

Baptist Herald

NORTH AMERICAN BAPTIST GENERAL CONFERENCE



December

25

1958

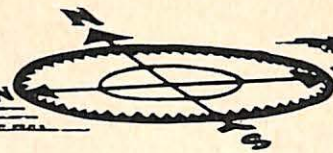
The Light of the World Is Jesus

Number 26

■ Emmanuel —
God With Us!

■ Remember God's
Blessings of 1958

March



of Events

• President Theodor Heuss of West Germany gave 5,000 pounds (14,000) to help rebuild Coventry Cathedral, England, which was destroyed by Nazi bombers during World War II. Earlier, the statesman went to Westminster Abbey where he laid a wreath on the grave of Britain's Unknown Soldier and heard a prayer for a "lasting and enduring peace."

• Negotiations for a \$5,000,000 emergency church building loan have been completed by the Board of National Missions of the United Presbyterian Church in the U.S.A., and the New York Life Insurance Company. Dr. Hermann N. Morse, general secretary of the board, said the board will make the money available to synods, presbyteries, and local congregations through loans to establish or extend the church in new or rapidly growing communities where physical facilities are absent or inadequate.

• Delegates representing 27 different Mexican organizations met in Mexico City October 8-10 to plan for the Youth for Christ International Mexican Youth congress which is scheduled for August 2-9, 1959, in Mexico City. Rev. Sam Wolgemuth, Overseas Director of Youth for Christ International, and Rev. Robert Collitt, Deputation Director, attended the meeting which was termed the largest representation of Protestant organizations ever assembled in Mexico. Over 95 per cent of the evangelical Christians will cooperate in the Congress, Wolgemuth stated. —*Watchman-Examiner*

• Christians in South Korea now total more than 6% of the population, according to latest figures released by the National Council of Churches of Christ in Korea. Protestants number 1,323,091, Roman Catholics 242,034, and Eastern Orthodox believers 200. The NCCK statistics were based on reports made by the respective religious bodies. Most numerous among Protestant groups were Presbyterians with 864,262 members, followed by Methodists with 345,685. The next four largest Protestant bodies, according to the council report were as follows: Seventh-day Adventists 45,500, the Salvation Army 27,076, Baptists 17,116 and Assemblies of God believers 8,762.

• The General Assembly's Social Committee of the United Nations called on Secretary General Dag Hammarskjold to proclaim a World Refugee Year beginning June, 1959. The purpose would be to focus attention on the plight of displaced persons throughout the world and to appeal for financial contributions for their repatriation or resettlement. The resolution, drafted by Britain and co-sponsored by nine other countries, was adopted by a vote of 56 to 8 with 9 abstentions.

• More than 1000 people in the Wash-

ington, D. C., area have sent in \$2 each to enroll as television members of the first college course in Bible study offered there by American University. Successful completion of the course will result in 2 hours of college credit. Enrollees will have to come to the campus for final examinations and they will be required to write term papers. The college course on "The Life and Teachings of Jesus" is conducted by Dr. Edward W. Bauman, chaplain of the University. On the program Dr. Bauman has 12 students from the University with him "to give a classroom atmosphere."

• An all-time record for giving by U. S. Protestant and Orthodox church people was set in 1957. A total of \$2,206,593,817 was given for all pur-

poses according to a survey recently completed by the Department of Stewardship and Benevolence of the National Council of Churches. An increase of \$165 million over 1956 included gifts for congregational operations, benevolences, home and foreign missions and relief work overseas. What is also believed to be a record is that 20.1 per cent of this total was given for benevolences. Gifts for foreign missions in 1957 represented an increase from \$59 million to \$64 million, a gain of about 5 per cent. The highest per capita giving once again was made by the Seventh Day Adventists with \$160 and a membership of 291,567. The United Brethren in Christ, with a membership of 19,459, came second with an average \$118.96 apiece.



Baptist Briefs

• **Presbyterians Tribute Baptists.** *Presbyterian Life*, a monthly magazine which circulates more than a million copies to Presbyterians in the U.S.A. recently devoted almost two pages to Baptists, including information about Baptist work in both Russia and Spain. Three large pictures of Russian Baptist life were shown.

• **Unveil Dr. Johnson's Portrait.** The Fall meeting of the Baptist World Alliance Administrative Committee was held at the Baptist Building in Washington, D. C., Tuesday, November 25. An oil painting of Dr. C. Oscar Johnson, former president of the Alliance, was unveiled during the day, preparatory to taking its place with portraits of other B.W.A. presidents in the Alliance offices.

• **London Students Organize.** The John Clifford Society of the Baptist Students' Federation has as its purpose the welding together of Baptist students and nurses in London. Every Friday of the school year there is either an address or Bible study, with stimulating discussions. Also during the year there is a week-end retreat, an annual conference, special mission

BAPTIST JUBILEE ADVANCE

At Watchnight Services 19 million Baptists will launch the five year program of the Baptist Jubilee Advance. In January 1959 they will hold their Week of Prayer services, watch the TELEVANGELISM programs (see page 13), and prepare for "Soul Winning Commitment Sunday on Jan. 11 (see page 10). Great days and inspiring events are ahead of us! EDITOR.

undertakings and participation in the conduct of services.

• **1000 Converts at Baiyer River.** An estimated 1000 converts have been prepared for baptism during August and September in the Baiyer River area of central Australia. Australian Baptists began missionary work among the Stone Age people of the Enga tribe in this area in 1949. First converts were baptized in 1956 and New Guinea became the 100th country reporting Baptist church members. Leprosy is widespread in the area and a colony where these afflicted people may be treated has been established in association with the Tinsley Hospital at the Baiyer River Mission.

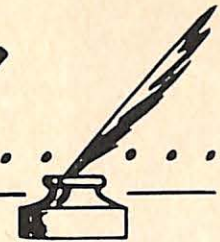
• **Nalerigu Hospital Opens, Ghana.** In the first six weeks following its dedication on August 2 the Baptist hospital in Nalerigu, Ghana, registered 1,700 out-patients, who made some 4,000 visits. A member of Prime Minister Kwame Nkrumah's cabinet, speaking at the dedication service, expressed appreciation for the work of missions in the field of medicine and commented on the uniqueness of the Baptist position of refusing government help. The king of the Mamprusi, chief tribe of that section, urged his people to accept treatment from the hospital workers. On the day after the hospital opened the Nalerigu Baptist Church was organized.

• **King and Queen Hear Baptists Address.** The king and queen of Denmark were in a crowded congregation that heard Dr. Ernest A. Payne, secretary of the Baptist Union of Great Britain and Ireland, preach at Copenhagen Cathedral August 29 in connection

(Continued on page 24)

BAPTIST HERALD

Editorial



This is Christ's Birthday!

Christmas is the Christchild's birthday. We ought to know that from the spelling of the word and by listening to the carols of this season. But the modern world and many homes of today have encrusted the Christmas celebration with all kinds of things that have little or no relationship to the Lord Jesus Christ. It therefore behooves Christians to put Christ back into Christmas and to show to the world that this is Christ's birthday. With colorful, constant emphasis we ought to proclaim: "Christ was born on Christmas day!"

Even Christians must be reminded to make room for Christ in their Christmas celebration. The preoccupation of people with the buying of gifts, the sending of cards and plans for parties can become so hectic that there is no time to think of anything else. We are in the same danger today as the innkeeper and the people of Bethlehem centuries ago that there is simply "no room left" for Christ in our modern celebration of this season.

Like the shepherds of old, let us "make haste" and drop everything else, if necessary, and "let us now go even unto Bethlehem and see this thing which . . . the Lord hath made known unto us." Meditate on God's revelation of his unspeakable Gift to you and to me, how God was in Christ reconciling the world to himself. Read the Gospel accounts of the first Christmas quietly and reverently. Open the windows of your soul to the wondrous mystery and glory of this divine revelation. Make room for him as the living Christ and for the exercise of the will of God in your life!

It may be even more difficult to put him FIRST in your list of Christmas gifts. In the midst of a high pile of presents of all kinds which we have secured for others, have we remembered Christ on his birthday? Is it too much to expect of a Christian to put Christ first on his or her Christmas list? What can we do to remember him? Christ wants the offering of your heart—the devotion of your love, the loyalty of your service, the fervency of your witness. Certainly, a sacrificial offering for some Christian cause should not be overlooked at Christmas time. If Christ is not included in your long Christmas list, then you have utterly failed to understand the true meaning of Christmas.

Let him also show you his glory of Christmas. We need to see the Godward side of Christmas. We are often inclined to over-emphasize what we have done for others and what our good accomplishments have been at this season of the year. As a result, we hardly listen to the divine account of what God has done for us. We are only the recipients of his grace and of his riches. Christmas is the marvelous account how Christ emptied himself of his heavenly glory and was "found in fashion as a man" (Phil. 2:8), and how Christ became obedient unto death, even the death of the cross, all for our salvation.

Think on these things at length and earnestly until you see the Godward side of Christmas in all of its matchless glory! Then Christmas, more than ever before, will be pre-eminently for you the birthday of the Christchild, the birthday of our Savior, to be observed with spiritual reverence and unspeakable joy.

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Christmas is the story how God in his gracious mercy provided the Saviour—the greatest Gift for the greatest need!

Emmanuel — God With Us!

A Study of Matthew

1:18-25

By Rev. Francis E. Whiting

Editor of Adult Publications, American Baptist

Publication Society, Philadelphia, Pa.

FOR MANY people the holidays are weeks of worry, filled with days of drudgery. The Christmas season has almost become a Christless season. For many the true significance of Christmas has gone—lost in a turmoil of half-meant wishes and tinsel string. The commercialization of Christmas has reached to appalling proportions. It has invaded our homes and our churches and robbed us of much of the spirit of the Child of Bethlehem.

Is there not some time to consider the true meaning of Christmas? Let us take time to think of the wonder and the mystery and the good news of Christmas. Let us not lose the Christ out of Christmas. Let us turn to the first book of the New Testament and learn there the meaning of Christmas. There we read of Emmanuel—God with us. There we learn how Jesus came to earth and why.

HOW HE CAME

"Now the birth of Jesus Christ took place in this way" (Matt. 1:18). These words alert the reader to the special purpose of the author in what he is about to say. They indicate that the author has chosen every word with care and that we are to expect an account which is not general but specific, not a mere narrative in which any words would do but a studied description which would stand up to searching inquiry and leave no room for doubt or question. The new Testament is thus very careful to set forth just how Jesus Christ came into the world. It presents an accurate and detailed record of the facts about Jesus' birth.

New Testament theology supports the textual evidence for our Lord's birth of a virgin. The church is now emerging from an era when doubts

have been quite popular. We are now witnessing a new day in biblical studies which puts the most thoroughgoing scholarship in back of our Christian faith as it is commonly and historically understood.

The late William Temple, everywhere regarded as one of the greatest Christian scholars and leaders of modern times, said:

"I wholeheartedly accept as historical facts the Birth of our Lord from a Virgin Mother and the Resurrection of his physical body from death and the tomb. And I anticipate, though with less assurance, that these events will appear to be intrinsically bound up with his Deity when the relations between the spiritual and physical elements in our nature are more completely understood." (*Doctrine in the Church of England*, 12. London, 1938: Society for Promoting Christian Knowledge.)

With solid textual and theological scholarship in back of us, we can turn to the study of this record with confidence. It has been given to us through the inspiration of the Holy Spirit. It was meant for our instruction that we might know the facts.

STUDY OF THE RECORD

"When his mother Mary had been betrothed to Joseph" (Matt. 1:18). Here we learn the name of Jesus' mother—Mary, a common name for a Jewish girl. The name in Hebrew is Miriam; in Greek, Maria or Mariam; in English, Mary or Marie. We learn that she was engaged to a man named Joseph.

In the Hebrew civilization engagement was looked upon with great seriousness. It was not entered into lightly or temporarily. Indeed, the pair was looked upon almost as if they were married, the man being legally called a husband.

We learn here also the name of Mary's betrothed—Joseph. In Matthew 1:1-17 Joseph's genealogy is given. This shows he was of the royal, Davidic line. It should be noted also that Matthew is very careful in recording this genealogy. It is Jesus' legal genealogy, since Joseph was his legal (but not actual) father. Thus Matthew says, "Joseph the husband of Mary, of whom Jesus was born" (Matt. 1:16). This specifically points out that Joseph was not the father of Jesus.

This should be remembered, as it is the first time that Matthew emphasizes the uniqueness of Jesus' birth. We know little of Joseph except that he was regarded as "a just man" and that he was a carpenter. Likewise we know little of Mary. It seems to be the deliberate intention of the Inspirer of the New Testament to give little attention to Joseph and Mary, that Jesus might receive full and proper attention.

"She was found to be with child of the Holy Spirit" (Matt. 1:18). Before her marriage, Mary was found to be expecting the birth of a child through the action of the Holy Spirit. For the third time Matthew makes it clear that Jesus' birth is not after the usual manner among men. We must note, too, that there is no reference to Mary's being sinless as some claim.

THE PERSON OF OUR LORD

"And her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly" (Matt. 1:19). This relates the perplexity of Joseph. What was he to do? He loved Mary and he did not want to make a public example out of her by having her stoned to death. Yet, he felt offended and did not want to marry her. He would divorce her quietly. Had he been the prospective father, he

would not have acted thus at all. By including this in the narrative, Matthew, for the fourth time, guards the person of our Lord.

"But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying, 'Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son, and you shall call his name Jesus, for he will save his people from their sins'" (Matt. 1:2-21).

As Joseph was thinking about what he would do, an angel of the Lord appeared to him in a dream and related to him the facts concerning Mary's baby. At this point Matthew, for the fifth time, takes care to guard the uniqueness of the person of our Lord by here recording Joseph's dream and the angel's words to him. Note that no less than an angelic visitation was granted to Joseph so as to insure complete understanding of the event.

The angel, bearing a direct revelation from God, explained that the unique conception of Jesus was by the action of the Holy Spirit. And further the angel connected this unique action with the salvation of men from their sins.

HIS NAME — EMMANUEL

"All this took place to fulfill what the Lord had spoken by the prophet: 'Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel' (which means, God with us)" (Matt. 1:22-23). Here, for the sixth time, Matthew, by quoting from the Old Testament, specifies the nature of the birth of our Lord.

(Matthew here quotes from the Greek rather than the Hebrew Old Testament. The point in quoting is not the source of the quotation but the use which Matthew makes of it to support his purpose of guarding the distinctive character of our Lord's birth.)

"When Joseph woke from sleep, he did as the angel of the Lord commanded him; he took his wife, but knew her not until she had borne a son; and he called his name Jesus" (Matt. 1:24-25). Joseph took Mary as his wife. But he kept her virginity inviolate until after Jesus was born.

Note that Matthew, for the seventh time now, is careful to guard the uniqueness of Jesus' conception and birth. The Greek words here translated "knew her not" state factually and frankly that Joseph had no part in Jesus' conception. But the word "until" definitely implies that after Jesus' birth, Joseph and Mary led the normal life of any married couple.

NORMAL HOME

It is important to call attention here to the complete fallacy of the view that Mary was always a virgin. The New Testament definitely implies that Joseph and Mary had children. That Jesus grew up in a normal home adds, rather than detracts, to Mary's honor. It means that our Lord had a happy, normal childhood and enjoyed the fun

and laughter and work and play of his home along with the other children.

The New Testament speaks very frankly of the birth of the Savior. Why does the New Testament make so much of Jesus' unique birth of a virgin? When all the records are read, there remains much mystery in them all.

The explanation of the emphasis of the New Testament on Jesus' birth would seem to be along two lines. First, it explains how Jesus is both God and man. We may not know the full implications of the explanation; but it does indicate some vital connection, as Archbishop Temple said, between the manner of Jesus' birth and his divine-human person.

In the second place, the virgin birth

thing like this: the Lord God who is salvation is with us. The very names of our Lord indicate the purpose of his coming.

THE CHRISTIAN FAITH

Return now to the angel's words, "He will save his people from their sins." There are three ideas in that sentence: people, sin, salvation. That is pretty close to the whole story of the Christian faith—and in three words! God created man in his own image. The early chapters of Genesis relate the story of the creation. Man was the crowning work of God. He was created with the power to choose. He could do God's will, or spurn it. He spurned it. And the moment he chose



—Photograph by Harold M. Lambert

Let us take time again to think of the wonder and mystery and the Good News of Christmas. Let us read again in God's Word of Emmanuel—God with us!

of our Lord helps to make our redemption possible. It has to do with the sinlessness of Jesus. Only a sinless Savior could save from sin.

WHY HE CAME

When Joseph was perplexed about Mary's condition, an angel of the Lord came to him and relieved his fears. The angel revealed to Joseph the wonderful news that Mary was to be the mother of the Messiah. The angel said, "She will bear a son, and you shall call his name Jesus, for he will save his people from their sins" (Matt. 1:21).

The name "Jesus" is the Greek form of the Hebrew "Joshua." As we know, biblical names had definite meanings. Joshua means "Jehovah is salvation." There is another name of our Lord in this passage—"Emmanuel." Its meaning is given: "God with us."

We might put these two names together. Then we would have some-

his own way, and rejected God's way, he sinned and fell from his state of fellowship with God.

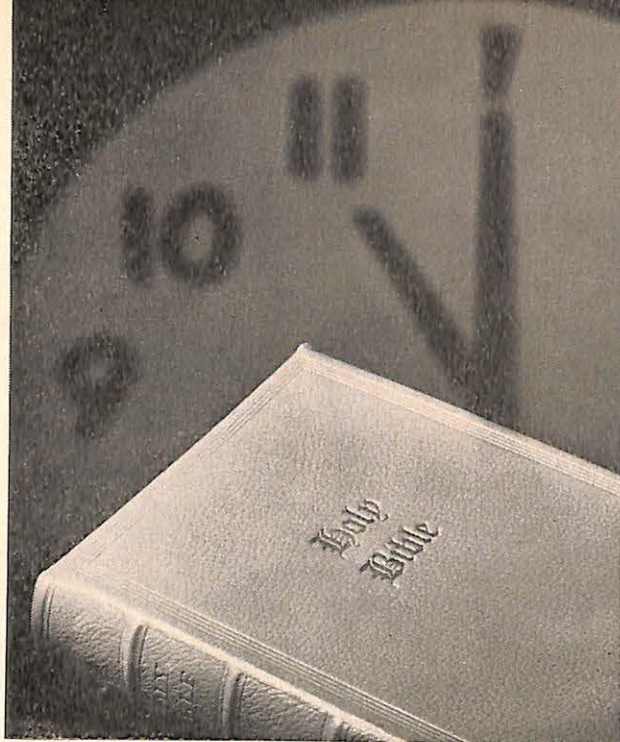
Ever since that fateful day there has been no one except our Savior who has not sinned. As the apostle Paul said, "All have sinned, and come short of the glory of God" (Rom. 3:23). So every man has need of the Savior.

God in his gracious mercy provided the Savior—the greatest gift for the greatest need. "God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life" (John 3:16).

JESUS SAVES!

How Jesus saves has been one of the chiefest subjects of study down through the ages. There are several explanations which have been brought forward by leading Christian scholars, and each theory tells us a great deal about our salvation. But beyond all

(Continued on page 22)



—Photo by A. Devaney, Inc., N. Y.

Remember God's Blessings of 1958!

"The evening hour of 1958 is here. Time to walk and work in its light has almost passed; time to reflect is before us!"

As we think back on 1958, our note of praise should be, "Oh that men would praise the Lord for his wonderful works to the children of men."

The Guidance of God

By Rev. Fred Sonnenberg, Pastor of the East Side Baptist Church, Chicago, Illinois

THE EVENING HOUR of 1958 is here. Time to walk and work in its light has passed; time to reflect is before us.

Almost automatically we turn to the method of self-appraisal, but the deeper instinct born of the Spirit of God sets it aside. Our living does not count unless we have the approval of God. We are co-laborers; we are builders together with God, and the blueprint is his. "Make them after their pattern shown thee in the mount" (Exodus 25:40).

God is Guide; never less; we are followers, never more. As our life and work measure up to and agree with the plan of our Guide do we manifest the truth that he is guiding.

IN GODWARD MOTION

So important is this relation of Guide and follower that it defines the Christian life with unsurpassed fulness. "For as many as are led by the Spirit of God, they are the sons of God" (Romans 8:14). Here is a proper emphasis upon Christ as the Door. We cannot follow unless we begin—and upon Christ as the Way.

A Christian is a person who is in Godward motion, and the years mark this advance. Does 1958 bring this witness to our heart? May the "evening benediction," the result of reflection, be: "My God and I walked through the year together."

Yet greater is the importance of this relation. When the Holy Spirit leads a person, it is clear according to the

pattern (Acts 2) that he leads him, time permitting, into the church below before he leads him into the Church above. According to the twelfth chapter of first Corinthians, the "group ministry" of the Holy Spirit is affected in the individual only as he is biblically loyal and active in the church. One "living stone" is too small to provide living space for the larger office and work of the Holy Spirit. He needs "living stones" properly fitted together in which to manifest his fulness and work of variety.

How have we followed? May the second part of the "evening benediction" be that in a measure we have followed here and thus have experienced the guidance of God. We have continued "steadfastly in the apostles' doc-

trine and fellowship, and in the breaking of bread, and prayer" (Acts 2:42).

THE LARGER FELLOWSHIP

As a series of concentric circles goes out from a fixed center, so this central relation of Guide and follower extends its reach. We are united in this larger fellowship numbering more than fifty thousand. How full a word is "together" when we realize the only possible way to arrive there—by the guidance of the Holy Spirit. Here no external voice can speak; only the witness of each heart. Only "as many as are led by the Spirit" really belong to the fellowship.

This larger fellowship has made decisions which are to reflect the guidance of God. If they have been made in the consciousness of "it seemed good to us and the Holy Spirit," they will show that God has guided in 1958, and that we HAVE FOLLOWED. So we seek a third part to the "evening benediction" and it is: "Lord, let the record of my 1958 depart in peace."

The Goodness of God

By Rev. Jack I. Krause, Pastor of the Emmanuel Baptist Church, Marion, Kansas

WHAT WOULD the average mother do if one of her children would say, "Thank you, mother, for the castor oil"? She would probably seize the nearest chair before she collapsed. How, like children, we often fail to appreciate those things that are best for us! The Psalmist calls some of these to our attention in Psalm 107, which can rightly be called "The Goodness of God" chapter because of the special emphasis. Let us consider

the Psalmist's five-fold doxology of the goodness of God to man and evaluate God's goodness to us in the light of this Psalm.

It is easy for us to chime in with the first note of praise which is for "deliverance from sin." (Verses 1-3), "Let the redeemed of the Lord say so." It is only natural for a healthy Christian to want to praise God for salvation.

We may find it more difficult to

join in the praises of the four remaining notes of praise, for each of them is for chastisement, bringing man back to a right relationship with God. Each of them involves hardship and suffering.

PRAISE FOR DELIVERANCE

The second note of praise is for "man's deliverance from his own way." (Verses 4-9). "And he led them forth by the right way that they might go to a city of habitation." Have you ever praised God for leading you contrary to your plans? The Psalmist speaks of man's way as wandering in a solitary wilderness. How often we have insisted on wandering in our own way until God, through chastisement, caused us to cry to him and we were led out of the wilderness into the blessings of his abiding presence. The second note of praise, as well as the remaining three, ends with, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

The third note of praise is for "deliverance from rebellion." (Verses 10-16). "Because they rebelled against the words of God, . . . he brought them out of darkness." We may not openly rebel against God, but sometimes every act of obedience to God is done grudgingly, becoming an obligation instead of a privilege.

Secretly we wish that we didn't need to tithe, attend prayer meeting, and spend time serving God in other ways. Perhaps we may even wish that God's moral restraints were lifted. Again, after chastisement, the Psalmist praised the goodness of God for breaking the fetters of self-will and rebellion, bringing him back into the joy of wholehearted devotion to God.

The fourth note of praise is for "deliverance from foolishness." (Verses 17-22). Foolishness differs from rebellion in that the fool acts without knowing any better. He is indifferent to learning. Again the Psalmist praised God for the chastisement that had brought him closer to God.

TO GOD BE THE GLORY!

The fifth note of praise is for "deliverance from professional pride." (Verses 23-32). The writer speaks of the mariner going out to sea to do business. He can see the works of God but fails to give God any glory or recognition. The mariners of the Psalmist's day were highly respected for their bravery and skill. Because of professional prestige, they often forgot about God. Have we as Christians ever found ourselves in this condition? The hand of God was brought upon them bringing forth cries for help. God delivered them and, in turn, the once self-satisfied, proud mariner praises God for his goodness and the wonderful works to the children of men.

As we think back on "1958," shall we not only praise God for the enjoyable blessings, but for our chastisements as well?

The Grace of God

By Rev. Donald G. Møstrom, Pastor of the Cornerstone Baptist Church, Union City, New Jersey

AT THE END of a year we often pay tribute to the grace of God: "Yes," we say, "God was certainly gracious in giving reasonably good health, keeping us from serious accident, blessing our family with daily bread!" The trouble with this sort of talk is that it only looks at some of God's providences and says, "God was there when I needed him." For a Christian, God's grace is a *complete way of life* which requires a groaning, a growing and a glorifying.

SUFFICIENT GRACE

Living by grace requires spiritual *groanings*. The Apostle Paul said, "The whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves" (Rom. 8:22, 23). The Christian should be painfully aware of the corruption and weakness which afflicts his own nature in common with the whole of this sin-cursed creation. But for him such groanings are but the necessary prelude to a life of greater dependence upon the grace of God.

Has not the Lord promised, "My grace is sufficient for thee; my strength is made perfect in weakness" (I Cor. 12:9)? Our groanings will lead us to turn more and more away from self-trust and toward the Cross of Calvary, where a deep well of grace flows for repentant sinners. "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

Not only will here be a groaning, but also a *growing* in grace. Peter exhorts: "Grow in grace and in the knowledge of our Lord and Savior Jesus Christ." What a blessed year

this has been if we look back and see progress in the experience of grace: growth in the knowledge and application of the Word, increase in the fruit of the Spirit, enlargement of the prayer life, greater victories over sin and Satan, more souls won for Christ—all by the grace of God! Here is a fountain of which we can never drink too deeply! The more we experience of his infinite grace, the greater will become our capacity to receive it and our hunger for more.

TO GOD'S GLORY

Finally, all the groaning and growing in the life of grace is to result in a *glorifying* of God. "All things are for your sakes, that the abundant grace might through the thanksgiving of many *redound to the glory of God*" (II Cor. 4:15). God extends his grace to our lives in order that he may receive back glory from us. Whatever he has done in us and through us this past year was done so that we might "be to the praise of his glory" (Eph. 1:12).

Indeed, grace was perhaps denied to us on occasions because our motives were not for his glory. Our Lord shares his glory with no one; but to the person who lives preeminently for him will come the lion's share of his grace.

The humble little tent maker of Tarsus attributed all of his prodigious labor in behalf of Christ to the grace of God: "By the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me" (I Cor. 15:10). May we, year by year, with increasing gratitude be able to join him in this testimony!

The Light of Bethlehem

By Thomas Curtis Clark

Above a world entrapped by fear,
There shone a silver star.
The doubters saw it not, nor cared;
The men of faith, from far,
Knew that the Light of Love looked down,
And followed it through field and town.
Through desert lands they made their way
Past mountains bleak and wild;
They came to humble Bethlehem
And found a little Child.

Their hearts were stirred: their feet
had trod
A road to peace—they learned of God!
How blind are we who walk through night
In desert lands of sin!
Our ears are deaf: we cannot hear,
Amid the strife and din,
The voice of One who came to tell
The Word of Trust—that all is well.

Our hearts are broken by the years,
But still there shines a star
Above a little manger-home.
Oh, that we might, from afar,
Retrace our steps through fear and night
To faith and hope, and Bethlehem's light!

BIBLE READING LEAFLETS

The 1959 Bible Reading leaflets have been sent to all churches. Copies can also be secured free by writing to North American Baptists, Box 6, Forest Park, Illinois.

Dr. Paul Gebauer's Finest Hour

The Story of the Africans' Warm Welcome Extended to the Field Superintendent of the Cameroons Baptist Mission by Rev. Ben Lawrence.

ANDREAS WIMU came out of Morning Prayers, quickly gathered his men of the carpenter shop and said, "Wena hear Watee me I go talk. Massa Ge power do come. We go make de station he shine fine." Andreas is the headman at Bamenda Station and his words have been expressed throughout the Southern Cameroons of Africa by headmen, church teachers, pastors, chiefs and missionaries. Many plans and efforts were made to put everything in order for the return of Dr. Paul Gebauer and his wife, Clara, and son, Walter.

SERVICE FOR CHRIST

His return is of particular significance to your missionaries. Although the work had gone on without serious mishap and with evidence of progress, as it should when a good leader leaves, we have missed the wisdom that only years of experience and an acute understanding of the African can bring. Dr. Gebauer has given his life to the service of Christ in this land. To him this has meant a close association with God through Christ Jesus, a thorough understanding of the hearts and minds of the Africans to whom he is called to witness, and a willingness to serve within the framework of the administering British Government.

The vitality of his Christian life speaks of a close relationship with Christ Jesus. His knowledge of the African and his ability to lead them—the lowliest laborer, the educated clerk, the highest chiefs, the consecrated pastor—reveals the hours he has spent in studying texts on anthropology, observed in practice the ways of these people, recorded his personal observations and related all the facts to the purpose of his high calling.

The unanimous respect and admiration on the part of government officials for our Field Superintendent speaks of the extent to which he has managed to carry on an uncompromising mission effort in the framework of British Administration. The crowning evidence of this was the Order of the British Empire conferred upon Dr. Paul Gebauer by Her Majesty, the Queen.

His return to Africa could possibly be called his "finest hour." His consecration, wisdom and experience provide him with ample facility to meet the problems to arise in the next two challenging years.

INDEPENDENCE AHEAD

On May 15, 1958 the Southern Cameroons became a self-governing region. Though there is still a European Commissioner and many European administrative officers, the heads of all departments are under the jurisdiction

of local Cameroonians. In 1960 independence for this land is proposed. Self-determination brings with it problems for our work that only experience in this land and an understanding of these people can solve. Dr. Gebauer is well prepared to meet this challenge and we are confident that God will use

him to add the final touches to the firm establishment of Baptist churches in this land under the control and direction of African Baptists.

Pray for him here in the Cameroons as he has again taken up his greatest responsibilities ever, in the service of Christ Jesus.

Welcome Back to Bamenda!

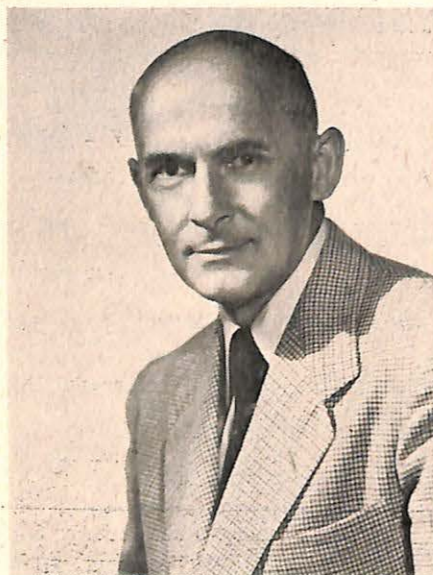
By Mr. J. M. Mbeng, Headmaster of the Cameroons Baptist Mission School at Bamenda, Africa

WE, THE STAFF and children of the Cameroons Mission School, Bamenda, wish you a sound welcome back into Bamenda Field in particular and into the Southern Cameroons in general. We have long wanted for you to arrive, and we are happy today that our dreams have come true.

We are sure you must have had a good rest and that you found your relatives and friends well and happy to see you. Having thus had such peaceful times once more in your own home, we are sure you have come back fully refreshed to take up the duties awaiting you in this underdeveloped part of the world. We guess that your stay at home was not as quiet as expected, but we are sure you did not dismiss our problems from your mind.

QUALITIES OF LEADERSHIP

Here you are again to take up responsibilities as before. We would wish you to understand that the more progressive a people are, the more complex their problems will be. You left us



Dr. Paul Gebauer, field superintendent of the Cameroons Baptist Mission, who was recently welcomed with his wife and son "back to Africa."

a year ago, and now you have come back to find that many changes have taken place in the territory as a whole and in the field of your concern in particular.

We are glad to mention to you that we are sending in the first group of Standard Six pupils for the First School Leaving Certificate Examination this year. Our hearts are filled with joy that you are back to witness the fruits of your endeavors. To us it appears as if you planned your return to coincide with this simple but honorable achievement of yours in Bamenda field.

Your absence had caused a delay in most of our schemes, and we know as much as you know that this place needs men of courage and endurance and, what is more, men who are adaptable to changing conditions. We are glad that we find such qualities in you. We are sure that you won't discharge your duties without difficulties. You must bear in mind that we need help spiritually, socially, physically and intellectually. Can you give us these qualities if you will not pardon us? No!

Now you will take over from Rev. Gilbert Schneider who filled your place when you were away. We are not going to suggest to you that he was not co-operative, tolerant, forgiving and ambitious in carrying out the responsibilities which you turned over to him. His practical activities in fostering material civilization will speak for themselves and thereby reveal to you that he did not have an easy time with us since you left last year. It will only be too hard on the lepers at the Settlement if we ask him to stay here with us. At the same time he needs some rest to recuperate from the strain he has had in the new field which you left him.

A SERVANT OF GOD

We leave with you the following verses from the Bible: "I charge you in the presence of God and of Christ Jesus who is to judge the living and the dead, and by his appearing and his

(Continued on page 24)

African Christmas for Fombuh!

A Heart-warming Missionary Story by Mrs. Lenore Lang of Ndu, Southern Cameroons

AS THE LORRY bumped along the road upland, one of the passengers was thinking deeply. It was four days before Christmas, and Fombuh was on his way to spend the holidays with his brother near Bamenda.

As he rode, he was considering what he would do on Christmas Day. An African Christian himself, he was aware of what the non-Christians would be doing, and he was also aware of a conflict within his own heart between the old and new natures.

At about half past five in the evening, Fombuh reached his brother's village and was directed to his house. He had not visited that village before, so the next day he borrowed his brother's bicycle and rode around to explore the area.

MIRACULOUS DELIVERANCE

He found people making big preparations for December 25th. They were collecting palm wine and killing cows for their feasting. Others were washing their clothes so as to have them ready for the day. However, in all of Fombuh's observations, he found no church, and kept wondering just how he would observe Christmas Day under those circumstances.

On Christmas Eve, he decided to walk some distance from his brother's house into the bush, to pray by himself. Taking his flashlight, he started off on the path to the stream and after walking some distance found a fallen tree where he kneeled to pray.

He was just saying "Amen" when he felt something moving on his hands. Terror-stricken, he stretched out his arms and quickly swung them down, noting as he did so that something fell to the ground. Reaching for his flashlight, he turned on the light and there in its beam he saw a poisonous adder crawling away into the bush.

His mind recalled the story of Paul on the Island of Melita, when he was bitten by the snake but felt no harm. With a heart full of thanksgiving to God for his own deliverance from this great danger, he went back along the bush path toward his brother's house. On the way he met a group of drunkards who were singing this song: "Christmas done come, Christmas done come, Christmas done come; we all dance all about; we all drink all about; we all drink all and drunk."



Augustine Fombuh, a student at the Baptist Teacher Training Centre, Great Soppo, who brought the Light of Christ into his African village during the Christmas holidays.

CHRISTMAS EVE JOY

Continuing down the village street, Fombuh came to the community hall where he discovered a group of people gathered together. He found that they were Christians who were holding a Christmas Eve service, an impromptu, unplanned meeting of people of various denominations with the common desire of worshipping God on that night.

They sang hymns, prayed together, and exhorted one another. After the service one man said to Fombuh, "This Christmas, I have no new clothes, but my old ones. I bought my garri instead of rice. I bought my stockfish instead

Christmas Offering

The Christmas Offerings to be received by our Sunday Schools and at Christmas programs are to be designated for the children on our various mission fields in the Cameroons of Africa and Japan, and among the Indians of Canada and the Spanish-Americans of the U. S.

of meat. I fetched sufficient water instead of buying beer and wine, but the joy I have this night, nobody in the world has."

As the people left after the meeting, they agreed to meet in the recreation hall the following morning for another service. On the way back to his brother's house, Fombuh met two people shouting, "Happy, happy, happy Christmas!" He recognized one of the men as the one who had directed him to his brother's house when he first entered the village.

That man asked Fombuh where he was coming from, and Fombuh answered that he had been with a group who were worshipping together. "Why did you not come to worship also? You do not actually know why you are rejoicing, do you?" asked Fombuh.

After thinking a moment, the man replied, "To me every church is nothing but a recreational hall."

"Yes," Fombuh agreed, "we were worshipping in a hall instead of a church, but God can still hear us because he looks only in our hearts. . . . Which church do you attend?"

A SOUL WINNER FOR CHRIST

"None," the man replied. "I only go to church for relaxation. And not only that . . . you see, I know that women dress in their best when they go to the church. So I sometimes go to any church only when I want to look at beautiful women."

Fombuh left the man then with a "Good Night." The next morning before going to the hall for the Christmas service, he went to the man's home and persuaded him to come with him.

As a result, the man, who had already had some knowledge of Jesus Christ, committed his life to God and found the true joy of Christmas. Later when Fombuh visited him in his home he found him reading a Bible. He told Fombuh: "Please pray for me, that my whole life may remain throughout only for Christ."

Fombuh, who had made his observance a matter of earnest prayer, found renewed faith and was able to lead another to true joy in Christ.

Let us, each one, resolve that our Christmas celebration might be such as will likewise glorify the Lord Whose birth we celebrate!

—Rev. Ben Lawrence, Reporter

HEMCOMING FOR THE GEBAUERS

This welcome speech delivered to Dr. Gebauer and family (see page eight) was given by the Headmaster, Mr. J. M. Mbeng. You will be interested to know that the church was filled to overflowing, and that during the service the nationals presented Dr. Gebauer with a large decorated bamboo walking stick. After the service, they marched the Gebauers to their home and presented them with dashes of chickens and eggs.

Soul Winning Commitment Sunday

Announcement for Sunday, Jan. 11, 1959, by Rev. Daniel Fuchs, Director of Evangelism

EVANGELISM is God's big purpose for his church. It is the biggest mission in the whole wide world today. Nothing is closer to the heart of God than to save sinners. This is the central purpose for which Jesus Christ, the Son of God, came down from the Father's glory to this sin-scarred world. He came to seek and to save that which is lost. If you belong to him, this must surely be the central purpose of your life also.

The Bible teaches two types of evangelism: mass evangelism and personal evangelism. Someone has wisely said: "Mass evangelism revives God's people; personal evangelism puts them to work." We need both types. Neither one will long succeed without the other.

EVANGELISTIC ADVANCE

For us as North American Baptists neither mass evangelism nor personal evangelism is new. Since the earliest beginnings of our denominational history, both methods have been successfully employed. Our churches were built across America, not by burdensome church machinery or cunning schemes of men. Rather they have flourished by spontaneous dependence upon the indwelling of the Holy Spirit and by voluntary obedience to the commission of Christ: "Ye shall be witnesses unto me."

Real Holy Spirit revivals have not been uncommon in our North American Baptist history. We can well remember when it was the natural practice of our forefathers to visit with their friends and neighbors and discuss with them personally matters of the Spirit and the Scriptures.

The early New Testament church used both of these methods of evangelism with spectacular results. Luke, giving us an account of the mighty evangelistic advance of the early church, tells us in Acts 5:42: "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." The disciples went out into the homes of Jerusalem witnessing from house to house. This personal visitation evangelism stirred the multitudes, and enormous crowds came out to hear Peter preach the Gospel. The amazing result was that 3000 souls were baptized, "and the Lord added unto the church daily" such that were saved (Acts 2:47).

Today we as North American Baptists are about to launch out on another great evangelistic advance, simultaneously with millions of other Baptists across America. We know that this means total warfare against the devil and all his hosts. It calls for a mighty effort with all the strength and provision which God in his grace has made accessible to us. Satan's empire and sway will not be broken down by

LAUNCHING

of the Baptist Jubilee Advance at the Watchnight Services and in January 1959 in Baptist churches everywhere.

puny, weak and half-hearted evangelistic endeavors.

The challenge of the hour is: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

COMMITMENT SUNDAY

Sunday, January 11, 1959, is "Soul Winning Commitment Sunday." It is hoped that on this second Sunday of the new year, opportunity may be given in the services of our churches for members personally to dedicate themselves to the great program of evangelistic advance. The pastors may want to arrange the worship services in such a way as to allow time for members to make a commitment in a definite act of dedication. Each pastor will know best just how he might most effectively do this in his own congregation.

This program of evangelistic advance calls for and, indeed, demands the loyalty and backing of every North American Baptist church. It also calls for the solid support of every department and every member within each local church. The whole church needs to be mobilized in this warfare. The Sunday School, the choir, the CBY society, the deacons, the church board, the women's missionary groups, the men's brotherhood—all are a part of this great effort, and all must be enlisted. All should be challenged in a special way on Commitment Sunday willingly to put themselves at the dis-

The Shining of the Star

By Annie Johnson Flint

When the evils of earth were greatest
The Christ-child came from afar;
When the night of the world was darkest
We shall see the Morning Star.

Shone forth the Bethlehem Star;
Glory and peace was its message,
Love and good will to men—
A peace beyond their making,
A love beyond their ken.

Long has the vexed world waited
The peace that he came to bring;
Long have the turbulent peoples
Looked for a righteous king;
Long has his sad creation
Waited redemption's word;
Long have his faithful servants
Watched for their absent Lord.

posal of the Holy Spirit for a mighty effort in winning the lost.

There are a multitude of ways in which members can serve in this total evangelistic effort. For some, the greatest contribution will be that of prayer, and they should have an opportunity to dedicate themselves to that ministry. Without prayer the whole program will be a failure. Prayer groups could be established. The leaders could be given specific lists of definite prayer requests.

PERSONAL WITNESSING

A community-wide religious census is something in which many members can participate. Not only house to house calling will be necessary, but also some clerical work and record keeping must be done. Virtually all the members of the local church could be challenged to commit themselves to this service.

Another opportunity to participate is to help the pastor in building the prospect list. All members can furnish names and addresses of friends and neighbors who should be won for Christ and the church.

Finally, there will be those men, women and young people, whom the pastor will carefully select as members of the "Soul Winners' Fellowship." These are the members, who after receiving instruction, under the leadership of the pastor will do the actual follow-up visitation work in the homes and will personally deal with prospects.

May God indeed give us a great Commitment Sunday on January 11, 1959, and may he help us to commit ourselves anew to Jesus Christ, placing at his disposal our lives, our possessions and all the wonderful equipment and facilities we have in our churches, so that under the sure direction of the Holy Spirit we might go forward in a mighty evangelistic advance!

Long—but the time draws nearer,
The Bridegroom comes from afar;
When the night of the age is darkest
We shall see the Morning Star.
Evil is growing stronger,
And hearts are sick with fear;
But our hope is growing brighter,
For we know that the hour is near.

Faint in the dark skies gleaming,
Faint on the roaring seas,
But it heralds the dawn of glory
And it hastens the day of peace—
The glory, the peace he is bringing,
The King who comes from afar;
And to him who overcometh
He will give the Morning Star.

Sunday School Expansion Campaign

By Rev. G. K. Zimmerman, General Secretary of the Sunday School Union

GREAT spiritual experiences are in store for the Baptists of America through the Baptist Jubilee Advance which will be launched in a few days at the Watchnight Service. The theme, "New Life For You," directs attention to us as individual Christians to claim the promises of Jesus when he said: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and GREATER works than these shall he do; because I go unto my father."

Those of us who have been privileged to represent our denomination at Baptist Jubilee Advance committee sessions and to share in the planning for this program have experienced the spiritual enrichment which is in store for more than nineteen million Baptists in America. Baptists are being called upon to receive and share the blessings provided through the challenging soul winning program of Christ.

EXPANSION CAMPAIGN

A major objective in our Sunday Schools is that of bringing each individual into a personal relationship with God through Jesus and to have a personal knowledge and experience of Christ as Savior. The Sunday School Union of our denomination is seeking to help our schools to have a vital share in the 1958 Baptist Jubilee Advance program of "Evangelism Through Cooperative Witness."

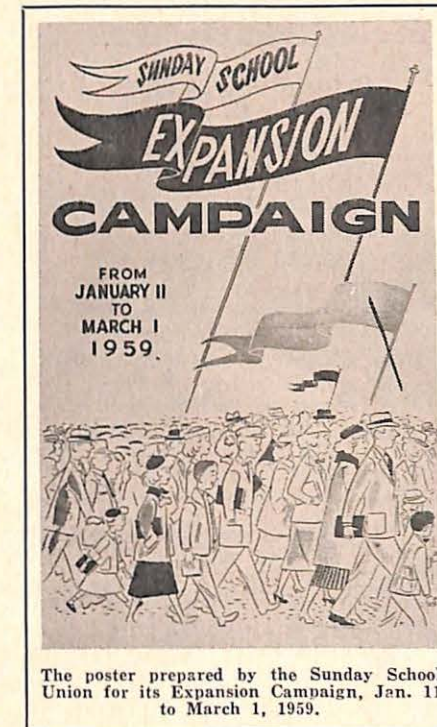
We are calling upon all our Sunday Schools to enlist in the "1959 Sunday School Expansion Campaign" which is an effort to help our schools to understand the program of evangelism. Through this effort we hope to reach more and win more to Christ.

The Sunday School Expansion Campaign is to be conducted for a period of eight Sundays, beginning with January 11, 1959 and concluding on March 1, 1959. The goals of this campaign are as follows:

1. To win more people to Christ and to bring them into the fellowship of the church.
2. To provide Biblical training for Christian growth and living.
3. To contact new people for the Sunday School and church.
4. To acquaint the scholars more fully with our North American Baptist General Conference.

A set of materials, including a handbook of suggestions and posters, has been made available to all superintendents and pastors to be used in making this campaign more interesting and effective. Every school is requested to adapt the suggestions in the handbook to local circumstances in order to achieve the greatest gains for Christ in your church and community.

When setting your goals for the attendance in your Sunday School dur-



ing the "1959 Sunday School Expansion Campaign," you will want to keep in mind this challenging goal which has been set by the General Sunday School Committee to strive for 60,000 scholars in our Sunday schools by 1964. To achieve this goal we must double our net gains for the next five years. We are confident that the outreach possibilities in every community are great enough so that we can go beyond this goal.

Some very encouraging gains have been evident both in rural and city churches where an earnest effort was made systematically to invite those who do not attend Sunday School and to conscientiously follow up absentees. With less than 25% of the population in America being reached by the Sunday Schools, we have an unusual "Open Door of Opportunity" to reach more and win more for Christ.

Several attendance plans or "gimmicks" are suggested in the "1959 Sunday School Expansion Campaign" handbook to stimulate interest and create a united effort on the part of all members in the Sunday School to make an intensive outreach. The Trinity Baptist Sunday School in Portland, Oregon shared with us a plan used in their school called, "Denominational Avenue." A large poster was displayed on which both the attendance drive and information about our various cooperative organizations in the denomination were presented. A remarkable increase was experienced by the school.

Another plan, which has been successfully used in some of our schools is called, "Launching the Rocket." De-

tailed descriptions regarding these plans appear in the handbook.

DENOMINATIONAL EMPHASIS

In addition to winning many to Christ and expanding the attendance, we suggest a brief presentation each Sunday to acquaint the scholars with the denominational program. We are suggesting that the following topics be presented:

- January 11—"Baptist Jubilee Advance."
- January 18—"North American Baptist Denomination."
- January 25—"Why We Are Baptists."
- February 1—"A Standard Sunday School."
- February 8—"North American Baptist Seminary and the Christian Training Institute."
- February 15—"Sunday School Union Mission Projects."
- February 22—"God's Volunteers."
- March 1—"The Home Church."

The handbook contains information on each of these topics which should be used in preparing the presentation. We are suggesting that a brief message or report on these topics be given during the Sunday School worship period. The presentation of these topics should be limited to five or seven minutes in order not to take away precious teaching time from the teachers during the class sessions.

We are urging all of our Sunday Schools to enlist for the "1959 Sunday School Expansion Campaign." Let us pray for the Lord's blessings upon our efforts to expand our Sunday Schools and let us work diligently as good stewards to reach more and win many for Christ. Launching the "1959 Sunday School Expansion Campaign" on January 11th will provide an "OPEN DOOR OF OPPORTUNITY" for all our schools to make 1959 the biggest Sunday School year ever.

The Happy Christmas

The happy Christmas comes once more,
Behold the Christ-child at the door!
Unlock the portals barr'd by sin,
And let the blessed Savior in,
Let once again the tidings thrill,
The joyous tidings—Peace, good will.

The happy Christmas comes again,
With peace on earth, good will to men.
Long years ago, no room was found
Save where the cattle stood around,
And there upon his bed of hay
A heav'nly Guest, the Christ-child lay.

The happy Christmas comes once more,
The heav'nly Guest stands at the door;
But now the portals wide are thrown,
The Savior reigns, and he alone.
O'er all the earth the tidings tell,
The Saviour reigns, Emmanuel!

Board of Education and Publication

Report of the Board's First Session on Oct. 24-25, 1958 by Rev. Harold W. Gieseke, General Secretary of the Education and Publication Society

FRIDAY, OCTOBER 24, 1958 marked an historic milestone in the history of our North American Baptist General Conference. It was the date of the first meeting of the new denominational Board of Education and Publication, elected last July at the General Conference in Edmonton, Alberta.

BOARD MEMBERS

In God's gracious providence, all n'teen members of the newly-elected Board were on hand as the Rev. Harold W. Gieseke, secretary-elect, called the meeting to order at 9:15 A.M. in the Conference Room of our Forest Park headquarters. The constituency of the Board forms a splendid cross-section of our denominational life, both in geography and activity. Voting members include: Mr. Herman Bleeker, Dr. A. S. Felberg, Rev. Harold W. Gieseke, Dr. A. Dale Ihrle, Mr. Harold B. Johns, Dr. Louis R. Johnson, Mr. E. Ralph Kletke, Mrs. Emma B. Meier, Rev. Edwin W. Miller, Mr. Alvin Quiring, Mr. Herbert Stabbert, and Rev. H. J. Waltereit. In this group are included, along with the secretary, two teachers (one in college, and one in high school), two splendid business men, a lawyer, an electrical engineer, and five pastors. Adding their competent help to the Board sessions are the ex-officio members: Rev. Lawrence Bienert, Dr. George A. Lang, Rev. W. J. Luebeck, Dr. Martin L. Leuschner, Rev. Otto R. Schmidt, Dr. Frank H. Woyke, and Rev. Gideon K. Zimmerman.

Dr. A. Dale Ihrle, pastor of the Grosse Pointe church in Greater Detroit, Michigan, was elected chairman of the Board. Mr. Herbert Stabbert of Anaheim, California, was named vice-chairman. The chairman and the secretary will represent the Board on the

1959 Annual

A SCRIPTURAMA OF EXCITING EVENTS

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General Council. The annual meeting has been set for May 1-2, 1959, the Lord willing.

Since the Board's purpose is to coordinate and to guide the entire work of education and publication, its work falls, quite naturally, into three areas: the Roger Williams Press, our papers and publications; the North American Baptist Seminary in Sioux Falls, South Dakota; and the Christian Training Institute in Edmonton, Alberta, Canada. Here is a quick review of some of the Board's hopes and plans for each area!

OUR PUBLICATIONS

In this vital field, a subcommittee of five members of the Board will direct the work. It will be known as the Publications Committee of the Board. Meantime, the Finance Committee of the denomination is hard at work on plans for the liquidation of our Cleveland, Ohio, property and the establishment of new facilities at Forest Park. Mr. F. A. Grosser reported for the

Finance Committee. There is to be no curtailment of any of our publication activities, although our papers will be printed elsewhere. This move should provide even greater service for our churches and people. Included in the ambitious plans are an enlarged book department and a proposed off-the-street book store on Madison St., Forest Park, Illinois, featuring the latest books and a variety of church and Sunday School supplies.

Because of the warm reception accorded our NORTH AMERICAN HYMNAL, 10,000 additional copies were ordered printed. This carefully-edited, second edition of our very own hymnal will be available later in 1959. The Board heard enthusiastic reports on the sale and distribution of the new books being printed in Cleveland.

If you have not seen and read "In God's Hand," "A Look at Baptists," and "My Account With God," you ought to order your copy today. Two other titles will be published and available to our people very soon. Our valued editors, Dr. Martin L. Leuschner and Rev. W. J. Luebeck, reported on our papers, and promised all their resources to make BAPTIST HERALD and DER SENDBOTE more interesting and valuable than ever.

SEMINARY AND C.T.I.

The Board heard encouraging reports from the men in charge of our two schools. The Seminary in Sioux Falls, S. Dak., has an entering class of 19 and a total enrollment of 40. Almost all of the entering students are now college graduates. President Lang and the faculty are greatly encouraged. Our prayer and hope is that the enrollment can be built up to 60 soon. Would it not please the Lord to see

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twenty splendidly-equipped young men and women leave our Seminary each May? We need the pastors and directors of Christian education. Will you pray that the laborers may be called out and then trained to do effective service for the Lord of the harvest?

The Christian Training Institute at Edmonton, Alberta, is continuing its search for a president. In the meantime, the Rev. Otto R. Schmidt is guiding the school as its acting president. The course for pastors, begun last fall on rather short notice (since it was only authorized at the General Conference in July), has three students. Every effort will be made to establish a strong, spiritual Pastors' Course which will attract young men with a minimum of high school training, who will be trained to serve the bilingual churches of the Dominion, where leaders for our churches are needed so desperately. Thirty-four students are in the high school department, which has provincial accreditation. The two-year Bible School program, now on a firm and practical basis, shows increased interest, with the enrollment in the forties. The prayers of our people everywhere are asked for the C.T.I. Board and the Board of Education and Publication in the naming of a president and an anticipated additional faculty member for the Institute.

In keeping with the General Conference recommendation, the Board is setting up a committee of "resource people" who will give earnest thought and study to the matter of a denominational liberal arts college. There will be a report to the Board next May.

YOUR PIONEERS

In its first two-day session in October, your new Board, like Israel about to cross over Jordan, was often reminded: "Ye have not passed this way heretofore" (Joshua 3:4). We are, in a true sense, your pioneers. But there is Another—the Pioneer and the Finisher of our faith. "The LORD, he it is that doth go before thee" (Deuteronomy 31:8). With his hand leading us and the prayers of all North American Baptists backing us, we cannot fail to enter the Land of Promise in the fields of education and publication!

From the Professor's Desk

By Dr. Walter W. Wessel, Professor, North American Baptist Seminary, Sioux Falls, South Dakota

In your article appearing in the November 13th issue of the "Baptist Herald," you stated, "It is not true that all races of mankind can be traced to Shem, Ham and Japheth." How then do you interpret Genesis 9:19? Just because scientists have not been able as yet to trace the races of mankind, are we to say the Bible is wrong?

Genesis 9:19 reads: "These three were the sons of Noah; and from these the whole earth was peopled." In my article I stated that I reject the idea of a universal flood. There are two basic reasons for this: (1) because the Biblical account does not necessitate a universal flood; and (2) because such an interpretation has so many obvious difficulties.

The main problem in so interpreting the narrative in Genesis is the universal language used in describing the flood. From this it would seem that the flood involved the whole earth. All the mountains were covered and all flesh died. However, even a cursory reading of the Bible reveals that "all," in some cases, does not necessarily mean "literally all" in Scripture.

The Apostle Paul wrote to the Roman Christians that their faith was proclaimed in "all the world" (Rom. 1:8). Certainly this does not mean that the American Indians knew of the faith of the Romans in the first century A.D.! No one would suggest that when the Lord declared to the Israelites through Moses, "I will begin to put the dread and fear of you upon all the peoples that are under the whole heaven" (Deut. 2:25), that he meant this to include any of the people outside of the knowledge and experience of Israel. "All" simply does

not mean "every single one" in these and many other instances in Scripture but rather "all" so far as the observation, knowledge and experience of the individual are concerned.

On the other hand, I hasten to say that there are many places in the Bible where "all" means precisely that. All mankind have sinned. Christ died for the sins of the whole world, etc. The point I am making is that each occurrence of universal language in Scripture must be considered carefully in the light of the context in which it occurs.

The second reason I reject a universal flood is because of the many difficulties involved, e.g., the cataclysmic astronomical effects which such an increase in the mass of the earth would bring about; the mixing of salt and fresh water and its effects on marine life; the fact that there is no conclusive geologic evidence that the surface of the earth was ever entirely covered with water, to mention just a few.

Now if the flood was only a local one and not a universal phenomenon, then Genesis 9:19 simply means that the area which was affected was repopulated by Shem, Ham and Japheth and their descendants. There is therefore no explanation in the verse of the origin of the races of mankind.

TELEVANGELISM — "This Is The Answer"

Watch for This Series of 13 Television Programs

Titles and telecasting dates of the dramatic television series, "This Is the Answer," sponsored by the Baptist Jubilee Advance's "televangelism" program, were announced recently by Dr. Paul M. Stevens, producer of the series and director of the Southern Baptist Convention's Radio and Television Commission.

The thirteen-week series of 30 minute films will feature top-level dramatic talent in stories built around universal human problems such as hypocrisy, honesty, family unity, teenage conformity, and fear of death. The answer to each problem is shown to lie in following Jesus Christ as Lord and Savior.

The films will be shown in major market areas in the United States and will also be carried by the Canadian Broadcasting Company network. For time and station, viewers should consult their local newspapers or TV Guides. The listing will usually be

under the title "This Is the Answer." Titles and screening dates of individual programs are:

"This Old House"	Jan. 4, 1959
"The Silent Guest"	Jan. 11, 1959
"Treasures of Al Decker"	Jan. 18, 1959
"Tooth for a Tooth"	Jan. 25, 1959
"You Can Take It With You"	Feb. 1, 1959
"Pay the Piper"	Feb. 8, 1959
"Gimmick"	Feb. 15, 1959
"Blacklash"	Feb. 22, 1959
"A Walk in the Dark"	Mar. 1, 1959
"Feet of Clay"	Mar. 8, 1959
"Ah! Eighteen"	Mar. 15, 1959
"The Sin of John Hamilton"	Mar. 22, 1959
"Valley of Shadows"	Mar. 29, 1959

Baptists in the areas where these films are shown will be asked to invite their unchurched friends and neighbors in to watch the programs with them, and to discuss the implications of the stories afterwards.



Worship together this week

We the Women

By MRS. ALBERT REDDIG
President of the Woman's Missionary Union

INTRODUCING OUR SCHOLARSHIP CHAIRMAN

As most of our readers know, Mrs. Heartsill Wilson of Grosse Point, Michigan, is our new Scholarship Chairman, succeeding Mrs. Emanuel Wolff. Not only is she an active member of the Ebenezer Church of Detroit, but is also serving her second term as President of the Woman's Missionary Union of the Central Conference. Coming from Texas and having a Southern Baptist background makes her a valuable member of our official family. Her delightful Christmas meditation which follows will prove a blessing to all who read it.

A CHRISTMAS MEDITATION

By Mrs. Heartsill Wilson

"Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Savior, which is Christ the Lord . . . Glory to God in the highest and on earth, peace, good will toward men" (Luke 2:10, 11, 14).

When Jesus made his appearance to mankind in the stable in faraway Bethlehem, it was the world's supreme example of love for others. God sent his only begotten Son to earth not because he needed us . . . BUT BECAUSE WE NEEDED HIM.

Late one evening, in the twilight of Christmas time, a businessman stood at the curb-side admiring a beautiful new automobile his brother had given him for Christmas. An unkept street urchin stood near him in wide-eyed amazement, since he had never been privileged to see anything so new and beautiful in his life as this fine car.

"What did it cost, Mister?" the lad asked. When told that he didn't know the boy looked him up and down carefully and said, "Mister, you don't look like a man that would steal a car. Where did you get it?" He could hardly believe that any one could be so kind as to "Give So Much" to a brother!

The boy dug his toes down against the sidewalk for a minute and was lost in the thought, then he began, "I wist' . . . (the man knew what he was going to wish . . . that he had a brother like that, and he had an answer ready for him. But he didn't say that, and what the boy did say jarred the man all the way down to his heels.) . . . 'I wist' I could be a brother like that.'"

"Would you drive me home in it, Mister, will you, huh?" he pleaded. Recognizing the pride that the youngster would have in arriving home, in sight of his neighbors in such luxury—

(Continued on page 24)

Reviews of Latest Books

By Dr. M. L. Leuschner

THE MONUMENTS AND THE OLD TESTAMENT (Judson Press, 1958—450 pages—\$6.75) is an illuminating book for all who desire a better understanding of the Old Testament. It is the latest word of Christian scholarship and probably the most fascinating volume on biblical archaeology. An earlier volume by Dr. Ira M. Price has been revised and brought down to date by Dr. Ovid R. Sellers and Dr. E. Leslie Carlson, all of whom are the authors of the book.

The scope of the book is vast. It begins with "The Physical and Racial Background of the Old Testament" and continues through 29 factual chapters of recent archaeological discoveries in Palestine and Syria. The laws of Moses and the laws of Hammurabi are traced and compared in careful detail as well as the proverbs of Solomon and of Egypt. Drawings and photographs enhance the volume. Fully indexed for topics and Scripture references, this volume will give you an unequalled opportunity to acquire a sound grasp of Old Testament history. It can be highly recommended to all earnest Bible students and teachers. (See the advertisement on page 24 of this issue).

A BAPTIST TREASURY by Dr. Sydnor L. Stealey (Thomas Y. Crowell Co., 1958—323 pages—\$3.95) is a very unique, interesting and informative book. The author, who is president of the Southeastern Baptist Theological Seminary, has carefully brought together in these 323 pages the selective writings by Baptist leaders, historic and contemporary, which will help every Baptist to understand and appreciate his denomination's faith and practice. This is a wonderfully intriguing Baptist anthology which definitely belongs in every Baptist library.

Baptist beginnings are illustrated by the writings of John Smyth, Roger Williams and William Carey. Baptist Confessions are reviewed and the story of some of the Baptist controversies is colorfully given. Distinctive Baptist

principles are shown in the writings of outstanding Baptists, including Walter Rauschenbusch's "Why I Am a Baptist." The most outstanding sermons and addresses are published of such Baptist leaders as George W. Truett, Charles Haddon Spurgeon, E. Y. Mullins, Benjamin E. Mays and C. G. Rutenber. This is both a fascinating volume for the general reader as well as for Baptist pastors and leaders. You ought to find it an invaluable treasury of information concerning Baptist history and literature.

ALL THE MEN OF THE BIBLE by Herbert Lockyer (Zondervan Publishing House, 1958—381 pages—\$4.95) is a crowded but colorful portrait gallery of more than 3000 Biblical characters. This is a spiritual classic which will never lose its value and interest for you and which will give you information of Bible men at your fingertips.

The author begins with a thrilling chapter on "The Romantic History of Bible Names." Then the hundreds of Bible men from A to Z are dealt with biographically. It includes a guide to the pronunciation of all names. The Bible references, the meaning of the names and all the available information are given of well known characters and of such men who are not too well known: Demas (Col. 4:14); Rufus (Mark 15:21); Methuselah (Gen. 5:21-27); Onesiphorus (2 Tim. 1:16 and 4:19); Epaphras (Col. 1:7 and 4:12); and Mnason (Acts 21:16). There are hidden, intriguing stories behind these names as seen in his panorama of ancient glory and wonder. The book shows careful research and is a splendid work for ready reference. Packed with sermonic material and brimful of facts, it is a remarkable book that can be recommended to all "Baptist Herald" readers.

THE FREE CHURCH THROUGH THE AGES by Gunnar Westin. (Broadman Press—3rd Edition, 1958—380 pages—\$4.75). This scholarly volume

(Continued on page 22)

WHEN SAINTS GO MARCHING

Memoirs by
ETHEL RUFF



With engaging wit and warmth, a remarkable woman here recounts her twenty-odd years of experience as an evangelist and pastor in the United States and Canada. She tells also of her many memorable off-pulpit adventures, ranging from delivering a baby in a Canadian prairie farmhouse during a blizzard to being wrongfully suspected as a spy in Syria.

She has preached in many North American Baptist churches and served on the teaching staff of the Christian Training Institute

260 Pages—\$3.50

A wonderful book to read. A grand book to give as a gift to others.

Order from
ROGER WILLIAMS PRESS, 3734 Payne Ave., Cleveland 14, Ohio

What's Happening

● The Pilgrim Baptist Church, Philadelphia, Pa., has extended a call to Rev. Roger Schmidt of Jamesburg, New Jersey, to which a favorable response has been given. Mr. Schmidt has served the First Baptist Church of Jamesburg, New Jersey, since 1952. In Philadelphia he will succeed Rev. W. C. Damrau, now pastor of the Temple Church of Buffalo, N. Y. Mr. Schmidt has announced that he will begin his pastorate in Philadelphia's Pilgrim Church on January 18, 1959.

● The Salem Baptist Church of Gotebo, Okla., has announced that its pastor, Rev. Gerold Neugebauer resigned some time ago and left the active pastorate in September 1958. He is now in Dallas, Texas, where he has joined the Carroll Avenue Baptist Church. He served the Gotebo Church for almost a two year period (1957-1958).

● The Berean Baptist Church of Elberta, Alabama, organized on March 30, 1958, is continuing to hold services regularly in the home of Mr. and Mrs. Albert Bruhe and will seek fellowship with other North American Baptist Conference churches at the 1959 session of the Southern Conference. Mr. William Oden is serving as the pastor. The church has recently purchased 25 copies of the "North American Hymnal." Mr. Roy Boone of Foley, Alabama, brought a series of messages recently from the book of Daniel.

● The First Baptist Church, Lorraine, Kansas, has asked Rev. H. R. Schroeder of St. Paul, Minn., to serve as interim pastor. He began his ministry at Lorraine on Sunday, December 7. Rev. Harold W. Gieseke, general secretary of the Education and Publication Society, spoke on "The Biggest Business in the World" at his last service in the Lorraine Church on Sunday, November 30. The Thanksgiving Day offering of the church was received for Church Extension of the denomination.

● The Baptist Home for the Aged in Bismarck, N. Dak., has called Mrs. Emil Becker as matron of the Home. She began her work there on November 1st. She and her late husband formerly served the Baptist Church at New Leipzig, N. Dak. Mrs. Becker has sent the information that another Baptist Church which they formerly served in Buena, Washington, has added to its building fund in memory of Rev. Emil Becker and has placed a bronze name plate in his honor into the church.

● Rev. Lemuel Petersen of the Hyde Park Baptist Church, Chicago, Ill., former associate executive of the Church Federation of Greater Chicago, has been elected executive secretary of the Council of Churches of Greater

Seattle, Washington. His wife is the former Melba Runtz, daughter of Rev. and Mrs. A. F. Runtz of Benton Harbor, Michigan, former superintendent and matron of the Baptist Children's Home.

● The superintendent and matron of the North American Baptist Home for the Aged, Philadelphia, Pa., are Mr. and Mrs. Anton Oster, who have served in their respective capacities since June, 1958. They are members of the Pilgrim Baptist Church of Philadelphia. They were formerly associated with Northeastern College at Bloomfield, N. J., and served there in a similar ministry.

● At the annual Thanksgiving Service held by the Evergreen Church of Brooklyn, N. Y. on Friday evening, November 28, Rev. Frank Veninga, the district secretary-elect of the Eastern Area was the guest speaker. He is also a spiritual son of the church. On Sunday evening, Nov. 23, the King's Daughters Harvest Home Festival was held, featuring a special musical program. The Evergreen Church choir directed by Mrs. Minna England and assisted by vocal and instrumental soloists and a vocal trio rendered an inspirational program. Rev. Paul F. Zoschke is pastor of the church.

● The First Baptist Church of Hilda, Alberta, has extended a call to Rev. Ervin B. Strauss of Cleveland, Ohio, the pastor of the Erin Avenue Baptist Church since 1956. He has accepted the call and announced that he would begin his pastorate in Hilda on January 1, 1959. He brought his ministry at Cleveland's Erin Avenue Church to a close on Sunday, December 7th. Less than a year ago Brother Strauss' wife passed away. Rev. Gordon Huisinger will continue to serve as Director of Christian Education at Cleveland's Erin Ave. Church.

● The Baptist Church of Herreid, S. Dak., held its Harvest and Mission Festival on Sunday, October 19, with Rev. Herbert Vetter of Isabel, S. Dak., as guest speaker. The offerings of the day amounted to \$4300 which were designated for the North American Baptist missionary enterprise, "keeping nothing back for ourselves at Herreid," as reported by Rev. Alfred Weisser. During two weeks of evangelistic meetings at Artas, a mission station, two young people accepted Christ as Savior. "God's Volunteers" were with the Herreid Church from Nov. 18 to 30.

● Miss Myrtle Weeldreyer and Mrs. George (Alma) Henderson, Cameroons missionaries, arrived in New York, N. Y., on November 18 on the "SS Christopher Colombo" for their furlough in the United States. Rev. George Henderson arrived in the

United States by plane several weeks previously because of the serious illness of his mother. Miss Weeldreyer and Mrs. Henderson sailed from Africa to Genoa, Italy on a freighter and, after some time in Italy, sailed for the United States. Miss Weeldreyer is at home with relatives in Emery, South Dakota and the Hendersons at Benton Harbor, Michigan prior to their deputational trips to our churches.

● Evangelistic meetings were held by the First Baptist Church, Ellinwood, Kansas, from November 16 to 21 with Rev. LeRoy Schauer of Shattuck, Okla., serving as the evangelist. On Sunday, December 30, the augmented church choir of about 30 voices rendered the cantata, "The Music of Christmas," to a large audience. Mr. Emil Scheufler is director of the choir and Mrs. Rudolph Marchand serves as pianist. Rev. Merle Brenner is pastor of the Ellinwood Church.

● The Faith Baptist Church, Vernon, British Columbia, held a festive service on Sunday, Sept. 21, to join Mr. and Mrs. Theo. Fandrich in the celebration of their 25th wedding anniversary. Rev. Fred Ohlmann brought the message on Deut. 17:16. The orchestra directed by Mr. J. Taranowski, the church choir with Mr. Fred Merke as director, and several instrumentalists rendered appropriate musical numbers. Children of the honored couple and church representatives brought their tributes to Mr. and Mrs. Fandrich. Rev. G. Schalm, former pastor, offered the prayer asking for God's blessing on the couple. Mr. Fandrich serves as a deacon, treasurer and Sunday School teacher in the Vernon Church.

● The women of the First Baptist Church, Goodrich, N. Dak., honored their pastor's wife, Mrs. I. H. Schmuland, with a surprise birthday party in October. The evening was opened with chorus singing and the playing of games. Then followed a crowning ceremony of their "first lady" as queen, at which an acrostic "Our Birthday Prayer" was enacted and a generous gift of money was given her. This was closed with a devotional and refreshments. The party was held in the newly completed recreational area in the new parsonage basement, which is also serving for three Sunday School class rooms.

● Rev. H. J. Wilcke, pastor of the Calvary Baptist Church, Stafford, Kansas, was the speaker at the Immanuel Baptist Church of Loyal, Oklahoma, in a series of revival meetings from October 27 to November 2. Two persons accepted Christ as Savior and many committed themselves to more faithful service. On Sunday nights during the month of November the church presented a series of films on "Two Thousand Years Ago" in Palestine which served as an excellent background for the present International Sunday School Lessons. Rev. Eleon L. Sandau is pastor of the Immanuel Church.

The Voice of My Beloved

A Christian Novel by

Phyllis Speshok

Copyrighted (1957) by Zondervan Publishing House,
Grand Rapids, Michigan



—A. Devaney, Inc., N. Y.

Tom soon learned that Mary Sue's beauty came deeply from her very soul which was completely at peace with her Savior.

CHAPTER ONE

ANXIOUS FOR activity before its time, the rain of an embryonic Spring rushed with infantile exuberance into the winds of aging winter and—like a human youngster craving maturity too soon—floundered, lost its identity, and was mortified.

In all his twenty-two years, Tom Larkin had experienced no such enthusiasm for life. It was a thing given him by the laws of nature, housed within a body requiring some certain replenishments which, in turn, entailed work. Tom Larkin harbored no dream, entered no anticipation.

Even now he snaked the semi through fog and sleet with the caution of a man twice his age, silently upbraiding himself. If he had possessed any real sense, he would have stayed in the last town instead of venturing off the main highway, which was blocked for repairs, and onto this back-road detour.

Freezing rain pelleted against the metal roof of the cab, encumbered the dogged efforts of the windshield wipers. Outside, shimmering in the beam of headlights, oak and maple labored alike to remain standing, each twig heavy laden and entombed. In the fields, encouraged by Spring's promise, each venturesome blade of wild growth stood motionless, encased in ice.

To Tom there were but two moving forces—the diesel and the wind—and these moved against each other. All else stood silent and oppressed.

The miles crept by, one painstakingly added to another. The truck nosed deeper and deeper into sparsely populated farmlands. Late afternoon darkened unnaturally into an ominous black. Several times Tom stopped and got out to scrape the windshield, raising the collar of his leather jacket

high about his neck to discourage the venomous wind and rain. Visibility became poorer and poorer. He was tempted to turn back, but the narrow clay-embedded road made no allowances for a truck this size. He could do little else but stay in the truck for the night, or continue. He decided to continue, in second gear now.

He had traveled perhaps half a mile farther after that last decision when abruptly, in the midst of the swirling oblivion before him, there reached the naked, contorted limbs of a fallen tree. His hands tightened on the wheel. His foot automatically went to the brake. The truck slewed awkwardly, its cumbersome trailer swerving away like the end of a disjointed insect. There was a small impact as the cab hit the glistening trunk of the fallen obstruction, a gentle momentary weaving, and then nothing, save the victorious wind.

Tom got out to inspect the damage. The grill was dented; that was all. The greater damage from the folly of his decisions was to himself. Now he had to spend the night in the cab. There was no other way. He had not seen the lights of a farmhouse for hours now. He certainly could not strike out on foot with no definite objective in view.

He climbed back into the truck, the wind snatching the door from his grasp, and again reproved his lack of foresight. Why had he not possessed the sense to have a lunch packed at some restaurant in the last town? Of course he knew why. Ordinarily, this was an easy five-hour trip. How could he suspect that these would be such preposterously extraordinary circumstances, one after another?

With a sigh of unhappy acceptance he again pulled his collar up around his ears, crossed his arms, and slid down beneath the wheel into what he hoped was a fairly compromising, if not downright comfortable, position.

He closed his eyes, but to no avail. Sleep was as evasive as his route had been. He opened his eyes again and, only then, in this curious slumped position, was he able to notice the rise of terrain directly outside his truck. He was at the base of a small hill, on top of which—much to his amazement—seemed to stand a building with lights flickering at the windows!

His mouth opened, and his eyes widened. In one quick move he slid to the edge of the seat, on the passenger's side, and peered upward through the streaked, icy window. The lights came; the lights went. He could not be sure it wasn't a mirage created of tired eyes and an anxious mind. He blinked, rubbed the windowpane to erase the film of moisture caused by his breathing, and looked again.

Lightning streaked across the sky, and in its blue-white aura the long, oddly shaped windows of the building very definitely emitted an orange hue. The structure itself, silhouetted against an eerie sky, resembled an old barn—perhaps converted to human habitation. There was a shadowy outline of a taller structure and this, Tom assumed, might one day have been a silo. He looked again at the flickering red-gold windows, debated only a second, and made his decision.

He zipped his jacket high, made certain the lights were out and the brake on, got out of the truck, and started up the precarious incline.

With the wind lashing at him, hurling rain like chipped ice into his face, he was unable to see anything but his own footing—and little of that—until he reached the door of the building. It was an old door, weather-beaten and gray. He raised his fist to beat upon it, hoping to be heard above the storm, but in that instant the willful wind forsook its former molesting and lent

strength to Tom's effort. The door blew open and swung wide. Tom acted on instinct alone. He stepped inside, closed the door in a hurry, and took off his cap. There was not a sound within the inclosure, and he turned slowly, his eyes adjusted to the dim light.

It came from a candelabra, that flickering light—a candelabra set upon the far side of a platform beside which stood a small and battered pulpit. Tom Larkin was in a church. He realized this with no small amount of discomfort! Near the front of the church, not many feet from the erratic glow of the candelabra, sat a girl, deep in prayer.

He saw her back stiffen as she sensed the presence of a stranger, and in a matter of instants both mind and eyes flitted furtively. He wished he had remained in the truck, never seen the lighted windows, overlooked the damp cold, the hunger. He had not been inside a church since the death of his mother six years ago. Certainly, if he had chosen to go, it would not have been to a place like this—the scattered pews marred and void of varnish, the drapery behind the pulpit faded and sagging, windows cracked, paint blistered and peeling. Life held little enough beauty without this.

His eyes came back to the girl and lingered. She could not have been more than a child, small shoulders lost in the bulk of a mackinaw, kerchief tight about her head. He turned to leave, deciding against asking her for help or directions, but in that same movement he sensed, rather than heard, a small shuffling motion and half turned toward the girl again.

She remained seated, but her eyes went up to his, and in their hesitant awareness he read fear—naked and open. Even with the small fleet of pews between them, this was screamingly apparent. Her lips parted and he thought for a moment she would speak, but only her head moved, and that ever so slightly.

He could understand the fear. He could not even blame her. He very much doubted that in all civilization there could be another quite so scraggly, quite so overgrown and clumsy as himself. His hair was very black—his eyes the same. His body was lean and spare for the height and bone structure of him. As long as he could remember, his hands and feet had seemed at least twice the size nature must have intended them, and invariably they were in his way. He knew that the drenched leather jacket and twills did nothing whatever to add to his appearance now. He was young in years, Tom Larkin, but old in experience. His twenty-two birthdays could well have been exchanged for thirty and still he would not be lacking in experience. It came of seeing too much in too little time, this unwarranted maturity.

He held a hand out awkwardly, attempting to allay her fears.

"My truck—" he muttered. "I'm stalled down the road—at the foot of

the hill. There was this tree in the road, see—"

She remained motionless, eyes still wide, lips still parted.

"I saw the light in the window," he added quickly. "I ain't seen a light for quite a few miles now. I thought—maybe it was a house, maybe I could use the telephone—you know, tell the boss where I am—" He tried to smile, uneasy in the face of her reticence, aware that his words were inadequate, but unable to say frankly, "Look, I won't hurt you—"

"Oh," she said softly, and arose, the unspoken terror slipping from her small young features.

For a second she looked steadily at Tom, and he had the embarrassing sensation of being measured. Then her eyes lowered and she spoke with a surprising dignity.

"You have not seen a light because there are none. Power lines have been down for several hours now, in this area at least. Also, the telephone is out of order."

Her eyes went to his face again, and he had that wierd feeling that she was judging him. It was more than a trifle ridiculous under the circumstances, what with her being a mere child! Yet he half expected her to send him scurrying back to his truck.

She did not.

"My father's farm is down the road," she said quietly, after a while, "just past the schoolhouse. Perhaps he will give you lodging for the night—if you wish—"

If he wished!

Their eyes met again—Tom's baffled, the girl's searching.

"I'd—like that very much! If you'd be so kind," Tom mumbled, rather surprised at the eloquence aroused by the girl's naked scrutiny.

She nodded, gathered up her gloves and the small Bible lying in the pew.

As Tom watched her, his curiosity grew. He full well realized that youngsters are liable to do unpredictable and somewhat outlandish things, but this girl's whim outdid anything he had witnessed to date.

When she turned again to face him, took a few steps toward the door, he could not keep from blurting impulsively, "What are you doing here on a night like this, anyway?"

The girl stopped in her tracks. Her eyes met his openly, and he felt his face flush—which was another ridiculous thing. After all, Tom Larkin was no child, and a child certainly should not have the ability to reprimand him without so much as an utterance. Still, he rather expected this youngster to tell him gently to mind his own business.

Once again he was surprised. She smiled softly, that strange inner dignity glowing through the outward youth, and said very obviously, "Praying."

Well, of course she was praying! He knew that! What he meant was: Why would anyone venture out on a night like this of his own free will? What

was so important about praying that it could not be done at home? And why here of all churches? In this dust and rubbish?

He opened his mouth to elaborate upon the topic, but, so fleetingly that he was not really sure it happened at all, he saw her smother a smile! She smiled at him! A few minutes ago she had been terrified! Once he started talking, was he so obvious that a teen-ager could check him with a look?

His mouth closed tightly, and he followed her sullenly.

There was no end to his amazement on this day. The girl traveled over ice and treacherous clay with the agility of a young animal. Once or twice he thought to reach out and steady her, but by the time his hands had left his sides her small frame was erect again and on its way.

Thus they traveled. Down the hill, up the road, and past the schoolhouse to the farm beyond. It was much the reverse manner of the ancient Chinese; the diminutive girl took the lead, Tom trudged behind, awkward, confused, wishing more than ever that he had possessed the common sense to remain in his cab, instead of venturing about like a microbe on a scientist's slide!

She led him through a back room and into the kitchen, a very large old-fashioned kitchen, where she bade him remove his wet outer garments and then nodded him through the swinging door to the parlor beyond. Both rooms were dimly lighted by kerosene lamps, and in the second Tom saw the large stooped shoulders of an elderly man bent to peer at a newspaper, his back toward them.

"I don't care if she did die on a night like this!" the old man growled indignantly, without troubling to turn. "You carry this nonsense too far! Galivantin' off in the mire to pray when you could be doin' somethin' useful—like darnin' my socks, for instance! Or patchin' my overalls—"

Tom looked quickly at the girl. Her mouth tightened and her chin came up. In spite of himself, in spite of being piqued at the accent she wordlessly put upon his own clumsiness and transparency, he felt a grudging compassion.

"We have a guest, Father," she interrupted coldly, "a Mister—"

She turned toward Tom and for a minute he stared at her—the startling stability of her! Then he supplied quickly, "Tom. Tom Larkin."

"I'm Mary-Sue Nichols," she said as calmly as if he had not trespassed into the restricted zone of a family cold war. "This is my father, Spencer Nichols. Father, Mr. Larkin—"

The old man had turned by this time, and Tom looked down at a weather-beaten, ruddy face, with no sign of warmth, friendliness or even much concern. He made no move to rise, but looked at Tom coldly.

"I thought my daughter was the only scatterbrain in these parts," he snap-

(Continued on page 23)

Sunday School Lessons

A TEACHING GUIDE

Date: January 4, 1959

Theme: Jesus Calls Forth Faith

Scripture: Mark 9:14-29

THE CENTRAL THOUGHT: God requires faith from his followers, but only because he inspires faith through his Son, Jesus Christ.

INTRODUCTION: We continue with the second half of a six-month course on the life of Jesus Christ with passages of Scripture taken from the synoptic gospels.

It is significant that we begin the new year with a call from the Savior for a stronger and deeper faith. Perhaps it would be profitable to examine ourselves in retrospect in order to see where we have been weak in our faith over the past year. It may have been lacking in our personal lives, in our homes, in the work of our church and Sunday School. What could God have done through us if we had launched out instead of holding back because of doubts and fears? How often could no great work be done because of our unbelief, or because of a lack of prayer and compassionate concern? With this first Bible lesson as an inspiration let us go forth into the new year in faith!

I. PREPARATION FOR FAITH. Mark 9:2-8.

The experience of Jesus and his disciples on the Mount of Transfiguration should be read in connection with today's lesson. The transfiguration experience was an important lesson for his specially chosen disciples. Jesus often went into the mountain alone with God to pray all night. Power cannot go out unless it first comes in. A car without a generator will not go very far. It was therefore of utmost importance that the disciples learn the art of spiritual regeneration in order to prepare themselves for the great work of preaching, teaching and healing.

II. A FAILING FAITH. Mark 9:14-19.

This was an embarrassing situation for Jesus' disciples. What a contrast from the first great successes when they returned with joy and said, "Even the devils are subject unto us through thy name" (Luke 10:17). Since then they were able to turn the power on and off at will without thinking of the possibility of a power-failure. To have a man say publicly: "I spake to thy disciples that they should cast him out; and they could not" was a humiliating experience in the presence of their Master.

There are many Christians who are willing workers, hard workers, but very inefficient and fruitless because the source of their faith has failed them. Like Samson, they believe they

can get up as at other times and know not that the Lord has departed from them. (Judges 16:20).

III. AN EFFECTIVE FAITH. Mark 9:20-27.

The first and most important thing to remember in all matters of faith is that there is no weakness nor fault nor change in God. It is foolish to examine God in order to find out what was wrong on his side. Honest self-examination is the primary necessity. Our lack of faith affects that of others. The weak faith of the disciples weakened the faith of the father of the afflicted boy. Jesus had to regenerate and to strengthen this man's faith before he would go ahead with the act of healing. "If thou canst believe!" "If" is a small word, but the power is unlimited when once its conditions are fulfilled.

IV. A PATTERN FOR FAITH. Mark 9:28-29.

It was not that the disciples did anything evil while their Master was gone; nor did they decide to take it easy. Their failure lay in the fact that they did too much of the same thing. All work and no prayer not only made them dull; it rendered them helpless.

We are left with the thought that Jesus' simple diagnosis did not make too deep of an impression on the disciples at this time. It makes little impression on many Christians today. Yet wherever and whenever his prescription is taken, power continues to flow through our lives into the lives of others.

A TEACHING GUIDE

Date: January 11, 1959

Theme: Jesus Demands Complete Commitment

Scripture: Mark 10:17-27

THE CENTRAL THOUGHT: You do not need a whole moving van to follow Christ. But you do need a whole heart, a whole soul and a whole life.

INTRODUCTION: Last week we were concerned about the nature of faith, Jesus Christ the object of faith and the spiritual requirement of faith as set forth in prayer and meditation. This week we go into some of the practical aspects of faith and how to put them into operation.

Sometimes we speak very glibly

S. S. LESSON EDITOR

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

about the spiritual life of the Christian, as if it were a matter out of this world, or that it is only a matter of the heart and soul. Faith is often thought of as something intangible, and in some unexplainable way it has some effect on our lives. "Faith," as the writer of Hebrews records it, "is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1). James brings it a little closer to home when he says, "Faith, if it have not works is dead" (James 2:14-26). Faith does not only have something to do with the future, with something we do not see or understand; it also has something to do with the present and with what we have and with what we understand. This is where our full commitment is often weak and incomplete.

I. A GOOD QUESTION. Mark 10:17.

Not only the rich young ruler, but countless others after him have come to the Master with a similar question, expecting Jesus Christ to put his seal of approval on their lives. They have been "good" people, and they have given up so much already. Why should God demand any more? They forget that, in asking the question, they have already admitted to a lack of total commitment to him.

II. A GOOD ANSWER. Mark 10:18-21.

We can see the great love and compassion in the heart of Jesus when it is said, "And Jesus beholding him loved him and said. . ." It was as if Jesus felt all the pain and disappointment in what he had to tell him and yet felt that the truth had to be told, no matter how much it hurt. There was no question of compromise or appeasement or bargain. Nothing short of a full surrender and commitment of the young man's life and possessions would suffice.

III. A POOR RESPONSE. Mark 10:22.

The prescription was too strong; the demands too great! He came in high hopes that Christ somehow would lower the standards and make an exception in his case. But he went away sad and despondent. There is grave doubt that he ever really enjoyed his wealth for a day after that. So close to the Kingdom and yet so far away! He was sad, but never as sad as Jesus who could have given him a richer life than he ever dreamed existed.

IV. A GREAT POSSIBILITY. Mark 10:23-27.

Perhaps the disciples were amazed that the Master should turn down such a promising prospect. Here was a man with good education and sound moral and religious principles. God must have approved of him, or he would not have blessed him with such great possessions. If it is impossible for such a good man to enter the Kingdom of

(Continued on page 24)

Our Denomination in ACTION

Southern Conference

Harvest Festival and Laymen's Sunday, Kyle, Texas

On Oct. 15th at the Immanuel Church, Kyle, Texas, Mr. Ernest Hildebrand, one of our missionaries, showed colored slides on the work of the Cameroons Mission field.

On Sunday morning, Oct. 19, the Sunday School celebrated its annual Harvest and Mission Festival. Amid the background of pumpkins, corn stalks, grain sorghum, fruit, home canned goods which decorated the sanctuary, the children and young people gave recitations and songs. The pastor, Rev. Herbert Mitchell, concluded with a talk on the missionary movement in Japan. Immediately following this an offering was taken for our missionary work in Japan.

On Sunday evening, Nov. 19th the men of the church observed Laymen's Sunday. Adolph Hill, president of the local Baptist Men's group, was in charge of the program. Three of the men of the congregation gave sermons on personalities of the Bible. Morris Schmeltkopf spoke on the subject, "Paul the Student." Emil Schmeltkopf spoke on "Joshua," followed by Kurt Lengefeld who brought a talk on "Nehemiah." An offering was taken for the denominational Baptist Men's project, the partial support of Dr. and Mrs. Peter Fehr.

Mrs. Adolph Hill, Clerk

Dakota Conference

Harvest Festival and Special Meetings, Hebron, N. D.

The First Baptist Church of Hebron, N. Dak., is happy to report of recent blessings. We had the joy of having Rev. R. Schilke, general mission secretary, as our guest speaker at our Harvest and Mission Festival. We were able to lay over \$4600 on the altar as our mission offering.

Rev. Daniel Fuchs, our denominational evangelist, brought the Word of God to us in a very blessed manner for two weeks with special stories for the children. The church feels a renewed challenge to a more consecrated service in God's Kingdom.

In the absence of our pastor, Dr. C. H. Seecamp, the Gideons had charge of our morning service on Sunday, Nov. 9. They presented a very impressive program and reported of their mission of placing Bibles in schools, hotels and motels all over our country. Mrs. John Stading, Reporter.

Ordination of Rev. Lyle O. Wacker at Turtle Lake

On Oct. 7, 1958 seven churches met at the call of the Turtle Lake Baptist Church, N. Dak., for the ordination of Lyle O. Wacker. Mr. Wacker presented his doctrinal views with



The new bulletin board of the Baptist Church, Isabel, South Dakota presented by the Berean Bible Study Group.

clarity and humbleness. After a period of questioning, the council recommended to the host church to proceed with the ordination service.

The evening of this day was spent in the setting aside of our brother for the Christian ministry. Dr. George A. Lang was the guest speaker, who thrilled our hearts with his presentation of the Word of God. Once again it became our privilege of seeing the hand of God moving in the setting aside of individuals for his work.

We as a council and the host church rejoice for this opportunity we had and thank our God that a young man has yielded to the call of the Lord. It is our prayer that the Rev. Lyle Wacker of Columbus, Neb., pastor of the Shell Creek Church, may be an effective witness for the Lord and that through him many souls will find the Lord.

E. R. Oster, Council Clerk



Mr. and Mrs. William Michelson of Martin, N. Dak., at their golden wedding anniversary celebration in the Martin Baptist Church.

New Bulletin Board, Isabel Baptist Church, S. Dak.

Friends of the Isabel Baptist Church, Isabel, S. Dak., are now greeted by a new bulletin board. This was sponsored by the Berean Bible Study group (young married couples). Christ Aldinger did the work to erect the bulletin board. The fall season has been busy with activities. It was our privilege to be host church to the Badlands Young People's Rally, with Dr. Walter Wessel and Missionary Bernice Westerman as guest speakers.

On Sunday, Sept. 21, we had our Harvest-Mission Festival. Dr. Walter Wessel was our speaker for the day. He challenged our lives with messages from God's Word. A delicious chicken dinner was served at noon by the Ladies Mission Society. A total of \$817.19 was given to our foreign missionary work. Rev. Don Dalzell served as our evangelist this fall from Sept. 31-Oct. 12. The meetings were well attended. On Sunday, Oct. 5, a record Sunday School attendance was reached at 101.

Mrs. Arlene Vetter, Reporter

Golden Wedding Anniversary For Mr. and Mrs. W. Michelson

The fiftieth wedding anniversary of Mr. and Mrs. William Michelson of Martin, North Dakota, was celebrated at the Baptist Church on October 26. One hundred fifty guests gathered for the occasion with Rev. L. Potratz in charge. All seven daughters were present. They are Mrs. Melita Reimche of Lodi, Calif.; Mrs. Louise Bauer, Mrs. Margaret Klammer and Mrs. Gladys Englund of St. Paul, Minn.; Mrs. Helen Werre of Rochester, Minn.; Mrs. Esther Mather of New Ulm, Minn.; and Mrs. Theresa Gordon, M.D., of Minneapolis, Minn.

Rev. L. Potratz and various members of the family took part in the program. Walter Weinholt brought congratulations from the church. The church parlors were appropriately decorated for the reception that followed. Mr. Michelson served as trustee of the church for many years and both have been active in church affairs the past 50 years.

L. Potratz, Pastor

Missionary Programs and Revival Services, Chancellor, S. D.

We at the First Baptist Church in Chancellor, S. Dak., have experienced many blessings during the past few months. On Sunday, Sept. 14th, we were privileged to have Miss Bernice Westerman, missionary to the Cameroons, whom we partially support, with us for the entire day. Then on Oct. 3rd, we were able to participate in a Missionary Rally at the Trinity Baptist Church in Sioux Falls, with Rev. Earl H. Ahrens from the Cameroons.

Added blessings from the Lord were ours during Oct. 21 to 30 when Rev. C. T. Remple of Missoula, Montana, conducted Revival Services in our midst. The clear presentation of the Gospel as well as the special music

provided by our sister churches served to draw us closer to our precious Lord and renew our zeal to serve him. At recent Communion Services a total of seven new members joined with our fellowship by letter. We are continuing with our building program and our new education unit should be completed within the next few months. Rev. Herman Effa is the pastor of the church.

Mrs. H. Effa, Reporter.

70th Anniversary of Berlin Church, Fredonia, N. Dak.

We as the Berlin Baptist Church, Fredonia, N. Dak., are grateful to God for his wonderful guidance through the 70 years of its existence. At our 70th anniversary, memories of the pioneer days were awakened by the children of the charter members. Rev. and Mrs. A. Krombein were the speakers on that evening. An Old-Timers Choir, which sang 20 years ago, sang two numbers. Old time pictures and a film of Rev. P. T. Hunsicker's ministry were shown. Rev. E. S. Fenske of the Ebenezer Baptist Church of Lehr brought greetings.

Sunday, October 12, was the big day of jubilee. The Ebenezer Church of Lehr, a daughter of the Berlin Church, joined in the festivities. The children's choir, church choir and instrumental music helped to enhance the services. Dr. Frank H. Woyke, executive secretary, was the speaker in the morning and brought a message on missions. The offering for our denominational work was \$1150. Sunday afternoon was set aside for the jubilee service. Letters of congratulation from former pastors were read. Rev. A. Bibelheimer brought greetings from the Ashley Baptist Church, and a short history of the church was read by the clerk, Mr. Ted Wolf. The treasurer, Mr. M. C. Buechler also gave a report. The jubilee message was given by Dr. Frank H. Woyke.

V. H. Prendinger, Pastor

Women's Annual Program Presented at Hettinger, N. Dak.

The Ladies' Missionary Society of the Grace Baptist Church, Hettinger, N. Dak., presented its annual program Sunday evening, Oct. 19th. The president, Mrs. Magdalena Fuchs, was in charge of the service. Mrs. Martin Zimmerman led the singing. Scripture was read by Mrs. Emil Schneider, after which Mrs. Iver Walker led in prayer. The annual secretary's and treasurer's



The new parsonage of the Baptist Church, Nokomis, Sask., with Rev. and Mrs. Oscar Fritzke and family on the front steps.



"The Old Timers' Choir" which sang several numbers at the 70th anniversary services of the Berlin Baptist Church, Fredonia, N. Dak.

reports were given by Mrs. Martin Zimmerman and Mrs. Phillip Ketterling, respectively.

Special music was furnished by Misses Cleo and Phyllis Schneider, Beverly Fuchs and Arliss Zimmerman. Readings were given by Mrs. Martin Zimmerman and Mrs. Phillip Ketterling. A play entitled, "The Key to the Handcuffs," was the highlight of the program. Rev. Iver Walker closed the service with prayer. Following the program, refreshments were served in the church parlors, and a time of fellowship was enjoyed by all.

—Mrs. Iver Walker, Reporter

Northern Conference

Pastor's Reception, Temple Church, Medicine Hat, Alta.

On Sunday evening, Oct. 5th, we of the Temple Baptist Church, Medicine Hat, Alberta, had the joy of welcoming our new pastor and his wife, Rev. and Mrs. H. Schumacher. Rev. R. Kanwischer of the Grace Church was in charge of the program. During the evening we heard words of welcome from Mr. Wm. Bender, deacon, representing the church; Mrs. Ella Enslin for the Ladies Mission Circle, who also presented Mrs. Schumacher with a bouquet of flowers; Mr. Donald Wittig, president of the Mixed Choir; Miss Violet Albrecht for the Young People's Society; and Mr. Harold Stelter, su-

perintendent of the Sunday School.

We were happy to have Rev. Mr. Scott bring a short message and welcome Mr. and Mrs. Schumacher. We are greatly indebted to Mr. Scott for his faithful service during the months we were awaiting our new pastor. The evening was concluded with a delicious lunch served in the lower auditorium where we enjoyed further fellowship with guests of the Grace Church.

Ella Wiss, Reporter

Election of Temple CBYF Officers, Medicine Hat, Alta.

The annual meeting of the Temple Baptist C.B.Y.F., Medicine Hat, Alta., was held Oct. 14, 1958. Officers and commissioners for the coming term are: Counsellor, Mr. Ted Hoffman; president, Miss, Violet Albrecht; vice-president, Miss, Elsie Unger; secretary, Miss Marlene Schatz; treasurer, Mr. Donald Wittig; program and worship commissioner, Mrs. Roy Weiss; mission and study commission, Miss Priscilla Lorenz; fellowship and service commissioner, Miss Virginia Schneider; and enlistment and publicity commissioner, Miss Hazel Reiman.

Members of the Society take charge of the introduction to our Sunday evening services. Youth fellowship was held after the evening services for a time, then every second Sunday of the month. After the evening service of the last Sunday of the month, a "Youth Sing-time" is held and greatly enjoyed at the various evangelical churches of the city. We supported two African boys in Bible School for one year. The men and boys were entered in the Men's Christian Fellowship Football League consisting of seven churches. With our new pastor and his wife, Rev. and Mrs. H. Schumacher we are looking forward to even greater blessings and a more fruitful year.

Ella Weiss, Reporter.

New \$14,000 Parsonage Dedicated at Nokomis, Sask.

September 28th was a great day for the Baptist Church, Nokomis, Sask., when the new parsonage was dedicated to the honor and glory of God. At 2 P.M., people from our sister churches at Jansen, Raymore, Serath, Southey and Regina arrived. A very lovely program was rendered with special numbers from the choir. A portable organ owned by Lila Patzer was played by Annette Wiesner. The special speakers were Rev. H. Herrmann from Janzen and Rev. E. L. Thiessen from Southey. Words of congratulations were heard from representatives of our neighboring churches, the Mayor of the town, and also the United Church of Nokomis. Mr. Ernest Schroeder gave the Building Treasurer's report. The total cost of the building was \$14,000.

Mr. Semke, the Church Moderator, spoke a few well chosen words of thanks to all who helped in any way. Mr. Ed Wiesner, our carpenter, gave a short highlight of the work, and also rendered a solo, "Bless This House." The pastor, Rev. Oscar Fritzke, responded with appreciation for the gifts and time rendered for labor and also opened the house for the use of God's servants who shall occupy the same while serving on this field. Since then even a garage has taken on form next to the parsonage.

Mrs. O. Fritzke, Reporter

BAPTIST HERALD

Atlantic Conference

Evangel Church, Newark, N. J., Observes Pastor's Anniversary

Over three hundred people assembled on Nov. 12 at the Evangel Church, Newark, N. J., for prayer meeting. After an appropriate message brought by the pastor, Rev. G. Harold Hill, all were invited to the lower auditorium for a time of sociability. A representative from the Board of Deacons and Board of Trustees extended congratulations and invoked God's blessing upon the future ministry of this faithful couple. This was their 10th anniversary of service with our church.

The Hills were the recipients of a Gorham silver service and wallet containing \$1200. Along with these tokens of love, an added two weeks' vacation was included and a winter cruise suggested. Pastor and Mrs. Hill were thrilled with the expressions of love on the part of officials, congregation and friends and praised God for his constant goodness and faithfulness.

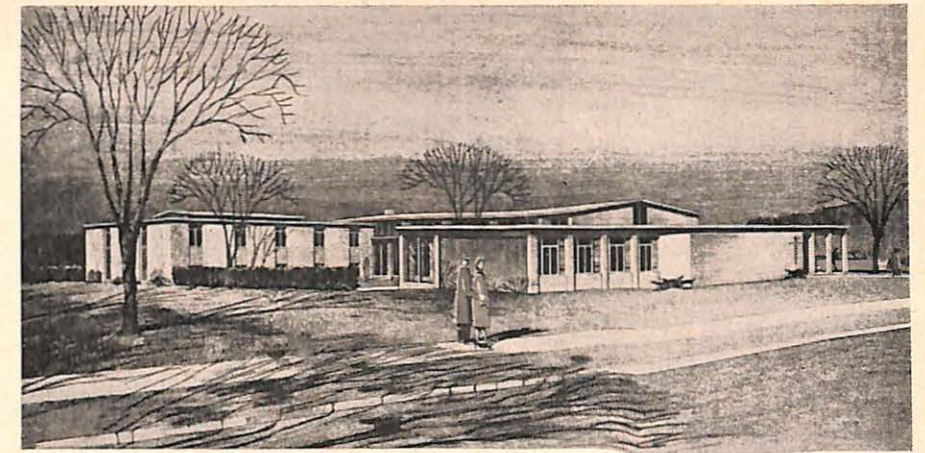
Laura Brener, Reporter

Central Conference

Bethel Church, Detroit, Mich., Plans \$265,000 Edifice

The congregation of the Bethel Baptist Church, Detroit, Mich., has approved plans for a first unit of a new church on Little Mack south of Ten Mile Road, St. Clair Shores, Michigan. The present church is at Iroquois and Mack. The first unit will cost \$265,000 and is expected to be ready for occupancy the latter part of 1959. This will make the fifth house of worship occupied by Bethel Church since 1864, according to Rev. Herman H. Riffel, pastor.

The first unit will consist of Fellowship Hall, an educational division including 20 classrooms, two Sunday



The architect's sketch for the new edifice of the Bethel Baptist Church to be built in St. Clair Shores, Mich.

School chapels, a large lounge, temporary offices, a kitchen, three kitchenettes and service facilities. The building is designed to serve 500 worshipers, with overflow facilities for 100 additional worshipers, and 400 Sunday School pupils.

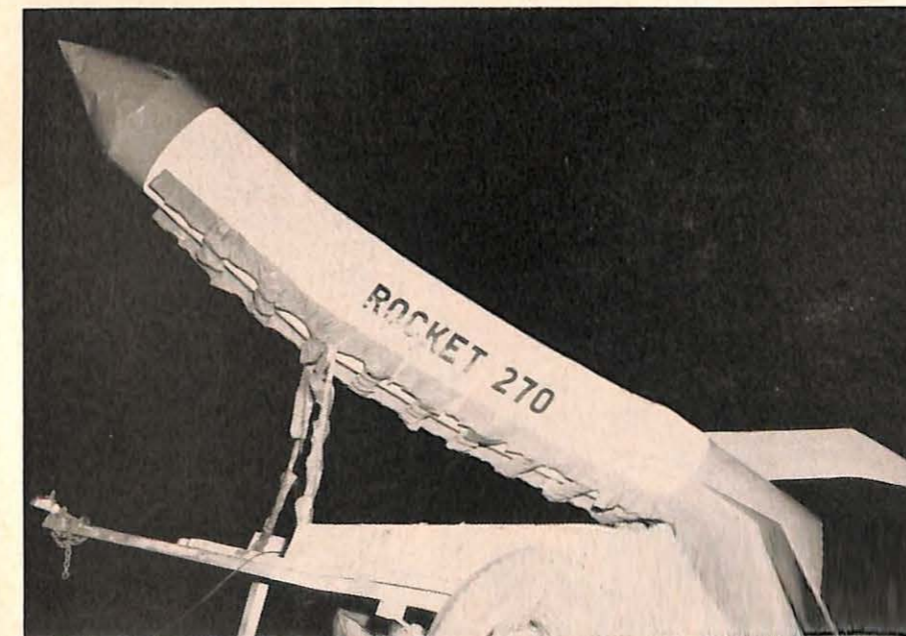
The exterior calls for gray face brick, and aluminum sash, with cast concrete spandrels sparkling with orange glass aggregates. In the interior a laminated wood structure will support the white accoustical ceiling; pierced cinder block and brick walls will be glazed in multi-colored glass. At the center of each floor of the Sunday School wing will be the Sunday School chapels surrounded by ten classrooms. The present edifice has been purchased by the Christ Baptist Church, a colored congregation.

—Newspaper Release.

Pacific Conference

"Rocket 270" S. S. Contest At Sacramento, Calif.

The Willow Rancho Baptist Church, Sacramento, Calif., was very happy to



"Rocket 270" used in the Sunday School Contest of the Willow Rancho Baptist Church, Sacramento, Calif., with marked success.

receive the Church Extension plaque. Rev. Richard Schilke was present for the evening service on Nov. 2, and presented the bronze plaque to the church. Rev. Kenneth Fischer, pastor of Magnolia Church of Anaheim, Calif., was our evangelist nightly during November 3-9. The average attendance for the seven services was 101. Many new local families were contacted with a good response. A very fine delegation from the following churches was greatly appreciated: First Baptist of Elk Grove; First Baptist of Lodi; and Temple Baptist of Lodi.

A Sunday School Contest with the theme, "Rocket 270," has been most helpful in raising our Sunday School enrollment. Our average attendance in October was 160. On Nov. 9th the attendance was 251. We hope to reach the goal of "270."

The plans for the 1959 Baptist Jubilee Advance are being launched by a local committee comprising six Baptist Conferences. About fifty churches in the Sacramento area are co-operating. Clarence H. Walth, Pastor

California Women's Missionary Union Meeting Held at Lodi

The annual program of the Women's Missionary Union of the California Association was held at Lodi, Calif., on Friday afternoon, Oct. 31. The service was led by Mrs. Fred David of the Upper Bay Baptist Church, Santa Ana Heights. Mrs. Lippert of Lodi's First Baptist Church led the singspiration. The welcome was given by Mrs. Bertha Schopp of the First Baptist Church of Lodi. Mrs. Edmund Bohnet of the Magnolia Church of Anaheim read the Scripture passage, after which Mrs. Harry Urbigkeit of the Bethel Church of Anaheim led in prayer. Special musical numbers by Mrs. Martin, Mrs. Streibel and Mrs. Hemmenway were enjoyed by all who attended.

We were privileged to hear our returned missionary from Japan, Rev. Clemence Auch. He challenged us anew with the potential of fields "white unto harvest" in Japan. The offering was designated for three denominational missionary programs: God's Volunteers, Japanese Language Study, and Church Extension. The results of the W.M.U. election were as follows: Mrs. Fred David, Santa Ana Heights, presi-

dent; Mrs. G. G. Rauser, Lodi, vice-president; and Mrs. John Vanderbeck, Anaheim, secretary-treasurer.

—Mrs. John Vanderbeck, Reporter

California Association Meets At Lodi's First Church

Many pastors, delegates and friends gathered at the First Baptist Church, Lodi, Calif., Oct. 30 through Nov. 2, for the California Association. The fine hospitality shown by the host church and its pastor, Rev. G. G. Rauser, will always be a splendid example of our entire fellowship. The theme that so impressively stirred both speakers and listeners was, "Power for Such a Time as This." Rev. Richard Schilke, general mission secretary, and Rev. Clemence Auch, missionary to Japan, were our guest speakers. In addition, nine California pastors brought inspiring messages during the days of the Association.

On Saturday evening a Sunday School and young people's rally was held, with Rev. Clarence Walth in charge. Guest speakers were Mr. Robert Kellog of Sacramento and Mr. Lloyd Kwast of Anaheim. The Association business sessions included the election of new officers, reports from churches and plans for the new year. The invitation for next year's Association meetings was made by the Magnolia Church of Anaheim, Calif. The offerings taken at the meetings were designated one-half for Japan missions and one-half for the Church Extension fund. The four day meeting was a time of great inspiration!

Kenneth L. Fischer, Association Sec.

Southwestern Conference

Baptism and Special Programs At Creston, Nebr.

At the Creston Baptist Church, Creston, Nebr., one adult, Ervin Scheffler, and three young girls: Shirley Brunken and Bonnie and Carol Ann Scheffler accepted Christ as their personal Savior. On Sunday evening, Oct. 19, the pastor, Rev. Reuben Stading, baptized the four converts on confession of their faith in the Lord. These along with Mr. and Mrs. James Wood, received by church letter, were given the hand of fellowship into the membership of our church.

On Sunday evening, Oct. 26, the Dorcas Society presented its annual program in charge of the president, Mrs. Orton Hulsebus. It consisted of a theme song by the entire group, two poems, double duet and a play, "Christian Citizenship." Our guest speaker was Mrs. Lyle Wacker, from the Shell Creek Baptist Church, Columbus, Nebr. Sunday evening, Nov. 9, the Junior Department of our Sunday School presented the Harvest and Mission Festival program. Donald Kallweit, assistant superintendent, was in charge of the program.

Mrs. Orton Hulsebus, reporter

Northwestern Conference

Women's Meetings of Minnesota Association at Randolph

The Woman's Missionary Union of the Minnesota Association, during the Minnesota Association meetings at Randolph, Minn., held its regular meet-

ing, Sept. 27th, at a banquet served by the Randolph Methodist women, about 80 women being present.

After the customary preliminaries in song, devotions, offering (\$48.00), elections and suggested committee appointments, presided over by Mrs. Bert Itterman (Randolph), president, our attention was called to the Goal Chart of the denominational Woman's Missionary Union and also the place mats used depicting the missionary work of our denomination. The Baptist Hospital Auxiliary also had a Display Booth, and we were amazed at what had been accomplished since its organization Nov. 8, 1957. An informative talk in connection therewith was given by Mrs. David Dunn, the organization's recording secretary. Mrs. Walter Sukut of Japan took us on an imaginary tour to Tokyo and Ise, showing us the appalling sight of idol worship and the different avenues of approach that are being used to point people to the Lord Jesus Christ who alone can save them from their sins. The officers elected are: Mrs. Bert Itterman (Randolph), president; Miss Ruth Schoenfeld (La-Crosse), vice-president; Mrs. Flora Woyke (Minneapolis) secretary-treasurer.

Mrs. Flora Woyke, Reporter

Eastern Conference

Vacation School and Baptismal Service, Sebastopol, Ont.

From July 7 to 11, nineteen pupils attended the Vacation Bible School held by the Baptist Church of Sebastopol, Ontario. There were 4 adult workers including the director, Mr. Daniel Koelke, student pastor of the church. The average attendance was 19 for the week, and on Sunday evening the final program was held. During the week of Vacation School, 8 children accepted Christ as their Savior.

On Sunday afternoon, August 31, at Round Lake Rev. Eldon Janzen from the Arnprior church had the privilege to baptize the following 8 candidates upon confession of their faith in the Lord Jesus: Wayne Rhode, Garry Johnston, Douglas Felhaber, Dale Heideman, Ray Heideman, Bruce Felhaber, Brian Johnston and Sharon Heideman.

From this great scene, we went to the Sebastopol Baptist Church where we observed the Lord's Supper and the hand of fellowship was extended to the candidates by Rev. Eldon Janzen, Mr. Daniel Koelke, student pastor, and Basil Heideman, deacon.

Basil Heideman, Reporter.

Missionary Conference at Central Church, Erie, Pa.

"Around the World in Four Big Days" was the title of the Missionary Conference held in the Central Baptist Church of Erie, Penna., from Nov. 5-9. On the first of the four days Dr. and Mrs. William Appel from our Austrian Mission told about the progress on that field. The second day brought our Cameroons missionary teacher, Miss Bernice Westerman as guest of honor and at a women's tea and later as speaker at the evening service. The 3rd day brought an "International Mis-

sionary Banquet" at which Rev. David Keiry from the Spanish-American field spoke and brought colored slides of the work there. The last big day brought Miss Eleanor Weisenburger, nurse from Banzo, to spend both Sunday services with us.

Central Church has also been blessed with the addition of three families who recently arrived from Germany and so a German-American Sunday School class has been organized and some of our other members have found that it is fine for helping them brush up on their German too. Our church recently acquired a piece of property in a lovely section outside the city limits and, God willing, we shall begin building a new church there in the future. The "Church of the Forward Look," as Dr. John Leybold so affectionately called us, is doing just that under the able and most welcome leadership of our pastor, Rev. Eugene K. Stroh.

Mrs. Robert R. Eichler, Reporter.

GOD WITH US

(Continued from page 5)

the theories is the simple fact—Jesus saves.

Multiplied thousands have experienced his saving power. They probably cannot explain it very well—but they know it very well. They know that God in Christ has done something for them. Where once they loved the world and their own way, now they love the Savior and his way.

What a gift to receive! Have you received God's greatest gift? What a gift to share with friends and neighbors the world around!

REVIEWS OF BOOKS

(Continued from page 14)

portrays the dramatic story of struggle and victory in the free church movement of Europe as told by one of Europe's great Baptist church historians who is professor emeritus of the University of Uppsala in Sweden. The pioneer struggle took place on the European continent in the 16th century. This struggle centered on the freedom of each group of believers to determine its own course of action and on the conviction that being a Christian involves an individual commitment to Christ which in turn demands a pattern of upright life.

Professor Latourette in his foreword states that "Westin rapidly sketches the dissent of the free churches from the Catholic Church of the Roman Empire and from the established churches of the Middle Ages devoting the major portion of the book to the Reformation and post-Reformation periods." The great heritage of these free churches, including the work of the Anabaptists and the struggle for freedom and justice in the English-speaking world, is clearly portrayed. Those who sense the vital power of the free churches in today's world and who truly want to understand the Christian faith in the light of history will find this a tremendously important and scholarly volume.

VOICE OF MY BELOVED

(Continued from page 17)

ped. "I didn't dream any man in his right mind would go traipsing off to that shack in this weather! That is where you met her, ain't it? Up in that lean-to top o' the hill?"

Tom felt his face flush with embarrassment. It was bad enough to be caught in the midst of what seemed to be an old, old disagreement between father and daughter, but worse yet to be asked outright to admit he was a fool himself or else go to his own defense, leaving the girl in a worse spot. Of course he agreed with the old man; it had seemed far from logical to him for a person to spend time at that place, but, on the other hand, it was a pretty low blow, verbally attacking her in front of a stranger—especially one she'd offered to help. He glanced sideways at Mary-Sue Nichols and noticed the perfect, finely etched profile. A trifle stubborn, very, very young, but beautiful...

"I met her at the church!" he blurted loudly, his eyes still fastened to the girl. After all, father or no father, it was not very fair for any grown man to go picking on a little mite of a thing like her, even if she did seem self-sufficient enough to tackle her weight in wildcats!

"I—saw the lights—and—" He continued more slowly, explaining the rest of it.

The girl looked at him curiously for a second and then excused herself. "I'll fix you some supper—"

Spencer Nichols finally got around to asking Tom to have a chair.

"I got no quarrel with you, mister," he grunted eventually, by way of apology. "It's just that a man gets pretty disgusted havin' his only child and heir flyin' off like a locoweed in the wind to that church all the time. Been that way ever since her ma died, long about a year ago now. I miss Anna Marie, too, mister. Maybe I miss her even more than the kid out there does. It's a different kind o' missin'—husband for his wife. The kid, there, she's got her whole life ahead o' her. She'll git married someday, I suspect. She'll have her own family, her own life. Me, I got nothin'—"

If Tom had been only twenty-two years old in experience, as well as years, he might not have understood that sometimes it takes a storm to bring words from a man normally silent. He might also not have understood that only a man who possesses a conscience feels the urgency to explain his point of view. As it was, Tom understood—and he listened.

Spencer Nichols came from the Old Country as a lad. He knew what he wanted and he went after it. He worked hard, saved his money, and bought his own farm. When he was forty years old, he married Anna Marie Porter. Two years later their only child, Mary-Sue, was born. Anna Marie, twelve years younger than her husband, had died a cruel and untimely death of

Obituary

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

MISS KATIE HENSCHEL of Morris, Manitoba

Katie Henschel of Morris, Man., was born on March 4, 1899 in Morris, and passed away on Sept. 1, 1958 in the Baptist Haven of Rest for the Aged at Medicine Hat, Alberta. She reached an age of 59 years and 5 months. Katie spent most of her life on the farm with her parents in Morris, Man. While still in Morris, she accepted Christ as her Savior, was baptized and joined the church of which she was a faithful member. After the passing of her parents in 1950, Katie made her home at the Baptist Haven of Rest. Her kind and truthful disposition to one and all in the Home, especially the aged guests, was generally admired and appreciated by everyone. She was known by everybody in the Home as "our Katie." Always ready to help at all times was part of her life's goal. She leaves to mourn four sisters and two brothers, relatives and a host of friends.

Morris, Manitoba, Canada
R. MILBRANDT, Superintendent
of Baptist Haven of Rest

MRS. EDWARD LEMPKE of Auburn, Michigan

Mrs. Edward Lempke of Auburn, Mich., was born at Ionia, Michigan, on Oct. 25, 1887. She entered into her Lord's presence on Sept. 13, 1958. At the age of 12, under the ministry of Rev. William Raebel, she was baptized and became a member of the Ebenezer Baptist Church of Detroit, Mich. On Nov. 30, 1911, she and Mrs. Edward Lempke were united in marriage with Rev. G. Mengel, Ebenezer Church pastor, officiating.

In 1917 the Lempkes moved to Beaver Township, Michigan and became members of the Beaver Baptist Church. Mrs. Lempke remained a member of this church (now called the First Baptist Church of Auburn) until her death. She is survived by her husband, Edward, and brothers, Edward and Fred Rengert. Sister Lempke is gratefully remembered by her friends and acquaintances for her gracious Christian hospitality and for her years of faithful church service as organist, pianist, and Ladies Missionary Society treasurer. Her memorial service was held September 16th at the First

cancer. If praying would have helped, Spencer Nichols would have done his share.

"It didn't help nothin' then," he grunted, "and it sure ain't got nothin' much to help now."

For a long time neither of them said a word. Tom looked about the parlor, its old and outmoded furniture—added to Spencer Nichols' story—awakening memories he wanted to forget. In fact, memories he thought he had forgotten.

He was glad when Mary-Sue called him to supper.

She had removed the bulky coat and kerchief, and as he sat at the table watching her move to and fro, the full cotton skirt swaying with her movement, he had the sensation of being removed from the twentieth century and placed in another—perhaps a hun-

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MR. ADAM KNOEPPLE, SR. of Artas, South Dakota

Mr. Adam Knoepfle, Sr., of Artas, South Dakota, was born in Neusatz, South Russia, on August 30, 1879. After a lingering illness, he departed this life on Oct. 12, 1958 at the age of 79 years. When he came to this country in 1885 he settled on a farm southeast of Artas and lived on the farm until 1944 when he and his wife retired to live in Artas. He became a follower of the Lord in 1896, was baptized in 1930 by Rev. Albert Alf and united with the Artas Baptist Church where he remained a faithful member until his death. He also served as deacon of the church for several years.

On Dec. 8, 1898 he was married to Pauline Klosz to which union 14 children were born. One son, Adam, Jr., preceded him in death three years ago, and eight of the children died in infancy. Those remaining are: his beloved wife, Pauline; three sons: Herbert and Emil, Artas, S. Dak., and Carl, Hillsvie, S. Dak.; also, two daughters, Mrs. John (Regina) Lutz and Mrs. Emil (Elenora) Rohrbach, Eureka, S. Dak., besides 15 grandchildren and 2 great grandchildren.

Artas, South Dakota
ALFRED WEISSER, Pastor

MR. HENRY H. EDINGER of Carrington, North Dakota

Mr. Henry H. Edinger of Carrington, N. Dak., was born on Nov. 7, 1884 in Russia. He passed away to his heavenly reward on Oct. 14, 1958. At the early age of five he migrated to the United States with his parents. He was converted in 1903 and baptized into the fellowship of Christ by Rev. William Wahl on June 24, 1904. He was a faithful member of the following churches: Germantown, Cathay and Calvary Church, Carrington, N. Dak., until his summons into the beyond.

He was united in holy marriage to Katherine Engel on Nov. 26, 1908. Mrs. Edinger, two children at infancy and one son preceded Mr. Edinger. Those surviving are: Lydia (Mrs. Carl) Brendt; Cathay; Ella (Mrs. Lloyd Archer) Anaheim, Calif.; Adeline (Mrs. Ervin Meier) Sacramento, Calif.; Harold of Cathay; and Victory of Grand Forks, N. Dak. On August 17 he was again united in marriage to Mrs. Helen Ahl, Mrs. Ahl and her immediate family miss his sudden calling home. The services were held in the Federated Church in Carrington, and his body was laid to rest in the Cathay Cemetery.

Carrington, North Dakota
CARL R. WEISSER, Officiating Pastor

dred and fifty years back. There was not a modern gadget in the house, not a modern expression or gesture in either father or daughter. Quite the contrary. In her simple garb and with that thick dark hair pulled back in a scrap of ribbon and cascading midway down her back, she possessed a timelessness.

He wanted to say something to her—a word of thanks, an offer of sympathy. He could find the words for neither, and he was not sure that either would be accepted.

She refilled his cup with coffee and then, with the big enamel urn in her hands, dwarfing her midriff even more, she hesitated beside him. Tom looked up slowly, until his eyes reached her face. Shafts of light from the lamp cast a shadowy iridescence, and he was still not sure of the color of her eyes—only that they were beautiful, and guileless. He was, however, sure of one other thing: she was not *altogether a child*. If she remained silent, she could well be taken for a child. When she spoke, it was with wisdom and determination—more than that of a budding woman. And she chose to speak now.

(To Be Continued)

A New Year's Greeting

From the Baptist World Alliance Officers

To Our Baptist World Fellowship:

Greetings and best wishes for the New Year in the name of our living and loving Lord. May the grace, mercy and peace of the Father, the Son, and the Holy Spirit bless and sustain us all every day of the coming year.

In many lands 1959 will be a year of special evangelistic endeavor. Members of our churches in North America will gather on New Year's Eve for special services of prayer and dedication to inaugurate the Baptist Jubilee Advance—a five year program of evangelism and missions. Similar movements in other lands promise an outstanding year of witness and soul-winning. Let us hope and pray that as a result of our efforts and by the

power of the Holy Spirit we may report at the next World Congress in Rio de Janeiro, Brazil, in 1960 an inspiring increase in our world fellowship.

To some the New Year will bring new hours of tension and testing, to others challenging new opportunities for sacrifice and service. May the year be for us all a time of faithful witness for Christ our Lord.

In his Name we greet you as we serve together by his power and for his glory.

Cordially yours,

Theodore F. Adams, President
Arnold T. Ohrn, General Secretary
Robert S. Denny, Associate Secretary
Henry Cook, Acting Associate Secretary

BAPTIST BRIEFS

(Continued from page 2)

with the meeting of the World Council of Churches at Nyborg, Denmark. "We who are here this evening," Mr. Payne began "represent many races, many lands, many ecclesiastical traditions. What unites us is our confession of the Lord Jesus Christ as God and Savior, our desire to be known before men as Christians, and our concern that the unity of Christ's church be made more clearly manifest in the world."

● **Baptists Plan Advance in Japan.** Plans for evangelistic advance throughout Japan in 1959 and reorganization of the Japan Baptist Convention (affiliated with the Southern Baptist Foreign Mission Board, U.S.A.) highlighted sessions of the 11th annual meeting of the convention, held at Amagi Baptist Assembly in July. From the present base of 11,000 church members in 165 churches, chapels, and missions, the convention's evangelism department is projecting pioneer work in six prefectures during 1958. It plans to do the same in six more prefectures in 1959. This means that Japanese Baptists expect to have centers of work and witness in 44 of Japan's 46 prefectures by the end of 1959.

● **The Metropolitan Baptist Tabernacle** in London, England is undergoing reconstruction. Known throughout the world as "Spurgeon's Tabernacle," because of the mighty gospel ministry of Charles Haddon Spurgeon, this great Christian center was virtually destroyed by bombs on May 10, 1941, only the facade and basement surviving. It seated 5,000 worshippers and such audiences waited upon Spurgeon's preaching that it was the Baptist symbol for the British Empire. After sixteen years of battling with physical limitations, a scattered membership, and depleted financial resources, the Tabernacle is rising again. Surrounding it will be a civic center.

—Watchman-Examiner.

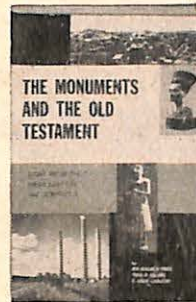
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SUNDAY SCHOOL LESSONS

(Continued from page 18)

heaven, what will happen to them? But Jesus pointed out the difference between using riches and trusting in riches. And finally they underestimated the power of God and the working of the Holy Spirit in the heart of man whereby all things become possible.

WELCOME TO BAMENDA

(Continued from page 8)

kingdom: preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching. For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likings, and will turn away from listening to the truth and wander into myths. As for you, always be steady, endure suffering, do the work of an evangelist, fulfill your ministry" (2 Timothy 4:1-5).

We are thankful to God for bringing you back to meet us, and we rejoice in saying welcome to you. Welcome!

WE, THE WOMEN

(Continued from page 14)

the owner consented.

When they parked in front of the dismal dwelling, the lad begged his new friend to wait for a minute while he ran inside. Moments later he returned, weighed down with the crippled body of his younger brother—but with eyes sparkling and eager. "Look, brother, look—some day, some day, I'm going to give you a car just like this one, 'cause you're my Brother!"

Christmas should be the example of our daily devotion and joy as Christ's disciples . . . that OTHERS may know the joy his love brings to the world.

May our prayer be:

"Others, Lord, yes Others!

Let this my motto be:

Let me live for others

That I may live like thee."

BAPTIST HERALD