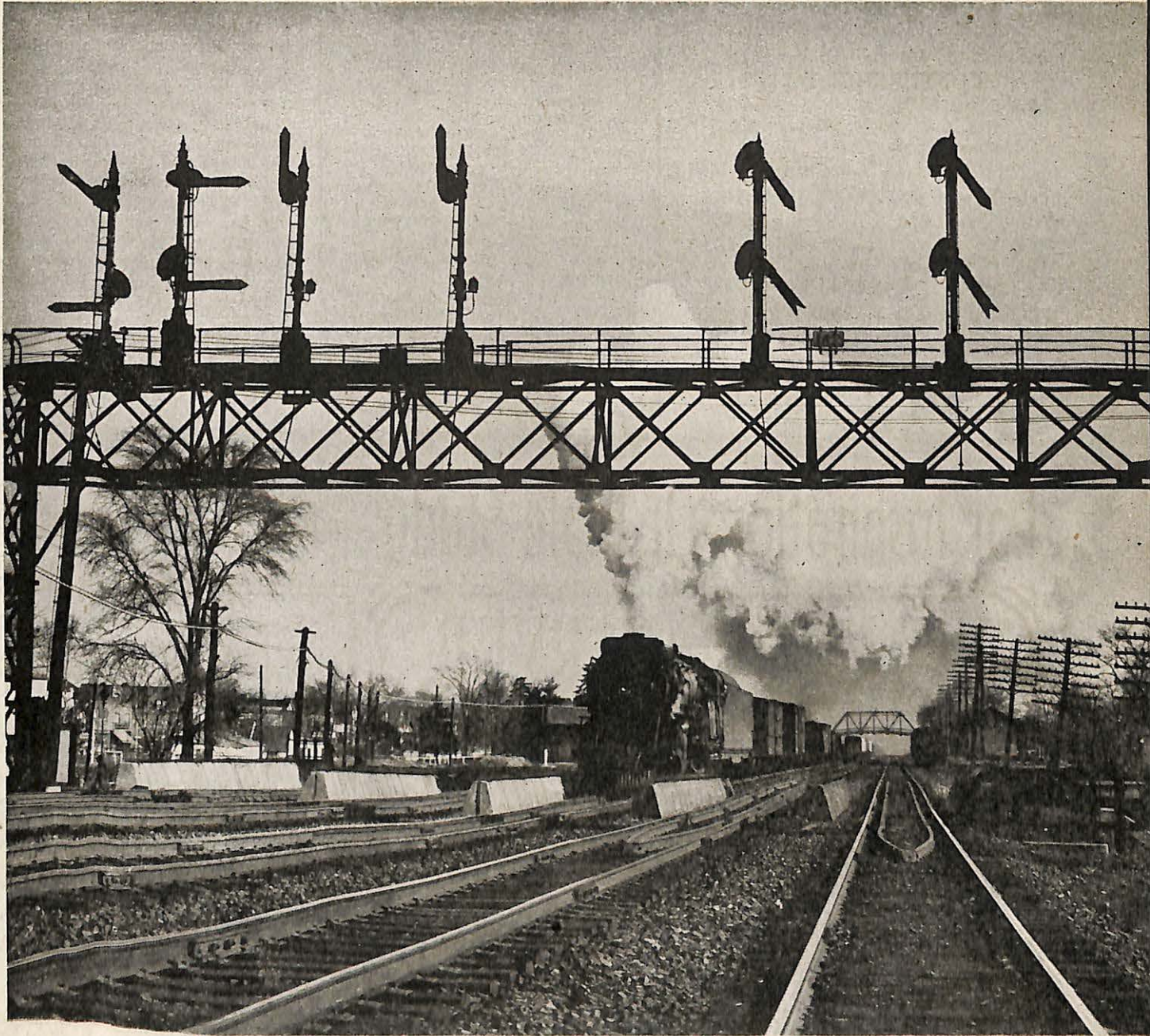


Baptist

HERALD



The Puffing Iron Horse of the Railroad Tracks

PRINTED IN U. S. A.

July 15, 1947

Denominational Reminders

ENGAGEMENTS

Rev. M. L. Leuschner, Promotional Sec. Sunday, July 20 — Shattuck and Ingersoll, Oklahoma.
 Sunday Evening, July 27 — Farewell Reception for Dr. and Mrs. T. W. Bender by the Immanuel Baptist Church, Milwaukee, Wisconsin.

CONFERENCE DATES

July 24-27 — Southern Conference at the Cottonwood Baptist Church Near Lorena, Texas.
 Prof. George A. Lang and Rev. E. J. Baumgartner, Guest Speakers.
 July 28-Aug. 3 — Alberta TriUnion Young People's Assembly at Sylvan Lake, Alberta.
 Prof. O. E. Krueger, Guest Speaker.
 July 28-Aug. 3 — Saskatchewan Tri Union Young People's Assembly at Fort Qu-Appelle, Sask. Rev. E. P. Wahl, Guest Speaker, Fire-side Gatherings in Charge of C. T. I. Students.

July 30-Aug. 3 — Southwestern Conference at the City Auditorium of Marion, Kansas With the Strassburg Church Serving as Host. Prof. George A. Lang and Rev. E. J. Baumgartner, Guest Speakers.

NEW LEAFLETS

A new, eight page, illustrated leaflet on "The Christian Achievement Plan," which is now combined with the Christian Service Plan, is available at headquarters. The leaflet also contains practical suggestions for pastors and leaders how to present the plan most effectively as well as the titles of numerous brochures and leaflets on the various goals which are free upon request.

"The Christian Achievement Plan" leaflet will be sent free in any quantity to individuals or churches making their request of Rev. Frank H. Woyke, Box 6, Forest Park, Illinois.

THE BAPTIST HERALD

IMPORTANT DATES

July 23-27 — International Sunday School Convention at Des Moines, Iowa.
 July 29-Aug. 3 — Baptist World Congress at Copenhagen, Denmark.

SEMINARY OPENING AT ROCHESTER, NEW YORK ON FRIDAY, SEPT. 12, 1947

It will not be possible for us as a Seminary to begin operation at Sioux Falls, South Dakota this Fall. We will continue our work at Rochester, N. Y., at least for another year. Arrangements for housing and classroom facilities could not be made at Sioux Falls, and other arrangements at Rochester could not be concluded.

We announce, therefore, to all students and prospective students of our Seminary that the formal opening of our school will take place at Rochester, New York, on Friday, September 12, 1947. Freshman Day will be September 11. Our dormitory facilities apparently will be filled to capacity. A number of applicants, especially married men, have had to be denied entry.

Those interested in attending the Seminary should write early to the President, North American Baptist Seminary, 246 Alexander Street, Rochester 7, New York.

George A. Lang, President.

THE BAPTIST HERALD

Is Published Semi-monthly on the First and Fifteenth of Each Month by the
 ROGER WILLIAMS PRESS
 3734 Payne Ave., Cleveland 14, Ohio
 Martin L. Leuschner, D.D., Editor
 Rev. E. J. Baumgartner, Business Manager

AMONG OURSELVES

Work is progressing rapidly on the 1948 ANNUAL. The new features will be more exciting than ever. The ministers' biographical sketches will be published again as was done in 1946. This data will make the 1948 ANNUAL indispensable for all of our people. The front covers with its two-color effect will be printed by our Publication House on its new Miehle Vertical Press, to be installed about August 1st at a cost of \$5,700. Among ourselves, you can expect great things from the 1948 ANNUAL, which will be ready by Dec. 1, 1947.

IN THIS ISSUE

"Let Us Not Grow Weary in Our Christian Witness" might well describe the contents of this issue. Dr. Kuhn pleads with our churches for more clothes and food products to be used in our continued relief ministry. Miss Laura Reddig makes an urgent plea for a missionary doctor for the Cameroons of Africa. The Rev. Karl Fuellbrandt vividly describes the needs of our Balkan Mission Field of Europe where 14 missionaries are being supported by us. The crowning article in this issue is the challenge to be "Workers With Christ" in an article by the Rev. John F. Crouthamel of Philadelphia, Pa. There is real spiritual uplift in the reading of this number.

COMING

Miss Hilda Tobert of Edmonton, Alberta, one of our 21 missionaries in Africa, will be introduced to "Baptist Herald" readers in her first Cameroons article for this publication. You'll like it immensely!

Do you know that "Jews Are Being Saved?" This is an important but often neglected phase of Christian missionary work. The Rev. Emil D. Gruen writes from personal experience about the activities of the American Board of Missions to the Jews with which he is identified.

"A Monument to the Ministry of Healing" is the story of the Mounds-Midway School of Nursing at St. Paul, Minn., as described by colorful illustrations and in graphic words by the Rev. John Walkup, instructor in the Bible at the school.

The BAPTIST HERALD

Volume 25

July 15, 1947

No. 14


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THE BAPTIST HERALD is a publication of the North American Baptist General Conference with headquarters at 7308 Madison St., Forest Park, Ill.

SUBSCRIPTION PRICE: \$2.00 a year to any address in the United States or Canada—\$1.60 a year for churches under the Club Plan—\$2.25 a year to foreign countries.

CHANGE OF ADDRESS: Three weeks notice required for change of address. When ordering a change please furnish an address stencil impression from a recent issue if you can. Address changes cannot be made without the old address as well as the new one.

ADVERTISING RATES, \$1.50 per inch, single column, 2 1/4 inches wide.

OBITUARY notices are accepted at 5 cents per line, set in six point type.

ALL EDITORIAL correspondence is to be addressed to the Rev. Martin L. Leuschner, 7308 Madison St., Forest Park, Illinois.

ALL BUSINESS correspondence is to be addressed to the Roger Williams Press, 3734 Payne Ave., Cleveland 14, Ohio.

Entered as second-class matter January 9, 1923, at the post office at Cleveland, Ohio, under the act of March 3, 1879.

EDITORIALS

• Martin L. Leuschner

The Christian Achievement Plan

WITHOUT a great deal of fanfare but with overwhelming spiritual power behind it, the Christian Achievement Plan is gaining momentum among our churches. It is a program of spiritual emphasis for every Christian which is not to be limited to the first few months of this year. Actually, it is a denominational program which is to be stressed from the pulpits and in our publications, at the family altars and in prayer chambers during the triennial period until our next General Conference in 1949.

The five goals have been increased in number to six in order to include "Christian Leadership Training" and to make possible the coordination into one program of both the Achievement Plan and the Christian Service Plan of the National Young People's and Sunday School Workers' Union. A new eight page leaflet has been prepared with the free offer of booklets on the various goals and practical suggestions for church leaders on how to stress the Achievement Plan in their groups. These illustrated leaflets are available free, in any quantity, to pastors and leaders requesting them of the Rev. Frank H. Woyke, Box 6, Forest Park, Illinois.

Beginning this Fall our publications will stress each goal of the Christian Achievement Plan for an entire quarter. During this time contributions from our readers and church people on "What the Christian Achievement Plan Has Done for Me" will be published. You are invited to send us the account of your personal experiences or observations on any one or all of the goals. The July 1st issue has given you the information about valuable prizes which will be offered for the best contributions.

From October to December 1947 the goal of "Personal Discipline" will receive the major share of attention. Several unusually helpful articles will also be published during those months. In quarterly intervals thereafter the other goals, Bible Study, the Christian Home, Evangelism, Missions, Leadership Training, will also be considered. Enlistment cards are available upon request, upon which you can definitely enroll in the plan and have an attractive reminder of the Achievement Plan constantly before you.

The National Young People's Union will continue to promote the program under the name, "The Christian Service Plan." Its leaders are to be commended for their intensive promotion of these goals among the young people of our churches. This spiritual earnestness will characterize the further presentation of the needs and program of our denomination by these youth leaders.

Spiritual blessings cannot be forced upon anyone. They must be accepted from within one's heart. There must be an inner yearning for spiritual improvement, for higher attainment in godliness. Not even promotional schemes can make the decision for you. But these reminders can awaken you to the offer of God's grace and boundless blessings through the Christian Achievement Plan which has been promulgated by our denomination.

It is for you to enlist your efforts in the program. It is for you to accept the responsibilities and blessings of the plan. It is for you to become acquainted and identified with our Christian Achievement Plan!

BIBLE TEXT

"Peter and they that were with him were heavy with sleep: but when they were fully awake, they saw his glory." Luke 9:32.

The glory of God is revealed only to those who are spiritually wide awake. "Watch and pray" is Christ's constant reminder addressed to us. Great and marvelous things are transpiring in the Kingdom of God. Unusual blessings are on the threshold of every new hour. But we must be awake to see this display of God's glory and alert to receive his blessings.

The trouble with Peter and those who were with him was that they were heavy with sleep. They have many followers in this day. To sleep in a church service can be embarrassing, but to sleep while the glory of God is being revealed in marvelous blessings and in wonderful events demonstrating his power is a far greater tragedy.

May we always be eyewitnesses of God's glory as those who are wide awake to the evidences of his power and grace!

✽

THE MINISTRY OF MUSIC

Someone has called "music the speech of the angels." Our churches echo with the strains of angelic speech in the ministry of music by the choir and congregation. How often a hymn which is sung enthusiastically by the congregation or a song winsomely rendered by the choir can touch a human soul and make it sensitive to receive eternal truths. Such a ministry of music is the work of God's "angelic messengers!"

Remember to speak a word of encouragement to those who delight you with this ministry of music Sunday after Sunday. The organist or pianist and the church choir as well as individual soloists deserve a word of favorable comment. Tell them about the blessings which you have received from this ministry of music.

✽

A CITY ON A HILL

On our summer travels, the sight of a city set on a hill is always awe-inspiring. Such a city cannot be hid. It towers with majestic beauty over the surrounding landscape. Men and women point to it with pride. One approaches it with extraordinary respect.

Jesus compared such a city to the Christian's witness and example. "Ye are the light of the world." (Matt. 5:14) You are like a city that is set on a hill. Your witness ought to speak mightily to those about you. Your example ought to tower over other lives with convincing and compelling power. You ought to uphold Christ before others with towering majesty.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16).

Workers Together With Him

✽

The First of Two Articles by the REV. JOHN F. CROUTHAMEL of the Fleischmann Memorial Baptist Church, Philadelphia, Penn.

THE THEME, "Workers Together With Him," is one of the most provocative in all Scripture. It is a practical exposition of grace. It unites the sovereignty of God and the free will of man with magnificent simplicity. It is a statement of our greatest privileges and most critical responsibilities.

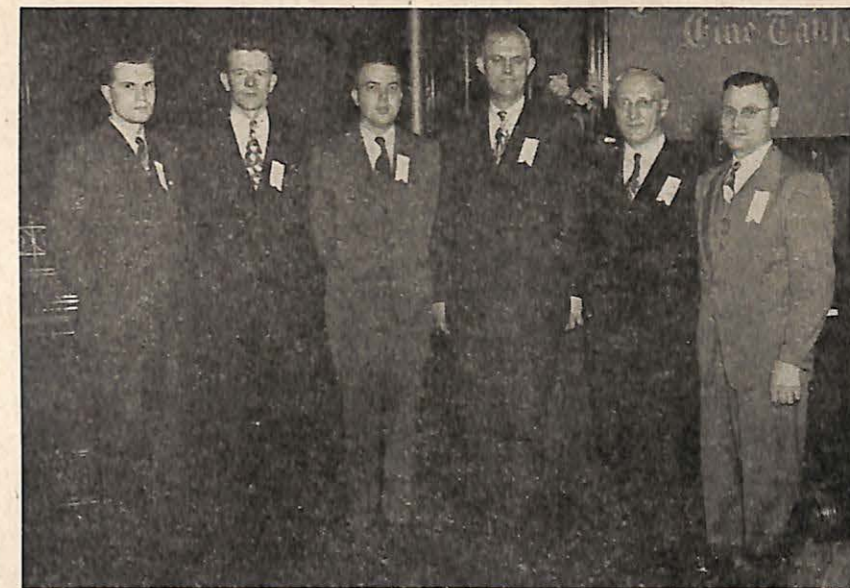
No theme could be more timely, for our world has "fallen among thieves" because of a lack of Christian work and concern. And while we must work as those who race against the sands of time in this age, we may escape the distress of futility by carefully searching God's Word for answers to two questions or problems, which are absolutely basic to all activity pursued in the name of Christ.

We must know the method of Christian service, and the results of Christian service. We must understand how the task is to be accomplished, and how we may gauge or measure accomplishment.

EVANGELISM'S WATERSHED

Few will care to argue the statement that Christendom has been seriously enervated by the prevailing confusion concerning our methodology and results. Essentially, this is the battle ground of much contemporary theological warfare. What is "the Gospel?" What is "the Kingdom?" One answers these questions by describing how he will mediate the evangel and what results are anticipated.

Need we be uncertain on these points? No! The power of the Church is in its certainty and ability to assault even the gates of hell. The Holy Spirit has given very explicit guidance in these matters by historically demonstrating infallible principles in the Christian work accomplished by the



—Photo by Herman Siemund
Speakers and Leaders at the Christian Workers' Conference Recently Held in Chicago, Illinois

(Left to Right: Rev. John F. Crouthamel, Author of the Accompanying Article; Mr. Walter Pankratz, Mr. Harold Gieseke, Rev. M. L. Leuschner, Rev. H. G. Dymmel and Rev. J. C. Gunst)

first church at Jerusalem. We must ever return to this watershed of all evangelism. We can never go beyond this church that gloried in the first thrill of Pentecost, because their activities resulted in achievement.

An outstanding passage for the examination of the Jerusalem church's methods and results is Acts 2:42-47. This paragraph follows Peter's great Pentecostal sermon, and is descriptive of the immediate and continued results of that inspired proclamation of Christ crucified and risen again, uttered in explanation of the initial outpouring of the Holy Spirit for the service of evangelism.

SPIRITUAL JOY

The entire paragraph is characterized by a divine simplicity. Their Christianity was not the complicated maze which our insistence upon worldly compromise has created. To them it was the most natural, unaffected, graceful, logical thing in the world. And small wonder! Note their requirement for church membership: "They that gladly received his word were baptized."

Peter, preaching for decisions, had enunciated the great truths which must be basic in a saving profession of faith. — Jesus of Nazareth was crucified as a final offering for sin. He, being God's "Holy One," was resurrected from the dead, and is now exalted at the right hand of God. Men are lost in sin unless they repent and are baptized in the name of Jesus Christ; upon which they receive the Holy Spirit.

This was the "creed" of the Jerusalem Church. However, observe that they required a combination of attitude and creed. Intellectual affinity was not their basis of fellowship. How

we who call ourselves "Fundamentalist" or "Conservative" need to recover that word, "gladly!" Those to whom the Gospel was "good news," to whom its entrance meant eternal life which began at once with the passing of all old things and values, those to whom the "good news" was glad news, they alone came into the circle of fellowship. There was nothing half-hearted in this church. These Christians destroyed the vile Roman empire because they were happy about their salvation.

Having recorded the immediate results of Peter's sermon, Luke outlines the methods and accomplishments of the Jerusalem Church. The method was that of fellowship, and the results sprang from the adequacy of their fellowship.

THE APOSTLES' DOCTRINE

The first aspect of their fellowship was continuance in "the apostles' doctrine." What a marvel! These unknown and untutored apostles caused thousands to turn from the recognized religious leaders and to follow their instruction in matters pertaining to eternal life. That is a miracle having no explanation apart from the Holy Spirit!

But this miracle has never ceased. Where are the crowds going today? For the most part to preachers who are simple men in themselves, but mighty in the Word of God. Without any intention of minimizing the importance of an educated clergy, it is interesting to observe that our churches emptied out during a period when "education" was the watchword. Why? Because we have yet to learn that education is not sophistication; that the most important result of an education is the

(Continued on Page 23)



The Famous Mozart House of Salzburg, Austria, a Floor of Which Is Being Used for Our Mission Meetings in Salzburg

Gospel Fires in the Balkans

The Story of Our Renewed Missionary Activity in the Danubian Countries by the REV. KARL FUELLBRANDT of Vienna, Austria



One of the Many Interesting Streets in Salzburg, Austria Where We Are Renewing Our Missionary Activities in the Danubian Countries

IN AUSTRIA we are now enjoying unrestricted religious freedom. Never before in the history of our country have we had such complete freedom as now.

But the recent World War has left its scars on the people of Austria. There is so much need of food and clothing which, in turn, affects the ability and joy of the people to work. It is difficult for you in America to understand how the people here have been exposed to the elements of nature and have been physically weakened as the result of the past months of great misery.

We are grateful to God for the help which we have received from the Forest Park headquarters in the United States. Without these many parcels of food, some of our people would actually have starved to death. I have been told frequently by our Baptist people that when the need was greatest, then God sent this help at the most opportune hour.

AN AWAKENING IN AUSTRIA

All of these terrible experiences following the war have brought the people of Austria to a religious awakening. They are asking earnestly and urgently about God. They are receptive to God's Word and the message of the Gospel. Services of worship are well attended, and in the churches and on the streets there are many opportunities for us to witness to this fact: "But one thing is all important, and that is your eternal salvation."

In Vienna, the capital city of Austria, we have a strong Baptist Church with the Rev. Arnold Koester as pastor. During the past winter the church auditorium could not be heated and the meetings had to be held in a small chapel room. But the attendance has grown and as a result every inch of

space was occupied by the growing crowds of people.

Even during the war we were able to conduct a mission among the Slavic refugees in Vienna and could baptize 130 of them on confession of their faith in Christ. This mission work was stopped by the German Gestapo but we believe that the spiritual seeds that were sown will become an abiding harvest.

On Sunday afternoon, May 4, Mr. Koester baptized 25 persons in a most impressive baptismal service. These converts ranged from 12 to 18 years of age. They represented intelligent circles and laboring classes of our city. Among them were the youngest daughters of the ministers Koester and Ostermann and our adopted daughter and several relatives. It was a glorious occasion of rejoicing for all of us!

But on Sunday, June 1, we celebrated another day of spiritual victory. Mr. Koester could again descend into the baptismal waters with 23 other candidates. The large crowd of people in attendance could not be accommodated in our chapel. Among the candidates were children, young couples, young people, and an elderly lady of 82 years of age.

OUR BALKAN MISSIONARIES

AUSTRIA

Karl Fuellbrandt, Vienna
R. Ostermann, Vienna
Peter Blatt, Vienna

RUMANIA

George Teutsch, Timisoara
Hans Folk, Sighisoara

BULGARIA

Nikola Michailoff, Sofia
Georgi Vassoff, Lom
Iwan Angeloff, Golinzi
Atanas Georgieff, Russe
Christo Neytscheff, Warna
Dim. Christoff, Kazanlik
Zach. Raittscheff, Tschirpan
K. Brankoff, Wratza
Baro Boeff, Ferdinand
Peter Igoff, Berkovitzza

This seems to be only the beginning. On Sunday, June 15, a baptismal service was held in the Baptist church at Salzburg, the great musical city of Austria. Another similar service will soon be held in the historical city of Steyr. God is speaking mightily to his people everywhere!

OUR MISSION IN HUETTELDORF

Near Vienna in the suburbs of Huetteldorf, where I live, we have a Baptist Mission. It is being served by the Rev. R. Ostermann and myself, and the Rev. Peter Blatt, formerly one of our missionaries in Yugoslavia, ministers to the many refugees in this area. We have another small mission station in the suburb of Essling.

Here in Huetteldorf the work has grown but it is badly handicapped by lack of room. We are meeting in two rooms in the house of Mr. Ostermann, and these are usually so crowded with people that others have to sit in the adjoining kitchen. There is no thought of inviting strangers to these overcrowded quarters. We had hoped to secure a new church building in the purchase of barracks, but this did not materialize. We tried in vain to rent a restaurant for our worship services. But the meetings are well attended and we can report converts.

In Austria we are carrying on missionary work in small Baptist churches in Salzburg, Seekirchen, Steyr and Ternitz. There are also opportunities beckoning to us in Steiermark and elsewhere in the province of Tyrol.

In Salzburg a United States Army Chaplain named Wilch from Kansas City, Missouri helped us to secure a room for our services in the famous Mozart House where we are holding well attended meetings. A former Catholic priest named Dr. Breiteneder was converted and is working with us.

I have helped the church with a week of evangelistic services. The prospects for this field are unusually fine.

Steyr is an old Anabaptist city from which these people of faith were exiled centuries ago. We have now begun a Baptist mission work in the city but we need a church building of our own. We have rented a small chapel which was formerly a Catholic church. We also need a permanent missionary for this field.

In Ternitz we have had a small Baptist church which has gone through deep waters of sorrow. Their pastor, Rev. Zemke, was killed during the war. Their chapel was robbed, and all the benches, pulpit furniture and books were stolen and destroyed. We shall have to build here from the foundations in renewing this work at Ternitz.

PASTORS IN HUNGARY

Hungary with its Russian domination presents a very different picture. Most of the German-speaking Baptist churches have been dissolved and their congregations have moved to Germany. But there are still quite a number of our Baptist brethren in Hungary, who have had most of their earthly possessions robbed and taken from them. But they are faithful in letting the light of Jesus Christ shine through their witness and in continuing their missionary service for the Gospel.

Three of our missionary pastors are still there and minister to the small groups of German Baptist congregations. They are the Reverends John Laub, John Lehmann and H. Rauch. They are in terrible need of assistance, since their people are without any means and cannot pay these pastors a salary. These missionaries and people of ours in Hungary deserve our earnest prayers in their behalf.

Jugoslavia was formerly a country in which our missionary work was exceedingly promising. But the war has changed this drastically. Most of the German-speaking Baptist churches have been moved into other countries. There are probably some of our Baptist brethren there who have remained in Jugoslavia and are now suffering with others.

JUGOSLAVIA AND RUMANIA

Several of our former missionary pastors are still in Jugoslavia. One of these is the Rev. Sandor Pinter who is rendering a wonderful ministry in the face of overwhelming hindrances. Another, the Rev. Karl Tary, lost his life recently according to reports that have come to us. Another pastor, the Rev. Adolf Lehocky, who formerly served so effectively in both German and Serbian, was imprisoned for some time because of political reasons. When he returned, the local courts tried him again and sentenced him to another year in prison. He still has half a year in prison before he will be free,



Our Baptist Mission Church of Lom, Bulgaria, of Which the Rev. G. Vassoff, Our Missionary, Is the Pastor.

if he lives that long. His family is in great need of assistance.

Rumania has now extended full religious freedom to our Baptist brethren. Our churches are still there but, due to the war, the missionary pastors are no longer there. The Rev. Mr. Fleischer was banned from Rumania several years ago. The Rev. Theil was killed during an air raid in his city. Two of our pastors, Rev. George Teutsch and Rev. Hans Folk, are still helping to assist the scattered and orphaned churches as best they can. It is a difficult missionary work in that country.

The brightest picture of our Balkan mission field is in Bulgaria. There too, in spite of Russian political domination, the people enjoy religious freedom. They have been able to hold a number of Baptist conferences.

As a result of the war, our pastors and workers have had to suffer with

the millions of other Europeans. They and the people are in desperate need of clothes and financial assistance. A great deal of correspondence has been carried on with them regarding relatives of the church people who are "lost" somewhere in Central Europe. They are eager for fellowship with Baptist leaders of the United States and Germany.

OUR GYPSY MISSION FIELD

We are supporting nine missionary pastors in Bulgaria who are rendering an heroic service in preaching the gospel, witnessing to the saving power of Christ, comforting and helping the suffering.

The Gypsy Mission Field at Golinzi near Lom in Bulgaria is again being served by the Rev. Ivan Angeloff. He and his wife of Bulgarian and German extraction are well acquainted with the many needs of this field. They are able to understand the Gypsies and to lead this unusual church to greater heights of service. The Gypsy Mission Center at Lom is in good condition and is being used as a parsonage for the pastor and his family as a center of mission activities among the Gypsies of the area.

We are also supporting another Gypsy missionary pastor, the Rev. Baro Boeff, at Ferdinand. He has labored among his own people for quite some time with blessed results. Two hundred dollars have also been contributed by us for the chapel at Stuebel near Lom.

Undoubtedly, the Balkan Mission will be facing many changes and adjustments in the years to come. We want to be ready to respond to every call from this area, where the first Macedonian call was sounded centuries ago, and to understand God's purposes for this field. The greatest need is for us as God's children to be ready for service in whatever way the door of opportunity may open to us!



Gypsy and Bulgarian Mission Workers With Dr. Wm. Kuhn in 1938 Alongside the Gypsy Mission Center in Lom (Rev. Ivan Angeloff and Rev. Baro Boeff, Our Two Gypsy Pastors, Are at Left and Right, Respectively)



Missionary-Nurse Laura Reddig Injecting Novocain Before Sewing Up the Injured Face of a Church Worker Who Was Thrown Off a Horse at Ndu, Nsungli

A Missionary Doctor Needed

An Urgent Plea from the Cameroons of Africa by Missionary
LAURA E. REDDIG

DAY AND NIGHT the missionary nurse in the Cameroons is on call. Even though there are still many people who prefer the administrations of their native medicine man to that of the missionary nurses, more and more people are coming to the mission for treatment.

More often than not, it is a little child who comes to tell us that there is someone sick. Try to imagine what one has to take along for treatment, when the only clue on which to work is that "the man is sick." We go and urge the relatives to carry the sick person to the mission. Were they to remain in their homes, these sick people would be neglected all day. The others would all go to work on their farms, leaving the sick one at home either to get no treatment at all, or, if medicine is left for the family to give, the sick man might take it all at once. Bringing them to the mission gives the nurses and native helpers a chance to talk with them and to quiet their fears, as well as to show them the way to Jesus, the Great Physician.

Every day, the need for a missionary doctor becomes more acute and urgent. With the constant changing of government medical officers and policies, it is difficult to know just what a missionary nurse is allowed to do. The government doctors are instructed from their headquarters in Nigeria that they are not to supervise the work of the missionary nurses.

Without the supervision of a qualified doctor, nurses' work is very limited, and the many things these nurses could do with a doctor's supervision are not being permitted until we get our mission doctor.

Do nurses in America take full responsibilities in matters of life or death? No, not even in the biggest hospitals. There is always a doctor on hand to give his word and decision. But in the Cameroons, the missionary nurses are to take these grave responsibilities and not even have the hospitals and facilities which nurses have at home. These responsibilities come to us, but we are not in a position to do our utmost to help the sick because we lack the backing of a doctor.

If government doctors were plentiful and not too distant, even this handicap would be bearable. But our grassland mission stations are 30 and 85, about 110 and even 140 miles from the nearest doctor. We have not only sickness to fight, but the fears and pagan superstitions of countless generations.

Within the next ten years (and many people will die needlessly in that length of time) the government will be building a hospital and several dispensaries throughout the grasslands. There is still no work being done for lepers, and dispensary and hospital facilities are available only to a very limited part of the population. One doctor is all there is for the entire grasslands! And this grassland area is far from small!

Not so long ago, a man and his wife came to one of our dispensaries from Bamenda. They had walked about 110 miles for treatment when they had a government hospital and doctor right at their door.

"But why come here for treatment? We have to give the same kinds of medicines for your worm-cure as you'd get at the government hospital!"

"We know that you will give us the best medicine, and what we need, and we will not have to bribe your native nurses or helpers for this medicine."

That testimony has come to us several times. Many are finding they get more satisfaction and help through little mission dispensaries than they do at the much larger government hospitals. Walking over 100 miles is a small matter to them when they need treatment. But our mission has no missionary doctor so that our sphere of influence and services rendered in Jesus' name might be multiplied a hundred-fold. They leave the government hospital to come to us for help, and we have our hands practically tied because we cannot get a doctor's supervision for our work.

Recently there have been people coming to our little mission dispensaries (these are usually two small rooms, a cupboard and table, and very little else) even from the French Cameroons. We do not boast of this, only we do realize that the natives prefer Christian treatment to that which they receive in non-Christian dispensaries and hospitals. In many instances, these people need far more treatment than any nurse can give, but the people ask us to try, for they do not want to go anywhere else for treatment.

In preparation for the coming of our missionary doctor, we have started to train six fine Christian boys who feel definitely called of God into this work. They have finished the equivalent to our 8th grade. Their interest and enthusiasm in the work help us to realize what fine helpers they would be to a missionary doctor. When this doctor comes, there will be helpers ready, our own Baptist Christians, called to this work!

Some day, though it may be far in the future, our mission could have a number of dispensaries throughout the grasslands and in Kumba Division. These dispensaries will serve in connection with our mission churches and mission schools in helping bring a happier, healthier and more abundant life to all these people. What a blessing this will be to the many who are now so far from any medical care!

Health teaching will still be one of the big tasks of the missionary nurses, and our student helpers will help their people in the prevention of all the unnecessary sicknesses and deaths. It does little good to give a person the bitter oil of chenopodium for a worm-cure if he is not taught how to prevent re-infection. Teaching in the

villages helps drive home many lessons which even the Christians need.

"Cleanliness is next to godliness" is often the phrase used in speaking to the native Christians. God does not want them to be sick, but they know so little about how to stay well! When they learn that it is every Christian's duty to be well and to help others to be well, when that love of Jesus is shown to their fellow-men, they have a real reason for wanting health. God has much more use for well and strong people than for sick ones. When they come to know Jesus, they finally get a different idea of what their responsibilities are.

Teaching the natives is best done with live objects before them. Sick babies, tiny babies, slow and sluggish babies are compared before native eyes with babies which are well, bright, strong and happy. It isn't hard to tell which babies belong to Christian parents! Those babies are usually the best babies of all. Women ask questions, and if possible, other mothers answer them before the nurse gives the full answer.

"Will a child grow well if it is not given corn-meal right from birth?"

"Look at my baby. It has not had any hard corn-meal at all and is three months old now."

"And it is bigger than hers" which is about six months old."

If some new idea is followed by one mother, and others see the good results, that teaches African mothers more quickly than a dozen lectures on health. And yet African babies die almost like flies! Too few mothers know Jesus and the Christian way of staying well!

Several maternity cases have come to us which definitely needed a doctor's care, and yet God in his mercy looked down and blessed our efforts, and some lives were saved. Not so for one who

came to a missionary nurse after six days of labor. Because the relatives refused to carry her 30 miles to the doctor, and because we had no doctor of our own here, she died.

Another woman who tried self-surgery on a hernia came to the missionary nurse to be "sewed up". As best she could, the nurse tried, sending the patient then to the doctor 85 miles away for more complete care. Word came back that they got there, but the woman died without the help which we hoped she would get.

A little boy of ten will now have to go through life blind. He lives over a hundred miles from the nearest doctor, and his stubborn, lazy and superstitious father refused to take him when urged to go quickly while there were still chances for the boy's eyes. We could have taken him to our missionary doctor, — we couldn't force them to go to the government doctor.

A little baby dies of burns because we did not have the necessary hospital equipment and facilities with which to treat him. Another home is needlessly robbed of a fine, strong child. It is hard to describe to you the heartaches we have because we are not able to help so many of these people. They cannot understand why we are not doctors and not able to perform major operations they need. Their own medicine men take care of almost everything!

A little boy of four years, and a little girl of one year may lose their mother. She is a leper. We as nurses are not allowed to give her the necessary medicine by injections which she needs, and her sickness becomes progressively worse. The nearest place where she could get adequate treatment and care is in Nigeria. To get there would mean she would have to be carried about 130 miles, then ride in an open truck for almost 100 miles

more, and then sit in a canoe for several days on the trip down one of Africa's hottest and most miserable rivers. She cannot walk, and she looks to us for help. We have to tell her how sorry we are, but without a doctor's supervision, we are not allowed to give her the medicine she needs. The longer she has to wait, the less her chances of a recovery, and the greater are the chances of her little children becoming lepers also.

Two former Baptist church teachers are also lepers now, and have little or no hope of recovery unless they make that same long trip to Nigeria . . . unless we get a missionary doctor for the Cameroons! Jesus said: "Cleanse the lepers." The government advises us that if we want to do definite leper work, we will need a missionary doctor just for that work. There may be some plans for treatment in about ten years, under the plans of the government, and in the meantime . . . ?

Try to picture with me what our mission could do in the way of carrying out Christ's commands to "heal the sick, cleanse the lepers and preach the gospel of salvation". With a missionary doctor in the Cameroons (perhaps even a second one only for leprosy work), it would be possible to have a big central hospital where major operations could be performed. Here, Christian young men and women could be trained as nurses and doctor's assistants and soul-winners. Several dispensaries could be placed in strategic places to bring help and relief to countless sick ones.

What opportunities we could have among the older people in helping them to overcome their superstitions and native pagan beliefs, and help them to know and trust in Christ as their source of health, life and salvation! Medicine forms so important a

(Continued on Page 16)



A Doctor and a Hospital Are Desperately Needed in the Cameroons of Africa, As These Pictures Proclaim, Showing (Left) a Belo Woman With Tumor Growths on Body and Neck, (Center) a Mambila Child With a Bad Case of Worms, and (Right) a Leper With Feet, Hands and Face Covered With Leprous Sores

Let Us Not Grow Weary!

The Story of Our Relief Ministry in Europe and the Call for More Goods from Our Churches by DR. WILLIAM KUHN of Forest Park, Ill.

story can be told of the people of German extraction who were in Poland, the Balkans, Czechoslovakia, Hungary, Rumania and Yugoslavia.

These refugees now number in the millions. Often they had to leave their homes with only a small bag in which they quickly packed their most precious belongings. Even this was frequently taken from them and some of their clothes and shoes were torn from their bodies and stolen by robbers. Thousands of the refugees died along the way and their bodies were buried in hastily dug graves. Others were dragged back into Russia in order to go into a "living death" of slavery.

Since most of these refugees were not citizens of the German Reich and were only of German extraction, they were looked down upon by the Germans proper. This was not true of the Baptists since they welcomed all of like faith to receive their help. But great masses of these refugees have been unable to find sufficient shelter for themselves. Plagued as they are by homesickness, hunger and exposure, they now have little hope even for a bare existence in the future.

For more than a year we have been busily engaged in this ministry of relief in Germany. Our churches have helped us gladly and generously by means of their gifts and provisions. At our Forest Park headquarters a large staff of helpers has worked day and night in order to prepare relief goods for overseas shipments.

This ministry of our relief has gone forth to Europe in large shipments as well as in single food parcels. Altogether the picture of what has been done and what has been sent is astounding as the following figures will impress the reader.

BULK SHIPMENTS

605 Bales of Clothing,
300 Cases of Clothing—Surplus
Army Goods Worth \$7,000,
66 Cases of Shoes,
10 Cases of Soap,
487 Cartons of Mixed Vegetables,
5 Tons Powdered Milk,
10,300 Cans of Powdered Milk,
10 Cartons Condensed Milk,
15 Tons Canned Meat,
2½ Tons Prunes,
10,000 Pounds of Flour,
1½ Tons "Meals for Millions,"
6 Sewing Machines,
1 Barracks,
24 Cartons of Books and Literature,
1000 Bibles and Testaments,
6,000 Pairs of Men's Socks,
18,000 Pairs of Women's Stockings.

CARLOAD SHIPMENTS

4 Carloads of Flour,
1 Carload of Rice,
1½ Carloads of Oatmeal.

INDIVIDUAL PARCELS

8,000 Parcels Food and Clothing
from Forest Park,
2,500 C.A.R.E. Parcels,
10,000 Food Parcels from Denmark.

As many as 200 letters are being received at our relief headquarters daily in which the gratitude of these people of Central Europe is expressed in heartfelt words but in which also the urgent need for more relief assistance is clearly evident. They tell us that more refugees are arriving and that there is little left for them in food, shelter, clothes or even hope for the future. The allotted daily calories of food for the Germans are not sufficient.

Among the suffering millions in Central Europe are many, many members of God's large family of his redeemed children. We cannot and dare not close our hearts to their cry for help. We must stretch out our hands to them more than ever before if we are to be Christians who share the compassion of the Lord Jesus Christ.

WHAT YOU CAN DO!

Send us as many clothes for the women and children as you can spare. We need clothes for all ages. Complete men's suits are in great demand. If the trousers are missing, the coats and vests will still be welcomed.

Since we are sending individual food parcels from our headquarters to Germany, we are greatly dependent upon our churches for the necessary goods to fill these packages. We use the following things (not in glass containers, please) if they are sent to us: Coffee (not ground), cocoa, tea, dried fruit, oatmeal and other cereals, baby foods, condensed milk, soup mix, canned fruits and vegetables, soups, noodles, macaroni and soap.

The churches which would like to send large lots of flour are urged to pack the flour in two-pound paper bags or cloth sacks. We can make good use of baking powder as well as prepared chocolate such as Hemo, Ovaltine, etc. All clothes and food goods from our churches are to be sent in the United States by Express or Freight to

North American Baptist Headquarters
7308 West Madison Street
Forest Park, Illinois.

You can receive the labels from us
(Continued on Page 17)



Bundles of Clothing, Like Those Received from Our Relief Headquarters, Being Prepared for Distribution in Germany by One of Several German Baptist Relief Centers

AN AVALANCHE of suffering has swept with destructive terror over Germany and the other European countries. Even the descriptions of the Great Tribulation, which is to come over the world as foretold by John in the book of Revelation, fit the present situation in Central Europe.

During the years of the war the people were warned about the arrival of enemy planes by the shrieking sounds of the sirens. Hastily they would run for cover in air raid shelters or bunkers. Many sleepless hours and entire nights were spent by these people in the face of death. Sometimes when a bomb made a direct hit, hundreds of these people were buried alive or severely wounded.

If the bombs did not kill them and then the "all clear" signal was heard, they would come like rabbits out of their holes in the ground only to discover that their homes had been totally destroyed and that their earthly possessions were now in ruins. In great despair they joined the procession of tens of thousands of homeless people who looked in vain for protection and cover. The frightful misery of these hundreds of thousands of people whose homes were destroyed by the war defies all descriptions in human words.

HUMAN MISERY

As the battle front of the war pressed closer towards Germany, the Germans who were in East Prussia, West Prussia and Silesia were driven like cattle before the enemy. The same pitiful



The Newly Dedicated Baptist Church by the Side of the Road of Ellinwood, Kansas (Left) and the Rev. and Mrs. Theo W. Dons and Joanne (Right) With Mrs. Henry Briel and Mrs. William Brenner, Daughters of Former Pastors of the Church

The Church by the Side of the Road

A Report of the Dedication of the First Baptist Church of Ellinwood, Kansas

by the REV. MARTIN L. LEUSCHNER

ON PENTECOST Sunday, May 25, 1947, many of the people of the Ellinwood community of Kansas were like the citizens of Jerusalem on the first Pentecost Sunday as recorded in Acts 2:12. "And they were all amazed, saying one to another, What meaneth this?"

For on the country road five miles from Ellinwood, surrounded by rolling fields of grain as far as the eye could see, a \$40,000 church was dedicated to the glory of God on Pentecost Sunday. Almost 800 people, who had come in a hundred or more cars, crowded the church building to see the marvelous things which the Lord had brought to pass. Seventeen ministers were on the platform in the afternoon to extend the greetings of their respective congregations. More than a thousand meals were served by the women without charge during the day and offerings, amounting to \$3400 on that Sunday, helped to dedicate the church with only a very small loan still outstanding.

Such was the setting for the dedication of the Baptist Church by the Side of the Road of Ellinwood. God put the finishing touches to the picture by providing a perfect day of sunshine in the midst of a rainy season. In charge of the day's festive program was the Rev. Theo. W. Dons, pastor, who was seeing some of his dreams for the church come true. He had prepared a message entitled, "The Romance of a Country Church," which he read at the morning service and in which he said: "We resumed our ministry in Ellinwood in the Fall of 1944 after twenty-five years of service in other fields. The situation, as we returned, had discouraging aspects. The

small congregation seemed listless in zeal and vision. The church facilities were altogether inadequate and the building uninviting. The community was little conscious of the church's presence and less concerned about its mission. The situation bore a marked parallel with that found in the Old Testament record of Nehemiah."

But under the leadership of Mr. Dons, the people have had a mind to work. The membership of 120 persons with some help from friends and without the aid of a financial drive contributed \$30,000 for the new building and donated labor that has been estimated at \$10,000. At a time when building materials were exceedingly scarce, the lumber, window frames, plumbing fixtures, flooring, etc., were

found for the new church. The spacious church has a seating capacity of about 250 with a large choir loft behind the pulpit with room for forty persons. A full church basement provides facilities for an overflowing meeting, for special programs with the use of the raised platform, and for dinners and banquets with ample kitchen equipment.

Three beautiful, stained-glass windows, 10 feet high, are directly behind the pulpit with "Christ the Light of the World" in the center and "The Rose of Sharon" and "The Open Bible" on either side. Christian emblems of the cross and crown, the Ten Commandments, etc., are found on the twenty-one other windows of the church.

The church building is made of red brick with a pleasing architectural design. It is modest in appearance and exceedingly practical in purpose with ample facilities for classrooms and future expansion. One's approach to the church is a most delightful experience as the beauty of this country church is fully revealed to one.

Hundreds of people were gathered in front of the church at the hour set for the dedication service on Sunday morning, May 25. The former pastors of the church, the Reverends John Borchers of Columbus, Nebraska; Wilfred Helwig of Dallas, Texas and Harold Ekert of Sweetwater, Oklahoma participated in the festivities of the day's program. After the church quartet had sung the hymn, "The Church by the Side of the Road," a brief report of the building program was given by Mr. G. F. Koch, Chairman of the Board, before he turned over the keys to the pastor.

(Continued on Page 17)



The Rev. Martin L. Leuschner at the Pulpit of the First Baptist Church of Ellinwood, Kansas With the Worshipful, Stained Glass Windows in the Background

WHAT'S HAPPENING

● The Rev. Arthur Schulz, pastor of the Strassburg Baptist Church near Marion, Kansas received his Bachelor of Divinity degree from Tabor College of Hillsboro, Kansas on May 29th. He had received his B. A. degree from the same school last year. He has been pastor of the Strassburg Church since 1944.

● The Rev. George Zinz, Jr. pastor of the Central Baptist Church of Erie, Pennsylvania and Miss Ruth May Cole, daughter of Mr. and Mrs. M. S. Cole of Marion, Indiana, were united in holy matrimony on Thursday afternoon, June 19, in the First Christian Church of Marion, Indiana. They moved into the church's parsonage at 168 West 20th St., Erie, Pa., on July 5th.

● The Pioneer Baptist Church of Pound, Wisconsin has extended a call to the Rev. John E. Grygo, pastor of the Immanuel Baptist Church of New York, N. Y., to which a favorable response has been given. He will begin his pastorate in Pound on Sept. 1st, when he will succeed the Rev. Fred Mashner, at present the pastor of the Beaver Baptist Church of Michigan.

● The Liberty Street Baptist Church of Meriden, Conn., recently sent a call to the Rev. August Lutz, pastor of the Minnetrista Baptist Church of St. Bonifacius, Minn., and a favorable reply has been dispatched. Mr. Lutz will bring his ministry in the Minnetrista Church to a close on July 31st and begin his pastorate in Meriden during the latter part of August, when he will succeed the Rev. Alex Elssesser, now of Dayton, Ohio.

● On Pentecost Sunday, May 25th, an inspiring service was held at the McDermot Ave. Baptist Church of Winnipeg, Manitoba, when six young people followed their Lord in baptism. This was the fruit of evangelistic meetings conducted by the Rev. John Schweitzer. Besides the baptismal candidates, the pastor, the Rev. Otto Patzia, also had the joy of receiving six others by letter, at a communion service immediately following the baptism.

● The Vacation Bible School of the Grace Baptist Church of Sheffield, Iowa began on May 26th and closed on June 6th. The school had an enrollment of 122 and an average attendance of 102. Mrs. Kenneth Mead of Gunnison, Colorado served as school supervisor and teacher of the Juniors. She was ably assisted by Mrs. Beverly Mehlberg in charge of the Primary

group. The Beginners were in charge of Mrs. Carl Niehouse and the Intermediate teacher was Mrs. Harry Niehouse. Helpers included Mrs. John Barkela, Mrs. Henry Stover, Venice Moore, Irma Rae Harris and Beatrice Fedelleck. The school presented a fine program to a large audience on the closing evening. The Rev. L. F. Church is the pastor.

● Children's Day on Sunday, June 8, brought many blessings to the Daytons Bluff Baptist Church of St. Paul, Minn. Ten infants were enrolled in the Cradle Roll Department with an effective service led by the Cradle Roll superintendent, Mrs. Arthur Irestone. Sunday School attendance topped the 150 mark. Programs utilized the Primary, Junior and Intermediate groups in Sunday School and in the evening service. The array of talent among these children is amazing, as reported by the Rev. John Walkup, pastor. Instrumental and vocal numbers, a nucleus for an orchestra, a sizable intermediate choir, piano duets and novel numbers made the closing service of the day as well as the beginning service in Sunday School a real treat for the church.

● On Sunday evening, June 8, the Rev. L. H. Broeker of the First Baptist Church of St. Joseph, Mich., delivered the baccalaureate address for the graduates of the St. Joseph High School with about 1000 persons in attendance. On Wednesday evening, June 11, the Women's Missionary Society held its annual meeting with a fellowship dinner and church service at which the Rev. Martin L. Leuschner, promotional secretary, showed motion pictures of the Spanish-American mission field and of the General Conference. A missionary offering of more than \$100 was received for the Cameroons mission project of the society. The Rev. L. H. Broeker is continuing a series of Sunday evening sermons from the book of Revelation on "Sermons for the Times from a Book for the Times."

● On Sunday evening, June 8, the members and friends of the Emmanuel Baptist Church of Marion, Kansas surprised their pastor and his wife, the Rev. and Mrs. J. J. Abel, with a special service in observance of their 25th wedding anniversary. The Rev. and Mrs. J. J. Abel, accompanied by their children, Earl and Dorothy, entered the church to the strains of the wedding march from Lohengrin. Miss

Agnes Ehrlich presided at the organ and musical numbers were furnished by Miss Ella Meier, Earl and Dorothy Abel, and the girls chorus. Rev. Claus Neve, Mr. Ted Longhofer, Mrs. E. M. Popp, Miss Frances Mehlinger, and Mr. Ralph Popp brought congratulations on behalf of the various departments of the church. Carol Schlehuber presented a bouquet of 25 silver dollars with an appropriate reading. A poem relating some of the experiences of Mr. and Mrs. Abel was read by Mrs. E. M. Popp.

● The Baptist and the Congregational Churches of Isabel, South Dakota held a Union Vacation Bible School from June 2 to 13. During the first week, Miss Ann Swain, Dakota Conference Scripture Memorization Missionary, conducted the worship service periods and taught a class of 30 Junior and Intermediate boys and girls. Eight of the members of this class trusted the Lord Jesus as their Savior as a result of Miss Swain's ministry. She was with the Isabel Baptist Church on two Sundays, taught the Sunday School and led the entire worship service. On June 8 she also addressed the Ladies' Missionary Society and conducted the evening service. After that service, which was well attended by members of both the Baptist and the Congregational Churches, a surprise farewell luncheon was given for Miss Swain.

● The State Park Baptist Church of Peoria, Ill., held its annual election of officers on May 15 at the church. Annalee Woodson, executive secretary of the Peoria Council of Churches, was the featured speaker at the Mother and Daughter banquet held at the church on May 8. She developed the theme that in the eyes of youth, rules and regulations advocated by adults seem unnecessary, but that as young people come into adulthood, they come to appreciate how necessary and needful such governing regulations are. Mrs. Opal Saettler was toastmistress. The church choir held its annual election of officers on June 4. Those elected were Mrs. Marie Stafford, president; Miss Phyllis Campbell, vice-president; and Bud Stocksiek, secretary and treasurer. As a special feature of Mother's Day on Sunday, May 11, all mothers attending the morning worship service at the church received a flowering plant as a gift. The Rev. Frank Veninga, pastor, recently announced plans for the celebration of the church's 95th anniversary to be held early this Fall.

The J. C. Grimmell Memorial Celebration at the Ridgewood Church of Ridgewood, L. I.

The J. C. Grimmell Memorial Celebration, as announced in "The Baptist Herald," became history on May 28. Our members, many former members and friends of the Ridgewood Church of Ridgewood, Long Island and a former pastor counted it worthwhile to take time out and come.

The supper was a good start. Many greetings were exchanged and a wonderful fellowship was experienced. The children of our former pastor and their respective husbands were present. The oldest son, Rowland W. Grimmell, came from Cleveland. We missed the oldest daughter, Bertha Grimmell Judd (Mrs. Orrin R. Judd), who because of serious illness was confined to her home. Although under hospital and doctor's care for many months Mrs. Judd accepted as her job our church's desire to have her write a story of her father's life for the 100th anniversary of his birth.

Our church undertook to provide this story in book form and it is called "Rev. J. C. Grimmell Memoirs." We were very happy to distribute a copy to each person present at the celebration. Can we think of a church meeting or festival without an offering? Here was a good cause for our people partially to cover the cost of the book. With many thanks to the willing minds and hands, we make no apology for stating that outside of the commercial "photo offset" job, all work was cared for voluntarily in writing the story, typing it, proof reading the finished pages, assembling and binding them so as to keep the cost to a minimum. We shall gladly mail a copy or more to any person upon receipt of a contribution of thirty cents per copy.

Former members and friends of our brother and former pastor had sent greetings by mail. The reading of these letters at the festival showed us all the high esteem in which their friend has been held. Many sent their gifts toward the "J. C. Grimmell Memorial Fund" to help the students at our Seminary. We write "thank you" and invite others to follow their fine example.

Our pastor, Rev. A. E. Kannwischer, conducted the program in a very fine manner. He also directed our German Choir in the singing of the beautiful 126th Psalm.

Dr. Wm. Kuhn, the veteran of our denomination and still in active harness, came from Chicago, almost missing the celebration because of delayed train service. He paid tribute to the Rev. J. C. Grimmell, the first general mission secretary of our churches, and portrayed in his humorous manner many pleasant experiences from the life of this devoted servant of Christ.

The sense of real satisfaction of those present to have witnessed such a unique celebration in honor and memory of our former pastor, Rev. J. C. Grimmell, was remarkably manifested at the close of the festival. Regarding the "J. C. Grimmell Memorial Fund" and the book "J. C. Grimmell Memoirs" kindly write to John C. Lotz, 86-43-109th Street, Richmond Hill 18, New York.

John C. Lotz, Reporter.

Beside the Still Waters

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

WEAPONS OF PROTECTION

Psalm 23:4B

We are told that there is nothing so helpless and so dependent on others as a flock of Eastern sheep. By nature timid and panicky, the sheep are absolutely dependent upon the shepherd for their protection. The Psalmist indicates that the Oriental shepherd used two weapons for protecting his sheep. "Thy rod and thy staff, they comfort me."

Dr. G. M. Mackie of Syria has pointed out that the rod was a club about 2½ feet long with a knob at the end. Frequently, there were large-headed nails driven into the knob. This club was the Shepherd's weapon against dangerous men and animals in the wilderness. It was worn either suspended by a thong from the waistband or inserted in a pocket in the outer cloak.

Along with the rod the shepherd carried a staff which was a straight pole about six feet in length. Although the staff was mainly used by the shepherd to lean upon, it was also a means of protection. When the shepherd led his flock at sunset or when darkness had set in, the taps of the shepherd's staff on the rocks assured the sheep that their leader and protector was still there. The rod and the staff were a comfort to the sheep.

What weapons did the divine Shepherd use to protect David from his

enemies? Sometimes they were persons whom God used to protect him, such as Michal, David's own wife, (1 Sam. 19:11-12), or Saul's son Jonathan (1 Sam. 20:9, 13). Sometimes it was God's Word that was his spiritual weapon and source of comfort.

Our main weapon of protection is the sword of the Spirit, which is the Word of God (Eph. 6:17). When Jesus was tempted in the wilderness, his weapon of defence was the Old Testament. Again and again he ward off the tempter with the words: "It is written." Three times he quoted from the book of Deuteronomy (8:3; 6:16; 6:13).

Devotional books are valuable but nothing can compare with the Book of books. It is one of the two best weapons against doubts and disappointments. The other weapon of protection is prayer. When the outlook was dark, David tried the uplook. He cried to the Lord in his trouble.

With these two weapons we can overcome any enemy. Some wear amulets around their necks as a charm to protect them against evil. God has given us something much better than any charm, even though it be made of gold or precious jewels. It is his precious Word. "Thy word have I laid up in my heart that I might not sin against thee" (Ps. 119:11). Do you carry these spiritual weapons with you wherever you go?

Pointed Paragraphs

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

¶ A youth survey recently conducted in New York City under the auspices of the Protestant Council revealed that there are 1,648,500 youth in the city of New York. Of these, 20.8 per cent are Protestant; nearly 50 per cent are Catholic; the rest are Jewish. The survey further reveals that less than 25 per cent of those considered Protestant are being reached by the churches or by any other religious agency.

Commenting on these figures, "The Banner" points out that New York City is by no means representative of the nation as far as the proportion of Catholics, Protestants, and Jews is concerned, but that these figures are probably a fair sample of the impact Protestantism is making on the youth of the United States.

—Moody Monthly.

¶ "The Watchman-Examiner quoted the noted merchant J. C. Penney as saying, 'If I could get a message over to the youth of this country, it would be that success in life does not depend on genius. Any young man of ordinary intelligence, who is morally sound, aboveboard in his dealings, and not afraid of work, should succeed in spite of obstacles and handicaps, if he plays the game fairly and squarely and keeps everlastingly at it. The possibilities before one are measured by the determination which is within one.'

To this sound advice may be added the reminder that the word "success" appears only once in the Bible. To the young man Joshua, God promised that if he would meditate on the Word, so that he might learn to do according to all that is written therein, "then thou shalt have good success (Josh. 1:8)."

—Moody Monthly.

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. After that, Raanah wanted to become a charioteer of the Basillik Guard more than anything else. But disasters of all kinds awaited him. Bashia, his sweetheart, was taken away by her mistress and no one knew where she had gone. Raanah became involved in a chariot race with his hated rival Hadar, and was almost killed in the accident that followed when Hadar's chariot crashed the spokes of Raanah's car. He was confined to his bed where he worried about Bashia, his defeat and his fine horse.

CHAPTER TWELVE

Joseph visited Raanah everyday, but he had grown morose and thoughtful. It was evident he was having troubles of his own that he did not care to speak of.

"I wonder why God deserted me?" Raanah asked bitterly one day. "I tried to put my trust in Him, yet —"

"He has not," Joseph answered quietly. "You cannot justifiably blame God for the things men do."

"Indeed, you cannot!" Calah asserted, fixing his eye severely on Raanah. "Let me tell you for your own good, young man, that by your despondency, recklessness, and hot temper, you brought this accident upon yourself and the horse." Then he relented at the sight of Raanah's face. "But to cheer you, I'll tell you a bit of gossip that is going the rounds of the stables. Hadar is confined to his bed suffering from painful bruises and — a broken nose!"

A hearty laugh burst from Raanah, which so surprised Joseph and Calah that they joined in. "Ha—!" Raanah gasped when he could control himself, "I did more than tweak his beak as I said I would do."

More than ever during his confinement Raanah longed for Bashia. "Oh, my heart's desire, send me some word," his soul cried to her.

Then one day Joseph did not come. There were grim lines around Calah's mouth that evening and Raanah knew that something was wrong.

"Tell me what has happened to Joseph," he demanded, "or I shall jump out of my skin from worry."

"I believe you would at that," Calah responded dryly. Then he broke the incredible news that turned Raanah white and hot with surprise. "Gossips say that Joseph got into trouble, and was sent to prison."

"No!" Raanah cried. "Why, he would never do a wrong!"

"It is buzzed about the stables," Calah returned grimly, "that while Potiphar was away, Joseph made advances to his wife, Aneel."

"That is not true!" Raanah hitched himself up on his pallet in a burst of indignation. "Joseph is too honorable for that. And Potiphar knows it, if only in his jealousy he would pause to

think reasonably. Oh, I must get out of this bed," he fumed, and flounced helplessly.

The next day Joseph's disgrace was confirmed. He sent word merely that he was in prison and that he had been falsely accused. Raanah knew that Joseph was too wise to trust a messenger with any words that might be twisted to do him harm. He longed to go to Joseph, but was tied to his couch. "Oh, it is too much—too much!" He uttered the age-old cry, "How long, O God, how long—!"

After a few days the welts on Raanah's head and shoulders smoothed down, but his leg had been so seriously wrenched that it still confined him. Lying in his room alone, while his associates were out on the practice fields with the horses, grew daily more unbearable, so Calah made him some crutches of hard shittim wood.

When Raanah had become accustomed to the crutches he groomed himself carefully one day and started out. The royal prison was not far from the barracks, and he rested frequently along the way.

Joseph had received word that he was coming and waited for him beside the gate. They grasped each other's hand warmly. Each thought the other looked thinner and worried, but would not voice his thought. Joseph put his arm around Raanah's shoulder and led him to a shaded bench beneath an acacia tree where they could talk without being overheard. Joseph was delighted that Raanah was able to get about. Raanah expressed surprise

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July 15, 1947

that Joseph was not more closely confined.

Joseph explained that he had found favor with the keeper of the prison, who availed himself of Joseph's experience at Potiphar's house to ease his own responsibility. Joseph admitted that his lot was not too bad. Yet the confinement was irksome, and there seemed no chance of ever getting out.

"But Potiphar is a just man," declared Raanah. "Did he not give you a hearing?"

"One of sorts," Joseph replied soberly. "That is, he listened to what I had to say, but he was struck so deeply in his pride that I could not convince him of my innocence. He loves his wife. You see, when two persons to a controversy speak the opposite, one is lying. Potiphar knows the failings of men, and it was only natural that he should believe the woman."

Joseph's handsome olive face was graver than Raanah had ever seen it. "I can say these things only to you. Although Aneel is my master's wife and occupies a high position at court, in her heart she is . . ." He paused. "Not once, but several times I have had to repulse her. When such a woman is scorned she plots revenge."

"One day when Potiphar was away and there were no other servants about, I entered the great house as usual to look after my work, and she tried again to persuade me. When I would not, she seized my coat. I slipped my arms out of it and fled. She held it as evidence, and on his return complained to Pharaoh that I had tried to seduce her."

"Bah!" Raanah exclaimed, "the woman is worse than a strumpet—she's a low cheat!"

"Such things I could not tell to Potiphar," Joseph continued. "I could only declare that I had not insulted her—that she was mistaken and wrongly suspicious of me."

Joseph dropped his head in his hands. "Such a stigma lies heavily upon me, and as far as Potiphar is concerned, I shall be left here and forgotten. A man does not easily forgive a wrong done to his honor."

"Was there no time set on your sentence?"

"No." Joseph raised his head and gave Raanah a serious but illuminating smile. "Yet I have not lost hope. God will not forget me."

Looking into Joseph's glowing eyes, Raanah wondered how he could sustain such faith in the face of all this trouble.

The meeting between these friends did much to hearten them. On the way home Raanah decided to go by the stables to see the injured horse. He found it dying. Calah had not dared to tell him.

The horse was one of Raanah's favorites. He knelt beside it and stroked its neck, once so glossy and beautiful, now roughened and strained with suffering. He could not bear to

look at it and left the stable.

He stumbled along the tree-lined avenue, half blinded by his emotions, and sometimes lurched into passing pedestrians. Finally the long day ended, but still Raanah did not go home. He was anxious about the horse, and again went to the stables. Calah and the other grooms had finished their work and gone home. Raanah could hear the horses munching their grain and pulling at bites of hay. He stopped to listen, for these were sounds he loved to hear. He had always chuckled secretly at them.

As he came into the building that housed the sick horse he could see that its life was ebbing fast. He got a bottle of medicine that had been distilled from efficacious herbs and laced with wine, but the horse could not swallow it. He watched it, then raked up some hay and sat beside the animal. He would wait. There still was a chance, and he must rest his aching leg. He lay back on the hay and closed his eyes. He felt bereaved of friends and joy. He was so weary that despite his desire to keep the vigil he fell asleep.

In his dream the glittering eyes of Ishtar glared at him out of the darkness. There was a smug smile on her face, and she carried a long-pronged fork with tines dipped in flames. He tried to edge away from it, but she held him by the fascination of her eyes. She advanced upon him slowly and smiled to see him squirm. Then with a taunting laugh she pierced him twice in the heart and once in the leg. At each thrust he stifled a scream, and his suffering was so intense that he awoke. Although the night was chilly, his forehead was beaded with sweat.

He looked at the horse. It was dead. As he stared at it in bewilderment a lump stuck in his throat. Almost exhausted, he clutched the edge of the mow and raised himself to his feet. "Although I have renounced Ishtar, she comes back to plague me in my dreams," he mumbled to himself. He dragged himself along the mow to the door. Outside, the newly risen moon was flooding the practice fields with crystal radiance, and its beauty drew Raanah through the doorway and drove some of the anguish from his soul.

Unaccountably, Raanah's affairs began to mend. His leg got well, and he resumed his work. However, the order of his life was changed. With no word from Bashia, and with Joseph in prison, he was lonely and disillusioned. He told himself philosophically that no person could expect to be happy all the time.

He filled his days with interests and became ambitious to lift the Gittish Stone, for there was much honor in the feat. Under the rigid and systematic discipline of a soldier's life, his mind was alert and his muscles became tough and strong.

Raanah was inconsolable, however, over the loss of Bashia and the imprisonment of Joseph; but he could do nothing about either. Without his sweetheart and his friend beside him the future stretched out before him bleakly. He visited Joseph often and marveled at his steadfast faith in God through such a tedious time. His own faith still seemed so weak.

One thing that sustained Raanah was his love for horses, a passion that aided his management of them. He could exact obedience from the wildest outlaw in the stables. Although strict, he was patient and kind. He was, foremost, their friend, and they knew it.

Gradually, and apparently unconscious that he was doing it, he assumed command of Pharaoh's stables. He made the rounds of the stalls frequently. Pharaoh's head groom and Potiphar's personal groom deferred to him because they knew that his interest was impersonal and lay in his love for the animals. He always had a large string of young horses that he was training, and it was not long before he became a racing favorite, for he drove with a verve and eclat that was lacking in many good drivers. This brought him to the attention of Pharaoh and Potiphar, who were devotees of the sport.

Not being contented with standard forms of racing, Raanah discarded saddle and sandals and stood on the bare back of a horse and rode it at fast pace. The soldiers and officers of the Guard, watching him on the practice fields, marveled at his skill. When he first rode in public he created a sensation. The ladies of the court became all aflutter with admiration for the handsome soldier. Yet to Raanah, topping — as he called this way of riding — was merely an old dream come true. Once launched on the public, topping became a great sport and other racers took it up. Then Raanah went his rivals one better by riding atop two horses after training them in concerted action.

Hadar was one of the princely young bloods who rivaled him. He owned many horses and took up chariot racing and topping as a pastime. When his father died, Hadar succeeded him as the reigning prince of Bakarah. Because of his rank he was socially prominent at court, but was not well liked. Pharaoh also feared his growing power.

Raanah felt that he still owed Hadar two accounts. The broken nose cancelled the first insult from the Egyptian on the road to On, when Bashia and Joseph were with him; but the accident to himself and the death of the horse were matters still to be settled. He disliked Hadar with a lusty emotion. "The next time we clash," he declared, "his eyes narrowing determinedly, "he shall not best me."

But it was after Raanah had lifted the Gittish Stone and had become a

member of the Basilisk Guard that his affairs took a rapid upward turn. He was admitted to the palace circle of young gallants. He became a society favorite, and great ladies smiled upon him. But he still remembered Bashia and could not be distracted by other feminine charmers.

Although day was ending, the great market square of Memphis was still gay with scurrying throngs. The street was congested with chariots, pack donkeys and handcarts. Occasionally, a camel caravan, gray with desert dust, marched stolidly by.

Syrians, Babylonians, Persians, and black slaves from Central Africa, naked except for a loin cloth, brushed shoulders with native Egyptians. No other city on earth could offer such colorful and stirring sights for Memphis the Magnificent was the capital of the world.

Through this gay throng slouched two old mendicants. Their rank beards and bold, broad features marked them as Ishmaelites. Their clothing was ragged and dirty, and they seemed footsore and weary as from a long journey. The years had taken a heavy toll from Egiba and Isme-Dagan, although in heart they were the same bluff merchantmen who had traveled to Egypt with Raanah.

"Perhaps we shall not know the lad since manhood has grown upon him," Egiba suggested, glancing hungrily at the crocks of pottage and cheese and piles of fish and vegetables displayed by market venders.

"M'mm! 'Tis more likely he will not know us," Isme-Dagan returned sourly, "since he has acquired wealth and ill luck has overtaken his old friends."

Egiba did not reply, but his face held a dour expression as they pressed through the crowd, past tantalizing rows of foodstuffs. Leaving the market square, they came into a street lined with great stone houses. Such beautiful homes, with spacious courtyards and verdant gardens, caused the old cronies to gasp.

Egiba waved a lean hand. "'Tis easy to see that Egypt provided the opportunities for which the youth yearned."

"Yea, such a productive country puts a stout heart into a man; but even so, every squash swells through its own stem."

Egiba chuckled with his old risibility. "You mean that Raanah had to have the makings in him to succeed?"

Isme-Dagan nodded. "You remember that as a lad he dreamed of horses, and now he is a racer before Pharaoh. Also, he thought much on fighting men, and today he is Captain of Pharaoh's Basilisk Guard, once commanded by Potiphar."

Egiba smirked ironically. "An amazing change for one once doomed to die for offending a god."

"Do not make light of it," Isme-Dagan returned testily. "That was a sore trial for the youngster. But it goes to show that not every sword thrust is followed by death."

Egiba sighed. In the presence of wealth, self-pity constricted his chest. "Did you inquire about Joseph? Perhaps he, too, has prospered in the king's service. Had we been wise, my friend," he nodded impressively, "we would not have gone off on a wild chase of our own, but would have remained to share good fortune with these rising young men."

A guttural sound rumbled in Isme-Dagan's throat. In these lean, hungry days, gloom sat easily upon the old men. "I did ask about Joseph, but no one knew him, so he cannot be with Potiphar. Then I inquired about Potiphar. Because of his age, he was retired from the Guard. Raanah succeeded him and is popular with all classes. As a racer and Captain of the Guard, his name rings on every tongue. But Potiphar is still commander of Pharaoh's armies. After all, it seems that age, because of its wisdom, has its uses."

"Umph!" Egiba grunted. "'Tis strange about Joseph! He was a promising lad, intelligent and worthy. 'Twas certain that Potiphar thought much of him."

Isme-Dagan glanced about anxiously. "We must look to our bearings, lest we pass the place. Raanah's house is the first on this street with the Uraeus above the portal. I was told that only officers in Pharaoh's service may use that insignia. Look—is that not the Uraeus on yon mansion?"

Brightening visibly, the two Ishmaelites shuffled on till they came to a broad stone house with a portico of many pillars, then paused to gaze in awe at the royal emblem above the door. The emblem was also braided

on the stalls for horses and chariots that ran across the rear, where several grooms were working.

Egiba glanced about with a grin. "It is the house of a horseman, all right. Truly, the lad has come up in the world. Now, the question is, will he know us?"

Isme-Dagan frowned. "Cease all this chatter! The sooner we get in the door, the sooner we eat. My stomach is whining for food."

The two men mounted the steps stiffly, but before they could lift the knocker, a blare of trumpets down the street caused them to start and turn.

Then came a cry, "The Basilisk! Stand by—the Basilisk!" The crowd in the street cleared a passage, and four trumpeters riding abreast, and attired in gold-braided tunics, sounded a fanfare as they held tight rein on their nervous steeds. Behind them followed a troop of chariots. And such chariots and horses and soldiers and trappings Egiba and Isme-Dagan had never seen before. They gasped in wonder. This military unit had acted as escort for Pharaoh that day, and each warrior and his charioteer were dressed for parade. Their horses were prancing at the trumpet sound, their plumes tossing, their spear blades and maces glistening in the evening sun.

As the troop advanced, the noise increased. The chariots, with the deadly basilisk etched upon the dash, rumbled over the cobblestones. The horses stepped high and arched their necks. The guardsmen were all young, unusually large, and their bared sinews were hard and knotted. It was evident that Raanah took pride in keeping his command at the point of efficiency attained by Potiphar.

(To Be Continued)
OF THE ROAD

Missionary Doctor Needed

(Continued from Page 9)

part in the make-up of native society and customs. What a door would open for the winning of fear-worn souls!

More villages can then be reached, more teachings given, and light will dawn in the lives of many who are not only suffering physically but who are in spiritual darkness as well. Christian native nurses and hospital helpers can become the influence they ought to be among their own people. More can be healed, more can be told the wonderful story of Jesus, more can be won over to that abundant life Jesus came to give to all! Try to picture conditions as they are out here, and remember it is not for us to choose whether or not we shall do medical work among the people of the Cameroons.

"Christ has no hands but our hands to do his work today". I'm sure the sick ones would never be turned away by the Master Healer! Yet we have to turn many away to die and suffer

needlessly because we have no missionary doctor to which to send them.

"Inasmuch as you did it unto the least of these, you did it unto me." Also: "Inasmuch as you did it not unto the least of these, you did it not unto me." Which words will our denomination hear in regard to the sick of the Cameroons?

I am sure that somewhere at home is a young doctor (married or single) who is meant for the Cameroons! Won't you all help us in finding that doctor, in praying that he may be made willing to come? God has called many out here already, and is still able to call those whom he has chosen for this work. Needed: a missionary doctor for the Cameroons! If God is calling YOU, won't you answer? With every call goes his wonderful promise: "I will be with you even unto the ends of the world" . . . even in the Cameroons.

"THIS is my Father's World"—and what a beautiful world it is! This I clearly saw again on a recent week end trip to Rochester, N. Y. Driving along the sun-swept roads, we looked up at the towering trees, their leafy arms stretched out as if in benediction above the heads of the wayfarers. Surely, there are few things in nature more wonderful than a tree, especially in the spring and early summer, when its leaves have just unfolded fully and are brilliant with a glowing, luscious green. Often we quoted the familiar words, "I know a green cathedral—", as we drove along under this leafy canopy.

Traveling by way of Niagara Falls, we approached that mighty cataract from the Canadian side, and paused there several hours to view this grand majestic sight. "This is my Father's world". Even as the trees remind me that my Father is a God who inspires worship, so this mighty waterfall declares the might and power of our Father God. "Great and marvelous are thy works"—and great and marvelous and omnipotent must Thou be to create such wonders in this world.

Lilacs, lilacs everywhere—of many colors and hues! This was the spectacle that met our eyes as we drove into Highland Park in Rochester, the destination of our journey. Who would have thought there were so many kinds—over 400 varieties among the 1400 bushes, ranging in shades from white and dainty lavender to deep purple. Wandering among the flower-laden bushes, breathing the sweetly-scented air, we marveled and exclaimed at the perfectly formed

Let Us Not Weary!

(Continued from Page 10)

which are to be placed on your shipments.

All shipments of clothes from our churches in Canada are to be sent to the same address in Forest Park, Ill. In order that they can cross the border without payment of duty, it will be necessary for the packages to have our address labels upon them. The shipper will also have to have a form with the custom's declaration which has to be filled out and pasted on the package. Every parcel must be clearly marked, RELIEF CLOTHING. It must also be remembered that only used clothes can be sent duty free to the United States. But since these clothes are to be sent by us to Germany in the Name of Jesus they ought to be in good condition.

We shall await your generous shipments with prayerful eagerness. Our relief headquarters are able to handle a great deal of material to prepare for shipment overseas. All of this will be sent "In the Name of Jesus" as an expression of our Christian love to our brethren in Europe that they might receive the desperately needed help at this time of their intense suffering.

We, the Women

Views and News of the National Woman's Missionary Union

By MRS. FLORENCE E. SCHOEFFEL, President

flowerettes—some lacy, starry-shaped; others, like the "Pearl of Stuttgart" full and round, but each one perfect in its own way. Yes, our Father is a God of perfection and of beauty. To create the flowers, not only lilacs, but pansies, rhododendrons, azalias, and all the hundreds of varieties we know and love, all so beautiful and perfect, takes a Creator who is the essence of beauty.

As grand and inspiring as some of the trees we saw, are some of God's children whom we met. Living such lives of inspiration and influence are Prof. and Mrs. O. E. Krueger, in whose home we were privileged to visit during our weekend stay in Rochester. No one can count the number of way-

farers who have found rest and comfort under the shade of a great tree—and neither can anyone measure the influence exerted on countless lives by such fine Christian men and women. Another grand soul is Mrs. Walter Rauschenbush, widow of the beloved former teacher of our seminary, with whom we had a brief visit.

Would that we could all deserve to be called the "crown of God's creation!" As we view the beauties of our Father's world, and recognize his characteristics revealed therein, let us strive to become more beautiful and lovely in our character and life, for in his eyes we are infinitely more important than are all the trees and flowers in the world.

Admiring the Lilacs in Highland Park, Rochester, New York (Left to Right: Rev. and Mrs. Wm. Schoeffel, Mrs. B. Schlipf, Prof. and Mrs. O. E. Krueger)



A Church Dedication

(Continued from Page 11)

As soon as the doors were open, the procession of people marched into the church to the strains of "Onward Christian Soldiers". The prayer of dedication was offered by Mr. V. E. Petersen of Salina, Kansas, a Christian layman who had donated the cornerstone and helped otherwise with the building. The dedicatory address was brought by the Rev. M. L. Leuschner, editor of "The Baptist Herald", who spoke on "The Glory That Fills God's House". He also brought the evening message at another well attended service. Many musical numbers brightened the three programs of the day. The church choir of twenty-five voices under the direction of Mr. Emil Scheuffler sang several selections. Vocal solos were rendered by Mrs. V. E. Petersen, Vernon De Werff, Mr. E. Marchand and Stanley Helwig. A mixed quartet of young people sang "The Builders."

Three daughters of former pastors were in attendance besides the many friends from far and near. They were Mrs. William Brenner of Marion, Kansas, the daughter of Rev. C. F. Tiesmann; Mrs. Henry Briel of Great Bend,

Kansas, daughter of the Rev. Mr. Brunner; and Dr. Louisa Lipphardt of Great Bend, Kansas, daughter of the Rev. Mr. Lipphardt. The building committee, composed of the Messrs. Gus Koch, Chairman; Rudolph Marchand, John Donnebohm, Herman Fischer and Herman Ringering, was presented to the congregation.

But all of this is only the beginning of the church's expansion. The building that was dedicated to the glory of God is only the means to the attainment of a greater dream for the community. An aggressive evangelistic program and missionary emphasis are being planned by the church. Young people are being brought into the church's active leadership. The grounds of the church will be landscaped under the supervision of the Farm Bureau and a Director of Manhattan State College.

Yes, on Pentecost Sunday strangers in the area may have stated, "What meaneth this?" But in the midst of this large, happy fellowship of God's people who were giving him all the glory in the dedication of this church, they would soon have been constrained to say: "This is the Lord's doing; it is marvelous in our eyes."

CHILDREN'S PAGE



THE PERSECUTED BOY

I will tell you a story, my little friends, which I think will interest you—about a little boy.

He was once careless about the salvation of his soul. He did not love the Bible, nor the precious God, nor the Savior. But at last God taught him that although he was a little boy, he was a guilty sinner, and in danger of being lost forever.

But in the Bible he found that Christ had died for sinners, and that God could now forgive all who were willing to give up their sins and trust in his dear Son. And so he asked God to pardon his sins for Christ's sake.

God not only answered his prayer, but when he believed in Jesus as his Savior, he gave him a new, praying heart and from that hour he loved to pray and to read the Bible every day.

He had a wicked father, who did not know anything about a "praying heart". One day, when he came home from his business, he heard a noise as if some one were talking in his little boy's room.

He asked his wife what it was. She told him it was Johnnie praying. This made him angry. He would have nothing of the kind in his house. He told his little son that if he dared to do it again, he must leave the house and find another home.

This made Johnnie feel very sad. He knew his father always did just what he said, and he had never been kind to his children.

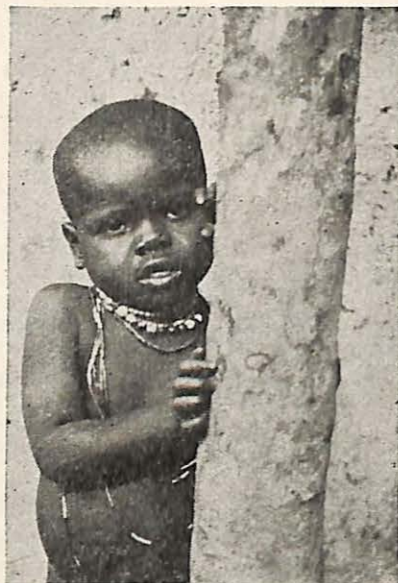
Like Daniel, when he was to be cast into the lions' den, dear Johnnie cast into all he must suffer, but he determined to keep on praying.

The next day his father came home and found him praying again. He went at once to his little room, and in a gruff voice, said, "Pack your things and be off. I'll not have any of your praying in my house. You shall not live with me."

This wicked father thought that if he could get rid of the praying, his conscience would not trouble him any more.

And so the poor lad packed up the little that was his, took his bundle, and walked downstairs to say "Good-bye."

He went first to his mother and sister and gave them the goodbye kiss. Then, with a full heart, he leaned over the cradle and pressed his quivering lips to those of the little sister he loved so much. His mother stood by weep-



One of Africa's Many Negro Children to Whom We Are Bringing the Gospel

ing. How could he part with her? At last, throwing his arms around her neck, and then with tears in his eyes, he sobbed, "Goodbye mother." And then the little hero turned kindly to his stern father, and holding out his hand, said, "Goodbye, father." But the father could not bear it any longer. He could not keep the hot tears from his eyes. No, he could not, after all, drive away his noble boy.

He said, "Johnnie, you need not go now. Pray for me. I have been a wicked man for trying to keep you from praying. I was wrong. You were right in praying. Oh, pray for me." This was all he could say.

And Johnnie did pray. Yes, and the father prayed, too. He is now a converted man, and loves, with his dear family, to bow before the mercy-seat.

Don't you think this boy loved Jesus more than ever, after he had helped him to persevere in prayer and had made his father a Christian? This same "Friend that sticketh closer than a brother" will be as good to you, if you will but go to him and ask him for a praying heart. And then, if your father or friends are not Christians, you may perhaps lead them to seek the forgiveness of their sins. (From a tract by E. P. Hammond)

A BIBLE RIDDLE

He is not Noah, nor Noah's son, nor yet the wandering Jew, but he was

with Noah in the Ark. The Scripture makes mention of him, so that we may know he was no imposter. He knows no parent; he never lay upon his mother's breast. His beard is such as no man ever wore. He goes barefoot and barelegged. He wears no hat in summer or winter, but often appears with a crown upon his head. His coat is neither spun, nor knit, nor silk, yet it abounds with a variety of colors and fits close to the skin. He is fully temperate and never drinks anything but water or milk. He would rather take his dinner in a farmer's barn than in a king's palace. He is very watchful; he sleeps not in a bed with his clothes on. He is always of chair the crucifixion. Nearly all the world hears him. He once preached a sermon which convinced a man of his sin and caused him to weep bitterly. He was never married yet he has his favorites whom he loves dearly for if he has but one morsel of food he divides it among them. Though he never rides on horseback, he is in some respects equipped as horsemen are. He is an advocate of early rising, though he never retires to bed. His prophecies are so true that the moment you hear his voice you know what is approaching.

Answer: Matthew 26:75.

SOME FACTS ABOUT THE BIBLE

In the Bible there are 3,586,473 letters; 775,693 words; 31,373 verses; 1,189 chapters and 66 books.

Psalms is the longest book: it has 150 divisions. The shortest book is Second John, which has one chapter of thirteen verses.

The longest chapter is the 119th Psalm. It has 176 verses. The shortest chapter is the 117th Psalm, which has 2 verses.

The longest verse is the 9th verse of the 8th chapter of Esther; it has 90 words. The shortest verse is the 35th verse of the 11th chapter of John which has only 2 words.

The 8th verse of the 118th Psalm is the middle verse of the Bible.

The 37th chapter of Isaiah and the 18th chapter of the Second Book of Kings are practically alike.

In the 107th Psalm the 8th, 15th, 21st, and 31st verses are alike.

Each verse of the 136th Psalm has the same ending.

REPORTS FROM THE FIELD

Northern Conference

Baptismal Service on Pentecost Sunday at the Carbon Baptist Church of Alberta

The Biblical record tells us that on the Day of Pentecost 3000 souls accepted Christ and also followed him in baptism. What a glorious day that must have been!

Pentecost Sunday, May 25th of this year, also was a most joyous occasion for us as the Baptist Church of Carbon, Alberta, though in a smaller measure. We held our first baptism in our new church that was nearly filled to capacity. Thirteen persons were baptized into the death of our Savior by the pastor. The message of the morning bore the theme, "Pentecost in Three Scenes," according to Acts, chapters one and two.

The scene of this service will long be remembered. Mr. Lester Bertsch of Vancouver played an important part in making the baptismal acts so impressive, for he is the artist who painted the beautiful landscape back of the baptistry. May God grant us many more baptisms in this house of the Lord!

At the evening service, for which we gathered at our Zion Station Church, these thirteen persons and three other adults were received into the church and joined with us in fellowship about the Lord's Table. The message of the evening was based on Acts 2:41 and 42. Our "Church Covenant and Membership Certificate" was given to each new member.

E. M. Wegner, Pastor.

Dakota Conference

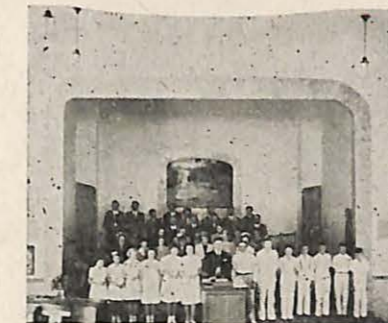
Young People of Plevna, Montana Help Church to Raise \$1066 For Flour

The B. Y. P. U. of Plevna, Montana is still active in the Lord's work. On Sunday afternoon, May 25, the Rev. Shel Helsely was the guest speaker for our B. Y. P. U. program. His sermon was based on Jeremiah 6:16.

The young people with the cooperation of the church collected \$1066 which was sent to Forest Park, Illinois for the purpose of buying flour for those who are in great need of relief in Central Europe.

On May 18 the Rev. D. Peterson, representative of the American Sunday School Association, was the guest speaker at the afternoon service, and told us about the Association and Sunday Schools which it has organized.

The Rev. David Littke has organized a Young Men's Choir which presented its first selection on Sunday, June 8th. Juanita Feiock, Reporter.



The Rev. E. M. Wegnes and Baptismal Candidates at Carbon, Alberta

Wessington Springs Young People's Society Wins Banner at South Dakota Conference

The accompanying picture portrays a fine group of young people from the Ebenezer Church near Wessington Springs, South Dakota who are definitely wide awake and active. From our South Dakota Assembly held at Corona they brought home the banner, having the largest attendance and more mileage than any of the other societies.

During the past society and conference year they printed "The Voice of our Union". They faithfully pursued the activities of their own B. Y. P. U. and Sunday School and contributed \$600 to the Bender Memorial Trek.

On three different occasions they presented the Cantata, "The Risen Savior" to large gatherings, in spite of inclement weather and muddy roads. As an appreciation, the satisfied listeners gave \$250 for the noble cause which our young people have so devotedly supported.

They have sincerely cooperated with their pastor, the Rev. O. W. Brenner, and have remembered him and his family with useful gifts. Each member of the group has written to one of our missionaries in the Cameroons. May God richly bless these efforts of all our young people!

Otto Brenner, Reporter.



Members of the Young People's Society of the Ebenezer Church Near Wessington Springs, South Dakota

Annual Program of the Parkston B. Y. P. U. Is Based on National Union's Motto

The B. Y. P. U. of Parkston, South Dakota recently gave its annual program to which the Tripp and Plum Creek churches were invited as guests. The church was filled to capacity, as the young people presented their program based on the National Young People's motto, "Saved to Tell Others", which was strung across the platform in big letters.

After a prelude by our pianist, Esther Rieb, the society grouped on the platform under the motto sang the chorus, "We're Saved to Tell Others" and "Commissioned of the Lord are we, his wondrous news to tell". Then we tried to show in three different plays "who shall tell", "what shall we tell" and "to whom shall we tell".

The first "Who Shall Tell?" was dramatized in a play, "Life's Choices" in which a young high school graduate, played by Elaine Decker, had to choose what to do with her life.

NOTICE!
Several Reports Had to Be Held Over for Publication in the Next Issue of "The Herald"

"What shall we tell?" was vividly portrayed in the story of the Prodigal Son. After the Bible version was read, the modern version was dramatized in the play, "The Prodigal Son." The Prodigal Son was played by Leland Koth, the older brother by Edwin Rieb, the father by Adolf Decker, the farmer by Reuben Fastnacht. The friends whom the Prodigal Son found in Sodom were portrayed by Elton Mehlhaff, Arlett Heitzman, Viola Mehlhaff, and Valeria Frederick.

A two part song by a girls' chorus, "Joy Is In the Message" and a song, "Go Quickly and Tell" by the male quartet further carried out the theme.

The last part, "To whom shall we tell?" was shown in a playlet, "The Water of Life," in which the invitation to come and take the water of life, the Gospel message, was given by Norma Braun as the messenger.

A song by the group, "Go and Tell Unto All the Gospel Story," a reading, "Christ Has No Hands But Our Hands," and the chorus, "If You Are Saved, Go, Tell Somebody Else," concluded the program.

The offering of \$89 was designated for the 6000 Club. We all went home not only with a very clear conception of what our National Young People's motto means, but also with the desire in our hearts, as saved young people, to do our share in "telling others" about the good news of the Gospel.

Norma Braun, Reporter.



Crowd of People Gathered Beside the Baptist Church of Bessie, Oklahoma for the Dedication of the Newly Constructed Church Basement

Southwestern Conference

Dedication of New Basement By the Baptist Church of Bessie, Oklahoma

For several years we of the Baptist Church of Bessie, Oklahoma have felt the need of a basement under our church building for use in our Sunday School work as well as on other occasions. After discussing the possibilities, most of the members were convinced that it was a worthwhile step, and so we began working, even though we could not get all the material that we needed at the time.

On Dec. 11, 1946 a small group gathered in a drizzling rain to begin the excavation. A partial excavation had been made at the time the church was built 30 years ago, but only enough to provide space for a furnace and a narrow passage-way leading to it. This start helped somewhat, but progress was slow at first.



The 88 Boys and Girls and Their Leaders at the Kansas Scripture Memory Camp Before Boarding Busses on a Sightseeing Trip to Wichita

Soon we were able to use a rotary scraper by rolling it in by hand and pulling it out with tractor and chain. This proved quite a strain on the backs even of those men who had grown up between cotton rows. So we were glad when we were able to drive the tractors down under the building.

The basement walls were constructed with concrete tile blocks. There seems to be some difference of opinion as to who laid the straightest wall, but we can now say that all labor of excavation and construction was donated. A total of 205 days of work were given, mostly by members of the church but

also by some non-members who wished to help. The total cost of material used and still needed to complete the job is \$800. Donated labor and material are valued at \$2200.

Although not entirely completed, the basement was used during the recent gathering of the Oklahoma Young People's and Sunday School Workers' Institute. On Sunday afternoon June 1st a brief dedication service was held at which the Rev. M. L. Leuschner of Forest Park, Ill. gave the dedicatory message.

Adolf Kosanke, Reporter.

Eighty-Eight Children at the Kansas Scripture Memory Camp Near Wichita

Many and varied were the blessings enjoyed by 88 boys and girls of Kansas as they assembled at Camp Fellowship near Wichita for their annual Scripture Memory Camp from June 1 to 4. Camp Fellowship is owned by the Kansas Church of God Congregation and our Scripture Memory group was the first to use this new camp.

Theo W. Dons, Mrs. L. H. Smith, Mrs. Sam Stalcup and Mrs. Alfred Schacht. In keeping with this Indian theme an offering amounting to \$46 was taken for Miss Twila Bartz, missionary among the Bobtail Indians in Canada.

Each forenoon was given over to classes with the Rev. L. H. Smith and the Rev. Arthur Schulz teaching the 12 to 14 year old group, and Mrs. J. R. Kruegel and Mrs. Harvey Kruse as teachers for the 10 to 11 year olds. The Rev. J. R. Kruegel served as dean of camp with Mr. Ernest Hildebrand as camp manager and Mrs. Wm. Wirth as registrar.

Evening messages were brought by Rev. Fred Ferris, Rev. Aaron Stackhouse and Rev. Martin L. Leuschner, who was a welcome guest at the camp on Tuesday. Dr. Leuschner took pictures of the group and was delightfully surprised on his birthday.

One never-to-be-forgotten feature of the camp was the sightseeing trip into Wichita on three Santa Fe Railway buses on Tuesday afternoon. Places of interest which the group visited were the Boeing airplane factory, the airport, the Zoo and Wichita University. While on the camp grounds many forms of recreation occupied the free time of the boys and girls. There were swimming, boating, various games and contests, all ably directed by the Rev. A. Stackhouse.

Not only was the camp a reward for Scripture verses memorized during the past year but it served a very definite purpose in strengthening the spiritual life of those present. Several consecrations and three conversions thrilled the hearts of the teachers and counselors. Lively singing directed by the Rev. Ronald Stabbert with Rev. Arthur Schulz at the piano added much to the enthusiasm of the group meetings.

The Kansas Association Scripture Memory committee is composed of Mrs. Wm. Wirth, chairman; Rev. L. H. Smith, Rev. J. R. Kruegel, Mr. Ernest Hildebrand and Mrs. Harvey Kruse. Mrs. Harvey Kruse, Reporter.

Atlantic Conference

Reception for the Rev. and Mrs. John Schmidt by New York's Second Church

The Second German Baptist Church of New York, N. Y., welcomed its new minister the Rev. John Schmidt, in a service on Sunday, June 1st.

Dr. Stanley B. Hazzard, executive secretary of the New York Baptist City Society, the Rev. John Grygo of the Immanuel Church, Mr. Maeder of the Harlem Baptist Church, Mr. Lotz of the Ridgewood Baptist Church, Mr. Schlager of the Y. M. C. A. and representatives of the various other churches of the area brought their greetings to the Rev. and Mrs. John Schmidt. Representatives from the branches of the Second Church also brought their greetings.

The Rev. and Mrs. Frank Orthner were also present. Gratitude was expressed by all for Mr. Orthner's faithful ministry during the interim. The service was brought to a close with a short message by Mr. Schmidt and was followed by refreshments.

Lottie Faltin, Reporter.

Pacific Conference

Dedication of the Villa Ridge Church, a Mission of Bethany, Near Portland

Dedication services for the Village Ridge Baptist Church of Portland, Oregon, a mission of the Bethany Baptist Church, were held on Sunday afternoon, May 25th. The Rev. Frank Friesen of Bethany brought the dedication message. The mixed quartet from Bethany, composed of Mrs. Grace Jenne, Mrs. Lester Spencer, Theo Rich and Carl Eggiman, accompanied at the piano by Lily Croeni, sang two numbers. The program opened with a song service led by Rev. L. Friesen from the Stafford Church. The Rev. Otto Roth from Immanuel led in the opening prayer. Scripture was read by the Rev. J. Kimmel from Glencullen, the mission project of the Trinity Church.

"The Sunday School in the Making" was told by Vernon M. Chausse, who with Rev. F. Friesen and Sam Rich made a short survey of this community in September 1944. The reaction by the people was so good that in October a committee from Bethany met in a home and we decided to go ahead with a Sunday School and church as a mission under Bethany until Villa Ridge could organize. On November 5, 1944 we had our first services with an attendance of 25. Since then a number of families have come and gone so that the turnover has more than doubled the original number.

Mr. Dick Bartel from the Salt Creek church, the builder, gave a few points on the "Construction of the Church Building." It has a concrete foundation, and even though materials were scarce there was no skimping. It is electrically heated. The cost was \$7100. It was dedicated free of debt.

Congratulatory messages were given by Rev. Otto Nallinger of Salt Creek, Rev. John Wobig of Trinity, Rev. Otto Roth of Immanuel, Mr. Baker of Stafford, Mr. Albert Wardin of Laurelhurst, and Mr. Schrenk of Salem. The dedicatory prayer was given by Mr. Wobig, which was recorded by Roderick Eggiman. The Rev. F. Friesen brought the dedication message on "The House of God". The offering which was designated for missions was \$50.23.

The Rev. Virgil Savage, former pastor of the Portland Ave. Baptist Chapel, a mission of the Calvary Church of Tacoma, began his ministry at Villa Ridge on September 15, 1946.

Ruby W. Chausse, Reporter.

Central Conference

Sunday School Conference and Other Special Events at Lansing's Holmes St. Church

The Holmes Street Baptist Church of Lansing, Michigan is privileged to relate a few of the blessings which the Lord has so graciously given us. This Spring we have had ten new members added to our church, four by letter and six by conversion and baptism.

From May 22 to 25 we were privileged to be the host church for a Sunday School Conference, the second of its kind, sponsored by the Central Michigan Bible Conference Association. The main speaker was the Rev. Milford Sholund, pastor of the Winnetka Bible Church of Winnetka, Illinois. Mrs. Stella Daleburn, our second speaker, came through the courtesy of Scripture Press of Chicago and led the discussion groups for those working with children.

Several of our young people are now nearing the completion of their Bible School Training. Another, Mr. Elmer Marquardt, has accepted the pastorate of the Parker Memorial Baptist Church

The song leader for the day was Mrs. H. G. Dymmel of the Forest Park Baptist Church, assisted at the piano by Mrs. Walter Pankratz of the First Michigan Bible Conference Association. A devotional period, led by Mrs. M. Wangelein of the Grace Church, Chicago. A lovely memorial service by Mrs. H. Schmidt followed by Mrs. H. Schmidt for those members who had gone to their reward during the past year. Miss Anna Brinkman and Mrs. H. Schieber were elected to the offices of first vice-president and secretary, respectively. Mrs. J. Deutschmann, the retiring secretary, gave a report of the recent Tag Day held in Chicago for the benefit of the Old People's Home in addition to her secretary's report.



Members and Friends of the Villa Ridge Baptist Church Near Portland, Oregon Who Gathered for the Festive Dedication Services

on the outskirts of Lansing, while studying at the Baptist School of Theology in Grand Rapids, Mich. Another couple, which has worked with our young people while studying at Michigan State College, is now on its way to Central America to work in the mission field there. Miss Mary Canberg, a concert violinist, whose mother attends here, has enriched many of our services by rendering appropriate sacred musical selections on her violin.

The Bible has been food to our souls as our pastor, Rev. Herman H. Riffel, has brought a series of 27 expository messages on the book of Acts and another series of 18 messages on the Epistle to the Hebrews in the morning services. In the evenings we have had studies in Genesis and biographical sketches of the life of Daniel. Evident spiritual growth has resulted from our pastor's teaching ministry.

Albert W. Jeschke, Reporter.

Annual Meeting of the Women's Service Union of Chicago and Suburbs

The annual meeting of the Women's Service Union of Chicago, Ill., and suburbs was held at the Ogden Park Church on Thursday, May 22. Mrs. Edna R. Krogman, president, opened the morning session which was in German with a few words of welcome to the enthusiastic crowd of women present.

The speaker for the afternoon, Miss Grace Vander Moey of the Women's Department of the Pacific Garden Mission, told a most moving story of her work among the unfortunate and homeless women of Chicago who are helped at the Mission and of the many won for Christ through this ministry.

The collection was designated for the Cameroons Nurses' School.

Mrs. M. L. Leuschner, Reporter.

Northwestern Conference

High School Graduates of Wausau's Immanuel Baptist Church Are Honored at Banquet

Young men and women of the Immanuel Baptist Church of Wausau, Wisconsin who graduated in May from the High School were the honored guests at a banquet sponsored by the young people and held on June 7th in the crystal ballroom of Hotel Wausau. Covers were laid for 40 at tables decorated with green and white tapers and low bouquets of apple-blossoms, tulips, flowering crab and Japanese cherry.

Warren Essells presided as toastmaster. The toast to the graduates was given by Edward Kruit and the response was made for the group by Donald Schubring. Each of the young women graduates was presented with a corsage and each of the young men received a tie.

After several other brief toasts a delightful musical program was presented by three talented guests. Miss Joyce Pankratz, soprano soloist of Chicago, sang a number of selections. Miss Virginia Krueger of Sheboygan, pianist, played her own arrangement of "Onward Christian Soldiers" and "In the Sweet Bye and Bye," and Frank Schultzie of Sheboygan offered two violin numbers.

Guest speaker for the evening, the Rev. Kenneth Beilby, pastor of the Rhinelander Baptist church, took for his theme, "Tools."

Reporter.

New Name and Baptismal Service for the Central Baptist Church, George, Iowa

For some time there has been some confusion over the name of the Second Baptist Church of George, Iowa. Several years ago the church voted to change the name to George Baptist Church, but the necessary proceedings to make the name legal were not gone through. So the church has continued under both names. There has also been some confusion as to which of the Baptist Churches in George was the Second Church. Now on May 22 at a business meeting the church voted to accept a different name altogether. The vote was for Central Baptist by a large majority.

A week of pre-Easter meetings was held in the Central Church with the Rev. Melville Chatfield of St. Paul, Minnesota, formerly of Belfast, Ireland, bringing the messages. The pastor, Rev. Ray C. Allen, led song services. It was a time of blessing followed by a baptismal service on Easter Sunday evening. Three were baptized with a fourth unable to be present at the last minute because of sickness.

Many of the Baptists of the Northwestern Conference and of the Iowa Association will remember Mr. L. H. Dreesman of George since he has hardly missed a conference in many years. He is an old veteran of the faith. We are sorry to report that he has almost entirely lost his eyesight.

Ray Allen, Pastor.

OBITUARY

MRS. KATHRYN PERMAN of Lodi, California

Kathryn Perman, nee Weisser, of Lodi, Calif., was born on May 7, 1919 at Martin, No. Dakota where she spent the days of her childhood and youth. She came to California in 1938 and lived among us to the end of her days.

Mrs. Perman was converted and baptized upon the testimony of her faith in her early youth and since Feb. 4, 1943 she was a faithful member of the First Baptist Church of Lodi. The departed entered holy matrimony with Mr. Emil Perman on Dec. 26, 1941. This union was blessed with two children, Gereldene K. and Charlotte K., who together with their father mourn over the unexpected passing away of their mother.

Mrs. Perman went to the hospital hoping to get relief from a long standing ailment and fell asleep following an operation. Although we cannot understand why the much needed wife and mother was taken out of life in her 28th year of age, yet God deemed it wise to permit her home-going. Over her departure mourn her husband, two children, her mother, two sisters and three brothers. May God's blessing and comfort rest upon them all!

Lodi, Calif.

A. S. Felberg, Pastor.

MRS. LILY CHRISTOPHERSON of Oak Bank, Manitoba

Mrs. Lily Christopherson of Oak Bank, Manitoba, Canada, daughter of the late Mr. and Mrs. A. F. Kruger, died suddenly of a heart attack at her home on Sunday, May 25, at the age of 52 years. Mrs. Christopherson was born in Winnipeg in 1895. In 1918 she married Mr. H. C. Christopherson, municipal secretary-treasurer of Oak Bank. She lived here until her sudden departure and was held in the highest esteem by all those that knew her.

Her various contributions to the cause of Christ were exemplary. As Sunday School teacher, pianist and secretary-treasurer of the Woman's Missionary Society at the Oak Bank Baptist Church, she gave herself freely and served her Master devotedly.

Those left to mourn her loss are her husband; one son, Norville; one daughter, Verna; four brothers and two sisters. Funeral services were held on May 28 with the Rev. C. G. Hockin and the Rev. C. Patzia of the McDermot Ave. Baptist Church of Winnipeg officiating.

Oak Bank, Manitoba.

Miss Ruby Schindler, Reporter.

MR. AUGUST M. BENDER of Lodi, California

Mr. August M. Bender of Lodi, Calif., was born on Sept. 20, 1890 in McIntosh County near Ventura, No. Dakota. He spent his childhood and youth and lived

Sessions of the Woman's Missionary Union During the Minnesota Association of St. Paul

The Riverview Baptist Church of St. Paul, Minn., had the joy of being host to the Minnesota Association which was held from May 22 to 25. We were very fortunate and happy to have the Rev. H. G. Dymmel as our guest speaker at all of the evening services as well as the young people's program on Sunday afternoon.

The meeting in the interest of the Women's Missionary Union of Minnesota was held on Friday afternoon and was well attended. A fine program was rendered with representatives of several societies taking part. Mrs. John Adam of the Faith Church of Minneapolis, who was attired as a woman of India, presented an inspir-

ing monologue entitled, "The King passed By." David Reed of Riverview acted as her "son."

Mrs. E. W. J. Avey, formerly Elma Forsell, who served for a number of years as a missionary-nurse at Jorhat, Assam, was the speaker for the program. She brought a very interesting and challenging message concerning the work and trials and also God's rewarding blessings to his servants.

The following officers were elected to serve for the coming year: president, Mrs. Ben Zimmerman; vice-president, Mrs. E. Buening; secretary-treasurer, Mrs. W. Kiwus. Our Minnesota Woman's Missionary Union was organized only a year ago. With God's help and guidance we are endeavoring to be of greater service to him as individual groups and as a State Union.

Lodi, California.

A. S. Felberg, Pastor.

ROBERT JOHN KLIMEK of Glassport, Pa.

Robert J. Klimek of Glassport, Pa., beloved son of John and Martha Busan Klimek, very suddenly passed on to his eternal home on May 22, 1947.

Bob was born in New Kensington, Pa., on Nov. 6, 1923. During evangelistic services of Dr. Walter D. Kallenbach in the Union Baptist Church of Arnold, Pa., Bob was converted and shortly afterwards, on November 7, 1937, he was baptized by the Rev. C. E. Cramer.

Since his home was in Glassport, Bob devoted much of his time there in active Christian service, as superintendent of the Glassport Baptist Sunday School, choir member, young people's leader and teacher, being active to the very last. Three years of his short life were spent in the service of his country. His greatest desire was to serve his Lord.

Services were held both in Glassport and Arnold, Pa., with Mr. Frank F. Edge, pastor of the Glassport Church, and the Rev. Arthur Kannwischer of the Union Church of Arnold, participating. How well Bob was liked could be seen in the beautiful array of flowers which came from friends and relatives, far and near. His radiant Christian personality will be greatly missed by all who loved him. Though his sojourn among us was short, God had for him a greater need in glory.

Union Baptist Church.

Arnold, Pa.

Karl Kapteina, Reporter.

Workers Together With Him

(Continued from Page 5)

awakening to one's ignorance. This we must learn, for men who are consciously ignorant readily learn to de-light in the Word of God.

The members of the Jerusalem Church were hungry for knowledge of God and salvation. They turned to where they might be fed. It mattered not that the teachers were unrecognized rabbis. They had food; and that's what hungry people want. This hunger for sound teaching is the basis of all healthy Christianity. The Church's periods of greatest accomplishment have been marked by a hunger for Bible-teaching. When this hunger fails, the Church deteriorates for want of energy-supplying, resource-building food.

A casual survey of the average church today will soon unearth the amazing Biblical ignorance which is the very core of our emaciated condition. Simple Bible teaching is shunned in most places. Currently, the preacher must demonstrate profundity and erudition, regardless of what he is saying. What foolishness! These first Christians were after the simplicities. The "apostles' doctrine" probably consisted of nothing more than the words and works of Jesus, told and retold. If only we could have the good sense to master the ABC's of the Synoptics, we could then venture into the greater mysteries.

In this connection, it may be well to point out that a pastor's pulpit ministry can never go much beyond the spiritual knowledge of his people; for when he assumes that fundamentals have been mastered, which in reality have never been assimilated, the shallowest water becomes treacherously deep. And when he must repeatedly relay the foundation stones, his spirit flags, and his own soul's hunger dulls under the discouragement of the congregation's satisfied ignorance.

CHRISTIAN FELLOWSHIP

The second characteristic of their methodology is simply described by that one central word, "fellowship." Because it is mentioned in connection with teaching, it certainly cannot refer to that nebulous diffusion of social sentiment to which we apply the same word. This expression indicates that their greatest delight was in gathering together to speak of the things of the Lord. They discovered the secret of powerful Christian living when they developed this habit.

There is no more effective means of deepening your own faith, clarifying clouded issues and developing a freedom of testimony than to "talk shop" with other Christians. Business enterprises and professional associations constantly employ this principle in discussion groups, forums, conferences

and seminars. But Christian people? With the dead dignity of King Tut's mummy they often seal their lips as though frank discussion of great truths were beneath or beyond them. Or is it closer to fact to say that we talk about the weather because we are embarrassed to rejoice together about the shed blood of the Lord Jesus Christ? Little wonder that the world never hears our testimony! If we cannot intelligently share our spiritual experiences and views in a Sunday School class meeting, certainly, the office or shop will never hear of Christ.

Why are we neglecting such an imperative exercise of spirit? What did the first church have which we lack in this respect? The answer is just one word — love! Those early Christians overcame all existing prejudice because they had been conquered by the love of Christ. They were so delirious at their new discovery that they wanted to share it with their worst enemies. Love for Christ produced a genuine love for one another.

We usually lack both loves. We must experience the love of Christ in redemption before we can share a living experience, which has its crowning achievement the faculty of loving others for Christ's sake. I am not urging the hypocrisy of pretending to love some church member whom you can't stand. But I would point out that any lack of fellowship between brothers and sisters in the Lord exists because of an absence of vital common factors. If there are persons whom you "can't stand" in your church, then there is possibly a dangerous deficiency in your Christian personality. When men stand on the common ground of joyous bondage for the Master, all barriers are annihilated, and they have sweet fellowship, one with another.

REAL DYNAMIC

The third manifestation of the methodology of "fellowship" is indicated by the expression, "breaking of bread." While this surely indicates the observance of the Lord's Supper, it must be observed that in this context, where the emphasis is upon a joyful repetition of this pattern, the Lord's Supper was something quite different than our monthly act of worship.

There can be little doubt but that at every meal they broke bread and partook of wine in loving memory of Christ's vicarious death. Constantly, they reminded themselves that his death was their life, and so they lived as men who were "not redeemed with the corruptible things . . . but with the precious blood of Christ." Small wonder that they shook the world with

their faith. They lived in constant awareness that they belonged to Christ. In combining the meaning of the Lord's Supper with the sustenance of physical life, they acquired Christ-like, sacrificial characters.

Does our perfunctory monthly observance hold any comparable significance? Even our simple Baptist expression of the ordinance seems to lack the climactic power which Christ intended. The Lord never intended it as an appendage to worship, but ordained it as a means of spiritual potency. We shall recover a lost dynamic when we succeed in relating the "breaking of bread" to life.

The last element in this remarkable methodology was "prayer." The reference again must be to repeated seasons of prayer in which all participated. Here is the explanation of their daring. Now we know how they sustained such a high and noble level of spiritual life! They were people of prayer!

Prayer to them was much more than assuming a posture of petition. To them the concept was nothing less than a perpetual attitude of communion with God which could be expressed in many ways. Paul tells us in I Corinthians 14:26 that when the first church gathered each member had "a psalm, a doctrine, an interpretation." Every member participated under the Spirit's guidance.

What a great day it would be for the modern church if the faith of members was such a strong and demanding expression that they would be impelled to speak out of the fulness of the Spirit! Then we would realize "prayer meetings." Ah, but our dignity would be offended! "Dignity at any price," is our watchword. Even at the price of being bombasted week after week by the pompous blasts of a paid wind-bag!

But we need to define "dignity." To most of us it is the common variety of religiosity, which is scarcely more than the disguising of embarrassed ignorance and unreality of experience behind a hideous mask of feigned piety. Dignity has to do with excellence of character and an individual's intrinsic worth. Dignity can only be applied to reality and genuineness. There is no dignity in holding down a pew with the nervous rigidity of a wax doll.

The truly dignified Christian is the one who decently expresses the experience which he has had with Christ. He delights in sharing new joys and discoveries with his brothers. He explains his inheritance in Christ his way—his redeemed personality, his language, his medium for expression. This is Christian dignity. And unless the Church soon returns to the ecstatic dignity of those early prayer meetings, we shall die of our own brand of pomp. In this way, and in this way alone, can we become "workers together with HIM."

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