

An Early Spring Picture of Our Rochester Seminary

# BAPTIST HERALD

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May 15, 1943



# WHAT'S HAPPENING

● The Rev. John Borchers, formerly pastor of the Baptist Church of Chancellor, So. Dak., and more recently chaplain in a South Dakota sanatorium, is now serving actively as the pastor of the Shell Creek Baptist Church near Columbus, Neb. He began his ministry on this field in March and succeeded the Rev. Martin De Boer, now of Lehr, North Dakota.

● The 86th anniversary of the Central Baptist Church of New Haven, Conn., was held on Sunday, April 11, with a special program that featured an address by Dr. W. S. Terrell, executive secretary of the Connecticut Baptist Convention and the presentation of a birthday cake to the church. The Rev. Julius Kaaz, who has been pastor of the church since 1917, was in charge of the festive occasion. The church reports a membership of 140 at present.

● On March 29 the members of the Baptist Churches of Carrington and Pleasant Valley, No. Dak., surprised their pastor, the Rev. Alfred Weisser, on his birthday and presented him with a gift of money. A visitation campaign was held in the church communities in April with many fine results. The annual Women's Missionary Society program, that was held in March, was repeated in the Baptist Church of Cathay, No. Dak., on the following Sunday evening.

● The Rev. F. W. Bartel, the Dakota Conference evangelist, conducted a week of evangelistic services in the Baptist Church of McLaughlin, So. Dak., from May 2 to 7. He served as guest speaker in the Baptist Church of Eureka, So. Dak., on May 9. He also spoke in the churches of Fessenden, No. Dak., on April 11, in Fredonia and Berlin on April 18 and in the Hebron and Antelope stations of the First Baptist Church of Hebron, No. Dak., on Good Friday and Easter Sunday.

● On Wednesday evening, March 31, the Baptist Church of McClusky, No. Dak., celebrated the silver wedding anniversary of Mr. and Mrs. Adam Rott with the pastor, the Rev. R. G. Kaiser in charge of the festive program. Both have been very active in the church and Sunday School, with Mr. Rott having served as Sunday School superintendent for many years and now serving as a church deacon. One of their five children is the Rev. Ralph Rott of North Freedom, Wis.

● A three hour Good Friday service was held on April 23 by the Protestant churches of Pound, Wis., in the Evangelical Church. "The Seven Sayings of Jesus" on the cross were considered by the ministers with the Rev. Herman P. Bothner of the Baptist Church speaking on "Remembrance" (3rd word) and "Refuge" (7th word). The Rev. W. Zeckser of Gillet, Wis., spoke on "Loneliness" (4th word). The service was well attended by the people of the community.

## Missionary Danger Undergoes a Serious Operation

On Wednesday, April 21, the Rev. George A. Dunger, missionary in our Mambila field of the Cameroons of Africa, underwent a serious abdominal operation in the hospital at Ebolowa, French Nigeria. A cablegram with this startling message was received by Dr. William Kuhn at Forest Park, Ill., on the same day. Dr. Kuhn replied by cablegram that many friends of his were remembering him in prayer. Since that time no further word has been received, so that it can be assumed that the major operation was completely successful, for which we give praise and thanks to God, the great Physician. EDITOR.

● On Sunday evening, April 25, the Rev. J. J. Renz, pastor of the Baptist Church of Plevna, Mont., delivered the baccalaureate address for the Plevna High School at the local Town Hall, speaking on "The True Principle of Life." About one-half of the graduating class was composed of students from the Baptist Church. In May a Vacation Bible School for one week with classes throughout the day will be held by the Baptist Church. The teachers will be Miss Bertha Karch and the Rev. and Mrs. J. J. Renz.

● On Easter Sunday evening, April 25, the Rev. Alfred R. Bernadt, pastor of the Oak Street Church of Burlington, Iowa, baptized 31 converts on confession of their faith in Christ. He will receive 42 persons into the fellowship of the church on Sunday, June 6. On Sunday evening, May 2, eighteen young people presented the play, "From the Empty Tomb," with the church missionary, Miss Mary Lohr, in charge. The Rev. Alfred R. Bernadt will be the speaker at the baccalaureate service of the Burlington High School on May 31 to be held in the Memorial

Auditorium, in which the General Conference sessions were held in 1939.

● On Palm Sunday, April 18, the Rev. J. C. Gunst, pastor of the Baptist Church of Wishek, No. Dak., baptized 7 persons on confession of their faith in Christ and the Rev. Edward Kary, pastor of the neighboring Baptist Church at Napoleon, No. Dak., baptized 2 persons and preached the baptismal sermon in an impressive service held in the Wishek Church. In their respective churches on Easter Sunday, the Rev. Edward Kary gave the hand of fellowship to 4 new members and the Rev. J. C. Gunst to 9 persons. An Easter sunrise service under the auspices of the young people was held in the Wishek Baptist Church.

● On Palm Sunday evening, April 18, the Rev. George A. Lang, pastor of the Ebenezer Church of Detroit, Mich., baptized 3 persons on confession of their faith in Christ. The Rev. John Leypoldt of Portland, Ore., a former pastor of the church was the guest speaker on the previous Sunday morning. The B. Y. P. U. of the church was eminently successful in their mission drive during the month of March, raising a total of \$246, of which \$100 went for the mission fields of the denomination, \$25 for Miss Bertha Lang in China, \$25 for Miss Margaret Lang in French Nigeria, and the rest for the building fund. Miss June Hein is president of the B. Y. P. U.

● The Rev. C. B. Nordland, pastor of the Forest Park Baptist Church of Forest Park, Ill., baptized 10 persons on Palm Sunday evening, April 18, and received these into the fellowship of the church before a large congregation on Easter Sunday morning. During the Holy Week the speakers at the special services were the Rev. John Schmidt of Chicago, Ill., and the pastor. The Wheaton College Glee Club of 29 voices presented a delightful program of sacred music on Wednesday evening, April 21. The speaker at the young people's Easter sunrise service, that was held in the church, was the Rev. Lloyd George Gibbs of the Bellwood Baptist Church.

● On April 23, two days before Easter Sunday, a baby girl was born to the Rev. and Mrs. Paul Gebauer of McMinnville, Ore., our former missionaries in the Cameroons of Africa. The baby has been given the name of Anne. The many friends of Paul and Clara Gebauer will rejoice over this good news of the arrival of little Anne. On April 11 a baby girl was born to the Rev. and Mrs. C. Rempel of Trochu,

(Continued on Page 19)

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### Contents

Cover Design	.....Martin L. Leuschner
What's Happening	..... 2
Editorial—	
"Standing By Our Seminary"	.. 3
"The Pattern of Sound Words"	by Prof. Frank H. Woyke .... 4
"Life in the Seminary"	by Prof. O. E. Krueger ..... 5
"What Our Seminary Has Meant to Us"	by the 1943 Graduates .... 6
"Commencement Exercises of Our Seminary"	by Rev. Daniel Fuchs 8
"War's Devastation and Floods in China"	by Miss Esther I. Salzman .... 9
"Eclipse"	by Paul Hutchens
Chapter Six	.....10
Children's Page	
Edited by Mrs. Bertha Johnson	13
"A Joyful, Spiritual Springtime"	by Rev. Theo. W. Dons .....14
Reports from the Field	.....15

### Coming!

#### GOD LOVES THE CHILDREN!

The children of the Children's Home in St. Joseph, Mich., are making many interesting contributions to the life of the First Baptist Church of that city. This article with this fascinating story told by the Rev. L. H. Broeker will be especially fitting for Children's Day, June 13th.

#### "HE ASCENDED INTO HEAVEN"

The Rev. C. B. Nordland of the Forest Park Baptist Church of Forest Park, Ill., will contribute a sermon for Ascension Day, June 3rd, which will emphasize truths and facts that are sometimes overlooked in present day messages from pulpits.

#### "ABIDE WITH ME!"

The 150th anniversary on June 1st of the birth of Henry Francis Lyte, the author of the hymn, "Abide With Me," will be observed with the presentation of a splendid article by the Rev. Herman P. Bothner of Pound, Wisconsin. This will be the first of several articles on "Stories of Hymns" to appear in "The Baptist Herald."

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# EDITORIAL

Cleveland, Ohio, May 15, 1943  
Volume 21 Number 10

## Standing By Our Seminary

NO INSTITUTION has made such abiding impressions upon our denominational life as our Rochester Baptist Seminary. From its halls a steady stream of young ministers has gone forth into our churches over a period of more than ninety years to brighten the garden of our church picture. Its traditions have been hallowed by the decades. It has fostered a loyalty to the cause of Jesus Christ expressed through our denominational enterprise, which has been instrumental in binding us together in fellowship and service.

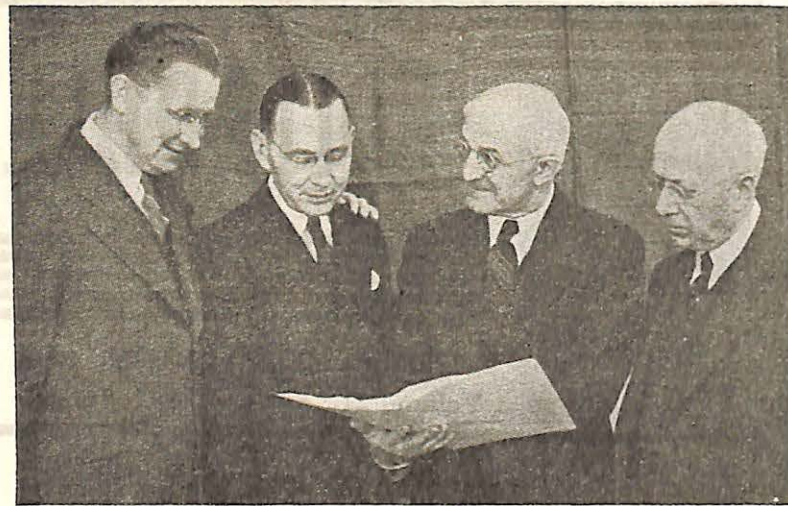
Because of this historical fact pertaining to our seminary, we are happy to dedicate this number of the BAPTIST HERALD to the institution which has trained more ministers and pastors for our churches than any other school. These pages are filled with information about our seminary and the activities of the students. But between the lines one can find a spirit of radiant Christian faith and a deep desire for the denomination's good will, which must not be overlooked.

Two factors in recent times have seriously affected the prestige of our seminary. The disappearance of German from many of our church services has opened the doors wide to ministers from other seminaries and Bible schools, who have had to become gradually acquainted with our denominational aims and historical background during the years of their pastorate. Criticisms of some of the seminary's teachings, as they are also directed toward other schools, blended sometimes with misunderstandings and prejudices, have been a second factor in hampering its fullest possible usefulness.

Our seminary is now facing a crisis regarding its future location and the extent of its ministry in behalf of our churches. Anxious cares beset the pathway of those who have the responsibility of the school in their hands. A great deal of earnest praying is being done by those who feel the currents of the times. Regardless of our personal views and convictions, this is the hour when every minister and member of all of our churches should stand by our seminary as brethren in Christ.

We believe that our seminary merits this friendly concern of our churches everywhere. We cannot do less than stand by it in the hour of crisis. We are bound together in the work that is so dear to our hearts. Changes for the better are bound to come and must be made, but, above all, let it be said of us, as of the Christians of old, even as others view our enterprise: "How they love one another!"





The Faculty of the Rochester Baptist Seminary  
Left to Right—Professors Frank H. Woyke, Arthur A. Schade,  
Albert Bretschneider (President), O. E. Krueger.

## The Pattern of Sound Words

Address to the Senior Class by PROFESSOR FRANK H. WOYKE  
at the Seminary's Commencement Exercises on May 2nd

NO DOUBT you will agree with me when I say that Christianity is not primarily a matter of words and creeds, but of experience and life. What makes a person a Christian is fundamentally not that he expresses adherence to certain doctrines about Christ. Rather, a Christian is one who has experienced the saving power of God's love, one who possesses not merely a belief about the Savior, but one who possesses the Savior himself. All that is necessary for this experience is a sense of sin and faith in the crucified and risen Savior—surely, not an involved theology.

### The Importance of Words

Notwithstanding what I have said, it remains true that words are of tremendous importance in the Christian ministry. Ever since Christ came preaching the Word, the Gospel has been spread throughout the world largely by means of the spoken and written word. It was this that the apostle Paul was thinking of when he exhorted his young friend and co-worker, Timothy, to ". . . hold to the pattern of sound words." (2. Tim. 1:13).

Have you ever considered the wealth of meaning conveyed by such words as enemy, friend, fight, hate, love, liar, coward? What powerful reactions their use evokes from people! Words can either wound or heal, infuriate or pacify. They are powerful instruments in our hands, just as knives, bayonets, and rifles are in the hands of soldiers, and we must learn to use them cautiously, wisely, and effectively. Never cease praying to God for the right word to use at the right time, be it at a death-bed, a joyous anniversary oc-

casion, an Easter service, or a time, when you desire to lead some contrite sinner to his Savior. Often it may even be advisable to pray for grace not to say anything. The poet has well said:

*"The ill-timed truth we might have kept—  
Who knows how sharp it pierced  
and stung?  
The word we had not sense to say—  
Who knows how grandly it had rung?"*

As Christian ministers, your most important use of words will be in preaching, in your attempts to expound the unsearchable riches of God's Word, and in your attempts to formulate the gospel message in intellectual terms suitable for communication to others. Here also it is important to heed the apostle's exhortation to soundness. We are today in a period of intense doctrinal readjustment and reorientation. We have just overcome the unsoundness of certain doctrines that we inherited from the nineteenth century, a process which has left us abysmally empty and confused, and at the same time highly impressionable. On every hand, we now hear voices that call us either back or forward to the truth.

### Standards of Soundness

Which way are we to turn and what standards of soundness are we to apply? First, we must turn to a new appreciation of the Bible. In the generation which preceded us, many liberals considered God's Word out-of-date, and turned to more contemporary and, therefore, supposedly more reliable sources of divine truth. As a result, they were carried away by the winds of doctrine, by the "Zeitgeist." Let us go to the Scriptures for guidance, and

we shall find them marvellously contemporaneous!

Another standard of soundness is to be found in the life and teaching of Jesus Christ, our Savior and Lord. He stands more securely and grandly as "the Rock of Ages" today than he ever did, because all other things have become like shifting sand. Finally, let us look again more carefully into the profoundest experiences of our own souls. Had our fathers done this, they would have found hidden depths of sin lurking there, and they could not then have spoken so glibly about the easy "perfectibility of human nature."

What were some of the false patterns of thought that we have learned to avoid? Certainly, one was the extreme emphasis on the immanence of God. He was made to be completely present in human beings and in human culture that he became a part of history, entirely dependent on the progress of the human race. God was frequently spoken of as "the personification of human ideals." Such a God, we have learned to know, would be no God at all, but only a glorified Santa Claus. He would then be our creature, the product of our thought, not our Creator and the God and Father of our Lord Jesus Christ.

### Unsound Doctrines

With the humanizing of God, there came a corresponding deification of man. Even though men continued to profess with their mouth a belief in God, their lives showed that their faith was really in man only. Some strong movements even boldly proclaimed humanism the new religion and condemned faith in God as mere wishful thinking, a hindrance to human progress.

Human reason was enthroned. The scientific spirit was substituted for the Holy Spirit. Was there a problem to solve? Why, all we needed to do was make a scientific study of it! And the works of man's hands, those wonderful inventions! They were to assure automatic progress, with just one little push more needed to usher in the millennium.

Need I ask to what these unsound doctrines have led? Does not the slaughter on the battlefields of the world cry out aloud to high heaven? Do not the sobs of bereaved mothers and wives speak more eloquently than words? Unless we repent and turn to God, we shall surely perish. We are beginning to learn the lesson that we disregard God and his Word at our own risk.

Now that we have learned to avoid these dangerous views, we are in great peril of replacing them with doctrines equally unsound. We are now often being told that God is "Wholly Other" than our highest sentiments and aspirations. He is made so transcendent that all human endeavor becomes mere idolatry, and his sovereignty is made

(Continued on Page 19)

# Life in the Seminary

By PROFESSOR O. E. KRUEGER

SEVERAL years ago a lad passing by our school in Rochester, N. Y., said: "What kind of a building is that?" Being informed that it was a seminary, he asked: "What is a seminary?" I told him that our English term comes from a Latin word which means "seed." A seed is a living thing. Therefore, it is quite right to speak about *life* in the seminary.

It is a seed-bed, where seed-truths are planted in the hearts of men that they may go forth sowing the gospel-seed into the lives of others. People who are not in sympathy with seminaries still think it is smart to call them "cemeteries."

### The Students' Home

Our seminary at Rochester is a place bubbling over with life. We have an abundant life, which manifests itself in so many ways. Some of our faculty members are advancing in years, but their minds are not permitted to grow old, since they are dealing with youth, and youth is always full of life.

The name over our door does not read "Studenten Heimat," nor "Students' Home," but "The Rochester Baptist Seminary." Nevertheless, it is often spoken of as "The Students' Home," and we desire to keep the home atmosphere. We have been so fortunate in having the right kind of "mother" for our students. She is too much of a real mother to be called a matron.

Moses had two mothers and a mother-in-law. Our students have a mother-at-home, a mother here, and an actual or prospective mother-in-law, or perchance several aspirants to such a distinction. So there is an abundance of "mothering" even while your boys are away from home.

The praise of Mother Storz is on every student's lips. She does not only supply them with an abundance of well prepared food, but she is always ready with a word of good cheer when they are homesick and discouraged.

But we must not forget that other "invisible mother," the denomination, which has provided this home, charging nothing for the training and very little for room, board, and laundry. Where is there another school so generous? Our students really enjoy an

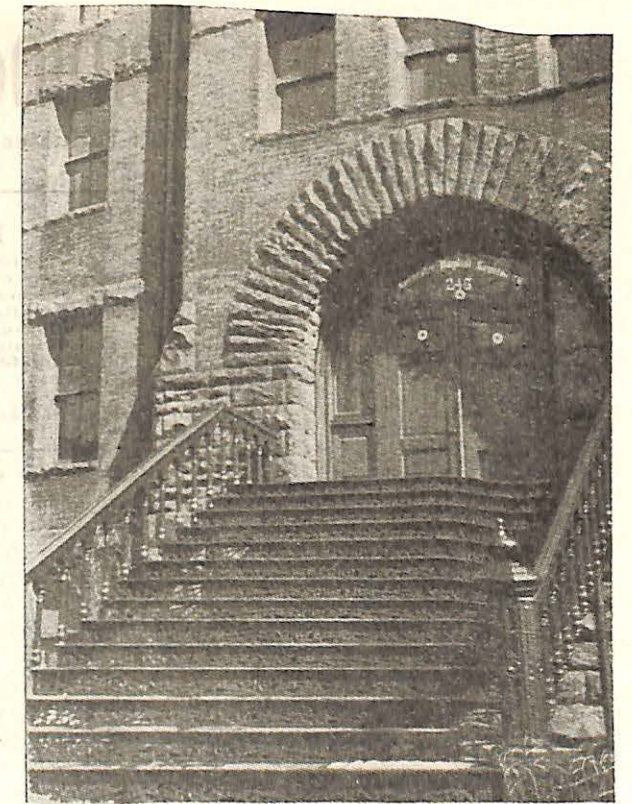
abundance of freedom from care. When the real troubles and struggles of life begin, they will look back to their days in Rochester as a wonderful oasis in the desert of life.

### Student Occupations

Naturally, there is an abundance of work too: school work, religious work, physical work. The scarcity of labor brings on a real temptation to assume too many outside responsibilities, since jobs are constantly being offered at good remuneration. To acquire a library costs money. There is a tendency to get, while getting is good. But class assignments must be met, and the midnight hours are often used in study instead of necessary sleep. Such is life at our seminary.

Of course, there is no end of religious occupation. We deal with religion from morn till night. Some one has said: "Too much of a good thing is bad." We must be on our guard, not to allow that which is most sacred in life to become common, lest we lose our fervor for it. Every student arranges his own time for his private devotion.

After the noon meal the "family altar" is in evidence. The students in turn lead the devotions, consisting of hymn, scripture, and prayer. In the middle of the forenoon we pause for a chapel service of twenty minutes. The churches of Rochester are happy to get our students as teachers in the church schools, as leaders in young people's work, as members in the choirs, or as pastor's associates. Some even become student pastors in smaller churches. The Rescue Mission is always anxious to have their help. There is no lack of confidence in the soundness of



The Familiar  
Entrance to the  
Rochester Baptist  
Seminary Building  
at 246 Alexander St.,  
Rochester, N. Y.,  
With Its Fourteen  
Steps Leading to the  
Front Doorway Into  
the School.

the faith of students or faculty in the Rochester churches.

The process of knocking off rough corners and sharp edges is going on abundantly, too. There is a certain standard of behavior, sometimes drastically enforced, "which for the present seemeth not to be joyous but grievous, but then it yields peacable fruit of righteousness unto them that are exercised thereby." When a few score of men live under the same roof, put their feet under the same tables, meet in the same classes for five years, they must make some progress in acquiring the fine art of living together. And they do!

### The Fostering of Growth

Life is that form of existence which is characterized by growth, change of substance, and fruitage. A stone does not grow, does not change its substance, does not bear fruit. Life in the seminary stands for growth, change of substance, and fruitage.

First of all, we seek to grow and foster growth. We want to grow in the knowledge and the grace of our Lord and Savior, Jesus Christ. The process of growth involves "growing pains." Paul had them. It could not have been pleasant for him to put away childish things.

Too many Christians never grow up, never shed their milk-teeth, never get away from baby-talk. Some think that is spirituality, but it is just the opposite. Paul wrote to the Corinthians: "I could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ; I have fed you with milk, and not with meat: for

(Continued on Page 20)



# What Our Seminary Has Meant to Us

By the 1943 Graduates of the Rochester Baptist Seminary

## THE SPIRITUAL LIFE IN OUR SEMINARY

By FRED MASHNER  
Under Consideration As Pastor by One of Our Baptist Churches

"... and though I have the gift of prophecy, and understand all mysteries, and all knowledge, . . . and have not love, it profiteth me nothing." So it may also be said of a seminary. For it, too, can be of no profit and may be like tinkling cymbals, if the spirituality is lacking. The attempts to accumulate knowledge would be futile, if seminaries failed properly to guide the spiritual lives of those who are to become spiritual leaders.

In the interest of the spiritual life our seminary provides a daily thirty minute chapel period. Music from the pipe organ calls to meditation and creates a worshipful atmosphere. After the singing of hymns and the reading of Scriptures, a brief devotional address is brought by a member of the faculty. One chapel period each week is devoted to testimonies and prayers. Addresses from visiting ministers and missionaries and other prominent Christians are not uncommon and are a frequent source of inspiration to the young spiritual leaders of tomorrow.

In addition, a brief devotional period is observed at the evening meal. Then, too, students have private devotions in their rooms. Even more impressive are the prayers of the professors before each class period in which God's guidance is most earnestly sought.

The religious life of the city also offers spiritual stimulation. Church services, concerts, Thanksgiving and Lenten meetings offer an opportunity of becoming acquainted with the various forms of worship and with eminent men of our day. Under the inspiration of these a student has mountain-top experiences, the memory of which will be an abiding inspiration.

## PRACTICAL EXPERIENCE IN SEMINARY LIFE

By GIDEON K. ZIMMERMAN  
Pastor-elect of the Beaver Baptist Church Near Auburn, Michigan

During the hours spent in the classroom I have come to see what is to be done in the work of our Lord and how best to go about doing it. The practical Christian work made it possible to put classroom teaching into practice. I have always been impressed that our seminary is preparing us adequately to meet the needs of our day.

During the five years that I have studied at our seminary I have been amazed at the many opportunities for service that were made available, such

## Introduction

These topics were chosen by the members of the graduating class of the Rochester Baptist Seminary in collaboration with the editor and do not indicate any special emphasis of training in the experience of the individual writers. Rather, they present a composite picture of the life in the school and of the activities of the students. EDITOR.

as teaching in Sunday Schools, giving devotional messages over the radio, witnessing for Christ through song, testifying for our Lord at the City Rescue Mission and other mission societies, being engaged in summer pastorates, and serving as assistants to pastors.

The churches in Rochester are eager for our service. I feel that we are greatly indebted to them for giving us these opportunities. Though we may make mistakes, since we are still in the beginner's stage, there is always genuine understanding and willingness to aid one to success. I hope this spirit may prevail in the churches that call us to serve as pastors.

## FRIENDSHIP TIES OF SEMINARY DAYS

By JOTHAN BENKE  
Pastor-elect of the First Baptist Church of Hebron, North Dakota, With Its Hebron and Antelope Stations

The topic, "Friendship Ties," brings to my mind the story, recorded in 1. Samuel 18-20, about David and Jonathan. These two young men became so attached to each other through fellowship that they were willing to risk their lives for friendship's sake. The friendship ties we make here at the seminary do not require that we give our life but one does realize how much a friend means when the time for departure draws nigh.

Upon looking back and trying to recall who my first friend was, I cannot help but think of our kind and friendly matron, Mrs. Rose Storz. The students feel at home after meeting her, because she treats us all as though we were her own sons.

Sitting at the feet of the professors has led us to love and appreciate them. They have become true friends, to whom one can go for helpful counsel in times of trouble and discouragement.

Going into the larger circle I think of the students who have become my friends. It is impossible to become intimate friends with all, but through close fellowship I have made certain ties that I do not care to sever. Since we have the opportunity to work in different churches and contact many

people, we also make friends among those with whom we work.

In Proverbs 27:17 we find the words, "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." The thought expressed in these words has become more real to me as I have made friends with those who have helped to mold me into becoming a better soldier for Christ, who is the greatest and truest Friend of all.

## INTELLECTUAL DEVELOPMENT THROUGH SEMINARY STUDY

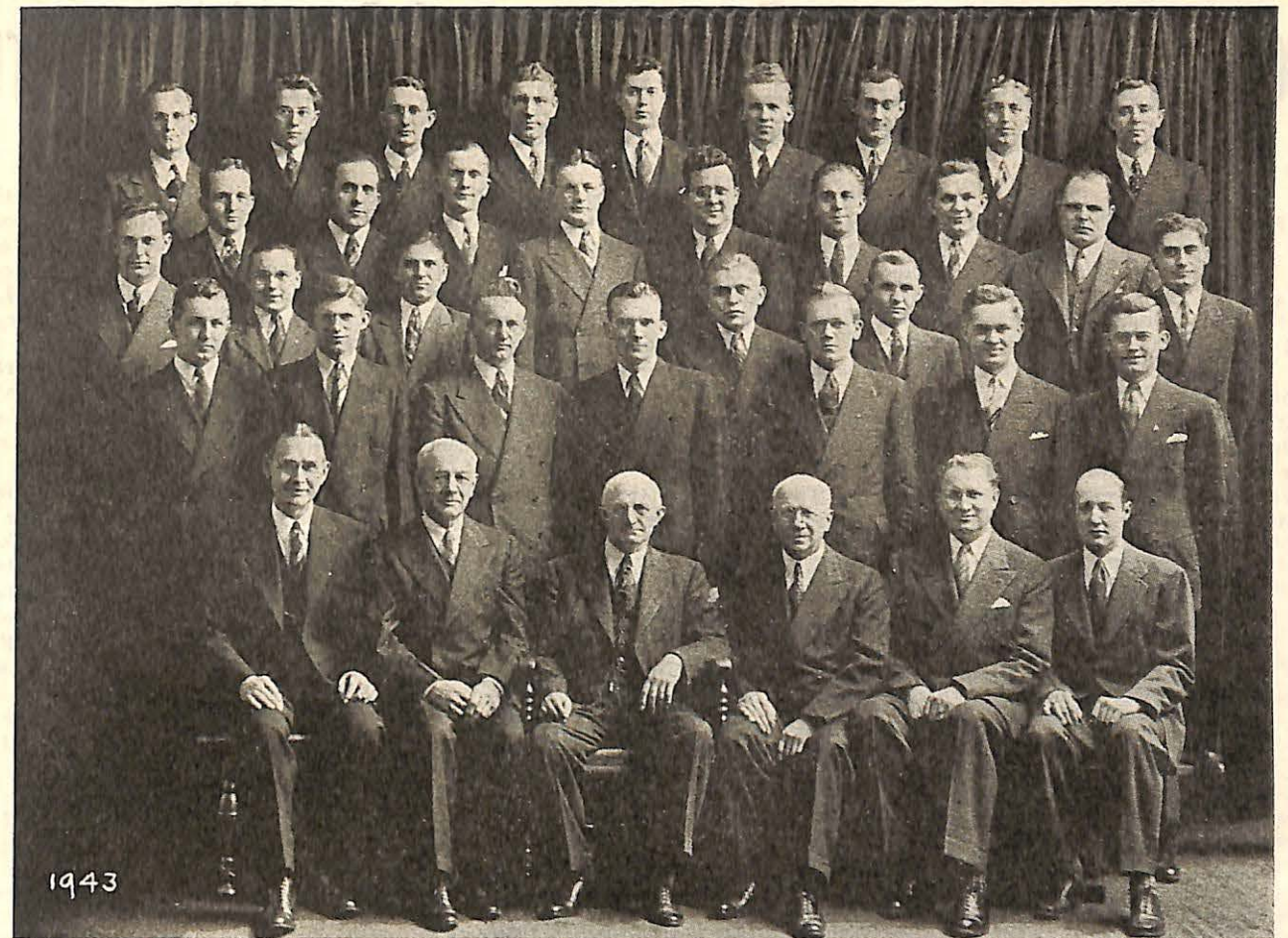
By ALEX H. ELSESSER  
Pastor-elect of the Liberty Street Baptist Church of Meriden, Connecticut

In the course of my seminary studies, I came to realize more and more the importance of an intellectual appreciation of the religious message of Jesus Christ and the tremendous part it must play in preparing one adequately to "rightly divide the word of truth." (2. Tim. 2:15). Mere intellectual assent does not answer the deeper questions that arise out of the trying experiences of life. Creedal acceptance of certain doctrines labelled as "orthodox" does not satisfy the questioning mind. This type of Scriptural study can only lead to a surface appreciation of God's Word.

Those higher spiritual truths are found only in diligent search of the Scriptures under the guidance of the Holy Spirit. It is as the Samaritans that came to Jesus said, "Now we believe, not because of thy saying it, (referring to the Samaritan woman); for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world." (John 4:42.)

An intellectual search of the Scriptures means getting our information first-hand. It means developing our lives in accord with the eternal Truth of God as we find his will revealed in Holy Writ. Second-hand religion, beliefs taken upon the authority of others, cannot bring the same assurance, cannot develop the same confidence, cannot imbue us with the joyful spirit to proclaim unto the world "that this is indeed the Christ, the Savior of the world."

Anything less than actual experience with the Infinite through our prayer life and diligent perusal of Scripture and a careful analysis of the truths gleaned therefrom is second-hand religion. Anything less than a devotional application of them as applied to our Christian conduct is second-hand information and misses the mark in attaining joy in Christ.



The Faculty and Student Body of the Rochester Baptist Seminary  
Front Row—Left to Right: Prof. A. A. Schade, Instructor Ernest Krueger, President A. Bretschneider, Prof. O. E. Krueger, Prof. Frank Woyke and Instructor Irvin Voth.

## NEW VISIONS IN SEMINARY TRAINING

By EDMUND B. KELLER  
Pastor-elect for the Duration of the Central Baptist Church of Erie, Pa.

A great teacher said: "Where there is no vision the people perish." (Prov. 29:18.) I am happy to report to the reading audience of "The Baptist Herald" that seminary training has helped me to develop the sight of the inner eyes with which to see the Lord's work. The Holy Spirit has been instrumental in illuminating and preparing my soul.

The new visions which are gained in the Seminary have a far-reaching value. Since a man is what his imagination holds before him, it is good to know that our seminary holds before its students the highest and most Christian objectives. The development of spiritual perspective and faith has been emphasized with the view of helping the student as he faces a real world and real people.

I believe that I can be defeated when I fail to realize the necessity of having new visions. So long as I retain my faith in God, I can rest assured that I am on the right road. Spiritual near-sightedness will bring forth self-complacency. Spiritual far-sightedness will awaken the latent powers within me and cause me to launch out toward un-

explored and undeveloped aspects of Christian living.

The work of our denomination has been emphasized particularly, but important facts and values have been taught and learned which have come from the larger fellowship of Christian peoples.

## SOCIAL ASPECT OF THE SEMINARY'S CONTRIBUTION TO MY LIFE

By MELVIN PEKRUJ  
Assistant Pastor of the Baptist Temple, Rochester, New York

One of the greatest contributions that our seminary has made to my life, and that any seminary can make to a young student's life, is an awareness and realization of things needed for an efficient servant of God.

This awareness did not only include the realization of the necessity of a sound intellectual basis for my Christian faith, thorough training in the technique of preaching and church administration, the deepening of one's spiritual life, but also the importance of a pleasing personality and sociability.

I have discovered in my limited experience that a minister is greatly limiting the scope of his influence if he is unable to contact people and mix freely and in a natural way with them. I am greatly indebted to our seminary

for having cultivated and nurtured this all important quality in me.

This was partly accomplished through the various organizations which the school fosters and the countless opportunities which they provide. There are the two literary organizations, the Philomathia and Germania Societies, whose friendly rivalry is constantly revealing hidden talents. Then there is the student chorus, the glee club and the school quartet.

The members of our faculty are a constant incentive to study and develop the God-given talents we possess. Last, but not least, is the priceless training which the life in the dormitory provides. One finds himself constantly surrounded by many contrasting personalities of equally contrasting background. It is as these rub elbows that their true luster is revealed. Here the arduous task of readjustment is performed. The result, however, is a finer and more balanced character.

## THE CITY OF CULTURAL OPPORTUNITIES

By AUGUST A. KUHN  
Who Will Enroll in the University of Rochester in the Fall

During the past five years I have learned to love Rochester and have  
(Continued on Page 20)



# Commencement Exercises of Our Seminary

By the REV. DANIEL FUCHS of Rochester, New York

THE GRADUATION SERVICES of our Seminary are always a highlight for our Andrews Street Church calendar. Not only do these services prove an inspiration to the Seminary family and to the local church, but also to the many friends and visitors who come together from near and far to participate and to share in this annual event. In spite of traveling limitations this year, we had visitors with us who came from as far east as the Atlantic coast and as far west as Winnipeg,

Hoffman directing, the Rev. G. E. Friedenbergh brought the commencement sermon on "Christ Looks to the Church." Not much investigation is necessary to discover that the world is sick and in distress, and that it has become the victim of its moral failures, said Mr. Friedenbergh. We all want health and order restored. But how, and by what method? The world needs not regimentation but reconciliation and shepherding.

"The church of the redeemed is the only redeeming agency which can furn-

ish leadership in the right direction. It is the mission of the church today to look at the world through the eyes of Jesus and to go out in tender compassion to the sick and distressed, as did our Lord. We must admit our deplorable condition, but we dare not lose courage. Jesus never lost courage. There is a balm in Gilead to save the sin-sick soul—there is salvation for a sick and lost world today. We need laborers to preach to the world the gospel of reconciliation that makes God real to men and builds up the life that is broken down. 'Pray ye therefore the Lord of harvest, that he would send forth laborers into his harvest.'"

President A. Bretschneider presided at the evening service. The Rev. F. A. Runtz led in prayer. A solo was sung by Lieutenant Bernhard Tiede, and the Andrews Street Church Choir, directed by Earl Abel, sang "The Heavens are Telling" by Haydn. The Rev. Assaf Husmann, our promotional secretary and now professor-elect of our Seminary, gave the commencement address on "A Victorious Minister," basing his address on 1. John 5:4. Professor F. H. Woyke, now on leave of absence to accept the commission as chaplain to the armed forces of our country, gave the special address to the seniors on "The Pattern of Sound Words." (Published in this issue of "The Baptist Herald.")

As usual Professor Schade, the registrar, presented the graduates to President Bretschneider to receive their diplomas. A reception was held after the service where opportunity was given for friends to express their well wishes to the graduates.

Seven men have gone out from our Seminary this year to labor for the Lord Jesus Christ wherever they are called. Five of them have taken a life's companion with them. Two of the girls are from our own Andrews St. Church: Elfriede Guddat, now Mrs. Jothan Benke; and Sarah Schade, now Mrs. Alex Elsesser.

Mr. and Mrs. J. Benke are going to Hebron, No. Dak.; Mr. and Mrs. A. Elsesser to Meriden, Conn.; Mr. and Mrs. E. Keller to Erie, Pa.; Mr. and Mrs. A. Kuhn are staying at Rochester where Mr. Kuhn will continue to study at the University; Mr. F. Mashner and also Mr. M. Pekrul are both expecting calls from churches soon; Mr. and Mrs. Zimmerman are going to Beaver, Mich.

Our thoughts and prayers go with these messengers of Christ as they go out to preach the gospel of reconciliation. May the Lord abundantly bless them and use them mightily in the work of his Kingdom!



Members of the Senior Class of the Rochester Baptist Seminary  
Seated, Left to Right: Melvin Pekrul, August Kuhn and Gideon Zimmerman.  
Standing: Fred Mashner, Alex Elsesser, Jothan Benke and Edmund Keller.

Manitoba, and the Dakotas, so that as usual at this occasion our church auditorium was filled to capacity.

One cannot help but be profoundly impressed by the strong ties of Christian unity and fellowship that are encouraged and stimulated through the work of our Seminary. Through the many years of its history our denominational Alma Mater has been very helpful in producing and preserving a beautiful spirit of unity and Christian loyalty, through which alone the work of our Lord Jesus Christ can prosper as it should. We are annually impressed by this wholesome spirit when friends and visitors from various parts and places of our denominational constituency meet together for these special services of our Seminary.

The Rev. P. Geissler, chairman of the school committee, presided at the morning service. The Rev. Alfred Bernadt led the congregation to the throne of God in prayer. After the student chorus had sung an anthem, with Fred

## Eastern Young People's Conference at Arnold, Pa., from May 28 to 30

The Young People's and Sunday School Workers' Union of the Eastern Conference will convene with the Union Baptist Church of Arnold, Pa., from May 28 to 30, 1943. The theme of the conference will be: "The Way to Peace."

The Union Baptist Church extends a hearty invitation to all Sunday School and Young People's workers. Please send all reservations for lodging to Miss Doris Guenther, 1625 Woodmont Ave., Arnold, Pa.

Among the guest speakers on the program will be Prof. O. E. Krueger of Rochester, N. Y., and the Rev. Martin L. Leuschner, young people's secretary.

Arthur Kannwischer, Reporter.

# War's Devastation and Floods in China

A Letter by MISS ESTHER I. SALZMAN, Missionary in Kiangshan, Chekiang, China

DEAR FRIENDS:

The last letter which I wrote was sent from Kienyang, Fukien, where we were waiting for a bus on our return trip to Chekiang. In case that letter did not reach you, I will add that by "we" I mean Miss Barham of the C. I. M., whose station is Kiangshan, and with whom I am staying now.

## Bicycling Over Scorched Earth

We were able to go by bus to Puching, and from there on we came with bicycles. I really cannot say "riding bicycles" for at least half of the two hundred and forty li from Puching to Kiangshan we led our bicycles. In many places the motor road had been made impassable by the retreating Chinese.

They did the job well! About every fifty yards they made holes about ten feet wide and of various depths across the road. Of course, all bridges were blown up. In some cases there was a small path on the side of the hole, so we could lead our bicycle across. My legs had a number of black and blue marks as a result of the pedals and my legs wanting to be in the same place. At other times it took the two of us to get one bicycle down and up again.

Our shoulders and arms had plenty of exercise. It took us four days to make the distance from Puching to here. At night I would be so stiff I wondered how it would be possible to go on the next day, but the Lord took care of that, and we suffered no ill effects. The various military officials along the way were very good to us, except for the last day, when they commandeered coolies or soldiers to carry our baggage for us, so we had no trouble getting coolies. We were treated much better on the way back than we were at the time we went out.

## Horrors of Invasion and Floods

I mentioned in my last letter that my present possessions weigh about one hundred and fifty pounds. Since there is the possibility that we might have to evacuate again, I did not want to get a great deal.

Of course, what I miss most is my typewriter and books, and each day one thinks of additional things which are gone. But I am surprised at how happy one can be without worldly goods.

The destruction in the area which had been occupied is quite complete. Even small villages or individual homes along the countryside have been burned, so that it was unusual to see a house with a roof or four walls

## INTRODUCTION

The writer of this letter, Miss Esther I. Salzman, is a missionary nurse of the Northern Baptist Convention in China. She is a member of our Immanuel Baptist Church of Kankakee, Ill. Her many friends in the Chicago area and elsewhere will be happy to read this latest letter from her.

Recently she evacuated Kihwa with Rev. and Mrs. J. P. Davies and Ruth Mather. They followed the Chinese Army as far as Nanping. Learning of the extreme suffering in Chekiang, the invaded province, Miss Salzman decided to return at once and help with relief work. She is now at Kiangshan and hopes soon to reach Kihwa, 100 miles away. Kihwa is still occupied.

Letters sent to her should be addressed to Kiangshan, Chekiang, Free China. Air Mail postage costs 70 cents for half an ounce. Be sure to mark "Free China" clearly on envelope.

standing. Many places are still deserted, and where the people have come back they are living in places far from adequate to protect them from the cold of the coming winter. Most of the people to whom we talked gave us the same report—all clothing, bedding, implements or equipment gone.

In addition to the invasion, the western part of Chekiang had one of the worst floods, in the early part of June, which the area has had for a number of years. As a result there was less than half of the usual amount of rice harvested. Most of the local people have enough for their use until the end of the year, but will need help later on.

When one climbs some of the small mountains surrounding this city and looks down, there seems to be plenty of places not destroyed, but as one walks through the streets and notices all of the extra openings put in the walls it is easy to understand why it is almost impossible to get a mason or carpenter now. The Mission house here had entire sides of rooms removed, as well as numerous holes made in other parts. Since it is a Chinese house, I hope our property in Kihwa will not be in like condition, for our walls were much thicker.

## Relief and Clinical Work

Last week a representative of the relief committee was here and helped outline a plan for relief. We are asking for \$76,000 for the month of December in order to supply these people with clothes and bedding before the very cold months of January and February. That sounds like a great deal, but when it costs four hundred dollars to get one cover made of plain cloth and cotton batting, or

about two hundred dollars for a winter suit of clothes, I'm afraid we will have more requests than we can care for.

There are four local men on the committee to help in the relief work, but it looks as though Miss Barham and I will be expected to do a great share of the work. So will you continue to remember our needs before our Father, for either one of us feels equal to the task!

Since so many of these people need medical aid, I have started a little clinic. Judging from the people who have been coming in, if I were to hang out a sign it should be "Leg Ulcers, Itch, and Malaria—Treated Here." Of course, the equipment is very, very limited. No nice shiny forceps or white enamel basins for changing dressings. I'm thankful to have found some small iron forceps which, after all, do hold the cotton balls. If only some of these people get some idea of cleanliness, this work will be worthwhile. How I long for some of the nice white bandages which the White Cross boxes used to contain!

Of course, I am hoping it will soon be possible to go the remaining three hundred li to Kihwa. Some people think it will be a long time until that city is free; others are more hopeful. There have been various groups of our Kinshaw folks here. Some have been in Fukien and are coming back because there is so much material in that province.

## A Missionary's Hardships

Being without newspapers, radio, or other means of communication, we feel a bit behind the news of the world. Last Saturday we were able to buy a Chinese paper of the 8th of this month, (November, 1942) but much can have happened since that time.

Probably due to the constant moving about this summer, I have not had news from home since the beginning of May, which was a letter written in February, 1942.

The evenings and mornings are cold enough to make two or three sweaters feel comfortable, but when the sun is out it gets quite warm. I have had a pair of Chinese shoes made—they have well padded soles—so I hope my feet will not get too cold.

It is possible to get a good variety of food here, although as we found it to be true in Fukien, prices have increased a great deal since spring. The one thing we miss is milk but we are trying to develop a taste for bean milk, which is supposed to be a fairly good substitute. I'll admit my liking for it still has to be developed a great deal.



May 15, 1943

# ECLIPSE

By PAUL HUTCHENS

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"Not a shadow  
can rise,  
Not a cloud in  
the skies,  
But his smile  
quickly  
drives it  
away;  
Not a doubt or  
a fear,  
Not a sigh nor  
a tear,  
Can abide  
while we  
trust and  
obey."

## SYNOPSIS

Terry Nealle was deeply in love with dark-eyed, raven-haired Mildred Handel. They were almost engaged when a terrible football accident happened to Terry, in which he lost the sight of one eye. Soon thereafter Mildred began to show more interest in Clem Lindeman. After graduation Terry went to his mother's mountain resort, "Solitude," in order to manage the tourist business. One stormy night Mildred arrived at the camp and said that she had run away from Clem. She was put up for the night in one of the cabins where, the next morning, she reflected upon the tragic experiences of the past few days. She and Clem had gone to church one Sunday night, where she found him to be a scoffer of all religious truths. Later that evening, after a quarrel, she wrote to Terry and told him about her break with Clem and then mailed the letter at the airport. Her heart was heavy!

## CHAPTER SEVEN

Returning from the airport, Mildred followed the gravelled highway back to Claytonville, thinking as she drove, that this wide new road was the one on which she and Clem on their honeymoon could drive west to Terry's mountains—or east to Niagara.

She had always wanted to see Niagara with its myriad rainbows, the boiling torrent of the river above the falls, the terrible cataract itself, scenic Goat Island, which with other islands, divided the great river into two unequal parts. She wanted to ride the cable car across the Great Whirlpool, above which the famous swimmer, Webb, lost his life in a vain attempt to swim across. She wanted to take the "under-the-falls" tour, to hear the rush and roar of the terrible cataract . . . Rush and roar . . .

She wanted to hear also the rush and roar of the canyon river in Terry's mountains, where, he had said, there would be a special honeymoon cottage prepared and waiting for her and Clem when and if they came . . .

Tomorrow at nine!

The bitterness and rebellion in her mind were like a Niagara now, like a rushing canyon river bearing her swiftly along.

Tomorrow at nine in the Antelope . . .

Tomorrow at nine in the Antelope, she and Mary Lindeman would make preparations for the gala event at which Dr. Brentwood was to officiate. There would be photographers, flash-light pictures of herself in flowing bridal veil . . . In Terry's mountains there was a bridal veil falls he had wanted her to see . . .

Her car now was moving at high speed down the white road, and she was rethinking the events of the bewildering evening . . . "Your minister's theology is antiquated" . . . "What is truth?" . . . "The whole antiquated theological world had better revise its thinking." Clem had said these shocking things, and she had replied, "If that is your honest conviction, Clem, then we are as far apart as poles. A broken engagement is better than a shattered life. We aren't mated, Clem." When he had left her at the house, he had driven not toward the hotel but out into the country—on this very road. She had watched the dust moving in the wake of his car, white like drifting snow under the moon.

This road . . .

Suddenly Mildred lifted her foot from the accelerator. Several hundred yards farther on in a roadside park, was a dance hall with an adjoining tourist camp and tavern. If Clem did not accept the Bible as to doctrine, then would he acknowledge its authority as to right and wrong? His tirade against her faith was but an explosion of the poisonous philosophies which seethed in his mind—the same philosophies which she knew ruled the thought-life of so many thousands of youth, the world over.

If there were no authoritative standards of conduct, then—What then?

Her car swung into the drive, followed through a long lane of parked cars to a place near the pavilion. She snapped off the motor switch, rolled down the window at her left, listened for a moment to the beat and drone of syncopated music. She had been brought up to believe the dance to be an instrument of Satan, one of the chief recruiting stations for his followers, a place where girls and women gave themselves to please men—sold themselves to please themselves . . .

Standing one day at the mirror in the living room, adjusting an unruly wisp of her raven's-wing hair, in those early teen-age days when she had newly awakened to the fact that she was beginning to be attractive to the opposite sex, Mildred had been startled to hear her mother's voice behind her saying, "Don't ever be afraid to be attractive, Mildred. Our Creator made us to be that way. Be afraid only that you may make beauty a pretty little god to worship . . ."

There were other things, taught her in those bewildering, wonderful days. Among them, Mildred recalled now as she listened to the throbings of the drums, the low enticing harmony of the orchestra, was this, "Never surrender your affections to any man except the one to whom you intend to give yourself forever."

Those words seemed startling to her now, and painful as she realized she had been too quick to decide that Clement Lindeman with his dash and verve, was that man. It had been a tragic mistake — it had cost her the love of one who could have been worthy, and it had robbed her of the peace of God

And now what was she to do? Step back again into the quicksand, or take the steering wheel into her own hands and run away. Run away! The thought caught fire in her mind. Why not?

But would it be right to break a promise? To break an engagement that never should have been made in the first place—that was plainly a contradiction of God's plan for His children?

Her thoughts were interrupted by the sudden blaring of a radio in the car next to hers. There was a volley of laughter and applause, an enthusiastic clapping of hands, and then the program dialed away and another came in clear and strong, but only for a moment, and then all was quiet. In that moment, Mildred caught the strains of an old hymn popular in the Sunday School when she was a little girl and which had been a help to her in solving her teen-age problems. It sent her thoughts whirling back to those treacherous days, to her mother whose faith had been the light that guided her safely through. Only the first few words of the second stanza were sung before the program was switched:

"Shun evil companions—"

That was all.

But what is sin? Clem had asked agnostically. "A thing that may seem wrong to you or to the teachings of your Bible may be right for me, may be only kicking over the traces of convention which for centuries have kept the human race in bondage."

That was what Clem believed! And if he believed it, he was probably here now, somewhere, dancing. He had wanted to come here in the first place, rather than go to church.

Mildred snapped on her own radio switch, twisted the dial button until she found the program she desired. And then, seized with an impulse, she quickly ran down the windows on either side, turned the volume control button, and let the grand old hymn roll out across the field of parked cars—like a volley of love, answering the syncopated fire of the enemy. That was it, she thought,—There were two mighty opposing forces in the world—the one lifting to purity and true love, the other pulling down to promiscuity and lust . . . :

"To Him that o'er cometh, God giveth  
a crown,

Through faith we shall conquer,  
though often cast down,  
He, Who is our Savior, our strength  
will renew,

Look ever to Jesus, He'll carry you  
through."

Mildred decided to find out if Clem was here. She had a right to know. Come to think of it, he had driven his car in this direction on other Sunday nights, after telling her good-bye at her home.

It was then she heard his voice behind her. There was no mistaking it. She would know it anywhere, for it was deep and resonant, not like any

other. He was walking, perhaps in the narrow drive behind the row of cars, and she heard him say, "Somebody's antiquated around here! Listen to that, will you?"

And then Mildred heard a woman's strident voice laughing and saying, "Who wants a crown anyway? I'd rather have a new hat."

Clem laughed a loud guffaw, then, stopped suddenly, and through her windshield mirror Mildred saw them—dark in the shadows, but she could discern clearly enough to know what was happening. She saw the two melt together in a close and lingering embrace.

Her cheeks flamed hot with anger, and with something else. That something else, she knew was a strange gladness. She knew now that she would never marry Clem Lindeman. That embrace had set her free forever. She knew now what she would do. She would run away—from her stepfather, from Clem and from the wedding. She would run away to Terry's mountains, and to his mother. There, she would find again her fellowship with Christ—where there would be Nothing Between.

She listened, waiting until the two in the shadows had moved on.

A little later she was on the highway. She knew now that at nine tomorrow she would be far away from Hotel Antelope. The brief, stirring address that came in on the radio during her drive home, confirmed her in her decision—She would never forget it—because, as she listened and while her eyes were glued to the white road ahead, she seemed to hear also the voice of her mother. It was as if Mother herself were speaking to her through the old mirror—the mirror with the gay bluebird painted on its lower right hand corner, and saying:

"Man has three great desires,—the desire to enjoy things, the desire to get things, the desire to do things. The desire to enjoy things concerns all the appetites of our bodies, what we enjoy through our senses. The desire to get things concerns all the world that is outside ourselves, the things we can get possession of. The desire to accomplish things concerns all that we may do to affect that world outside ourselves. Our young people want to have a good time, enjoying the pleasures of life, they want to make money, and they have an ambition to make the most of their lives. These are three perfectly right desires, and are natural and normal for all human beings.

"When the desire to enjoy things leads to the use of the bodily appetites in a way contrary to the will of God, we call it the lust of the flesh.

"When the desire to get possession of things, or to use money, is satisfied in a way that is contrary to God's will, we call it the lust of the eye, or covetousness . . .

"When the highest of human desires, what we call ambition, the desire to ac-

complish something, to make the most of our abilities, leads to a life that does not put God in the center, we call it the sin of pride or the vainglory of life—going after things that man glories in rather than the glory of God . . ."

Mildred swung into the home drive, stopped at the side door, noticing that her stepfather's car—her mother's car!—was still out. She could hurriedly pack a few absolute necessities, and be gone before he came back. Her heart was pounding loudly in her ears, her mind fully made up. She left her motor running, hurried up to her room, seeing all the time in her thoughts, the shadow of the two who, behind her car at the pavilion, had suddenly merged into one.

"Thank you, O Christ," she breathed fervently. "Thank you for showing me the truth before it was too late!"

The moon one day said to the sun, "Oh, Sun, why hast thou ceased to shine on me? I used to speed along in thy light; why now this darkness?" And the sun answered, "Oh, Moon, I have never ceased to shine; I am pouring out my light as full as ever." The moon thought for a moment, and answered, "Then depend upon it, the earth has come between us." . . .

Mildred, in the guest room at Year-Round Camp headquarters, was beginning her day with meditation. She lifted her eyes now from the book which upon awaking she had discovered on the table beside her. In the mirror opposite, ran the river of fire, rose the long, irregular slope of juniper-embossed canyon wall. She had slept late, she thought, else the sun would not be high enough to shine into the canyon. How quiet others in the camp must have been not to awaken her. Or was it the roar of the river which swallowed up all other sounds?

Terry's mother had no doubt placed the book here for her to read. There was a harshness in Mrs. Nealle's voice which did not seem natural in one so gentle and thoughtful. That, too, could be because of the river, and the habit of speaking loud to make others hear. She had been so like her own mother last night. Understanding, comforting. Already Mildred felt like singing. There was a piano in the other room . . .

Well, there may have been an eclipse, but she, the little moon whose light had failed because it possessed none of its own—and the earth had come between—had sailed away from her earth—from Clem and his unbelief, his worldly pleasures. Already the Sun of righteousness was shining upon her.

There was a piano in the other room . . . That last night at home, just before she had run away, she had sat at her mother's piano and sung of the cross that towers o'er the wrecks of time,—that song had been the flight of her soul to refuge. Today, her song would be that of one who had found



her refuge and was singing for joy . . .

One other thought from the little book of meditations: She read it while she donned a cheery little print dress, which—Well, Clem had not liked it. Terry, she remembered, had liked it especially that day at Shandon when they had walked through the maples there, and on into the cemetery . . . That day they had talked of why One had submitted Himself to the cross: "He was not only submitting himself to the Cross, Mildred, but also to the will of His Father in Heaven, that He might be the propitiation for the sins of the whole world."

What he had said that day under the maples was in the same key as the thing she was reading now from the meditation book: "The not seeking to win souls brings many spiritual maladies upon Christians. For your own sakes, lest the canker get into your gold, and the rust into your silver, use it for doing good; yea, by all means, seek the souls of men for God. Some evil will befall you if you keep the gospel to yourselves."

In the mirror now, she saw herself as Terry would see her in a few moments, in cool, green percale, slender, smiling. In her hair, just above her ear was a singing spray of mountain bluebells which she had taken from a bouquet on her vanity dresser. Terry's mother had been thoughtful, she decided, like Terry himself.

And then she heard steps in the gravel outside her window. Terry's deep voice was saying indistinguishable words, and his mother answering: "Well, it looks as if we've let ourselves—"

And Terry's "Sh!—" That was all. She saw them moving down the path along the river's edge, saw now for the first time, the long row of green and white cottages set against the sunset cliff. This was Year-Round Camp of which he had told her—January, February, March . . .

She thought again of the piano. Now would be the best time to sing, while they were away. She would be singing when they came back, to show them she had dismissed entirely her feeling of fear. Terry liked to hear her sing. One night, back at Shandon, after a football game in which Terry had as usual carried away the honors, she had watched him standing in the firelight, surrounded by a seething sea of enthusiastic students. He had been grand that night, and so humble. It came back to her now:

The yell leader gyrating, and five hundred student voices megaphoning.

"Yea Nealle!

"Yea Nealle!

YEA . . . YEA . . . YEA . . .!"

And then Terry, on demand, making a little speech:

"You all know why I made that touchdown today. The team knows. It's the gruelling hours of practice, the splendid coaching of the grandest coach a team ever had—"

He had been interrupted then by wild yells of praise for Coach Vender—and then the speech went on: "Maybe the team outdid itself today, but I think we'll agree that victory is only a reward. I like the story Coach Vender told us at the beginning of the training season. Someone was praising Paderewski for his superb piano playing. He said, 'Surely, you are a genius.' And Paderewski replied smoothly, 'Yes, and before I was a genius, I was a drudge.' That's the secret of success in any line."

That was all. But in the interval, Terry's eyes had threaded their way to hers, and there had been a quick, warm exchange of, as yet indistinguishable thoughts. A moment later, standing beside her, while they were all singing the Alma Mater, for the first time he seemed to notice her singing voice. He told her so afterward when they were on their way down to the post.

"I—liked your talk," she told him. "There is honor in disclaiming honor."

"Thanks," he said. "And I like your singing voice. Sometime, I'd like to have you come out to Solitude and sing for my mother." That was only one of their many times together at Shandon. That was before Clem had come with all his dashing ways, also before the fateful accident.

After that, Terry's attitude had changed, and Clem, so ardent and brilliant and romantic, had swept her off her feet. Terry had remained a friend, but only that. Terry, her friend, and Clem, her lover. That was the way things had stood, and there had never been any hint on Terry's part that he regarded her as any more than that until that never-to-be-forgotten walk through the maples. But it was too late then, for she and Clem were already engaged, and plans were already formulating in Aunt Mary's mind for a gala wedding in the lobby of Hotel Antelope . . .

On that walk, through the maples and into the cemetery, they had talked—she and Terry—of spiritual things, and he had said: "You must be sure to stop at Year-Round Camp, you and Clem, when you're on your honeymoon. Let us know in advance and we'll have our best cottage all dolled up for the occasion."

And then he had sighed and said, "Mildred!" The tone was wistful, and for awhile only the gurgling of Clear Creek was heard. That and another sigh. Then he said with husky voice,

"I—wish you and Clem all the happiness possible. It's been grand, knowing you, and I keep thinking of that night when for the first time I discovered your voice. Do you know, Mildred, I'd like to see a voice like that completely yielded to—" He had waited for what seemed almost a full minute before finishing his sentence, and what he finally said was a bit of a shock at first but it had stayed with her until now.

The whole sentence was, "I'd like to see a voice like that completely yielded to—Christ, that He might use it and the beautiful personality behind it, to draw men unto Himself."

And then they had talked of why He died . . .

After that, when it was time to go back to the campus, he had startled her by saying, "It's not as easy as you might think, Mildred—this giving you over to another man, not that I ever had a chance, but—Oh, well—" He had tossed a pebble into the rifle, and the moment it struck, its splash was lost in the swift current. "There!" he exclaimed disconsolately. "Life travels too fast nowadays for some of us to do more than make a little splash . . . You ought to hear our canyon river—"

"We'll promise you to come out to your camp, Terry. I've never heard a river do more than sing, and I've never seen a mountain. I'm wondering if they wouldn't frighten me—to drive in them, I mean."

"Oh they're the most friendly creatures in the world only they are lonely sometimes. They remind me of the best man at a wedding. When the traffic on the highway goes whirling past, they just stand and look and feel—lonely . . ."

"That's an idea," she said, "you could be best man—"

"Maybe if I'd stand on the left during the ceremony, I could be blind to what is going on—"

"Do you feel so very bad, Terry, about—your eye? Really, one could never know, as far as looks is concerned."

"It's not how I look. It's how I see. The whole thing has done something to my morale, Mildred. I don't know—Sometimes, I wonder what life's all about. I—"

"Terry!"

Another pebble rose in a slow arch, dropped into the rifle, disappeared. "Oh, I know I'm low. I'll bob up again. You can't keep a cork down . . . 'Your highest moments are your truest moments . . .' they say. 'Cultivate the habit of seeing only your best in yourself'—things like that. But sometimes a fellow has to bring his worst out into the sunlight and—"

"And let the light kill the germs, Terry . . ."

And now, she had come to his mountains, but not on a honeymoon with Clem. She had come to find again her song, to have Terry and his mother bind up her broken faith-wing so she might fly again, high over the canyon wall, out into far space, where the earth no longer eclipsed and where the Sun of Righteousness might shine upon her in all His beauty and warmth and light . . .

Today, they would climb together. She would start the day in song, would be singing when he and his mother came back up the trail.

(To be continued)

# CHILDREN'S PAGE

Edited by MRS. BERTHA JOHNSON of Chicago, Illinois

## IF I KNEW

Sent in by  
ARNOLD RAPSKE

If I knew that a word of mine,

A word not kind and true,

Might leave its trace on a loved one's face,

I'd never speak harshly, would you?

If I knew the light of a smile

Might linger the whole day through,

And brighten some heart with a heavier part,

I wouldn't withhold it, would you?



James Edwin and John Erwin Jucht, Twin Sons of Mr. and Mrs. Edwin Jucht of the Plum Creek Baptist Church Near Emery, South Dakota

## FILL IN THE BLANKS

- If John wrote one of the gospels, put the first letter of the alphabet in space 2; if not, put "q" in the last space.
- If Peter was one of Christ's disciples, put the last letter of his name in space 10; if not, leave space 10 blank.
- If Mary was the mother of John the Baptist, put an "x" in space 1; if not, put the first letter of her name in space 3.
- If John the Baptist preached the Sermon on the Mount (Matt. 5-7), put  $\frac{1}{2}$  your age in space 4; if not, put the letter "I" in space 1.
- If Isaiah is the 18th book in the Bible, put "a" in spaces 8 and 9; if not, put the 15th letter of the alphabet in those spaces.
- If James, the son of Zebedee (Matt. 4:21) was John's brother, put "e" in space 6; if not, put your favorite color in space 5.
- If David wrote most of the Psalms, put the first letter of his name in space 7; if not, put "b" in space 4.
- If Jesus raised Lazarus from the dead, put the 20th letter of the al-

phabet in space 4; if not, put the second letter there.

9. If Jesus performed many miracles, put the 8th letter of the alphabet in space 5; if not, put your name there.

When you have finished this correctly and have the blank spaces filled, you should have one of the "I Am's" of Christ. Send your answers to Children's Page Editor, Box 6, Forest Park, Illinois.

## How Wacuka Escaped

By H. VIRGINIA BLAKESLEE, M. D.

**K**NEELING before the three stones that formed the fireplace on the dirt floor in the middle of her mother's round hut in an African village, Wacuka blew up the dying coals and kindled a fire. Her father was talking to a stranger in the men's hut next to her mother's hut.

"It is well; it is well," she heard the stranger say. "Send her to live with your married daughter in a far-away district. I fear mission schools. If she gets a taste of 'the affair' they teach there, she will never settle to the life of my Kikuyu village. The first payment in sheep and goats will arrive in your village before the moon is dark."

Wacuka dropped the clay pot of corn and beans she had been told to fill with water and place on the stones over the fire to cook. Her father was selling her.

"Who is the stranger he is talking to in his hut?" she said to herself. "Now I shall never be allowed to confess Christ as my Savior in public, or join the class for two years of instruction to prepare me for baptism." Tears filled her eyes. "What shall I do? I will go and tell my sister, Wairigi, who has returned from Kijabe school to spend her holiday in our village."

Wairigi was found at a neighboring village helping a girl friend to grind corn . . .

"I am being sold," said Wacuka, as she put down the tray, to bury her head in her hands; and falling to the ground, she shook with sobs.

"What? To whom?" cried her sister. "Oh, oh, oh, to—that—stranger—, talking to our father in his hut."

"But he is as old as our father. He lives on Ngabuya ridge, far away in the depths of Kikuyuland where there is no mission, no teachers, and no Christians. He is chief of that district. He treats his wives cruelly. He will not allow a Christian to enter his village. You shall never be sold to that hyena!"

stormed Wairigi. "Weep no more, my sister. Stand to your feet. I will tell you of a way to escape. One week today I will return to the Girls' School at Kijabe. You shall go with me. Will you take the chance of being captured by our father, beaten, and returned to our village? But never fear, you will not be seized on the path. The God who delivered me from the slavery of Satan will deliver you. Stand up, my sister, and dry your tears."

Wacuka arose, and returned to her mother's hut to place the corn and



"Look at Our Fine Pony!" These Boys, Kenneth and Bobby Howe of Stafford, Kansas, Seem to Say.

beans on the fire to cook. She was thinking of the words her sister had read to her yesterday from the Book of God. "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows." . . .

On the morning of the day Wairigi left her village to make the journey of four days back to school, Wacuka and several other schoolgirls were with her. They were well on their way before the birds began to chirp.

At one point in the forest path they were met by a band of native travelers who accused the girls of being runaways. They threatened to capture them and return them to their owners. The girls, however, succeeded in proving to the men's satisfaction that they were schoolgirls on holiday returning to begin another term of school.

Later in the day, as they journeyed through the bamboo forest, a herd of elephants crashed through the bamboo poles in their direction. For a time, the girls thought their end was near.

(Continued on Page 20)





A Fruit Orchard of Oregon in Its Springtime Glory of Blossoms

## A Joyful, Spiritual Springtime

An Inspiring Report by the REV. THEO. W. DONS,  
General Conference Evangelist

WHEN the boy Jesus said, "I must be about my Father's business," he expressed the very purpose of his life and mission. This is, indeed, our purpose and privilege on earth, too. For Jesus, after his resurrection, said to his disciples, "As my father hath sent me, even so send I you." Thus, we are saved not only to enjoy our salvation but mainly to be co-laborers with Christ, and we serve to save.

What a grand mission this is! A missionary vision can revitalize church life as nothing else can. But before this can happen we must have the experience of Thomas when, after he had been convinced, cried out, "My Lord and my God."

We consider it the highest calling to contribute in a small way to the revitalization of our church life. A harvest of souls is the natural sequence of good healthy church life. We must work from the inside toward the outside and not, as has been done in a great measure, working from the outside toward the inside.

We cannot get up a revival or revitalize a church by the application of methods. When we pass through an experience of self-examination and confession of failure before God and learn to say with Isaiah, "Here am I, send me," then something can be done. When there will be a concern for souls, and the church, like a mother, will give birth to spiritual children, then the missionary interest will increase and the world will know that there is a power against which "the powers of hell shall not prevail."

We were permitted to spend six weeks in Montana at the beginning of

the year. After a brief rest period at home we began our second journey which took in eight weeks of evangelism.

The Temple Church in Buffalo, N. Y., was our first stop. We spent 10 happy and fruitful days in this church of which the Rev. Herbert Hiller is the able and genial pastor. Thorough preparations had been made for the meetings and the attendance was gratifying. The spirit of God worked in our midst and souls were won for Christ. The missionary interest was stimulated and, we believe that God visited his people with a lasting blessing from above. The special offering for missions was \$92. Our stay in the pastor's home was most enjoyable and the fellowship was sweet.

From Buffalo, N. Y., we proceeded to Wilmington, Delaware, where the Rev. Christian Peters does a commendable work. The two weeks of special meetings were of real blessing to us all. We did not have crowds in the services but the regenerating grace of God manifested itself here, too. Again and again it comes to me what Paul has said, "Your labor is not in vain in the Lord." The missionary interest proved itself by the wonderful offering of over \$86. Here, too, I was the guest of the hospitable pastor's family, which we gratefully acknowledge.

Our next place was Wishek, North Dakota, where we were to be on Sunday, March 28. Due to floods in North Dakota we did not reach our destination until late Monday evening. Although Dakota is not known for an over abundance of water, we learned that it is possible almost to perish in water far away from lakes. By coincidence we reached Herreid where

the Rev. Emil Becker is serving acceptably. We preached in Herreid on Sunday evening and on Monday he volunteered to take us to Eureka where we were to meet the Rev. J. C. Gunst.

By the time we met it was late. In the meantime Mr. Becker had brought us as far as Ashley to the home of the Rev. Willy Luebeck. The trip from Ashley to Wishek will never be forgotten. About 14 miles from Wishek our auto, in trying to cross a flooded road, stalled in the middle of a lake of water about 1/4th mile long and 1/2 mile wide, with the water steadily rising. Our calling and signalling was heard and Mr. Fred Bender and son came to the rescue. Later this water rose to six feet. God is able to help and he is with us in the midst of trouble, for which we praise him.

Our meetings in Wishek began on Tuesday evening. God graciously bestowed his blessing upon us. While not many could come in from the country the first few days, a happy time of fellowship was experienced. There were several confessions of faith and God's presence was felt in our midst. Mr. and Mrs. Gunst are doing a fine work in Wishek and the people are behind them in their labor for the Lord. We also had the joy of speaking to the student body of the Wishek High School and the Wishek Ministerial Association. Gratefully we acknowledge the mission offering received in Wishek. In the home of the pastor we felt at home and every consideration was given the evangelist.

Venturia, North Dakota, was our last stop. The church building was filled with people who came together from evening to evening to hear the word of God. The present pastor, the Rev. A. Guenther, who is a pioneer in the Dakotas, has served this church faithfully for the past eight years. The services were well attended, especially on Sundays when the church was packed to capacity. An Easter offering was received which amounted to \$162. May pastor and church continue to work in this community to the glory of the Master's name! Mr. Ben Heitzman, the superintendent of the Ashley High School invited us to address the student body, to which we responded gladly. Mr. and Mrs. Guenther made my stay in their home very agreeable.

On my way home we stopped at Herreid, So. Dak., where we preached on Good Friday morning.

It was a strenuous trip, speaking in all 228 times since the first of the year. But God provided strength for the task, and we are happy that God has permitted us to serve him in our churches. My deep conviction is that the greatest need of the hour is the revitalization of our church life. This will come when we open the doors of our churches, of our homes and of our own lives to the blessing which God is ready to bestow upon us. May this time come soon!

## REPORTS FROM THE FIELD

### DAKOTA CONFERENCE

#### The B. Y. P. U. of Linton, North Dakota, Is Busily Engaged in the Lord's Work

The B. Y. P. U. of the Baptist Church of Linton, No. Dak., is undertaking the study of the book, "Outlines of Bible History." We study this every Sunday evening in place of our regular B. Y. P. U. We also have a class every Thursday evening.

We had a patriotic program in the month of February commemorating the birthday of many of the country's famous men. With our offering we bought a War Bond and the rest we gave to the Red Cross together with generous offerings from our members.

We still have our regular B. Y. P. U. meeting every Sunday evening and our business meeting on the first Tuesday of every month. Every other Thursday evening we have a social gathering, at which we take an offering which is added to our building fund.

We have gone over the hundred dollar mark in our building fund, so we may have a big basement and other improvements in our church in the near future.

ALMA DOCKTER, Reporter.

#### The Women's Missionary Society of Herreid, South Dakota, Celebrates Its 35th Anniversary

On Sunday evening, April 11, the women of the Baptist Missionary Society of Herreid, So. Dak., celebrated their thirty-fifth anniversary of active service. The history of the society was given in a dialogue, written by our president, Mrs. E. Becker. A very interesting report was carried out in four acts, which showed how much the society has accomplished, both in home and foreign missions.

The treasurer's report was only for the last twenty-seven years and showed the money raised amounted to \$6002.76. Altogether 108 ladies have been united with the society with 36 having passed on to their reward. Mrs. Philip Huber had served as vice-president for seventeen years. Her family presented the society with \$10.00 in her memory. Mrs. Becker led the memorial service, being accompanied with music by Mrs. R. H. Ackerman.

The Rev. C. M. Knapp, a former minister of this church, was our guest speaker. His theme was "Jesus Christ Yesterday, Today and Forever." The offering amounted to \$37.25.

We have received many blessings serving in the Lord's vineyard and we want to continue to serve him.

MRS. IDA BENS, Secretary.



The Rev. John Giesbrecht (Upper Row, Left) of Washburn, No. Dak., and Fourteen Baptismal Candidates.

#### Fourteen Converts Baptized by the Rev. John Giesbrecht of Washburn, North Dakota

Palm Sunday, April 18, was a day that the Washburn Baptist Church of Washburn, No. Dak., will always consider a real milestone in the history of its existence. It was a day on which we were led to realize before our eyes that God does hear and answer the prayers of those who trust and faithfully follow the Lord Jesus Christ.

The church was filled to capacity at both services, and we all felt the power of God's Spirit working in our hearts. On Sunday morning after a brief period of worship, the pastor, the Rev. John Giesbrecht, briefly spoke on the topic: "What Hindereth Me to Be Baptized?" He then stepped into the baptistry and baptized 14 persons upon confession of their faith in Christ Jesus.

On Sunday evening the pastor delivered his Palm Sunday sermon on the topic: "My Kingdom Is Not of This World." We then had the blessed privilege of extending the hand of fellowship to 15 new members, after which we partook of the Lord's Supper.

We are indeed very thankful to God and to those whom he used to bring about the realization of this day. Especially do we want to thank the Rev. F. W. Bartel, our Dakota evangelist, for his most effective evangelistic efforts in our midst. We also wish to thank the Rev. A. Husmann, our promotional secretary, for his heart-searching messages while he was here. Both men inspired us to do more for Christ. JOHN GIESBRECHT, Pastor.

#### The Bismarck B. Y. P. U. Holds Special Programs for Its Service Men, Missions & Easter Sunday

The B. Y. P. U. of the Bismarck Baptist Church of Bismarck, No. Dak., presented a very interesting program on March 28. The program was especially dedicated to "Our Boys in the Service for Their Country," with the president, Melita Sukut, in charge.

The program consisted of numerous recitations and musical numbers. The Rev. A. Krombein brought words of encouragement to fathers and mothers and loved ones of the boys.

A candle was lighted for each boy from our midst who is in the armed forces. As the 36 candles were being lighted, the boys' names and station were read. That night we had our boys with us a few moments with a burning flame for each one directed in supplication toward God. A letter and some tracts were sent to each boy and many of the young men have returned a letter of thanks and enjoyment.

On April 11 we had a mission program for the Bender Memorial Trek. We gave the story of the life of Miss Reddig and her work in Africa.

April 25th was a great evening for us when we gave our Easter program which consisted of choir numbers, a pantomime, "The Rock of Ages," and a dialogue, "Beneath the Cross of Jesus," besides a quartet number and recitations.

ESTHER SCHLICHENMAYER, Secretary.

#### The Rev. F. W. Bartel Visits the Baptist Church of Hebron, No. Dak., Over Easter Sunday

Being without a pastor, we of the First Baptist Church of Hebron, No. Dak., thought it would be so much finer to have a minister with us during the Easter season. So we invited the Rev. F. W. Bartel of Jamestown, No. Dak., to visit us. Mr. and Mrs. Bartel very kindly accepted our invitation, and were with us on Good Friday and Easter.

On Good Friday Mr. Bartel spoke at Hebron to a large and attentive audience, both in the morning and afternoon. On Easter Sunday he was the guest speaker at our Antelope Station, speaking in the forenoon and afternoon to a packed house. The combined choirs of Hebron and Antelope sang at these meetings and helped to make the services more impressive.

An Easter Offering was held, and we were glad to serve the Lord with an offering of \$137.83 on that day. The B. Y. P. U. had prepared a program for the evening meeting at Hebron, consisting of songs and readings.

We are looking forward to the time when our new minister, Mr. Jothan Benke, will start his work here. In the meantime, we are trying to keep up the work as in the past, even though we have no pastor at present. We held our Bible Day programs in both churches in March with a very generous offering of \$53.00. Our choirs serving every Sunday, and all departments of the church function capably.

I. E. GIETD, Reporter.



## ATLANTIC CONFERENCE

### Recent Activities and Special Programs of the Ridgewood Baptist Church of New York

In February the Ridgewood Baptist Church of Ridgewood, N. Y., held four successful visitation nights, at which time teams of our members contacted over a hundred friends who had been visiting our services and urged them to take a definite stand for Christ and the Church.

We are happy to report that eight new members have been added to the church, three by baptism and the remainder by letter and confession.

In order to follow our special visitation campaign we have decided to rearrange the order of the Sunday morning services, adding an English language service or family worship

H. K. Bowers of Madison, Conn., who ably supplied us as interim pastor during the past four months, introduced Mr. Hensel to the congregation.

The Rev. Paul G. Schade of Meriden, Conn., read the Scripture and led in prayer. Mr. Alex Komment, deacon, welcomed Mr. Hensel in the name of the church, and Mr. Gustav Hellwig for the Sunday School. The Rev. Julius Kaaz of New Haven and the Rev. G. E. Friedenberg of New Britain, Conn., spoke briefly, representing the New England Association and Connecticut Baptist Convention, respectively. The Atlantic Conference welcome was given by the Rev. Wm. J. Appel of the Evergreen Baptist Church of Brooklyn, N. Y., followed by the Rev. Wm. W. Sullivan in behalf of the Bridgeport Baptist pastors. Mrs. Emil Berger represented the Women's Societies of the church, presenting Miss Marie Hensel with a corsage.



"Seminary Sweethearts" With Their Teacher, Prof. Frank Woyke  
Front Row—Left to Right: Mrs. Alex H. Elsesser (Formerly Sarah Schade); Mrs. Jothan Benke; Mrs. Wilmer Quiring; Mrs. Edmund Keller.  
Back Row: Mrs. August Kuhn; Mrs. Ben Zimmerman; Mrs. Freda Schneider; Mrs. Gideon Zimmerman; and Mrs. Bruno Schreiber.

hour, thus giving our Sunday School children and their parents an opportunity to attend a church service together. Our evening services are also well attended, and we are grateful to the Lord for his blessings bestowed on us during our 88th year.

For our Easter Offering we set before ourselves the highest goal we have ever had of \$500.00, and to our joy the offering amounted to \$600.00.

We regret the recent loss of our missionary, Miss Burgers, who was obliged to resign because of poor health. Twenty of our young men are in military service, but we are endeavoring to carry on all church activities. The Rev. A. E. Kannwischer is pastor of the church.

MARION VON AHNEN, Clerk.

### The Kings Highway Church of Bridgeport, Conn., Welcomes the Rev. George Hensel

On Sunday, April 4, a reception of welcome was held at the Kings Highway Baptist Church of Bridgeport, Conn., for the Rev. George Hensel and his sister, Miss Marie Hensel, formerly of Kankakee, Ill. The Rev. Mr.

## EASTERN CONFERENCE

### Inspiring Easter Program Presented by the B. Y. P. U. of Arnprior, Ontario, Canada

On Easter Sunday evening, following a week of pre-Easter services sponsored by the Protestant Churches of Arnprior, the B. Y. P. U. of the First Baptist Church of Arnprior, Ontario, presented an Easter program. The highlight of the program was a play, "He Lives," which portrayed the scenes around the cross and their probable dynamic effect on the rich young ruler. This presentation was aptly put forth by the various members of our group.

The effect was materially aided by appropriate songs. There was a large crowd in attendance which responded favorably to the entire presentation. Our offering at this time was designated for our Christian Training Institute at Edmonton. After the last scene the audience joined the cast in singing "Christ, the Lord is Risen Today," followed by the benediction.

DORCAS SCHEEL, Reporter.

### "Seminary Sweethearts," a New Organization at the Rochester Baptist Seminary

For some time, it has been the wish of the students attending our Rochester Baptist Seminary that their wives and fiancées might receive some preparatory Christian training at their own Alma Mater.

During the past winter this became a reality. On January 25, 1943, we met at the home of Prof. and Mrs. A. A. Schade to discuss the possibility of organizing a class that would be of help to us in our future lives as ministers' wives. We mutually agreed that such a course would be beneficial to us, and, therefore, we unanimously voted to organize with Professor Frank H. Woyke as our teacher.

We met for two hours each week, the first hour being devoted to the following subjects: "An Introduction to the Bible," "Bible History," and also a study of the book of Ruth and Paul's epistle to the Philippians. Then, after a brief intermission, during which our business was transacted, we heard book reports given by the various members of the class on topics of interest to ministers and their wives, such as: "Baptist Principles and History," "Problems of Ministers' Wives," "Music in the Church."

On Tuesday evening, March 30, we had a formal banquet to which we invited our husbands, fiancées, and our teacher.

We are thankful that it was possible for us to participate in a class of this type, and we also are much indebted to Professor Woyke for his efforts in helping to make our course a success. MRS. ELEANOR ZIMMERMAN, Secretary.

### Service Men

While in New York City  
A Cordial invitation is extended to you every Sunday morning at 10 o'clock, by the men of our church to attend the

CRUSADERS BIBLE CLASS  
Evergreen Baptist Church,  
Evergreen Ave. & Woodbine Street,  
Brooklyn, New York.  
Rev. W. J. Appel, Pastor.  
"The Friendly Church."

### Spring Tour of the Rochester Seminary Quartet to Several Michigan Churches

Our fellowship as the quartet of our Rochester Baptist Seminary with the large number of churches on the tour of Easter, 1942, and last summer proved such a great blessing that we felt we must buy up our last opportunity as a quartet to witness for our Lord by taking a brief tour to our Michigan churches. We found some difficulty in arranging for concerts in some of the churches, since Easter plans had already been made when our itinerary was presented. However, we again received wonderful cooperation from the ministers and churches.

Our tour began on April 22nd. We gave concerts in the following churches: Lansing; Ebenezer, Burns, Bethel, and Connors Ave., in Detroit; Beaver; Gladwin; and St. Joseph and Benton Harbor.

We were again privileged to sing and pray with the sick who could not come to the services. These experiences have always proven great blessings for us as well as for those whom we served.

Rationing of food has affected many homes with respect to entertaining guests, yet, our loving and hospitable fellow-Christians of our churches opened their homes to us so that we might spend a day with them.

The churches we served were most responsive and appreciative of our efforts. The receptive hearts of these well attended services inspired us to give of the best in song and testimony for our Lord. Again, we thank all who made this brief tour possible by supporting us with material needs as well as through prayer.

Rochester Baptist Seminary Quartet.

## CENTRAL CONFERENCE

### Inspiring Anniversary Program of the Baptist Women's Mission Union of Detroit, Michigan

On Tuesday afternoon, April 13, the Women's Mission Union of Detroit, Mich., held its annual meeting at the Linden Avenue Baptist Church. It was a real pleasure to see the church in its new attire, since it was all redecorated on the inside and renovated on the outside, and the church building looked like new.

At our election of officers the following officers for the coming year were elected: Mrs. Wm. Hoover, president for the second year; Mrs. F. Armbruster, first vice-president; Mrs. R. Schultz, second vice-president; Mrs. Adolf Rossel, secretary; and Mrs. S. A. Kose, treasurer.

We again remembered these organizations prayerfully in our distribution of funds: Rev. Howard Field, who was our speaker for the afternoon; the North American Baptist



An Unusually Fine Picture of Mrs. Franklin D. Roosevelt, "the First Lady of the Land," With Two Hero-worshipping Girl Scouts Recently Photographed in Rochester, N. Y., by Prof. A. A. Schade. His Camera Club for the Seminary Students Represents One of the Most Helpful and Profitable Hobbies for the Young Men.

### MY FIRST ACQUAINTANCE WITH THE FIRST LADY OF THE LAND

By MR. MELVIN PEKRUL  
of the Rochester Baptist Seminary

It is with an active imagination that a child picks up his history text-book and, as he reads, begins to wonder just how super-human the personalities were who made history and who now occupy the pages of his book before him. While still a student in a Canadian high school, I read and studied with keen interest the leading personalities of the present administration of this land, the United States of America.

One outstanding fact about it impressed me to the point of curiosity and that was the prominence of the president's wife as a leader and public figure.

On March 10th it was my privilege to meet this illustrious personality, Mrs. Franklin D. Roosevelt, as the honored guest of the United Youth Committee of Rochester for Post-War Planning.

This committee is a youth organization comprised of representatives from all the major educational institutions and youth groups in the city of Rochester. The purpose of this committee

is to think seriously of a program of reconstruction for the post-war world and the role that youth can play in achieving this goal.

As the official representative of the seminary on this committee, I was privileged to dine with her at the Century Club. Following the dinner, a discussion was held on the aims and possible program of the committee. As question after question was directed at Mrs. Roosevelt by the youth, the president's wife rose to heights of brilliance in her endeavor to help these young leaders find a solution to their problems.

The remainder of her day was spent speaking to college groups, the U. S. O., being interviewed by the press and giving an address to 4000 young people at the Eastman Auditorium that night.

The inter-high choir rendered the beautiful cantata, "I Hear America Sing," and it was my privilege to give the invocation at this climaxing youth rally.

I was greatly impressed at the almost unlimited energy of Mrs. Roosevelt as she finished the strenuous day, smiling and as gracious as ever. Her genuine interest in the activities of youth and her rare understanding of their problems won for her a place in the hearts of the youth of Rochester.

Mission, the Children's Home at St. Joseph, Mich., the Baptist Mission Training School scholarship fund, the Women's American Baptist Home Mission Society, the Women's American Baptist Foreign Mission Society and the World Emergency Fund. We found it necessary to revise the constitution since all of our meetings have been in English during the past three years and we have also changed our name. So we appointed a committee to revise the constitution.

The speaker of the afternoon was our City Hospital Chaplain, the Rev.

Howard Field, who does a great work in the hospital here. He related many experiences from his ministry.

A lovely dinner was served by the Linden Church ladies, after which we had a delightful time listening to an inspiring program and to our speaker for the evening, the Rev. Martin Leuschner. He spoke to us on the open doors of the present and how we often miss our opportunities because the doors, that were open, became closed to us. It was a real inspiration to have had him with us for this occasion.

MRS. ADOLF ROSSEL, Secretary.



**SOUTHWESTERN CONFERENCE**

**The West Side Church of Beatrice, Neb., Honors Its Pastor on His Fifth Anniversary**

A complete surprise is always a thrill, and, if it be pleasant, it is a thrill of joy! This is what the members and friends of the West Side Baptist Church of Beatrice, Neb., visited on their minister, the Rev. A. G. Rietdorf, and his family on Sunday, April 11. It turned out that a "Fellowship Dinner," which the minister innocently had even joined in promoting turned out to be a celebration in their honor for five years of service on the field.

So on Sunday morning, in spite of the rainy skies, the people brought their "covered dishes." At noon, after the morning worship, the tables were spread and a pleasant meal was enjoyed. But not until the tables had been cleared and the announced program had begun did the minister and his family become aware of its real purpose.

A Scripture passage on "Sowing and Reaping" was read by Mr. Will Coates. The girls' choir sang a number. Mrs. A. M. Kipf spoke kind words of appreciation as superintendent of the Sunday School, followed by Mr. Harry Coates for the trustees and building committee, Mr. Kipf for the deacons, and Mrs. F. E. Paul as sponsor of the B. Y. P. U. and representing the Ladies' Missionary Society.

Then to make the whole occasion tangible a bouquet of roses and a beautiful set of silverware were presented to Mr. and Mrs. Rietdorf. Surely, they will remain as a sacred reminder of the fragrance of the sentiments expressed and of the enduring quality of the love that prompted the gifts.

A. G. RIETDORF, Pastor.

**NORTHWESTERN CONFERENCE**

**Easter Festivities and Other Services in Racine's Grace Baptist Church of Wisconsin**

On Sunday, March 21, we of the Grace Baptist Church of Racine, Wis., had the privilege of having with us our special guest, Mr. James E. Bennet, an outstanding New York attorney, lecturer and author. Mr. Bennet was the lawyer who defended Harry Rimmer in the famous New York trial a few years ago. In addition to speaking at the morning and evening services, a large and appreciative audience heard him at a mass meeting in the afternoon, at which time his subject was "The Bible Defeats Atheism."

The young married couples of our congregation have recently organized a "Kupples' Club." The meetings are

held each month in the members' homes and are of a social nature. Many of our boys in the armed forces have expressed their appreciation to our church and Sunday School for "The Reader's Digest" and "The Secret Place," which they are receiving each month.

Our church with 6 other churches of the city united in a Good Friday Service to be held in the Union Tabernacle. The young people held a breakfast at 7 o'clock on Easter Sunday. Miss Alma Wiechers was the guest speaker.

Our pastor, the Rev. Ray Schlader, has been conducting classes of instruction each Saturday morning, preparing those who are soon to be received into the church. On Easter Sunday a group of six young people who expressed their desire to follow and serve the Lord, were baptized. Special Easter music was rendered on Easter Sunday by the three choirs of our church under the direction of Mr. Alfred Hilker.

VIOLA GOEDECKE, Reporter.

**PACIFIC CONFERENCE**

**In Memory of Mrs. Jacob Kratt of Portland, Oregon, Whose Homegoing Occurred Recently**

On Monday, April 5, Mrs. Antoinette Kratt of Portland, Ore., widow of the late Dr. Jacob Kratt, passed away suddenly in our Home for the Aged in Portland. She was ill for only a few days.

The funeral service was held on Thursday, April 8. In the absence of her pastor, Dr. J. I. Olthoff of Salem conducted the memorial service. Dr. W. T. Milliken of the Western Baptist Theological Seminary and Rev. B. J. Friesen, superintendent of our Home for the Aged, participated in the service. Many floral tributes were a silent witness of the love and esteem in which the departed was held.

Mrs. Bertha Losli, a niece of Mrs. Kratt, sang two of her favorite hymns. Six deacons of the Trinity Baptist Church bore her remains to her last resting place in Riverview Cemetery.

Mrs. Kratt was one of God's choicest saints. She was a modest, conscientious and mature Christian. She took her religion seriously. She lived for others. Although small of stature, she was a woman of tireless energy. By God's grace she reared a large family and was justly proud of her children. She sacrificed herself for her loved ones. In the church she was highly respected for her ability and character.

Mrs. Antoinette Kratt, nee Koester, was born in Bremen, Germany, on Jan. 31, 1870. Accompanied by her mother and sister, Louise, she came to this country October 31, 1887. The group came in contact with the work of the German Baptists in New York. The deceased and her sister, Louise, were baptized by the Rev. A. Anschuetz on

Jan. 29, 1888. Two years later the church at West Hoboken recommended Antoinette Koester to the Missionary Training School of the Northern Baptist Convention at Chicago, Ill.

Antoinette Koester graduated in 1892 to accept the call of the German Baptist Church in Pittsburgh, Pa. She served there as a church missionary for four years. On May 19, 1896, she was married to the Rev. Jacob Kratt with the Rev. L. H. Donner officiating.

The Rev. Jacob Kratt received a call from the First German Baptist Church of Portland, Ore. Mr. and Mrs. Kratt arrived at Portland on July 3, 1896, to begin their faithful and long ministry to the First Church. Nine children were born to Dr. and Mrs. Kratt. Three of them preceded their parents in their home going. Dr. Jacob Kratt departed for the heavenly mansions on August 21, 1941.

Six children, one sister, and three brothers hope for a re-union in eternity: Dr. Theodore M. Kratt, of the University of Oregon, Eugene, Ore.; Emil J. Kratt, general manager of the Jones Shipyards, Brunswick, Ga.; Captain Walter G. Kratt of the United States Army; Edwin C. Kratt, superintendent of schools, Fresno, Cal.; Lieut. William E. Kratt of the United States Navy; Mrs. Clara K. Gebauer, McMinnville, Ore.; Mrs. Louise Billeter, Portland, Ore.; Rev. Dettmer Koester, Canton, Ohio; Mr. Karl Koester of Hannover in Germany; Mr. Gustav Koester of Portland, Oregon.

REVERENDS JOHN LEYOLDT and PAUL GEBAUER, Reporters.

**:: OBITUARY ::**

**MR. JACOB MAIER of Odessa, Washington**

Mr. Jacob Maier was born March 23, 1897, near Eureka, So. Dak., and passed away on Saturday morning, March 20, in a hospital in Spokane, Wash., due to heart trouble and a serious operation. He reached the age of 45 years, 11 months and 27 days.

As a young boy he came to Washington with his parents, where they settled north of Lind on a farm. Here Mr. Maier grew to manhood and in 1919 when his parents retired from farming he, with his young wife, Elizabeth Roth, with whom he joined hands in holy matrimony on Oct. 30, 1919, overtook the farm and successfully labored until his early death. Six children were born to this union of which the youngest son preceded his father in death in infancy.

He was a veteran of the first World War and his son Virgil is a soldier now in the second World War. His last days of life were days of deep concern and prayer because of his physical condition. He leaves to mourn his deeply beloved wife, five children, his aged mother, five brothers and a host of relatives and friends.

On Thursday, March 25, the last remains were solemnly laid away in the beautiful cemetery at Lind, Wash., under the leading of the Rev. J. G. Rott. The Rev. G. Eichler spoke words of comfort in German according to James 4:14, while the Rev. R. M. Haskell, radio pastor, sought words of comfort in the English language from Ps. 116:5. A part of the choir of the Odessa Baptist Church furnished the music of comfort. May the Lord bless the bereaved!

J. G. ROTT, Pastor. Odessa, Washington.

**What's Happening**

(Continued from Page 2)

Alberta, Canada. This first child of theirs was named Sharon Rose. A baby girl was also born to the Rev. and Mrs. Otto Nallinger of the Salt Creek Baptist Church near Dallas, Oregon, on April 10, to whom the name Jean Evelyn has been given. On April 27 a boy was born to the Rev. and Mrs. Robert Schreiber of Wetaskiwin, Alta., Canada, who has been named Frederick Erwin.

● The First Baptist Church of Lodi, Calif., honored Mr. Henry Striebel, a member of the church, on his 90th birthday on Wednesday evening, March 27, with a special program and refreshments served by the board of deacons. Mr. Striebel is an honorary deacon of the church. He seldom misses a church service, usually walking the four blocks from his home to the church. He remembers the pastor, the Rev. A. Felberg, and his family with a bouquet of flowers each Sunday morning of the year. His fine Christian character and his devotion to God's work is an inspiration to all who know him.

● The Rev. Frederick Niebuhr passed away on April 12th at Lake Worth, Florida, as announced by Lydia Fedynich of the Evangel Baptist Church of Newark, N. J. Mr. Niebuhr became pastor of this church in 1919 and faithfully served there until 1927. The present building of the church was dedicated during his ministry on Nov. 20, 1921. During the past summer, he served as pulpit supply to the great joy of the church. Mr. Niebuhr was also a former pastor of the Clinton Hill Church of Newark, N. J., and in New York City for 11 years. He will be greatly missed by a great host of friends everywhere, who will look forward to seeing him again in the glory of heaven!

● On Easter Sunday evening, April 25, a group of seven young people of the Baptist Church of Cathay, No. Dak., presented the play, "As Easter Dawns," under the direction of the pastor, the Rev. Paul Hunsicker. The church was filled to capacity with many members and friends from the local and neighboring churches. The play was repeated on the following Sunday evening, May 2, at the First Baptist Church of Carrington, No. Dak. On that same Sunday morning, the Rev. M. L. Leuschner of Forest Park, Ill., was the guest speaker. A Mother-Daughter banquet was held in the church on Monday evening, May 10, with the young men of the B. Y. P. U. preparing the supper and presenting a fine program. Mrs. Paul Hunsicker is president of the B. Y. P. U.

● The Rev. William Hoover, pastor of the Conners Ave. Baptist Church of Detroit, Mich., baptized 4 persons on Easter Sunday morning, April 25. On Sunday, April 18, the guest speaker

**Children's Day, June 13**

The programs and dialogue and recitation material for Children's Day to be observed on Sunday, June 13th, have been mailed to all of our churches. The Children's Day offerings are to be designated for the Chapel Building Fund.

at both services was the Rev. H. Schatz of Morris, Manitoba. The choir of the church of about 40 voices, directed by Mr. Otto Richart sang the cantata, "Zion," before a large audience on Sunday evening, April 11. Recently in March the Rev. Wm. Hoover spent four weeks conducting evangelistic meetings in Kitchener, Ontario and Flint, Michigan, with about 50 decisions for the Lord. Prof. O. E. Krueger of Rochester, N. Y., and the Rev. Samuel Blum of Cleveland, Ohio, were guest speakers in the Conners Avenue Church on two of these Sundays.

● On Sunday, April 11, the Men's Brotherhood of the Bethany Baptist Church of Milwaukee, Wis., sponsored a special service at which Dr. Ezra Roth, Baptist State secretary, was the speaker. That same evening and for two evenings thereafter, the Rev. John Schmidt of Chicago, Ill., brought a series of inspiring German messages. "The Triumphant Trumpeteers" of Wheaton College conducted special services in the church from Wednesday, April 21, to Easter Sunday with a closing rally on the afternoon of April 25. These three young women and their trumpets were well received by large audiences. The church choir directed by Mr. Max Erbach presented a cantata on Easter Sunday morning. The Rev. John Veninga is the pastor.

**THE PATTERN OF SOUND WORDS**

(Continued from Page 4)

so complete that he very much resembles a Despot, ruling by capricious and arbitrary decree, rather than the heavenly Father.

And man is being spoken of as "nothing." Man's reason is denounced as a totally false guide to divine truth, as leading us only into blind alleys. In place of automatic progress, there is being advanced the doctrine of automatic retrogression. Are these patterns of thought any more acceptable than the ones they are meant to displace?

Soundness is hardly to be found in either extreme. Let us not be "carried about with every wind of doctrine." (Ephesians 4:14) Surely, according to the Scriptures, God is Creator and Sovereign, but he is also Father and Savior. Surely, he is Holy Wrath and Righteousness, but he is also Love and Mercy. Although it may not be possible for us to understand fully how these qualities are blended in God, we can sense that they complement each other.

Unless justice is tempered by sympathetic understanding and mercy, it turns out to be heartless cruelty; and unless mercy, in turn, is blended with

● On Easter Sunday, April 25, the Rev. Frank Armbruster, pastor of the Linden Baptist Church of Detroit, Mich., baptized 10 converts. The sunrise service sponsored by the young people under the leadership of Mr. Walter Petke, president, was well attended. In the evening, the church choir sang the cantata, "The Prince of Life," with Mr. Armbruster directing the choir. Evangelistic services were conducted in the church by the Rev. Peter Van der Wal of Grand Rapids, Mich., from April 11 to 25. The church auditorium has recently been redecorated with improvements made in the basement at a cost of \$1200 and the exterior of the building has been sandblasted, giving it an attractive, new appearance.

● On Sunday, April 11, the Rev. A. Husmann, promotional secretary, spoke at both services of the Walnut Street Church of Cincinnati, Ohio. On the following Sunday, April 18, and for several days thereafter, he served the Minnetrista Baptist Church of St. Bonifacius, Minn., and the Baptist Church of Hutchinson. On Thursday and Friday evenings, April 22 and 23, he brought messages and showed denominational pictures in Holloway, Minn. He brought the seminary commencement address on "The Victorious Christian Minister" on Sunday evening, May 2, at the Andrews Street Church of Rochester, N. Y. From May 3 to 9 he spoke in services of the Fellowship Church of Passaic, N. J.; the Pilgrim Church of Philadelphia, Pa.; the Forest Church of Munson, Pa.; the Union Church of Arnold, Pa.; and the Temple Church of Pittsburgh, Pa.

a sense of what is just, it becomes mere pampering indulgence.

What of the Scriptural view of man? Our Lord did say: "Without me ye can do nothing." (John 15:5) Hence, we have gone astray whenever we have tried to build God's Kingdom without consulting God. Nevertheless, we also read: "Thou hast made him a little lower than the angels" (Psalm 8:5). And again: "He that believeth on me . . . greater works than these shall he do" (John 14:12). Without God, we have no reason for optimism; with God, we have no reason for pessimism.

Nor has our ability to reason been given merely to delude us. True, "we know in part, and we prophesy in part" (1. Cor. 13:9). Yet our capacity to think God's thoughts after him, humbly used, is a trustworthy, God-given gift, leading us toward the courts of divine truth. Only let us always remember that "now we see in a mirror, darkly," so that we do not become puffed up with pride. Then we shall be able to divide rightly GOD'S truth, and we shall surely one day ". . . see . . . face to face . . . and know even as also we are known."



**LIFE IN THE SEMINARY**

(Continued from Page 5)

hitherto ye were not able to bear it, neither yet now are ye able."

The life of the seminary means growth. Our earnest desire is to stimulate that growth "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

In the next place, life is characterized by metabolism or the process of building in the new and discarding the old. Paul knew the significance of that. The process of becoming a man meant the putting away of childish things. In Christ old things pass away, all things become new. When the body loses its power to absorb new substances, it begins to waste away. When the Christian can think only of what happened twenty or forty years ago in his relationship to God, he evidently has ceased to grow. What some people regard as

life is then the rattling of old bones.

There is a difference between action and life. There is action in a thunderstorm, in an earthquake, but no life. Too few people can appreciate "the still small voice" of God in the quickening spirit. Life in the seminary means the process of discarding things carnal and building into Christian manhood things spiritual.

Finally, life is characterized by fruitage. On the first page of the Bible the process of reproduction of kind is repeatedly stated, as follows: "The earth brought forth the tree, yielding fruit whose seed was in itself, after his kind." We have no greater desire than this that our students should be so securely grafted upon the tree of life, the living Christ, so organically united with him, that he can say: "I am the vine, ye are the branches," so that there may be an abundance of fruit after his kind. That is life in our Seminary: growing, outgrowing, fruit-bearing!

**THE CITY OF ROCHESTER**

(Continued from Page 7)

tried to partake of some of its culture. Rochester itself is a beautiful city, bridging the deep gorges of the Genesee River, within a few minutes' drive from Lake Ontario and within a few hours' drive of the famous Finger Lakes, a setting worthy of the Flower City.

Possibilities of inspirational entertainment are limitless for Rochester supports its own symphonic orchestra, is one of the five cities visited annually by the greatest musical organizations of our country, has five huge parks and many small ones, an outstanding museum, a memorial art gallery, and a central public library with several branch libraries. The Y. M. C. A. welcomes students to membership at a nominal cost.

Not to have known and loved Rochester is to have missed something pleasantly and uniquely American—a city of beauty, prosperity, and charm—a city you will think of often with memories of shining cleanliness, of friendly people, of great industries and of high intellectual accomplishments—a city that is truly homelike!

**CHILDREN'S PAGE**

(Continued from Page 13)

Lying down flat on their faces behind a small hillock among the bamboo poles, they prayed to the God who values sparrows. The elephants missed their scent and passed them by.

Toward evening of the fourth day, they reached Kijabe. Wacuka's heart jumped, and seemed to turn over. Was it for fear lest her father and the old chief would come to steal her away, or was it for joy that at last she had found a place of refuge where she could follow the "affair of school" and walk in the path of God unmolested?

The missionary teacher was there to greet the girls when they arrived. She told the girls that the provisions had been scarce, but she assured Wacuka that the God who values the sparrows would provide for another one.

As the years passed by, many efforts were made to entice Wacuka to return to her father's village, but to all of their inducements she replied, "These are the tricks of Satan to turn me from the path of God to walk in a sidepath where I shall be captured and carried away into slavery and death."

The God who made a way of escape from the bondage of a cruel master has kept Wacuka and enabled her to follow in the path he marked out for her. Today she is a clever teacher. She stands at the crossroads of Light and Darkness. She stretches out a helping hand to many small girls as they flee from the Chief of Darkness. She calms their fears with her smile, and guides their feet to the sheltering arms of the Prince of Peace and Light.—(Reprinted from the "Sunday School Times.")



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