

# *Baptist* **HERALD**



*Springtime's Glory in Full Blossom at the Jefferson Memorial, Washington, D.C.*

PRINTED IN U. S. A.

*March 15, 1948*



# Denominational Reminders

## ENGAGEMENTS

**Rev. H. G. Dymmel**

Easter Sunday, March 28 — Ventura, North Dakota.

**Rev. J. C. Gunst**

March 21-28 — Series of Pre-Easter Meetings at the Humboldt Park Baptist Church, Chicago, Ill.

**Rev. M. L. Leuschner**

March 23-26 — Holy Week Services in Union Meetings With the East Side Baptist Church of Chicago, Ill., Participating.

**Evangelist Henry Pfeifer**

March 31—April 11 — Salt Creek Baptist Church Near Dallas, Oregon.

**Evangelist Herman Palfenier**

March 16-28 — Fredonia, No. Dak.

## IMPORTANT DATES

March 20 — Session of the Summer Visitation Committee at Forest

Park Headquarters. (All Dates for Summer Conferences Must Be Sent to Rev. Frank H. Woyke by March 18.)

## Commencement Exercises of Edmonton's Christian Training Institute

Monday Evening, March 29 — Annual Concert by the Student Chorus.

Tuesday Evening, March 30 — A Play Based on Charles M. Sheldon's Book, "In His Steps," Arranged by the Seniors, Will Be Presented.

Wednesday Evening, March 31 — Commencement Exercises. Dr. George A. Lang of Rochester, N. Y., Speaker. Presentation of Diplomas to nine Graduates by President E. P. Wahl and of Christian Workers' Certificates to 25 Students.

Sunday, March 21 — Palm Sunday  
Easter Sunday, March 28 — Easter Offering for the Denominational and Missionary Advance to be Received by Our Churches.

March 29-31 — Commencement Exercises of the Christian Training Institute, Edmonton, Alberta. Dr. George A. Lang of Rochester, N. Y., Guest Speaker. (See Accompanying Announcement.)

## "YOUTH COMPASS" TOPICS for young people's meetings

April 4 — "Why We Train" by Rev. Edgar W. Klatt, St. Paul, Minn.

April 11 — "How We Train" by Rev. Edgar W. Klatt.

April 18 — "Amos" by Rev. John Leypoldt, Milwaukee, Wis.

April 25 — "Micah" by Rev. John Leypoldt.

## CHANGES OF ADDRESS

Rev. Julius Kaaz  
1917 E. Loney St.,  
Philadelphia 11, Pa.

Rev. E. H. Nikkel  
Southey, Sask., Canada

Rev. H. Palfenier  
Route 5  
Manitowoc, Wisconsin

## THE BAPTIST HERALD

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Rev. E. J. Baumgartner, Business Manager

## AMONG OURSELVES

We are now enjoying the full-time service of two evangelists, Rev. Henry Pfeifer and Rev. Herman Palfenier. Brother Palfenier is still busily engaged in his first series of meetings as this issue of "The Herald" reaches some of our people. This is another evidence of spiritual advance by our denomination. But it must be accompanied by the earnest prayers of God's people to uphold our evangelists before the Throne of God's mercy and to encourage them in this tiring ministry. Follow the engagements of our evangelists in your thoughts and remember them always in your prayers!

## IN THIS ISSUE

Easter speaks of Life, abundant Life, eternal Life! That is the Gospel of the living Christ proclaimed in this number from the editorial page to the obituaries with their accounts of Christian "homegoings." The Easter sermon is brought by one of our pastors; an Easter challenge by the General Conference moderator; the Easter hope in a brief devotional on page 13. The thrilling account of "China's First Lady" on her 50th birthday shows how the living Christ can use outstanding personalities in his service. As you read this issue, "remember that Jesus Christ was raised from the dead" (2 Timothy 2:8).

## COMING

"Spiritual Victories in Victoria" — Missionary Laura E. Reddig has written a colorful account and contributed wonderful pictures about an inspiring baptismal service recently held at Victoria in the Cameroons.

"Adventures in Scripture Memorization" — Miss Ann Swain as the Dakota Conference Scripture Memorization Worker can write graphically on this subject out of the fulness of her experiences with children.

"Anticipating Our First Pastors' Retreat" — Plans for the program of the pastors' conference at Green Lake, Wisconsin will be announced as well as information given about the camp grounds and preparations for the retreat.

# The BAPTIST HERALD

Volume 26

March 15, 1948

No. 6

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# EDITORIALS

Martin L. Leuschner

## "If I Be Lifted Up"

GOOD FRIDAY AND EASTER are the two historical events in the life of Christ that reveal God's eternal plan of salvation to all mankind. Christ died for our sins on the cross of Calvary and rose again from the grave as the assurance of our eternal life. Both of these events in Christ's life are dramatically portrayed in the words recorded in John 12:32 — "If I be lifted up." That is a text equally appropriate for Good Friday and Easter Sunday.

Those words open the window wide upon the indisputable evidence of the working of God's mighty power. Paul tells us in his epistle to the Philippians how Christ was "obedient unto death, even the death of the cross" (Phil. 2:8). Then in the following verse he reaches the height of God's revelation in Christ when he writes: "Wherefore God hath also highly exalted him," until every tongue will some day confess that Jesus Christ is Lord. Both in the lifting of Christ to die on the cross and in his resurrection from the grave, there is revealed to us the working of God's grace unto our reconciliation with him.

This same thought precedes the familiar verse of John 3:16. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth on him should not perish, but have eternal life." Both the plan of our salvation and the power of God's grace are given a working demonstration in these climactic events in Jesus life.

It is also true that these words open another window of truth as they show the exceeding greatness of his power to us who believe. In Paul's letter to the Ephesians he calls attention to this mighty power which God wrought in Christ when he raised him from the dead (Eph. 1:20). It is the apostle's prayer that every Christian might know the exceeding greatness of this power of God "to usward who believe." In the appropriation of this knowledge there is a tremendous spiritual uplift.

By this power we are raised up together with Christ and made to sit together in heavenly places with him (Eph. 2:6). By God's grace we are lifted high "unto the measure of the stature of the fulness of Christ" (Eph. 4:13). By the resurrection power we have the pledge of our eternal life, for as Jesus said: "Because I live ye shall live also."

How precious these words of Christ should become for us at this season of the year! "I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). On the cross his forgiving mercy draws us to himself and cleanses us from all unrighteousness. We are lifted out of the miry clay of our old life and our feet are set upon "the higher ground" of his truth. As God's workmanship we are created in Christ Jesus unto good works because of our experiences in his resurrection power. Let the living Christ lift you to new heights of spiritual glory in these days. Then the renewed observance of Good Friday and Easter Sunday will have untold blessings for you!

### BIBLE TEXT

"And last of all he was seen of me also." 1 Corinthians 15:8.

This is the greatest testimony which any Christian can utter! The Apostle Paul placed a high evaluation upon these words. In this chapter (1 Cor. 15) he declared his firm faith in the truth of the Gospel. The resurrection of Christ from the dead was attested by the experience of many witnesses. In this glorious company he placed himself. "Last of all he was seen of me also."

Had Paul not seen his Lord on the Damascus road? Had his eyes not been opened to behold his triumphant glory and his heart to receive the saving grace of Christ? And everyone who can say with the apostle, "By the grace of God I am what I am," belongs to that endless procession of those who testify with a clear voice, "He lives! He lives!" because he lives within their hearts.

❖

### BULLETINS FOR MARCH

The Sunday bulletins for the month of March are unusually attractive. The colored front covers, especially the Easter Sunday bulletin, are the finest we have seen in a long time. The messages for the Sundays leading up to Easter have been prepared by four of our general secretaries. If your church does not use these bulletins and you would like to have one of these four Sunday bulletins for March, write to the editor, Rev. M. L. Leuschner, and they will be sent to you at once without charge.

❖

### THE EASTER OFFERING

It is altogether Scriptural to expect great things of God! Because we have a mighty God and a generous people, we are expecting the Easter Offering from our churches to exceed the sum of \$100,000. A goal with this sum in view has been set for the Easter week. Every church in the denomination ought to challenge its people to share in the blessings of this Easter Offering to be received from Palm Sunday, March 21, to Easter Sunday, March 28.

Special envelopes have been sent to the pastors or clerks of all of our churches for use in the Easter Offering. Our publications during March are informing our constituency about the purposes of the offering for the advancement of God's Kingdom through our denominational enterprise. Everywhere let us pray and give as if everything depended on us, and God will do the rest with showers of blessing.

# For Such A Time as This!

"We who possess the knowledge and experience that Christ lives have the only means whereby men's lives can be changed!"

•

An Easter Sermon by the Rev. G. K. Zimmerman of Grand Forks, North Dakota

EAR and trembling came upon the Jewish people when the decree of King Ahasuerus was proclaimed. The king had sent the decree to all provinces, in which he stated, "to destroy, to kill, and to cause to perish all Jews, both young and old, little children and women, in one day, even the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey" (Esther 3:13).

Mordecai, Queen Esther's cousin, caught the vision of the only hope to save his people and himself. He was moved by the spirit of God to speak unto Esther the words: "Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:13, 14).

What did appear as a most disastrous catastrophe was avoided through the unselfish interceding of Queen Esther. Her sacrificial spirit was revealed through her own words: "So will I go in unto the king, which is not according to the law: and if I perish, I perish."

### IN THE FULNESS OF TIME

Several centuries after the day of Esther there appeared under the Roman rule, what the people of that age may have called, "the gloomiest time in history." It was at such a time that God "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." That the conditions were tragic can be gathered from the way Jesus responded to what he saw. When he looked over the multitude, he was "moved with compassion." When looking over the city of Jerusalem, "Jesus wept." To him the Father's plans were real because for such a time as that he could pray in the garden "not my will, but thine be done."

The disciples and multitudes who

followed Jesus saw the need at such a crucial time for the coming of the promised Messiah. As the ministry of Jesus grew in effectiveness and power there seemed to appear the answer for the time in which they lived. However, when Christ hung on the cross their hope vanished. They testified this in their forsaking.

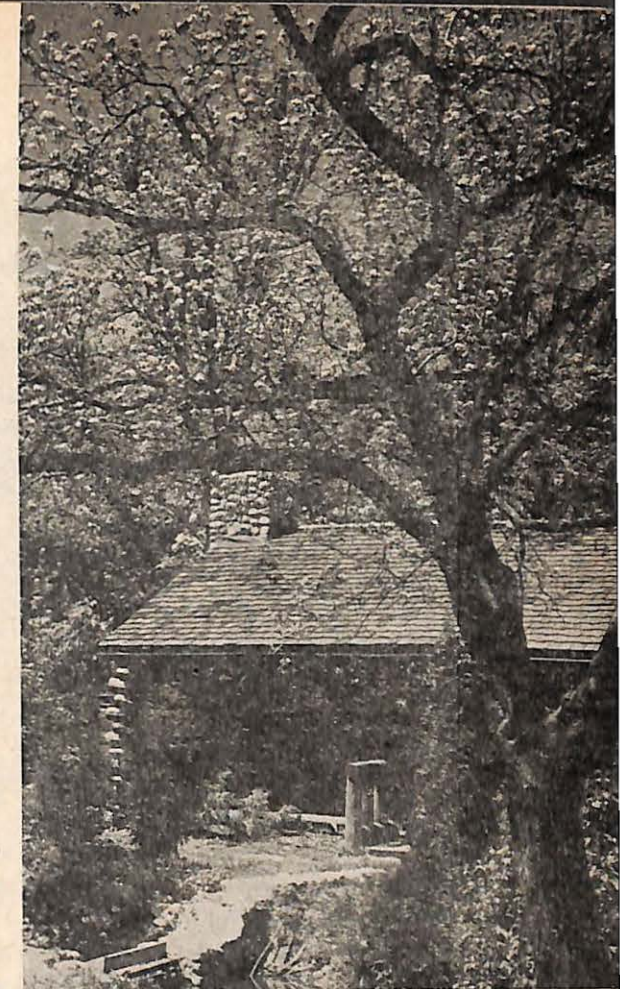
Even more was their hope snatched away when their Master lay in the cold grave surrounded by Roman guards. The hours grew dark. Even the heavens were covered with darkness. There was not even one to whom they could turn and say, as Mordecai did to Esther, "Who knoweth whether thou art come to the kingdom for such a time as this?"

### CHRIST'S TRIUMPH

It was in this, the darkest time, that Jesus arose and came forth from the grave to proclaim triumph over death and to declare the beginning of his everlasting Kingdom that shall prevail even in the darkest centuries. "Heaven and earth shall pass away, but my words shall not pass away." Praise be to God that at such a time Christ brought the greatest hope to the world. "He is not here, but is risen."

The immediate decades after Christ's resurrection brought about such persecutions as imprisonment, beatings and death on the cross. However, the Christians were filled with conviction that for such times it was especially necessary to stand firm as a testimony to their Savior. The Dark Ages, and especially the period of the Reformation, reveal to us the need of standing firm upon the conviction that Christ lives and that his Kingdom is triumphant when we surrender our lives for use in his Kingdom.

The present Atomic Age has made the decree of King Ahasuerus one of current importance. The decree now does not apply just to a race, rather it would read, "to destroy, to kill, and to cause to perish all people, both young and old, little children and women, in one day." Dr. Albert Einstein of the Emergency Committee of Atomic Scientists very recently stated: "There is no military defense against



—Photo by Samuel D. Myslis  
God Touches All the World With Beauty  
and Manifests His Creative Power Anew in  
the Springtime of the Year

atomic bombs and none is to be expected. Preparedness against atomic war is futile. If war breaks out, atomic bombs will be used and they will surely destroy our civilization."

### HOPE FOR THIS AGE

These proclamations may cause many to believe that there is no hope. But to us, who have learned to know the risen Lord Jesus Christ as the Lord of lords and King of kings, there must come the challenge, "Who knoweth whether thou art come to the kingdom for such a time as this?" Of greater significance than decrees or discoveries for destruction is the all-time tragic power of sin which is inspired by the Devil and which lodges in the hearts and lives of people everywhere. Belief in the Risen Christ must also accompany the acceptance of being a witness for Christ. "If ye continue in my word, then are ye my disciples indeed." — "Go ye therefore, and teach all nations."

The darkness that overshadows the war-torn countries because of hunger, cold and confusion this Easter season must bring determination to us in this nation to proclaim Christ's message and to permit him to continue to use us as instruments by which his Words will become deeds in our lives. When times have been most gloomy and

(Continued on Page 19)



# The Living Presence

"The more we realize the living Christ within, the more will the world about us experience the real Christ through us. Herein lies the power of the Christian and of us as North American Baptists."

By DR. GEORGE A. LANG of Rochester, New York, Moderator of the General Conference

"Came Jesus and stood in the midst." John 20:19.

"PEACE be unto you" were the words with which the risen Lord greeted his needy disciples on the evening of the first resurrection day. Through the ages these words have been used by Christians as a greeting in many parts of the world. To the disciples they were more meaningful than that merely of a formal greeting.

The words, "Peace be unto you," met a great need in the lives of the disciples. Their hearts had been filled with fear because of the Jews. The text tells us that for that reason they were gathered together the first resurrection day evening in a room behind locked doors. Had these people on the outside not taken their Lord and crucified him after brutal mistreatment? What other treatment could they expect from the same individuals? They did not have the courage to face their hostile world at that crucial time. They banded themselves together as if for protection.

## THE TEST OF LOYALTY

Their hearts were filled with fear of themselves. During the time of the sufferings and trial of Christ their loyalty to him was severely tested. Should they remain faithful to him, or should they go back to their former beliefs and occupations? They were not certain about themselves. Such uncertainty brings with it a sense of fear that a wrong decision will be made. The disciples are like those who have been defeated in their highest hopes.

Peter had been a disappointment to himself and to his Lord. He had made the wrong decision on the night of the trial. Others had not lived up to their best. How could they face their fellow-men, particularly those who had ridiculed them because of their seemingly misplaced faith? Their hearts were filled with fear.

In the world about them hearts quaked with fear. It was a Roman world of conquest, strife and war.

Palestine was torn by political and religious dissensions. Nowhere in the world could they find the peace that they needed in their hearts.

While assembled with these negative emotions within, Jesus appeared — the crucified, risen, and living Christ — with expression and words of peace and good will.

But how were they to get this peace within their hearts? This peace was not something that could be obtained by merely striving after it, or by planting peace to grow it. It was a result of an experience, a characteristic of an event that could be continuous. They got it by coming into vital contact with the presence of the living Christ. He gave to them this peace. It was a heavenly calm within, though storms and uncertainty raged without.

## "PEACE BE UNTO YOU!"

More than peace was their blessed portion. We read that the disciples were glad when they saw the Lord. They experienced the joy of victory, for if he is with them, who could be against them? This peace, with its accompanying joy, may also be ours at this Easter season by a new realization of the living Christ, who says to us in a troubled world, "Peace be unto you."

After expressing these words of calm and cheer to his disciples, the Lord established a partnership with them. This commission he gave them: "As my Father has sent me, even so send I you." He called them to a life of usefulness and service. He called them to be united in partnership with him and God, the Father. He honored them with the knowledge and consciousness that they were associated with a worthy and eternal cause and Person. That for which they would labor would not end with the strength of the human body or the collapse of a human government. This cause would continue so long as the Father reigned, ruled and worked.

What would this work, to which they were called, involve? It meant that they were to bring light, life and

love to a confused world. In the darkness about them they were to be the light of the world. Among people dead in trespasses and sin they were to bring eternal life. In a society broken by hate and dissension they were to live lives of love and of valuable service.

They were brought into partnership with the living Lord. He, the living One, who was now before them, gave meaning to this partnership. No one wants to be a partner of a leader in a lost cause. No one consciously seeks to join hands with people in a movement which has been lost already at the outset. Yet the empires of the world, which have had millions of followers, have passed on. Noblest causes have been lost and changed. But this partnership with Christ is never dissolved, not even by death. The early disciples heard words of eternal truth when the announcement on that first resurrection day was made: "He is alive for evermore." The presence of the living Christ vitalizes our partnership with him.

## CHRIST EMPOWERS LIVES

One more invaluable possession was granted to the disciples by the Lord in this vital experience. He recognized that they needed power in order to influence the world. It takes power to turn darkness to light, as our great electrical plants show. The thundering of the airplane motors tells us of the power it takes to change the position of a plane from that of one resting on the ground to that of one flying and carrying a heavy cargo. What tremendous power it must take to transform an individual soul from death to life!

The Lord knew that it takes divine power to live spiritually alert and influential lives in a spiritually dead and materialistic world. For this small band of Christians to face a hostile religious and political world takes power of the spirit, life and character.

Thus we read, "Jesus breathed on them, and saith unto them, 'Receive ye

the Holy Spirit.'" It empowers them to change lives which will be fit for all eternity. People who are not interested in God are made to have their greatest joy in communion with him because of fellowship with Christians. Lives which are chained by sins of selfishness and greed are transformed by the living Christ into useful, selfless people, because of Christian influence.

No doubt the Apostle Paul had reference to this power when, in his letter to the Philippians, he wrote, "That I might know the power of his resurrection." His life was changed because he met the living Christ one day and felt his power. The towns of Ephesus, Philippi, Rome and others felt the impact of this living Christ through Paul and his companions. This is the story of the advance of the Christian church throughout its long history. Weak, struggling bands of Christians have influenced beyond their numbers lives, communities, nations and even the world.

## OUR DENOMINATIONAL TASK

As a denomination we see our churches and workers scattered over the North American continent and in parts of Africa and China. We are seeking to bring this living Christ to the nations. We are also seeking to be in a fuller sense disciples of this living Christ.

It is possible that some of us are passing through experiences similar to those of the disciples on that first resurrection day. We may have locked ourselves up in our own spiritual rooms for fear of the religious hostile world, or for fear of making mistakes in service for Christ. Let the living Christ come to us and free us from these deadening fears by his presence. He is greater than all our fears. He himself is our peace and gives us his joy.

Does the progress in Christ's work seem slow? All lasting work seems to develop slowly. But with Christ we are members of the greatest partnership this world has seen. No follower of Christ in the smallest church need feel his insignificance, for he may join the small and seemingly weak band of early Christians in Christ's partnership. "As the Father has sent me, so send I you." That partnership has grown so that the few followers in Jerusalem have grown to include followers of Christ in every known country of the world. Truly "all one body are we." Let us pull together for and with the living Christ.

Lest anyone feel that the success of Christ's cause depends on our power, let it be said that Christ empowers us. All of our talents, knowledge, skills and human power are needed in this work. But who is equipped to meet the demands of



A Fruit Tree in Full Blossom at St. Bonifacius, Minnesota Alongside the Minnetrista Baptist Parsonage

## Seminary's Plans for Sioux Falls

A Report by MR. ARTHUR SCHWERIN of Burlington, Iowa, a Member of the Seminary Relocation Committee

THE GENERAL COUNCIL during its May 1947 meeting voted unanimously to adopt the report made by a special committee appointed for the purpose, recommending the removal of our Seminary from Rochester, N. Y., to Sioux Falls, S. D. This special committee had spent many hours in checking over all of the prospective locations in various cities. Many items were taken into consideration, and in their opinion, Sioux Falls offered the denomination the best possible site. The first step was to secure a suitable plot of ground. This was done in June 1947 by purchasing a square block of land in a new sub-division only recently opened. This lot comprising about two acres is located approximately three blocks from the Sioux Falls College campus.

The next step was to incorporate the North American Baptist Seminary under the laws of South Dakota. These incorporation papers entitle us to hold property, to conduct a Seminary and to give theological degrees to our graduates, as well as to grant honorary degrees, if we wish to do so.

At first it was thought that we might be able to make the move so as to open the new school in September

influencing a Christ-hostile world? Sometimes it appears as if the tide of infidelity and worldliness would overwhelm us. What can we do?

Christ with his personal Presence gives to us the Holy Spirit. He is the power needed. We are but channels — truly active channels. But herein lies the power of the Christian and of us as North American Baptists. The more we realize the living Christ with-

1948 by erecting temporary buildings and also by using some other facilities offered to us. However, after due consideration, the consensus was that this approach would involve the expenditure of a considerable sum of money, out of which only very little would be realized when we did put up a permanent building. In other words, such a procedure would not only be costly, but would be an outright waste of money.

In line with this reasoning, a competent firm of architects in Sioux Falls has been engaged to draw up a set of plans and to supervise the construction of a new building. The Seminary faculty at Rochester has given the architect an outline of the facilities which they deem essential. These are at the present time being incorporated into the plans, and at a later date it will be possible to present a copy of these plans to the readers of "The Baptist Herald," as well as the architect's sketch of the exterior of the building.

Actual construction of the new building is expected to get under way early in the summer of 1948, so that the building may be completed and ready for occupancy by September 1949.

in, the more will the world about us experience the real Christ through us.

So at this Easter time may the living Christ give to us and to all of his disciples peace, partnership and power in bringing him to a needy, spiritually sick world. May continued spiritual life be the experience of many because of our giving, living and serving our Christ who is not dead but alive today!



# Madame Chiang Kai-Shek, a Great Leader

A Tribute to the "First Lady of China," One of the World's Foremost Christians, Upon Her Fiftieth Birthday on Thursday, March 25, 1948

By EMMA B. MEIER of Portland, Oregon

"All nations, great and small, must have equal opportunity of development. Those who are stronger and more advanced should consider their strength as a trust to be used to help weaker nations to fit themselves for full self-government and not to exploit them. Exploitation is spiritually as degrading to the exploiter as to the exploited.

"Then, too, there must be no bitterness in the reconstructed world. No matter what we have undergone and suffered, we must try to forgive those who injured us and remember only the lesson gained thereby.

"The teachings of Christ radiate ideals for the elevation of souls and intellectual capacities far above the common passions of hate and degradation. He taught us to help our less fortunate fellow-beings, to work and strive for their betterment without ever deceiving ourselves by pretending that tragedy and ugliness do not exist. He taught us to hate the evil in men, but not men themselves."

THESE WORDS spoken by Madame Chiang Kai-Shek of China during her memorable visit to the United States have an even greater significance today than they did when they thrilled that huge audience in Madison Square Garden in New York City in 1943. They express not only her high political idealism and her hopes for the future, but her confidence that only the application of the principles of Christ can bring a just and lasting peace to the world.

## BACKGROUND OF LEADERSHIP

March 25, 1948 is Madame Chiang Kai-Shek's fiftieth birthday. Long ago she won for herself the title, "First Lady of China;" then, "First Lady of the Orient;" and now there are those who say she clearly deserves the epithet, "First Lady of the World." And yet she is not by nature bold, domineering or even self-assertive. Her leadership is based on spiritual qualities: humility of soul, love of mankind, deep devotion to a cause, courage to stand for her own convictions. In addition, to be sure, she possesses a brilliant mind and rare personal charm.

Mayling (or Mei-ling) Soong was reared in a Christian home. Her father had come to the United States as a young boy to learn the silk and tea business in the shop of an uncle in Boston. But he soon tired of that, ran away, and joined the Coast Guard. There he came under the influence of Christian friends, began to attend church, and was converted during a revival in a Methodist church in Wilmington, Delaware.

He was educated for the ministry and returned to China to spread the Gospel among his countrymen. There he married a Chinese Christian girl and established a Christian home. Into this home were born six children: Eling, Chingling, Tse-Vung, Mayling, Tse-liang, Tse-an. Here around the family altar there was Bible reading, hymn singing and prayer. All attended church, Sunday School and prayer meeting regularly.

It is said of Madame Soong that her standard for her children was "to make them cultured, self-reliant, useful and good." How well she succeeded is now a matter of history. Four have become world-famous and the other two are highly esteemed citizens in their community.

## CHRISTIAN EDUCATION

The Soong children were sent to Christian schools in China, but it was the ambition of the father that they go to America to complete their education. And so it came about that Mayling at the early age of ten years came to Wesleyan College at Macon with her sister Chingling, where the oldest sister Eling was a senior and could help the younger ones to adjust themselves to their new surroundings. They adopted American names and American clothes. They spoke English fluently.

Until Mayling was old enough to enter college, she was tutored by a

## THE AUTHOR

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member of the faculty. She was something of a tomboy, enjoyed going hazelnut picking and blackberrying and thumbing rides from farmers on their wagons.

When her brother Tse-Vung (T. V.) enrolled in Harvard University, she wanted to be near him, so she went to Wellesley and enrolled as a freshman. There she made many friends. Those who remember her today recall that she was a beautiful, vivacious and popular young woman.

The records show that she was an excellent student. She studied English literature as her major with a minor in philosophy. Her courses included languages, elocution, science, and the Bible. Upon graduation she was designated as a "Durant Scholar," the highest academic distinction at Wellesley. During vacations she frequently traveled with her sister and friends into various parts of this country. She was graduated from Wellesley in 1917.

Thus she spent nine important years of her life away from home. Here she gained a profound understanding of western democracies with their passion for freedom and their concern for the welfare of the common man.

Upon her return to Wellesley in 1943, she was so overcome with emotion that she could hardly speak. She told the students that she had taken the watchword of Wellesley as a motto for her own life: "Non ministrari sed ministrare."

## LEADERSHIP IN SOCIAL REFORM

Mayling returned to China in 1917 as a beautiful young woman, well educated and thoroughly Americanized, much to the disappointment of many of her native people. Her father had meanwhile become a prosperous business man, though he continued to make his Christian influence felt. He had become involved in the revolution, enjoying its successes and suffering with its reverses.

One of her sisters had married China's most famous man, Dr. Sun Yat-Sen. The other was the wife of Dr. H. Kung, whose reputation was already beginning to grow. Mayling entered at once into the best circles of Shanghai society, especially among



Madame Chiang Kai-Shek Smiles at a Group of Orphaned Chinese Girls as She Visits the New Chinese Orphans Home Near Chungking

foreigners and those friendly to foreign ways. She realized, however, that if she was to help her native people, she must re-orientalize herself, and this she did by undertaking a thorough course of study of the Chinese language, history and the classics.

She was deeply moved by the poverty and distress of the great masses of her countrymen and determined to do what she could to improve their lot. She worked through her church, through the Y. W. C. A. and other organizations. She became a member of a film-censoring committee and was the first Chinese woman ever appointed as a member of the Child Labor Committee. So engrossed was she in these activities that she refused a number of proposals of marriage, including one from Chiang Kai-Shek.

## MARRIAGE TO A GREAT LEADER

While visiting with her sister in Shanghai not long after her return from America, Mayling met Chiang Kai-Shek. The young officer was immediately attracted to the charming young woman and soon approached her family on the question of marriage. There were serious obstacles in the way. Mayling would not marry without her mother's consent and the mother objected strenuously for two reasons: first, because he was a Buddhist and not a Christian, and, second, because he had been divorced.

Chiang was disappointed but not disheartened. Besides, political and military duties made heavy demands on his time. He could wait. For ten years he courted her and, although he could rarely see her personally, he

kept writing to her. When Madame Soong finally softened and granted him an interview, she asked him pointblank whether he would become a Christian. He replied that, as he understood it, a real Christian is one who has a personal experience of God, and he would not profess conversion as a part of a matrimonial bargain. However, he said that he would study Christianity, read the Bible with an open mind and pray sincerely for divine guidance to a right decision.

Mme. Soong was pleased with this honest answer and was confident that Chiang would be led into an experience of Christian faith. He had also settled to her satisfaction the previous marriage, which had been one of those customary pre-arranged boy-and-girl affairs in China, and so Madame Soong gave her consent to the marriage.

## CHIANG'S CONVERSION

In the years that followed, years full of turmoil and strife, Chiang remained true to his promise to study the Bible and to pray. He had always had a deep interest in spiritual things, implanted in him, no doubt, by his devoutly religious Buddhist mother. His search for God was not easy. He found the Old Testament very difficult to understand. He often asked his wife questions concerning the Christian way of life. She felt that her own spiritual life was by no means what it should be. With her characteristic candor and humility she writes of this time:

"Then I realized that spiritually I was failing my husband. ... Life

was all confusion. I was in the depth of despair. Out of that, and the feeling of human inadequacy, I was driven back to my mother's God. I knew there was a power greater than myself. I knew God was there. But Mother was no longer there to do my interceding for me. It seemed to be up to me to help the Generalissimo spiritually, and in helping him I grew spiritually myself."

Her joy was great when he finally made a definite decision to become a follower of Christ. It happened in the time of great danger when Chiang was trapped and surrounded and it seemed that capture and death were imminent. There, near Kaifeng he entered a little church and made his vow to follow Christ. His life was saved, and later he made this simple but forceful confession: "I feel the need of a God such as Jesus Christ."

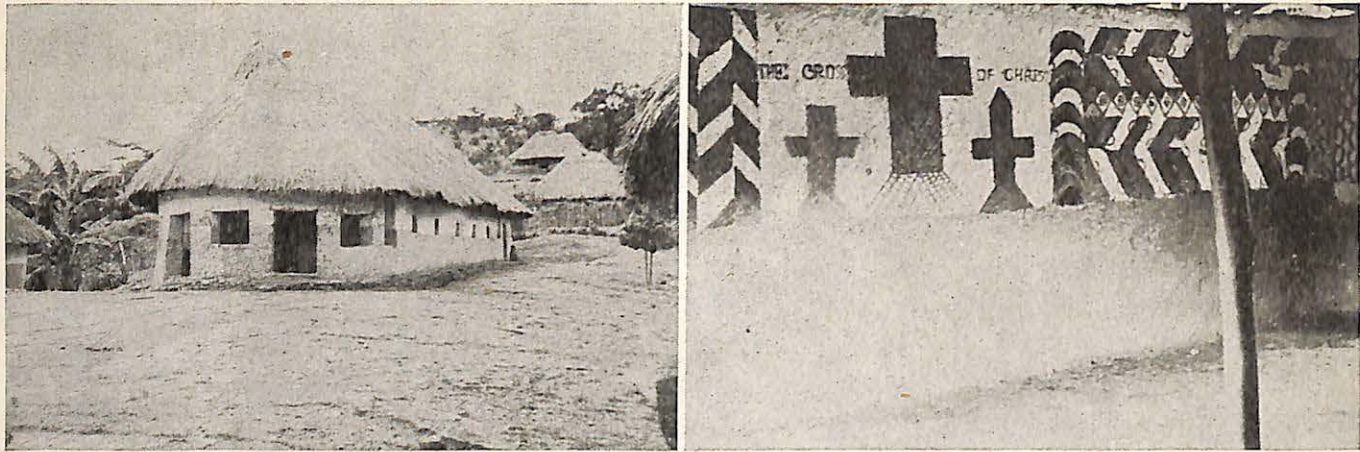
## "THE NEW LIFE MOVEMENT"

Those close to the Generalissimo during his military campaigns testify that one could always see a copy of the Bible on his desk and that he read it regularly. Intimate houseguests tell that he and his wife kneel together morning and evening and pray jointly for wisdom to conduct their personal and official affairs. It is significant that even before his conversion, the Generalissimo chose as his department heads Christian men whenever possible and declared that he noted a great difference between them and the politicians of the old type.

Perhaps the most significant attain-

(Continued on Page 16)





The First Baptist Church of Lus in the Grasslands (Left), Showing the the Church Teacher's House and Mission Resthouse Above That; and at Right an Interior View of the Lus Baptist Chapel

## En Route to the Missionary Conference

A Scenic Report by MISS IDA FORSCH of Mbem, Africa

ELEVEN of our seventeen missionaries on the Cameroons field at present live up in the grasslands. For weeks we had been looking forward to the first great missionary conference in the Cameroons. The Schneiders' live the farthest inland at Mambila. They trekked for two days to reach Mbem station. On December the first we left Mbem to trek to Ndu, another two days for the Schneiders. From Ndu station we had the motor road. Ruby Salzman and Hilda Tobert joined the party.

From then on we had first class traveling accommodations for Africa. We traveled in our new three ton, bright red mission truck with Laban, our capable driver, at the wheel. Bed bags, boxes of food and clothing were packed high in the center of the truck while we made ourselves comfortable on the side seats.

We fairly whizzed by the traveling footman while the native villages disappeared quickly behind us. After five hours of travel, we reached Bamenda to be greeted by the Gebauers. Accommodations in a government guest house had been made for us. Early next morning the Ganstroms and Margaret Kittlitz joined us at Bamenda. Such an excitement!

Everybody was talking at once. It was also mail-day for the grasslanders. The numerous letters and parcels from home turned our thoughts to our loved ones who are thinking of us at this time of the year.

The load on the three-ton truck increased. Mrs. Ganstrom, her two small children and Hilda Tobert rode in the cab while the rest of us were seated in the open sightseeing section

of the truck. It was far more comfortable in this section and only half as tiring. The Gebauers followed in the small red truck. To the experienced missionaries, it was unbelievable that we could travel so fast and in such comfort. Weeks of trekking have been reduced to two days of travel from Bamenda to Soppo.

It is a most beautiful ride from Bamenda to Soppo on the new Mamfe road. Leaving Bamenda we said goodbye to the grasslands. We soon reached the heavily forested area. Such "Oh's" and "Ah's" as we viewed the beautiful scenery. The majestic trees fluttered their leaves and waved their branches to us as we sped along the winding road. We were reminded again that only God could make such beautiful trees. The short green grass at the sides of the newly made road constantly reminded us of the American parks. Round and around the hills, up and down the red trucks went!

At high noon we stopped beside a big waterfall to have our lunch. All of our travels are a constant picnic. After traveling for hours, our appetites were exceedingly good. Our next stop was at Mamfe where we were able to find lodging in a large government home which was vacant.

Nearly all the cargo had to be unloaded so that we could set up our beds, prepare supper and get all the dust of the road off of us. In a short period of an hour, we had made a home of the empty house. It is very warm at Mamfe. Coming from the cool grasslands, we found it rather uncomfortable.

At four o'clock the next morning, we began to break up our home. At six-fifteen, the red trucks were speed-

ing along the winding road. We still had one hundred and eighty miles to go to reach Soppo. This meant a ten-hour trip for the day.

The children were first rate travelers. They were the special attraction of all the natives as we stopped at some of the villages. In a few minutes the trucks were completely surrounded with black faces and shining eyes. They all wanted to see the white babies. Little Glennis Anne Ganstrom (born July 20, 1947) would coo and smile at all times. No American traveler received the welcomes, the cheers, the receptions that we did as we continued our journey.

Passing by the villages, the people shouted their greetings by waving their arms. The children ran out of the houses to the roadside, yelling and waving their arms as they heard the motor coming. Many miles before reaching Soppo we could see the beautiful Cameroon Mountain. At last we could see the spire of the Bender Memorial Church. We had reached Soppo.

The trip was made in safety. God is merciful and good. For the first time, all the missionaries and such a large number, were able to meet at one time. Had we not had these new trucks, this meeting would not have been possible. We are now able to travel from Warwar to Soppo in about seven days. It is an unheard of trip in the British Cameroons for our missionaries.

All those who are responsible in getting these trucks for the mission have made this unheard of trip become a reality. They are "a God-send." All of us want to say, "Thank you, thank you!"

# The First Cameroons Missionary Conference

A Review of the Important Conference Held at Soppo, Africa from Dec. 7 to 14, 1947 as Prepared by the REV. H. G. DYMMELE from Reports from the Field

THE FIELD administration in the Cameroons operates by way of a field superintendent, a field council, and a missionary conference. Our field superintendent is the capable Rev. Paul Gebauer, our missionary since 1931. The field council consists of all managing missionaries and meets twice a year. The missionary conference comprises all missionaries and their families.

It must have warmed the cockles of their hearts when these missionaries began to converge upon Great Soppo early in December 1947 from Warwar, Mbem, Ndu, Belo, Bamenda and Buea. "Toby" Tobert and "Ruby" Salzman wrote:

### THE TRIP TO SOPPO

"For a long time we looked forward to our first big missionary conference to be held at Soppo. Several times a year the men and some of the women gathered for short business meetings, but this was the first since 1945 that all the families with the little ones were present. The Warwar, Mbem and Ndu missionaries left Ndu on the morning of December 3rd. Our beds, chop (food) for the trip, trunks, pillows, blankets and several native boys piled into and onto the 3-ton Chevrolet truck. Gauze masks protected nose and throat from the dust that the six wheels stirred up as we rode along on the dusty dirt road.

"At Bamenda the next morning the Belo five joined us. That brought the total to eleven whites. Two more days (259 miles) of riding brought us to Soppo. It was the first trip for most of us on the new road that comes up from Victoria to Bamenda on the British side. Before, we always had to cross over the border to the French Cameroons and in the process "suffer plenty" in the hands of the customs men. By driving over ten hours the last day, we reached Soppo a day earlier. At home we would make this 345-mile ride easily in a day. But what scenery we see!"

Then also came together for the first time the missionary youngsters: Ann and Walter Gebauer, Daphne and Amaryllis Dunger, Norris and Glennis Ganstrom, enough of them for a conference all their own. They surely compared parents and baby sisters and boasted what the Christ-child would

bring them. For it was the month of Meli-Mesale (December 1947).

### THE CONFERENCE OPENING SESSION

But why should missionaries have a conference at all? Aren't they always together? Oh, no. They are hundreds of miles apart, as we just saw. And even though they all lived in one block, they still would rarely catch a glimpse of one another, because each has a very large area with multifarious responsibilities, and up to 28 outstations, which necessitates constant traveling and absence from their homes.

The Missionary Conference opened on Sunday evening, Dec. 7, with the Rev. Paul Gebauer presiding and the hosts, George and Alma Henderson, leading the conference in its devotional exercises. The conference lasted a full week and dealt with the many ways and problems of our expanding field: Evangelism, Education, Medical Service, Women's and Young People's Work, Field Management, and Budgets. In keeping with our General Conference zeal, our missionaries are to be commended for giving evangelism top priority.

We are looking forward to the latest figures about numerical gains in membership for the last year. A conservative advance estimate placed our church accessions in the Cameroons for 1947 by baptism at 3000. Considering that 1947 was critical in many respects, it is a highly creditable showing. There are clear signs all over Africa that secularization breaks down tribal life, emphasizes materialism, stimulates a mad search for pleasure. Furthermore, nationalism and race consciousness rear their ugly heads. The easy promises of communism are not lost upon the natives, and here and there an elite, a class which pays more attention to privileges than to obligations, gains ground. These movements

### PRAYER REQUEST

A cablegram was received at the Forest Park headquarters on Feb. 27 announcing the serious illness of Missionary George A. Dunger of Africa and of the immediate need of his hospitalization in the United States. He has asked for the united prayers of our people in his behalf. Further information about Brother Dunger's condition will be given in forthcoming issues of "The Herald."

can be halted only through consistent and assiduous effort at evangelism, but the time is very short.

### MORE MISSIONARIES NEEDED

Another significant aspect of the conference was the counterpart of this sense of urgency — the demand for more missionaries, but missionaries of particular skills, such as a business manager, a station manager, a manual training missionary, a Bible school missionary, a school superintendent, a medical doctor. Along with it our missionary conference envisions an extensive building program.

The missionaries gave also proof of their profound interest in our Seminary and Christian Training Institute by sending to our Home Office the sum of \$200 as their personal contribution over and above their regular giving for 1948. Finally, the missionaries unanimously voted confidence to our indefatigable Field Superintendent and senior missionary, the Rev. Paul Gebauer, for his services in a very difficult office. This vote of confidence is wholeheartedly echoed by the Home Office.

And so the First General Missionary Conference in the Cameroons under American auspices came to a close. "One of the lasting memories we shall always keep", the missionaries write, "is that of our communion service on the last Sunday night. Our field superintendent, Paul Gebauer, served as pastor and our superintendent of schools, George Dunger, as deacon. The communion set which served Mr. Gebauer during his chaplaincy lent dignity to the service. Perhaps because the service was held in the Hendersons' dining room with all of us sitting in a circle, we were reminded of the first Lord's Supper and tried to imagine the inner feelings of the disciples who were soon to be scattered to various fields of work.

"Truly we left the conference with a feeling that it was good to have been there. Laban, our native driver, brought us safely back to Ndu on Dec. 19th. That Sunday, while the Warwar and Mbem folk were still with us, we held an impressive ordination service for two of our assistant evangelists as they became full evangelists."

The next missionary conference is to be held about February 1949.



# WHAT'S HAPPENING

● The copies of the "1947 Conference Minutes" have recently come from the printing offices of our Roger Williams Press. They have been ably edited by Professor O. E. Krueger of Rochester, New York. A further announcement will appear in the next issue.

● The Baptist Church of Southey, Sask., Canada has been served since May 1947 by its new pastor, the Rev. E. H. Nikkel. God's blessing has been upon the ministry of the church and the attendance at the services is definitely increasing. Miss Thelma Hertz is the superintendent of the flourishing Sunday School.

● The young people's society of the North Side Baptist Church of Sioux Falls, South Dakota held its annual election of officers recently with the following results: president, Oma Bechler; vice-president, Darlene Danielson; secretary, John Rezac; treasurer, Duane Danielson. Miss Minnie Peters of Chancellor, So. Dak., student at Sioux Falls College, read the Scripture passage and led in prayer at this service.

● The B. Y. P. U. of the Baptist Church of Eureka, So. Dak., held a Valentine Social on Thursday, Feb. 12. Different hearts found in the Bible were used by the young people in quoting Scripture verses. Miss Mabel Krombein arranged for the program and entertainment. The B. Y. P. U. president, Mrs. Alex Mehlhaff, was in charge of the evening's festivities. The Rev. A. Krombein is pastor at Eureka.

● The Rev. R. Sigmund has resigned as pastor of the Calvary Baptist Church of Billings, Montana and has accepted the appointment as superintendent of the Home for the Aged of the Dakota Conference of Bismarck, No. Dak. He will begin his ministry in the Home for the Aged on June 15. Mrs. Sigmund will act as matron of the home until the new building near the state capitol grounds is completed. At that time separate living quarters will be found for the superintendent and his family. Construction of the new building of the Home for the Aged will be resumed late in March.

● Evangelistic services were held at the Calvary Baptist Church of Billings, Mont., from January 11 to 28 with the Rev. Henry Pfeifer, evan-

## DONATION DAY at Chicago's Home for the Aged, March 29, 1948

The annual Donation Day for the benefit of the Western Baptist Home for the Aged in Chicago, Ill., will be observed on Easter Monday, March 29, 1948 at 1:30 P. M. at the Home. A very interesting program will be rendered under the auspices of the Woman's Mission Union of Chicago and vicinity.

Donations will be gratefully accepted and may be sent directly to the Western Baptist Home for the Aged, 1851 No. Spaulding Ave., Chicago 47, Ill.

Mrs. Hildegard Wuttke Schieber,  
Secretary

gelist, bringing the messages. Nineteen persons responded to the Gospel invitation, including four adults who did not previously attend any church services. Four other persons rededicated their lives. The morning services of the church have been changed from German to English and a German service has been arranged for every Sunday afternoon, as reported by the pastor Rev. R. Sigmund.

● The third annual series of Lenten services for the State Park Baptist Church of Peoria, Illinois has been very successful. Speakers have included the Rev. Robert Schreiber of Chicago, Illinois on February 19 and the Rev. William Hoover of Benton Harbor, Michigan on March 4. On Thursday evening, March 25, the Rev. Frank Veninga, pastor, will conduct a candlelight communion service. In a Crusade for Christ Through Evangelism church members have made several hundred visits in homes of the community with accompanying success. Recently the salary of the pastor was increased by \$520.

● Evangelistic services were held at the Calvary Baptist Church of Tacoma, Wash., from March 2 to 12 with the Rev. P. G. Neumann of Anaheim, Calif., bringing the messages. The Rev. W. C. Damrau, pastor, will report later about the results of the meetings. The church has prepared an attractive and informative, four-page leaflet about the organization and activities of

the Calvary Church for distribution in the community. The leaflet includes a confession of faith and a page devoted to well selected Bible verses. A pen sketch of the church edifice is featured on the front cover.

● Word has been received through the Rev. and Mrs. John F. Niebuhr of Ocean Grove, N. J., of the sudden death of Mrs. Benjamin Pape in Berlin, South Africa. Mrs. Pape was accidentally shot in the leg, but loss of blood and shock caused her death in a nearby hospital. The husband, the Rev. Benjamin Pape, is a graduate of our Rochester Seminary. Mrs. Pape leaves to mourn her untimely homegoing her beloved husband and four children, including twin sons who are now attending the university of Bloomfontein, South Africa. Mr. Pape is pastor of a German Baptist Church in Berlin, South Africa.

● The Rev. and Mrs. Aaron Buhler of Onoway, Alta., Canada have announced that a son was born to them on February 3 who has been named Douglas Ross. Mr. Buhler is pastor of the Onoway and Glory Hill Baptist Churches. Chaplain and Mrs. Edwin Kraemer have sent the announcement of a son who was born to them at the Station Hospital, Borinquen Field, Puerto Rico on Feb. 7 who has been named Edwin David. This is their fourth child but first boy in the family. Mr. Kraemer is assigned to duty at Coolidge Field, Antigua, British West Indies. An article by him will appear in the next issue of "The Herald." Both Chaplain and Mrs. Kraemer are well known in our denominational fellowship.

● Revival meetings were held at the Baptist Church of Medina, No. Dak., from Feb. 1 to 15 with the Rev. Henry Pfeifer bringing the messages. The high attendance of 168 persons at one of the services with other meetings almost as well attended was amazing in view of the church's membership of thirty-three and the church's limited seating capacity. Nine conversions were reported. Tile blocks for a new church basement as well as the necessary cement have been purchased and plans are progressing rapidly for the building of the church basement late in May with an enlarged edifice or a new building to be constructed

upon the foundations as soon as circumstances will permit. Rev. Frederick Alf is the pastor.

● The Rev. Otto Nallinger, director of relief for the Baptist World Alliance was the chapel speaker at our Rochester Seminary on February 2nd. On February 7th he brought a special address to the members of the Philomathia Society on the work and organization of CRALOG. The Seminary Chorus has begun its annual ministry of music in the Rochester area. Some of its engagements have been at the Congregational Church of Livonia, N. Y., a community service, on Feb. 8th; Brighton Reformed Church on March 7th; and Lake Ave. Baptist Church on March 10th. Plans for an extended tour in April are now being formulated. The chorus is under the direction of Mr. Earl Abel, son of Rev. and Mrs. J. J. Abel of Marion, Kansas.

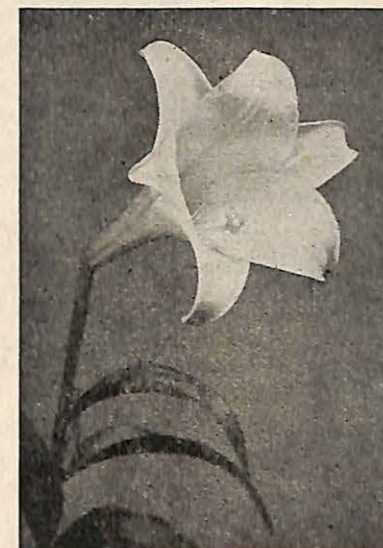
● The Rev. Walter Klempel has accepted the call of the West Side Baptist Church of Beatrice, Nebraska, to be effective June 1st after he has received his degree at the University of Nebraska, where he is now enrolled as a student. He is serving the church in part-time capacity until he takes over the work completely. At a reception on Jan. 11 a welcome was tendered the Rev. and Mrs. Walter Klempel by the leaders and representatives of the various departments of the church. Another highlight of the program was a talk by Mr. Wm. Nieman, one of the oldest members of the church. Mr. and Mrs. Nieman, former residents, recalled some early history of the church. The pleasant occasion was closed with good wishes and prayers of the group for the new pastor and his wife.

● The First Baptist Church of Lorraine, Kansas was host to a Christian Workers' Conference on Feb. 10. This meeting was sponsored by the Scripture Memory Committee of the North American Baptist Churches of Kansas and was the first of its kind in Kansas. Dr. R. R. Russell, instructor at the Central Baptist Seminary of Kansas City, and Dr. Clifton Huff, social science instructor of the Emporia State Teachers' College, were the main speakers. Dr. Russell and Dr. Huff brought messages in the morning, afternoon and evening sessions. A film, "That They Might Have Life," and music by the various churches rounded out the program. Although the weather was not too favorable, the attendance was very fine and a deep interest was felt in the subjects discussed. Eleven Kansas churches were represented. It is hoped to make this an annual event.

# Easter Reveals a Living Hope

A Devotional Message by DR. JOHN LEYPOLDT of Wilwaukee, Wis.

❖



uncertain about the Christian's hope. It is a hope based on an indisputable fact.

(4) The basis for this hope. "By the resurrection of Jesus Christ from the dead." The living hope is based upon a living Christ, living witnesses and a living Church. The empty cross proved that he died; the empty grave that he lives. Nothing could shake the conviction of the early Christians that Christ had risen from the dead. Their enemies could arrest them, threaten them, punish them and even kill them, but they could not take from them the conviction that Jesus arose from the dead. It is the best attested fact in history. The outstanding fact in their witnessing was: "This Jesus did God raise up, whereof we all are witnesses" (Acts 2:32).

Life would not be worth living without hope. A world without hope would be like a world without sunrise. We would live in an endless night. Hope is a desire of some good with an expectation of obtaining it. Pope said: "Hope springs eternal in the human breast." We have been emphasizing faith and love but have largely neglected hope.

The Apostle Peter in his first epistle (1 Peter 1:3-4) groups seven truths around the living hope.

(1) The author of this hope. "Blessed be the God and Father of our Lord Jesus Christ." The true ground of our hope lies in God. Take God out of the world and we are helpless, hopeless creatures. Without the God made known to us in Jesus Christ we would live in a world of despair. But Peter begins his statement with an ascription of praise because God is the author of the living hope. "Praise be unto God and the Father of our Lord Jesus Christ."

(2) The motive for this hope. "Who according to his great mercy." Peter was not satisfied in speaking of God's mercy. He emphasized God's great mercy. The Psalmist could say: "The Lord is merciful and gracious" (Psalm 103:8), but the Christian can praise God for his great mercy. Who can measure the extent of God's abundant mercy in giving us a living hope? What infinite and inexpressible mercy God has manifested toward us!

(3) The certainty of this hope. "Beggat us again unto a living hope." Some people have a dead hope, a hope that will never be realized. But Peter speaks of a living hope. There is nothing doubtful or

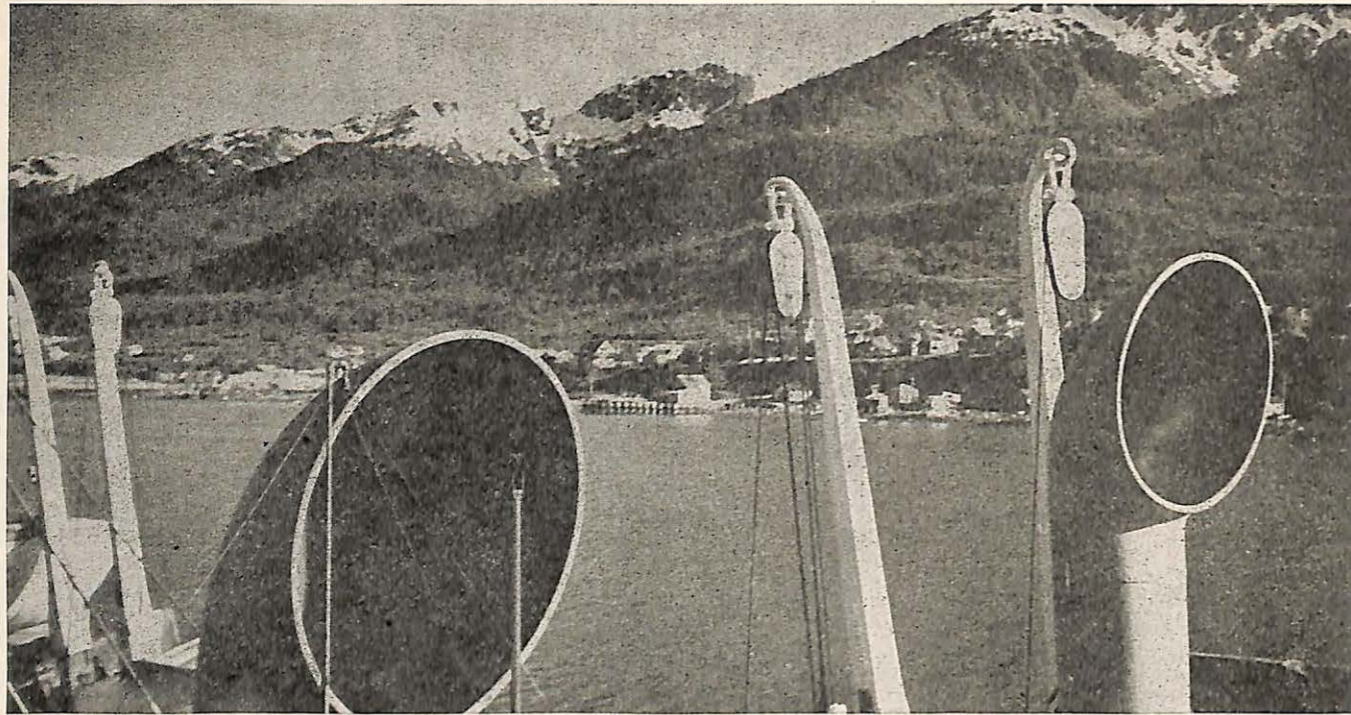
(5) The content of our hope. "Unto an inheritance incorruptible, and undefiled and that fadeth not away." Our eternal inheritance is characterized by three qualities: (a) It is imperishable. All the beauties of nature are subject to decay, even our wonderful bodies. But our spiritual inheritance does not share the fate of all earthly possessions. It is an eternal treasure. (b) It is undefiled as to its purity. What a day that will be when we are stripped of all defects, failings, flaws and blemishes, when we shall be like him who is without sin! (c) It is unfading. The most beautiful flowers fade but our future inheritance possessess an eternal beauty.

(6) The security of this hope. "Reserved in heaven." In this life we may lose all our earthly possessions. Paul speaks of the "uncertainty of riches." Job lost almost everything he had except his faith in God. No one, not even death, can rob us of our eternal security in heaven. It's in God's keeping.

(7) The possessors of this hope. Only those who are "born anew" are entitled to the living hope. It is not ours by natural birth or by any merit of our own. "For by grace you have been saved through faith and this is not your own doing, it is the gift of God" (Eph. 2:8). The best things in life are not earned but given. Our living hope through a risen Christ is God's crowning gift to us.

At this Eastertide, let us not only thank God for our faith in a risen Christ but for the glorious hope we have and for the spiritual inheritance that some day shall be our personal and permanent possession.





—Ewing Galloway Photo

## Land of Tomorrow

A Novel by CHARLOTTE KRUGER

(Copyrighted by Zondervan Publications)

### SYNOPSIS

After the war Chris MacKay went back to Alaska — “the Land of Tomorrow” — not only to the mountains and forests, but to love and dreams. On the steamer he met Julianna Barrett, who was going to Alaska with the message of the Gospel. In the little fishing village of Willow Point Julianna held meetings for the children in the old schoolhouse. She also met an old-time friend of hers, Lydia Wilson, the friendly government teacher at Beaver Creek. The arrival of the government mailboat, “Nushagak,” with its husky skipper, Neal Jones, and his righthand man, Bob Carter, was a big event. Julianna was delighted that the boat had room to take her over to Beaver Creek. There Julianna with Lydia Wilson decided to go berry-picking, and the two men volunteered to carry their buckets for them.

### CHAPTER SIX

IT WAS a delightful afternoon. The air was fragrant with flowers. Bright magenta fireweed robed the hills and fields surrounding the native village. In the background the austere peak that jutted sharply into the sky, and was always white with snows, looked down on the familiar scene it guarded year in and year out. If mountains could speak, thought Julie as she looked up with admiration, what tales they could tell!

Immediately after luncheon the four young people set out, the girls to pick berries, the men to help in any way they could at the cannery. Down through the village they proceeded gayly, past the Russian cemetery now

thoroughly overgrown with wild celery and tall grass, then along the narrow trail leading northward three miles to the cannery that offered a means of livelihood to the entire native population.

Along the way they saw children who had preceded them to the berries. They were busily engaged in picking the luscious fruit from the low bushes. Red-stained faces indicated that more berries were being put in their mouths than in their pails.

Halfway along the trail the girls decided to stop. Lydia had discovered an especially good “bunk,” as she called it.

“G’by! Thanks for packing my pail, Sir Walter Raleigh,” she said with a grin. Then she took the bucket Jones had carried for her. Julianna thanked MacKay for the same kindness. Assuring the girls that they were more than welcome, the men continued along the trail. The bright red roof of the long cannery building could be seen through a row of spruces.

Immediately the girls lost themselves in the excitement of discovering branches drooping with berries.

“Oh! This is fun!” exclaimed Julie as she found an especially full bush. The first luscious red berry found its way promptly into her mouth. “Mmm! What are they? Raspberries?”

“Something like them, but they’re called salmonberries. They’re larger and not quite so sweet as the raspberries we picked back in Pennsylvania when we were kids.” Lydia was busily stripping one bush of its red treasures and the “plunk, plunk” of the berries as they fell into her pail made a cheerful sound.

At the cannery Jones and MacKay were immediately put to work, not pitching salmon as they had expected, but filling cases. They found themselves in a large smelly, noisy room. On every hand were dark-skinned men and women packing cases with the canned fish. Noisy machinery groaned and hummed. The clank of the cans being stacked into the cases added to the din. After the cases were filled and glued they had to be stacked ceiling high in another part of the room.

It was interesting at first, but after two or three hours it became dreadfully monotonous.

“Nushagak, where are you?” groaned Jones. He winked at his perspiring assistant who was lifting another filled case and hoisting it on top of the stack of cases that towered ceilingward.

After five hours the activity in the fishy room lessened. Men and women began to leave. With relief, the two

from the mailboat learned that they could go, too. The man who had hired them, a large, red-faced Swede, paid them in silver dollars and assured them that they were welcome to help out any time they were in the vicinity during the season.

Murmuring their thanks, Jones and MacKay headed back along the trail to Beaver Creek. When they reached the village, they made a bee line for the “Nushagak.” It would be a relief to wash and get into others clothes. They reeked of fish.

Lydia Wilson, standing at the window of the schoolhouse kitchen high on the hill, happened to see them walking toward the mailboat.

“They’re going to the boat,” she said to Julianna. “Maybe they don’t realize they’re invited here.”

“Did you ask them?” Julie, who was putting the finishing touches on her “salmonberry shortcake,” looked up at her friend.

“N-no . . . but they know they’re welcome anytime they’re in town. It’s understood.”

“Alaskan hospitality,” added Julie. Both girls smiled.

“You go down to the boat and tell them supper’s ready,” Lydia suggested a few minutes later.

“What about doing it yourself?” returned the young missionary. There was an odd little smile on her pretty face.

“I’ll give my guest the privilege,” coaxed Lydia.

“The pleasure’s really all yours,” assured Julie with another grin.

Finally they agreed that they would both go down to extend the invitation.

Jones poked his freshly brushed blond head through the pilot house door when he heard the girl’s voices up on the dock. Learning why they had come down to the boat, he blurted out frankly, “Are you sure we’re not wearing out our welcome?”

“Honestly,” assured Miss Wilson, “we enjoy having you. Only twice a month do we have this pleasure.”

MacKay’s brown head emerged above that of the skipper’s just at that moment.

“You’re not serving . . . fish, are you?” His voice sounded weak. His face wore a queer smile.

Both girls laughed, for they understood.

“We promise,” said Lydia. “No fish!”

The men needed no further coaxing. In a moment they had climbed from the deck of the “Nushagak” to the dock.

While they were walking along the familiar trail to the schoolhouse, the young missionary suddenly burst into laughter — good hearty laughter. Surprised, the three stopped to stare at her.

“What on earth is the matter?” Lydia astonished at this burst of mirth, stared at her friend. Then she, too, began to laugh.

“I just happened to think,” Julie said with a giggle, “that we’re having salmonberry shortcake for dessert!”

Nestled in a horseshoe of jagged mountain peaks, part of the stately Chugach Range, lies the little Alaskan town of Valdez. To the south the village is bounded by Valdez Bay which opens out beyond the “Narrows” into beautiful Prince William Sound. Sturdy Alaskan spruces dot the lower shores of the beaches around the Bay and straggle part way up the mountain sides. A few spruce-covered islands emerge from the icy waters. Overhead seagulls soar and scream. Little fishing boats, cannery tenders and, occasionally, big steamers come to the wooden dock situated at the end of a long approach which is the continuation of the town’s main street.

On the other three sides, the Alaskan town is enclosed by majestic mountains. To the east lies an especially striking group . . . pointed steep, like so many ancient pyramids. In contrast is fat and pudgy Sugar Loaf mountain, the closest to town. Its summit looks much like a bald man’s head; it rises from the Bay and is studded with evergreens along the base. To the southeast lies queer old Mummy Mountain. The ridges of this long row of crags resemble the form of an ancient Egyptian mummy . . . a stiff old figure held in his solemn wrappings for centuries upon centuries. To the west a long high mountain encloses the village. Steep and impressive, the highest of the peaks bears the name Mile High. Between this crag and another jagged group directly north of town one can catch a glimpse of the retreating Valdez arm of the famous Columbia Glacier, reputed to be the largest moving glacier in the world.

As the “Nushagak” pulled into the familiar Bay and was tied up to the float off the large dock, Chris MacKay looked at the mountains he knew and had come to love so well during his first stay in the Territory when Uncle Sam had sent him here as a soldier. There was old Sugar Loaf, close beside it Mummy Mountain, straight to the north, Mile High and the scrap of glacier.

It was good to be back in town again, yet he had enjoyed each mail trip immensely. This had been his third trip on the mail run with Jones. He was still grateful for the chance meeting at Beaver Creek the day of the fire. He thought of little Molly Tedishoff with tenderness. Somehow he had not managed a visit with

her this trip, much to his regret. He was grateful that on the day of the fire he had learned of Carter’s impending induction and Neal’s plight. He had been more than glad to accept the skipper’s offer of a job helping on the “Nushagak.” It had been a “lucky break,” as he had called it, for it was the kind of work he enjoyed.

This last trip had been an unusually good one. The weather had been favorable. The company had been congenial. They had been able to get close to the Columbia Glacier and had taken some wonderful kodachrome shots with Neal’s 35 mm. camera . . . shots of the glacier face, of seals, of a mother bear and her two cubs and some icebergs.

And then . . . the high light of the whole trip had been the pleasant surprise of meeting Julianna Barrett, the missionary, again. Somehow he had not expected that this would ever happen. He remembered with pleasure the young woman’s friendliness, her sincerity, her apparent genuineness. That she was different from the girls he had known in his twenty-six years was evident. She was deep. When a man conversed with her he felt his heart reaching out for the best things . . . he felt a heart-hunger for something that was lacking in his life. Julianna Barrett had intimated his need of something . . . Someone . . . a Pilot to chart the course of his life. She had convictions . . . and the strength to make them known. He admired her for it. A queer conviction was tugging at his own heart. What was it she had said last night . . . shortly before they pulled away from Beaver Creek on the last lap of the mail run?

“Mr. MacKay,” her voice had been deep . . . vibrant. She had raised her lovely blue eyes to his gray ones. Frankly, he had met their honest gaze.

“Would you consider calling me . . . ‘Chris’?” he had asked, somewhat hesitantly. Afterwards he wondered . . . had he been bold? Or, had she seemed pleased that he had asked her to use his given name? He had been led to believe the latter, for she smiled at him sweetly.

“Chris,” she had substituted the first name easily . . . naturally. “The full name is . . . ‘Christopher’?”

MacKay had groaned inwardly. “Uh-huh,” he had admitted, somewhat reluctantly.

“What’s the matter . . . don’t you like your name?”

“Why, ‘Chris’ is O.K., but . . . Christopher . . . ouch!”

“I think it’s a good name,” she had said, “a manly name . . . a challenging name . . .”

“Challenging?”



"It means 'Christ bearer,' or one who supports the Christ. It could just as well mean 'Christian.'" Her voice had seemed to ring. There was something about her enthusiasm that was contagious ... warm ... real. MacKay thrilled to think of her even now.

"Chris," she had said, "I wish you would take something with you to read. When you come back on your next trip, I should like an opportunity to discuss it with you."

Chris had willingly reached out his hand to take the booklet. With a promise to read every word of it, he had placed it in the pocket of his plaid shirt. His ears had tingled with delight at her parting words.

"Good-by, Chris. I've enjoyed these talks with you so much. I'm looking forward to knowing you better." Then she had extended her firm right hand and exchanged a warm handclasp. "You may call me 'Julie' if you wish." Her beautiful smile had warmed MacKay's heart. At that moment Jones had called to him from the pilot house and he had had to attend to getting the anchor in and the ropes untied ... a few minutes later the "Nushakag" had been heading out to the Sound on the last lap of the mail run. He had waved to the girl on the rickety dock just before they rounded the rocky spruce-covered peninsula. She had been hidden from view physically ... but her image had remained in MacKay's mind and heart.

A hint of fall was already in the air here in town. The cottonwoods encircling the village were turning to gold. The sun, two months before a constant visitor, had begun to set earlier. In late June it had seemed that the days would never end. Now they were growing noticeably shorter.

A steamer had been to town during their absence. That meant there would be mail from home. Chris was always happy to hear from his loved ones outside. Their letters were such a keen delight ... filled with news ... wholesome. His sisters were especially faithful in their correspondence. Mother's letters were not as numerous as the girls', but when they came, Chris always read them with a full heart. He loved them all dearly ... these who were closest to him of all human beings ... his own flesh and blood.

After Jones and MacKay had removed the small accumulation of mail they had brought back on the "Nushakag," and had taken it to the post office, they went to their own post-boxes for mail. Then they started for home. It was a modest little house ... completely furnished ... comfortable. Jones had bought it for himself. Chris had volunteered to stay at the North Star Hotel upon accepting

the job with Jones, but the latter had firmly remonstrated, emphasizing the fact that there was too much space for one lonely man and firmly assuring him that he was more than welcome to share the house.

It was Saturday morning. The few town stores were beehives of activity. Alaskan housewives had hurried to get their share of the fresh foods the steamer had brought to their stores the night before ... real corn on the cob, fresh tomatoes, lettuce, cabbage, squash, avocados, California grapes. On days following a steamer's arrival, the stores were especially popular places.

After the two men had perused their few letters, Jones stretched lazily and suggested, "How about going uptown for some grub, Chris? We're kind of low on a lot of stuff. Those were the last of our spuds we had night before last. Coffee's low, too. Get anything green that came in, too. Ask if they got any bananas in on this boat ..." He turned back to the paper he was reading.

"O. K." Chris arose, placed his letters on the table and went to the door. "Anything else?" he asked as he was leaving the house.

"You could ask about bacon ... half a slab'll do ... and ... while you're at it, get a dozen eggs, too ..."

"That's all?"

"Uh-huh."

### Madame Chiang Kai-Shek, a Great Leader

(Continued from Page 9)

ment of this pair of Christian leaders has been the inauguration of the "New Life Movement." Its program included a complete reformation of the economic and cultural life of the whole Chinese race. It was an attempt to bring customs, manners and morals in line with the accepted morals of Christian civilization. Among the virtues to be practiced were respect for law and order, service to mankind, cleanness and purity of thought and hatred of all evil.

Madame Chiang was the directing genius, or so to speak, the soul of the movement. She called in her missionary friends to talk over plans for co-operating in this great work of helping China's masses. The missionaries found that this work of raising the level of public morality fitted well into their programs, and under their influence the "New Life Movement" took on more and more of a Christian character.

Among the practical results of the movement were the organization of anti-opium campaigns and the establishment of clinics for opium addicts. Great strides had been made in establishing orderliness, cleanliness and higher moral standards when the war with Japan broke out, interrupting the

It was Saturday and so the stores would deliver groceries. He would not have to carry them home himself. He left his order promptly at the meat market, and then went to the post office again. All the mail had been put out by now; the window was up. A few Valdezans emerged from the post office, their arms laden with interesting-looking brown packages. A slip in his box indicated that Chris had a package. He hurried to the barred window. The postmistress handed him a large flat package, post-marked in his home town in Wyoming. He recognized the contents from the shape. It would be a new record ... probably one of his favorite songs. He was eager to get back to Neal's to play it on his phonograph. Radio reception in this part of the Territory was often very poor and consequently good music was much appreciated. The phonograph was one means of hearing the compositions one loved most.

When he reached the house again, Jones announced that he had an errand to attend to at the machine shop. In a few minutes the slamming of the front door told of his exit. Chris was left alone. He was glad for this little time of solitude. He would play the record, write a letter to Mother and then read the leaflet Julie had given to him the night before.

(To Be Continued)

program and bringing in its wake the misery and confusion that war always brings.

Even today while China is torn by internal strife, the Chiangs are carrying on bravely and helping where they can to alleviate the suffering of their countrymen.

They are holding fast to their Christian ideals in the faith that justice and righteousness will ultimately prevail. Mme. Chiang Kai-Shek said in 1943: "We shall hold firm to the faith that nothing short of race annihilation will ever prevent any people from struggling against wanton domination, whether economic or political." She expressed her hopes for the future in her speech before the House of Representatives in Washington, D. C.: "May I not hope that it is the resolve of Congress to devote itself to the creation of the post-war world? To dedicate itself to the preparation for the brighter future that a stricken world so eagerly awaits?"

Truly, Madame Chiang Kai-Shek has set a marvelous example of the tremendous influence a woman can exert, and we do well to heed her admonition to "prepare for a just and permanent peace and for strenuous world-building that lies before us."

# The Christian Training Institute in Action

The Story of the C. T. I. at Edmonton, Alberta and of the Recent School Term from Nov. 3, 1947 to March 26, 1948 by the Rev. E. P. WAHL, President

WHEN the doors of another school year for the Christian Training Institute of Edmonton, Alberta swung open on Oct. 30, 1947, a larger student body than ever before presented itself. A total of 114 young people began their studies, among whom were 61 young women and 53 men. The Freshmen Class of 60 students is a most promising group of young people. Coming from the provinces of Manitoba, Saskatchewan, Alberta and British Columbia and from the States of New York, North Dakota and Kansas, they have taken their stand in the ranks for greater service in behalf of the Lord and his church.

Young women left good paying positions to come to Bible School and to seek first the Kingdom of God. Young men, who might have sought employment with flattering salaries and promise for advancement, have turned their attention to the deeper eternal things. Young people, who might have spent the winter by seeking a warmer climate and pleasure, have come to study to show themselves approved unto God. All this greatly humbles us before God that he might make us more fit for our responsibilities to these future leaders of our churches.

Our night classes, held every Monday evening from 7:30 to 9:30 P. M., have also been very gratifying. Seventeen students enrolled for the studies that were offered. These are people who work during the day and spend this one evening in the week to follow a definite course of study at the Bible School. The ages of these night school students range from 18 to 57.

### FOOD AND LODGING FOR THE C. T. I.

With prices soaring ever higher it has been a real problem to meet all our daily financial obligations. How greatly we appreciate the contributions of our dear people made so generously for the kitchen of the school! Vegetables, eggs, meat from several of our churches and recently a case of fish from a brother about 800 miles from Edmonton explain why the work of C. T. I. can continue so successfully.

God's goodness was manifested to us in a special way in making it possible that the new building has been brought to the point where we are able to use a large part of it. The majority of our boys are having their

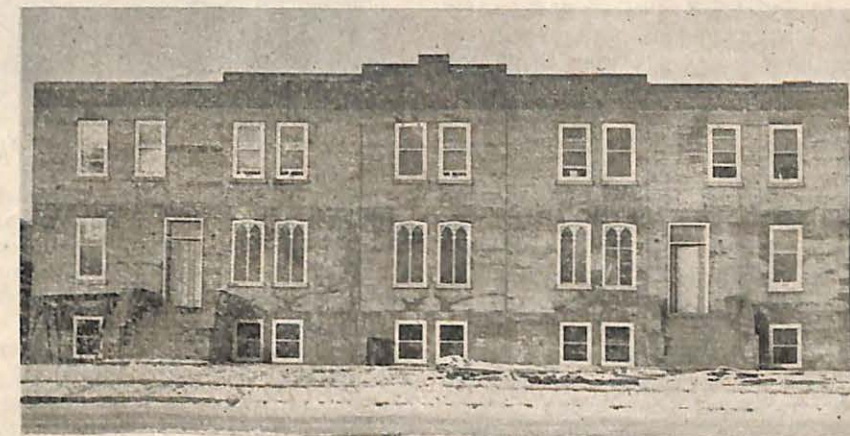
dormitory rooms in the new structure. One class room has been set up, and the laundry girls are very grateful that they can now do the laundry in a larger space. Our laundry room formerly was only 7 by 15 feet. In this little space the laundry had to be done for over 100 people. Imagine it, if you can!

The new building is not plastered as yet. There are no doors or any kind of finishing work on the structure. Shiplap doors leading to the outside have been hung on cheap, simple hinges, but we can not praise God enough for giving us this much needed space. How could we have carried on the work without it?

1938 Ford Sedan. This car we have now sold. It was necessary to make garage space for our Gospel Wagon, and a 1938 car is getting rather old for our use. When young people are sent out on their Gospel tours, it is quite essential to have an automobile that is reliable and not in need of too much "fixing." We are definitely praying that the Lord will give us the means to purchase a new automobile when they are more plentiful on the market.

### RADIO MISSION WORK

For several years we have been privileged to carry on a radio service every Sunday morning from 8:30 to



The New Building, Still Under Construction, of the Christian Training Institute of Edmonton as It Appeared Early in 1948

Building materials are most difficult to obtain and contractors are over-worked. Many buildings that were started sooner than ours have not been brought as far along as ours. We thank all those who have a share in this work through their contributions and prayers.

### A GOSPEL WAGON PURCHASED

For some time the school has been endeavoring to secure a larger vehicle that could be used to haul provisions and larger Gospel teams. New cars and trucks have been difficult to secure in the past few years. This past Fall a dealer in the city of Edmonton put us on his priority list and when the first one-ton cab and chassis machine arrived he let us have the same. An excellent van has been built on this chassis, and it was painted blue and white (the school colors) and is now in service for the business of our King. With this "Gospel Wagon" we can haul as many as 20 students to the many places of special practical work.

Many of our readers remember our

9:00 o'clock. This program is known as "The Sunday Morning Devotional Program." It is indeed a special mission work. Since the war has ceased, knowing that we have many German-speaking people listening to our broadcast, a hymn in the German language is rendered. This has brought an unusual blessing to many of the older people. The radio mission is carried on through the free will offerings of our friends and listeners.

Every week no less than seven different **Child Evangelism Classes** are being conducted in all parts of the city of Edmonton by some of our students. The students go out two by two and gather the children in homes that open their doors for this type of work. Many of the children that are brought in do not attend any church or Sunday School. Protestant, Catholic and Jewish children have thus been given the Gospel message.

In one of the **rescue missions** of the city Gospel teams from C. T. I. have been taking regular appointments. It is a wonderful experience for our

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# CHILDREN'S PAGE



## BIG BROTHER'S AMBITION

Once there was a Chinese boy whom his brothers and sisters called, "Big Brother," but his name was "Four," because he was the fourth little boy to arrive. One day he sat out in the courtyard with little sister Orchid beside him, making some jackstones.

"Orchid," he said, "I intend to be president of China when I grow up. Everybody will wait on me and do exactly what I tell them. I shall be very, very rich, of course, and I shall have lots of soldiers. They will do everything I say. If they don't, I'll just look at them. So" — and he scowled so terribly that Orchid looked frightened. Then he laughed and went on polishing his stones.

Just then they heard their Cousin Wang call "Four!" And Big Brother ran to see what was wanted. As he did not come back, Orchid finished the stone as best as she could by herself. Then she and Apricot had a happy game by themselves.

They were very much surprised and quite frightened, too, when Cousin Wang came in carrying Big Brother. His new trousers were torn and stained and one leg hung limply down. Cousin Wang laid him down on his hard brick bed and went away to get a man from another village to come and put some medicine on his leg. "He fell off my cart when I was riding with him," Cousin Wang explained. "and the wheel went over

Poor Big Brother lay on the brick bed for four days. The strange looking medicine put on his leg did not make it one single bit better. One morning Apricot and Orchid came running in, followed by a man and a boy and a great clumsy, brown animal he called a bear. Big Brother's eyes brightened. When the bear had finished with his tricks, the boy began to turn somersaults, and bend over backward until his head touched the ground. Everybody shouted, "Oh, what a wonderful boy!"

"That's nothing," said the man. "I had another boy twice as good as this, but he hurt his leg and I had to take him to Shanghai to get cured."

"What? What?" cried father and grandfather and Big Brother and all the cousins.



Three Sunday School Scholars at Last Year's Easter Program Held in the Grace Baptist Church of Chicago, Illinois, as Photographed by Mr. Herman Siemund

"Why, don't you know about it? Shanghai is only twenty miles away. That's where the foreign hospital is. There they make the blind see and the lame walk. I thought everybody knew about it."

Then there was great excitement. Big Brother had never heard of a hospital or people who could make the lame walk. The man with the bear told about the hospital, while father and mother made ready the ox cart.

That afternoon the foreign doctors took Big Brother into a queer room, all glass, even glass in the roof. Before they did anything, they all shut their eyes and put down their heads and stopped talking — all but one man, the foreign doctor, who seemed to talk to Somebody whom Big Brother could not see. The only words he could understand were, "Make this little boy well and give him strength."

The next thing Big Brother knew he was lying on a soft, white bed, in a quiet room. There beside him sat his mother, smiling to see that he was awake.

"Now, you will get well, Big Brother," she said.

"Oh," he smiled, "now I can be president!" and went right off to sleep.

Next time he woke up it was light. He could see all about the room. On the wall hung a large colored picture. There was a man in it dressed in white and in front of him were some people all holding out their hands to him. One man was leaning on a

crutch. "Oh," thought Four. "He is lame just like I."

Big Brother grew so interested that as soon as the nurse came in, he forgot that she was strange and called out, "O nurse, who is that man in the picture?"

The nurse sat down on the bed by Big Brother and told him the story of Jesus. All through the long weeks Big Brother was never tired of looking at the wonderful picture and hearing how Jesus went about doing good and how he loved boys and girls. "Well," Big Brother said one day, "I love him, too," and he resolved to be as much like him as he could.

It was a very happy day when Big Brother left the hospital. How glad he was to be home! Orchid and Apricot danced about him and exclaimed: "Oh, now you can be president!"

Why, so he could. His leg was quite well. He had been so much interested in Jesus that he had forgotten that now he could be President. Wasn't it jolly? That night after the others were asleep, Four began to think about being President, and having everything he wished, and everybody waiting on him.

"Jesus helped everybody else," he thought, "and I want to be like Jesus." Next morning while he helped his mother as the boys at the hospital did, he told her how the big doctor spent all his time caring for sick people just as Jesus would do.

"Aren't you glad you went there?" exclaimed Apricot. "Just think, if you hadn't gone there and been cured,

you could never grow up to be a great man and be president!"

And big Brother thought to himself, "If the hospital people had not loved Jesus enough to come to China, there would never have been any hospital here, and my leg would have remained lame." This decided Big Brother. He would try to do as Jesus did. He swallowed hard; that lump would stick in his throat. He did wish to become a great man.

"I," he began slowly, "I don't — I am not going to be president."

Mother and Apricot and Orchid were too surprised to speak.

"I am going to be like Jesus as much as I can. I'll be a doctor instead and help sick folks like the hospital people."

## For Such a Time as This

(Continued from Page 5)

dark, God has presented the greatest opportunities.

Esther came to the kingdom at a time when God's people were facing extermination. Her obedience to faith in God's guidance saved her people. Jesus came at a time when the power of sin and unrighteousness were pointing to chaos. He came with a message "to seek and save that which is lost." He came to triumph over death and be the ever living and ever present Christ in the hearts and lives of men. He lives today in the lives of men, women and children to the extent that their lives have been surrendered unto him.

We live in a world when means for destruction have become greater than ever. Sin and unrighteousness, greed and desire for power are predominating. Yet, for such a time as this you and I have come to the Kingdom to accept the living Christ who can help us to overcome the world, even as he overcome. We have the message that is the only hope for the world. We who possess the knowledge and experience that Christ lives, have the only means whereby men's lives can be changed, so that instead of exerting their human energy to direct the works of sin in their lives they will use their energy together with God's help to do the works of righteousness. We have the answer for the worried minds in the world about the new power released by science. It is in the Risen Christ's message: "By this shall all men know that ye are my disciples if ye have love one to another."

Who knoweth but that you and I as followers of the Risen Christ are come to the kingdom at such a time of unrest and uncertainty as this to proclaim the risen Savior who can help men to overcome the world and to rid themselves of sin through faith in the Living Christ?

# We, the Women

Views and News of the National Woman's Missionary Union

By MRS. FLORENCE E. SCHOEFFEL, President

## IF CHRIST BE NOT RISEN

Church bells ringing, flowers beautifying the sanctuary, crowds of festively-clad worshipers joining with the choir in the "Hallelujah Chorus" — all proclaim the fact that it is Easter, and "Christ, the Lord, is risen."

Sitting back in quiet meditation, the thought comes: "What difference does it make? What if Christ had not risen? Is it not enough that we have his teachings, and the example of his matchless life? Would it make any difference to me personally, if Christ had not been raised from the dead?"

If that were true, certainly I could no longer believe in the love of God. For here was Jesus, who had lived an absolutely perfect life, who all his life long had trusted in God, that "God would not suffer his holy One to see corruption" — now crucified, dead, buried — and God did nothing! What evidence would I have that Christ's teaching of God as a loving Father is true?

Nor would I then any longer believe in the power of God. There on the cross was a struggle, not only between Jesus and his enemies, but between God and the devil — between the power of good and the forces of evil. If the cross was the end, then evil won out. Then indeed all faith in God's power to help us overcome temptation and evil is in vain.

## Christian Training Institute

(Continued from Page 17)

young people to deal with such who are "down and out" and to bring them to the Lord who can save to the uttermost.

The Youth for Christ meetings, that are being held every other Saturday night in the city of Edmonton, have drawn upon help from our students for practically every meeting. Only a few weeks ago the student chorus was privileged to sing at one of these thrilling meetings with the premier of the province, the Hon. E. C. Manning, as speaker.

Since we have our Gospel Wagon we have started to drive to the town of Leduc (a town 20 miles south of Edmonton) every Saturday afternoon to hold a street meeting. It is stirring to hear our young people testify of their Lord and Savior in those open-air services.

Radio rallies have been held in out-

And there would be no forgiveness of sin! For Christ's attempt to be a Savior would have failed, if the cross is the end, because the sins of men that slew him had the last word. What a terrible thought — to be burdened with the weight of guilt and shame, and have no way of forgiveness open!

Further, if Christ be not risen, there could be no hope of eternal life. All our loved ones, who have passed on before, and whom we have hoped to meet again, are perished, snuffed out, as a candle in the wind. For if Christ never rose, how should they, how should I? If the One perfect life was not able to overcome death, how should any one else? Then what matter how we live?

Well, does it matter? Yes, a thousand times, yes! Life would be worthless without our faith in God's love and power, without the forgiveness of sin, and hope of eternal life. Then let me join, with joyful heart and grateful soul in the great chorus:

"He lives! He lives!  
Christ Jesus lives today.  
He walks with me, and talks with me,  
Along life's narrow way.  
He lives! He lives!  
Salvation to impart.  
You ask me how I know he lives?  
He lives within my heart!"

of-town places. This means that we arrange to hold a service with the majority of those who have been assisting in the radio broadcast and our radio speaker, Rev. E. P. Wahl, at some out-of-town point. We have gone as far away as 85 miles to hold a meeting of this kind in the hall of a country town. It affords us the opportunity to meet many of our faithful listeners and they thus become acquainted with those who come into their homes through the radio on Sunday morning.

Gospel teams have been assigned to take the Word of salvation to the prisoners of our provincial and city prisons. Their witness has brought hearts to repentance and to the saving knowledge of our Lord Jesus Christ.

We invite you to join us and share with us this manifold service for God by praying daily for the Christian Training Institute and its many ministries.



# REPORTS FROM THE FIELD

## Southwestern Conference

### Evangelistic Meetings and Baptismal Service at Baptist Church of Bison, Kansas

The Lord has been richly blessing the Baptist Church at Bison, Kansas. From Nov. 17 to 30 we had the privilege of having the Rev. L. H. Smith of Durham, Kansas with us to lead us in a revival campaign. The meetings were well attended, in spite of the somewhat adverse weather conditions.

The messages which the Rev. L. H. Smith brought us from God's Word were very inspirational and will long be remembered in the hearts of the people here. The power of the Holy Spirit was manifested in the drawing of all who heard the messages to a new and higher plane of Christian experience. The results within the church were very encouraging, while the results outside were not as great as we had anticipated. Nevertheless, the saving power of Christ was manifested in the salvation of a very promising young lady.

On January 18 we held a baptismal service at which time the convert was baptized by the pastor, Rev. Harold H. Fischer, and became a member of the church.

On Feb. 1st we had a special service in connection with the morning service during which we took a special offering for the relief of our brethren in Germany. The Lord richly blessed and the offering amounted to \$423.00. Harold Fischer, Pastor.

## Northwestern Conference

### Reception for the Rev. and Mrs. Wm. Lutter by the Minnetrista Church of Minnesota

On Monday evening, Jan. 19, the Minnetrista Baptist Church of St. Bonifacius, Minnesota welcomed its new pastor, the Rev. Wm. Lutter and his family at a combined service and reception. The reception came as a complete surprise to Mr. and Mrs. Lutter. Their ability to cope with the unexpected was demonstrated by the gracious manner in which they responded to the surprise.

An interesting program had been planned by the committee. Following the opening hymn by the congregation, Mr. and Mrs. Lutter were escorted to the rostrum, and were officially introduced by the vice-moderator, Mr. Wilmer Luedtke. Mrs. Lutter was

presented with a corsage of carnations by Mrs. Walter Heinemann.

The Rev. Lewis B. Berndt of the Faith Church of Minneapolis, the Rev. E. W. Klatt of the Riverview Church of St. Paul, and the Rev. John Walkup of the Dayton's Bluff Church of St. Paul brought the messages of the evening. The speakers welcomed the Lutters into the North American Baptist fellowship, the Northwestern Conference, and the Minnesota Association. The spirit of Christian brotherhood and cooperation of these ministers in presenting their splendid addresses is deeply appreciated by the members of the Minnetrista congregation. Special musical selections were rendered by the Men's Chorus and by the Pathfinder Class.

Following the services a delicious lunch was served in the attractively decorated dining room. During this fellowship hour the church presented Mr. and Mrs. Lutter with a generous gift of money. The large number of friends besides the entire congregation who were present attest to the strong bond of fellowship which exists between the pastor and the church. It is the prayer of all that this bond may grow increasingly stronger to the glory of God!

Roy Krotzer, Reporter.

### Eleven New Members Received by the Baptist Church of Steamboat Rock, Iowa

We of the First Baptist Church of Steamboat Rock, Iowa have many reasons to praise the Lord for the blessings of the past year, that we can continue to carry on his work here. A poem by Miss Susan Schilling in the February number of "The Herald" called attention to the value of Christian pioneers who down through the years have stood for the true principles of the Christian faith. Much of this has come to us through our denomination, as its history records. It's a heritage with which possibly many of the younger generation are not too familiar. We are privileged to perpetuate our heritage. Faithfulness is required.

Recently we extended the hand of fellowship to eleven new members, ten by baptism and upon confession of faith and one by letter. The Rev. H. E. Wright of Rome, Georgia served for a series of special meetings in November.

Our annual report was very gratifying. Missionary giving is increasing. Thirty percent of our income goes for missionary purposes. Our building fund, started a year ago, is growing.

L. G. Johnson, Reporter.

## Pacific Conference

### Evangelistic Meetings and Annual Business Meeting at Baptist Church of Odessa, Wash.

Recently the Baptist Church of Odessa, Washington conducted protracted meetings for eleven evenings. The Rev. F. W. Bartel, pastor of our Spokane church, was our evangelist. The meetings were inspirational and several decisions were made for Christ. We hope that these converts, along with others, will soon follow their Savior in baptism and join the church.

We generally preface our quarterly communion services with a fellowship dinner at the church. As a result of a recent communion service the following song will long be remembered:

"We want to live as Jesus lived,  
We want to love as Jesus loved,  
We want to serve and honor  
And please him in everything."

At the annual business meeting the church raised the pastor's salary and also gave him a bonus. God grant a blessing upon this deed! Apparently our people here sense a keener need to labor more effectively for our Lord!

Alfred Foll, Pastor.

### New Year's Eve Service and Revival Meetings at Bethel Church, Missoula, Montana

On New Year's Eve the Bethel Baptist Church of Missoula, Montana met for a four hour program. The first hour was spent as a prayer and praise service. Then the young people presented a very fine program consisting of special musical numbers and the play, "Revive Us Again." An hour of fellowship followed, at which time refreshments were served. The last hour was spent around the communion table when it was the happy privilege of our pastor, Rev. J. C. Kraenzler, to extend the hand of fellowship to Mr. and Mrs. Jacob Kirschmann and their daughter Eva, who recently came to Missoula from Hettinger, N. D.

In our annual business meeting we not only rejoiced over the completion of a very successful year but even ventured to undertake greater things for the Lord and his cause in the coming year. The pastor's faithful and untiring efforts were not left unnoticed but were rewarded with a substantial increase in salary.

The New Year was begun with a week of revival meetings with Brother Kraenzler serving as evangelist. Christians were revived and a promising young couple were gloriously saved and very definitely dedicated their lives to the Lord.

Mrs. J. C. Kraenzler, Reporter.

### The Friendly Bible Class of Tacoma, Washington Celebrates Its Twenty-fifth Anniversary

It was a "long-to-be-remembered" and a very happy occasion when the Friendly Bible Class of the Calvary Baptist Sunday School of Tacoma, Washington met to observe its 25th anniversary on Tuesday evening, Jan. 20th. In the lower auditorium of our church, in the room where the class was organized on Oct. 21, 1922, the members of the class and some of their friends gathered for a very delicious turkey banquet, prepared and served by the "Home Builders Class."

Seated at the decorated speakers' table were eleven of the charter members, as follows: Mr. and Mrs. Fred Stabbert, Mr. and Mrs. Otto Stolz, Mr. and Mrs. Fred Klapstein, Mr. and Mrs. Jul. Klapstein, Mr. and Mrs. O. Dingfield, and Mrs. Elsie Dingfield. Among the beautiful decorations 12 calla lilies occupied a prominent place in loving memory of 12 class members who have passed on since the class was organized. With Mrs. Fred Stabbert, the present president, presiding, and Mr. Otto Stolz, the first president, very ably acting as toastmaster, an interesting program was carried out, abounding in good humor and inspirational numbers.

Mr. Fred Klapstein, first secretary-treasurer, read a most interesting summary of the class activities during the past years. The class has been privileged to observe the silver wedding anniversaries of 16 of its happy couples. A remarkably large percentage of the class members has held various offices in the church and positions of leadership. It was also pointed out that they brought up their children to follow in their steps, so that many of their names find prominent places on the church rolls.

Among the well known and capable teachers of the class have been Mr. Fred Stabbert, the present teacher, elected in 1937; Mr. Otto Stolz serving faithfully for many years following his election in 1928; the late Rev. C. E. Panke, active in organizing the class and its first teacher; besides Mr. Albert Dinger, Mr. A. L. Ahrens, Rev. J. A. Wuttke, Rev. A. Husmann, Prof. Geo. A. Lang and Rev. W. C. Damrau, present pastor.

A most interesting and highly amusing part of the program was a "skit" presented by Mr. and Mrs. Edward Stabbert, graphically depicting one of our families which was desperately trying to get to Sunday School on time. Short addresses filled with humor, pith, and pathos were given by Mr. Walter Dinger, Mr. Albert Dinger, Mr. Fred Stabbert and Rev. W. C. Damrau.

The class also honored its present teacher, Mr. Fred Stabbert, with a valuable gift which was fittingly presented by the present secretary-treasurer, Mr. Paul Bacher, thanking him for his years of faithful service and for the many blessings received through his ministry.

Rev. E. Bibelheimer, Reporter.

Members of the Home Builders Class of the Emmanuel Baptist Church, Morris, Manitoba, Canada



### Minister's Institute of the Pacific Conference Is Held at Portland's Immanuel Church

The ministers of the Pacific Conference had the privilege and joy to attend one of the most unique and unusual retreats at the Immanuel Baptist Church of Portland, Ore., from January 13th to 15th.

The day sessions were for active and retired pastors only; for the evening meetings the general public was invited. These meetings were well attended. The choir and soloists of the entertaining church enhanced the services with song.

The theme chosen by the program committee was, "That We May Know." The following topics were discussed by representatives of the specific movements: "Spiritual and Psychic Research" by Dr. John E. La'Valley; "The Palestine Question" by Dr. Henry Berkowitz; "What Rosicrucians Teach" by Dr. Leo Verbon; "Technocracy" by Mrs. Joberg of Seattle, Wash.

We were privileged to have our general mission secretary, the Rev. H. G. Dymmel, with us who spoke on, "That I May Know Christ's Kingdom" and "That I May Know My Denomination." Other topics presented at the evening meetings were: "That I May Know My Place in the Kingdom" by the Rev. Phil. Daum und "That I May Know Christ" by E. Mittelstedt.

The highlight was brought by Dr. Wm. T. Milliken of the Western Bap-

tist Theological Seminary of Portland, Ore., on "That I May Know The Book."

Again we extend a hearty "thank you" to the Immanuel Baptist Church, also to its pastor, the Rev. O. Roth, and his family for their gracious hospitality.

Edmund Mittelstedt, Reporter.

## Northern Conference

### Activities of the Home Builders Class of the Emmanuel Church, Morris, Manitoba

The Home Builders' Class of the Emmanuel Baptist Church at Morris, Manitoba was started last year, and since then we have enjoyed many happy hours together. There are about 42 members, all young married couples. Besides our regular gatherings on Sundays at church, we meet once a month at one of the homes for a social evening.

At these meetings we discuss business, have a song service, scripture, and spend the rest of the evening in games and various educational discussions. Besides our regular meetings, we have had a wiener roast and Christmas party.

Our teacher is the Rev. Wm. Sturhahn, and the president is Waldemar Rempel, with Mrs. Ruth Zilkie as secretary.

Mrs. Ruth Zilkie, Secretary.



—Photo by Paul H. Stolz  
Members and Friends of the Friendly Bible Class of the Calvary Baptist Sunday School of Tacoma, Washington at the 25th Anniversary Program of the Class





Sunday School Teachers and Officers of the East Side Baptist Church of Chicago, Ill., With the Rev. C. B. Nordland, Guest Speaker, in Front Row (Center) and Rev. Louis R. Johnson, Pastor, at Extreme Right (Front Row)

### Dakota Conference

#### Choir Programs and Special Service at the Baptist Church of Hebron, North Dakota

On December 21st an inspiring Christmas cantata, "His Star," was presented by the Baptist choir of Hebron, North Dakota under the direction of Mrs. J. G. Benke. It consisted of a narrative story of the travels of the three Wise Men to Bethlehem with corresponding solos, quartet, and choir songs.

This same program was given by the Hebron choir at the New Leipzig Baptist Church on December 28th. Following the program we enjoyed a pleasant hour of Christian fellowship and a very delicious lunch which was served by the New Leipzig young people.

On January 18th the Rev. Rudolph Klein was the guest speaker at the morning and evening services. He also brought information about the Baptist Old People's Home which is under construction at Bismarck, North Dakota.

On January 29th the young people of the church enjoyed an evening of tobogganing and a warming lunch around a bonfire.

Ruth Heinle, Reporter.



Members of the Choir of the Hebron Baptist Church, Hebron, North Dakota

#### Visit of the Rev. and Mrs. D. Klein, Dakota Conference Workers, to Presserville, Montana

The First Baptist Church of Presserville, Montana, better known as the Vida Baptist Church, is happy to report that the year 1947 was a blessed one. All branches of the church are busily engaged in promoting the work of God's Kingdom. On New Year's Eve we gathered for a Watch Night service. Most of the people present had never been to such a service, and thus in a sense something new has been introduced in our community.

On Sunday evening, January 25, the Rev. D. Klein, our Dakota Conference missionary, was with us. He showed pictures of our Cameroons mission field and one film entitled, "The Door to Heaven," which stirred the hearts of all. Three persons surrendered their all to Christ on this evening. We pray that God might use Mr. and Mrs. Klein in the salvation of souls in the vast area of their mission field wherever they serve to his glory and honor. The Rev. Henry Lang is pastor of the church.

Henry Lang, Reporter.

#### Reception for Rev. and Mrs. Fred Knalson at Underwood, North Dakota

It was a special day of rejoicing

for the Underwood Baptist Church of Underwood, North Dakota, when it formally received its new pastor and his wife, Rev. and Mrs. Fred Knalson, on Sunday evening, February 1st. Despite the fact that the church had been without a regular pastor for several years, it had been busy with great undertakings.

Sensing the need of a regular pastor on the field, the church built a new parsonage with which to welcome a minister's family. Even though the membership of the church at present is less than fifty, it built a parsonage with all modern conveniences at an expense of more than \$10,000, not including much donated labor. All this was done without incurring any debt whatsoever. The prayers and faith of the church were climaxed with the reception of their new pastor and his wife.

The church invited the neighboring pastor, Rev. Fred Schmidt of Turtle Lake, to take charge of the reception. A spirit of rejoicing pervaded the service. Mr. Schmidt spoke to the church on "Laborers Together With God." The representatives of the various organizations brought sincere words of welcome. Then both Mr. and Mrs. Knalson responded briefly, expressing their willingness to work for their Master together with the church. Fred Schmidt, Reporter.

### Central Conference

#### Sunday School Teachers and Officers of Chicago's East Side Church Relax for Inspiration

On January 21 the Sunday School teachers and officers of the East Side Baptist Church of Chicago, Ill., held a dinner meeting at the South Chicago Y. M. C. A., not for business, but to relax and gain inspiration for one more year of Christian endeavor in Sunday School work.

The entire program was a surprise in more ways than one. A fine cafeteria style meal was supplemented with candlelight, favors and singing. Mr. Carl J. Schroeder, until recently the Sunday School general superintendent, acted as toastmaster. He was immediately surprised by Mrs. Walter VanderHoogt, newly elected superintendent, who presented Mr. Schroeder with a beautiful Chain Reference Bible in behalf of the teachers and officers, expressing regret that adverse health conditions made it necessary for him to give up his office.

The second surprise was a mock installation of the newly elected officers for the new year. Mrs. Walter VanderHoogt, general superintendent, was presented with a giant flashlight with which to seek out the difficult way for solution to many problems in the new year, and a mallet with which to enforce the right procedure. Mr. Earl Hale, assistant, and Mrs. Frank O'Neal, second assistant, were given horns to toot in support of the superintendent. The secretary, Br. Bob Cload, and assistant secretary, Miss Evelyn Frederici, were given an assortment of large pencils and were referred to

editor of "Der Sendbote," brought greetings as an officer of the denomination. The executive secretary of the Cleveland Baptist Association, Dr. D. R. Sharpe, sent his best wishes in the form of a telegram. These addresses were interspersed with the following musical numbers: selection by the White Ave. Choir, violin solo by Mr. Erie Thulin, an organ and piano duet by Mrs. Winifred Bessel and Mrs. Florence Schoeffel, selection by the Erin Ave. male chorus, and three specially prepared songs, appropriate for the occasion, composed by Prof. Herman von Berge, and sung by the entire congregation.

Then it was time to let Brother Zoschke relieve his feelings and he did so masterfully. He pointed out that

our call to him and his acceptance of that call were definitely according to God's will. Mrs. Zoschke also gave expression of her gratitude for all the kindness shown on our part.

A large cake with the inscription "In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:6) and with the words, "Welcome Rev. Paul F. Zoschke," as well as a replica of a minister standing at his pulpit in the act of preaching, was made by one of our members, Mr. Herman Krause.

We have already fallen in love with the Zoschke family, including their teen-aged daughter, Charlotte, and their young son, Paul Jr. May this union be blessed by God.

Fred Linsz, Reporter.

### OBITUARY

#### MRS. EDWARD DOESCHER of Saint Joseph, Michigan

Mrs. Edward Doescher of Saint Joseph, Michigan the former Julia Catherine Diedrich, was born on January 29, 1888 in Rochester, N. Y. She was baptized at the age of twelve by the Rev. C. A. Daniel as a member of the Andrews Street Baptist Church. She became the bride of Edward Doescher on May 3, 1910. She came to Saint Joseph, Mich., as a bride and lived here ever since.

She was a member of the First Baptist Church since that time, being most active in the Sunday School, Woman's Missionary Society, the Service Guild, and choir. She was also the chaplain of the Woman's Auxiliary of the Gideon organization when she died. She departed this life on December 12, 1947. Surviving her are her husband; two daughters: Mrs. Helen Warwick and Mrs. Inez Dumke; and one grandchild.

First Baptist Church,  
Saint Joseph, Michigan

L. H. Broecker, Minister.

#### MR. FRANK MILLER of Rochester, N. Y.

The life of Mr. Frank J. Miller of Rochester, N. Y., began on May 11, 1859 in LeRoy, N. Y., and came to a very sudden close in a heart attack on January 31st in his 89th year. He had come to Rochester as a young man. During the ministry of the Rev. Peter Ritter he accepted Christ as Savior and Lord and united with the Andrews Street Church nearly 70 years ago. He lived a consistent Christian life, served as deacon many years administering the Fellowship Fund. His dependability and good workmanship were manifested by the fact that he remained with the Bausch & Lomb Co. for one month beyond half a century. During that time he never once came late to work.

Brother Miller's life-companion, with whom he was united in marriage in 1884, preceded him in death ten years ago. One daughter, two sons, one sister, and five grandchildren and a host of friends cherish his memory. The oldest living member of Andrews Street Church who has known him for 70 years said in summing up his life: "He was a good man." We do not hesitate to claim for him the promise: "Blessed are the dead, who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Andrews St. Baptist Church,  
Rochester, New York

Otto E. Krueger, Pastor.

#### MR. GUST GINGER of Lincoln Valley, North Dakota

Mr. Gust Ginger, son of Gust and Katharine Ginger of Lincoln Valley, No. Dak., was born on July 4, 1910 near Anamoose, and died on Feb. 8, 1948 in the Minot Hospital. In 1930 he acknowledged the

Lord Jesus Christ as his personal Savior and was baptized by Rev. J. J. Lucas. He was a very faithful member in the Lincoln Valley Church. He was united in marriage to Elsie Heinle and the Lord blessed them with three children. Mr. Ginger was a successful farmer in the Lincoln Community and a very faithful member of the Baptist Church.

He was failing in health for about a year which compelled him to move to Lincoln Valley, hoping to regain his health. On Feb. 7 he was rushed to the Minot Hospital again and on the next day the Lord called him to his eternal reward at the age of 37 years, 8 months and 4 days. Looking for a reunion in the Great Beyond are his loving wife; two sons, Milton and Gilbert; his mother; three brothers; four sisters; a host of relatives and friends. The gap that is caused through his departure is strongly felt by the Lincoln Valley Church and the community.

The funeral was conducted at the Lincoln Valley Baptist Church. The many flowers and the great attendance were proof of the friendship that he enjoyed while he was with us. May the God of peace comfort all the sorrowing. Rev. A. Bibelheimer of Drake and the undersigned officiated, and burial was in the Baptist Cemetery near Lincoln Valley.

Anamoose, North Dakota

Karl Gieser, Pastor.

#### MR. HENRY FAUTH of Emery, South Dakota

Mr. Henry Fauth was born in South Russia on May 10, 1869, emigrated to the United States as a young man, settled near Menno, So. Dak., until he was married to Rosina Gehring when he moved to his farm in the vicinity of Emery, So. Dak. Twelve children were given them, of whom six preceded the father in death.

In the revival that took place in Menno, So. Dak., in 1904, Mr. Fauth was one of the 50 persons who were saved through Christ Jesus. He was baptized by Rev. H. Hilzinger in the same year and added to the Plum Creek Baptist Church where he remained a loyal member until his homegoing.

His wife died in 1933 and he found a new helpmeet in Mrs. Rosina Goodyear in Sept. 1934. They resided happily in retirement in Emery until he had a sudden gallstone attack. He was taken to the hospital at Mitchell, operated on January 22 and was called home to his rest on Jan. 31. He was fully aware of the dangers involved because of his age but he was prepared to meet his God. He reached the age of 78 years, 10 months and 20 days.

He leaves to mourn his departure six children: Jake, Adam and John of Emery, So. Dak.; Mrs. Lydia Kost of Freeman, So. Dak.; Mrs. Martha Ibis of Huron, So. Dak.; Mrs. Emma Saylor of Santa Monica, Cal.; 32 grandchildren; 18 great grandchildren; four stepsons; three stepdaughters, and many friends. Words of comfort were spoken by Rev. D. Wipf of the Emery Baptist Church and Rev. G. W. Rutsch on John 14:1-6 and Numbers 23:10.

Plum Creek Baptist Church,  
Emery, South Dakota

G. W. Rutsch, Pastor.



**MRS. LEONA ADELINE MERRITT**  
formerly of Elk Grove, Calif.

Mrs. Leona Adeline Merritt, nee Kandt, wife of James A. Merritt, passed away Jan. 19, 1948 at Jacksons Clinic, Lester, Alabama at the age of 22 years, 8 months and 4 days. Leona A. Merritt was born at Elk Grove, Calif., on May 15, 1925 and attended the Franklin Grammar School and Elk Grove High School. She was converted on Feb. 8, 1935 and baptized on June 16, 1935 by the Rev. H. Penner and united with the Zion Baptist Church of Franklin, California.

She was married to James A. Merritt of Prospect, Tenn., at Vancouver, Washington on March 2, 1945 who was serving in the Coast Guard at the time. She went to meet her husband with their three months old baby when he got his discharge in Tennessee. She underwent an unsuccessful operation on October 31, 1946 in Nashville but lived in high hopes of getting well.

Funeral services were held at the Baptist Church of Hanna, Tennessee on Jan. 21st. Interment was in Shores Cemetery of Tennessee. She is survived by her

husband, James A. Merritt; daughter, Jacqueline Sue Merritt, two years old; her parents, Mrs. and Mrs. Emanuel Kandt, Elk Grove, Calif.; two sisters, Helen Baker Sacto and Dorothy Kandt of Elk Grove; her grandfather, Philip Kammerer of Lodi; and a host of relatives and friends. The many floral tributes told of the high regard in which she was held by many. Our comfort rests in the knowledge of a happy reunion in the presence of our Lord and Savior Jesus Christ.

Elk Grove, Calif.

Lena Kandt, Correspondent.

**MR. FERDINAND TIMM, SR.**  
of Ossineke Township, Michigan

Mr. Ferdinand Timm, Sr., was born on October 31, 1866 in Germany. As a young boy he emigrated with his parents to Russia. He was united in marriage to Mary Werner on March 2, 1893. He and his family moved back to Germany and lived near his birthplace. In 1914 he and the family came to this country, settling on a farm in Ossineke Township, where he resided until the time of his death.

Thirty-seven years ago, while living in

Germany, Brother Timm accepted Christ as his Savior and was baptized by the Rev. B. Killetat. After coming to Alpena he united with the Fourth Ave. Baptist Church, where he was a fine witness for his Lord.

He passed away suddenly at his farm home on January 26 at the age of 81 years, 2 months and 25 days. He had been in good health and his death came as a shock to loved ones and friends. He leaves to mourn his departure: his wife; nine sons, Emil, David, August, John, Erich, Edward of Alpena, Ferdinand, Jr., of Chicago, Fred of Bad Axe, Mich., Ernest of Detroit; five daughters, Martha (Mrs. Adolph Weidman), Bertha (Mrs. Fred Weidman), Theresa (Mrs. Carl Miller) of Detroit, Mrs. Meta Deitz and Frieda (Mrs. Elmer Borke) of Alpena; one brother; 32 grandchildren; five great grandchildren and other relatives and friends. His oldest daughter, Mrs. Carl Schwenke, preceded him in death 30 years ago.

May the Lord, who knows how to give peace, comfort all.

Alpena, Michigan

Richard A. Grenz, Pastor.

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