

*Baptist*

HERALD



*Najestic Mt. Rainier of Washington Reflected in Fairy Pool*

PRINTED IN U. S. A.

*July 1, 1947*

# Denominational Reminders

## ENGAGEMENTS

**Dr. William Kuhn**, Asst. Executive Sec.  
Sunday, June 29—Immanuel Church,  
Milwaukee, Wisconsin.

**Rev. J. C. Gunst**, Young People's Sec.  
Sunday, July 13—Immanuel Church  
and City-wide Union Service,  
Kankakee, Illinois.

**Rev. M. L. Leuschner**, Promotional Sec.  
Sunday, July 13—Okeene, Okla.  
Sunday, July 20—Shattuck and  
Ingersoll, Okla.

**Rev. Henry Pfeifer**, General Evangelist  
July 6-25—New Leipzig and Eben-  
ezer Churches, New Leipzig,  
North Dakota.

**Miss Ann Swain**, Scripture Memoriza-  
tion Missionary  
July 2-6—Central Dakota Young  
People's Assembly, Jamestown,  
North Dakota.

## CONFERENCE DATES

July 14-18—Oklahoma Scripture  
Memory Camp at Camp Hydro,

Okla. **Rev. John Heer**, Dean;  
**Miss Ann Swain** and **Rev. Mar-  
tin L. Leuschner**, Guest Speak-  
ers.

July 16-20—Wisconsin Young People's  
Assembly at North Freedom,  
Wisconsin. **Miss Martha Ley-  
poldt**, Prof. O. E. Krueger and  
**Rev. J. C. Gunst**, Speakers.

July 23-27—Southern Conference,  
Cottonwood Church, Texas.

## MITE BOXES ARE AGAIN AVAILABLE

for  
**CHURCH GROUPS, WOMAN'S  
MISSION SOCIETIES AND  
SUNDAY SCHOOL CLASSES.**  
Write to **Rev. H. G. Dymmel**,  
General Missionary Secretary,  
P. O. Box 6, Forest Park, Illinois,  
stating the number of mite boxes  
you wish for your group.

July 30—August 3—Southwestern  
Conference to be held in the  
City Auditorium, Marion, Kan-  
sas. The Strassburg Baptist  
Church will serve as host.

August 14-17—Central Conference,  
Erin Avenue Church, Cleveland,  
Ohio.

August 27-31—Eastern Conference,  
Neustadt, Ontario.

Sept. 10-14—Atlantic Conference,  
Pilgrim Baptist Church, Phila-  
delphia, Penn.

## IMPORTANT DATES

July 17—Departure Date for Europe  
on "S. S. Elizabeth" by the Rev.  
H. G. Dymmel, General Mis-  
sionary Secretary.

July 23-27—International Sunday  
School Convention at Des  
Moines, Iowa.

July 23 to Aug. 3—Baptist World  
Congress at Copenhagen, Den-  
mark.

## CHANGES OF ADDRESS

**Rev. Emil Becker**  
Buena, Washington  
**Rev. John C. Schweitzer**  
812 Huron Street  
Manitowoc, Wisconsin  
**Miss Ann Swain**  
416—6th Street  
Bismarck, North Dakota

## THE BAPTIST HERALD

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3734 Payne Ave., Cleveland 14, Ohio  
**Martin L. Leuschner, D.D., Editor**  
**Rev. E. J. Baumgartner, Business  
Manager**

## AMONG OURSELVES

Many rumors have been current  
about the date of the Seminary's re-  
moval to Sioux Falls, South Dakota.  
It can now be stated definitely that  
it will not take place in time for the  
Fall term of 1947. Our Seminary will  
open as usual this Fall at 246 Alexan-  
der St., Rochester, N. Y. Plans are  
being made energetically, however, to  
effect the sale of our Rochester prop-  
erty and to provide for the removal  
to Sioux Falls at some time in 1948.  
An important announcement by Presi-  
dent George A. Lang appears on page  
17 of this number.

## IN THIS ISSUE

This issue needs to be read by all  
as citizens of a heavenly kingdom as  
well as citizens of our respective coun-  
tries, the United States and Canada.  
Our civic responsibilities will be clear-  
ly seen in reading the Rev. Frank Ven-  
inga's article, "This Nation Under  
God," and the Rev. William Sturhahn's  
graphic description of conditions in  
Central Europe. The ministry of the  
Christian Church through the centuries  
is depicted by the Rev. Thomas Stoeri.  
The memorable service of our mission-  
aries is shown in Paul Gebauer's story  
of the Cameroons Trail where he has  
often walked with his Lord.

## COMING

Amazing stories are being received  
about renewed missionary work and  
thrilling revival meetings in the Bal-  
kan lands of southeastern Europe.  
The forthcoming article, "Gospel Fires  
in the Balkans," by the Rev. Karl  
Fuellbrandt of Vienna, Austria will  
surprise and delight all "Herald"  
readers.

One of our young ministers will make  
his auspicious debut in the next issue  
with the publication of the first of  
two articles on "Workers Together  
With Christ" by the Rev. John F.  
Crouthamel of Philadelphia's Fleisch-  
mann Memorial Baptist Church.

Is there a doctor somewhere for the  
Cameroons? That is the gist of the  
plaintive plea by Laura Reddig in  
her article, "Wanted—A Missionary  
Doctor," which will be profusely il-  
lustrated with new pictures taken by  
Miss Reddig.

# The BAPTIST HERALD

Volume 25

July 1, 1947

No. 13

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## CHILDREN'S OUTLINE BOOKS TO PAINT

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- No. 562—David.
- No. 563—Joseph.

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- No. 1583—Making the World More Friendly.

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# EDITORIALS

Martin L. Leuschner

## Where Are the Four Freedoms?

WHAT HAS HAPPENED to "the four freedoms" which were so proudly promulgated a few years ago by the political leaders of our nations? With stirring idealism the peoples of the world were promised that they would soon press to their bosoms the precious freedoms of speech and religion and the freedoms from want and fear. But there can be no patriotic celebrations anywhere to announce that the promises have been kept for the larger masses of people living on this globe today.

The wild horsemen of hunger and pestilence, of want and starvation, are riding across the world as never before. Even the parcels and bundles of relief foods which are being shipped overseas to the starving millions in Europe are like a small hand that attempts to hold back the flood waters of catastrophe that are pushing forward relentlessly.

The monster of fear is unchained in the world of today. People are haunted by fears of the atom bomb, of another war, of hated neighboring powers, of terrible things to come until the world has become a mammoth lunatic asylum for millions of people.

How can we speak of freedom of religion and of speech in the world today so long as many people in the liberated countries of Europe are dominated by powers which are atheistic, anti-Christian and irreligious? Equally appalling is the sudden closing of doors to Protestant missionaries in such countries which are controlled by a certain religious hierarchy. In many areas of the world it is simply impossible to speak and to worship according to the dictates of conscience and the promptings of God's Word!

These four freedoms have real significance only in Christ Jesus as the Gospel is proclaimed and accepted and becomes a vital force in the lives of people. "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). The world and its leaders must learn that missionaries and Christian witnesses with the Gospel of Jesus Christ are the real heralds of freedom. They alone can sow the seeds for abiding fruits and bountiful harvests among the peoples of the world, where formerly wars have sown the seeds that have brought forth a whirlwind of hatred and disaster.

We, as North American Baptists, are only a small segment of the thrilling procession of Christian forces of today which are advancing into the world's recesses of spiritual darkness. The tremendous task that calls for spiritual advance and great financial expenditures is clearly envisioned by the Christian Church. This is our day in the post-war world to make these truths of the Gospel known among men and women everywhere. This is the plan and purpose behind our own Million Dollar Offering which we have launched with an outburst of a great, expectant faith.

## THE BAPTIST HERALD

### BIBLE TEXT

"We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death." I John 3:14.

In the midst of our days we can enjoy the blessings of eternal life or we can be spiritually dead to God's glory and gifts. By faith in Christ we have already passed from spiritual death to a full appropriation of the gift of eternal life. It is life abundant, full and glorious, in the presence of our Savior and Lord. Eternal life is the spiritual radiance that glows even now in the soul of the Christian as well as a life of bliss that never ends.

But the trademark of this life for the Christian is significant. It is seen in his love for the brethren. The love of God that fills his heart expresses itself in service to others, in a contagious joy before others. It is the outward manifestation in a self-effacing service of an inner devoted love to Jesus Christ and of a present possession of God's gift of eternal life.

❖

### WRITE A LETTER!

A letter is easily and quickly written. It involves only a small expenditure of effort for most people. But it can be the messenger of a great deal of joy to those people who work on lonely outposts of the world. It can put a silver lining on the clouds of a missionary's day in faraway Africa.

On your vacation trip this summer or during your spare hours, take the time to write a letter to one or to several of our Cameroons missionaries. Their addresses are all given in the booklet, "Now We Are Twenty-two." Share some of your experiences and observations with them and assure them of your continued prayers in their behalf. The blessings will rebound back to you with amazing surprises!

❖

### LOOK TO THE DAWN!

Most people sleep through the sunrise hour of the days of the year. They are altogether strangers to the glory of the dawn, as God begins another new day with a symphony of color. They miss a great deal because they never feel this touch of God's beauty upon their lives. But at a youth assembly or on a summer trip, they are introduced to the glory of an early morning sunrise. A song of joy and praise fills their hearts to overflowing and they go their way refreshed with the memory of a glorious dawn in their souls.

July 1, 1947

# This Nation Under God!

A Fortright Message for Christians of America by the  
REV. FRANK VENINGA of Peoria, Illinois

"Righteousness exalteth a nation; but sin is a reproach to any people." Proverbs 14:34.

AS WE APPROACH another observance of our national birthday, July 4th, may we briefly consider America's historical past, the confusion of today, and a Biblical prescription for a glorious tomorrow.

With all of her faults and weaknesses and sins, the United States of America is the greatest country and has the best government on the face of the earth. Our country is a land of beauty, fertility, productivity and grandeur. The heart and soul of our democracy, the essence of our liberty, is the religious spirit of our people. From the beginning the very deepest thing in the life of this Republic was a sense of moral and spiritual values. We have a great tradition of political and spiritual understanding which is the very glory of the past life of this Republic and which represents something for which we should be profoundly grateful today.

### FOUNDED BY GOD-FEARING MEN

Our nation was founded by those who were seeking God and liberty. Many of the early leaders were individuals whose personality and Christian character cast a tremendous influence upon the development of a democratic nation and helped mould American political thought. We do well to study the examples of these early leaders such as Roger Williams, George Washington, Thomas Jefferson, Andrew Jackson and Abraham Lincoln, each of whom in his own way is a symbol of man's faith in divine guidance. These men prayed for the nation's divine destiny. Their lives were laid without stint on the altar of national duty. Their greatness was the greatness of service.

Washington, together with other leaders, created the American constitutional system. The Constitution with its Bill of Rights is, without doubt, the greatest political and social document in history, a document in which all men everywhere take great pride, since all have been benefitted by it. The Constitution set up the machinery for a democratic government and its framers endeavored, as far as humanly possible, to safeguard the rights and to conserve the interests, common to all people. These men and others following them built into our constitution, industry, commerce, education, science and government the principles of Christ.

They were definitely men of deep religious convictions who stood on the side of God and made the divine will the rule of national life and the standard of national action.

"Aye, call it holy ground,  
The soil where first they trod;  
They left unstained what there  
they found—  
Freedom to worship God."

### BAPTIST CONTRIBUTIONS

The policy of this Republic on religious liberty and the doctrine of the separation of church and state is largely a Baptist achievement. John Locke, the eighteenth century philosopher, declared that "the Baptists were the first and only propounders of absolute liberty, just and true liberty, equal and important liberty." George Bancroft, statesman and historian, asserted that "freedom of conscience, unlimited freedom of mind was first a trophy of the Baptists." "To the Baptists, beyond a doubt, belongs the glory of engrafting its best article on the noblest Constitution ever framed for the government of mankind," says Dr. William Carthart.

Roger Williams, a Baptist, was noble and magnanimous and possessed great personal charm. His views on religious liberty were well ahead of his time, but in his own day his influence was rather small. In 1631 he landed in Boston, Massachusetts where he hoped to find greater religious freedom. He was called to be minister to the church at Salem, where he was highly esteemed for his zeal and eloquence. Here, however, he got into trouble insisting that the New England churches separate, that land be bought from the Indians to validate the charter, that a magistrate refuse to receive an oath from an unregenerated man, that the civil government was without authority to punish persons for religious reasons. He was ordered banished in 1635, and fled to Rhode Island in the winter of 1636 and established a colony.

This colony from the very start gave liberty of worship and freedom for every man's conscience. Thus, for the first time in history, a charter on religious liberty was written into the organic law of a nation. For that freedom Baptists suffered in fines and imprisonments, in indignities and floggings. For it they worked unceasingly.

Williams became, in his venture, the founder of American democracy. However, he did not call it that. Rhode Island was the first community in the world (1636) to advocate religious



—Harold M. Lambert Photo

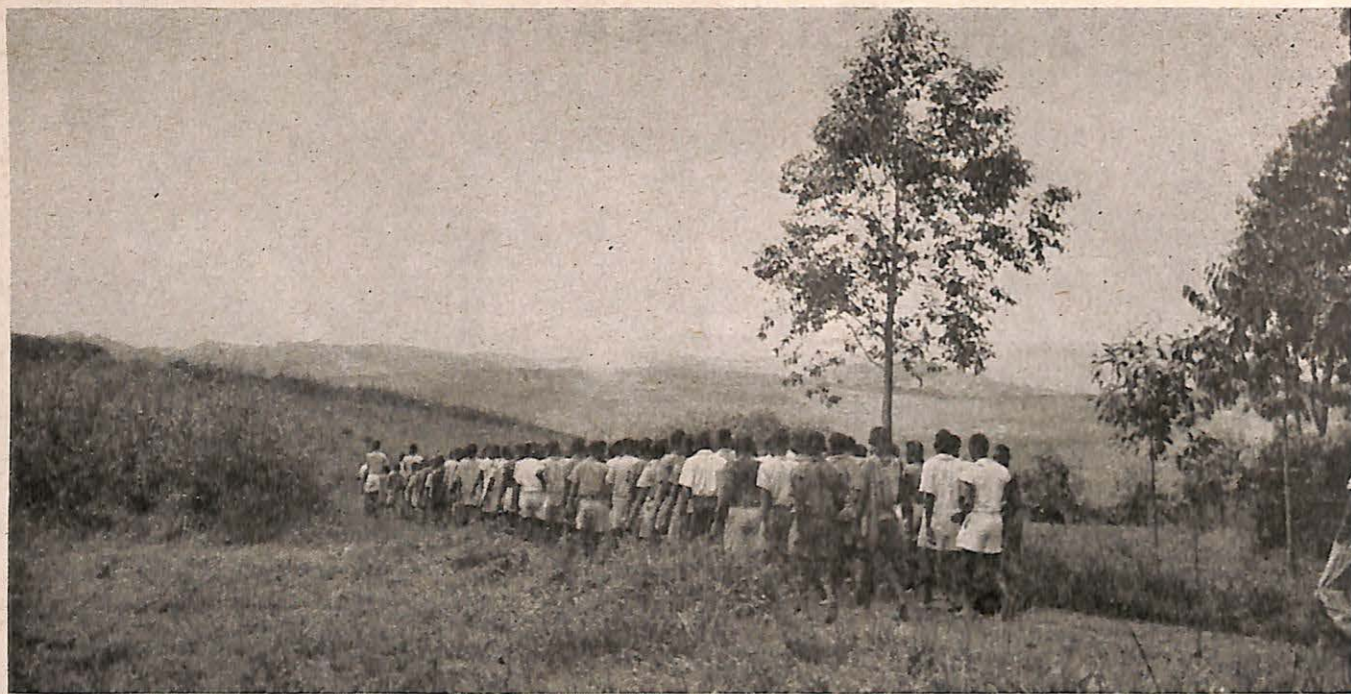
freedom and individualism, and to practice it. Thus was established the base upon which our American democratic way of life rests. It was a political and civil compact based on religious convictions. This is the chiefest contribution that America has thus far made to civilization.

### SIGNS OF DISINTEGRATION

Is the faith of our fathers "living still?" Is our nation, founded under God, as great now as in the time of Washington and Lincoln? Are our leaders as Christian as were these men? Is the political influence of today's leaders as wholesome as that of leaders of former days? I dare to say that there are signs of a weakening of that high moral and spiritual idealism which must characterize every growing nation. Our nation is beginning to think less and less of God and more and more of mammon. Though deeply rooted in Christian principles, we have drifted far from that firm anchorage. A general deterioration has taken place almost everywhere in our national life.

America has surrendered the old-fashioned Christian home with its altar of prayer, where mighty men were formed and fashioned. Our marriage and divorce system is extremely lax. We have been breaking up more homes, mostly for unscriptural reasons,

(Continued on Page 21)



Students of the Baptist Mission School at Ndu in the Nsungli Field Walk Along the African Trail in a Picturesque Picture of the Cameroons Landscape

## The Trail That Is Ever New

Missionary Adventures as Related by the Rev. PAUL GEBAUER,  
Superintendent of Our Cameroons Mission Field

IT IS the 15th evening of January, 1947. Once again I park in an old African hut that smells of fires and parched corn, of cobwebs and rats. Termites sing their gentle songs in the props that are supposed to support the grass roof. Dust falls upon my sun-burned head from the dusty, smoked ceiling of bamboo rafters. A mouse plays along one wall, collecting the bread crumbs of my supper.

In the "bedroom" a hen calls her offspring to sleep. She will coo gently when I come in to crawl upon my camp bed. In one corner of the hut, the darkest corner, a setting hen meditates over the shape of things to come. In the passageway to the rear 25 bags of cement sleep their dusty sleep. Pick-axes, shovels, pans, carpenter tools, and a mason's equipment rest on top of the cement now.

The cement came a long way, from England to the African West Coast, from the coast upland by launch, motor and carrier. So did I! Three days ago I escaped the smells and duties of our coastal mission station. Yesterday afternoon I rolled into the Bamenda plain where our mission acquired four acres of a hill. One-fourth of this hill is covered with eucalyptus trees that were planted four years ago. Inside the growth nestle three huts built by an industrious African four years ago.

One of the huts served as a stable until last November. Now it houses eight Africans—the mason, his wife, his helpers, another young woman, all from Kakaland. The second hut sheltered a sick man up to our arrival. Now it serves as the same house of the overseer of our jobs here, and the other half of the hut houses my cook, cookboy and kitchen utensils. The third and largest hut was built of sticks, cane, mud and grass four years ago. We acquired it and the four acres by government arrangement. This large hut now is the "field headquarters" of your African Mission.

### MISSION HEADQUARTERS

"Headquarters" consists of our plywood table, two green boxes full of files, one wastebasket, and a packing case (empty). The former case serves as chair.

"Headquarters" is about one-sixth of the palace. The second sixth is taken up by the "Living Room", an affair of two packing cases converted into cupboards, one folding table, one folding chair, two floor mats. Another sixth is the bedroom, folding campbed, foldable washbasin, folding bathtub, and an empty box (a dresser). One other section is storage of personal belongings and supplies, while the rest of the palace holds cement, tools, zincs, hardware, and all that the foolish white man requires to build a home.

This palace will eventually degenerate into the storehouse where the inland stations will be supplied with the materials needed to carry out the building program to which you at home have committed us. Two thousand bags of cement are on the way. Two thousand sheets of corrugated iron, called zincs, are on the way. Kegs of nails, hinges, hardware and paints are on the way. A truck is on the way to help us distribute the wealth as far as roads allow us to drive. Then carriers will take over to take your gifts to Mbem and Warwar.

### THE EBOLOWA HOSPITAL

I came alone. The setting hen, some fleas, one mouse, and an army of hungry jiggers keep me company. Clara dwells at present far to the south in an hospital of the American Presbyterians. She is awaiting her second child. (A son was born to the Gebauers on January 25th. Editor)

Anne Gebauer, our first born, keeps her mother company, telling the doctor down there how to do things. I hope to fetch Anne, her mother, and whatever else God's grace has given to us within a month's time.

Nurse Hilda Tobert is down there, too, keeping watch over the things present and future. To her, that vast Presbyterian plant around Ebolowa should be a paradise. One actually needs a Cushman scooter to cover the

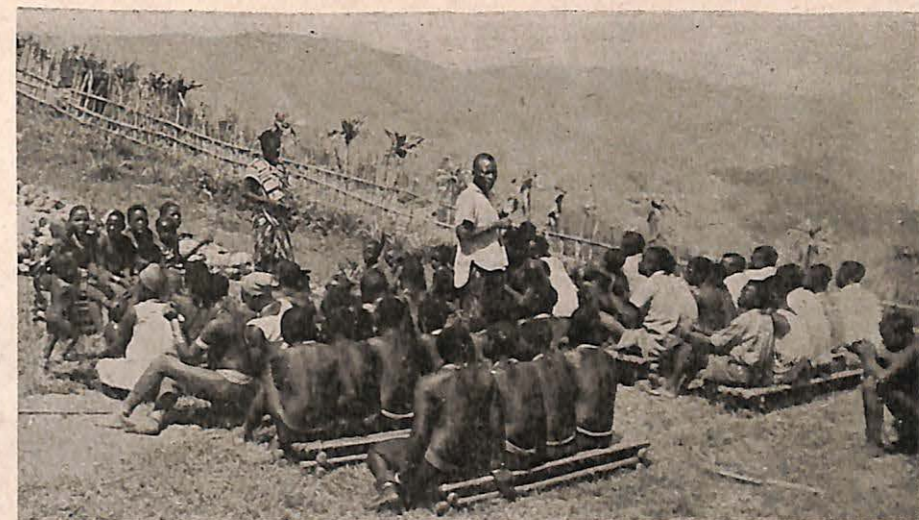
grounds that hold hospitals, headquarters, schools, homes, power plant, saw mill, workshops, and a printing establishment.

So I am alone. Today we broke grounds for a kitchen to be built of stones and bricks. God willing, it will stand completed on the hilltop when the family returns from the hospital. Into this kitchen they'll be put to make it the home for months to come. The rains will fall upon the land before the real home takes shape. And another dry season may have arrived before the house can be occupied.

### SOPPO MISSION

What is done on this hill,—your Bamenda Mission Station, from now on,—is repeated at Soppo Mission down at the coast. Missionary George Dunger hovers over a gang of laborers who clear a government grant of 35 acres. Upon this acreage will be built his home as the supervisor of schools, a girls' boarding school and all the school units that now must be housed in permanent buildings. It is a tremendous undertaking.

Sixty-five miles to the northeast of Soppo, Missionary Edwin Michelson clears grounds for a house around which a mission station will arise in the years ahead. To the northeast of my own building endeavors, Missionary Donald Ganstrom clears 12 acres of a beautiful hillside for the most perfect mission station of your African acres. Far to the northeast, at the end of the motor road, Missionary Earl Ahrens wrestles with the Native Authority about a mission site for permanent buildings. At Mbem Nurse Laura Reddig asks for permanent school-



houses and a maternity ward. At Warwar, the home of stone and cement is being completed for the missionaries Gilbert and Mildred Schneider.

We are building in stone, burnt bricks, cement blocks, having learned that every type of temporary shelter presents an endless headache and expense. We are trying to make up for years of forced inactivity in our expansion.

### BUILDERS FOR GOD

Along the entire mission front your men build, while God and their women watch over them. At the same time, all of us carry on the tasks of evangelism. Churches grow, teachers are trained, schools expand, problems mount, and the grace of our God abounds.

All of us carry too many burdens.

All of us turn old ahead of our years. All of us become increasingly touchy about red tape, inefficiency, money problems, food problems, African imperfections and disappointments. Some of us blow off steam in malaria fevers; some just say it in unknown tongues; some grow weary and overly critical. But all of us work hard, hope for better days, plan greater tasks, pray for the coming of the Kingdom that so often seems so far away, and stay put at our posts because God put us there.

We put up with primitive huts and dusty roads, with pagan opposition and the grand imperfections of our African brethren because God burdened us with this Africa, this task, your field! We cannot turn back. We cannot go home. We march on and on upon this trail that is ever new!



The Boys of the Mission School of Mbem, Kakaland Show Their Appreciation for the School to North American Baptists With Their Big, Happy Smiles



The Rev. and Mrs. O. Johns and Family With Friends in Front of the Beautiful Baptist Church of Altona, Hamburg on Pentecost Sunday of 1938 (Left), and the Same Church in Ruins (Right) as a Result of the War

# Christ's Footprints Among the Ruins

The Thrilling Story of Bringing Bread and the Word of God to Germany as Related by the REV. WILLIAM STURHAHN, Our Relief Representative to Central Europe

THE ONLY encouraging evidences among the ruins and despair of Germany are discernible with the spiritual eye of the Christian. Many do not see the footprints of Christ among the ruins, but they are there. So many conflicting reports about the position and strength of "the Church" have come out of Germany that one begins to look for evidences and fruits in either direction.

For an American the German Protestant Church picture is a bit confusing. There is the E. K. D. (Evangelische Kirchen Deutschlands), made up of Lutheran and Reformed churches. Each province has its own "Landeskirche." Out of these Landeskirchen came the Confessional church during the Nazi regime. Pastor Martin Niemöller was its leader. These churches are state-supported and form the spiritual guidance for the broad mass of the people. A majority of the pastors of the Confessional Church are believing Christians, but many are mere professional theologians.

Then there are the numerically weak Free Churches, made up of Baptists, Methodists, Free Lutherans and other small bodies. My observation does not cover the large churches of the E. K. D. With some scattered exceptions there were no evidences of a far-reaching state church activity for the spiritual and moral reconstruction of Germany.

I had the joy of working with the minority groups, to associate with the pastors, to speak in over-crowded cellars and back-room chapels. The "Bund Freikirchlicher Evangelischer Gemeinden," a union of Baptists,

"Bund Freikirchlicher Christen" and "Elim Gemeinden" form the largest free church with an approximate membership of 100,000. If there is healing for the deep wounds of German morals and spiritual life, it must come from the Gospel of Jesus Christ. If there is any individual group with enough spiritual strength to become the healing influence for Germany, it is the group of free churches.

## "FREE" CHURCHES

This is not a rash, prejudiced conclusion. According to the statement of a British church leader in German Religious Affairs, the "Landeskirche" is too awkward and too interested in self-preservation ably to cope with the rapidly increasing spiritual and moral decay. If numbers in church attendance mean anything, the figures given from Hamburg churches speak loudly. On a certain Sunday the attendance in the city's Landeskirchen, ministering theoretically to a million souls, was not more than 4,000 worshippers. The attendance in the numerically insignificant Baptist churches was a little over a thousand. It was a cold Sunday in largely unheated churches, which probably accounts for the small attendance in any church. (Hamburg has only a few Confessional churches.)

One cannot help but be deeply impressed and affected by the vigorous, healthy church program of the Baptist churches and the affiliated groups. The sermons I heard were thoroughly evangelistic and appealing to the need of the hour. The discussions in ministerial groups were intelligent, scholarly and stimulating. Hindered by sometimes unbelievably primitive housing conditions, the worship ser-

vices are well attended.

In Berlin I spoke in two churches under conditions in which we could never have carried on in the United States. It was during the first Sunday in January. Twenty-four people had been found frozen stiff in their beds on that morning. But the hall was full of solemn, serious-minded worshippers at 10 A. M. In the evening there was not only very little warmth from one lonely little stove, but also a complete blackout. During that month our churches in Berlin had baptism every Sunday.

The present despairing condition offers a constant temptation to give up, to renounce faith in a loving God, who seems so far away. To maintain hope in God through years of sustained suffering and intense testing is no mean task. Yet again and again we heard it and saw it manifested: "Our only hope and comfort is with God."

A humble refugee pastor, who sacrificially serves a large circuit of refugee churches told me: "I have learned to realize how dependent I used to be on the comforts of my home. Now that I have nothing of my own, I feel happier and more free in the ministry for Christ."

What about German youth? The utter collapse of the entire political, social and philosophical structure of German life has placed German youth into a state of such confusion that it has become very skeptical of any new ideas and projects. In their search for a rock to which they can anchor their lives, the young people of our churches have rediscovered the Word of God, the Bible.

I was present at a youth meeting where 40 young people sat around a table, deeply engaged in a thorough Bible study. In another place there were 65 young people together for a Bible study and song service. The conversation of these young people is a reflection of their past experiences and future plans. Nearly every young man has been a prisoner of war. Many have returned from the hell of Russian prisons. The youngest among them had been forced into the "Volkswehr" during the last confused stand of German arms. Many of the girls, refugees from the East, had passed through the horror of sex brutalities, others had only escaped because of constant hiding and vigilance. These experiences had ripened them to maturity at an early age. I heard several amazing, self-made talks on "Christ, the Light of the World," "Christ, the Savior of the World" and "Christ, the Son of God" by 16 to 18 year old youths.

## GERMAN YOUTH

The broad masses of mature and growing German youth have now as before very little interest in religion, unless it can be presented to them as the genuine, unshakable Truth. Any presentation with ulterior or flimsy motives will be ridiculed, and will only add to the already overwhelming state of confusion. Any foreigner approaching them with a self-righteous, "you are the guilty ones" attitude will never reach their souls.

An American, confronting a group of Baptist young people with deeds of German atrocities and brutalities, was immediately interrupted by the shout, "Have you seen Dresden?" The absolute destruction of Dresden, with the massacre of 325,000 inhabitants and refugees by British and American bombers within 24 hours, is the counterpart to "Buchenwalde" in German thinking. Poking into an open wound will never let the wound be healed.

On the other hand, a gentle approach on a Biblical basis of the consequences of sin will make them see and realize that they are reaping what their fathers and they have sown, and that the entire world has been cast into this hell because of the leaders whom they had so blindly followed. There is definitely a deep sense of repentance before the judging eye of God, but also an increasing revolt against admission of guilt before peoples whose present actions are little or nothing short of their own atrocities.

A young man, whom I picked up in my truck summed up the dilemma of German youth in the direct question: "Tell me, what shall we believe in? I believed in our leaders. All my ideals have crumbled. Now we are told to embrace democracy, but we cannot find any example of democracy worth while accepting." I told him, "Try Christ." His reply, "If we try him, he must be a different Christ than

what our churches have shown us," gave me an opportunity to show him the footprints of Christ even among the ruins and despair of his country.

Great emphasis is laid on children's work in Sunday Schools. Under unbelievable difficulties every effort is made to reach the hearts of the children. Unheated rooms, lack of trained teachers, complete absence of lesson material with only a few song books form the external working basis, but there is a spirit of sacrifice and surrender among the pastors and teachers. It is not out of the ordinary to have a Sunday School of 80 to 100 children in a church of 200 members.

dividuals of foreign tongue. When toward the end of the war the unending stream of German refugees came westward like a mighty tidal wave, when an increasing number of cities became nothing but piles of rubbish, when two-thirds of Germany's people became homeless, the Baptists created an organization to help their brethren. It was fittingly called "BRUDERHILFE."

Originally it was an effort of the Baptists to help with some money or to a job and home. When foreign help came, "Bruderhilfe" became a member of "Das Hilfswerk der Evangelischen Kirchen," but in practice the Landeskirche controlled the relief



The Rev. William Sturhahn (Second from Left) at the Rochester Seminary After His Arrival from Europe With the Rev. Frank H. Woyke (Left), Rev. John Wahl and Rev. H. G. Dymmel

Many churches have school stations in different parts of the city and the adjoining country. Oldenburg, with a membership of about 450, has six Sunday Schools within a radius of 20 miles. During the open forum of the young people's meeting, a young girl asked me, "My brother has established a Sunday School 11 miles from home. He used to drive out there on his bicycle, but now the tires are completely worn out. He cannot walk the distance, because he has no shoes. Could you furnish us with bicycle tires, so that he can continue the work?"

One of our Hamburg churches carried on such a vigorous Sunday School program within the territory of a large Evangelical Church that the Pfarrer and "Kirchenrat" of the Landeskirche began a campaign of ugly rumors against the Baptist Sunday School. Our church is building a barrack church in one of Hamburg's remaining residential districts. German children will be taught to see the footprints of Christ.

## BRUDERHILFE

During the early part of the war, when hosts of Slavic people were uprooted from their native soil and brought into Germany as labor groups, the German Baptists tried to care for the displaced Baptist families and in-

through its individual churches. It was our prayerful endeavor to place "Bruderhilfe" into the position where it could receive and distribute Baptist-designated goods to the needy of the Baptist family and to the larger destitute circles of Germany.

God gave his blessing to our efforts. "Bruderhilfe" is now in full control of all of our shipments of food and clothing to Germany, and is able, through its V. B.'s (Vereinigungsbrüder) to channel the goods into our churches and community social institutions. Much love, devotion and sacrifice go into the work of helping the destitute brethren. By far, the greatest amount of money and sacrifice of the "Bund" is spent for relief endeavors.

But in all the efforts to alleviate human suffering, our brethren have not lost sight of their main task to their people, that of bringing Christ to the masses. Untiringly the pastors, deacons, laymen and young people are preaching and teaching in cellars, barracks and crowded rooms about the redeeming love of Christ. The hindrances to this social-evangelistic work are like towering mountains. They have no churches or halls in which to hold meetings. They have no Bibles or books from which to teach or sing.

(Continued on Page 23)

# God's Handiwork in the Church

The Second and Last of a Series of Articles on "The Present Glory of Christ's Church" by the REV. THOMAS STOERI of Forest Park, Ill.

THE CHURCH of Jesus Christ is God's own handiwork through Christ and his Spirit. We ought to feel like shouting with the saints in Revelation 15: 2-3, "Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou king of saints." There is certainly much to be desired about the church, but only because some of his children did not use all the means of his grace and allowed themselves to be enticed by the flesh and the world. With uncounted numbers the Lord managed to glorify his name.

There are still two more points to consider, the facts by which the present-day church is glorifying the Lord and, in turn, is glorified by him before the world; facts which the world admires.

## THE CHURCH'S THREE TOOLS

The methods and means which the world uses to accomplish its purpose are intellect, wealth, or other material means, even brutal force. THE CHURCH'S METHOD AND MEANS ARE HIS WORD, HIS SPIRIT AND HIS LOVE. Only by these means can Christ's real purposes in this world be attained.

They are needed to enable its members joyfully to bring the needed sacrifice in order to render the proper service and to receive God's blessing. So Andrew answers the contemptuous query of Nathanael with a loving invitation: "Come and see." And Christ's spirit wins another follower. These three tools Christ gave to his church with which to work, and with them great victories have been won.

Because of Christ's spirit and love the missionaries in China during World War No. 1 petitioned our and their governments not to send soldiers and warships for their protection from the murderous Bolsheviks who were ravaging the country, especially Christian missions. That as well as their heroic and unselfish actions during the long Japanese occupation have given our missionaries, and therefore the Church, the good will of the Chinese people and have made them more responsive to receive the gospel.

But let us understand this fully. The means of accomplishing the saving of souls is not the charitable work of the church; that is a by-product of the Spirit of Christ. Lifting the unconverted socially and economically cannot work the necessary change of heart or give saving faith. That work can only be done by God's truth and spirit. But wherever men have experienced the saving grace of Christ,



A Small Native Chapel on a South Pacific Island Where the Glory of God Has Revealed the Universal Greatness of the Church of Jesus Christ

their social and economic conditions have improved as a result of their godliness. Thus, the church also contributes to the material welfare of the people. When Christ can make men better on the inside, their outward condition is also improved.

Through these three means and the methods they require, the Church of Christ alone has the right answers to the problems of racial, class and national hatreds.

In the spheres of foreign missionary enterprise the church has demonstrated the spirit of Christ and his love at their best. His servants, men and women, leave home and loved ones to go to unlovable savages, into strange lands with frightful conditions. China is not too far, Africa not too dark, the Arctic not too cold and the Congo not too hot! The firmament of the church is filled with lustrous stars, and among them our small denomination has its share. It is her lasting glory as to what she has done lovingly and in the spirit of her Master.

## THE CHURCH'S PERSISTENCE

Our last point is THE CHURCH'S ADMIRABLE DEVOTION AND PERSISTENCE TO THIS DAY, in spite of periodic persecutions and opposition in many places of the world in many different ways. She still carries on as

successfully as ever. Even as Christ addressed the Asiatic churches with the words, "He that overcometh," so the church today is overcoming the subtle and therefore often more dangerous difficulties. Christ made it very plain from the beginning that the church would have no easy time to accomplish its task. Days of material prosperity are often a greater danger than days of opposition.

The ungodly hordes in recent years have again tried to eradicate the church, at least in certain lands. Stalin will succeed no better than Nero did. Russia today knows the futility of its frightful persecutions. The inner strength and devotion, of course, is of God, but the church had it in the past and will have it to the end. Christ tells us that because of the frightful dangers of the last times God will shorten the time for the elect's sake.

In closing, I wish to say that although these are glorious facts in which we should rejoice, there is more than enough cause for humility and self-examination. Christ admonished his disciples: "When ye have done all those things which have been commanded you, say, we are unprofitable servants; we have done that which was our duty to do" (Luke 17:10). For there will come the time and place when the church will not glory in her past, but more than ever recognize and confess the mercy of God in Christ.

It is a place where even the church will stand with bowed head, namely, before the judgment seat of Christ in that final judgment. But out of that very judgment the church, as recognized by him, will come in her fullest glory. It will not be a glory all her own, but the glory of her Lord and Redeemer, and imputed to her because of her faith and service while on earth.

Seeing him as he is, the church will go from glory to glory. On that day uncounted numbers of God's children who have served in great humility, unrecognized and unknown, will be singled out by the Master and Lord. Yes, he will find the most obscure and lowliest as well as the greatest who here on earth have served to bring glory to Christ through his church. The angelic reapers will not miss one kernel of the heavenly wheat.

## ABOUNDING IN GOD'S WORK

General Booth, Founder of the Salvation Army, explaining the magnificent success of his life's work said: "I guess it was because I gave God all there was of William Booth." Have we done and are we now doing all we can so that the church may magnify the Lord?

Paul's words to the Corinthians should be the victory shout with which we as the members of the church

(Continued on Page 22)

# The Christian Achievement Plan Goes Forward

Announcing the Incorporation of the Christian Service Plan Into the Enlarged Achievement Plan and the Denomination's Goals for the Months Ahead by the REV. J. C. GUNST, Young People's Secretary

## ANNOUNCEMENT FLASH

A new eight page, illustrated leaflet, THE CHRISTIAN ACHIEVEMENT PLAN, has been prepared for distribution. Copies in any number will be sent to individuals, churches or organizations upon request. Write to Rev. Frank H. Woyke, Box 6, Forest Park, Illinois.

Prizes are announced in this article for brief reports of 500 words on "What the Christian Achievement Plan Means to Me." Everyone is eligible. The prize-winning letters will be published. Prepare yours soon and send it to our Forest Park headquarters. EDITOR

EVER SINCE the General Conference at Tacoma, Washington in August 1946, the Christian Service Plan of the National Young People's and Sunday School Workers' Union has been introduced and has moved forward with signal results. Our Sunday School and young people's leaders will recall that the Christian Service Plan challenged us to a five-fold spiritual program in our activities. These five important emphases are: Bible Study, Missions, Evangelism, Christian Training and Personal Discipline. Special stress has been placed on these fine goals in various churches, young people's and Sunday School conventions, Christian workers' conferences and youth rallies. The results have been most gratifying.

In January 1947 the Christian Achievement Plan was launched by the General Council in all of our churches. It will interest our leaders and many loyal readers to know that the Christian Achievement Plan came into being through the inspiration received from the Christian Service Plan. The Christian Achievement Plan was well received by our pastors and many of our churches. Some pastors followed the plan through goal after goal over a number of successive Sundays. The results were that a new interest was awakened in church activities among their membership.

Since both the Christian Achievement Plan of the denomination and the Christian Service Plan of the National Union have the same emphasis and both have been received very favorably in our churches, it was felt that the two should be incorporated into one plan. After consulting with the officers of the National Union, it was thought advisable to carry out this suggestion. This will avoid confusion in the minds of people since there will be only one plan to be stressed in our church activities. Furthermore, it will serve as a united program toward the spiritual advance of our churches.

For our young people's and Sunday School leaders it is important to note that we shall continue to stress the same spiritual goals. The only change that has been made is the fact that an additional goal, namely, that of the Christian Home, was added to the former five goals of the National Union, and another goal, that of Christian Leadership Training, has been added to the Achievement Plan. The National Union will continue to operate under the same plan as heretofore. From now on, our goals will

be rearranged in the same order as those of the Christian Achievement Plan and stress the six goals rather than the five.

At this time we want to urge all of our leaders in the Sunday Schools and young people's activities, in all of the local conferences, to give special attention to each of these goals in your groups. A long range program where each one of these important phases in Christian work will be studied and applied seems to be a worthy consideration for our leaders.

As denominational leaders we are most eager to have many of our people become vitally interested in the Christian Achievement Plan. We wholeheartedly believe that it will add great impetus to every church and Christian life. For that reason we are encouraging you to take advantage of the following offer at this time.

Of course we are assuming that you have been a supporter of this plan and have derived many an inspiration and blessing from it. If so, we are eager to hear from you and to have you pass on the spiritual enrichment gained to the readers of our publications. We should like to have no less than 25 brief articles, 500 words in length, on the subject, "WHAT THE CHRISTIAN ACHIEVEMENT PLAN MEANS TO ME" or "WHAT THE CHRISTIAN SERVICE PLAN MEANS TO ME." These articles should be sent in to the editor of THE BAPTIST HERALD, Rev. M. L. Leuschner, or to the general secretary of the National Union, Rev. J. C. Gunst. For the ten best articles on the above subjects we shall give a prize for each. The prizes will be as follows:

First Prize — 12 x 16 inch colorful picture, CHRIST AT THE DOOR by Sallman.

Second Prize — Book, "The Suffering Savior" by F. W. Krummacker.

Third Prize — Book, "450 Stories From Life" by L. R. Jenkins.

Fourth Prize — Book, "Something to Live By" by Dorothea S. Kopplin.

Fifth Prize — Book, "Springs in the Valley" by Mrs. Chas. E. Cowman.

Sixth Prize — Colorful booklet, "The Hills Did Not Imprison Her."

Seventh to Tenth Prizes — Booklet, "Through Shining Archway."

We urge you to give prayerful consideration to this offer and take advantage of it. Remember that your contribution is to be published in "The Baptist Herald" where it can render a service to all of our readers. The decision of the judges will be final. The results will be announced in THE BAPTIST HERALD giving credit to the author and also stating the prize.

In addition to the suggestions given above, may we suggest that some of the following ideas be carried out in your group:

1. Write for additional material on "The Christian Achievement Plan," such as the new pamphlet, leaflets and books on all of the six spiritual goals. This material is available from our headquarters office, 7308 Madison St., Forest Park, Ill.

2. Plan some definite programs on the subject of one of the goals for one or a series of meetings in your group.

3. Discuss these goals among the teachers and leaders in a special meeting set aside in your church.

4. Have all the teachers and leaders from various churches in an area get together some evening. At that meeting discuss these goals and plan definite emphasis on each one of these worthy goals for your own church.

4. Arouse interest and encouragement for the work in the local church by having a contest in achievement and stressing Bible emphasis and study, missionary programs, family nights in the home or church and by setting up definite goals in soul winning. Have a contest between churches as to who can have the largest class in Leadership Training. Enroll in a strong program of personal discipline.

All of this can be done through prayer bands, visitation programs to shut-ins and to those indifferent to the church. Have a prayer list for the unsaved. Read suitable materials which will benefit you in your leadership and teaching. When you have the opportunity, visit Christian workers' conferences and youth rallies. Never neglect your responsibilities to your church and your Christian witness.

# WHAT'S HAPPENING

● On May 8th the Rev. F. W. Bartel and Miss Elaine Higman of St. Joseph, Michigan were married in an impressive ceremony held in the parsonage of the First Baptist Church of St. Joseph with the Rev. L. H. Broecker officiating. Miss Amelia Bartel, formerly missionary in Cleveland, Ohio among Hungarians and Czechoslovakians, had been keeping house for Mr. Bartel since the homegoing of his former wife.

● The interim pastor of the Immanuel Baptist Church near Loyal, Oklahoma since Feb. 1, 1947 has been the Rev. John Toews. He is a graduate student at Philips University in Enid, Oklahoma where he is studying for his Master's degree. Mr. Toews is a graduate of Tabor College at Hillsboro, Kansas. He is rendering a deeply appreciated ministry at the Immanuel Church, which thus far has not been successful in calling a successor to the Rev. Alfred R. Thornton.

● The Rev. Emil Becker has resigned as pastor of the Bethany Church of Vancouver, British Columbia and announced that he has accepted the call from a Northern Baptist Convention church in Buena, Washington, which is 15 miles south of Yakima, Wash. Mr. Becker's ministry in Vancouver terminated on June 22nd after 2 years and 8 months, during which 40 persons were united with the church, giving the church a present membership of 110. His new address is announced elsewhere in this issue of "The Baptist Herald."

● On Sunday, May 18, the Rev. W. C. Damrau, pastor of the Calvary Baptist Church of Tacoma, Wash., baptized two persons, one of whom was his mother-in-law, who is 71 years of age. Mr. Damrau also reported that Dr. John F. Olthoff is rendering a fine ministry at the Portland Avenue Mission Chapel with the Sunday School consistently reaching the 85 to 100 mark and with a corresponding increase of attendance at the Sunday morning services.

● The Emmanuel Church of Marion, Kansas observed its Pentecost Festival on Sunday, May 25, with three services at which the featured speaker was Dr. Thorwald W. Bender of Milwaukee, Wis. Other speakers were the Reverends A. K. Schulz of Strassburg and H. L. Smith of Durham. Special musical numbers were rendered by choirs of the Marion, Strassburg,



Rev. Frank Veninga of Peoria, Ill., the Author of the Article, "This Nation Under God," That Appears on Page 5

and Durham Baptist Churches. The Rev. J. J. Abel, pastor of the local church, was in charge of the inspiring and well attended services.

● The Rev. Herbert L. Koch, formerly pastor of the East Side Church of Chicago, Ill., brought his ministry of several years with the Baptist Church of Rock Springs, Colorado to a close on Sunday, May 11. Following a traffic accident on May 17, Mr. Koch spent five days in a hospital for treatment of lacerations and a broken nose. Since then he and his wife spent several weeks vacationing at Manitou Springs, Colorado. He is awaiting God's guidance and a favorable church opening at present. He can be reached at Box 625, Manitou Springs, Colorado.

● On Mother's Day, May 11, the Rev. Alfred R. Bernadt of the Oak Street Church of Burlington, Iowa presented Mrs. Anna Weber, who was 99 years of age in June, 1947, with a bouquet in behalf of the church. A total of 220 mothers and daughters attended the church's annual banquet on the previous Wednesday evening. The new church and Sunday School library was formally dedicated on Sunday evening, May 25. The Vacation Bible School is being held for three weeks beginning with June 16, with Mrs. Arthur Kohrs as the superintendent.

● The Woman's Missionary Society of the Emmanuel Baptist Church near Loyal, Okla., presented its annual program on Sunday evening, May 25. The

program included a brief play entitled, "My Mother's Bible;" a pantomime, "Rock of Ages;" reports by the officers; and musical numbers by Lavaghn Vilhauer and Mrs. Emil Weber. The interim pastor, Rev. John Toews, spoke on the great need in the Cameroons of Africa. The offering of \$75.00 was designated for the Nurses' Training Project of the National Women's Missionary Union.

● The Arthur Street Baptist Church of Spokane, Washington has extended a call to the Rev. F. W. Bartel, who served as the Dakota Conference and general evangelist from 1941 to 1947. He has responded favorably and has already begun his ministry in the church, succeeding the Rev. James E. Halbert. In the Fall Mr. Bartel will take care of some business matters in St. Joseph, Mich., and will return to Spokane with Mrs. Bartel, the church visitor of the First Baptist Church of St. Joseph, whom he married on May 8th.

● The Baptist Sunday Schools of Parkston and Tripp, South Dakota held their Vacation Bible School the last week in May. The teachers were as follows: for the Beginners, Norma Braun; the Primary Department, Viola Mehlhaff; and for the Juniors, Laverna Mehlhaff. The program was under the direction of Mrs. H. Braun. Since unusually bad weather prevailed during the period, one song in the program, "We're the Rainy Day Brigade, But We're Not a Bit Afraid; To the Bible School We Gladly Go" in which the children appeared in boots, rain coats and umbrellas, was especially appreciated by the audience.

● The Rev. and Mrs. John Walkup of the Daytons Bluff Church of St. Paul, Minn., have announced that a daughter was born to them on May 31st. Eunice Joy is the third daughter born to the Walkups. The Rev. and Mrs. J. H. Kornelsen of Wheaton, Ill., have sent word that a son, who has been named Maynard Benson, was born to them on May 23rd. Mr. Kornelsen, who is the national secretary of the Rural Bible Crusade, was formerly pastor of the Bethany Church near Vesper, Kansas. Word has also been received that a daughter was born to Mr. and Mrs. Walter S. Schaible of Forth Worth, Texas on June 3rd. She has been named Elizabeth Joann. Mr. Schaible was formerly vice-president of the National Y. P. and S. S. Workers' Union from 1934 to 1937.

● Dr. Gustave A. Gabelmann, who is a spiritual son of the Bethany Baptist Church near Vesper, Kansas, was recently elected executive secretary of the Pennsylvania Baptist Convention at the April meeting of the Board of Managers. He is a graduate of Ottawa University of Kansas and the recipient of the B. D. and Th. D. degrees from Eastern Baptist Seminary of Philadelphia, Pa. Following a successful pastorate of the First Church of Phoenixville, Pa., he became director of the World Mission Crusade for Eastern Pennsylvania. "The Baptist Herald" family and editor extend heartiest congratulations to him!

● May 25th was a day of rejoicing for the Erin Ave. Church of Cleveland, Ohio. The church auditorium had been redecorated, the kitchen reconditioned and a new stove installed at a cost of more than \$1200. All this money was raised by members and, in addition, more than \$500 were given for relief in Europe. During the month of May members of the church packed 150 relief parcels and sent them to Europe. These parcels have been sent to non-relatives. Besides church members have sent over 800 parcels costing \$3700 to relatives and friends. The climax was reached on May 25th when the pastor, Rev. Henry Hirsch, preached the dedication sermon.

● The Baptist Church of Bison, South Dakota was served by the Dakota Conference Scripture Memorization Missionary, Miss Ann Swain, from May 25 to 30. On Sunday, May 25, she led the worship service and brought the morning message. A Vacation Bible School with an average attendance of 14 boys and girls was conducted from May 27 to 30. Miss Meraleen Huber, who graduated that same week from Bison High School, was the capable teacher of the combined Beginner and Primary classes and also very commendably served as pianist. The study of our Spanish-American Mission Field, which occupied one general assembly period each day, was reviewed during the closing program.

● Mr. Lemuel Petersen, the husband of the former Miss Melba Runtz, daughter of the Rev. and Mrs. A. F. Runtz of St. Joseph, Mich., was ordained to the Gospel ministry at the Central Baptist Church of New Haven, Conn., on Sunday evening, June 1st, with Dr. Reuben E. Nelson, general director of Council, Finance and Promotion, preaching the ordination sermon and Dr. Kenneth Scott Latourette offering the ordination prayer. Following graduation from Yale Divinity School, Mr. Petersen accepted a position as director of public relations with the International Council of Religious Education with headquarters in Chicago, Ill. For the summer months the young couple will make their home temporarily with Mrs. Petersen's parents at St. Joseph, Mich.

## Beside the Still Waters

Devotional Nuggets of Truth by Dr. JOHN LEYPOLDT, Pastor of the Bethany Baptist Church, Milwaukee, Wis.

NOT ALONE  
Psalm 23:4a.

THE EASTERN shepherd leads his flock not only to green meadows and refreshing waters but also through deep ravines and gorges. There are many mountains and valleys in Palestine. The shepherd has to reckon with wild animals, thieves and poisonous snakes. Danger lurks very near in the deep valleys.

Usually we think of death when we quote the Psalmist's words: "Yea, though I walk through the valley of the shadow of death I will fear no evil (Psalm 23:4). But the expression, "shadow of death," really means "deep darkness or deep gloom."

That is why another has translated it this way: "Even though I walk in the darkest valley, I fear no harm." The reference is not primarily to death but to dangers of various kinds. The road is not always bright and smooth but sometimes leads down into grim canyons where many a wild beast lies in wait for its prey, since sheep are very good eating.

David knew from experience that life is not all sunshine. He faced many hardships and was exposed to many dangers. His life was threatened again and again. As a shepherd he knew something of the dangers that confronted his flock.

Christ never promised us exemption

from the shocks and storms of life. One of the many things I like about our Savior is that he never misled anyone in giving them a false picture of the Christian life. The symbol of the believer's life is not a cushion but a cross, not a path of roses but a path of service and sacrifice.

When we pass through life's dark valleys or life's severe storms, we need not fear because we are not alone. The Psalmist said: "I will fear no evil, for thou art with me." The sheep felt safe in the presence of the shepherd. He was their comforting safeguard.

This blessed assurance of God's presence has been the possession of all men of God, even such as Moses, Joshua, David, Paul, Luther, Livingstone and many others. Even Jesus said: "I am not alone" — "He hath not left me alone" (John 8:16, 29). God's presence is his people's strength and comfort.

An elderly lady had received a blessing from the verse: "I will never leave thee, nor forsake thee" (Heb. 13:5). When a certain Greek scholar sought to add to her enjoyment by telling her that it might be freely translated: "I'll never, no never, no never forsake thee," she replied, "Well, the Lord may have to say it three times before you scholars can get it, but once is enough for me."

The first Gospel closes with the comforting words: "I will always be with you, to the very close of the age."

## Pointed Paragraphs

By Rev. C. B. NORDLAND of Forest Park, Illinois

¶ "For all the confusion today there is a remedy. It is an old, old remedy which the ministers of our great religion have preached to us for centuries. Did we but listen and carry out these teachings of that message literally, our problems would be solved. —Thomas E. Dewey, Governor.

¶ A comparison between the consumption of wine and milk in Chile and the United States shows that Chile's annual consumption of wine is 79.6 liters per capita; that of the United States, 4.5 liters. Chile's annual consumption of milk is 14.5 liters per capita; that of the United States 159 liters. A distinguished Chilean newspaperman comments that this is a typical difference between Protestant and Roman Catholic countries." —Pedro Zottele, "Christian Century."

¶ "A recent issue of the Bible Crusader's News, Seattle, Washington, contains a very sad news item in the

following account:

One of the latest and boldest moves of the enemy in America has been the plan to build 'Hell Incorporated.' A \$40,000 lot has been purchased in Las Vegas, Nev., where 'Hell Incorporated' is to be built. It is to run day and night—twenty-four hours every day of the week. And it will contain every kind of amusement and vice that exists. On the front a large \$5,000 neon sign will advertise the place. It is in the form of a devil with an arrow for a pitchfork, which constantly moves, pointing the way to 'Hell.' Also along the road between Los Angeles and Las Vegas are large roadside signs which say: 'You are on the road to Hell.'

How bold are the followers of Satan! We as Christians should be just as bold in pointing to the road which leads to heaven."

—Missionary Broadcaster.

# CHARIOTEER

by GERTRUDE EBERLE



## SYNOPSIS

In Egypt Joseph and Raanah, two slaves from the caravan of Ishmaelite merchantmen, became attached as servants of Potiphar's household and went with the Pharaoh to see the famous chariot races at Memphis. There Potiphar feasted his distinguished guests. All of the servants who waited on the tables were awed by such elegance, except Raanah who was loyal to his love for Bashia. Later these two and Joseph brought a valuable vase to the princess Asenath in the palatial residence of the High Priest. The princess delighted them with unusual hospitality until Joseph gazed at her with open admiration. Even Bashia sighed as she said: "Isn't she lovely."

## CHAPTER ELEVEN

RAANAH drew Bashia in front of him and held her between the reins. "I agree, and she would be a friend always, no matter what happened to another. Yet my affections are given to another sweet maid." He brushed Bashia's cheek lightly with his lips, then gave her a sly wink. "But Joseph will like your praise of her."

Bashia glanced at Joseph, but he seemed not to have heard. He was gazing into the night with vacant eyes, dreaming of a lovely lady who had stolen his heart. Yet he was only a slave, and she was a princess.

Wearied by their earlier efforts, the horses jogged along beside the singing river. Raanah and Bashia lapsed into silence. They were content just to be near each other. She leaned her head against his breast, and her eyes held a soft light. Raanah smiled down at her possessively.

Only when they reached the pylons before the city gate did they rouse

themselves. As Raanah dropped Joseph at Potiphar's house, he bantered. "There is no need to wish you pleasant dreams, for you are already immersed in them."

"I'll wish them to you anyway," Bashia called. "Good night, Joseph."

To be alone with Bashia was a chance that came seldom. Arriving at Dahmru's booth, Raanah threw the reins over a post, lifted the girl from the chariot, and held her in his arms while she snuggled close to him.

"I have the nicest secret," he whispered, his face close to hers. "Guess what!"

Surprised, she lifted the long lashes that shaded her eyes and stared up at him. "Silly, how can I guess what is in your mind? Tell me — quickly!" she demanded, pounding a fist lightly against his chest.

"Oh, well!" he gave up. "You always have your way with me." He fumbled in his pocket, taking time tantalizingly, while she waited in excitement. He brought forth a tiny package of papyrus and spread it open. Inside lay a ring, cut from a single piece of turquoise. It was a rich, heavenly blue with a pattern of light matrix woven through it.

"Raanah!" Her eyes glowed. He caught her hand and slipped the ring on a finger, then touched it to his lips,

"While you wear this ring, no one can take you from me."

She turned her hand around to gaze at it amazingly. "You extravagant man! I shall never take it off — even to my dying day!" She drew his head down and laid her cheek against his.

"Some day I shall buy you a gold one," he whispered, "and a rope of lovely gems for your throat. I shall dress you even finer than Asenath, and you will be a great lady, for you are the princess of my heart. Bashia, I can hardly wait for you."

She laughed softly, and ruffled his hair. "I must go in now. Your horses are stomping and will soon be calling and arousing the neighborhood."

He would not let her go until he had kissed her again.

"Good night, my love," he called as he sprang into the chariot, shook the reins, and rode home with a glad heart.

After he had put up the horses, he walked slowly along the path leading to the barracks where he had a room. "It is a wonderful world," he thought, "and God is great, but I wonder where He keeps himself. If He had an image, I could understand Him better."

He knelt beside the lotus pool and gazed into its emerald depths. It reflected the heavens and the stars. He peered into the heart of a bud. It was exquisitely molded and beautiful. "God's handiwork," Joseph had said, "and all nature is alive with His presence."

Raanah looked around speculatively. Everything looked so pure and chaste in the moonlight, and the night was

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throbbing with life. The evidences of God were everywhere, yet where was He?

Raanah straightened his broad shoulders and filled his lungs with cool air. Every inch of his splendid body was alive and in harmony with nature's pulse beat. As his chest rose and fell, and the blood coursed through his arteries, he began to feel like a god himself. He smiled at his conceit. Then a puzzled frown chased the light from his face, and he walked on thoughtfully.

But Raanah's happiness soon ended. Misfortune slunk beside him and speared his friends.

In less than a week after the visit of the young people to On, Dahmru died suddenly, as if a bolt from heaven had struck him. When a slave delivered Bashia's message, Raanah rushed to her side. She was suffering from shock and from premonitions of disaster. And she was afraid of Dahmru's widow, for she was now under her will.

Raanah had been riding on top of the world so long it was easy to laugh at her fears. "Bashia, darling, you are needlessly upset. There can be no misfortune lurking about to pounce upon us like some ferocious animal. It would be indecent to speak to Dahmru's widow before the burial of her husband, but right afterwards I shall take you from her. Dahmru's promise still holds good. The woman cannot go back on it, for we have witnesses. Now she needs you, and you must be sensible."

But that same afternoon several companies of the Guard were ordered on a short expedition to Lake Qerun, and as charioteer Raanah must go too. Although the order came at an inopportune time, Raanah was pleased. He liked to be out among military men and following the rich watercourses would be pleasant.

When he drove over to tell Bashia, she became more depressed than ever, and clung to him weeping. "I cannot let you go! Please, Raanah, something dreadful will happen while you are away. I feel sure of it."

"Now, now!" he whispered, holding her close. "You are only perturbed, my darling. The gloom of this house has cast its shadow upon you. I shall be back within the week; then we shall be married right away." He lifted her tear-drenched face. "Smile over it, my love! But I must go now, for we start early in the morning." Pressing a lingering kiss on her lips, he sprang into his chariot and waved gaily. She could hardly see him through a mist of tears. That was the last he saw of her for a long time.

When he returned, tired and dusty, but filled with happy anticipations, he rushed over to see Bashia. The place looked unfamiliar, and a strange Egyptian was in charge of the booth.

Then Bashia's tearful premonitions struck him with unwonted force. He managed to pull himself together and maintained some semblance of outward calm as he strode into the place.

The Egyptian told him that he had bought Dahmru's booth and stock. The widow had reserved a few personal effects. A day later she and her servants had joined a caravan. He did not know where they were going.

"But the girl—Did she go with them? Did she leave no word?"

The Egyptian shook his head. "I did see her about the booth before I bought it, but I know nothing about her." Then some customers came in. The Egyptian went forward to serve them.

Raanah next made inquiry of the neighbors, but they knew nothing except that they had seen the widow and her household depart with the caravan. "Oh, yes," one said, "the girl went with them. I remember, because she was crying, and the widow spoke sharply to her. And I noticed that she never let the girl out of her sight and would tell no one where they were going."

One thought hammered at Raanah with thudding pain—Bashia was gone, and he must find her! He would drive the team to the stables and saddle a horse. It could travel faster.

He turned into the stable with such a wild dash that Calah seized the heads of the team, fearing they would crash through the side of it. "Steady, man—what ails you?"

Raanah rushed to the stall of a racer. "Help me, Calah, to saddle Rebus! He is the swiftest. They have taken Bashia away with a caravan, and I must go after her."

"Where has she gone?"

"I do not know, but I must find her." He flew about frantically.

"Umph!" Calah grunted. "You have ever been hotheaded; but now, methinks, you have lost your mind. There are caravans going out of the city every day in every direction. Unless you know which way to go, you would just as likely ride away from her."

"But I shall find out."

"Not before you would be arrested for stealing a horse. Then all your good work of years would be for nothing. Think, man!"

"Oh, Calah, I dare not think. I am well nigh distracted."

"That is easy to see, but here comes Obal with a scribe, and he carries a scroll."

Raanah quickly stepped forward to meet the scribe. "Tell me quickly, have you any word for me?"

His precipitate charge flustered the scribe, for he was a slow old man with trembling bony fingers and a quavering voice. "Aye, if you are Raanah. A young lady sent you word." He unrolled the parchment and cleared his throat. There was a breathless silence while he collected himself, then read in a halting, singsong voice:

"To Raanah, a charioteer of the Basilisk Guard." He glanced at Raanah inquiringly. The young man nodded.

"I do not know where we are going, but will send you word. You must not follow me, for you would get into trouble, and some day I shall come back to you."

"That is all," the scribe said dryly. "She would have sent more words, but lacked money for the writing of them."

"Fool, I would have paid you," Raanah's face was blanched.

The scribe shrugged. "Oh, yes, she sent a token as a promise that she would keep her word." He handed Raanah a scarf, one of Bashia's dearest possessions, for Raanah had given it to her. It exuded a delicate perfume which brought a remembrance of happy days. As it slithered into his hands, Raanah dropped on the tail of a chariot and buried his face in its folds.

Calah laid a hand on his shoulder. "You see, I was right. She has sent word that she will come back and that you must not follow her. She is wiser than you. Still, it would be well to talk to Joseph."

But Raanah found little comfort from any source. He told Joseph that he wanted to follow Bashia, but both her note and Calah had dissuaded him.

"They were right," Joseph said, "and I am sorry that I did not go over to see Bashia after Dahmru's funeral. But with Potiphar away I was ridden by affairs. And the master's wife has been rather difficult of late," he added lamely.

"Tell me, Joseph, must I sit resigned and twiddle my thumbs while my heart breaks? I want to do something."

"I know," Joseph replied, "but that is not always possible, so you must have faith. Man's need provides God with opportunity. Remember our own early experiences. Events that were near tragedies turned for our good."

"But Bashia! Joseph, is there nothing at all I can do?"

"You must wait until you hear from her, for you do not know where she has gone. And you must trust God to work out this matter for you. Oh, believe me," he cried when he saw the doubting look on Raanah's face, "You must have faith."

"Maybe you are right, but I still sometimes think that all gods are changeable and hard to please. However, you have done your best for me. Good night!"

Joseph sighed as Raanah walked away dejectedly. Despite his newly found faith, Raanah still at times thought of God as just one of many gods.

Weeks passed, and no word came from Bashia. Raanah grew increasingly restless. He blamed himself for not following her immediately. Perhaps



now he had lost her forever. "Oh, why does she not send me some word?" was his frequent, plaintive cry. Then he would imagine that some calamity had befallen her and grieve as deeply as if it had.

Joseph found it difficult to cheer him. He no longer advised patience and trust, for he saw that for the present was futile. Instead, he offered some explanation for Bashia's seeming neglect. "No doubt, the old shrew is guarding her like a prisoner, and it is more difficult for her to steal away because she will not leave her amah. Besides, they have no money. Remember, Raanah, Bashia loves you. Perhaps she has already sent you a message. It may come any day; or it may have miscarried, but she is sure to send others when she finds a chance."

Raanah offered no comment. In the days that followed, he worked as assiduously as ever over his horses. They helped him in some measure to forget. Yet Joseph and Calah noticed that he was growing reckless. He did not hesitate to mount the wildest horses, and he drove them with headless speed. In his spare hours he would go off by himself. He often lingered at the city gate to question members of incoming caravans and to wait, silent and brooding.

Joseph grew concerned and remonstrated. "You must not take on like this, Raanah," he warned. "Your state of mind invites trouble."

And it turned out that Joseph's words were a prophecy as well as a warning. One evening while driving alone and depressed outside the city gates, Raanah encountered Hadar. They were both riding outward, for Hadar's home was in the province beyond. Engrossed in thought, Raanah did not notice that it was Hadar, and tried to pass him.

It was easy for the thin veneer of civilization to slip from the prince. He had a fiery nature, an iron will, and was always ready to fight at the snap of a whip. When he saw Raanah his leather-colored face creased with a sneer. He hated this personable, competent young man and took no pains to conceal it.

"Hah!" he snapped, "I see you have come back for another beating! You are a persistent upstart." He urged his team forward, and the two chariots ran side by side.

Raanah's nerves were already on edge, and his temper flared at the insult. "No," he contended hotly, "I did not seek this occasion. It is you who challenge, but since you wish it . . .!"

He spoke to his horses. They were favorites of his, seasoned racers in their prime, and he had given them much training. They were light bays, thoroughbreds in heart with clean-cut fetlocks and tapering legs. Their bodies were slender and build for speed. They responded instantly to his voice and spread their legs in a fast-clipping

race. Raanah's eyes flashed with pride as his chariot drew ahead of Hadar's.

Finding himself losing, Hadar's choler arose. His fighting blood was up. His lips curled like a hound baring its fangs. With a snarl he whirled his lash and crashed it across Raanah's head and shoulders.

At the crack of the whip the startled teams lunged forward. Raanah was blinded, and gasped at the sting of the blow. He had not expected such un-sportsmanlike action. As he caught his breath his gorge arose like that of a tiger that has tasted blood. Indeed he was tasting it, for a trickle from the gash on his cheek ran down into his mouth. He turned, his eyes blazing, and crashed his whip upon Hadar's head and shoulders. His lips curled in a twisted smile as he saw Hadar duck and cringe, saw the welt he had laid down puff up and turn as red as blood. Before Hadar could recover he laid down another paralyzing blow; but the next instant Hadar came back at him savagely. Again and again they slashed at each other as they bounced about in their chariots, their teams racing frantically.

"Upstart!" Hadar snarled. "I'll finish you!"

"Not before I cut you to pieces," Raanah's lips were set tightly as he swung again at Hadar.

Both young men were powerfully built and fought with force. Each lash of Raanah's whip made ridges that caused the hair to rise on Hadar's head like hackles. His shoulders were raw and stinging and his face looked like a grotesque gnome, with a livid wale dividing it from the top of his forehead across his nose and chin.

Raanah fared only slightly better. Besides the gash across his cheek and ear, welts were rising on his shoulders.

Both men were so absorbed in trying to pound the other into insensibility that neither could watch his driving. In their frenzy each was heedless of danger to himself.

The road grew narrow and broken. The chariots jammed into each other with terrific impact, and their wheels locked. Each team felt the drag of the double load and lunged forward to escape it, but the chariots clung together and bounced high in the road.

The men were close enough to attack each other with bare fists, but Hadar had a clever plan. He turned up the loaded butt of his whip and struck at Raanah. Undoubtedly he would have landed a knock-out blow had it hit, but Raanah was more agile and steadier on his feet than his heavier opponent. He parried the thrust, whacking the whip from Hadar's hand, the butt of his own falling across Hadar's nose. Blood spurted. Hadar staggered. His breathing became labored and gave out a whistling sound.

Recovering, he drew his hunting knife. It had a sinister blade, curved like a new moon. As it flashed in the

air, it reminded Raanah of his old moon-goddess.

Before it could pierce his heart there came a splintering crash. The heavier wheel of Hadar's chariot had crashed the spokes of Raanah's car. As the royal chariot fell, it bounced a couple of times under the terrific speed, then with a rending sound turned over. That was the last Raanah knew for some time.

The sputtering light of an oil lantern was playing on Raanah's face when he awoke to consciousness. His head was propped on a bundle of coarse sacking, and a bewhiskered old man bent above him, bathing the blood and dust from his face, while several travel-stained men stood around them.

"Ah, he is coming to," the old man said, daubing at the cut on Raanah's cheek. "There now, you will soon be better."

"Where is he?" Raanah mumbled, his spirit still concerned with the fight. "Let me at him!" He attempted to rise, but fell back. A thousand arrows seemed to be sticking into him.

"There is no one here but ourselves," the gentle voice replied. "You had a serious accident. Your team ran away and overturned the chariot. One of the horses was badly cut by the splintered pole. 'Tis a pity, for it was such a fine animal. And you are excessively bruised. Where do you hurt most?"

"I—I do not rightly know—all over it seems. But was there—no one else about?" Raanah was almost too exhausted to speak.

"No one. We found you alone and huddled senseless on the road."

So Hadar had driven off and left him, for all he knew, dying. The man was hardly human. Raanah raised himself on an elbow. "I must get up. I must look after my horse. Thank you so much for your kindness."

When he tried to stand his right leg buckled under him. He fell back with a groan and nearly fainted from the misery. The leg had been painfully jammed, but apparently was not broken.

"Tut-tut!" The kind old face again bent over him, and he was eased back on the sacking. "You must make no effort. You have suffered some fearful bruises. We will take you home, and my men will care for the horses until your servants come for them."

Raanah was confined to his bed for several days. Calah and Obal took turns in caring for him, for they had their work at the stables. Raanah suffered almost as severely from the pommeling he had received as from his jammed leg. Moreover, he was lonely and depressed and smarting because Hadar had again triumphed over him. And he was worried about the horse. Since animals were sacred in Egypt, it had the best veterinary care, but was not doing well.

(To Be Continued)

Official Statement About the Seminary's Removal to Sioux Falls, South Dakota

By DR. GEORGE A. LANG, President of the Seminary and General Conference Moderator

At our General Conference in Tacoma, Washington the moderator was authorized by the Conference to appoint a committee for the investigation of the possible relocation of our Seminary in Rochester, N. Y. This committee consists of Dr. Paul J. Trudel, Dr. H. Theodore Sorg, Mr. A. Schweirin, Rev. Edgar Klatt, Rev. Frank Woyke and Dr. George A. Lang.

After much investigation with at least five different locations in consideration, the committee made the following recommendations:

That the General Council consider removal of the Seminary to Sioux Falls, South Dakota and that it incorporate under the laws of the State of South Dakota with the right to grant theological and honorary degrees;

That the Seminary acquire its own property, provide its own buildings, retain its present administrative organization, and academic purposes only; thus, there would be no organic connection between the Seminary and the College;

That the Committee is of the opinion that the matter could be expedited so that the removal could take place within the next year.

These recommendations were accepted by the Board of Trustees of the Seminary who recommended to the General Council that we relocate the Seminary to Sioux Falls, South Dakota as soon as possible. The General Council acted favorably to this proposal and has given the Board of Trustees the right to proceed in this removal project.

There are many many details which must first be completed before this re-establishment at Sioux Falls can be effected. It is now quite definite that we shall continue at our Rochester location for at least another school year. The removal to Sioux Falls is contemplated for some time in 1948.

In this proposal and plan our Seminary retains its identity and independence and still benefits from the academic connection with Sioux Falls College. Therein, both the Seminary and the College will be strengthened. Likewise the Seminary will be able to grant theological degrees upon incorporation in the State of South Dakota. Since the center of our denominational population is in the middle west, the Seminary located at Sioux Falls will likewise be closer to the center of our extended work.

We cannot at this time make definite statements beyond that which has been made above, but more definite details and authorized statements will be made as this project develops.

# We, the Women

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

IN THE TIME OF ROSES

"Mary, Mary, quite contrary, how does your garden grow?" This is the festive time of the year, when Nature, like a blushing bride, is dressed in all her finery, fresh and sweet. Like beautiful embroidery upon her gown of green appear the multi-colored flowers. And you, Mary, are helping with the "embroidery."

How diligently you must work in your garden, to keep out the weeds, which would choke the little plants! Carefully you water them, loosen the ground around the growing plants, guard against all harm to the budding flowers. And how proud you are of your beautiful garden, "when the roses bloom."

"Mary, Mary, quite contrary, how does your garden grow?" There is another garden, for which you, Mary, are responsible. It is the garden of your heart. This is the time of year, when as you work in your garden out-of-doors, you should also diligently seek to cultivate this inner garden. It is time to pull out the weeds of doubt and fear, of hatred and selfishness. Carefully you must plant the seeds of kindness and thoughtfulness, and water them with daily prayers, so

that the flowers of Love, Joy, Peace may develop and grow. And how beautiful is the garden of your heart, "when the roses bloom!"

BROADCAST — NOTE!

Several of you have inquired about the "Broadcast," why you do not receive this paper every month. It is only published every two months! We are very glad that you find this paper of such help, and would like to receive every issue; that is encouraging.

Ministers' wives, if you have changed your address recently, please notify Mrs. H. G. Dymmel. She is trying to keep her mailing list up-to-date, but she can only do this with your help.

Please write to Mrs. Dymmel if you want the German page with the "Broadcast."

WHITE CROSS MATERIAL

A big "Thank you" to all of you faithful women who have been sending in such a variety of White Cross work. Among the list of items weighing almost 600 pounds that were mailed from Forest Park on May 15th, were baby blankets, bags of seeds, medicine droppers, hot water bottles, bandages, boxes of notions and rolls of cotton.

Keep up the good work!

MAY CONTRIBUTIONS — NORTH AMERICAN BAPTIST GENERAL CONFERENCE

| Conference   | April 1947  | April 1946  |
|--------------|-------------|-------------|
| Atlantic     | \$ 1,709.74 | \$ 6,678.19 |
| Eastern      | 1,779.84    | 2,906.47    |
| Central      | 7,310.19    | 8,416.54    |
| Northwestern | 5,382.11    | 7,166.66    |
| Southwestern | 4,018.43    | 2,596.58    |
| Southern     | 1,045.25    | 2,347.89    |
| Pacific      | 9,890.94    | 9,586.89    |
| Northern     | 4,318.13    | 4,264.11    |
| Dakota       | 6,143.48    | 8,602.16    |
| Totals       | \$41,598.11 | \$52,565.49 |

Missionary and Benevolent Offering

|                            |             |
|----------------------------|-------------|
| May, 1947                  | \$24,726.38 |
| May 1946                   | 37,667.31   |
| April 1, 1947—May 31, 1947 | \$62,062.78 |

Fellowship Fund for World Emergencies

|                       |              |
|-----------------------|--------------|
| May, 1947             | \$ 8,250.56  |
| May, 1946             | 10,915.69    |
| Total to May 31, 1947 | \$482,352.52 |

Seminary Endowment Fund

|                       |              |
|-----------------------|--------------|
| May, 1947             | \$ 3,713.11  |
| May, 1946             | 2,001.77     |
| Total to May 31, 1947 | \$139,843.33 |

Christian Training Institute Building Fund

|                       |             |
|-----------------------|-------------|
| May, 1947             | \$ 2,154.43 |
| May, 1946             | 957.15      |
| Total to May 31, 1947 | \$43,879.01 |

# REPORTS FROM THE FIELD

## Dakota Conference

### Anniversary Program of Women's Missionary Society of Danzig Station, Tyndall Baptist Church

On Sunday evening, "Mother's Day," May 11, about 200 friends and members gathered at the Tyndall Baptist Church, Danzig Station, to celebrate the 25th anniversary of the Ladies' Mission Society.

Following the prelude, song service, responsive reading led by Mrs. E. A. Hebner, prayer and special songs, the treasurer's and secretary's reports were given. A pageant, "Our Heritage of Faith," was presented by the women. Inspiring words of encouragement were spoken by our pastor, Rev. A. Ittermann. The mission offering was \$100.

Our motto is, "That in all things Christ might have the preeminence."

Mrs. Jake Berndt, Reporter.

### Installation of Officers and Special Programs by the New Leipzig B. Y. P. U.

Looking up to the Lord for strength and guidance, we as Baptist young people of the New Leipzig area of North Dakota are working earnestly for a large society, in spirit and in numbers, for the glory of Christ. We have a rather small society now of 29 active members. Our regular meetings are held every first and third Sunday of every month. Our meetings consist of musical numbers, readings, plays, Bible quizzes, and discussions on interesting topics.

Recently we held the installation of officers as follows: president, Robert Krause; vice-president, Alice Auch; secretary, Leona Krause; treasurer, Mable Kallis; pianist, Freda Ruff; ushers, Donald Okken and Earl Iblings. We have given a special missionary program, the proceeds of which were contributed to the Laura Reddig Missionary Trek. The young people presented a play and then a number of films were shown, portraying the missionary work of our denomination.

On one of the Sunday evenings we travelled to our neighboring church in Hebron to give a program. Two plays were presented: "The Church in the Wildwood," and "Color Blindness." After the program the Hebron society served a very delicious lunch. On Mother's Day, the young people, with the aid of the Sunday school, gave a Mother's program.

We are very grateful to the Lord that one young man of our society has heard the call for life-time service. He was president of our society two years ago and vice-president last year until he was drafted for service in the Armed Forces.

Alice Auch, Reporter.



Officers of the Young People's Society of New Leipzig, No. Dak.

### Junior Young People's Society at the First Baptist Church, Avon, South Dakota

There could hardly be a more enthusiastic and missionary-minded group of Juniors than we have in the First Baptist Church of Avon, So. Dak. About a year ago when our Sunday School adopted the Rev. and Mrs. Gilbert Schneider as our missionaries to Africa, the Juniors said, "Now we have our own missionaries, and we will support them!" They pledged themselves to contribute at least \$100 toward their support.

But whisperings were heard: "They'll never do it." In less than eleven months they made good their pledge and went over the top. On May 2nd they had a delightful banquet to celebrate their achievement.

Their present membership is 15, with Alvin Mudder as president; Lucille Van Gerpen, vice-president; and Voretta Bangert, secretary and treasurer. We would like to hear from any Junior group than can boast of doing better. Miss Marie Burfeindt and Mrs. Lillian Hornstra are their sponsors. Thank God for our dear Juniors! The Rev. P. Geissler is our pastor.

The Reporter.

### The Rev. and Mrs. Otto W. Brenner Feted on Their 39th Wedding Anniversary

On June 1st the Ebenezer Baptist Church near Wessington Springs, South Dakota feted its minister, the Rev. O. W. Brenner, in recognition of his 39th wedding anniversary and 39th year in the ministry. The festivity was kept secret under the guise of preparations for the celebration of the anniversary of the Ladies' Missionary Society, so that the surprise was a complete success.

Tables were decorated. Delicious foods were prepared. Letters and telegrams arrived. Several of the children and their families came from afar. The undersigned, Rev. A. A. Schade, was asked to be the speaker. This was a joy since he had grown up with Mr.

Brenner in the Zion Baptist Church of Geary County, Kansas, had been converted in the same meetings, been baptized in Lyons Creek by the Rev. H. W. Wedel at the same time, had been guided to Rochester, N. Y., on his first trip and having studied there with him for four years.

After Mrs. Weber had led the meeting through the preliminaries dealing with the anniversary of the Society, she stated that the real purpose was to fete the minister and his wife. She then turned the meeting over to the speaker who told interesting incidents out of the early life which he and Mr. Brenner had shared in their childhood and young manhood. He then spoke of the distinguished service this minister's family had rendered as a "messenger of peace who proclaimed good things" and of Mrs. Brenner who through her devotion to the interests of the family had helped both husband and children to attain the high state of honor and recognition in which they stand wherever they are known.

The Brenners were touched by letters received from absent children which were read by Dr. Karl Brenner, their son from Columbus, Ohio. Finally they were given opportunity of responding and both of them expressed their deep gratitude for the love and kindness which had promoted these festivities. A money gift suited to their 39 years of service was presented to them.

Arthur A. Schade, Reporter.

## Northern Conference

### Choir Concert, Assembly Program and Seminary Sunday Observance at Trochu, Alberta

The choir of the Trochu Baptist Church of Trochu, Alberta, Canada gave a concert on Sunday, April 27. Under the leadership of Mr. Adam Yost, the choir has done a fine piece of work since last Fall in providing special music for the morning services of the church.

On Sunday, May 4, the young people of the Central Baptist Church of Edmonton presented an excellent program in the interest of the Sylvan Lake Assembly. This was at the morning service.

At the evening service "Seminary Sunday" was observed. The highlight of this program was "The Seminary in Motion Pictures." These pictures were taken by the local pastor, Rev. R. H. Zepik, while he was student at "246 Alexander Street."

On four Sundays four special offerings were received for our denominational enterprise. Interest is at a high peak in all organizations of the church with continued and steady progress.

R. H. Zepik, Pastor.

### Adventures of the Ebenezer C. T. I. Quartet During a Tour of the Dakotas

"Jesus gave us a song as we travelled along." This was recently true of the mixed quartet representing the Christian Training Institute of Edmonton, Alberta. Since all the members of the quartet, Audrey Katzberg, soprano; Ardis Ziolkowski, alto; Louis Hoffman, tenor; and Reuben Ziolkowski, bass; are members of the East and West Ebenezer Churches in Saskatchewan, the quartet is known as the Ebenezer C. T. I. Quartette. During our tour we were privileged to assist in evangelistic meetings held at Avon, South Dakota for one week, as well as to witness for our Master through song, word and music in various churches in North and South Dakota. Through the efforts of the Rev. Jothan Benke and the Rev. P. Geissler, as well as through the influence of Christian friends, it was made possible for us to also render services at the High Schools in Hebron, N. D. and Avon, S. D.

A concert at the Bridgeland Baptist Church of Calgary, Alberta on March 30 marked the beginning of our tour. Early the following morning we were joined by our dean, Rev. E. P. Wahl, who accompanied us during the first week of our tour. We appreciated the helpful suggestions and the encouragement, as well as the inspiring messages given by Mr. Wahl during his travel with us.

The excellent impression which we gained at our first meeting with the Dakota people at Hebron, No. Dak., proved to be a lasting impression throughout the entire tour. After having visited the churches at New Leipzig, Hettinger, McLaughlin, Plum Creek and Emery, we arrived at Avon, S. D., where we were received most heartily by the Rev. and Mrs. Peter Geissler. Even though the weather was not too favorable, the meetings at Avon were well attended.

As a quartet we had the joy of assisting in personal work, especially among the young people, besides witnessing through song. By this experience once again we became even more fully aware that there is no greater joy than that of leading souls to a saving knowledge of the Lord Jesus Christ.

On our homeward stretch we visited the Eureka, Herreid, Wishek, Venturia and Carrington churches, and the meeting on Sunday, April 20, at Cathay, N. D., ended this blessed adventure for Christ.

In the homes of the ministers and their families as well as in the homes of the lay people of the churches which we visited, we were treated royally.

Audrey Katzberg, Reporter.

## Eastern Conference

### Dedication of Lectern and Variety of Meetings for the Young People's Society of Rochester, N. Y.

Many are the blessings that we, the young people of the Andrews St. Baptist Church of Rochester, N. Y., enjoy.



The Ebenezer Quartet of the Christian Training Institute of Edmonton, Alberta (Left to Right: Louis Hoffman, Audrey Katzberg, Reuben Ziolkowski and Ardice Ziolkowski)

We are happy that we have the privilege of serving our Lord and Master. We have spent much time, work and prayer in the building of our group and in making our meetings a success. The great interest and cooperation in our group have brought about a vast variety of meetings, engaging the thoughts and talents of all.

One of our memorable Sundays was the dedication of our new and beautiful lectern that was purchased by the young people of our room. Since the redecoration of the room last year, we have been planning for this lectern which would signify the reaching out of God's Word. This year after much effort we were able to purchase one. Not only did we dedicate our lectern on this Sunday, but we pledged ourselves anew to Christ's service.

Another highlight was the presentation of the missionary play, "Soup, Sand, and Sagebrush." This play was presented in the church auditorium and the offering was used toward our Indian mission field.

Because of the joys and blessings that were ours this past winter we shall start anew next fall with increased zeal and added fervor to do new and better things for our Lord and Master.

Lanie Schmidt, Reporter.

## Central Conference

### Spiritual Feast Days at the Round Lake Baptist Church of Gladwin, Michigan

The Round Lake Baptist Church of Gladwin, Michigan is happy to report about several recent spiritual feast days. On March 23rd Dr. and Mrs. A. J. Harms of the Burns Ave. Church of Detroit, Mich., paid us a visit. Mrs. Harms spoke to the Sunday School and Dr. Harms brought the message in the morning service. It was a great blessing to all.

On Palm Sunday we had the great joy to have the editor of "The Baptist Herald," the Rev. M. L. Leuschner, as our guest speaker. We will long remember his message of the morning, and illustrated lecture of the evening on our home mission work in Canada and among the Spanish-Americans in Colorado.

Easter Sunday was another feast day for us. The Rochester Seminary Quartet brought us a sacred concert at the Sunday School hour and morning worship service. God bless our Seminary and its consecrated young men.

Victor H. Prendinger, Pastor.



Young People of the Round Lake Baptist Church of Gladwin, Michigan With the Rev. Victor Prendinger, Pastor, at Right (Second Row)

### "Tributes to Mother" by the Ogden Park Baptist Church of Chicago, Illinois

In order to honor the mothers of the Ogden Park Baptist Church of Chicago, Illinois in a more definite way, it was suggested that a "Tribute to Mother" be included in our morning worship service on Sunday, May 11th. Besides appropriate music by the choir and message by our pastor, Rev. Roy B. Anderson, three representative mothers were chosen from the congregation: the oldest, the youngest, and the one with the most children.

By a process of elimination the following were asked to take their place before the congregation: Mrs. Marie Schaefer, 73 years of age; Mrs. John Parker, 22 years of age; and Mrs. Leo Wisner who had nine children. Mrs. Warner Thompson, president of the World Wide Guild, then honored them by presenting each with a lovely corsage. After a fitting tribute to all of our mothers had been made, a prayer was offered on behalf of mothers everywhere.

Roy B. Anderson, Pastor.

### Golden Wedding Anniversary of Dr. and Mrs. Herman von Berge at Dayton, Ohio

The echo of wedding bells was heard on Sunday, May 18th, at the Fourth Street Baptist Church of Dayton, Ohio. At a beautiful service, with the Rev. Alex Elssner presiding, Dr. and Mrs. Herman von Berge were guests of the church on the occasion of their Golden Wedding Anniversary.

A large group of friends gathered to congratulate and honor the von Berge's and to wish them many more years of happiness. Members of various organizations of the church expressed their appreciation for the splendid services throughout the past 27 years of their membership in the church.

The Rev. E. J. Baumgartner of Cleveland, Ohio represented the White Ave. Baptist Church of that city which was built during the ministry of Dr. and Mrs. von Berge. The church extended congratulations and remembered the von Berge's with an appropriate gift. Gifts were also presented by Fourth Street Baptist Church, the Lorenz Publishing Company and many friends. Mr. Carl Lorenz, president of the Lorenz Publishing Company, extended the greetings of his firm. The many flowers and messages sent by their friends revealed the high esteem in which Dr. and Mrs. von Berge are held.

Dr. William Kuhn of Forest Park, Ill., who was the best man at the wedding 50 years ago, revealed some interesting and amusing facts from the romance of his dear friends.

It was indeed a very happy occasion, and also fitting, as friends gathered to rejoice with Dr. and Mrs. von Berge and their children in the goodness of God, who so richly blessed them in 50 years of married life and also to express to them again their sincere gratitude for the many sacrificial services which these two servants of God so graciously rendered.

Reporter.



Three Mothers Who Were Honored Mother's Day by the Ogden Park Church of Chicago, Illinois (Left to Right: Mrs. Leo Wisner, Mrs. John Parker and Mrs. Marie Schaefer)

### Northwestern Conference

### Evidences of Progress and Appreciation at the Immanuel Baptist Church, Kenosha, Wis.

The Immanuel Baptist Church of Kenosha, Wisconsin celebrated the first anniversary of the ministry of its pastor, Rev. North E. West, on Sunday, June 1st. The Lord has greatly blessed the labors of both pastor and congregation.

During the past year 41 new members have been received into the fellowship of the church, bringing the total membership to 149. Twenty-nine of the new members have come by baptism, and 33 of them are above 16 years of age. The Sunday School enrollment has grown from 95 to 150, and plans are now being made for a still larger enrollment. The Cradle Roll program has been a great means of progress with its membership climbing from 8 to 58.

Giving has steadily increased during the year with a total income of more than \$8,000. Of this amount \$1,700 has been given for Missions and European Relief, and \$700 were contributed toward a Building Fund.

This Spring a remodeling program was undertaken, costing approximate-



Dr. and Mrs. von Berge

ly \$3,000. A new balcony has been built, seating 45 persons. The church parlors have been enlarged, and a modern kitchen installed. Space has also been provided for three new Sunday School classes.

As an evidence of our appreciation for God's blessing, the congregation recently voted to increase the pastor's salary by \$50 a month.

A program of still further spiritual and numerical growth is already being developed for the year that lies ahead, and prayers are being offered that God's Spirit may continue to work for his honor and glory.

Mrs. Gertrude Kaiser, Reporter.

### Atlantic Conference

### Special Services and Musical Programs at the Pilgrim Baptist Church of Philadelphia

Special services under the leadership of the Rev. Charles Gibson, pastor of the Third Baptist Church of Germantown, Philadelphia, Penn., climaxed the Spring activities in the Pilgrim Church of Philadelphia, Penn. The encouraging, practical messages which Mr. Gibson brought emphasized the need for our walking with the Risen Christ in our present-day world. New hope and zeal for the Lord's work were a part of the testimony which many gave regarding the meetings. Several Intermediates from the Sunday School decided for Christ and all who attended spoke of the blessings.

Musical programs have been enjoyed at frequent intervals, for in addition to many talented members, the Pilgrim Church has had visitors who have contributed numbers and, on several occasions, entire programs. Recently in the Young People's Society meeting the Northeast Choral Society gave a sacred music program. The Church Choir and Young People's Choir, together with the Male Chorus of the church, rendered Easter season music as well as a special Sunday evening service of musical numbers, arranged in honor of Mr. and Mrs. Herman Zachary, of Anaheim, California, when they visited their former "home church" for several weeks.

The Pilgrim Church is looking forward to the day when its dreams of a new church building will be realized, but it also recently redecored its auditorium, and thus has added immeasurably to its worship services.

Ida J. Draeger, Church Clerk.

### Sessions of the Delaware Baptist Association at Jamesburg, New Jersey

The Delaware Baptist Association, familiarly known as the Delaware-Vereinigung, met at the First Baptist Church of Jamesburg, N. J. from April 28 to 30. The oldtime spiritual warmth and fellowship were again evident as the pastors and their wives and the delegates gathered in the church on Monday evening, when the Rev. Philip Potzner brought a message on "The Power of the Blood."

Early Tuesday morning the Rev. Gustav Schmidt brought us a stirring message in the devotional period. Then followed the organization of the Association. Rev. Victor J. Hammond, pastor of the Jamesburg Church, was elected moderator, while Rev. Christian Peters was elected secretary and treasurer. Reports of the churches were then given, which revealed the various successes of the churches of the association. The Rev. Christian Peters brought a paper on "The Background and Purpose of the Pastoral Epistles," which was well studied. Then followed a time of testimony and song under the leadership of Rev. Herman G. Kuhl.

Tuesday afternoon began with a devotional by the Rev. Julius Kaaz, who had come to share in the fellowship. The Rev. John Crouthamel brought a scholarly paper on "The Preacher According to the Pastoral Epistles." The pastor of the host church followed with a paper on "Church Members According to the Pastoral Epistles." A film, "Thy Will Be Done," on the need of medical missions followed. A fine motion picture depicting the "Raising of Jairus Daughter" was well received on Tuesday evening.

On Wednesday morning the Rev. Julius Kaaz led us in devotions on the theme, "What Can We Do to Prevent Our Losses?" A season of earnest prayer followed. The Rev. Gustav Schmidt's paper was on "The Evangelist According to the Pastoral Epistles." The Rev. H. G. Kuhl followed with a paper on "False Teachers." Various items of business were transacted. A hearty invitation was given by the Bethlehem church to visit them in 1948. A report on the Philadelphia Home for the Aged was given by Rev. Herman Palfenier and Miss Laura Auch. Mr. Potzner then brought a paper on "Church Officials According to the Pastoral Epistles."

Wednesday afternoon was devoted to the Ladies' Missionary Program. On Wednesday evening the Rev. Herman Palfenier closed the Association with a message on "Grace in the Pastoral Epistles." It was a treat to be with the good people of Jamesburg and partake of their hospitality.

Herman G. Kuhl, Reporter.

### Program of the Woman's Missionary Union at the Delaware Association Sessions

The Woman's Missionary Union of the Delaware Association held its annual meeting at Jamesburg, N. J., on April 30th. Devotions were given by Mrs. M. Shoemith of the East Baptist Church of Wilmington, Delaware. The welcome address was brought by Mrs. Baumgartner of Jamesburg. Letters were read from all societies and the reports showed progress.

President Mrs. G. Schmidt of Baltimore introduced the speaker, Rev. V. G. Hammond of the Jamesburg Church, who spoke on "Mary and Martha."

A duet was sung by Mrs. C. Peters and Mrs. P. G. Perverzoff of Bethlehem, Pa. One of the highlights was a gift of \$40.00 for Miss Laura E. Reddig of the Camerons and \$20.00 for the Baptist Home in Philadelphia. All officers were re-elected.

Mrs. Emma K. Hoffman, Reporter.

### This Nation Under God

(Continued from Page 5)

than any other nation. Much of the secular literature is filthy and depraved. Drinking and drunkenness is a major problem. Our jails and penitentiaries are filled with young people. Standards of honesty and decency are cast to the winds. There is a widespread and, seemingly, ever-increasing desecration of God's most holy day.

Our obedience to God is weak. Our moral and ethical standards continue to decrease in power and influence, and our social ways continue to be contrary to the will of God. We are going light. We are empty because we are not feeding where there is substance that lends fiber to the soul. Many have lost their sense of fear; no longer are they afraid of the penalties of sin. They figure on "getting by."

The decline of true Americanism is traceable to our lack of Biblical knowledge and our unwillingness to obey the divine admonitions. We have evidently not learned any lessons from the decline and fall of Egypt, Greece, Rome, Spain, etc. These nations forgot the fundamental laws of God.

### OUR CHRISTIAN HERITAGE

When our fathers landed on these shores, they knelt and dedicated their new-found land to the God who had led them over the seas. His name they solemnly and thankfully wrote into every great document that had to do with American liberty and this nation's birth. Such righteousness made America great. The Republic was established in that righteousness that centers in Christ. The Bible as the Word of God was the very textbook of the infant Republic. And so America must ever remain!

What of tomorrow? The answer comes to us in a verse of scripture—"Righteousness exalteth a nation; but sin is a reproach to any people" (Proverbs 14:34). Our nation must be righteous as well as strong.

Today, as in the infant days of our Republic, Christianity must have the commanding place in the life of the nation as well as in the life of her leaders. A better America must begin again to place God at the very center of life, and the open Bible before each citizen. America, great and strong, must cast a religious and political influence that will always be wholesome. A religious people, united states and Christian leaders will spell a great nation and forecast a better world. We do well to restudy the political views and thoughts and religious views and convictions of the founders of our country. It is even better to nominate candidates who will uphold our Constitution, who have positive religious convictions, and who will implore God's guidance upon our

nation and its administration.

The power of a nation does not consist in its wealth, or in its territorial boundaries, or in its atomic bombs, or in its international relations. The real power of a nation consists in its manhood and womanhood. Each of us has a share in the directing of the life of this nation. Politics may be full of trickery and insincerity, but that gives us no justification for refusing to exert our Christian influence. Paul exhorts the Christian citizen to "be submissive to rulers and authorities, to be obedient, to be ready for any honest work, to speak evil of no one, to avoid quarreling, to be gentle, and to show perfect courtesy toward all men" (Titus 3:1-2).

### IN THE NAME OF GOD

"Righteousness exalteth a nation; but sin is a reproach to any people." That is the Bible statement and repeatedly history has proven it to be true. Our founders and early leaders founded, developed and expanded the country "in the name of God." Today, as in the years to come, God must be in the government of our nation, and his minutest laws must be obeyed if our government is to go on prospering.

We do well to heed the advice of the great emancipator, Abraham Lincoln, who said, "It is the duty of nations as well as of men to own their dependence on the over-ruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead us to mercy and pardon; and to recognize the sublime truth announced by Holy Scripture and proven by all history that those nations only are blessed whose God is the Lord."

The inscription on the famous Liberty Bell, "Proclaim liberty throughout all the land, unto all the inhabitants thereof," must be newly proclaimed. What we now need is the prescription Abraham Lincoln gave on that July day, eighty-five years ago, on the field of Gettysburg: "Let us here highly resolve that this Nation, under God, shall have a new birth of freedom, and that the Government of the people, by the people, and for the people, shall not perish from the earth." We cannot have a "new birth of freedom" unless it be "under God."

It is evident that the greatest contribution any man or woman can make to the welfare of our country now is a life dedicated wholly to God through Jesus Christ. "Blessed is the nation whose God is the Lord" (Psalm 33:12).

"OUR FATHER'S GOD, TO THEE, AUTHOR OF LIBERTY, TO THEE WE SING, LONG MAY OUR LAND BE BRIGHT WITH FREEDOM'S HOLY LIGHT; PROTECT US BY THY MIGHT, GREAT GOD, OUR KING!"

# BOOK REVIEWS

## THE BOOK OF OUR CHOICE

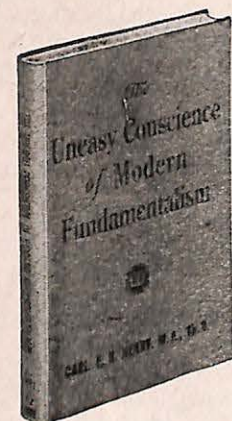
A Review by Dr. T. W. Bender of Milwaukee, Wis., of "The Uneasy Conscience of Modern Fundamentalism" by Carl F. H. Henry. Eerdmans, 1947. 90 Pages. \$1.00.

"We're poor, Daddy," said our eleven year old Jeanette as she came home for lunch this noon.

"Sure thing! But how did you finally find that out?" I asked.

"Well, we have a Ford. And this morning our teacher told us about Henry Ford. She said he made cars for the poor people!"

Believe me, I was glad the little lady had for once been impressed with the financial limitations of her family! Of course, we explained that some poor people do not own a Ford, and that some well-to-do people drive Fords. There are excep-



Price, \$1.00

tions to her general conclusion that all and only poor people have Fords.

Exceptions must also be allowed in the case of "The Uneasy Conscience of Modern Fundamentalism," the latest book by Dr. Carl F. H. Henry, professor of philosophy of religion at the Northern Baptist Theological Seminary of Chicago, Illinois. But many conservative, Bible-loving Christians will agree with the general argument of the book as expressed by Dr. H. J. Ockenga, pastor of Park Street Church in Boston, in his introductory remarks: "The church needs a progressive Fundamentalism with a social message."

Progressive Fundamentalists—faithful in their loyalty to the inspired Word, and their belief in the Virgin Birth, the vicarious atonement, the physical resurrection, and the triumphant personal return of our Savior—have suffered great embarrassment in the face of general ethical indifference within evangelical circles. In the brief chapters of this book, first delivered last summer as lectures at Gordon College of Theology and Missions in Boston, Dr. Henry points out why Fundamentalists so frequently must plead guilty to the charge of theological isolationism.

This book is no refutation or indictment of the traditional conservative gospel message which we preach. The author pleads for the removal of the barriers which keep that message from coming to grips with man's terrifying needs in this generation. Among these barriers are: the quibbling over trivial differences among Fundamentalists themselves; the evasion or the rejection of the Kingdom

truth in our preaching; the premillennialist's disposition to expect no social response to the redemptive message until the return of Christ; the failure to provide adequate intellectual leadership in secular education, government, etc., upon the foundations of the conservative Biblical theology.

The author predicts that unless Fundamentalism concerns itself with the present-day global dilemma and demonstrates Christ's spirit of compassion in the midst of social and economic need, its evangelical message of redemption through Christ will be relegated to the irrelevant fanaticisms of a cult. Faith without works is dead; "more dead" in today's crisis than at any other time!

The self-criticism of liberal theologians makes up much of our current religious literature. I am happy to see the same courage for forthright self-examination coming from Fundamentalists. Liberals are pleading for a return to the Bible; it is well that Fundamentalists are called upon to get a new perspective of the world. This little book, with other voices sure to follow, may well serve as an "antidote to Fundamentalist aloofness in a distraught world," as Dr. Ockenga suggests.

No, not all poor people drive Fords. And not all Fundamentalists have an "uneasy conscience." But "The Uneasy Conscience of Modern Fundamentalism" will prove profitable reading for many pastors and people in our churches.

T. W. Bender, Reviewer.

**WITCH DOCTOR'S HOLIDAY** by Charles Ludwig. 184 pages. \$2.00.

**LEOPARD GLUE** by Charles Ludwig. 135 pages, \$1.25.

Here are two thrilling stories from real African life of unusual interest to every reader, young or old. Both are written by Charles Ludwig, a missionary's son, who grew up in Africa and was taught many tricks and customs by the natives themselves. I have found both books so realistic and exciting that I finished them in one reading. For real African background they cannot be excelled.

**THE WITCH DOCTOR'S HOLIDAY** is the story of tribal intrigue, of the struggle of an African chief to escape from the confining superstitions of his tribe, of the scheming and plotting of a cruel witch doctor as he endeavors to maintain his control by witchcraft, superstition and violence. You will be shocked (I warn you) by this realistic picture of the cruelties, the weird customs, and the almost unbelievable heathen practices as they unfold before you. Talk about mystery stories and detective stories? In colloquial language: "They've got nothing on these two books."

**LEOPARD GLUE** transports you to the heart of Africa, and immediately you seem to be caught in the web of tribal intrigue that trapped Ochella and Ndama. Ten chapters chuck full of adventure! From the standpoint of escape mechanism, let me have a whole shelf full of such exciting and adventurous, yet wholesome reading.

W. L. S.

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## God's Handiwork in the Church

(Continued from Page 10)

should encourage each other: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15:58).

Christ sums it all up for us in his letter to the church at Philadelphia: "Behold, hold fast that thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out. And I will write upon him the name of my God, and the name of the city of my God, which is the new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name" (Rev. 3:11-12).

Therefore, it is written for us too in verse 13: "He that hath an ear, let him hear what the spirit saith to the churches."

## OBITUARY

### MR. CARL PAWLISCH

of North Freedom, Wisconsin

Mr. Carl Pawlisch of North Freedom, Wis., son of Gottlieb and Johann Pawlisch, was born in Reinfeld B. Pomerania, Germany, on January 13, 1855, and passed away at his home in North Freedom, Wis., on Wednesday evening, May 21, at the age of 92 years, 4 months and 8 days.

On March 27, 1879 he was united in marriage to Miss Otilie Boettcher. To this union were born nine children, eight sons and one daughter. His wife preceded him in death on May 8, 1934. Two sons also preceded him in death, one son in infancy and another son, Albert, passing away on May 2, 1947.

On April 3, 1892, he was baptized upon his confession of faith in Jesus Christ as his personal Savior, and was extended the hand of fellowship of the North Freedom Baptist Church by Rev. H. A. Griep. Mr. Pawlisch remained a loyal and faithful member of this church until his death. Until less than two years ago he continued to be active within the church. He served the church as clerk for 26 years and was the faithful teacher of the Men's Bible Class for 22 years.

He was a builder and to be reminded of him one needs only look at the church building, for it was he who erected this beautiful and impressive edifice. As the spire of this church building ever points upward to remind us of God, so also, while he lived in his earthly tabernacle, he constantly reminded men of the love and mercy of the Savior.

He leaves to mourn his departure, six sons, one daughter, fifteen grandchildren, six great grandchildren and a host of friends.

North Freedom, Wisconsin.  
Thomas Lutz, Pastor.

### MISS MABEL OLIVA CIENOW

Killaloe, Ontario

Miss Mabel Cienow of Killaloe, Ontario was born in the township of Hagarty near Killaloe, Ontario on October 28, 1903. She was baptized upon the confession of her faith in Christ in August 1918 by the Rev. Mr. Huber. She received the hand of fellowship into the First Baptist Church of Killaloe. Some time later her parents moved to the village of Killaloe at which time her membership was transferred to the Calvary Church. She was a member here until she was called into the life beyond on March 28, 1947, at the age of 43 years and 5 months.

She leaves to mourn her father and mother, Mr. and Mrs. John Cienow; one sister, Annie Weckwerth; and one brother Lester besides a host of friends and relatives.

The services were held in the Calvary Baptist Church. The text from Romans 6:23, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord," was used for words of comfort to the bereaved.

Killaloe, Ontario.  
Carl R. Weisser, Pastor.

### MRS. LOUISE WOBIG

of Unityville, South Dakota

Mrs. Louise Wobig of Unityville, South Dakota, nee Feske, was born on Feb. 23, 1865 at Mandelkow, Germany. With her parents she emigrated to this country in 1882 to a homestead 2 and one-half miles south of Canova, So. Dak.

She was united in holy wedlock with Mr. W. Wobig on March 22, 1889. This union was blessed with 9 children of whom 7 are left to mourn their dear mother, also the aged father.

She experienced the saving grace of the Savior and on Pentecost Sunday in 1887 in obedience to her faith she was baptized by Rev. O. Olthoff and joined the Emery church. In 1890, when the Unityville Baptist Church was organized, she

## Christ's Footprints

### Among Europe's Ruins

(Continued from Page 9)

They have no rooms or beds to give temporary shelter to the thousands of drifting young people. They would like to give a piece of bread or a piece of garment to the hungry and freezing crowds roaming the streets, but they have nothing.

Transportation is extremely difficult and hazardous. Only two of our pastors in Hamburg have as much as a bicycle. Most of the workers are afoot or dependent on a broken-down railroad and streetcar system. Even the masses of people must take notice of the self-sacrificing love of God's people, and see the footprints of Christ among the ruins.

In addition, there are the increasing evidences of love and good will by Christians in America, Canada, Sweden, England and Denmark. Insignificant as our efforts may seem in view of the gigantic need, every loaf of bread and every fish placed into the hands of Jesus becomes a miracle of help. The many stories of last-minute help received by a gift parcel, or by a pound of white flour, or by a pair of shoes, or by a sweater are touching and gripping.

During the distribution of a shipment of our clothes in the Duesseldorf church a white-haired brother stood

by the large packed box, and kept on stroking the garments with a gentle hand, while tears were streaming down his rugged cheeks. In another place a mother of two children had put herself and her children to bed in despair. She had nothing to eat for her family. A deaconess came to her home at just the right moment and presented the family with 3½ lbs. of pure, white flour of the first shipment of Canadian flour. Not much, but enough to keep her family alive until the Lord provided more!

Living from day to day, with many days without food, is an enormous test of faith for many Christians. Sister Eva, a deaconess, said to me, "Everytime we come to the end of the way I get anxious to know how the Lord will lead us out of this dilemma." God has always found a way. That he has used our gifts from America is only his grace.

Christendom is in a test period before the eyes of the world. Critics are watching the attitude of confessing American church members toward the unspeakable physical, mental and spiritual suffering of their former enemies. Most Germans would gladly embrace any religion which proves its inner strength to cope with a totally crushed situation and which could lift up a fallen enemy. "Man does not live by bread alone" was never more true. There must be bread and the

Word of God. Let the two not be divorced.

Our German Baptist workers have realized that the German situation calls for a total sacrifice of love. No one who wants to save his life need to begin working in Germany, for he will certainly lose his life. In how far the German brethren can carry out their two-fold task of giving bread and the Word depends largely on their fellow-Christians in America.

All of Europe is terribly diseased with hatred, nationalism and selfishness. Nations are taking vengeance, plunging Europe deeper into chaos and hell. We know that the only counter-acting means for this creeping poison is a genuine Christian love, which will look at all men with compassion, and which will lift up men and regard them as human beings.

America is fabulously wealthy in material goods. We now have an opportunity to prove that we are rich as followers of Jesus Christ in the fruits of grace, and that we can give of our wealth to an impoverished world. We now have the opportunity to become the "Good Samaritan" and not the priest and the levite to the neighbor, who fell among the thieves and who was left bleeding by the wayside. I have seen the footprints of Christ among the ruins and despair of Germany. Gently he is beckoning his followers all over the world to follow in these, HIS STEPS.

became a charter member. True to her heavenly calling she was faithful as a mother in Israel to her blessed end. In the home of her daughter Mrs. Martin Lubinus, where she received the best of care, she received the final call to rest. Her pastor, who had often had sweet fellowship in the Lord with her, brought the message of hope and comfort to the relatives, many loved ones and a host of friends from John 11:28. Unityville, South Dakota.

Fred Trautner, Minister.

**MRS. LYDIA SCHIMKE**  
of Fessenden, North Dakota

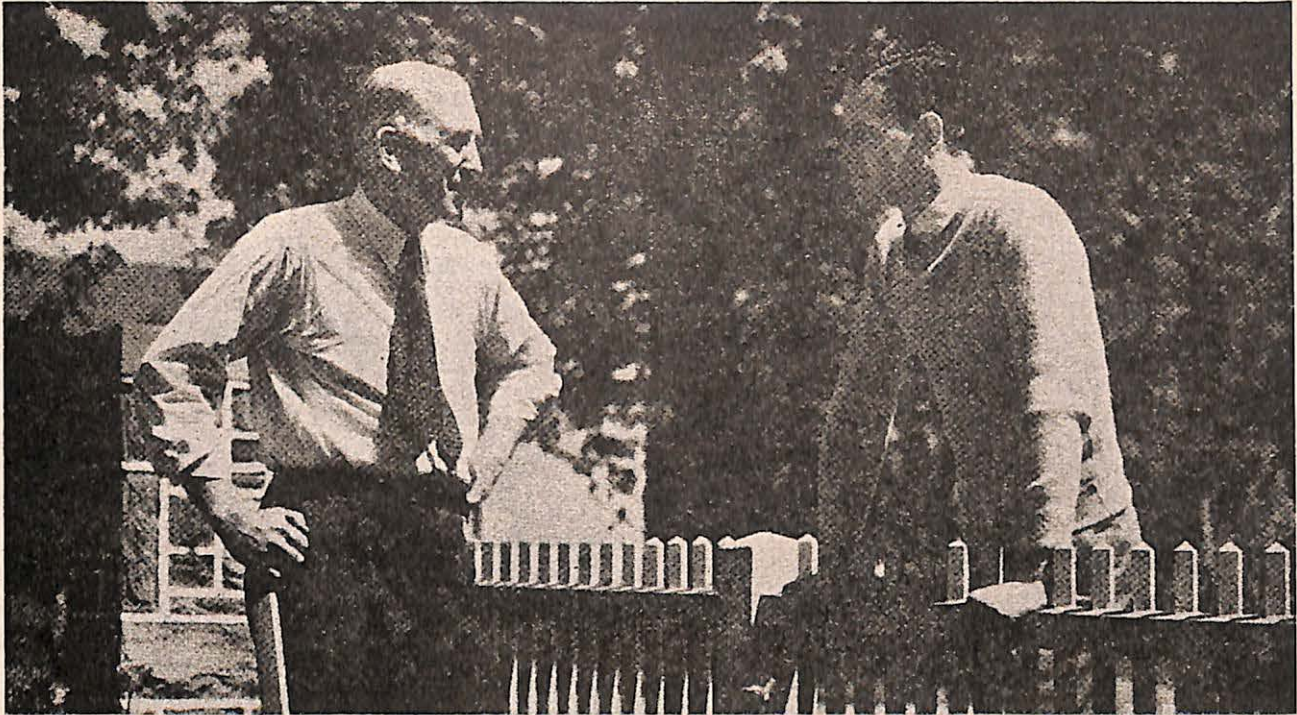
Mrs. Lydia Schimke, nee Koenig, of Fessenden, N. D., was born on December 20, 1901 at Goodrich, N. D., and went home to be with her Lord on May 19, 1947 at the age of 45 years, 5 months and 29 days. Death came to her while at the hospital in Harvey, N. D., from complications after an operation.

On December 20, 1925 she was united in marriage with William Schimke. They resided on a farm south of Harvey until 1936 when they moved to California, returning in 1937 when Mr. Schimke died. The union was blessed with 5 children, one son preceding his mother in death.

She leaves to mourn one son, Gordon of Fessenden; three daughters: Mrs. Hilbert Breckel of Seattle, Washington, Lillian and Ellorine of Fessenden; her mother, Mrs. Fredricka Koenig of Lodi, California; 3 sisters, and 7 brothers, as well as many friends and relatives.

Funeral services were held from the First Baptist Church at Fessenden with Rev. Otto R. Schmidt in charge. Rev. Theo. Ova also spoke words of comfort.

Fessenden, North Dakota.  
Otto R. Schmidt, Pastor.



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Please send Insurance Information to the following Baptist relatives or friends:

Your name so we can thank you.

|            |       |
|------------|-------|
| Name       | Age   |
| Occupation |       |
| Address    |       |
| City       | State |
| Name       | Age   |
| Occupation |       |
| Address    |       |
| City       | State |

|            |       |
|------------|-------|
| My Name    | Age   |
| Occupation |       |
| Address    |       |
| City       | State |