

Baptist HERALD



A Familiar Sight of Burning Leaves in the Autumn

PRINTED IN U. S. A.

October 1, 1948

Denominational Reminders

ENGAGEMENTS

Rev. Frank H. Woyke
October 3-6 — Iowa Association at Victor, Iowa.
Sunday, Oct 10 — Harvest Festival at Durham, Kansas.

Rev. J. C. Gunst
Sunday, Oct. 3 — Second Church, New York, N. Y.
Tuesday, Oct. 5 — Immanuel Church, New York, N. Y.
Oct. 8-10 — New England Association, Rock Hill Church, Boston, Massachusetts.

Rev. H. G. Dymmel
Oct. 3-6 — South Dakota Association at Tripp, So. Dak.

Rev. Martin L. Leuschner
Sunday, Oct. 3 — Calvary and First Baptist Churches, Killaloe, Ont.
Sunday, Oct. 10 — Tuesday, Oct. 12 — Lehr, North Dakota.
Tuesday, Oct. 12 — Home for the Aged, Bismarck, No. Dak.

Rev. Henry Pfeifer, Evangelist
October 3-17 — Ebenezer Church, Elmo, Kansas.

CONFERENCES

Oct. 3-6 — Iowa Association at Victor, Iowa. Rev. Frank Woyke, Guest Speaker.

Oct. 3-6 — South Dakota Association at Tripp, So. Dak. Rev. H. G. Dymmel and Dr. Leslie M. Chaffee, Guest Speakers.

Oct. 14-17 — Oklahoma Fall Association at Shattuck, Okla.

Oct. 20-24 — Pacific Northwest Association at Tacoma, Washington. Rev. H. G. Dymmel, Guest Speaker.

Oct. 23-24 — Wisconsin Y. P. and S. S. Workers' Fall Rally, Wausau, Wisconsin.

Oct. 28-31 — California Association at Elk Grove, Calif. Rev. M. L. Leuschner, Guest Speaker.

SPECIAL EVENTS

Tuesday, Oct. 12, 11:00 A. M. — Corner-stone Laying Exercises of the Home for the Aged, Bismarck, No. Dak. Guest Speaker, Rev. M. L. Leuschner. In the afternoon the annual business meeting will be held. Everyone is cordially invited!

CHURCH ANNIVERSARIES

Oct. 15-17 — Eighty-fifth Anniversary of the Temple Baptist Church, Pittsburgh, Pa. (See Special Announcement on Page 12 of This Issue.)

Oct. 28-31 — Ninetieth Anniversary of the First German Baptist Church, Chicago, Illinois. Rev. Robert Schreiber, Pastor.

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CHANGE OF ADDRESS

Rev. George A. Dunger
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Hartford 5, Conn.

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124 No. Albany Ave.
Chicago, Illinois,

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Rev. Robert Schreiber
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Fort Worth, Texas.

Rev. E. L. Thiessen
Edenwold, Sask., Canada.

THE BAPTIST HERALD

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AMONG OURSELVES

Congratulations are in order! With October 1, 1948 the young people's quarterly, YOUTH COMPASS, is observing its third anniversary with many fine improvements in its setup and contents. This youth quarterly is ably edited by the Rev. J. C. Gunst and a competent staff of assistants. An article in this issue about YOUTH COMPASS deserves your immediate attention. A few weeks ago the weekly denominational publication, DER SENDBOTE, edited by the Rev. W. J. Luebeck appeared with an attractive new front cover and with attractive new art designs which have helped to streamline the paper. It continues merrily and successfully in its 96th volume to minister to our German-speaking people.

IN THIS ISSUE

A harvest of good things lies before you in this number. It is ready for garnering! The unusual sermon by Rev. Dale Chaddock and the profound message by Rev. R. S. Hess are spiritual sheaves for the soul's sustenance. You will not want to miss the fifth of Rev. O. E. Krueger's inspiring articles on the Church of Jesus Christ. The story of Bible distribution in 1948, the accounts of missionary life in Africa and the challenge of the editorial will present many fields that are "white already to harvest." The new serial story begins in this issue. That is another harvest — a feast of good things for many days to come!

COMING

The Gospel in New Bekondo — This fascinating story of the dedication of a new chapel in the African bush in the Balondo field is related by Missionary George Henderson.

A Summer Holiday — Mr. Harold Gieseke, vice-president of the National Y. P. and S. S. Workers' Union, describes his experiences of the past summer at several youth assemblies and conferences.

Pastoral Changes in Baptist Churches — The Rev. O. E. Krueger packs his article with many practical suggestions to churches how to proceed in the calling of a minister. This will be the last in a very interesting series of articles.

The BAPTIST HERALD

Volume 26

October 1, 1948

No. 19

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EDITORIALS

Martin L. Leuschner

Can We Finish the Course?

THE greatest joy that crowned the ministry of the Apostle Paul was his ability to say, following great accomplishments of life: "I have finished my course." He had reached the goals of service which bravely he had set before himself. He had kept the faith and had fought a good fight. He knew that God's blessing, symbolized by a crown of righteousness, was now awaiting him. Like the burst of dawn, God's "Well done!" was announced to him.

We as a denomination stand at critical crossroads in our history. We have set great goals of spiritual and missionary advance before us. We have undertaken challenging tasks and new mission fields. We have sent a wonderful procession of missionaries to the Cameroons of Africa. There have been scoffers and doubters among us as we set our shoulders to the wheels of this great advance for our Lord. We believed that the doors had been opened from above and that the commanding orders had been given by our Christ.

A year ago we resolved to undergird this work with our Million Dollar Offering. The goal of a million dollars was set before us during the two year period ending shortly before our General Conference in Sioux Falls, South Dakota in August 1949. Every dollar of this offering was counted necessary for our missionary advance. We could not fail our Lord!

But the accomplishments thus far have not been too encouraging. At the close of the first year (July 31, 1948) we were about \$25,000 short in reaching the half-way mark. During the month of August we recorded a sharp drop in gifts toward the Million Dollar Offering. Can we finish the course that is before us? Can we reach the goal, to which we lifted our eyes by faith?

Our efforts will certainly be crowned with success if every individual and every church in our conference fellowship will make this task a matter of earnest, heart-searching prayer and a challenge toward real sacrificial giving. Everyone will have to boost and work and give as never before if we are to finish this course successfully.

Even as the Apostle Paul admonished his fellow-worker, Timothy, out of season." We shall have to watch in all things and make full proof of our ministry in recognizing our tremendously large and demanding task of preaching the Gospel to all peoples of the world. If the burden of responsibility is laid upon every one of us and we serve and give accordingly, then the task of our Million Dollar Offering will soon be accomplished.

The joy of having finished our course successfully in this undertaking will not be a mere general experience. It will be a joy that will fill every individual heart with spiritual brightness and give every soul the glory of God's approval. We must finish this course! In God's Name, we must go forward!

May this benediction be upon you as you do greater things for the Million Dollar Offering. "The Lord Jesus Christ be with thy spirit. Grace be with you. Amen." (2 Timothy 4:22).

BIBLE TEXT

"Peace be within thy walls, and prosperity within thy palaces." Psalm 122:7.

The people of God were asked to pray for the peace of Jerusalem by the Psalmist of old. How they rejoiced to go into the house of the Lord! How they loved to speak a benediction over the temple of Jerusalem: "Peace be within thee!"

In that same spirit we want to wish for God's best gifts for those of our churches that are observing special anniversaries during these days. These are unusual milestones that are evidences of God's wondrous guidance. Both the First Church of Chicago, Illinois with its 90th anniversary, and the Temple Church of Pittsburgh, Pa., observing its 85th anniversary, have an illustrious history behind them. For our brethren and companions' sake within these and other churches holding important anniversaries, we will now say: "Peace be within thee!" (Ps. 122:8).

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CORNER-STONE LAYING

Ground-breaking and corner-stone laying exercises are significant events in the building program of a church or of a Christian institution. They symbolize a great faith of launching out into the deep and of undertaking a bold venture for the Lord.

On Tuesday, October 12, the cornerstone for the new building of the Baptist Home for the Aged at Bismarck, North Dakota will be laid. This building, when completed at a cost of about \$125,000, will take care of more than 100 guests. It is beautifully located almost within the shadow of the imposing state capitol overlooking the city of Bismarck and surrounding country. Congratulations are in order for the Bismarck Home!

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DEDICATION SERVICES

Even more jubilant are dedication services which represent the climax of many prayers and sacrifices for the building that is now ready for occupancy. It is a sacred moment in the history of the building when it is "dedicated to the Lord" and its purpose is announced to be of service to the Gospel and the Kingdom of God. We rejoice with several of our churches which held or soon hope to have dedication services for their new edifices.

An event of great denominational significance will be the dedication of the new educational unit of the Christian Training Institute of Edmonton, Alberta on Sunday, Nov. 7. This building, costing about \$85,000 has been under construction during the past two years. It has increased the facilities of the school to about 110 students.

What Are You Preaching, Mr. Layman?

An Unusual Sermon Based on 1 Cor. 4:5, the Motto of This Year's Seminary Class and the Theme of the Pastors' Conference

By the REV. DALE CHADDOCK of Victor, Iowa

"OH, but you are mistaken. You see, I don't preach anything. God didn't call me to preach."

Such would be the typical reaction of the average layman if he were asked the question, "What are you preaching, Mr. Layman?" Well, I am asking you that question. Is that your reaction? Let us pause a moment before we so hastily cast aside this question by saying that it just doesn't pertain to us.

The Scripture verse of 1 Corinthians 4:5 was the theme around which our recent Pastors' Conference was centered. Now that is a mighty good text for preachers, for it reads, "For we preach not ourselves, but Christ Jesus as Lord; and ourselves as your servants for Jesus' sake." In fact, it was the motto of the class that graduated from our Seminary this Spring.

Notice that the first three words in that verse are, "For we preach." Read it again, "For WE preach." Do you know what "preach" means? It means "to make known." A baby makes it known when he is hungry or tired by crying. A man makes it known that he is sleeping flat on his back with his mouth open by snoring. Everything that we do makes something known, whether we like it or not.

Previously we said that this verse is a good verse for preachers, and I think you will agree with me. All right then, if you are willing to go along with me in perfect harmony, you will have to agree that it is also a good verse for laymen. By the way, that term, layman, is a misnomer. Many a Christian is hiding behind that term and is shirking his God-given responsibility. The sooner Christians realize that everything they do is preaching or making things known about them, the sooner their lives will count for Christ.

WHAT WE ARE NOT TO PREACH

You know, this verse is getting to be quite interesting. It makes a person stop and think. Our verse tells us, "For we preach not ourselves." Can you imagine a worse subject to preach about than ourselves? And yet, we just observed that that is what we are doing all the time by everything we do. That is just the trouble! We are often such poor preachers as "laymen", that we try to evade admitting

that we preach at all, and yet we pick the worst subject in the world to preach, namely, ourselves. Paul tells us in the first four verses of this chapter how miserable and unfruitful our sermon is going to be if the subject of the sermon is ourselves.

The first thing that Paul says in verse one is that we have this ministry, and don't you dare forget it! The minute you accepted Jesus Christ as your Savior, you became responsible to him to make known something so long as you live. We haven't come to what it is as yet, but we are certain that it isn't ourselves. When Paul says, "We preach not ourselves," he means we are not to preach our old sinful natures, the old self, the person that we were before we were saved.

One earmark of the old nature shows itself in the hidden things of dishonesty, disgraceful ways. Christians are usually ashamed to come right out in the open with their sins. They usually appear as underhanded ways, for they think no one will see them. That kind of preaching isn't very edifying to others, is it?

Another mark of the old nature is the practice of cunning and tampering with God's Word. Paul knew what he was talking about, for that is what he did as Saul, the persecutor of Christians. He had tried to convince himself from God's Word that he was right and the Christians were wrong, and he used cunning in capturing them.

WHAT WE ARE TO PREACH

The next thing Paul tells us that pertains to our present thought is the effect of preaching ourselves. It is verse three: "But if our gospel is hid, it is hid to them that are lost." Other Christians usually have enough grace to overlook and understand when you all-of-a-sudden crop out with a "sermon" from the old nature, but not so with the man who isn't a Christian. It is a lot harder for him to see that you are a Christian than it is for another Christian. If the Gospel that is supposed to be in the sermon that your life is preaching is going to be hidden to anyone, it will be hidden to those who need it most, the lost.

After warning us not to preach ourselves, Paul comes right back and tells us what we are to preach. "For



Rev. Dale Chaddock of Victor, Iowa.

we preach not ourselves, BUT CHRIST JESUS AS LORD". There is more than one way to preach Christ. There are many ministers who preach Christ quite often from their pulpits. They say that he was a good man. They say that Christ has shown us a good way of life. They tell their people to follow Christ as a good example. Now that all sounds well and good, and so the people decide that they are going to try it. They start out with good intentions but something seems to be lacking. They have somewhat of an external form of godliness but they haven't the power thereof to preach Christ Jesus as LORD.

I knew a lady who claimed that there was no sin in her life. If you had asked her, she probably would have told you that Christ was Lord of her life. But she belonged to a club that had a very poor reputation. She didn't see anything wrong in having card parties and dances in the church. She went out with her husband and helped run his concession stand at carnivals and fairs on Sundays all summer long, because on Sunday they could make more money than on other days, and, of course, they "had to serve the public." Christ wasn't the Lord of her social life, her spiritual life or her business life.

WHY WE ARE TO PREACH

Christ isn't Lord at all unless he is Lord of all, nor can you otherwise preach Christ as Lord. Out of what part of your life are you trying to keep Christ? Don't you realize that it is going to wreck the sermon that your life is preaching? Do you expect Christ to thank you for that and say, "Well done, thou good and faithful servant"?

For everything we do there is a motive. To those who put their social

(Continued on Page 11)

Our Churches and Their Shepherds

Fifty-six ministers responded to the questionnaire of sixty points distributed at the Pastors' Conference at Green Lake. The results form the basis for this fifth article on "The Church of Jesus Christ"

By the REV. O. E. KRUEGER of Rochester, New York

THE RELATIONSHIP which God intends should exist between pastor and people is one of the finest on earth. While no human relationship is perfect, many pastors have enjoyed "paradise-found" experiences in their pastorates. The pastor or shepherd is closer to his flock than the chief to his tribe, the small-town mayor to his townsmen, the grand-master to his lodge, the professor to his class, the doctor to his patients. He is like a father to his family. That is why in some circles the pastor is called "father."

We have 321 pastors on our lists, of whom 200 are actively serving churches. Our 265 churches are scattered all over the United States and Canada. These distances create their own peculiar problems, to which our German background adds its quota.

The Pastors' Conference at Green Lake, Wisconsin from July 26 to August 1 did much to break down the barriers of suspicion, prejudice and jealousy, and to knit the hearts of the Jonathans and the Davids in closer friendship and comradeship. Fifty-six of the nearly 200 pastors in attendance took the trouble to check and to answer the submitted questionnaire which covered about 60 points. That is sufficient to give a fairly accurate cross-section of what our pastors think and do. Some of these results will be shared with the ministers only; others will be of general interest.

THE LENGTH OF SERMONS

Thirty minutes for a sermon seems to be a well fixed standard. Thirty-nine pastors checked that as the length of their sermons. Only four men confessed that they preach longer than half an hour. Only thirteen use less than half an hour. These realize that listening half an hour seems a long time! If a layman says to them, "I could have listened for hours," they do not take it as advice to preach for hours, but simply as a compliment to be taken with a peck of salt! Laymen would probably vote for shorter sermons. Every church should install a pulpit clock, so that the pastor cannot but see the moments fly!

Fifty-two out of fifty-six confessed that they did not always succeed. No

doubt, Jesus preached his sermons over and over again, as he traveled up and down the Holy Land. Repetition fixed the contents in the minds of the disciples. Russell Conwell preached his best sermon 6000 times. A really good sermon has its own automatic heat control, warms itself and the heart of the preacher as he goes along. If the preacher is not "in the spirit," a new sermon will fall flat too.

PRODUCING A SERMON

How long does it take to produce a sermon? This is a continent hidden to the layman. He has just listened to a mediocre sermon and imagines it could have been thrown together in less time than it took to deliver it. Or it was a thing produced on the spur of the moment—not much of a spur at that. At another time he is carried away by a marvelous message. Did it really come from the head and heart of his pastor? Yes, it did, in the flash of a moment! With the other he had labored a long time.

Henry Ward Beecher is said to have heard one of his own sermons preached in a country village while on his vacation. He asked the young preacher: "How long did it take you to prepare that sermon?" Answer: "Three days." Beecher: "It took me forty years!" Young preacher: "Prepare another and I shall be happy to preach it."

Our pastors find that it takes from one to twenty-five hours to prepare a sermon; one to six days. One says, "A week of thinking and then four hours of intensive preparation." How happy we are when we preach out of the overflow! How miserable when a vicious whirlpool sucks us down!

We mean well without giving credit. Thirty-eight pastors in the questionnaire say it is not ethical to use the material of others. This is what some of the others say: "It depends on how you use it." "Some of the people are not interested when you do a lot of quoting." "It is not, but a minister never use the whole sermon of another." "If I have paid for the book, the material is mine!" "Too many references are boring."

No doubt many pastors seek to impress their congregations by an

abundance of quotations from Drs. Smith and Smack, and Drs. Quick and Quack. A very commendable answer is: "It is right to use the material if it has become my own through further study."

"Where did you git dat sermon?" said Deacon Black to Parson Ebony, as they were enjoying the Sunday dinner. "Now Brudder, I didn't ax yo where yo got dat chicken." It is refreshing to note that as a group we do not believe in stealing sermons.

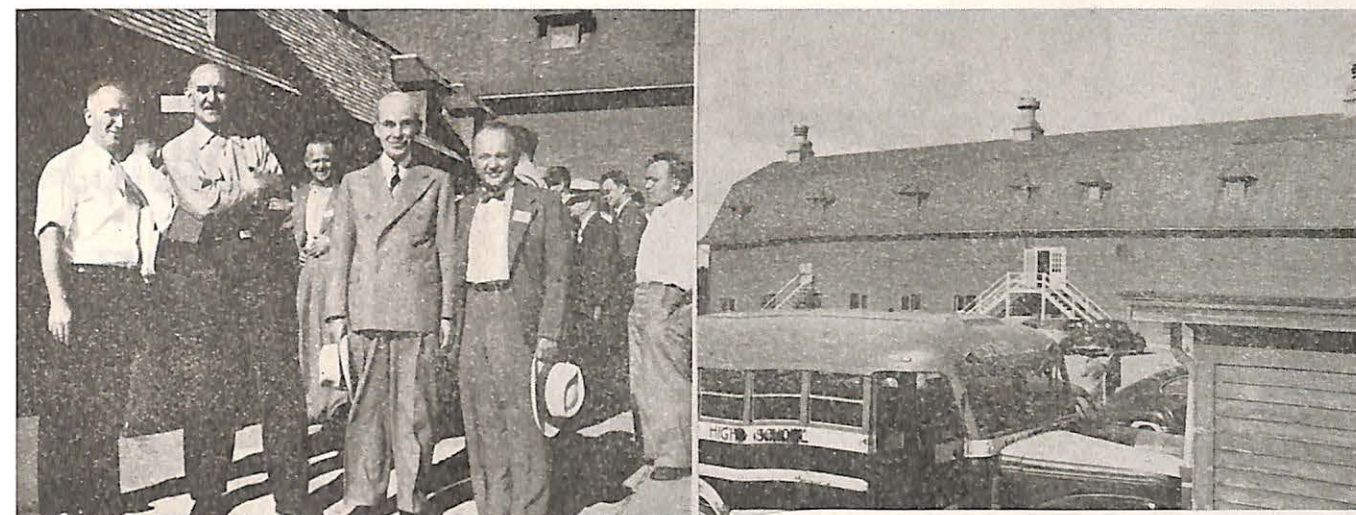
The pastor of former President Coolidge preached on sin and declared himself to be "agin" it. There is so much to preach against. Our questions did not imply that entire sermons were preached against evils and errors. Out of 56 answers, twenty registered as opposing the errors of Catholicism, sixteen as preaching against the errors of Communism. Twelve do not preach against dancing, nine do not oppose movies. One person thinks we should learn to prove all things and keep that which is good. Fifty-three preach against drinking and liquor traffic.

FAVORITE THEMES

Only eight are silent on social wrongs and twelve on political and industrial evils. It is generally assumed that we are much opposed to the social gospel. Nevertheless, the great majority — nearly all of us — are preaching against social, political and industrial evils. But preaching against evils is not a gospel. The social gospel implies that salvation is to grow out of ideal social conditions — salvation through environment! It did not come to Adam and Eve that way; it never has. It never can come that way.

Actually there is no such thing as a social gospel. Salvation comes to the individual through faith in the Lord Jesus Christ and then that individual is dead set against every evil. Jesus came to destroy the works of the devil. "As the Father hath sent me so send I you." It is unfortunate that there has been so much confusion on this subject.

We do not deal in mere negatives. The Gospel is positive. "Preach the Kingdom of God." "Preach the Word." Very few among us ride hobbies. Probably the great majority try earn-



Several Ministers (Reverends John Grygo, John Leypoldt and John Schmidt) With Missionary George Dunger at the Pastors' Conference at Green Lake, Wisconsin; and a View of the Entrance to the Auditorium of the Abbey Where the Sessions of the Pastors' Conference Were Held.

estly to preach the whole counsel of God, and therefore find it difficult to select their favorite theme. Nevertheless 23 checked Christian life, 16 evangelism, and only 7 Christian doctrine. The rest were unable to make a selection, stating that they have no preference.

The fact that so many put the stress on Christian life probably accounts for the high standard of Christian ethics prevalent among us. That so few checked Christian doctrine is also significant. Is it a reaction against a one-sided emphasis? Is it regarded as impractical, or is it difficult to present it in simplicity and with interest? We probably need more doctrinal preaching.

INTEREST IN MISSIONS

Only one pastor did not check missions. That was probably an oversight. We are unanimous on missions. We now have one foreign missionary for every 1000 members; the average of the American Protestant churches is one to every 5000. If we keep going we may catch up with the Moravians.

Only five did not check denominational loyalty. It is refreshing to know that the many brethren from other groups swing into line and give their devoted loyalty to their new love in support of its projects and program. Twenty-one preach on millennialism. One prefixes the "pre" and underscores it. It is probable that the great majority among us are premillennialists, but do not spell it with capital letters. It would have been better had I put the question, "Do you preach on the Second Coming of our Lord?" A few may not, but one of these states emphatically, "I believe in the final triumph of Christ." Let us not permit the question of millennialism to drive a dividing wedge into our fine harmony.

How often should the shut-ins be

visited? Thirteen say every week; 12 every two weeks; 12 every month; several every two months. Other answers: "As often as possible." "It all depends on who it is and what can be accomplished."

How often shall the pastor visit the dying? Answers: "As often as possible." "As often as necessary." "Stay with the dying, if possible." "It depends on circumstances." The dying might be in a state of coma for several days. Twenty think a dying person should be visited every day.

PASTORAL VISITATION?

The matter of offering prayer at the bedside is unanimous. Since it is not always desired, some ask for permission. In case of refusal, silent prayer may still be offered. That is the only kind a Quaker would expect. Some people who are not accustomed to our method are frightened when the pastor offers prayer. It suggests to them that they are in the danger zone and that death is very near.

How often should non-attending members be visited? The following answers show great divergence of opinion: "Once a year." — "Twice a year." — "Three times a year." — "Four times a year." — "Once a month." — "That depends." — "Regularly." — "Often." — "Not too often." — "As often as possible." — "Often enough to show interest and impress upon them the duty of attendance." — "As often as will be profitable." — "Again and again and again." — "Often enough to cut off the occasion to accuse you of negligence." — "Keep at it until they acquire the church-going habit."

There is also a unanimous vote in favor of calling on the families who send their children to the Sunday School, though they may belong to another church. The fact that they send the children seems to throw open the door to the pastor.

Should members in good health and in good standing be visited? Answers: "Of course." "Indeed." "Certainly." "Surely." "They expect it." How often? "Once a year." "Twice a year." "Not too often!" How can a pastor deprive himself of the pleasure of the contact with the people who are the very salt of the earth and the light of the world? He needs that for his own soul. They need that personal touch with him who is their shepherd. If he loves God's people, the members of the great family of God, it will be like visiting parents, or children, or brothers and sisters.

Thirty-two of the fifty-six find calling a real joy. A number seem to find it only a burden. What a pity! The pastor who hates to make calls missed his calling. Many find it both a pleasure and a burden — sometimes one, sometimes the other. One very truly says, "It takes a lot out of a person, but it brings a blessing too."

BAPTISMS AND WEDDINGS

Should people be urged to submit to the ordinance of baptism? Twenty-seven say they urge it; nine say they wait until it is asked for. The assumption is that the person has accepted Christ as Savior. Paul said that God had not sent him to baptize. Ananias had, however, urged him to accept baptism. We may fall into either extreme. Should we not exercise encouragement without coercion? In the solemnizing of marriages there is divergence of practice. Only two declare that they refuse to unite Christians with non-Christians. Twelve refuse to unite Roman Catholics with Protestants. Nineteen will have nothing to do with divorced people, innocent or guilty. Seventeen will marry the innocent party. Two throw the responsibility on the state and ask no questions. "How can we know who is innocent and who is

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Spiritual Resources

A Message for All Christians Largely Based on an Address Delivered
at the Pastors' Conference at Green Lake, Wisconsin

By the REV. R. S. HESS of Bethlehem, Pennsylvania

WE ARE LIVING in momentous days! According to the natural eye the world is moving into a fearful future. There is constant threat of universal destruction. The masses of people are seeking peace, yet we witness nation against nation, race against race, and Christian against Christian. People are motivated by selfishness in spite of lip service to Christianity and high ideals. Naturalism is bearing its fruit of confusion, despair, and moral and religious apostasy.

There are probably more pagans and heathen living today than when Jesus walked on the earth. But our opportunities and means for Christian service are greater than at any time in the Christian Church's history. But our churches are experiencing a very low ebb of spiritual life. Empty pews, selfishness, indifference and a half-hearted effort to obey the Great Commission testify that something is lacking.

What are we to do in such an hour as this? What are the spiritual resources to enable us to meet the challenge of this hour and witness a good confession for Jesus Christ? The purpose of this message is to suggest a remedy.

THE NEW TESTAMENT CHURCH

It is the writer's sincere conviction that an honest consideration of the early church will furnish us with an answer. The modern church is no more like the early church than a scarecrow is like a human being. The church was small in the matter of numbers. Its numbers were insignificant in comparison with those of the Jews and pagans. It was a despised and persecuted church. It preached a message of love and peace, but in return it was hated and the sword was raised against it. It did not wink at spiritual, moral and social evils.

It was a church burdened with a great task — the evangelization of the world; commissioned to preach the Gospel of the One who died as criminals die. In spite of this it was a united church, a growing church, a victorious church, a church that molded the minds and lives of men instead of having its mind and life molded by the world. It had a sublime

conception of God who was on his throne, who lived, who was able, who would never fail, who would never forsake, who was King of kings and Lord of lords.

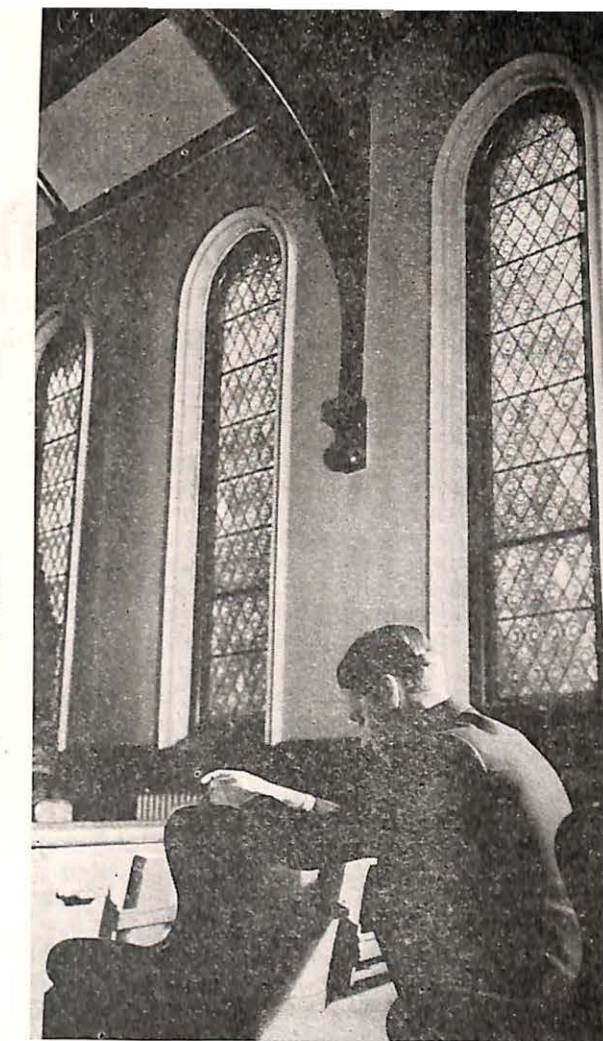
In an amazing way the early church is in the widest contrast to us today. We possess the things they lacked — numbers, respectability, freedom, wealth and the advantages of modern civilization. But we lack the things they possessed — unity in the faith, boldness, extraordinary growth, miracles, victory and a sublime conception of God the Father, Son and Holy Spirit.

The early church had spiritual resources that we are not tapping today. Rubbish has cluttered up the stream, or we have substituted broken cisterns for the deep wells of Jacob. These spiritual resources of the early church enabled it to go forth as a mighty army of God, with righteous conduct and miraculous service. The writer is convinced that the major factor in the success and spiritual power of our personal lives and our churches is our laying hold of the same spiritual resources which Christians in the past have enjoyed.

Three resources may be mentioned briefly — the prayer of faith, the Word of salvation and the Spirit of power. These three streams of spiritual life are centered in Christ who is the Life. It is Christ who saves us. It is Christ who makes us holy. It is Christ who abides with us. It is Christ who will return as our King. When we pray, it is in the name of Christ. When we preach, it is the Gospel of Christ. When we are filled with the Spirit, it is the Spirit of Christ. All in Christ!

THE PRAYER OF FAITH

The prayer of faith was an essential factor in the life of the early church. You can not study the epistles, especially the book of Acts, without acknowledging that prayer moves the hand of God and is a source of spiritual revival and strength. No Christian can live the victorious life without the godly habit of daily prayer. We all believe this, but the lack of believing, fervent prayer is the reason why we are often defeated. Christians who walk with God walk on their knees. When our power fails



—Ewing Galloway Photo

and the world prevails, it is because we have not travelled in prayer.

Our Father holds himself in the attitude of Giver. "Ask of me" is his command. He is interested and concerned in what interests and concerns us. Christ as living High Priest is sympathetic with our infirmities. We are to approach the "throne of grace" with the strongest confidence of our acceptance. He welcomes us and is able to do all we ask of him.

Unfortunately, the great business of praying is a hurried, starved business with most people. It has become a lost fellowship with our Father, so we "say prayers" to ease our minds. It is a talent we all possess and the talent we usually bury in the ground. "One night of prayer," said Spurgeon, "might make us new men." There can be no rival, no substitute for prayer. It stands alone as the great spiritual force by which God can keep us true to him and escape the evil in the world. "Watch and pray!"

THE WORD OF SALVATION

The second spiritual resource is the Word of salvation. The Christian has available to him much helpful Christian literature which he should read. But the primary source is the Word of God, the Holy Bible. We are to "study the Scriptures" and not be "ashamed of the Gospel of Christ: for

(Continued on Page 17)



The Bibles of 1948

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By DR. FRANCIS C. STIFLER,
Secretary for Public Relations,
American Bible Society

MOST BOOKS are not good enough to be listed as the book of the month. This is an honor accorded to only a few books each year by the various literary groups that promote best sellers. There is one book, however, that is too good to be so advertised.

The Bible is a perpetual best seller. Sometimes a current popular book wins the title of the book of the year. The Bible goes even beyond that.

THE GERMAN BIBLE

There are three Bibles which are making news in 1948. The first is the German Bible. This book is in the news because there is such an alarming shortage of copies. Before the war the German Bible presses were turning out 400,000 Bibles and 600,000 New Testaments every year, and they were all absorbed by the people.

Then came eight years before and during the war when there was virtually no Scripture production in Germany. This created a shortage of eight million copies, and it is estimated that a shortage of another four million was produced by the destructive processes of war. With no materials and few presses available, there was, for a long time after V-E Day, no possibility of overcoming this shortage by the resumption of publishing in Germany.

In 1946 the Christian people of America, through the American Bible Society, began a program of publishing German Bibles in this country which to date has produced something over two million copies. There has also been sent to Germany by the Society, large quantities of paper and binding materials by which the Germans are now in the process of producing approximately another two million copies.

In the meantime the shortage continues. In America, where the Bible

tops the "Best seller" list year after year, it is difficult to picture a situation where your Bible could be kept only one day a week and then must be passed on to one of your neighbors. That is necessary in Mecklenburg, Germany, where the American Bible Society has been endeavoring to fill the many requests for Bibles. "Nothing is so much wanted as Bibles and New Testaments," reports a German pastor to the Bible Society.

THE JAPANESE BIBLE

The second Bible of 1948 is the Japanese Bible. Before the war the Japanese people were quite indifferent to the Bible, being for the most part adherents of another religion than the Christian. Ten thousand Bibles and twenty-five thousand New Testaments would be about all the Japanese people would demand in a year. Since V-J Day it has been very different. Before the war, all Bible printing in Japanese was done in Tokyo but like Germany there has been, since the war, no paper or printing materials and very few presses available for the resumption of this publishing program.

Late in 1946 a United States Navy Chaplain flew to this country with the plates for printing the entire Japanese Bible which is half again as large as our English Bible. During 1947 the elaborate process of adapting these plates to high speed rotary presses and turning out the Bible was carried through. Toward the end of the year, the largest edition of Japanese Bibles — 150,000 — ever printed came from the presses. It required eight box cars to carry these books to the coast for shipment to Japan where they were received in the beginning of this year. So great is the demand that another large edition was put on the press early this Spring.

These Japanese Bibles were not the first post-war Scriptures by any means to be sent to Japan. During 1947 a million and a half Japanese New Testaments were sent from this country, printed from the plates made by photographing the pages of a Japanese New Testament taken from an American library. A Tokyo newspaper recently reported the result of a survey which revealed that the Bible was among the ten best sellers in Japan.

THE RUSSIAN BIBLE

The third Bible of the year 1948 is the Russian Bible. Unlike Germany, which has been a Bible-reading country for centuries, and unlike Japan which for centuries was a non-Christian country, Russia is a land which, with a long Christian tradition, has in recent years been dominated by a government which opposes the Christian religion. Most of the people of Russia, however, have never ceased to be Christian believers. This is particularly true in the country districts.

When, during the war, the government of Russia relaxed its opposition to the Christian faith, the American Bible Society, believing that the time would not be long before there would be need of a Russian Bible. The Russian Bibles used before the Revolution were no longer acceptable because in recent years the Russian government has adopted a new form of its alphabet, and decreed that all books shall use it.

After five years the Bible Society's new Russian Bible came from the press. This was last September. Less than a month later a leading churchman from Russia, Metropolitan Gregory of Leningrad and Novogorod visited this country on business for the Patriarch of Moscow. He accepted

(Continued on page 11)

Daytime Darkness in Africa

The Story of an Eclipse of the Sun in Africa
by MISS LAURA E. REDDIG, Missionary

IT WAS a beautiful day! Yet, around four o'clock in the afternoon, we all got a strange feeling, and we didn't know what it was all about. We remarked about the beautiful and strange blue of the sky, and not for some minutes were we aware of the fact that something was wrong with the sun. And why were the natives shouting so loudly?

We ran outdoors and could almost look right at the sun. "An eclipse!" "Bring out some dark negatives so we can look at the sun." "Anyone have some very dark glasses?"

Looking through the dark negative into the sun, we all saw our first real eclipse of the sun. It was May 20th, at 4 P. M. when we first noticed it. What we saw when looking through the dark negatives (films) was what looked like a new moon. Just a tiny edge of the sun was visible. The moon had come between and shut out the sun's rays and even its warmth.

Soon the whole yard was swarming with people wanting to see the sun. Even in looking at what showed of the sun, the people said it couldn't be

the sun, for it was only as big as the moon. From hand to hand the negatives went, each person explaining to the next one just how he should look into the sun, and just what could be seen. Teachers, schoolboys, natives passing by, our own helpers — all were seeing something they had never seen before.

Oh, the questions they asked! "Isn't it going to shine for us again?" "Did the moon fall into the sun and spoil the light?" "How will we get warm again if there is no sun?" "Where is the other part of the sun now?"

From all over, we later heard reports that people were distressed about the appearance of the sun, thinking the world was ending, or that their eyes were getting weak. People in markets took up their food and went home. The Mbem court was dismissed for it was too dark to see in the courtroom. Chickens began to go into their baskets or pens. Those who were traveling along the little bush-paths, hastened their steps, anxious to get home. Mothers on their farms picked up their baskets and began to go home.

For almost one and a half hours, we watched the sun. Slowly, very slowly, the disc of light grew, until it looked like a quarter moon, then like a half moon, and then like a big cookie with a small bite out of it. Finally the sun was shining fully, just as if it had never been aware that way down here by our little earth, our moon had gotten in the way and shut out that warmth and light of the sun.

Such an experience can be used to illustrate many great truths. We are all thankful that we could see it. We are reminded again of God's wonderful plans for this world and for each of our lives. Perhaps men do not want to follow God's plans (for world peace and brotherhood), but in faith we keep doing his work, knowing that the sun will shine forth brightly, even though at present it may be eclipsed. We are reminded too that even if there are still many hearts in Africa who are in fear and darkness, we know that it is God's will that all should know and come to walk in the Light which Jesus came to reveal.

eaten circle of 1935, that handed over to us these four acres, are gone except the chief. He coughs as ever, he smokes, grunts, nods, curses, coughs some more — like in the days that have been. Death has forgotten him in this rising tide of a new age.

But Bubia's mother is still on earth. She came and wept. Langwa, our problem boy, has turned into a good teacher. Yelis is a mother of four. Nkwachi will become an evangelist today. Bubia has turned into a mother in Israel. Mose Nka has become the chief of his people. He does not feel so sure about the new honor. Nor does the promise of a beard he raises. Munka has become a chief also and has left the Baptist fellowship. Nangong is with us, adapting himself well to every change of fashion. Adaptability is a gift.

Laura Reddig has that gift. She has lived through these changing years. She has seen the change in this land: from 2½ Baptists to 1900, from one chapel to 70, from no school to many, from one helper to 72 church workers. She has been nurse and teacher, leader and father-confessor, manager of schools and of problems.

We hope and pray for a man to take over the evangelistic efforts of this fast-growing Kakaland. Send us one. The home is waiting for him, if he is married.

of finger prints. And the heavenly bodies moved on!

Apart from this eclipse Mbem looked the same. The seedlings of 14 years ago had turned into mighty trees, of course, and a sunburnt hillside had been turned into a eucalyptus grove. But things grow in Africa anywhere. The home of the nurses looked brand new. And it is! Earl Ahrens built it. But the incomplete home of 1940 stands incomplete. The chapel by the roadside has not changed. The schoolhouse of 1937 has weathered the years well. Stone foundations laid in 1937-38-39 stand as empty as ever. Edith Koppin's dispensary-kitchen has not been enlarged. The same collection of suffering Africa collects there with each suffering day.

And yet — Masa Mbimbe has gone to eternity. Yakong, the rascal supreme, has followed him. Nangong has died. Jator has died. The medicine man has died. His workshop stands neglected; his tarantulas have fled. All of the old men of the moth-

The Day of the Eclipse

By REV. PAUL GEBAUER, Superintendent of the Cameroons Baptist Mission

SHARP SHADOWS stole across the lawns of Mbem mission station. A yellow hue covered the surroundings on May the 20th, the day of a total eclipse. Fowls began to wander home in the early afternoon hours. Birds stopped their songs. Africans stopped their court session to hurry home. It would be safer to meet eternal judgment in one's own walls.

In front of Miss Reddig's home, Ida Forsch explained to her African pupils the mystery of an eclipse. She tried to explain it. Laura's collection of negatives served for dark screens. The school's headmaster found the explanations "most interesting." But he added his own confusion to the confusion. For his scholars it was sufficient to see that the sun was turning into a moon. That was miracle enough. Why add words?

But the words kept on coming. And the eclipse moved along stately, to be photographed at leisure by photo-hungry missionaries. And Laura's fine negatives turned into collections

The Bibles of 1948

(Continued from Page 8)

as a gift to the Patriarch 10,000 of the new Russian Bibles, 5,000 Russian New Testaments, 100,000 Russian Gospels and 1,000 Ancient Greek Testaments for use by the students of the twenty theological seminaries which had been reopened in Russia. These books were shipped by the Russian Trading corporation in this country. Because the Metropolitan indicated that more books would be acceptable, the Bible Society is planning to send other shipments during this year.

There is a world-wide demand for the Bible at present, probably exceeding that of any other juncture in history. Among them all there is no Bible which is in greater demand than the German Bible. There is no Bible which holds out greater hope for the conversion of non-Christian people than the Japanese Bible, and there is no Bible that points the way toward lasting peace among the nations more than the Russian Bible.

What Are You Preaching, Mr. Layman?

(Continued from Page 5)

life first, their friends mean more to them than Christ does. To those who put their business first, money or position means more to them than Christ does. What is the motive behind the things that your life preaches? Paul tells us in our verse, "And ourselves as your servants for Jesus' sake."

For Jesus' sake! Is that enough of a motive? Paul says in verse three, "But by manifestation of the truth, commending ourselves to every man's conscience in the sight of God." Any other motive than for Jesus' sake is not a true motive. It is not a manifestation of the truth.

Paul repeats the thought in verse seven. "But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." The deepest, holiest, and truest reason that we can have for anything we do is "for Jesus' sake." Paul says, "The love of Christ constrains me." Our love for Christ should so compel us, so enhance us, so impassion us that we will be unable to do anything else but that which is for Jesus' sake.

What are you preaching, Mr. Layman? What is your text? Is it self or Christ? Is it motivated by selfish and personal desire or for Jesus' sake? Can you say with us, your ministers, "That's a good verse for me?" "For we preach not ourselves, but Christ Jesus as Lord; and ourselves as your servants for Jesus' sake."

"Youth Compass" and You!

An Important Announcement for All Young People
by MISS MARTHA LEYPOLDT

"AMONG ALL the interesting things that crowd upon our minds in this age, the brightening picture of boys and girls going to school in Africa is one of the most captivating." This is an introductory statement to an exceedingly interesting study about our schools in the Cameroons presented by the Rev. George Dunger. Also in the "Oct.-Nov.-Dec." issue of the YOUTH COMPASS Mrs. Lois Ahrens introduces you to four young native workers in the Cameroons. "Our Missionaries" are also introduced to you by Mrs. Verna Michelson who tells the places and activities of each missionary in the Cameroons field. If you are not a regular subscriber to the YOUTH COMPASS you are missing all of this valuable information about our missionary work.

YOUNG PEOPLE'S PROBLEMS

"Does it hurt if I take a drink just once in a while?" "Can I smoke and still be a Christian?" "Am I gambling if I play with dice?" These are questions which Christian young people are asking today. The current issue of the YOUTH COMPASS discusses these problems. Valuable questions for discussion on these topics are also given for your consideration.

An article entitled, "Prescription for the Ailing B.Y.P.U.," will give you some suggestions to improve your youth group. A tentative program for National Union YOUTH WEEK is also outlined for you.

RENEW YOUR SUBSCRIPTION

You will not want to miss the current issue of the YOUTH COMPASS.

If your subscription has not been renewed, we trust that you will want to continue to be a member of our large YOUTH COMPASS family. Renew your subscription now! Remember that the prices are increased after December 1st. The new prices will be: 1-4 subscriptions \$1.00 per subscription per year; 5-9 subscriptions \$.95 per subscription per year; 10 or more subscriptions \$.85 per subscription per year; single copies \$.30 per copy.

If you are not as yet a member of our YOUTH COMPASS family, we invite you to join us now. You will be helped by this quarterly and we will be greatly encouraged.

FUTURE ISSUES

The future issues of the YOUTH COMPASS will be different. In addition to the regular feature pages of religious plays and party and game suggestions, some new features will be added. A special page of "snappy" sayings for your inspiration and a puzzle page will be regular features beginning with 1949. A Bible Reading Program will also be outlined for you so that all of our young people from the ages of 15 to 25 can follow these suggested daily Bible readings.

"1949 With Christ," "A Christian's Bookshelf," "Help Wanted," "Youth Needs the Bible," "Calling All Missionaries," "Do Parents Know Best?", "Whom Shall I Marry?", "God is My Partner." These are just a few of the topics which you cannot afford to miss in the future issues of the YOUTH COMPASS.

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WHAT'S HAPPENING

● Evangelistic meetings were held at the Pin Oak Creek Baptist Church of Mt. Sterling, Mo., from Aug. 27 to 29 with the Rev. Frank Veninga of Peoria, Illinois serving as evangelist. Mrs. Veninga conducted the congregational singing and held children's meetings. The response by the community was most encouraging. The pastor is the Rev. Arthur A. Voigt.

● On Sunday, Aug. 15, a baptismal service was held by the Round Lake Baptist Church near Gladwin, Mich., at Pratt's Lake. The Rev. Victor H. Prendinger, pastor, baptized six young people. A great crowd of people attended the impressive service. On Sunday, Sept. 5, Mr. Prendinger helped to install the new pastor at the Pilgrim Church of Jersey City, N. J., which was a former pastorate of his.

● On Thursday evening, Aug. 12, the young people of the Forest Baptist Church near Winburne, Pa., surprised their pastor, Rev. George W. Zinz, Sr., with a birthday party and gift. On Sunday, Aug. 15, the actual birthday date, Mr. Zinz had the joy of baptizing six young people and receiving them into the fellowship of the church. During the last week of August a beautiful out-door church bulletin board was installed.

● On August 10 members of the Baptist Church of Hebron, North Dakota began to dig the basement for the enlargement of the church building in town. The tile has been laid and the country Baptist church, known formerly as the Antelope mission, has been moved into Hebron. The enlarged and renovated Hebron church will serve the entire congregation hereafter. The Rev. J. G. Benke is pastor of the church. A report of the dedication services will appear in a later issue of "The Baptist Herald."

● When the Rev. and Mrs. Henry Hirsch of Goodrich, North Dakota returned to the Baptist parsonage from their vacation, the women of the church arranged for a pantry shower for them. Besides the canned duck and goose, many other articles of delicious food were brought to them in this shower. Mr. Hirsch wrote with appropriate feeling: "Such manifestations of love and esteem are greatly appreciated and are encouraging for faithful service."

● The Germantown Baptist Church near Cathay, North Dakota has extended a call to the Rev. Daniel Klein

PITTSBURGH CHURCH ANNIVERSARY

Temple Baptist Church of Pittsburgh, Pennsylvania will celebrate its 85th anniversary and rededication of renovated church plant on October 15, 16 and 17. All former pastors will be guests and participate in the program. Former members and friends are most cordially invited. If you cannot be with us, we would appreciate hearing from you. Entertainment will be provided for all who plan to attend. Kindly make known your plans by writing to the undersigned.

Mrs. Dean Walter, Church Clerk
102 Linnview Avenue,
Pittsburgh 10, Pennsylvania

to become its pastor. He has responded favorably and began his ministry there on August 1st. This is his second pastorate with the Germantown Church, since he served as its pastor from 1935 to 1944. From 1945 to 1948 Mr. Klein was a district missionary of the Dakota Conference. In the Germantown Church he will succeed the Rev. Wolfgang G. Gerthe, now of Hutchinson, Minn.

● A successful Vacation Bible School was held during the first week in August at Oakbank, a mission station of the McDermot Ave. Baptist Church in Winnipeg, Manitoba, Canada. The twenty-five children enrolled thoroughly enjoyed the Bible lessons, drills, choruses and handwork. The closing program, held on Friday evening, Aug. 6, was given almost entirely by the pupils. The teachers were Linda Siemens and Ruby Schindler. Parents, friends and good weather cooperated to make the school a great success.

● On Sunday, August 29, the Rev. H. Renkema, pastor of the Baptist Church of Baileyville, Ill., baptized five persons on confession of their faith in Christ. During September, the pulpit was filled by Mr. Charles Anderson, a student of Wheaton College, while the pastor was on his vacation. At the recent annual business meeting of the King's Daughters Society, the following officers were elected: Mrs. Calvin Baumann, president; Mrs. H. Renkema, vice-president; Mrs. C. R. Vogt, secretary; and Miss Agnes Schoonhoven, treasurer.

● Mrs. Louise Dunger and her two children, Daphne and Amaryllis, arrived in New York harbor on the "S. S. Freetown" on August 10 to be met by the Rev. George A. Dunger, our Cameroons missionary who is in the

United States for necessary medical treatments. Mrs. Dunger and her children were on the way from Africa to the United States for almost seven weeks. The members of the Dunger family have moved to their new residence in Hartford, Conn., where their address now is 55 Elizabeth St., Hartford 5, Conn.

● The Rev. and Mrs. Robert Schreiber have moved into the new six room parsonage of the First Church of Chicago, Ill. The house was completely remodeled by the men of the church at a cost of \$1,000 for the materials. The property on which the house stands with a frontage of 132 feet and a depth of 123 feet was purchased for \$15,000. The new church building will be built upon this property as soon as circumstances will permit. Open house was held by the pastor's family for the church in September. The address is 5142 North Meade St., Chicago 30, Ill.

● Early in August the Rev. L. H. Smith presented his resignation to the congregation of the Baptist Church of Durham, Kansas to be effective on Sunday, August 29. On that Sunday he brought his farewell messages. After the evening service the congregation held a farewell reception for Mr. and Mrs. Smith in the basement. Many gifts of appreciation were presented to them. They have moved to Denver, Colorado in the meantime. Their plans for the future are indefinite. The Rev. L. H. Smith had served as pastor of the Durham church since October 1942.

● The Baptist Church of Elberta, Alabama held a fine Vacation Bible School from Aug. 8 to 15 with 30 children enrolled. Mr. Lawrence De Boer, a student from our Seminary in Rochester, N. Y., was in charge of the school, assisted by Mrs. Pfaff, Miss Martha Kleinschmidt and Miss Lillie Bruhn, besides the pastor, Rev. L. Hoeffner. These teachers spared no efforts in making the school a success. During the school period the children brought regular offerings, which were sent to denominational headquarters for our mission work. A program was presented by the children on Friday evening, Aug. 13.

● From August 16 to 20 a series of Leadership Training Courses was held by the Central Baptist Church of Waco, Texas with an average attendance of 52 persons. Mr. Granvil Rost

directed the training school. The adult class studied the course, "From Pentecost to Patmos," with Rev. Lester Stowe teaching. Mr. Lawrence De Boer, a Rochester Seminary student, taught the young people's course, "More Than Money." The Intermediates studied "The Meaning of Church Membership," with Mr. Gene Whitten serving as teacher. The Story Hour was conducted by the teachers. The Rev. Roy Seibel is pastor of the church.

● For the three months of June, July and August, Mr. Edward Kopf, a Rochester seminary student, served the Rock Springs Baptist Church, formerly known as the Ableman Church, of Wisconsin as student pastor. The attendance varied between 23 and 28 persons at the Sunday morning meetings. He also conducted young people's meetings on Friday evenings and organized a young people's society with 13 members. The closing service conducted by Mr. Kopf was held on Sunday evening, Aug. 29. Otherwise the Rock Springs Church is served on Sunday evenings by the Rev. Roy Harrington, pastor of the Baptist Church of Reedsburg, Wis.

● On Tuesday, Sept. 7, Mrs. D. S. Wipf, the wife of the pastor of the Baptist Church of Emery, South Dakota, passed away after a lingering illness. The memorial service on Saturday afternoon, Sept. 11, was attended by more than 1,000 persons who crowded the church auditorium and listened to the service over a specially installed loud speaking system. The Rev. G. W. Rutsch of the nearby Plum Creek Church took part in the service, and the Rev. M. L. Leuschner of Forest Park, Illinois brought a message of tribute to Mrs. Wipf and comfort for the bereaved family of husband and three children. Many of the South Dakota Association pastors were present. The obituary will appear in the next issue.

● The Wisconsin Y. P. and S. S. Workers' Union held its annual business meeting on Friday afternoon, Aug. 27, at Lake Ripley, Wis., in connection with the Chicago and Wisconsin Youth Assembly with Mr. Roger Norman, past president, in charge. The group adopted as mission project the sum of \$1,000 for the furnishing and outfitting of a dormitory room in the new seminary building at Sioux Falls, So. Dakota. The election of officers resulted as follows: president, Mr. Wm. Erbach of Milwaukee; vice-president, Mr. Arthur Klein of Kenosha; secretary, Miss Joyce Kopf of North Freedom; treasurer, Miss Phyllis Kuehl of Sheboygan; dean, Rev. John Grygo of Pound. The fall rally of the Wisconsin young people's union will be held on Oct. 23 and 24 at the Immanuel Church of Wausau.

We, the Women

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



Miss Hilda Tobert, Missionary in the Cameroons of Africa

CONFERENCE IMPRESSIONS

This summer marked an innovation in our women's work. Four officers of the Union were sent out by denominational headquarters as representatives and speakers at four different conferences. It was a stimulating experience, as evidenced by these comments.

Mrs. H. G. Dymmel, vice-president, who attended the Dakota Conference in Avon, South Dakota, says: "My particular joy was with the women of our churches — capable, willing, loyal and tireless. They evidenced through their reports that they are striving to hear a 'Well done' from the Master. Mrs. Rutsch, the past president, has led the Union well, and when, because of illness at the last moment she could not attend the conference, the work was carried on almost miraculously by able and ready 'Lueckenbueßers.'"

"They report 59 societies with a membership of some 1185 women and over \$30,000 in contributions for the year. Although the group is interested in their own conference chart and aims, they are enthusiastic about fulfilling the goals of the National Union chart. Watch the Dakota Woman's Union! They will strive to greater heights in their work for the Master."

Mrs. F. C. Lehr, treasurer, attended the Central Conference at Benton Harbor, Michigan. She reports: "Highpoint of interest for us women very naturally was the woman's meeting on Friday afternoon of conference week. After a brief business session, a very fine program was given. The main address of this meeting by Mrs.

Earl Aherns, missionary, beautifully emphasized the conference theme, 'Witnessing for Christ Through Missions'. As she told of her work among the women of Africa, our hearts were warmed, and silently we thanked God for having given to us, too, a small share in this endeavor. Our women are constantly expressing their interest by their generous financial support and their donations of White Cross materials. It was a joy to represent the Union at this conference."

Mrs. T. W. Dons, German editor, spoke at the Northwestern Conference in Kenosha, Wis. She says: "My visit at the Woman's Missionary Union of the Northwestern Conference impressed me very much, for the very theme of the conference, 'Forward With Christ,' greeted you as you entered the church. And as we sat together in conference, I was impressed with the fact that the women of the Northwestern Conference have caught the vision of their specific part in our great missionary program. The Project Chart originated in this conference and naturally the goals are fully understood and carried out. The ladies there have gotten behind the White Cross work and relief work for Europe in a remarkable way. I was happy to note the fine spirit and the cooperation of the Union with our national organization. I came away with a better understanding of the word of Paul: 'I can do all things through Christ, which strengtheneth me.'"

Mrs. W. L. Schoeffel, president, speaker at the Eastern Conference in Killaloe, Ontario, reports: "Size makes no difference! Comparatively few in number, the women of this conference can hold their own with any group in enthusiasm and work accomplished. Although dues received the past year amounted to only \$82.62, they plan to raise \$1,000 in the next three years for building and furnishing one of the rooms in our seminary. I'll bet they'll do it, too! As each society responded to roll call with a verbal report of work done, one marvelled at the variety of activities carried on by even such small groups as nine members, giving ice cream socials, filling dime cards, supplying flowers for church, supporting a needy family, equipping church kitchens, making White Cross materials, training younger women in taking part in devotional and missionary programs! Yes, the women of the Eastern Conference are at work in the Master's vineyard!"



—Photo by Herman Siemund
Forests of Trees Can Be Seen on the Way to Paradise Valley on the Slopes of Mount Rainier, Washington.

Cloud Across the Sun

A Novel by G. FRANKLIN ALLEE

(Copyright by Zondervan Publishing House)

CHAPTER ONE

"I'M SORRY, Mr. Brantwell, but to be perfectly honest with you, as you request, means that I can offer you little hope that your throat will ever be any better. I'm really afraid that you are through as a singer. My advice is that you give up singing immediately, if you ever hope to improve."

The words rang over and over in Larry Brantwell's ears, drowning out the chatter in the elevator and the voice of the operator as she called, "Down? Going down . . . Watch your step, please . . . Main floor." The words clattered in his mind above the roar and the clanging of the noon-time traffic when he reached the street. "Through . . . through . . . through . . ." So this was the end! His meteoric career in radio was to have *finis* written across it in bold letters.

The raw March wind caught and tugged at Larry's unbuttoned topcoat, but he refused it the compliment of his attention. With his hat pulled low and his eyes glued to the pavement, he strode on south along Third Avenue. Colliding with clerks and office workers as they rushed out for a hurried lunch, he muttered a quick "Sorry" or a "Pardon me."

At Marion Street a sudden harsh warning "Why'nt yuh look where you're goin', mister! Wanta keep from growin' old?" brought him to an abrupt halt one step from a deep trench which a group of laborers had cut in the street.

"I'm sorry," he said, turning to retrace his steps. After all, this wasn't the right direction. Strange how he could think of nothing to say but "I'm sorry . . . I'm sorry . . ." Would those words go on forever ringing in his brain like the clanging of a fire gong? Would they do on as though eternally sounding the death knell of his highest hopes and fondest ambitions?

Well, he might as well call the studio and tell the program manager that it was all off, that they could put a new program in the spot "Twilight Reveries" had occupied for the past eight months. It had been a popular program, featuring old songs of romance and sentiment, folk songs, and spirituals, with here and there an occasional hymn, all sung in his rich

*No cloud across the sun but
passes at the last and gives us
back the face of God once more.*
—Charles Kingsley.

golden baritone, intersprinkled with a comforting verse, or a bit of everyday philosophy couched in the quaint Hoosier dialect of his childhood. Between songs had flowed the majestic tones of the organ as it responded to the touch of the slender white fingers and dainty feet of his accompanist, Lorraine Beide. Station after station had been added to the chain, until finally, by transcription and direct wire, twenty-seven had been carrying Larry's program.

Then things had begun to change, gradually, almost imperceptibly. That cold he had contracted while skiing in January . . . A slight break in his voice on a certain high note . . . The increase of nervous tension . . . Possibly his nervousness had increased when they had given him that new announcer: handsome, debonair, immaculate and cynical Julian Fieldman. Then with each criticism direct, by letter or in the papers, the tight pain in his throat had increased, as the quality of his singing decreased.

Within the snug comfort of his apartment Larry Brantwell ruminated upon each slight incident that came to his mind out of the past two months. The mounting nervousness after each flaw in his singing or break in his voice . . . The decreasing fan mail and the

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increasing criticism . . . The sleepless nights . . . The growing rift between him and his accompanist. And through it all the cynical smile of Fieldman, sitting at the controls behind the double-glass windows, until finally that smile seemed to be a wide leering grin.

Well, Larry thought, might as well call the station and break the news to them. But it was only after a third effort that he finally dialed the number. Then his voice faltered and he painfully cleared his throat when he asked for Dick Ralton, the program manager.

"I'm sorry"—there it was again—"Mr. Ralton is out of town today. Is this Mr. Brantwell?" Ralton's secretary asked.

"Yes, it is. Will you give Dick a message as soon as he comes in? Maybe you'd better pass this word on to Miss Beide, also; and to Mr. Fieldman. I—won't—be—on—the air—any more. The Doctor says I'm through." He spoke slowly at first, as though, by a mighty effort, with these few words he severed his last hope. Coughing as the girl's amazed voice came back across the wire, he continued the conversation with tense swiftness.

"Not permanently through, Mr. Brantwell?"

"That's his verdict. According to what he says I have very little hope of ever singing acceptably again. Tomorrow I'm going to see a throat specialist who has a very high reputation, but I know it will be some time before I can go back on the air—and I'm afraid it will be a long, long time. It looks as though all we can do is cancel all our arrangements. It seems far too hopeless to just postpone them."

"Oh! I'm so really and truly sorry about it . . ."

She continued to voice her sympathy and express her appreciation for his "wonderful programs." But none of her remarks penetrated Larry's inner consciousness, save the words "I'm sorry." That was what they all said, and each repetition of the phrase cut a deeper gash into the quick of his soul.

Soon his telephone began ringing as the news spread, and friends, studio associates and listeners began calling to express their regret and sympathy. Again and again he heard the phrase repeated, "I'm sorry, Larry . . . I'm sorry, Mr. Brantwell." Even when other words and phrases were employed he interpreted them only as "I'm sorry," until finally, in desperation, he left the receiver lying on the table so that no more calls could reach him.

He hoped the famous throat specialist, with whom he had an appointment the next morning, would offer him some encouragement. It was unthinkable that his throat should be so badly infected that no treatment of

modern science would effect a cure. This was the day of medical miracles. Why, today they could almost bring people back from the dead. Had not he himself seen such wonders wrought while he was serving overseas with the Red Cross—experiences of which he was afraid to speak because he had so often seen incredulity leap out of the eyes of the few men to whom he had dared to reveal the incidents? Surely a man with Dr. Nelson's reputation would be able to do something for him.

But though Larry had been able to secure a little sleep that night by offering himself these encouragements, his hopes were not high as he set out for the Medical Building the next morning. John Nelson had been a famous football player in his College days, and Larry, knowing this, was shocked when he saw his hunched shoulders and twisted leg. It was no cursory examination he gave him. Familiar as he was with doctors' methods, Brantwell knew that he was receiving more than ordinary attention. But when the examination was over and the doctor leaned back in his swivel chair, his verdict was even less hopeful than that of the previous day. Although his diagnosis was given in medical terminology, he gave the singer to understand that hopes of ever regaining his singing voice were remote, if not completely nil.

"Would a different climate help?" Larry asked.

"I doubt it. However, an entire change of environment, interest and occupation may offer some positive curative values."

"What would you suggest, Doctor?"

"Get out of doors. Take lots of vigorous exercise; yes, even engage in hard manual labor, the more strenuous, the better. You have been under a severe nervous tension." The specialist hesitated a moment, looking speculatively at the tall, handsome young fellow, measuring him from the top of his head—with its wealth of curly black hair—to the tips of his toes. He noted the breadth of his shoulders, the depth of his chest, and took special note of the defeated look in his eyes and the nervous lines around his mouth. His keen eyes bored into Larry's as he added, "Yes, and you may have been undergoing some emotional strain also."

Larry winced under the penetrating glance and replied, "Well, if I'm to become a horny-handed laborer, what shall it be? Digging sewers or lumberjacking?"

Although there was biting sarcasm, occasioned by his keen disappointment, in his query, there was none in Nelson's reply.

"I meant it, Brantwell. I'm really serious about it. You may come out of it this way. And I might as well tell you flatly I don't believe you will otherwise. I would suggest lum-

berjacking, as you call it. It is one of the most healthful occupations you could find. Ever work in the timber?"

"I used to cut logs and cordwood, when I was a kid back in Indiana. Rather like that kind of work, too," Larry said, softening his attitude.

"Quite a far call from logging in this Western country, I fancy. But the principle is the same: good, healthful outdoor work, with the accent on work. With your six feet plus, and two hundred pounds, and those shoulders, you might be transformed into a first-class lumberjack quite easily."

"Seriously, Doctor, do you mean it? Would something like that really be beneficial to me? If there is a possibility that it would, I'm ready. In fact, I believe I'd really welcome an opportunity to get out of the city and into the tall timber."

As Larry spoke he was thinking of Lorraine; an hour earlier he had seen her entering a cafe with Julian Fieldman, their heads close together laughing merrily. He had hastily sidestepped to avoid them, but the tightness in his throat had increased, and had become a sharp pain. Dr. Nelson shot him a keen glance, and said, "I have no doubt that it would afford you some measure of relief, but you should not expect a miracle. My advice would be: go into the timber. Work as hard as you can. As far as possible, forget your career, your voice, the personal problems that have been irking you. Stay there not less than six months. A year would be better. But of all things, don't sing—not a note—not so much as a chirp. That's definite. Think you can take it?"

"Well, you're being pretty tough on me. That's a pretty big dose of medicine. But I'm ready to go to any reasonable ends to get over this thing—even if it does take lumberjacking to do it. But here's another question: where can I go? No logger would give me a job. One look at these"—he turned his hands, white and soft, palms upward—"and they would throw me out in four-four time."

"If you're willing to give this a serious trial, go and see this man. Tell him the facts, and that I sent you," Nelson said, hastily writing a name and address on the back of a business card and handing it to Larry. "He'll find a place for you."

Slender fingers of springtime sunlight streamed in through the windows and lay like golden bands across the polished desk top where Sam Reese sat, drumming his fingers nervously as he dictated letters to his stenographer.

"Drummond and Drummond, St. Paul, Minnesota (you'll have to look up the street address on this, Miss Smith) . . . Gentlemen . . . I deeply regret (find a better wording for that if you can, Hilda) . . . but due to a

protracted strike among my workmen, I am unable to fill the order you had placed with me for 500,000 feet of spruce. I trust you will understand my situation, and that you will remember me with another order when the labor situation has improved. Please let me assure you that when that time arrives I will do everything in my power to give you service and to assure you a preference rating. Sincerely yours."

He hastily fingered through a stack of papers, selected two and, sliding them along the desk to the girl, said, "Same to these. And now fix up a wire to the Assistant Secretary of the Department of Labor, Washington, D. C."

"Dear Sir (how I hate to call him either of those! Lot of other things I would rather include) . . ."

The girl looked up, pencil poised in her hand, flashed him an understanding smile, and said, "I wouldn't be surprised!"

The young lumberman strode to the window, glanced out across the rooftops toward the white-capped Olympic Mountains that cut a ragged gash in the Western sky, snapped his fingers, and continued, "Put it this way: 'we are willing to pay wage schedule as recommended by your office. Also accede to demands that we reinstall James Rand as foreman. We deny charges of intimidation toward drivers.'"

He paused, and the girl, glancing into his keen black eyes, set in a face that was highly sensitive, eager and ambitious, but now contracted into lines of worry, asked, "How about Hill? Want to mention your opinion that he is back of this?"

"No, no. Wouldn't dare do that. I'll just have to wait and see what develops. Go ahead and fix that up; then read it back to me after you get it all doctored up."

The telephone rang and a slight, white-haired little lady opened the door and said, "Doctor Nelson is on the phone, Mr. Reese. Will you speak to him now, or shall I have him call back? He's on line three."

"I'll take it. Hello, Johnny. How's the old line smasher?" Nelson and Reese had shared a room in the days when Nelson wore the football uniform of Northwestern University and Sam was water boy.

Across the wire came the telephone-falsetto voice of the throat specialist—who within the span of five years had risen to a high place in his profession.

"Good, Sam; but calling for water again. Do me a favor, old man?"

"Be happy for the opportunity, fellow. What's on your mind, besides that wirelike hair of yours?"

"Ever hear Larry Brantwell sing?"

"Have I? I'll say! What a voice

that fellow has! But say, hasn't he been a bit off-side lately?"

"Yes. And that's what I want to talk about," Nelson replied. "He just left here. I put in about an hour with him, but I don't believe he recognized me as the Nelson of Northwestern who played against him in the Rose Bowl game. A crack-up like I had makes a different-looking fellow out of a man, you know."

"But not a different fellow in his heart," Reese said.

"Quite a bit different, Sam, if you knew all the story. But here's the set-up: Brantwell's cracked up as a singer. This is confidential, Sam, but I'd hazard a guess that he's either in love and that things haven't gone too well there, or that he's so excited over his success that it's getting him. Anyway, he's been under some emotional strain that has thrown him into a near break, and this has wrecked his voice. He has a severe case of chronic laryngitis."

"I've noticed how much off par he seemed to be lately," Sam said. "Kinda wondered what was wrong with him."

"Well that's it. The long and short of it, Sam, is that I want him to get outside and do manual labor of some kind for about a year. Not too hard, you understand; but something that calls for plenty of outdoor exercise and requires mental alertness, so that he won't have time to think about his problems. I've given him your name and sent him to you. Can you find something like that for him up there in one of your camps, Sam? He's accustomed to using an axe and a saw—used to do it in his kid days, he tells me."

"Why — yes — I think I can, Dr. Johnny," Sam slowly replied. "My men are out right now, but I think I'll have it fixed up by the first of next week. At least I'd better. Sure, I'll take care of him; be glad to."

"Thanks, Sam. Knew I could depend on you. Hope you get your troubles all ironed out O. K. 'Bye."

The young lumberman dropped the instrument back upon its stand, sat in silence a moment, and said, "Get Farmer at Camp One on the phone, Hilda."

— — — — —
"A big man—big of heart, mind and body—but a hard fellow to get next to." That was the way friends and intimates—if he could be said to have any intimate friends—described James ("Big Jim") Rand.

Certainly a portion, at least, of their description fit the six-foot-two logging foreman. With his eighteen-inch shoulder breadth, his feet encased in number-twelve loggers' boots, his massive head and powerful hands, Rand made an impressive appearance, even among those of the logging clan. When walking with heavy-booted

tread among his fellows, Big Jim gave one the impression of great strength, slow moving but irresistible. But Big Jim's strength achieved its full power when events called for quick action. Slender of hip, and with powerful thighs, in time of emergency he could move with the agility of a mountain lion and seemingly with the strength of a donkey engine.

But there were those who differed from his friends in their estimation of Jim Rand, those to whom he was a shifty-eyed, scheming troublemaker, an instigator of strikes and a promoter of bitterness. To the great lumber kings, whose vast payrolls were the bread and butter, the very life of countless logging communities nestled among the Cascade, the Olympic and the Bitter Root Mountains of the Northwest, Big Jim was a despicable insurgent leader of the restless elements among the timber workers; a symbol of the black cloud of labor trouble that loomed dark and threatening above their prosperous horizons. They knew the power he exerted over the mass of what they considered the "ignorant" workmen, whose horny hands had helped them establish their great industrial empires.

Although few employers had met Rand personally, those few had unanimously branded him "a bolshevik, who is afraid to look you in the eye, but a stubborn, tough customer nevertheless."

The real enigma of Big Jim lay in his dual personality. When among his own kind—the rough, sometimes uncouth and always picturesque loggers who daily risked their life and limb to strip the mountainsides of their luxurious growth of spruce, fir and cedar—he was a bold, dynamic leader who, by the force of his voice and personality, literally compelled their opinions and loyalty. On occasion, when all else had failed, the terrific force of Jim's big fists and the lightninglike swiftness with which he could go into action made it easier to agree with him than to disagree.

But when events demanded — although he usually saw to it that he had a substitute—that Big Jim stand before men with wealth, education or position, he became a stammering, uneasy, unreasonable leader of unreasonable men. The same man who in eloquent and forceful tones could dominate an assembly of laboring men became in the presence of his superiors a faltering, frightened son of the woods, his pounding heart sending the waves of excited blood to beat at his temples and choke the breath from him. This was doubtless why he usually deputized another to be spokesman before his employers, who hated him and never came to understand or appreciate him.

(To Be Continued)

Spiritual Resources for Every Christian

(Continued from Page 9)

it is the power of God unto salvation."

Baptists stand for the Bible. It is our law, our creed and our final authority in all matters relating to faith and practice. In spite of this, one weakness in our lives is our over-indulgence in worldly reading materials, and much of it is of the cheap variety. How can we expect to be spiritually alive if we starve the spiritual man? Often, undernourishment is not from the lack of eating but from eating the wrong kind of food. Jesus in his hour of awful temptation defeated Satan with the Word of God. "Man shall not live by bread alone, but by every word of God."

The early church related the Word of God to every aspect of life. It was the guiding light and final authority in all matters. The Christian who devotes himself to the Bible will be rewarded with spiritual growth, knowledge and zeal in service. It is the authority in a sea of voices; it is living in a day of dying ideals; it is the anchor and compass of the soul. The Bible is not simply true! it is Truth!

Lastly, we will consider the third spiritual resource of the Christian, **the Spirit of power**. The book of Acts is a book of the acts of the Holy Spirit. There is little of such Christianity today, though the need is as great. We often feel a definite lack in our lives, sometimes defeat and an inner dissatisfaction. At times we experience periods of blessing and power.

A victorious life in all circumstances is the goal of every Christian and the will of God for us. This implies a crisis of full surrender to God and being filled with the Holy Spirit. He is the One who can change us from a life of powerlessness to one of power, from one of defeat to one of victory, from one of unrest to one of quiet and peace.

There is a great deal of confusion concerning the person and work of the Holy Spirit. Self-styled heirs of Pentecost have frightened many earnest and needy Christians from this blessed truth. The writer has a keen appreciation of such groups for their fidelity to the fundamentals of our Christian faith and zeal in bringing souls to Christ, but we can not agree to all their terminology and unbiblical content placed into Biblical terminology.

Left to ourselves, we could not live the Christian life. The Holy Spirit is the miraculous element within us. He is not an "it" or a mere "influence." He is not abstract power under our control, but a Person who lives in us and controls us when we are willing. We do not use him; he blesses and

uses us. If we are to keep revived, to advance and to see miracles, we must have sustaining power which is more than human.

When we lack his presence, we turn to "drives," mergers, and institutionalism as substitutes. Then we labor with a broken back. May God give us once again a heavenly visitation of the Holy Spirit, freshly anointed lives that men may know that we are of God and have been with Jesus! Nothing can substitute for a Spirit-filled life.

The day of Pentecost was a historic beginning. The Holy Spirit has come. He lives in the heart of every genuine Christian. If we have been regenerated by the Spirit, let us walk in the Spirit. We need to be blessed and filled with the Spirit again and again for victory and ability to do the work of the Kingdom. It is not by one's personality, intelligence, and methods, but through the Holy Spirit that we will see personal victory, blessing and spiritual growth. The early church and spiritual giants since then knew him by experience, not through the classroom or by reading biographical literature.

The Spirit-filled life is available to all who will surrender and consecrate all to God's glory and service. Before the Holy Spirit came, the disciples manifested such un-Christian attitudes as selfishness, retaliation, bigotry and moral cowardice. After the Holy Spirit came, they shared their blessings, gladly suffered for Christ's name, rejoiced when Gentiles were converted, and boldly lived and courageously died for the Lord. Yes, the Holy Spirit does make a great difference in the life of a Christian. "Be

filled with the Spirit" is a commandment of God.

In a very real and vital way Jesus Christ found it necessary to pray, to rely on the Word of God and to be filled with and guided by the Spirit. If it was necessary for men of God, if it was necessary for the apostles; if it was necessary for men of God down through the ages, how much more is it necessary for us today to lay hold of these three spiritual resources of victory and power in this hour of spiritual drought!

Our Churches and Shepherds

(Continued from Page 7)

guilty? Why not accept the occasion as an opportunity to do them good by impressing upon them the seriousness of the matter?" "Let every man be fully persuaded in his own mind."

As to fees, of course, we do not accept and in fact are not offered fees for baptism. In one unusual case it happened, but the money was turned over to some needy cause. It would be a sorry day in Baptist history, if baptismal fees became prevalent. None of our men refuses wedding fees. All accept funeral fees from outsiders; some do not accept them from their own members.

As to the funeral services, twenty-one definitely do not eulogize the dead. One replied with an emphatic, "No, sir!" Possibly the word "praise" was too strong. We were thinking merely of speaking a word of appreciation regarding the deceased. There seems to be a tendency of wholesome moderation here. We are guided by the injunction, "Honor to whom honor is due." We do not make "saints" of persons who are well known as "sinners" in the community.

AUGUST CONTRIBUTIONS — NORTH AMERICAN BAPTIST GENERAL CONFERENCE

Conferences	August 1948	August 1947
Atlantic	\$ 226.50	\$ 1,093.88
Eastern	420.06	655.75
Central	3,368.49	2,541.98
Northwestern	3,257.48	1,675.24
Southwestern	2,183.63	1,805.60
Southern	1,049.57	711.96
Pacific	2,037.74	4,951.31
Northern	267.22	925.34
Dakota	2,503.70	5,203.86
Total for the Month	\$15,314.39	\$19,564.92

MILLION DOLLAR OFFERING

August 1, 1948 to August 31, 1948	\$ 13,908.16
August 1, 1947 to August 31, 1948	490,210.89
Total required to date	\$541,666.67

TOTAL BUDGET CONTRIBUTIONS RECEIVED

April 1, 1948 to August 31, 1948	\$136,954.79
April 1, 1947 to August 31, 1947	\$152,376.30

REPORTS FROM THE FIELD

Northwestern Conference

Many Spiritual Blessings at the Minnesota Young People's Assembly at Buffalo Bible Camp

The Minnesota Young People's and Sunday School Workers' Union held its annual summer assembly at Buffalo Bible Camp from June 16 to 20. Prof. Albert Bretschneider of Rochester, N. Y., and Rev. Ralph Lutter of St. Bonifacius, Minn., were the instructors of the Senior group. The course taught in this group was, "The Practice of the Christian Life."

The Rev. Elmer Buenning of Hollo-way, Minn., and Miss Mildred Krienke were the instructors in the Junior camp. The Rev. J. C. Gunst of Forest Park, Ill., brought messages on Saturday evening and Sunday afternoon, which were a blessing to all who attended.

The annual business meeting was held on Saturday evening and the following were elected: Robert Stassen, president; John Adam, vice-president; Arline Richter, secretary; Carl Glewe, treasurer. Rev. Ralph Lutter was elected dean during the cabinet meeting on Sunday afternoon.

Our project for the coming year will be the raising of \$1,000 for the furnishing of a Seminary Room. Our goal of \$1,000 for the past year for the Million Dollar Offering was reached.

Arline Richter, Reporter.

The Sixty-eighth Annual Meeting of the Woman's Union of the Northwestern Conference

The annual meeting of the Woman's Missionary Union of the Northwestern Conference was held at Kenosha, Wis., on Friday afternoon, August 13, with our president, Mrs. Thomas Lutz of North Freedom, Wis., presiding.

The election of officers for the new year took place, and the results were as follows: president, Mrs. Dale Chaddock, Victor, Iowa; vice-president, Mrs. Peter Pfeiffer, Milwaukee, Wis.; secretary, Mrs. Daniel Behr, Kenosha, Wis.; and treasurer, Mrs. Fred Woyke, Minneapolis, Minn.

A total number of 29 societies responded to roll call. Awards were presented to the different societies by Mrs. Fred Woyke. The motion was carried that all the money except \$15 be taken from the treasury and be sent to the women's project which is our Nurses Training School in the Cameroons.

A welcome was extended by Mrs. Thomas Lutz to the new ministers' wives of the Northwestern Conference who were: Mrs. Dale Chaddock, Mrs. Wolfgang Gerthe, Mrs. George Lutter, Mrs. Rapske, and Mrs. Schroeder.



Miss Alma C. Kludt of Tacoma, Washington, Former Director of Christian Education at the Bethel Baptist Church, Detroit, Michigan.

The program of our meeting was opened with a piano prelude by Mrs. George Lutter of St. Bonifacius, Minn. Mrs. Martin DeBoer of Buffalo Center, Iowa led in devotions. Ruth DeBoer favored us with a vocal number, "The Lover of My Soul," while her sister, Lillian, accompanied her at the piano. Mrs. Max White, president of the Kenosha Society, gave a welcome to all who were present.

Mrs. Hugo Schacht of Racine led us in our Memorial Service. A prayer was offered in which our beloved sisters who have gone ahead and those of us who are here were remembered. A trio of the Grace Baptist Missionary Society of Racine rendered a song, "Be Still, My Soul."

Mrs. Thomas Lutz then presented our speaker of the afternoon who was Mrs. Theodore Dons of Kansas. She spoke about the mountains and plains of life. A Missionary offering was received amounting to \$73.43. The meeting closed with the ministers wives singing the hymn, "Take My Life and Let It Be."

Mrs. Walter Kopf, Reporter.

Central Conference

Farewell Reception for Dr. and Mrs. A. J. Harms by Burns Ave. Church, Detroit, Mich.

On Wednesday evening, August 4th, in connection with our midweek prayer service, the members and friends of the Burns Avenue Baptist Church of Detroit, Michigan assembled to bid farewell to their pastor, Dr. A.

J. Harms, and his wife.

Brief farewell messages thanking them for their kind helpfulness during their three years with us were brought by Mr. Fred Holzhammer for the young people; Mr. Arthur Penner for the Men's Bible Class; Mr. Gordon Ernst from the radio group; Mrs. O. R. Ernst for the Ladies' Missionary Society; Rev. O. Battishill representing the Ambassador Church; Mr. W. Pieschke and Mr. R. Schultz for the Sunday School; Mr. E. J. Russell representing the trustees; Mr. D. Ruggsesser for the deacons and deaconesses, and Mr. R. Ernst from the church at large. Special music was brought by the Mixed Choir and the Male Chorus.

At the conclusion of the program both Dr. and Mrs. Harms were given an opportunity to say a few words to us, and in closing we joined them in singing, "Blest Be the Tie," which has become a favorite of many during the past three years since that was our way of welcoming our friends and visitors each Sunday evening.

Mildred Wolfe, Reporter.

Farewell Reception for Miss Alma Kludt by Detroit's Bethel Baptist Church

During the evening service on Sunday, July 18th, the Bethel Baptist Church of Detroit, Michigan bade a fond "Auf Wiedersehen" to Miss Alma Kludt, director of Christian education. We are glad for that German word, "Auf Wiedersehen," which takes the harshness out of farewells.

Miss Kludt came to Bethel Church on October 1, 1946 and took leave from us on September 1, 1948. We always found her willing to do her share and often more than her share. Alma was loved by young and old alike. Her life and her Christian testimony were an inspiration to all who came to know her.

All during the time that Miss Kludt was serving at our church, there was a yearning in her heart to go to the mission field, and in a marvelous way God opened the way in answer to her prayer. Miss Kludt left us to attend Pacific Lutheran College at Parkland, Washington to complete her training, which will be accomplished by January 1950. In the spring of the same year, Miss Kludt expects to sail for the mission field in India under the auspices of the Conservative Baptist Foreign Mission Society.

Our prayers are for her success that God will continually watch over her, and grant that when her schooling is completed, it will be possible for her to visit us before she leaves in order that we may give her a real send-off in recognition of the services rendered in our midst.

E. H. Giessler, Reporter.

Assembly at Lake Ripley for Young People from Chicago and Vicinity and Wisconsin

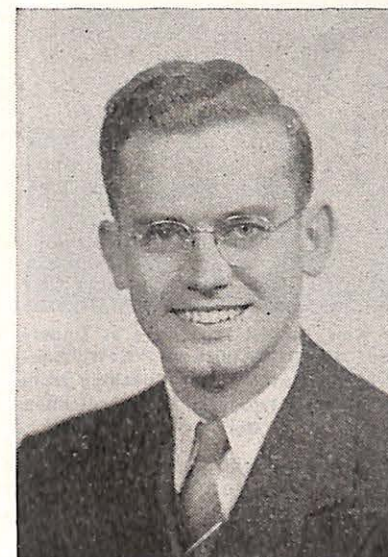
There were approximately 125 young people gathered in the name of Christ at the Young People's Conference of Chicago, Illinois and Wisconsin at Lake Ripley, Wisconsin during the week of August 22 to 28. Look back on your greatest spiritual experience, multiply it a hundred-fold and you will taste of the Christian fellowship and happiness that was constantly moving within the group throughout the week.

Sunday evening, around the campfire, the week officially began. It was a week packed full of things to do! We studied, we swam, we played, we ate, we sang, we prayed. It was a blessing to see young people anxious to apply themselves wholeheartedly to learning more about Christ and his teachings and what a privilege it was to be taught by men whose lives were living proof of that which they taught. Even the homework was a joy!

We were inspired by the music of the choir and soloists, by the fun we had on the volleyball court and the baseball field, out on the raft, singing in the dining halls. We were drawn closer to God as we listened to the messages in chapel, the stories told around the campfire, the devotions that we had together at bedtime. We were filled again and again with the Holy Spirit as we watched young men and women go forward at the campfire service to dedicate their lives completely to Christ, to do with as he wills, as we sat by the lake, as they did long ago, and heard again of the Stranger of Galilee.

How sorry we were when the week was over, but how glad we were that we came. In the words of Dr. Leuschner, "There are some memories of life that can never be buried or hidden away. They glow in one's heart with a fire divine, with the reflection of the Light of the world. Such imperishable memories have been given to us at the 1948 young people's Camp."

Betty White, Secretary.



Rev. Edwin Miller, Pastor of the Erin Ave. Baptist Church, Cleveland, Ohio

Reception for the Rev. and Mrs. Edwin Miller by Cleveland's Erin Ave. Church

We of the Erin Ave. Baptist Church of Cleveland, Ohio rejoice and praise God over the fact that our new pastor, Rev. Edwin Miller, has begun his pastorate with us. For more than four months we were without a pastor after the Rev. H. Hirsch had left for Goodrich, No. Dak.

God has answered our prayers in sending us this man of God. He and his wife have already won our hearts by their Christlike personalities. On August 10 a reception was held for them in our church, to which the congregation of the White Ave. Baptist Church was invited.

Under the able leadership of the Rev. W. Luebeck a very well planned program was given before a large audience. All officers of the church extended a welcome to both Mr. and Mrs. Miller. The Rev. P. Zoschke, who is Mr. Miller's uncle, spoke in behalf of the White Ave. Church. The Rev. Wm. L. Schoeffel, the Rev.

Benjamin Schlipf, the Rev. Samuel Blum and Mr. H. P. Donner also brought words of greeting. The White Ave. Choir rendered two very fine musical numbers.

We as a church are looking forward to a blessed time of fellowship and work with our pastor in winning souls for our Lord and Savior Jesus Christ.

Mrs. Lena Riech, Church Clerk.

Pacific Conference

Organ Dedication and Farewell for the Rev. and Mrs. G. G. Rauser at Salem, Oregon

Several years ago the Bethel Baptist Church of Salem, Oregon started an organ fund in the hope that some day we might realize the installation of such an instrument. Recently, we were informed about an Eolian Organ which was available through an estate at Portland, Oregon.

After investigation we found it to be very fine with 1,200 pipes, chimes, harp, Parsifal bells and many other features. We definitely felt that it was an answer to our prayers and reasonably priced at \$5,000. Additional installation costs amounted to approximately \$2,000.

On Sunday afternoon, August 22, a dedication service took place to which our churches of Oregon and the Salem public were invited. The concert thrilled our hearts. We thank our Lord for his guidance in the project.

On that same evening a farewell service was held, to which the neighboring Salt Creek Baptist Church was invited. The reception was for the Rev. and Mrs. G. G. Rauser and their daughters, Jean and Alice, who have gone to Lodi, California. The different branches of the church were represented and expression of gratitude was voiced for their services among us. A love offering placed in an envelope was presented which was followed with a response by Mr. and Mrs. Rauser.

Viola May, Reporter.



Young People of Our Churches of Chicago, Illinois and Vicinity and of Wisconsin at the Assembly Held at Lake Ripley, Wisconsin and a Picturesque View of the Lake in Which Swimming Was Enjoyed by the Young People.

The Twenty-second California Young People's Assembly Is Held at Lake Hume

The 22nd California Young People's and Sunday School Workers' Assembly was held at Lake Hume, California from August 7 to 14. We were indeed privileged to have two guest speakers, Mrs. Lois Ahrens, Cameroons missionary, and Rev. Frank H. Woyke, our executive secretary.

Mrs. Lois Ahrens made the Cameroons very real to us and presented a new challenge and inspiration to all attending this wonderful assembly. The Rev. Frank Woyke presented a series of informative lessons on "Bigger and Better Sunday Schools." The Rev. Henry Hengstler of the Ebenezer Baptist Church of Los Angeles conducted a course on 2 Peter. The subject, "Problems of Youth," was presented as follows: Rev. Wm. Knauf from Elk Grove on "Comradeship," Dr. Erwin Kohfeld of Wasco on "Contacts and Courtship" and Rev. E. Mittelstedt from the Fifteenth St. Church of Los Angeles on "Companions and Conduct."

The Rev. P. G. Neumann, pastor of the Bethel Baptist Church of Anaheim and dean of this assembly for the second year, contributed greatly to the success of this assembly. Mr. Paul Jungkeit, president of the assembly, worked hard and faithfully also toward the success of the encampment.

Our goal for the new year is \$1,000 for the work in China as it was last year. As a result of this convention, each Christian in attendance has come to a clearer realization of the great privilege we have of being laborers together with God.

Madora Feldmeth, Reporter.

Guest Speakers and Wedding Anniversary Observance at Fifteenth St. Church of Los Angeles

On Sunday, August 8, we at the Fifteenth Street Baptist Church of Los Angeles, California had the honor of welcoming the Rev. Frank Woyke, our executive secretary, into our midst. We had been looking forward to his visit to our church since it was the first meeting for many of our members and friends. Despite the fact that 35 of our members were at the Y. P. and S. S. Workers' Assembly at Hume Lake, we had a very encouraging attendance. We are thankful that the assembly made Mr. Woyke's visit possible at this time.

Mr. Woyke spoke to the Sunday School in the morning, telling of his interesting experiences as a Chaplain in the Occupational Forces in Germany. During the morning worship, he brought an inspiring and challenging message to us that will always be remembered, based on the text as written in Isaiah 40, verse 9.

On the following Sunday, August 15, we had a very pleasant surprise when we had the privilege of welcoming Mrs. Earl Ahrens, one of our Cameroons' missionaries. She showed pictures during the Sunday School period describing the lives of our missionaries, and the progress that is



The New Baptist Parsonage at Underwood, No. Dak., With Dr. T. W. Bender of Rochester, N. Y., Speaking from the Front Steps at the Dedication Service.

being made to lead these dark people to Christ. She continued her message during the morning worship giving a glowing account of the Cameroons.

The wedding anniversary of our pastor and his wife, Rev. and Mrs. E. Mittelstedt, was a festive occasion when a host of members and friends gathered together and surprised them in the parsonage. Everyone was happy for the opportunity of showing their love and appreciation for their faithful ministry in our midst. Short talks of congratulations were given by the officials of the church and its organizations, and a gift was presented to them in the form of a check. Mrs. Ruth Wetzler presented them with a beautifully arranged bouquet of red roses in behalf of the Ladies' Missionary Society, of which Mrs. Mittelstedt is still faithfully serving as president. Intermixed with the flowers were dollar bills cleverly arranged to blend in with the roses. Evelyn Tanner then rendered two appropriate vocal numbers, "Through the Years," and "The Sweetest Story ever Told."

Mrs. Esther Johnston, Reporter.

Dakota Conference

Annual Birthday Program of Woman's Missionary Society, Goodrich, North Dakota

When the Rev. and Mrs. Henry Hirsch arrived last year at Goodrich, North Dakota, the roads were almost impassible. But the church held a reception for Mr. and Mrs. Hirsch, and the women served refreshments. Mrs. Hirsch has since been elected president of the Woman's Missionary Society. The following were also elected: Mrs. K. Schneider, vice-president; Mrs. W. Engel, secretary; Mrs. R. E. Martin, treasurer. Under the new leadership we are seeking to achieve greater things for our Master.

On July 11 we held our annual birthday program, to which the entire church was invited. A fine program was given after which refreshments were served. The offering of the evening was \$94.00. We had a profitable and blessed time together.

Again we are sending clothes and food packages to Europe. There is a keen interest among our church people for the needy overseas.

Mrs. W. Engel, Secretary.

Reception for Rev. and Mrs. Walter Schmidt by the Baptist Church of Cathay, No. Dak.

Members of the Cathay Baptist Church of Cathay, North Dakota and a large group of visitors gathered on Sunday evening, July 4, to welcome the Rev. and Mrs. Walter Schmidt.

The church invited the neighboring pastor, Rev. Otto Schmidt of Fessenden, to preside over the program, which included words of welcome by the leaders of the organizations of the church, including Wm. Seibold, one of our deacons; Mrs. A. W. Edinger, president of the Ladies' Aid; and Fred Reddig, superintendent of the Sunday School. These addresses were interspersed with two songs by the Men's Chorus, a solo by Miss Alice Strageis and an instrumental number by John Seibold. We invited the Rev. Fred Schmidt of Turtle Lake to share this happy occasion with us and to bring the evening message.

Then it was time to let the Rev. Walter Schmidt relieve his feelings and he did so masterfully. Mrs. Schmidt also gave expression of her gratitude for all the kindness shown.

We trust that under the new leadership God has given us as a church, we shall move forward to do great things unto the glory of his Name on this promising field.

John Seibold, Church Clerk.

Dedication Services for New Parsonage Are Held at Underwood, North Dakota

Dedication services for the parsonage of the First Baptist Church of Underwood, No. Dak., were held on July 18. The morning worship was held in the church at 11:00 A. M. with a congregation estimated at about 125 people. The afternoon and evening services were held in the Underwood High School Auditorium with congregations estimated at approximately 250. Outside towns represented included Riverdale, Big Bend, Coleharbor, Turtle Lake, Martin, Mercer, McClusky, Fessenden, Bismarck, Cathay, and Washburn.

Guest speaker for the day was Dr. T. W. Bender, professor of theology at the North American Baptist Seminary at Rochester, N. Y. Dr. Bender's topic for the morning service was, "Why Do Baptists Immerse?" In the afternoon he spoke on the topic, "House or Home and Whose?" The evening message was a warm Gospel message on "The Greatest Law." Music throughout the day was furnished by the McClusky quartet, and the Martin and Underwood Baptist Choirs.

At the afternoon service an account of the building of the parsonage was read by a member of the building committee and the financial report was given by the treasurer. Offerings taken during the day amounted to \$396. This money was placed in a separate fund, which will later be used to enlarge the church quarters.

Dorene Schuh, Reporter.

Northern Conference

Ten Young People Are Baptized by Two Pastors at Jansen, Saskatchewan

We, of the Emmanuel Baptist Church at Jansen, Sask., Canada rejoiced with the ten persons who recently confessed their faith in Christ and followed him in baptism on Sunday, August 1st. The Rev. E. J. Bonikowsky, the church's former pastor (now retired), was requested by his two youngest children to be baptized by him. It was the privilege of the Rev. John Wahl to baptize the other eight young people. These candidates were baptized in the open waters surrounded by a capacity crowd.

In the evening the hand of fellowship was extended to these ten persons, after which the Lord's Supper was observed. We pray that God may keep them in his strength and bless us as we work together for him.

Erwin Block, Reporter.

Showers of Blessing at Sylvan Lake Assembly at Junior and Senior Camps

"In Thy Presence Is Fulness of Joy." During the two weeks, July 12 to 25, spent at Sylvan Lake, Alberta the children and young people of our Alberta Tri-Union Assembly experienced the joy that comes from being in the presence of Christ.

Junior Camp was held during the first week. The showers of rain did not seem to dampen the enthusiasm of the children. The joy of the Lord shone on their faces as they sang "Heavenly Sunshine."

The lessons were centered around "The Heroes of Faith" and "Jesus and the Individual." Misses Twila Bartz, Cecilia Priebe, Minnie Kuhn, Madelene Buckles and Messrs. Edwin Kern and Lorne Strohschein also enjoyed a special blessing as they taught the children for the week. This blessing was multiplied when about twelve took the Lord Jesus as their Savior.

Truly, "the Lord is in this place" was the thought that came to us as we assembled for the evening services and fireside. Various pastors and teachers were in charge of these services. Our heartfelt thanks go to Rev. K. Korella and Rev. H. Smuland who had such a large part in making the week a success.

The Senior Camp Week was officially opened on Monday evening, July 19, when the splendid new Chapel was dedicated. Dr. C. H. Seecamp, the camp dean, delivered the dedicatory address and Rev. E. P. Wahl offered the dedicatory prayer. It was an occasion well remembered by many, especially by the pastors who had so faithfully labored to help construct and complete the beautiful edifice.

It was our pleasure to have with us two outstanding speakers, Rev. H. Pfeifer, the denominational evangelist, who dealt with the essentials of "Personal Soul Winning" and Rev.



The Vacation Bible School Group of Medicine Hat, Alberta With the Pastor, Rev. Erwin J. Faul, at Extreme Right.

E. P. Wahl, dean of the Christian Training Institute, whose lectures were centered around "Christian Stewardship" and the "Personal Problems of Youth."

Rev. K. Korella was again chosen as president for the coming year when we held our business session on Wednesday morning. The other camp officers elected were: Rev. H. Smuland, vice-president; Dr. C. Seecamp, dean; Violet Hein, secretary; Herb Link, treasurer; Rev. E. Wegner, Sunday school director; Rev. R. Schilke, young people's director; Rev. H. Schatz, director of music; Rev. R. Zepik, camp host; Ruth Unger, organist; Ruth Grabia, assistant organist.

By Saturday evening 110 young people were able to enjoy the climax of the camp week. This was especially true at the fireside service when quite a number of young people testified to the fact that they had dedicated their lives for full time service and others showed that they were ready to follow the Lord's leading. Sunday too was a day of real blessing as Mr. Pfeifer brought the messages to a capacity audience.

Lorne Strohschein, Reporter.

Vacation Bible School at Medicine Hat, Alberta With Sixty-three Pupils

From July 26 to August 6 the Grace Baptist Church of Medicine Hat, Alberta had the great privilege of conducting a Vacation Bible School. We thank God for Rev. and Mrs. Ervin J.

Faul, who worked so tirelessly and faithfully in our midst. Mr. Faul served as supervisor and Mrs. Faul as musical director.

Sixty-three boys and girls came eagerly and worked enthusiastically every morning from 9 to 12 o'clock, memorizing Scripture passages, studying the Bible and doing handwork. The Beginners class, numbering 25, learned their memory verses well, thus storing up priceless treasures in their souls. Each of the other classes, the Primary with 22 pupils, and the Juniors with 16 scholars, besides memorizing Scripture passages, also studied Bible truths in their work books.

Great were the opportunities to reach children, who otherwise never attend any Sunday School. Now they come to ours, and we are praying and laboring to win them to Christ, and through them to reach the parents. The full-time teachers were Miss Hilda Odenbach, Mrs. Lea Schatz, Mrs. Emma Weber, Mrs. Carrie Stober, Mrs. Carrie Opp, and Miss Molly Odenbach; and the part-time teachers Miss Martha Heitzelman, Miss Maggie Fischer, Miss Isabel Schatz and Mr. Leonard Maier. They sacrificed their time freely and gave their talents liberally for the great cause of our Lord to make the Bible School a success.

On the last evening parents and friends, who gathered in the church, were inspired and blessed by the well prepared program.

Molly Odenbach, Reporter.



Young People, Children and Teachers at the Junior and Senior Camps of Alberta, Canada Held at Sylvan Lake.

Sessions of the Northern Conference at the Grace Baptist Church, Medicine Hat, Alberta

The Grace Baptist Church of Medicine Hat, Alberta was host to the Northern Conference for its 45th annual meeting. It was a time of real fellowship and an occasion that prompted all who attended to busy themselves in putting forth a greater effort for the Gospel in the Northern Conference.

The theme, "Christ and His Church," proved to be far too great to be exhausted by the many fine addresses and messages. Why should we not be eager to serve faithfully such a great Master and Lord! Two general workers were present to give us a view of our work at large and our place of service in the same. They were the Rev. E. P. Wahl of Edmonton and the Rev. Frank Woyke, our executive secretary.

The reports from the churches showed that there were advances made in many fields and that there were gains in actual work of winning souls. But there was a marked drop in missionary contributions to our denominational headquarters. But the missionary spirit was made known by the many relief parcels sent by churches and individual people to those in need beyond the sea.

Having caught the vision of service, we have returned to our respective churches where we hope to accomplish the tasks at hand. We are grateful to the Grace Baptist Church of Medicine Hat for its hospitality, to the members and friends for their kindness, to the committees and pastor E. J. Faul for the preparations and arrangements which made this conference the time of blessing that it was. R. H. Zepik, Reporter.

Manitoba Young People's and Junior Assembly at Lake Dauphin Camp

Beyond expectation the Lord gave to the Manitoba young people and churches one of the finest and most attractive assembly grounds anywhere. Far from any public beach, our grounds cover a five acre, wooded strip along the southwest shores of Lake Dauphin.

A large hall and dormitory (a former air force canteen), placed under towering oak and elm trees, face toward the setting sun over the water. It was indeed God's grace which enabled us last winter to purchase and to move this fine building across the ice. The south wing is the girls' dormitory, the north is the dining room and assembly hall. Under the same roof are also a large kitchen and three rooms for faculty members. The only hall which we had last year is now the boys' dormitory. These buildings together with an ideal beach, boat and play facilities provided the setting for a memorable assembly.

More than 100 young people, children and teachers, representing six Manitoba churches, registered the first day. Forty more arrived during the week. All brought with them the

ANNUAL BAZAAR FOR THE CHICAGO HOME FOR THE AGED

Thursday, October 21, 1948.

Under the auspices of the Woman's Mission Union of Chicago and vicinity, the yearly bazaar of the Chicago Home for the Aged will be held on Thursday, Oct. 21st, for the benefit of the Home. 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. Hildegard Wuttke Schieber, Secretary.

spirit of Christian joy and anticipation.

Unforgettable to the witnesses will be that evening by the side of the water, when over 50 young people gave an audible testimony to their Lord, and in token of the spoken word placed a burning candle on the quiet water of the lake. Soon the lake front was studded with little lights which slowly drifted out across the waters — our testimonies went out on their mission. Equally unforgettable to the silent witnesses will be the dark profile of a young searcher for truth, who under the star-lit sky knelt with one of the teachers by a rock just by the water's edge.

Two separate programs were carried out. Mrs. J. B. Kornalewski was directress of the children's camp. Her devoted helpers in teaching were the Misses Ruby Schindler of Winnipeg, Lynda Rempel of Morris, and Ella Iseli of Swan River. The Rev. Wm. Sturhahn was director of the youth group as well as camp director. The Rev. J. B. Kornalewski acted as dean of men, Miss Ida Hoffman of Morris as dean of women and teacher of a Sunday School course. The Rev. August Kraemer of Ste. Rose gave a course in personal soul winning. Mr. Joe Sonnenberg, Junior student at our Rochester Seminary, gave his whole time and effort in assisting the director and as recreation and song leader.

A special word of recognition is due our denominational representative, Dr. A. G. Lang of Rochester, N. Y., who, with his fraternal attitude, understanding of young people, and inspiring courses and lectures won the love and respect of all campers. What would a camp be without good food? Our camp mothers, Mrs. P. Penner of Winnipeg and Mrs. J. Rempel of Morris won the love of young and old by their culinary skill. The good ladies of the Ste. Rose church gave freely of their time and effort to help in the kitchen.

The results and fruits will come to their full ripeness during the life of all campers, but even now we rejoice that nine children and five young people confessed to have found the Lord as their Savior. Others found a new purpose and joy in their standing toward the Lord.

Wm. Sturhahn, Reporter.

Southern Conference

Vacation Bible School of the Canaan Baptist Church of Crawford, Texas

The Canaan Baptist Church of Crawford, Texas held its Vacation Bible School from July 5 to 9. The Rev. Arthur Schulz, our pastor, acted as superintendent of the school, and Doris Engelbrecht served as pianist.

The school was divided into four departments with the following serving as teachers: Mrs. Marvin Engelbrecht, Mrs. Emil Rabbe, Mrs. Walter Gauer, Janie Ruth Hodel, Mrs. Arthur Schulz, Mrs. Bill Bohne and Herbert Schauer, a summer worker from the Rochester Seminary.

The sessions of the school were held each morning and a light lunch was served by the ladies of the church at recess period. A demonstration program given by the school was held on Friday evening in connection with our annual Sunday School picnic. During the school eight children were won to the Lord and many other blessings were received.

Janie Ruth Hodel, Reporter.

Revival Meetings, Baptism, Farewell Service and Vacation School at Cottonwood Church of Texas

On Sunday evening, July 25, Rev. C. S. Cadwallader of Ruston, Louisiana brought the concluding message of our two week Revival at the Cottonwood Baptist Church of Texas. We were happy that seven boys and girls accepted Christ as their Savior, and we rejoice in the fact that Walter Gummelt, Jr., surrendered his life to preach the Gospel of our Lord Jesus Christ. We also received one adult on promise of a letter.

On Wednesday evening, July 31, a baptismal service was held and the right hand of fellowship was extended to our new converts. Following this the Lord's Supper was observed. Mr. W. B. Marstaller was in charge of the remaining time which was a farewell service for our pastor, Rev. James R. Wyatt, and his family. A representative from the different organizations of the church expressed our thanks to the Wyatts for their faithful service and our regrets as they leave us. Mr. Wyatt was called to be the Associational Missionary of McLennan County, Texas in the Southern Baptist Convention.

We were, indeed, happy to have Herbert Schauer, one of our Rochester Seminary students, with us doing our Vacation Bible School. He led us in our singing and taught the Intermediate Department. Mrs. Theodore Nehring was superintendent of our school again this year, and under his leadership and her assistant, Rev. James R. Wyatt, we had a very successful school with an average attendance of eighty-two.

Mrs. Vernon Ekrut, Reporter.

OBITUARY

MRS. MARTHA FRIEDERICHSEN of Chicago, Illinois.

Mrs. Martha Friederichsen of Chicago, Illinois, widow of the late Rev. P. A. Friederichsen, was born on August 25, 1865. She went to be with her Lord on June 6, 1948.

Friends and members of the Immanuel Baptist Church of Chicago, Ill., feel this loss greatly. Although incapacitated the last few years, her undying interest was always an inspiration to us all. With her husband she lived a life of rich testimony for our Lord as they served our denomination for many years.

Left to mourn this loss are her son, Rev. Paul Friederichsen, a missionary in the Philippine Islands, and a daughter, Miss Florence Friederichsen, and a host of friends.

What better words can be said than these: "Blessed are the dead which die in the Lord... They rest from their labors and their works do follow them."

Immanuel Baptist Church,

Chicago, Illinois

E. D. McKernan, Pastor.

MRS. EMANUEL LOEBS of Linton, North Dakota.

Mrs. Alvina Loeb of Linton, North Dakota daughter of Mr. and Mrs. Henry Breckel, was born in Linton on September 7, 1925 and passed to her eternal reward on July 29, 1948.

On November 11, 1945 she married Emanuel Loeb whose faithful wife she was during these short years of life together. One son, Wesley, is now 2½ years old and another child was to have made their home happy when the Lord in his infinite wisdom chose to take her to himself just shortly before the baby was to have been born.

The undersigned had the happy privilege of serving to unite them in marriage and also to lead them through the baptismal waters after they had taken the Lord as their personal Savior. And now the funeral service served to pass on to all the solemn realization that only that which has been done for Christ will last.

Her passing is mourned by her husband and son, mother and father; three sisters, Lorraine, Arlene, Loretta; three brothers, Gottlieb, Edward and Calvin; as well as many other relatives from both sides of the family.

The funeral services were held in the Linton Baptist Church on Sunday afternoon, August 1st.

Linton, North Dakota

H. J. Wilcke, Pastor.

MR. ISADORE KRAUSE of Aberdeen, South Dakota.

Mr. Isadore Krause of Aberdeen, South Dakota was born near Venturia, North Dakota, McIntosh County, on June 11, 1923. He attended High School at Ashley, North Dakota. In 1944 he moved with his parents to Ellendale, North Dakota. He spent most of his life with his parents. In 1933 he was converted during evangelistic meetings conducted by Rev. Martin Heringer at the Venturia Baptist Church. Shortly after those meetings he was baptized by Rev. Fred Trautner and joined the Venturia Baptist Church. Later he transferred his membership to the Fredonia Baptist Church of which he remained a member.

Isadore Krause received burns over 90 per cent of his body when an explosion occurred while he was refueling a combine motor at a farm operated by his brother, William Krause, north of Ellendale, North Dakota. He received first aid treatment in Ellendale, but despite a 22 minute emergency trip to the Aberdeen Hospital on Wednesday evening, the youth died shortly after 4 A. M. on Thursday, August 19, at the age of 25 years, 2 months, and 11 days.

He leaves to mourn his parents, Mr. and Mrs. Gottlieb Krause; five brothers and three sisters, Alvin of Lodi, California,

Gideon and William of Ellendale, North Dakota, Hulda, Mrs. Tim Bertsch of Aberdeen, South Dakota, and Marcella and Nadine at home.

Aberdeen, South Dakota

R. A. Klein, Officiating Minister.

MRS. HARRY FRIES of Anaheim, California.

Mrs. Esther Fries, nee Jungkeit, of Anaheim, Calif., was born on December 22, 1906 at Cathay, North Dakota. She had the privilege of a godly home, and the early Christian training did much to fit her for her later life. Under the gracious influence of the Holy Spirit and the scriptural preaching of the Rev. G. Schunke, Esther yielded her life unto her Savior and Lord, and in the year of 1919 she was baptized by Rev. G. Schunke, and thereupon was received into the fellowship of the First Baptist Church of Lodi, Cal.

Together with her parents she came to Anaheim in the year of 1920, where she became a member of the Bethel Baptist Church immediately after their arrival. She became active in the various organizations of the church and even to the very last she was a member of the mixed choir.

On May 12, 1927 she was married to Mr. Harry Fries. This was indeed a happy union which the Lord blessed with two children. Because of her quiet and retiring nature, she succeeded in concealing the early inconveniences of a disease which proved fatal to her. All that was humanly possible was done, and so after an attempted operation she went home to be with her Lord on the Lord's day, August 1, 1948.

She is survived by her husband, Harry Fries; two daughters, Myra and Alice of Anaheim; six brothers, Herman A., Walter O., Paul G., and Arthur W. Jungkeit, all of Anaheim; Rev. Carl W. Jungkeit of Santa Rosa, and August H. Jungkeit of Garden Grove; one sister, Mrs. Ruth Justus of Anaheim, and many friends. We praise our heavenly Father that he has and is comforting the bereaved family with his precious Word and the power of his Presence.

Bethel Baptist Church,
Anaheim, California

P. G. Neumann, Minister.

MR. BENJAMIN J. BAUMGARTNER of Elgin, Iowa.

Mr. Benjamin J. Baumgartner of Elgin, Iowa, son of Benedict and Mary Baumgartner, was born on June 23, 1892 on a farm near Elgin. Having been graduated from the Elgin High School, he taught in schools for several years. After some specialized training, he became the assistant-cashier of the Citizen's State Bank. On Dec. 14, 1917 he was inducted into the U. S. Army during World War I. At the time of his death he was cashier of the Elgin State Bank.

Mr. Baumgartner was united in marriage with Miss Clara Lehman on June 25, 1919. Their happiness was greatly increased by the arrival of one daughter, Louise Marie.

Our church in Elgin has lost a very dear and faithful member and deacon in Brother Baumgartner. His church became a primary concern with him. In the Sunday School he served many years as teacher and clerk, and in the church he held the office of deacon for about 15 years. In banking circles he was well-known and sought after for advice and leadership. He will long be remembered for his willingness to serve the community in drawing up wills and testaments and other business papers, administering estates, giving personal counsel and various other courtesies.

With ever so many plans in the making, or even in the beginning, our well esteemed Brother B. J. Baumgartner was very suddenly taken from us on Saturday, July 24, 1948, at the age of 56 years, one month and one day.

The church and the community join with those who mourn his all too early departure: his wife, Clara; their daughter, Louise Marie (Mrs. Ray Tomscheck of Harvey, Ill.); four sisters, Mrs. George Miller of Maiden Rock, Wis.; Mrs. Rose Baechler, Miss Lena Baumgartner and Mrs. Wm.

Kohls, Jr., all of Elgin; 18 nieces and nephews and a wide circle of friends.

Funeral services were held on July 27, first at the Muehlethaler funeral home and then at the First Baptist Church with Rev. Paul F. Zoschke and Rev. G. P. Schroeder in charge.

"Blessed are the dead who die in the Lord henceforth. Blessed indeed," says the Spirit, "that they may rest from their labors, for their deeds follow them!" Rev. 14:13.

Elgin, Iowa

G. P. Schroeder, Interim Pastor.

MR. WILLIAM HENRY REKATZKY of Philadelphia, Pa.

Mr. William Henry Rekatzy of Philadelphia, Pa., the son of Lewis and Louisa Rekatzy, was born in Philadelphia on April 14, 1868. At the age of fifteen he was converted and, following his baptism by the Rev. John Linker, joined the Second German Baptist Church. Here he was active in the Sunday School, the choir, and the male quartet of which Elmer and Walter Staub were also members.

For a short period he was a member of the Fairhill Baptist Church which at that time had the largest Sunday School in the city of Philadelphia. Here he organized a lending library which proved a real blessing to the community. When the Rev. William Kuhn became pastor of the Second German Baptist Church, Mr. Rekatzy returned to that fellowship and once more took up the Lord's work in our German circles.

In 1903 he married Julia Pfisterer and for thirty-three years the lived and worked together in the interest of the church and the Home for the Aged. In those years it seemed that no task was too hard for them to accomplish. In 1920 they joined the Fleischmann Memorial Baptist Church because they had moved into its immediate vicinity. Brother Rekatzy was elected deacon and conscientiously carried out the duties of the deaconate until his death.

In 1935 Julia Rekatzy passed away and her husband was left to bear his many responsibilities alone. In 1936 he married Elizabeth A. Heide, who was then the missionary-nurse at the Home for the Aged. For twelve years they labored together in the work of the Fleischmann Memorial Church and the Home for the Aged.

Two years ago it was necessary for him to retire from his business as a newspaper dealer, but he refused to surrender his labors of love in the church. Indeed, severe chronic bronchitis did not keep him from the service of his beloved church until six months before his death. Many feel that his refusal to be dissuaded from his determination to assume the work of the sexton during the winter months when, for a time the church was without the services of one, aggravated his condition and sapped the last resources of physical energy which he possessed. Such was his spirit. No task was too great or too small so long as he was about the Father's business. His church and his home were his single and singular joys. During the last six months of his life he could not attend services, but he prayed at home and longed to see the Spirit of God manifested in the lives of men and women. On his 80th birthday the church, the deacons, and the directors of the Home honored him with a day of flowers, cards and visits. He was made very happy, for he realized that it would be his last birthday here.

During the early morning of July 22nd he had a tragic fall which caused his death. He never regained consciousness and died within a few hours in the Temple University Hospital. Funeral services were held in the Fleischmann Memorial Baptist Church on Monday, July 26th, led by the pastor, the Rev. John F. Crouthamel, Jr. Deacon Rekatzy's favorite song, "The Old Rugged Cross," was beautifully rendered by Mrs. Crouthamel.

"Uncle Bill" is greatly missed in the church, in the Home and among a host of friends. His memory will linger long and the example of his devotion will encourage other men to give their best to the Kingdom of the Lord Jesus Christ.

Fleischmann Memorial Baptist Church,
Philadelphia, Pa.

John F. Crouthamel, Pastor.

YOU DON'T ASK YOUR
WIFE TO FILL THESE



YOUR
SHOES!



Do you ask your wife to fill them? Do you ask her to provide the money to pay the rent — the grocery bills — to clothe and educate your children? Of course not!

Yet with all your kindness to your wife you may compel your **widow** to do just that. The very thing you wouldn't ask your wife to do.

Only by setting up a living income for your wife and family, to protect them against the ever present possibility that you may not always be on hand to care for them, can they be assured of a normal, carefree future.

A safe sure way to do this is to become a member of the **Baptist Life Association** by choosing one of the many plans of insurance which it offers you: Ordinary Life, 20 Payment Life, Endowment at 65, 20 Year Endowment or 30 Year Endowment.



For further information see the representative of the

BAPTIST LIFE ASSOCIATION

A Fraternal Legal Reserve Insurance Association

ESTABLISHED 1883

860 Walden Avenue

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