sturhahn; "The Great Tribulation," Rev. H. Schatz; "The Anti-Christ," Rev. D. Berg; "The Second Coming," H. Bushkowsky; and "The Thousand Years Reign and Final Judgment," G. Koehle. Our guest

director; Nelson Knopf, camp director; and Violet Leypoltz, Tri-Union "Echo" editor.

Our northern Manitoba churches have acquired their own camp site, because of the great distance they had to travel to our camp at Lake Nutimik. They have also formed the Manitoba Northern Tri-Union and therefore upon request have been released from our Tri-Union.

On Sunday afternoon, June 16, our conference was climaxed by a Song Festival. The combined brass bands under the direction of Mr. W. Rempel of Morris played, with Rev. W. Sturhahn directing the large mass choir. A fitting message was brought by Rev. K. Korella.

H. Bushkowsky, Reporter

## Central Conference

### Dedicatory Services for Church Addition, Gladwin, Mich.

The Round Lake Baptist Church of Gladwin, Mich., held dedicatory services for the new addition on June 22. For the Sunday School hour, Mr. Bert Braun was the guest teacher for the adults, and Mrs. Albert Fadenrecht for the children. The worship service was conducted by the pastor, Rev. Ernest Lautt. The choir sang, "A Glorious Church," and Rev. Albert Fadenrecht brought the message, "Show Us Thy Glory."

A the dedication service, held at 2:30 P.M., Rev. A. Fadenrecht, former pastor, brought the message, "The House That God Built." The choir sang "How Great Thou Art." Greetings were given by the pastors present, and letters were read from former pastors and friends. At the evening service Rev. Eric Kuhn from Alpena, Mich., spoke on "Spiritual Temples." The audience was given an opportunity to testify of "What This Church Has Meant to Me." The dedicatory offering amounted to \$1038.23.

The new addition made it possible to build a new modern kitchen, indoor rest rooms, new oil furnace and a large dining room in the basement; and on the main floor, a two-room nursery, two large class rooms and an adequate narthex. On the third floor is the Youth Department with two smaller classrooms and a large fellowship hall. The approximate cost was about \$17,000.

Mrs. Ernest Lautt, Reporter

### Ordination for Rev. Robert Krueger, Lansing, Mich.

On July 8, an ordination council was called by the Colonial Village Baptist Church, Lansing, Mich., to consider the propriety of setting apart to the Gospel ministry Mr. Robert Krueger. Rev. C. Waggstaff was elected moderator and Ernest Lautt as clerk. Mr. Krueger gave a very clear, definite, Biblical, and inspiring statement of Faith.

Rev. A. Buhler, the pastor of the church, presided at the evening ordination service. W. Dockler, friend of the candidate, sang "Just a Closer Walk With Thee." Rev. S. Browers gave the charge to the church. Rev. Manuel Wolf the charge to the candidate and Rev. F. Robinson welcomed him into

the ranks of the Christian ministry, and Rev. Adolf Braun into the ranks of the North American Baptists. Rev. Herman Riffel brought the message based on Acts 6. An offering was taken to buy books for the candidate. The ordination prayer was offered by Dr. Edward Hakes, president of Grand Rapids Baptist Seminary. The meeting was dismissed with benediction pronounced by the Rev. Robert Krueger. Ernest Lautt, Clerk

## Dakota Conference

### Vacation Bible School at Hebron, North Dakota

A Vacation Bible School was conducted at the First Baptist Church of Hebron, N. Dak., from May 26 to 30 with 57 boys and girls in attendance. On the following Sunday evening, the children rendered a very inspiring program. The teachers in charge of the departments were: Nursery: Mrs. Art A. Heinle, Mrs. Ben Heinle; Beginners: Mrs. Chris Heinle, Miss Darline Frey; Primary: Mrs. Art Frey, Mrs. Rudy Vetter; Juniors: Mrs. C. H. Seecamp, Mrs. Adam Fehr; Intermediates: Dr. C. H. Seecamp, Mrs. Art E. Heinle; Handwork for Junior and Intermediate girls: Mrs. Theophil Frey, Mrs. C. H. Seecamp, Mrs. Art E. Heinle; Handwork for Junior and Intermediate boys: Mr. and Mrs. Adam Fehr; music director: Dr. Seecamp; pianist: Darline Frey; director: Mrs. Theophil Frey; counselor: Dr. Seecamp.

We are thankful that we have a small share in this important work.

Mrs. Theophil Frey, Reporter

### Ordination of Rev. Gordon Voegele, Hebron, N. D.

On June 2nd, 21 representatives of nine North American Baptist churches met at the First Baptist Church, Hebron, N. Dak., to consider the ordination of Mr. Gordon Voegele to the Gospel ministry. The candidate gave a good and clear account of his conversion, his call to the ministry and his doctrinal views.

The ordination service was held that same evening. Rev. C. H. Seecamp presided and led the song service. Rev. Fred Trautner read the Word of God and Rev. Arnold Friez led in prayer. Professor H. Lueck from our seminary give the ordination sermon. Rev. John Grygo led in the ordination prayer. Rev. Milton Vietz gave the charge to



Vacation Bible School children and teachers at the First Baptist Church, Hebron, N. Dak.

the church. Rev. B. Krentz gave the charge to the candidate. The welcome to the ministry was given by Rev. Emil Becker. Rev. Gordon Voegele closed the service with the benediction. Mr. Voegele is a graduate of our North American Baptist Seminary this year, and is now serving as pastor of the Germantown Church near Cathay, N. Dak.

John Wood, Clerk

## Southwestern Conference

### Homegoing of Mrs. Hulda Ringering, Bison, Kansas

Mrs. Hulda Ringering, wife of Rev. Oliver Ringering, pastor of the First Baptist Church of Bison, Kansas, passed away on June 16, at the St. Rose Hospital in Great Bend, Kansas, after a lingering illness.

The memorial service was held in the Ellinwood Baptist Church at Ellinwood, Kansas, on Thursday, June 19. Officiating ministers were Rev. Merle E. Brenner and Rev. Theo W. Dons. The ministers of our Kansas churches were honorary pallbearers. The Bison church is still in the building process. We extend our sincerest sympathy to the family in their deep bereavement.

Clara Niedenthal, Reporter

"Those who live in the Lord never see each other for the last time."—German Motto.



Children and teachers of the Vacation Bible School held by the Portland Ave. Baptist Church, Tacoma, Wash.

### Vacation Bible School, Baptist Church, Ellinwood, Kansas

The Vacation Bible School of the First Baptist Church, Ellinwood, Kansas, was held from June 2 to 6. The theme was "Sailing For Christ." We had the privilege of guiding our young sailors through the period of boat camp training. The ship was "The Church." The pupils were sailors and our minister, Rev. Merle Brenner, was the captain. The second mates were the teachers and helpers.

Through the activities of the daily programs, the children were led to see the importance of making the Lord Jesus Christ the Savior and Pilot of their lives in obeying him at all times. The average attendance was 55. In addition we had six teachers and six helpers. Mrs. Dena Meyers served as the cook. The closing program on June 8 included a visit to the ports of far-away lands where exhibits of all kinds of crafts, songs and stories about ships at sea were given. We had many thrilling experiences with these young people who had gone sailing with Christ.

Mrs. Howard Keeler, Reporter

### Vacation Bible School, Bethany Church, Vesper, Kansas

A Vacation Bible School was held at the Bethany Baptist Church of Vesper, Kans., from May 28 to June 6 with 31 pupils enrolled and an average attendance of 29. Our pastor, Rev. Edwin Voigt, was the director of the school. The teachers were: Nursery, Miss Velma Miller, Mrs. Meta Gabelmann, and Mrs. Katherine Schulz; Kindergarten: Mrs. Lula VanAmburg and Miss Barbara Wirth; Primary: Mrs. Jean Herman and Miss Kathleen Schulz; and Juniors: Miss Frances Gabelmann, Miss Nancy Barnnell, Mrs. Mabel Wirth and Mrs. Florence Gabelmann.

On Children's Day, June 8, we had a series of special activities for the children. During this time Scripture Memory Awards were given. The children presented their Church Extension offerings of recent months and a Church Extension offering was received. A children's message was given by our pastor.

In the evening the children presented their Vacation Bible School program after which two films were shown, "Mystery in the Backyard" and "That They May Hear." Our children left for Scripture Memory Camp the following morning.

Mrs. Vernice Voigt, Reporter



## Eastern Conference

### Golden Wedding Anniversary for Arnprior, Ont., Members

Mr. and Mrs. Ferdinand Scheel, Stewartville, Ontario, were at home on June 10 to their many friends and relatives on the occasion of their 50th wedding anniversary. Rev. Edward Niemann married them on June 10, 1908 in the First Baptist Church of Arnprior, Ontario, in which both have served faithfully since this milestone in their lives.

The couple took up residence in McNab Township where they farmed until their retirement 7 years ago. They moved to Stewartville, Ontario, where they have resided since then. Mr. and Mrs. Scheel were blessed with a family of five sons. We extend congratulations to them and pray that God will bless them with many more years of wedded life together.

Mrs. Gerald Kuehl, Reporter



Mr. and Mrs. Ferdinand Scheel, members of the First Baptist Church, Arnprior, Ontario, at their 50th wedding anniversary celebration.

### Inspirational Events at Central Church, Erie, Penn.

Central Baptist Church, Erie, Pa., recently held the commencement exercises of a most successful Vacation Bible School under the able directorship of its Chaplain-Skipper, Rev. Eugene K. Stroh. The theme was "Bible Sea Adventures" and all personnel were nautically named from the Skipper, 1st, 2nd mates, purser, ship's musicians on down to the crew (pupils). The entire front of the sanctuary was outfitted as a ship through the courtesy of a local marine supply company, and was complete with waves lapping up the sides of the ship.

The Central Church Men's Brotherhood sponsored a picnic on the Presque Isle Peninsula in honor of Dr. Peter Fehr, missionary doctor appointee to the Cameroons. Dr. Fehr gave his testimony during a message on "Christ, the First Medical Missionary." We shall enjoy a closer fellowship with the doctor as he labors in the Cameroons after having this wonderful opportunity to meet him in person.

Our pastor, Rev. E. K. Stroh, and family attended the General Conference in Edmonton, Alberta. We are looking forward to his return with inspirational accounts of the blessings received there.

Mrs. Robert R. Eichler, Reporter

### INSTRUCTIONS FOR REPORTERS

All reports MUST be limited to 175 words. The manuscripts will be returned for revision if they exceed this maximum number of words. Please keep the reports factual. Review only the important highlights of the church events.

All reports should be sent within one month after the event to be eligible for publication. No annual reports from organizations of your church, etc., can be published. No reports of wedding announcements are acceptable, except for golden wedding anniversaries and those beyond the 50th year.

Every church will be limited to two pictures a year.

—PUBLICATION BOARD

### WHAT'S HAPPENING

(Continued from Page 15)

Dunger, Seminary professor of Sioux Falls, S. Dak., as guest speaker. Dr. Dunger is leaving in September for Ghana, Africa, where he will serve as guest professor on the faculty of the University of Ghana. An offering was received for our Seminary in Sioux Falls, S. Dak. Mr. Loren Weber, a 1958 graduate of the North American Baptist Seminary and the pastor-elect of the South Canyon Baptist Church, Rapid City, S. Dak., was ordained at the Buffalo Center, Iowa, church on August 4. Mr. and Mrs. Weber were members of this church until they began their ministry in Rapid City. Rev. W. G. Gerthe is pastor at Buffalo Center.

### WE ARE WEAVERS

White and black, and hoden-gray,  
Weavers of webs are we;  
To every weaver one golden strand  
Is given in trust by the Master hand;  
Weavers of webs are we.

And that we weave, we know not,  
Weavers of webs are we.  
The thread we see, but the pattern is  
known

To the Master weaver alone, alone;  
Weavers of webs are we.

—John Oxenham.

### OBITUARIES

All obituaries will have to be kept to a maximum of 150 words. The account of the individual's life, conversion, and baptism, and church membership should be stressed. The names and addresses of children can be included if kept within the word limit. Please follow these instructions.

PUBLICATION BOARD.

# Obituary

(Obituaries are to be limited to about 150 words. A charge of five cents a line is made for all obituaries.)

### MRS. KATIE LONGHOFFER of Shattuck, Oklahoma

Mrs. Katie Longhofer of Shattuck, Okla., was born in Schaleng, Russia, on May 6, 1880. Her death came at the Shattuck Hospital on July 1, 1958. She came to Marion, Kansas, in 1892, with her parents. She was united in marriage to Gottfried Longhofer on March 27, 1898. This marriage was to be binding for over 60 years. They farmed in Kansas until 1903 when they moved to Shattuck, Okla.

Her conversion experience occurred in 1925. In that same year, during the ministry of Rev. August Rosner, she was baptized and became a member of the Ebenezer Baptist Church. She was a faithful witness to the new life in Christ. She leaves to mourn her passing, her husband, Gottfried; eight sons: Harry, Victor, Aaron, Bill, Carl, Alex, Arthur, Adam; one daughter: Mrs. Ruth Howe, as well as brothers and sisters and numerous other relatives and friends.

Shattuck, Oklahoma  
Ebenezer Baptist Church,

LEROY SCHAUER, Pastor

### MRS. CARL MEIDINGER of Lehr, North Dakota

Mrs. Carl Meidinger, nee Fey, of Lehr, N. Dak., was born April 27, 1894 in McIntosh County in North Dakota and died of cancer in the Ashley Hospital on June 18, 1958. In 1914 she was married to Carl Meidinger, who preceded her in death in 1955. This union was blessed with five children. Mrs. Meidinger was converted and baptized during the ministry of Rev. Geo. Burgdorf and joined the Berlin Baptist Church. In 1928 she joined our church in Lehr in which she remained an esteemed member until her death.

She leaves to mourn her departure, her five children, eight grandchildren, one sister and many friends and relatives. May the Lord comfort them all! The undersigned

### THE TORCH BEARER

(Continued from Page 17)

one knew why the others were taken. It was a ruse to get Barry there without suspicion being put upon him for being a squealer.

Barry was not able to give the warden any more information than he had given the chaplain. He was told that he had not only saved the lives of the prisoners, but he had done a great service for the warden himself.

"It might have cost me my job and then some," he told Barry. "I would have been blamed for letting Straps get hold of that dynamite. I don't know yet how he got hold of it. There's something else I don't know," he stated ruefully. "The fellows in on this thing all had keys to their cells. They would use them, of course, to make their escape from the building before the blast went off. How they ever got these duplicates made is a mystery that I'll probably never be able to solve."

Barry felt sure that those who had been in the plot would suspect him, in spite of all the precautions he had taken and in spite of everything that had been done to keep him from being suspected. He was not wrong, for within three days he was in the hospital fighting for his life, with a knife wound in his back. (To Be Continued)

was in charge of the funeral service and was assisted by the Rev. V. Prendinger.  
Ebenezer Baptist Church,  
Lehr, North Dakota  
E. S. FENSKE, Pastor

### MR. WILLIAM H. WITT of Bison, Kansas

Mr. William H. Witt of Bison, Kansas, was born Feb. 12, 1888 and passed away suddenly from a heart condition June 18, 1958, at the age of 70 years, 4 months and 6 days. He was happily united in marriage to Louise Hildebrand, Dec. 16, 1914. They became established on the old home farm east of Bison until 1946 when he moved to Bison. A quiet, unassuming citizen, he was regular in attendance of the services of the church and recently spoke of the time when he had experienced accepting Christ into his heart.

Those mourning his departure are his widow; three daughters: Mrs. Helen Zimmerman, Cathay, N. Dak.; Mrs. Ruth Stude, Copeland, Kans.; Mrs. Ethel Tombaugh, Salina, Kans.; one son, Mr. Arthur Witt on the home place; 16 grandchildren, one great-grandchild. He also leaves four sisters: Mrs. Hannah Fischer, Ellinwood; Mrs. Dora Fairbanks, Bison; Mrs. Maggie Hildebrand, Stafford; and Mrs. Anna Allen, Stafford.

First Baptist Church,  
Bison, Kansas

OLIVER K. RINGERING, Pastor

### MRS. LENA HASS of Luverne, Minnesota

Mrs. Lena Hass, nee Schmidt, of Luverne, Minn., was born in 1869 in Brandenburg, Germany. In 1881, the family came to this country and settled at Steamboat Rock, Iowa. In 1892 she was married to Mr. Ferdinand Hass. Mrs. Hass was saved while attending the Steamboat Rock Baptist Church, and both united with the church. In 1911 the Hasses moved to George, Iowa, and then in 1945 to Buffalo Center. In the same year, Mr. Hass passed away and for a while she lived alone. In 1947 she made her home with her daughter and husband, the Leonard Lubbens of Luverne, Minn. On June 3rd God called her home after a life-span of 88 years. Funeral services were held at the First Baptist Church of Buffalo Center, Iowa. She leaves behind to mourn her passing, her sons: William of George, Iowa; Fred of Worthington, Minn. and 2 daughters: Mrs. Fred Winkelman of Lakota, Iowa; and Mrs. Fred Lubbens of Luverne, Minn.

Buffalo Center, Iowa

W. G. GERTHE, Pastor

### MRS. ANNA HUISINGA of Parkersburg, Iowa

Mrs. Anna Huisinga of Parkersburg, Iowa was born August 28, 1863, in Wymeer, Ostfriesland, Germany, and came to America in 1879. She made her home for a while in Parkersburg, Iowa, later moving to Parkersburg, where she spent most of her life. In 1889 she was baptized and became a member of the Aplington Baptist Church. When she moved to Parkersburg, she became a faithful member of the Calvary Baptist Church. She served her Lord in many ways, and always had a ready testimony. On Oct. 5, 1884 she was united in marriage to Heit Huisinga. This union God blessed with six children. Her husband and one son preceded her in death. She is survived by 3 daughters: Tena Kramer of Parkersburg, Gertie Kramer of Aplington, Ann Feldick of Buffalo Center, Iowa; two sons: Claus of Buffalo Center, Iowa; and Herman of Parkersburg, Iowa; 15 grandchildren, 22 great-grandchildren, and one great-great-grandchild. She attained the age of 94 years and 10 days.

Calvary Baptist Church,  
Parkersburg, Iowa

R. F. DICKAU, Pastor

### MR. JACOB M. DEBOER of George, Iowa

Mr. Jacob M. DeBoer of George, Iowa, was born on Oct. 3, 1864 at Simonswolde, Germany. At the age of 20, he with his parents emigrated to Grundy County, Iowa. On April 12, 1890 he was joined in holy matrimony to Miss Dora E. Freese. This union was blessed with six children. In 1892 they moved to George, Iowa, where they settled on a farm until 1929 when they retired. They made their home near the First Baptist Church for 14 years after which they moved to the town of George, Iowa. After Mrs. DeBoer died, Mr. DeBoer moved to the home of his daughter, Mrs. Jane Klinkenberg, where he remained until his passing away on July 4, 1958. He reached the ripe age of 93 years, 9 months and one day.



Rev. Henry Sellhorn of Lansing, Mich., on his 90th birthday.

Mr. DeBoer was converted and baptized on April 12, 1903. He was a faithful member of the First Baptist Church of George. He leaves to mourn his six children: Cornelius DeBoer, Grace (Mrs. Martin P. Kruger), Thomas DeBoer; Henry DeBoer; Jane (Mrs. Kap. Klinkenberg); and Russel Simdorn who was raised as a son in their home.

First Baptist Church,  
George, Iowa

JOHN REIMER, Pastor

### REV. HENRY SELLHORN of Lansing, Michigan

Rev. Henry Sellhorn died on June 15th at Lansing, Mich. He was 90 years old. For the past 20 years he was a resident in Lansing. During his long and fruitful ministry he served the following churches: Canton, Ohio; Elgin, Ill.; Indianapolis, Ind.; Akron, Ohio; Beaver, Mich.; Holmes Street Church, Lansing. Surviving are two sons: Raymond and Benjamin of Lansing; 3 daughters: Mrs. Fred Marshall of Lakemore, Ohio; Mrs. Raymond Brown of Lansing; and Mrs. Fred Armbruster of Midland; 7 grandchildren and 9 great-grandchildren.

Brother Sellhorn was a spiritual man. He had a great passion for the souls of men. He was a member of the Colonial Village Baptist Church and paid for the beautiful baptistry picture. At the ground-breaking services for the new church, he offered the prayer of dedication. Memorial services were held from the church on June 18. Six local pastors served as pallbearers and participated in the service. The undersigned brought the message, assisted by Rev. J. Dotson of the Miller Road Bible Church. Interment was in a Lansing cemetery. Mr. Sellhorn was born in Holstein, Germany, and at the age of 17 accepted Christ as his Savior.

Colonial Village Church,  
Lansing, Michigan

AARON BUHLER, Pastor



Rev. and Mrs. F. E. Reichle of Fresno, Calif., on the occasion of their 25th wedding anniversary in 1936.

### MRS. JOSEPHINE POTRATZ of Sumner, Iowa

Mrs. Josephine Potratz, nee Fossen, of Sumner, Iowa, was born near Jerico, Iowa, April 22, 1892. She lived in that area until united in marriage to Albert Potratz of Sumner on Feb. 15, 1923. The Lord blessed this union with four children. They made their home on a farm east of Sumner, until her husband's death in Nov. 1956; thereafter she lived in Sumner. During the last year her health failed her, but she never complained. On July 6, the Lord took his tired child to himself, at the age of 66 years, 2 months and 14 days.

She was baptized on Sept. 13, 1933 and joined the First Baptist Church, Elgin, Iowa. In 1944 she became a charter member of the First Baptist Church of Sumner. She also was a charter member of the Ladies' Missionary Society, and joyfully made her contribution in its missionary enterprises. She is survived by her four children: Willis, pastor of the Plum Creek Church, Emery, S. D.; Bunit, Mrs. Milton Menke, Columbus, Neb.; Marva, Mrs. John Lalk, Hawkeye, Iowa; Orval of Sumner, Iowa; and nine grandchildren. Rev. Henry Schroeder assisted the local pastor in the large service.

First Baptist Church,  
Sumner, Iowa

J. C. KRAENZLER, Pastor

### MRS. HULDA RINGERING of Bison, Kansas

Mrs. Hulda Ringering, nee Koch, of Bison, Kansas, was born on Sept. 10, 1904 in Ellinwood, Kans., and went home to be in the Father's House on June 16, 1958, her earthly pilgrimage being 53 years. She came to know Christ as her Savior at the age of 16, was baptized and received into the Ellinwood Baptist Church. She was married to Oliver Ringering on Dec. 10, 1930. God gave them two daughters: Joyce, who is the assistant librarian in our Seminary, and Grace Sturts who, with her husband, attended the Seminary in Sioux Falls, S. Dak.

Mrs. Ringering was a strong factor in the ministry of her husband. Both graduated from the Northwestern Schools. While in the Bible Institute at Minot, N. Dak., she served as matron and teacher while her husband was president of the school. They had pastorates in Sawyer, N. D.; Shattuck, Okla.; and at Bison, Kans. Her fine talents were on God's altar for service. She added life to her years.

The large funeral service was held in the First Baptist Church in Ellinwood, this being her home church. Rev. Merle Brenner was in charge of the service. Rev. Theo W. Dons gave the message on Isaiah 43:1-2. Mrs. Ringering leaves her bereaved husband, who will continue his pastorate in Bison; two daughters: Joyce and Grace; a bereaved father, G. F. Koch; two sisters and four brothers; a bereaved church and many friends.

Bison, Kansas  
THEO W. DONS, Correspondent

### REV. FREDERICK E. REICHLER of Fresno, California

Rev. Frederick E. Reichle of Fresno, Calif., was born in Boden, Switzerland, on July 13, 1869. When he was 18 years old he came to this country with his father, who was a Baptist minister, and for many years he helped his father in South Dakota, where he served 14 stations as a pioneer minister. In 1897 he enrolled in the North American Baptist Seminary, Rochester, N. Y., to prepare for the ministry. During the summer months of his school years he served as a colporteur for our publication society. In 1905 he was ordained and served Lebanon, Wis., as his first church. The greater part of his ministry was confined to Pacific Conference churches.

In 1931 he retired from full time service and made his home in Fresno, Calif. However, he was still active in the work of God's Kingdom. For many years he was secretary of the Pacific Conference and also of the California Association. In 1911 he married Christina Lexa, his now bereaved widow. At present she is confined to a rest home in Lodi, Calif. She had a stroke a short time before her husband's death and was unable to attend the funeral services.

Mr. Reichle went home to glory very suddenly on Saturday evening, June 14th, after suffering another stroke. The funeral services were held on June 16th with the pastor of the First Baptist Church of Fresno, Dr. Osterhouse, and Rev. G. G. Rauser of Lodi participating.

First Baptist Church,  
Lodi, California

G. G. RAUSER, Pastor



# Spice of Life

An old farmer was testifying in court. A lawyer asked him how far he was from the scene of the crime.

"Well, I should say about thirty-five feet," replied the farmer.

"Just how far can you see clearly?" asked the lawyer.

"Well, when I wake up in the morning I see the sun, and they tell me that's millions of miles away."

Bill was watching the village shoemaker at work.

"What is leather?" he asked.

"Hide," replied the shoemaker.

"Pardon?" said Bill, in a most surprised tone.

"Hide," replied the shoemaker. "The cow's outside."

"What if it is? I'm not afraid of a cow."

First Bride: "Yes sir, I've got my husband eating out of my hand."

Second Bride: "Saves a lot of dishwashing, doesn't it?"

Doctor: "The pains in your right leg may be due to old age."

Aged Patient: "Old age nothin'! T'other leg, he's the same age and he's all right."

Barbara (returning home from church and weeping copiously): "Mommy, the preacher preached a whole sermon about Mary and Martha, but he never said a word about me."

During a bad electrical storm, Mother thought her young son would be frightened, so she tiptoed into his room to comfort him.

The boy opened his eyes and mumbled, "What's Daddy doing with TV now?"

Lady of the House: "And what can I do for you?"

Tramp: "If you don't mind, I'd like a coat sewed on this button."

A tramp, as seedy looking as they come, was up before a magistrate on a charge of vagrancy.

"Are you a taxpayer," asked the judge.

"Of course I'm a taxpayer," retorted the tramp. "How else could I get in this awful looking condition?"

"Define the difference between 'results' and 'consequences,'" read a question in a school examination paper.

The best answer came from a bright youngster, who wrote: "Results are what you expect; consequences are what you get."

"Is the water here on the farm healthy?"

"Oh, sure, we use only well water."

A five-year-old girl, visiting a neighbor, was asked how many children there were in her family.

"Seven," she answered.

The neighbor observed that so many children must cost a lot of money.

"Oh, no," the child replied, "we don't buy them—we raise them."

"I've had a worrying time with the insurance people. They ask me such awkward questions. They even wanted to know the state of my mind."

"How absurd! I suppose you left that blank."

Teacher (returning to class in uproar): "I wonder how it is that you're never working when I come back into the room."

Little Jimmy: "Cos you wear crepe soles, miss!"

As a steamer was leaving Athens, a woman went up to the captain and, pointing to the distant hills, inquired:

"What is that white stuff on those hills?"

"That is snow, madam," replied the captain.

"Well," said the lady, "I thought so myself. But a man just told me it was Greece."



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