



# Baptist HERALD



*The Calvary Baptist Church, Carrington, North Dakota*



# DENOMINATIONAL REMINDERS

## ENGAGEMENTS

**Rev. Frank H. Woyke**  
Oct. 15-16 — Fleischmann Memorial Church, Philadelphia, Pa.  
Oct. 19-23 — Pacific Northwest Association, Spokane, Wash.  
Sunday Morning, Oct. 30 — Salem, Oregon.  
Sunday Evening, Oct. 30 — Salt Creek Church, Dallas, Oregon.

**Dr. William Kuhn**  
Sunday, Oct. 16 — Ellinwood, Kansas.  
Oct. 17-19 — Kansas Association at Ellinwood, Kansas.

**Rev. J. C. Gunst**  
Sunday, Oct. 23 — Lorraine, Kans.

**Rev. Martin L. Leuschner**  
Sunday, Oct. 16 — Parkersburg, Iowa.  
Sunday, Oct. 23 — Underwood, North Dakota.  
Monday, Oct. 24 — Fessenden, No. Dakota.  
Tuesday, Oct. 25 — Harvey, No. Dak.  
Sunday, Oct. 30 — Elgin, Iowa (Also Tuesday Evening, Nov. 1.)  
Monday, Oct. 31 — Sumner, Iowa.

**Rev. Herman Palfenier, Evangelist**  
Oct. 10-24 — Morris, Manitoba.  
Oct. 25-Nov. 10 — McDermot Ave. Church, Winnipeg, Manitoba.

**Rev. Henry Pfeifer, Evangelist**  
Oct. 30-Nov. 27 — Herreid and Artas, South Dakota.

## SPECIAL DATES

Monday to Wednesday, Oct. 17-19 — Kansas Association at Ellinwood. Guest Speakers, Dr. Wm. Kuhn and Miss Leona Ross.

Tuesday, Oct. 18 — Dedication of the Baptist Home for the Aged, Bismarck, No. Dak. Guest Speaker, Mr. Roland E. Ross, Comptroller, of Forest Park, Ill.

Wednesday to Sunday, Oct. 19-23 — Pacific Northwest Association at Arthur St. Church, Spokane, Wash., Guest Speakers, Miss Laura E. Reddig and Rev. Frank H. Woyke.

Oct. 24-25 — Editorial Committee for "Youth Compass" at Headquarters, Forest Park, Illinois.

Thursday to Sunday, Oct. 27-30 — Oklahoma Association at Ingersoll, Okla. Guest Speaker, Miss Leona Ross, Missionary.

Friday to Sunday, Nov. 4-6 — Wisconsin Christian Workers' Conference at North Freedom, Wis. Guest Speakers, Miss Martha Leyoldt and Rev. M. L. Leuschner.

## THE BAPTIST HERALD

### "YOUTH COMPASS TOPICS"

November 6, 1949 — "Wings Over South America" by Rev. J. H. Landenberger, Gladwin, Mich.  
November 13, 1949 — "Why A Church Covenant?" by Mr. Walter E. Kohrs, Peoria, Illinois.  
November 20, 1949 — "Name Them One By One" by Rev. Thomas Lutz, North Freedom, Wisconsin.  
November 27, 1949 — "On Marrying a Roman Catholic" by Rev. Lester Harnish, Detroit, Michigan.



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## THE BAPTIST HERALD

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Rev. E. J. Baumgartner, Business Manager



### AMONG OURSELVES

There is real sacrifice in becoming a Cameroons missionary. This is becoming increasingly evident as the effects of African life and climate are seen in our missionaries. This undeniable fact ought to drive us to our knees in their behalf. It is with great regret that we must announce that the Rev. and Mrs. Edwin Michelson have returned to the United States because of the urgency of an immediate physical examination and the proper kind of medical treatments for Brother Michelson. The Rev. and Mrs. George Henderson are in charge of the Soppo field in the meantime. More details will be announced later.



### IN THIS ISSUE

The dark clouds of sin and strife that hang low over the world today also hover over the pages of this issue. It's a dark picture in China as depicted by Missionary Leona Ross. We are vividly reminded of the martyrdom of the Baptist missionaries in the Philippines in an article by Mr. E. Elmer Staub about the dedication of a memorial. The prophetic significance of Zionism is that it reminds us of the seriousness of our times. Even the Baptist Youth Congress, meeting at Stockholm, Sweden, was surrounded by Europe's misery. But as long as we have Christian testimonies like that of Faye Doyle Hill and sermons like that by the Rev. Wilmer Quiring in this issue, we can go hopefully and confidently forward!



### COMING

**God's Harvests** — God's harvests of blessings call for our response in thankful hearts and generous love gifts. The observance of our Denominational Thanksgiving and Sacrifice Week will be anticipated in several fine articles about God's harvests in our churches and mission fields.

**"Mary Arden"** — This novel was begun by Grace Livingston Hill before her death in 1947 and completed by her daughter along discussed plot lines. It is a thrilling story with Mrs. Hill's famous love developments that will appear serially in "The Herald" beginning in the near future.

# The BAPTIST HERALD

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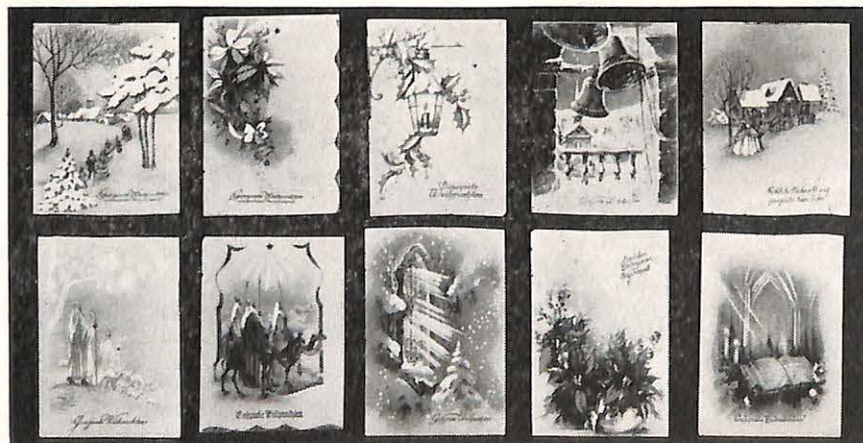
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# Editorials

by Martin L. Leuschner

## In Love With Life

**M**ORE THAN ANYONE ELSE, the Christian ought to get the most out of life. It is literally true that he is in love with life because of his love for Jesus Christ, his Savior. Every moment is precious, because he has been saved by the blood of Christ. He endeavors to redeem the time, realizing that he has been redeemed for a purpose. Every experience is an adventure in joy as he awaits the fulfillment of God's promises in his life. Life has become an imperishable gift of God which he treasures with all his heart.

This truth shone like the facets of a diamond for me as the result of reading the poem, "In Love With Life" by Ralph Spaulding Cushman, formerly pastor of the large Asbury Methodist Church of Rochester, N. Y., and now a bishop in the Methodist Church. The brief poem is published with permission in an accompanying column on this page. It was further impressed on the editor's soul in a remark by Vaughn Shoemaker, chief cartoonist for the Chicago newspaper, "The Daily News," when he recently gave his testimony at the Forest Park Baptist Church with overflowing joy and contagious glow: "I never knew what it was to live until I became a born-again Christian!"

Life at its best is the Christian's privilege. He has every chance to win. He has nothing to lose. All good things are his in Christ Jesus. The door opens wide for him to live the abundant life in Christ. For those who have found this abundant life, the overpowering joy dawns on them that they are in love with life. They wouldn't want to make an exchange with anyone in the world.

The phrase, "the abundant life," on the lips of Jesus was significant. It represents the best gifts of God revealed in Christ Jesus and placed into the hands of the believer. Christ came into this world that you might have life and have it more abundantly. It embodies the power and glory of God's Kingdom in the heart of a Christian disciple. It is a life that is on fire for the Lord.

The Christian also lays hold on eternal life through faith in Jesus Christ. As he finds himself in love with life, he sees beyond the years and aeons and eternities until he shouts the glad refrain, "I shall live on!" and as Bishop Cushman suggests he discovers that "life shall ever be in love with me." In the light of an ageless eternity, every working moment becomes priceless and every experience precious. He must seize every opportunity and use it for the advancement of God's Kingdom.

To know Jesus Christ as Savior is to be in love with life. Every day becomes sweeter than the day before. New vistas of joy and surprise appear on the horizon. Life itself is enhanced with meaning and purpose. The companionship of Christ is a constant joy. O, the possibilities of such a love, of such a fully consecrated life in Christ. To those who face these prospects with longing in their souls, there comes the invitation and command alike: "Wake up and live!"

### BIBLE TEXT

"Moreover it is required in stewards that a man be found faithful" (1 Cor. 4:2).

The Christian Gospel announces that God is the source of all of life and life's blessings. We are stewards of God, and as such we are indebted to him for all that we are or attain. That is the truth of grace freely bestowed upon us. But there is an important human factor in the continuance of God's bountiful blessings for us to enjoy richly. That is the extent of our faithfulness in acknowledging God's all-inclusive ownership and in carrying out our assigned tasks. Have we given evidences of being good, faithful stewards of the Lord? Has our witness been fervent and sincere? Have we given as unto the Lord? Remember the most important statement about this relationship of the Christian to God: "Moreover it is required in stewards that a man be found faithful."

### CAMEROONS NEWS

All kinds of news about our Cameroons mission is flashing these days! Two new missionaries will soon be on their way to Africa. They are the Misses Myrtle Weeldreyer and Bernice Westerman. The Rev. and Mrs. Edwin Michelson and their family are already in the United States for special medical treatment for Brother Michelson. The Rev. H. G. Dymmel and the Rev. Fred Ferris will start their inspection tour of the Cameroons mission fields in a few weeks. Miss Laura Reddig is busily visiting our churches with the wonderful story of God's blessings in the Cameroons. Before the close of 1949 Miss Myrtle Hein will be returning to Edmonton, Canada for a brief promotional tour of our churches before her marriage. The new leaflet on the Cameroons entitled, "A Good Look at the Soppo Field," is now being distributed. Keep your eyes open for the news from the Cameroons!

### IN LOVE WITH LIFE

I am in love with life,  
And it must be  
That life shall be in  
Love with me.

I shall live on!  
Across what unknown sea  
Or to what unknown shore I go?  
I do not know;

But that I shall live on,  
I know, I know!  
Did not the Lord of Life  
Say it was so?

And am I not in love with life?  
O, it must be  
That life shall ever  
Be in love with me.

—Ralph Spaulding Cushman

# Our Final Authority

The risen Lord as revealed in Scripture gives us the will of God for salvation and service. Our final authority is found in Christ as revealed in the Bible

A Sermon by the REV. WILMER QUIRING of Carrington, No. Dak.

"All authority in heaven and on earth has been given to me."  
Matt. 28:18.

**M**ANY CAN still recall the days of the beginning of the New Deal and especially a new act passed by Congress called the N.R.A. It was a bill designed to improve the lot of the worker and to help control our economy. Some were utterly opposed to this bill. Others thought it was a good thing. Those who had given birth to this idea thought there was nothing like it and zealous in its promotion. It was a law of the land and its opponents could not do much about it.

One day, from one of the buildings in Washington, D. C., came a ruling from the Supreme Court which read, "The N.R.A. is unconstitutional." The final court of appeals and the great authority in our country had ruled that this law could no longer be in effect. Its ruling was final.

In the church in all matters relating to belief and conduct, who has the right to speak the last word? To the majority of the Protestants the Bible is the final court of appeal, "the only infallible rule of faith and practice." The Roman Catholics and others insist that "the Holy Church throughout all the world" is superior even to the written Word of God. The Quakers say it is "the inner Light." The Unitarians hold that the reason of man ought to be supreme.

These may be means by which God speaks to his people, but the risen Lord as revealed in Scripture gives us the will of God for salvation and service. When he stood on Mt. Olivet speaking to his disciples before his ascension he said, "All authority in heaven and on earth has been given to me" (Matt. 28:18, Revised Standard Version). Our final authority is found in Christ as revealed in the Bible.

### ALL AUTHORITY

During Christ's earthly ministry this authority was seen and experienced by those who came in contact with him. They were not in doubt of the fact that he possessed extraordinary power.

The people who were taught by him

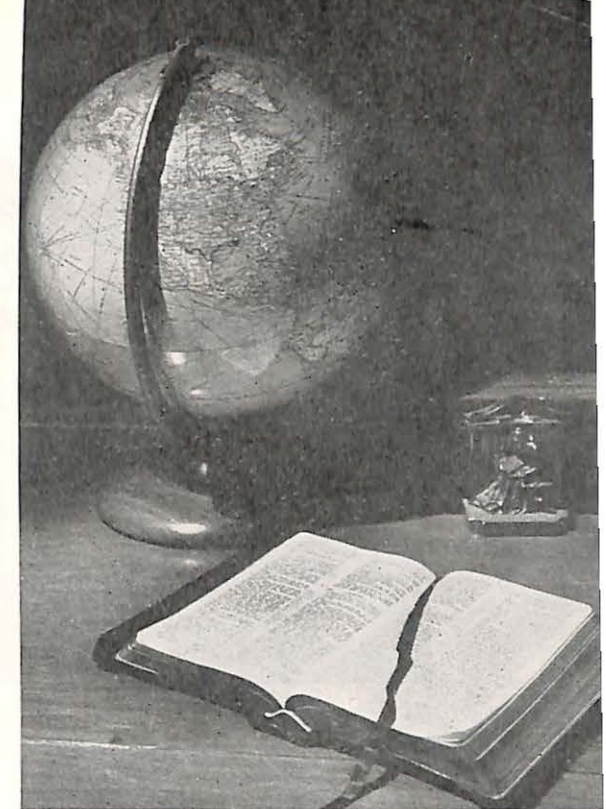
recognized his authority. When Jesus emerged from the quietness and seclusion of Nazareth, he began to tread the pathway of the public teacher. There was a strange attractiveness about him and multitudes gathered around him. On one occasion when the multitudes thronged about, Jesus went up into the mountain. Here "he opened his mouth" and taught those who had gathered the great Manifesto of his Kingdom. The people were awe-stricken and inspired by this Sermon on the Mount, for at its conclusion we read, "the people were astonished at his doctrine: for he taught them as one having authority and not as the scribes."

### The disciples realized his power.

On one occasion Jesus and his disciples were in a boat on the Sea of Galilee when a storm arose. The disciples became very excited and frightened but Jesus was asleep in the boat. When the storm grew worse the disciples roused Jesus and demanded that he do something. Jesus arose and rebuked the winds and the sea and there was a great calm. Then the disciples said one to another, "What manner of man is this! for he commandeth even the winds and the water, and they obey him."

The demons were powerless in his presence. One Sabbath day Jesus came to Capernaum and taught the people in the synagogue and astonished them with his teachings. A man with an unclean spirit was there also and recognized Jesus as "the Holy One of God." Jesus commanded that the unclean spirit come out of the man, and the unclean spirit came out. The people were amazed and said, "What a word is this! for with authority and power he commandeth the unclean spirits, and they come out."

Not only the people recognized Jesus as a man of authority, but the religious leaders began to see that here was no common individual. When Jesus cleansed the temple, the chief priests questioned his authority. "By what authority doest thou these things? and who gave thee this authority?" Jesus did not directly answer them for they would not believe that he had come from God, but it is easily discernable that the chief priests and elders recognized him as



—Photograph by Harold M. Lambert

one acting in authority.

Jesus said, "All power . . . is given to me," and this power and authority were witnessed by the people as he taught and healed and cast out demons. Today we are witnesses of this power of Christ in these and other fields as we see it at work in and through the lives of his people.

### THE AUTHORITY REVEALED

Not only did Jesus allow this authority to be seen by the people, but he spoke about it himself on many occasions. When Jesus returned to his home town and entered the synagogue, he was given the opportunity of speaking. Isaiah 61:1-2 was his text. All must have listened intently as he read the familiar passage of the work and message of the promised Messiah. Then Jesus "closed the book . . . and sat down." Very quietly he said, "This day is this scripture fulfilled in your ears."

The explosion of a bomb could not have brought greater excitement. They could hardly believe their ears. "Is not this Joseph's son?" It was too much for them to take. An attempt on his life was made but it failed. Jesus himself had revealed his mission and authority.

This authority was given by his Father. In the great prayer of intercession of John 17, Jesus expresses over and over again the great thought that whatever power he has is from the Father. It is to the Father that Jesus looks for all things and he is the One who has given all authority unto him. "As thou has given him power over all flesh, that he should give eternal life to as many as thou hast given him."

If Jesus had not "all authority" given unto him, the great "I am's" of



# My Last Days in China

A Report of Missionary Work in South China from Jan. 1, 1949 to  
June 1, 1949

by MISS LEONA ROSS, Formerly Stationed at Canton, South China



—Photo by Herman Siumund

The Misses Myrtle Weeldreyer and Berneice Westerman Were Commissioned as Our Missionaries to the Cameroons of Africa at the General Conference With the Rev. Fred Ferris of Lorraine, Kansas and the Rev. L. B. Holzer of Pittsburgh, Pa., Conducting the Service

the New Testament would be blasphemy. Other religious leaders of the world have said, "Follow my teachings and you will find true life." But Jesus said, "Follow me and I will make you to become . . ." He could say this because he was the Son of God come in power.

See how his authority is expressed in "I am the bread of life," "I am the way, the truth, and the life," "I am the light," "I am the vine," "I am the resurrection and the life," "I am the . . . bright and morning star," "I am Alpha and Omega." This is true for "all authority . . . has been given to me." He is the true cornerstone set aside by the builders.

The cornerstone in the modern building has little use other than to be ornamental and to record dates and perhaps to serve as a repository for certain articles. This was not true of the ancient cornerstone. It was the largest stone the builders could find and was so placed at the corner of the building as to bind together the two walls meeting upon it. To remove the cornerstone meant the building would come tumbling down. Christ is the chief cornerstone and the Church is built upon him. If he is removed and his authority set aside, the Church will surely collapse.

## AUTHORITY IN HEAVEN

This authority given by the Father is manifested in heaven for the welfare of his people. We cannot consider them all, but let us look at three ways in which this authority is used of Christ.

**All authority is his to prepare a place for his people.** Often we read John 14 and are comforted by these words of Jesus telling of his plan to make ready a future home for his followers. Whether at a time when

clouds of grief hover over us and make dark our days or at a time when the sun shines forth in all its glory, we find help in these words. This same Jesus has been given authority in heaven to prepare a place for us that "where I am there ye may be also." He is the way to the Father's house and he is preparing the mansions for us.

**All authority is his, also, to be our advocate with the Father.** "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." We are still far from perfect. Our sins are ever before us and we cry out with Paul, "O wretched man that I am! who shall deliver me from the body of this death?" We can continue with Paul, "I thank God through Jesus Christ our Lord," for he has been given full authority in heaven to intercede with the Father.

During the Civil War a soldier was saught in the act of sleeping while on duty, an offense punishable by death. He was tried by a military court and sentenced to die. A group went to President Lincoln to plead for the young man, but Lincoln felt that the sentence must stand in the interest of army morale. As the group sadly walked out of the room, the president's small son, Tad, who had been in the room unobserved, crept up to his father and took hold of his hand. "Please, father, for my sake, don't let them shoot that poor man." The president could not resist this plea and recalled the delegation, informing them that he had reversed his decision and the soldier could live. Though crude in illustrating the great fact, so it is that God, for Christ's sake, forgives our sins and gives us life eternal.

**"All authority in heaven" to judge the nations.** "For as the Father hath life in himself; so hath he given to

the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man" (John 5:27). To those in Christ this means joy, not fear. It is a joy to know that the judgment of the nations and the people is in the hands of our loving Savior.

Shall not the righteous hear from Christ's own lips, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?" But to those refusing this same Christ as Savior will come the fateful words, "Depart from me, ye cursed; into everlasting fire, prepared for the devil and his angels." This will be in the power of the One Who said, "All authority in heaven . . . has been given to me."

## ALL AUTHORITY ON EARTH

Christ has authority to reveal the Father. How could we know the Father if he were not revealed to us? Our finite minds cannot reach those vast heights. Our sphere is limited, just as the goldfish is limited to its glass enclosure. We would have to be content with only what we see but we do not see enough. To Philip and to the rest of us desiring a knowledge of God Christ says, "He that hath seen me hath seen the Father . . ." He was the "Word . . . made flesh and dwelt among us." All authority was his to give us a look at the Father.

Christ has authority to reveal the Father's love. Not only can we know God but we can know that he is a God of love. John 3:16 echoes and re-echoes with the love of the Father as revealed in the Son. Christ came to show us that love. "For the Son of man is come to seek and to save that which was lost."

Christ has authority to give the Father's power and peace. Christ knew that soon his disciples would be alone and he knew that they were in need of a stabilizing power. To his own he promised, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." And again Jesus said, "Peace I leave with you, my peace I give unto you . . ." Power through the Holy Spirit and peace also are promised by the Son. He has authority to grant it for "all authority . . . on earth has been given to me."

What great authority the Church of Christ has today. It is not man-made but Christ-built. It is upon him that its foundations are laid "and the gates of hell shall not prevail against it." How we need to rest more upon this authority.

One Sunday morning a mighty Scotch minister was late in coming into the pulpit. Someone was sent to the study to remind him that it

(Continued on Page 23)

THE YEAR 1949 started much as it had ended in December 1948 for me in China. Pioneer village evangelism does not vary much so far as a report is concerned, although there seems always to be something new and interesting about it. The very fact that one is always contacting new people in new places distinguishes each place from the others in a peculiar way. Then, too, there is the fact that the message we bring to the people is so new to them. If we have been to a village before, we receive a warmer welcome.

Someone runs quickly into a small hut or a lean-to and brings out a low stool in one hand and a cup of tea in the other. One has to be pretty thirsty to drink the tea since soap is not used in washing the cups, and a dark substance, which obviously took years to accumulate, especially in the cracks and chipped places, is ever present. And yet during the hot summer months after tramping over the country roads under a scorching Oriental sun, this tea often tasted as good as a chilled coke under other circumstances. Besides, the kind hospitality of the people was not to be offended by refusal.

## VILLAGE EVANGELISM

Shortly after the beginning of the year, I decided not to keep the refugee family any longer. They had saved enough to put up a small shack where relatives were living. About the middle of March a fine young woman of twenty-nine years, who had been brought up as an orphan among the American Southern Baptists and who had received good training, came to me as worker. She had also had a number of years of good experience. The missionaries with whom she had been working had returned to America. She was an earnest Christian and loved the village work and proved to be a real help.

While our work was conducted in the village streets, or perhaps under the one large tree just outside of the village, or inside one of the homes, during the last months it seemed that a brand new phase of work was presenting itself to us. One day we were in front of a hut where a group of villagers were gathered around. There was a school nearby and it was now recess time. The children began to pour from the school into the street. Attracted by the singing of a chorus they joined the group of listeners.

Very soon the principal, who spoke no Cantonese but who knew some English, seeing the interest on the part of his pupils, invited us into the classroom. He gave the order and the children quickly took their places behind their desks. We were formally introduced by the principal. Thanking him, we continued the teaching of the same song to nearly one hundred boys and girls, aged seven to twelve or perhaps thirteen. We also taught them the way of salvation using our Gospel posters.

The principal asked us to come every Monday afternoon from two to three. It was a real thrill to teach these children every week, and to the songs and lessons we added a memory verse each week from the Gospel of John. We supplied each child with a copy of the Gospel of John. We discovered the very first day that the majority of these children could not speak Cantonese. They were refugees from North China. My Bible woman had a good command of Pekinese Mandarin, which is regarded as standard, and so my limited knowledge of Mandarin did not matter too much. She interpreted for me.

## VISITING THE SCHOOLS

Some time later we were in an entirely different section of the city out in a village one day. There was a little market, and since many people were on the street, we passed out tracts as we went along. Suddenly we noticed a crowd in front of one of the stores waiting for something. In a little while a bride, all decked in her bridal regalia with an attendant at each side, came from the rear of the store, where the family lived, and was led into the street and into a neighboring house. Along with the rest of the spectators, we gazed at her, still holding the tracts in our hands.

A young man came along and seeing the tracts began to speak to me in fairly good English. He told us that he was a Christian, and asked us whether we knew certain of his friends who were Christians also. It happened that we did. He told us that he had been secretary to a high government official in Nanking but was now the principal of a school of poor children. The school was only a few doors away so he invited us to visit there.

The moment he entered, out of respect to him, the teacher who was teaching the class called the class to



A Chinese Bible Woman Shows How She Teaches a Christian Song to Groups of Chinese People as Photographed by Miss Leona Ross, Missionary

order, and every student rose to his or her feet, and stood in silence until he gave the signal for them to proceed. He said that he wanted them to learn the Bible and asked us to teach them. We gave each child a set of the four Gospels and Acts.

There was one hard thing about the village work. So many expressed their desire to become Christians and instead of having regular centers in the different localities where we could further instruct them, we had to give ourselves entirely to getting the Gospel out to the greatest possible number of people. Never before since I went to China in January 1918 have I been able to reach so many people in such a short length of time, for my work always centered around the place where I lived. But in those other years I did have the joy of seeing those who accepted Christ grow in grace and the knowledge of him, as day by day they received instruction in the Word of God.

## TROUBLE AHEAD!

But this time I was always haunted by the fear that the time might be short. Never before have I experienced more joy in giving out the Gospel. Being out in those villages was just like being right at home. The long tramps along the terraces between the rice fields and vegetable gardens were equally enjoyed. Farmers left their work to receive the tracts. Sometimes along the roads

(Continued on Page 18)





—Photo by J. R. Wilson

Replica of Hopevale Chapel at Northern Baptist Assembly, Green Lake, Wisconsin Similar to the Forest Chapel on the Island of Panay Built by the Baptist Missionaries in the Philippines Before Their Martyrdom

## Dedication of Missionary Memorials at Green Lake

Green Lake Assembly Services Dedicating the Memorials Honoring Baptist Missionaries in the Philippines as Reported by MR. E. ELMER STAUB of Detroit, Michigan

SEVERAL YEARS before the outbreak of World War II, Dr. and Mrs. Frederick Willer Meyer were in our home in Detroit, Michigan. (He was a son of our revered former Rochester Seminary Professor F. W. C. Meyer, and Mrs. Meyer. His wife was Ruth Violet Schacht of our Grace Baptist Church, Racine, Wisconsin.) Who could have foreseen the happenings which followed?

On Pearl Harbor Day — December 7, 1941 — twenty-one Baptist missionaries were in the Philippine Islands. Ten were interned by the Japanese military. The other eleven fled (in April, 1942) to a retreat in the high mountains of the central part of the Island of Panay, hoping eventually to escape the island, but desirous of ministering to the people of the native community in the meantime. Dr. and Mrs. Meyer were among them; their children were attending school in the United States and escaped their fate.

They lived there under the most primitive conditions. But they built a place of worship (open air chapel) for all who would join in praise and adoration to God. Low, two-foot walls of stone, with a stone altar, were all that the forest — and the danger of discovery — permitted.

But they named it "Hopevale!" How often do names express the longings of the heart! "Hopevale — the Vale of Hope."

By circuitous routes, a communication from them reached New York City, indicating that in May 1943 they were still all well. In December, 1943 they were discovered by a Japanese military force which had been searching for them for a long time. Their expectations to be interned were not realized, for on the very next day, all eleven — and also the nine year old son of one of the missionaries — were put to death.

What a challenge! It is still true that its martyrs are the seed of the church. At the lakeside — on the delightful grounds of the Northern Baptist Assembly at Green Lake, Wisconsin, two memorials have been erected and dedicated on August 14, 1949 to challenge all who come — the young people to dedicate their lives to Christ's missionary work — and the others to support them with prayers and gifts.

What are these two memorials? The one is the "Moore-Hopevale Memorial Vesper Circle" and the other is the "Replica of the Hopevale Chapel."

The "Moore-Hopevale Memorial Vesper Circle" is a lakeside amphitheater for worship at evening ves-

pers by all who come to Green Lake. Terraced, with benches to hold about 500, and with a three-level, very wide platform (large enough to hold an orchestra and a choir, in addition to speakers), it is ideal for worship. All terraces are concrete.

The donors — mother and father of Robert L. Moore, Jr., — had the double memorial (for their son and the martyred missionaries) built and presented to the Northern Baptist Assembly. Their son, Robert L. Moore, Jr., lost his life while a member of the U. S. Air Force stationed at Clark Field, Manila in June 1946, when but twenty years old. He was very active in his church and in young people's work before entering the service of our country. He especially enjoyed music and sang in the Post Choir at Manila in the Philippines.

The "Replica of the Hopevale Chapel" was a replica built in the woods at Green Lake, Wisconsin, a few hundred yards from the Moore-Hopevale Memorial Vesper Circle, — of stones — by the young people attending conferences, to indicate their admiration of the martyred missionaries, and as a perpetual missionary challenge to all young people. It is well that each generation build such memorials as challenges to the next.

# The Prophetic Significance of Zionism

A Timely Presentation of an Important Scriptural Truth by the REV. FREDERICK J. BERGER of San Francisco, California, Dean of the San Francisco Baptist Bible College

THE WORLD at large is interested in the events taking place in Palestine, and this is particularly true of the Bible studying Christian who feels that prophecy is being fulfilled. What is the prophetic significance of Zionism?

First, the Scriptures abundantly teach that Christ must return in power and glory, in contrast to his first coming in meekness and poverty as the suffering Servant. Both Old and New Testaments teach the coming of Messiah to rule visibly over a universal kingdom.

We recall the passage in Acts 1 which describes the ascension of Christ from the Mount of Olives. The disciples were looking stedfastly into the heavens and two angelic beings approached and stated, "Ye men of Galilee, why stand ye looking into heaven? This Jesus, who was received up from you, shall so come in like manner as ye beheld him going into heaven" (Acts 1:11).

Second, the Bible teaches that he must return to Jerusalem in Palestine. This is understandable, for Palestine is the most strategically located land on the globe. Surely, it was no accident that God selected this spot for the two comings of Messiah.

Third, Christ must return to a distressed Jewry in Palestine, and specifically in Jerusalem. Zechariah, Chapters 12 and 14, are illustrative of several similar passages in the Old Testament which still await fulfillment. These chapters teach that Jerusalem will be surrounded by an army representing the nations of the world and that at the critical moment the Lord descends from heaven to save the besieged Jews. We read:

"Then shall Jehovah go forth to fight . . . and his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall be cleft in the midst thereof . . ." (Zechariah 14:3-4).

The valley formed by this splitting of the mount will provide a way of escape for the Jewish remnant. The remainder of the chapter then describes the glorious, universal kingdom which will be established with the Lord ruling personally, and with the curse having been removed.

It is true that Jerusalem has been besieged several times in history by armies representing several nations. However, at no time have the events

followed which are required in Zechariah 12 and 14 and elsewhere. We correctly conclude, therefore, that this fulfillment is still future.

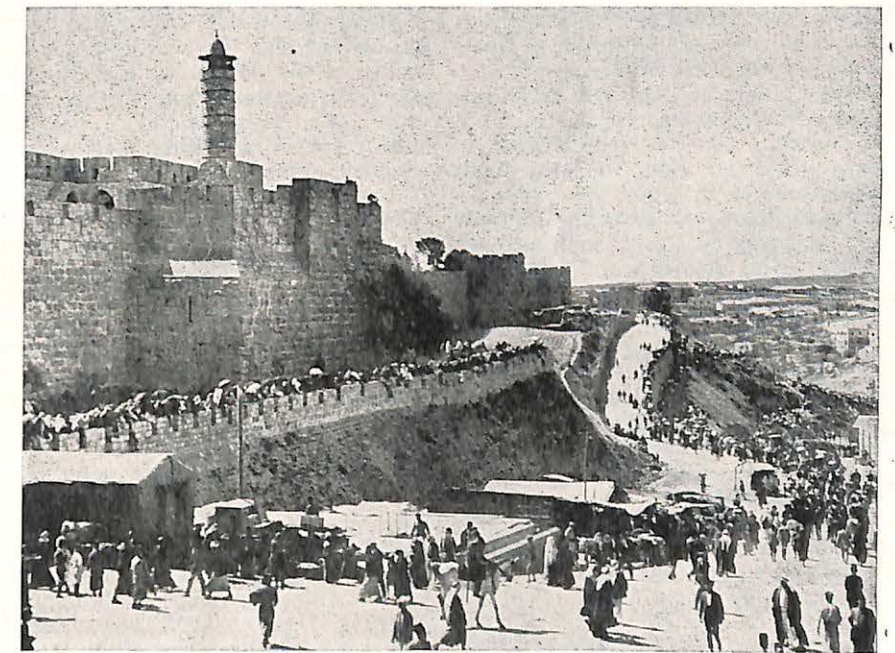
In order that such prophecies be fulfilled, it is obvious that there must be a return of many Jews to their land. A hundred years ago there was but a small handful of Jews in Palestine. Even fifty years ago there were comparatively few; but today already over half a million have returned, and thousands more are entering monthly.

However, not all Jews need return at this time, but only a sufficient number to make possible the above fulfillment. Following the Babylonian captivity only about fifty thousand

span of time will elapse before Christ's return.

Furthermore, Zechariah 12 and other passages require that Zionists be non-believers in Jesus Christ; and non-believers they are as a whole; indeed, many are atheistic.

However, Scripture teaches that at Christ's return, "all Israel will be saved" (Romans 11:26), and then will take place the universal Jewish return to their land. Leviticus 26:40-42 sets the pattern which is repeated in Deuteronomy 30. These passages teach that Israel in dispersion will "confess their iniquity, the iniquity of their fathers, in their trespass which they trespassed against me, and also that



Pilgrims from All Over the World Visit Jerusalem, the Holy City

Jews returned to Palestine while many hundreds of thousands elected to remain in dispersion. Nevertheless, this partial return from Babylon was essential as a preparation for the first coming of Messiah. And so today there need be only a partial return to set the stage for the second coming of Messiah, and already over five hundred thousand have returned. Is this a sufficient number to make possible the fulfillment of Zechariah 12 and 14 and similar prophecies? Perhaps so.

It is also interesting to note that about five hundred years elapsed between the return from Babylon and the first coming of Christ. However, as world history is shaping up it seems hardly possible that a similar

they walked contrary unto me." Following confession and turning to the Lord, only then is there the promise of the return to the land.

What is the prophetic significance of Zionism? It is the preliminary, partial return in unbelief to make possible the fulfillment of second coming prophecies. It is never wise to encourage a Jew to return to Palestine for there is no present hope of lasting peace and joy therein, but only sorrow. Zionism is not that great universal return of which the prophets loved to speak and write, for that final return follows the second coming of Christ and follows Israel's universal acceptance of him whom they as a nation have historically rejected.



# Baptist Youth Congress at Stockholm

Colorful Report from Personal Observations

by MISS ADELINE ZIMBELMAN of McClusky, North Dakota

"In Christ there is no East or West,  
In him no south or north,  
But one great fellowship of love  
Throughout the whole wide earth."

THESE WORDS became reality for us who gathered at Stockholm, Sweden from August 3 to 9 for the Third Baptist Young People's World Congress. Thirteen hundred delegates from twenty-six countries shared in this unique fellowship.

## BAPTIST FELLOWSHIP

On Wednesday evening, August 3, all of the delegates met together for the first time. We were very happy to see the others of our Baptist fellowship group who had been visiting various European countries. We had many things to tell one another, but even as we talked we realized that we were representing only a small part of world-wide Baptist youth.

Many others had come to this Congress with the same purpose in mind as we from the United States — to share in the fellowship, to learn about Baptist work in other countries — but more than that to have a definite part in bringing Christ and his way of life to all young people, in whatever country they might be.

On this first night of the Congress we became acquainted with Mr. Joel Sorenson, the new Youth Secretary of the Baptist World Alliance and Executive Secretary of Swedish Baptists. His wonderful enthusiasm had a great part in making this congress the great success which it was.

The high point of this evening was the roll call at which time a representative of each country came to the platform and took the flag of his country. As the choir sang, "In the Cross," all of the flags were held beneath the symbol of the cross setting the whole world aflame. We were challenged with the thought of Christian Youth United Around the World setting the world on fire with the Gospel of Christ.

On each of the following days except Sunday we met in Sodermalmskyrkan at 9:30 A. M. for one-half hour of devotions led by various people, among them Mr. Otto Nallinger.

## FACING THE FUTURE

The theme of the Congress, "Baptist Youth Facing the Future," was subdivided into five subjects, one to be the theme of each day of the Congress. The various topics of discussion for the entire week were as follows: Thursday, "The Forces of the World and the Power of God"; Fri-

## FRONT COVER PICTURE

The Calvary Baptist Church of Carrington, North Dakota, now 40 years old, gives a glowing spiritual witness in a progressive prairie town. Its pastor, the Rev. Wilmer Quiring, is one of our most influential younger ministers, whose sermon on "Our Final Authority" appears on pages 5 and 6 of this issue. Mr. Quiring is a 1945 graduate of our North American Baptist Seminary and has served the Carrington Church since 1948.

day, "Christian Youth and Lasting Peace"; Saturday, "Baptist World Fellowship"; Monday, "What Baptists Stand For"; and Tuesday, "Youth Evangelism in Modern Times."

At 11:00 we had fifteen minutes of group singing. It is surprising that many of the hymns we sing are also sung by people in many other countries. I always thought it was confusing when we sang German and English at home in McClusky, North Dakota, but that was really mild compared to hearing about twenty different languages at the same time.

All of us at the Congress were very eager to learn more about Baptist work in other countries and from 11:15 to 12:00 A. M. we had an opportunity daily to hear three youth leaders from various countries tell about what is being done in Baptist churches in their countries.

The afternoon meeting was eagerly anticipated by us. Probably it was because we are Baptists that we all liked to have a chance to say something, rather than just to listen. We had this opportunity when we met from 2:00 to 3:15 P. M. in discussion groups. With capable leadership we met in groups of about fifteen to discuss the day's theme. This was really the time when we became acquainted with one another and learned what our friends from other countries think about important questions.

## EVENING PROGRAMS

Each evening of the Congress was spent in a different place and doing different things. On Thursday evening we received a grand welcome to Sweden. This evening was spent in the beautiful City Hall of Stockholm seeing films of Sweden and listening to the native songs of Sweden as sung by a men's choir. After this entertaining program, we had a taste of genuine Swedish hospitality around tables bedecked with many good things to eat.

On Friday evening we met in Fjeldfiakyrkan where three prominent Baptists spoke to us as follows: Ronald Bell, England; Jessie McNeil, Detroit, Michigan, from the National Baptist Convention; and W. G. Wickramasinghe from Ceylon. The wonderful music of the Swedish choir again added much to this evening.

One of the purposes of the Congress was for us to make new friends. Saturday evening provided a real opportunity to become acquainted with others, for each of us was invited to share in the hospitality of a Swedish home. There were fifteen of us at the lovely home where I was a guest. We were from Norway, Denmark, Finland, England, Germany, Austria, Holland, Sweden and two of us from the United States. Just this in itself would make an interesting evening, but because we were all Christians with such a great common interest, the evening was one that will never be forgotten.

A variety of churches with various speakers invited us to their Sunday services. Just to be sure of hearing an English speaker, several of us took this opportunity to hear Kenneth Dodgson, former president of the Baptist Youth Fellowship.

## WONDERFUL MUSIC

I have always enjoyed beautiful music and so the Sunday evening was of particular interest. We went to the Opera House of Sweden to enjoy a sacred concert of the Swedish Baptist Choral Association. Such excellent singing!

On Monday evening all of the delegates gathered at Skansen, a large park, for an open air concert. The evening was closed with a thrilling and challenging pageant and the singing of that soul-stirring "Hallelujah Chorus."

Yes, it was a busy, crowded week, but it was with reluctance that we gathered for the closing night of the Congress. On this evening, in addition to beautiful singing by the Swedish Choral Society, we listened to Mr. Townley Lord of England and to Mr. Joel Sorenson.

And so came the conclusion of a week that will long be remembered by us and by all Baptists around the world. The greatest power of the Stockholm Conference will be in what we who were there have in our hearts and will take back to our churches so that the idea of Christian world brotherhood may no longer be a mere idea but a living reality!



A Colorful Scene of Youth at the General Conference at Sioux Falls, South Dakota When 1200 People Attended the Saturday Evening Young People's Banquet —Photo by Herman Siemund

# A Decision That Changed My Life

A Personal Testimony by MISS FAYE DOYLE HILL of Kyle, Texas,  
a Student at Howard Payne College, Brownwood, Texas

ONE EVENING back in June, I sat in an evangelistic service and listened intently, and rather guiltily, too, as a young student minister sang a song ending in these words:

"What shall I give thee, Master,  
Thou hast given all for me,  
Not just a part or half my heart,  
I will give all to thee."

I realized then, as often before, that I had given the Master but half of my heart in service, and sometimes not even that much.

Following the message of the evening, I was among the group who made known their desire to follow the Lord in full-time service. I hardly realized then how that step would change my life completely.

## THE MASTER'S CALL

I had felt the Master's call for full-time service at various times in the past, but I had been reluctant to yield my life to him because I knew that it would mean giving up many things which seemed so important and essential to me, even though I knew they did not become a Christian young person.

I can see very clearly now that the Lord had let me follow my own wants and wishes thus far in my life. The way in which I had walked was very often not the way in which he or my Christian parents had wanted me to walk.

Frequently during my High School

days and the year of college that followed, when someone had tried to make me see the futility of these un-Christian ways, I replied nonchalantly "I'm only young once, so I may as well enjoy myself while I can." The very fact that I will be young only once is a challenge to me now to make that youth count for Christ!

Many new and wonderful experiences have come my way since that night in June, and I am amazed that the Lord should be so gracious to one so unworthy as I. A fine Christian woman recently called this verse to my attention — "Commit thy way unto the Lord, trust also in him and he shall bring it to pass." I have come to love that verse and I can look back on numerous occasions when the Lord has brought to pass my petitions in prayer. I have committed my way to him and, although the way ahead is not clear to me, I am confident that he will show the way of service which he has for me.

The peace and joy that I have found since I have surrendered to Christ's call is not easily expressed. In conversation with a friend about my decision, she said, "Oh, Faye, you have given up so much." To which I replied, "Perhaps to your way of thinking, I have given up a lot, but in comparison to what I have gained, I really don't feel that I have given up a thing." Immediately my heart was touched and prayed that through my life she and other young people

might see the happiness and satisfaction I had been given.

I have found many precious promises in my Bible reading these past few months — promises which had always been there, but which I had not been willing and ready to accept until now. Again and again my heart was thrilled at our General Conference in Sioux Falls, South Dakota as that stirring song, "I know whom I have believed and am persuaded that he is able to keep that which I've committed unto him against that day," rang out from that great audience. That song has re-echoed in my soul over and over since then, and each time it comes as a blessed assurance.

## GOD'S HERITAGE

Last Fall, I entered a State College with no particular goal in sight. This Fall, I am back in school, this time at a Christian college with the task of preparing myself for the Master's work.

As North American Baptist young people, we have a great heritage to which to live up. I speak for myself and countless other young people who are starting out in this venture of full-time Christian service when I say that it is a new experience and one which can only be accomplished by fervent prayers and faith in the Creator. We are anxious to do the Lord's will and are willing and ready to follow wherever he leads.



# What's Happening

● On Sunday morning, Aug. 7, the Rev. John Reimer, pastor of the Grace Baptist Church of Gackle and Alfred, No. Dak., baptized four adults and received them into the church at the communion service on that same Sunday evening. During the past year since Oct. 1948 nine converts have been baptized and two more have been received into the church's fellowship.

● The Baptist Church of Hilda, Alberta has extended a call to Mr. Fred Pahl, who also served the church during the summer months as supply pastor under the Youth Service Plan of the denomination. Mr. Pahl was a fourth year student at the Christian Training Institute of Edmonton, Alberta. He has accepted the call and is now serving as the full-time pastor of the Hilda Baptist Church.

● The East Ebenezer Baptist Church of Ebenezer, Saskatchewan has called the Rev. John Engel of Medicine Hat, Alberta as its pastor to succeed the Rev. G. Beutler. Mr. Engel and his family are already on the field and have been welcomed into the church's fellowship. (See "Reports from the Field" in this issue.) During the past summer he served as interim pastor of the Baptist Church at Hilda, Alberta.

● The Open Bible Tabernacle, a mission among the Polish people, conducted by the Central Baptist Church of Erie, Pa., has been recognized by the Eastern Conference and received into the fellowship of the North American Baptist General Conference. Official announcement to this effect appears elsewhere in this issue. The pastor of the Open Bible Tabernacle is the Rev. L. Kastonowski. The Rev. Paul D. Ford serves as minister of Erie's Central Baptist Church.

● The Baptist Church of La Salle, Colorado has called the Rev. David Zimmerman of Kyle, Texas as its pastor to which a favorable response has been given. He will begin his pastorate in La Salle about Nov. 1st, succeeding the Rev. A. E. Reeh. Mr. Zimmerman has served as minister of the Immanuel Church of Kyle, Texas since 1944. The pulpit of the La Salle church is being supplied by the Rev. Frank Schweissing of Denver, Colorado as interim pastor.

● Members and friends of the Baptist Churches of Parkston and Tripp,

## DONATION DAY, OCTOBER 24, at the Portland Home for the Aged.

The annual Donation Day of the Baptist Home for the Aged in Portland, Oregon will be held at the Home on Monday, October 24. All gifts, whether in cash or goods, should be addressed to the Baptist Home for the Aged, 823 N.E. 82nd Avenue, Portland 16, Oregon. The fiscal year of the Baptist Home for the Aged of Portland, Oregon closes on October 31, 1949. All membership dues must be submitted by that date.

MELVIN BECKER, Secretary.

So. Dak., helped Mr. and Mrs. William Koth of the Parkston Church to celebrate their 25th wedding anniversary on Sept. 11. About 80 guests attended the program which was entirely of a religious and inspirational nature. The Rev. Alfred Weisser, newly arrived on the field as pastor, also brought a brief message of encouragement. Mr. and Mrs. Koth are prominently identified with the Parkston church.

● The Rosenfeld Baptist Church near Anamoose, North Dakota has extended a call to the Rev. R. C. Schmidt, to which a favorable response has been given. Mr. Schmidt, served the Rosenfeld Church before he was stricken with polio on Sept. 5, 1948. He and his wife came to the Rosenfeld Church early in September from the Georgia Warm Springs Foundation at Warm Springs, Georgia where he had been undergoing treatment. His testimony appeared on page 18 in the August 1st issue of "The Herald."

● For two weeks from Sept. 4 to 18 Miss Margaret Kittlitz, missionary in the Cameroons of Africa, trekked to all of the Southern Conference churches on a crowded promotional trip in the interest of missions. She spoke at the following churches: Crawford, Gatesville, Hurnville, Dallas, Cottonwood, Waco, Kyle, Donna, Elm Creek, Greenvine, Mowata in Louisiana, and Elberta in Alabama. This trip for Miss Kittlitz was arranged by the Rev. Roy Seibel of the Central Church of Waco, Texas, the home church of Miss Kittlitz.

● The Rev. William E. Schmitt of Rochester, N. Y., for six years part-time Hospital Chaplain in Rochester and formerly pastor of the Evangelical Church of Newark, N. J., and the Burns Ave. Church of Detroit, Mich., has accepted the position as superintendent of St. Johns Home for the

Aged. This home was built 50 years ago by the German Protestant churches of Rochester and maintains a high standard of efficiency. By education and experience Brother Schmitt is highly qualified for his new position.

● Two weeks of evangelistic meetings were held at the First and Calvary Baptist Churches of Killaloe, Ontario from July 18 to 31 with the Rev. Herman Palfenier serving as evangelist. On the concluding Sunday, July 31, four young people were baptized by the Rev. Carl Weisser, pastor. The First Church has renovated its edifice recently. The steeple was repainted with minor repairs. The women of the Ladies' Aid bought the paint for the church floor and did the painting themselves. They also purchased a new covering for the platform and runners for the aisles which amounted to \$245.85.

● The Rev. G. P. Schroeder of Lodi, Calif., conducted two weeks of evangelistic meetings at Beulah, No. Dak., from Oct. 2 to 14 with the Rev. Fred Trautner, pastor. From Oct. 16 to 28 he will conduct similar meetings in the new edifice of the Berlin Baptist Church near Fredonia, No. Dak., of which the Rev. Paul Hunsicker is pastor. From Oct. 30 to Nov. 11 Mr. Schroeder will render an evangelistic ministry in the Java Baptist Church, a mission station of Eureka, So. Dak., of which the Rev. A. Krombein is minister. Mr. Schroeder is eager to be of such a service along evangelistic lines throughout the year.

● During the past summer the General Missionary Committee placed Mr. and Mrs. Harry Friesen of Dallas, Texas into the Baptist Church of Scottsbluff, Nebraska. Mr. Friesen is a graduate of the Evangelical Seminary of Dallas, Texas and is a prospective missionary for Japan. His ministry in Scottsbluff has been wonderfully blessed of God, as the report appearing elsewhere in this issue describes. He has been called as pastor by the Scottsbluff Baptist Church and will serve for an indefinite period. Both Mr. and Mrs. Friesen are devoting themselves with great devotion to the Scottsbluff church and field.

● The State Park Church of Peoria, Ill., observed "Denominational Night" on Wednesday, Sept. 7, with reports about the General Conference at

Sioux Falls, the young people's camp at Lake Ripley, Wis., and the Christian Training Institute of Edmonton, Alberta. Recent missionary speakers were Miss Leona Ross from China on Sunday, Sept. 18, and Miss Laura E. Reddig from the Cameroons of Africa on Sunday, Oct. 2. The Rev. A. F. Runtz, former pastor, will portray the activities of the Children's Home at St. Joseph, Mich., of which he is now the superintendent on Sunday, Oct. 19, in the State Park Church.

● The pulpit of the Baptist Church of Baileyville, Ill., has been supplied rather consistently since March 1949 by the Rev. Louis R. Johnson of Chicago, Ill., as interim preacher and interim pastor. During August Mr. Carl Zimmerman, a son of the church studying at Bob Jones University, conducted the services. Attendance and interest have been holding up remarkably well. The church has been completely redecorated, new carpets have been laid in the auditorium, the church kitchen has been remodelled and the parsonage improved. A Homecoming Rally was held on Sunday, Oct. 2, with a Church Advance Campaign being launched during October and November.

● The Southwestern Conference held its sessions at the First Baptist Church of Wichita, Kansas on August 3 and 4. The Rev. A. Stackhouse was moderator for the two-day conference which was well attended. The various matters of business and reports were cared for in an orderly way, thus giving the allotted time to scheduled messages by some of the pastors. Highlights of the conference included a testimonial by the Rev. Aurelio Hurtado, pastor of our new mission field at Taos, New Mexico, with Rev. C. L. Young acting as interpreter. Miss Margaret Kittlitz was also on hand to give colorful reports from the Cameroons mission field. Plans are being made to hold next year's conference in Colorado, as reported by the Rev. William G. Trow.

● On Aug. 13, Miss Ruth Schmidt of Rochester, N. Y., became the bride of Mr. Reinhart Schalin in a ceremony at the Forest Baptist Church, Munson, Pa. The bride is the daughter of Mrs. J. L. Schmidt and the late Rev. J. L. Schmidt. She was formerly president of the Eastern Conference Y. P. and S. S. W. Union and has been active in the Andrews Street Church of Rochester. She is a graduate of the University of Rochester and the University of Rochester School of nursing, and is a member of the faculty of the latter school. Mr. Schalin is a student at the North American Baptist Seminary. The Rev. Roger Schmidt of Rochester was soloist for the occasion. The Rev. G. W. Zinz, Sr., officiated at the ceremony.

# The Pilgrim's Guide

Brief Expositions of God's Word

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

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## FOUND WANTING

IN THE SEVENTH chapter of John the enemies of Christ failed in their attempt to arrest him. Confusion, conviction and frustration only increased their anger. Our text, John 8:1-11, opens with a statement of our Lord's retreat to the hills for rest and peace and his return to his teaching ministry in the morning. Verses 3 to 11 record another attempt to trap Jesus. It is the story of the woman taken in adultery.

The religious leaders, weighed in the balance of their own opinions, were not found wanting. But weighed in the balance of the Gospel of Christ they were found wanting on four charges. Let us profit by their example and shun their sins of insincerity, hardness of heart, selfishness and guilt.

## DEVOID OF SINCERITY

While Jesus was teaching a group of interested people, his enemies brought a woman taken in adultery and set her in the center of the group. They accused her of unchastity which was very common and not much was done to stop it.

We observe that they brought the woman but not the man. If they had a sincere interest in justice and morality, why did they not bring both parties to justice? Since they were arrested at the time of the act of sin, the second party to the crime was known to them. Possibly he was a friend or an influential person. Contrary to the law they asked only for her life, not the man's. They even misquoted the law by saying adultery was to be punished by stoning. The law merely states that both parties should be put to death. A number of ways were employed, depending upon the circumstances.

In the light of the whole text it shows them to be utterly false and insincere. Sincerity will not get us to heaven, but we will never get to heaven without it. Nothing can take the place of genuineness.

## HOME FOR EVANGELIST

If anyone in the area of the Central, Northwestern or Dakota Conferences can help to locate a home with three bedrooms for rent for the evangelist, Rev. Henry Pfeifer, please write to Rev. H. G. Dymmel, Box 6, Forest Park, Illinois with all information.

## DEVOID OF SYMPATHY

These insincere men were empty of compassion also. They were without feeling. We see no desire to help or reform her. In addition to public humiliation, her life was demanded as punishment. Such religion is empty, an ugly grave of dry bones. Christ's Gospel is love, peace and longsuffering. It is "whatsoever ye would that men should do to you, do ye even so to them."

Ours is not a negative faith but a positive faith. Therefore, the matter of severe judgment must be guarded against. It is recorded of Jesus that "he was moved with compassion." Galatians 6:1 is New Testament teaching.

## DEVOID OF IDEALS

The third weakness of these men was their opportunism. They took advantage of circumstances to push their own interests. Stealing her reputation meant nothing if she could be used to gain their end.

If Jesus consented to her death it would have been contrary to Roman law and his mercy. If he opposed, they would say he was against the law of Moses. Facing the dilemma, he wrote on the ground. What he wrote no one knows. He gave them a chance to escape but they were too blind.

The writer realizes this is a day of realism, but feels that our Christian faith calls for an element of idealism. God gives us many opportunities to "buy up" but never to the hurt of another Christian. On the contrary, we are to deny ourselves, take up the cross and follow Jesus.

## DEVOID OF INNOCENCE

When they refused to take the suggestion to leave, Jesus requested that one who was guiltless of the same kind of sin to cast the first stone. No stones were thrown. Under conviction, they went away, beginning with the most important. These accusers were guilty also, and our Lord knew it. Before we judge another, it is well that we first examine ourselves.

Unconsciously, they did the woman a great favor. They brought her to Jesus. Whether she was guilty or a victim of violence we do not know, but we feel she went away forgiven and a changed person. Conscious of his mercy and remembering his words, "go and sin no more" (John 5:14), we believe she became a true disciple of Jesus.





—Photo by Herman Siemund

North American Baptist Smiles on the Faces of Some of the Many Hundreds at the Sessions of the 29th General Conference Held at Sioux Falls, South Dakota

# The Victory That Overcomes the World

Address by Dr. Jakob Meister of Berlin, Germany at the Sunday Afternoon Session of the General Conference, Sioux Falls, So. Dak., When Sioux Falls College Conferred the Honorary Degree of Doctor of Divinity Upon Him

**D**URING MY VISIT of four months in America, I have experienced many happy surprises. On this significant occasion I am the recipient of that which is a major surprise to me in a personal sense.

To the honorable trustees and members of the administration of Sioux Falls College, I wish to express my profound appreciation for the recognition that you have today bestowed on me. To outstanding leaders in the Northern Baptist Convention and the North American Baptist General Conference, I wish to acknowledge my deep thanks for your generosity in initiating the activity that has led to the present proceedings.

### BOND OF FELLOWSHIP

This event holds a significance for me that is three-fold. In view of the fact that the most terrible of all conflicts has only recently been concluded, I see in it a reaffirmation of the bonds of fellowship between the Baptists of America and of Europe. It has further meaning for me because it follows within two days the historic decision to remove the North American Baptist Seminary to Sioux Falls. Finally, it becomes for me a

heightened realization of the fellowship which has for many years existed between various responsible Baptist leaders in this country and myself. Their unaltered confidence in me, despite the difficult times, is one of the priceless blessings of my life.

A separate word should be added concerning my indebtedness to the Executive Committee of the Baptist World Alliance. Their kind invitation made possible my presence here today and my numerous visits to churches and conferences. With this I gratefully remember the wonderful Christian hospitality that I have found in those many Baptist homes which I was privileged to visit, most of them being those of my fellow-ministers.

The conference motto, which through a blessed week has inspired us, reads: "The Light Will Triumph!" The first of the keywords is that of light. It is the light which Christ has given us and which enables us to become children of the light. The second of the keywords, "Will," has for the German a twofold sound and meaning. It points to the promises of God in the future, on the one hand. And on the other, it directs us to the will of God as it manifests itself at all times.

The second meaning of the word, "Will," reminds me of one of the deepest experiences that we in Europe have had within the last ten years. It was not easy for us in such a dark period, when the pathways of God were difficult to fathom, and when all the waters and billows surged over us, and the fulfillment of promises was not received, to hold fast to our faith in the hidden, holy and perfect will of God.

The third and last of the keywords is that of triumph, the victory of the light and of the will of God.

### CHRISTIAN TRIUMPH

Permit me in a few sentences to offer my testimony concerning the triumph of Christian faith, Christian love and Christian hope. For such a time of even more intense temptation, it was difficult for even the most devoted Christians in Germany to discern the right way and to follow it. The more the developments unfolded, the greater became the material disadvantages of the Christians as over against the non-Christians. In the final stages of the awful catastrophe of the second World War, both Christians and non-Christians were tested under the judgments of God. It is a

# Honor Roll of Churches

North American Baptist Church Which Have Contributed \$25.00 or More Per Member Toward the MILLION DOLLAR OFFERING During the Two Year Period, 1947-1949

Prepared by Our Denominational Headquarters and Posted at the 29th General Conference at Sioux Falls, South Dakota

## MILLION DOLLAR OFFERING HONOR ROLL

By REV. FRANK H. WOYKE, Executive Secretary.

We are happy and proud to present the Million Dollar Offering Honor Roll. All of the churches on this list contributed \$25.00 per member or more toward the work of our denomination during the period August 1, 1947 to July 31, 1949. The honor roll was on display in the exhibit room at our 29th General Conference, recently held in Sioux Falls, South Dakota and created much interest.

Total contributions toward the Million Dollar Offering reached approximately \$921,000. We were sorry that our goal was not completely reached. Nevertheless, we owe our churches a vote of deep gratitude for the valiant effort which they put forth. In addition to those which went "over the top," many others made a highly creditable showing. About ten churches reached their goal during the last few days of July, some

through large gifts by individual members.

A study of the honor roll reveals some interesting facts.

1. The membership of the first ten churches on the list varies between 17 and 362.
2. The first 20 churches contributed \$42.00 per member or more.
3. All nine local conferences are represented on the list with at least one church.

The list by conferences is as follows:

- |                            |    |
|----------------------------|----|
| 1. Dakota Conference       | 21 |
| 2. Pacific Conference      | 13 |
| 3. Northwestern Conference | 12 |
| 4. Southwestern Conference | 11 |
| 5. Central Conference      | 6  |
| 6. Southern Conference     | 6  |
| 7. Northern Conference     | 2  |
| 8. Atlantic Conference     | 1  |
| 9. Eastern Conference      | 1  |

The names of the churches on the Honor Roll and the amounts which they contributed to Million Dollar Offering appear on the next page.

fact that the prevailing material insecurity together with the collapse of the powerful ideology of National Socialism has taken away from the people the foundations of life in which they once trusted.

What we have gone through during these terrible years has proven in an extraordinary way the vitality of the local Baptist churches. Not one of our churches in the present German territory has ceased to function or to carry on its work. Some may have lost their church buildings, their equipment, their former leaders, or all of their possessions, but still they have survived and have won souls for Christ. The Christian faith and the principle of the New Testament church, as we Baptists understand and proclaim them, have proven victorious in the midst of the greatest material, moral and spiritual collapse in our history.

In Paul's love chapter he says, "Prophecies shall fail, tongues shall cease and knowledge shall vanish away, but love never faileth." In the time of the early Christians, a noble Roman who was not a Christian observed the young Christian movement and exclaimed in amazement, "Behold, how these Christians love one another!" I believe I have noticed a similar amazement among non-Christians in our day, as though these people say to one another, "Behold, how these Christians love each other and pass this love on beyond their own circle in the name of Jesus."

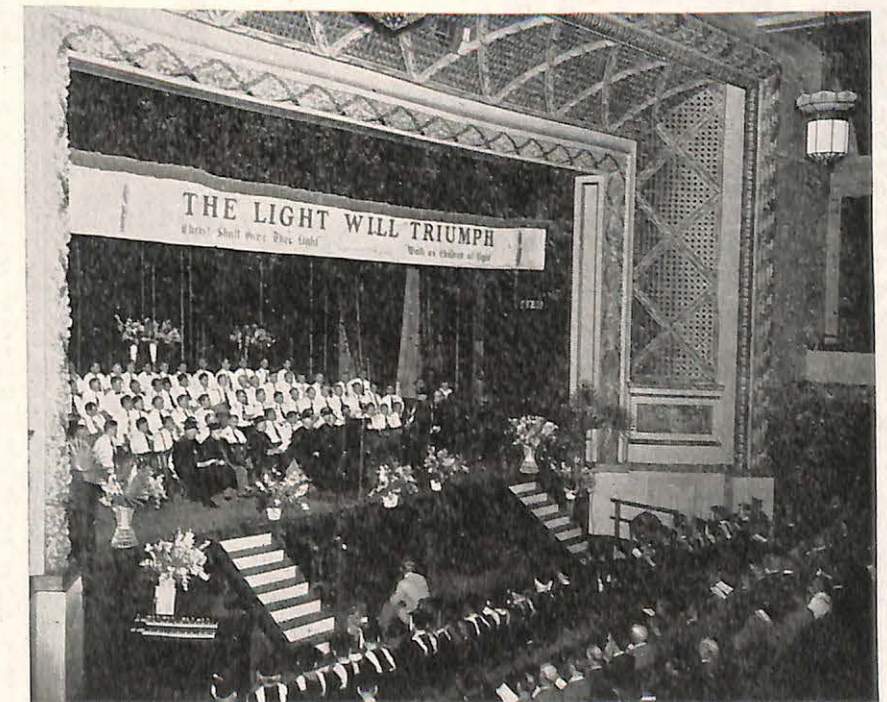
### SINCERE GRATITUDE

As a messenger of the Baptists on the European continent, especially in Germany, I bring to you their hearty greetings and express their sincere gratitude for the generous help you have so graciously sent to us.

You have fed the hungry, clothed the naked, strengthened the starving by vitamins, helped to raise up the sick with medicines. Your sacrifices have made it possible for us to arrange feeding centers for children, for orphans, for students, for displaced persons, for the so-called Volksdeutsche, for refugees and for old people. Another need which you have helped to relieve was a lack of New Testaments and Bibles. It meant much to us to provide our people and the oncoming generation, not only with clothes and food, but also with the Word of God.

I know I am not mistaken in thinking that you saw Christ himself behind those who received. And we on our part saw Christ behind the givers of the gifts. Often we have prayed for you that God would repay your material gifts with spiritual blessings. I can not better express it than in the words ascribed to the memory of Dr. Rufus Washington Weaver. When I was in Washington, D. C., a few weeks ago, I found hanging on the wall of the Baptist World Alliance building

(Continued on Page 16)



—Photo by Herman Siemund

The High Moment at the Sunday Afternoon Service of the General Conference When Dr. Jakob Meister of Berlin, Germany Was Honored With the Degree of Doctor of Divinity by Sioux Falls College



HONOR ROLL OF CHURCHES

| Church  | Contributed |
|---|-------------|
| 1. Mowata Church, Branch, La.                     | \$19,659.20 |
| 2. Mound Prairie, Minnesota                       | 5,558.80    |
| 3. First Church, Lorraine, Kansas                 | 50,536.27   |
| 4. Aplington, Iowa                                | 18,333.03   |
| 5. Calvary Church, Stafford, Kansas               | 13,933.89   |
| 6. Plevna, Montana                                | 10,598.92   |
| 7. Germantown Church, Cathay, North Dakota        | 5,631.85    |
| 8. Salt Creek Church, Dallas, Oregon              | 11,202.71   |
| 9. First Church, Wasco, California                | 11,050.42   |
| 10. Elgin, Texas                                  | 1,062.00    |
| 11. Bethany Church, Vesper, Kansas                | 6,119.47    |
| 12. Gnadefeld Church, Bison, South Dakota         | 1,826.18    |
| 13. Plum Creek Church, Emery, South Dakota        | 7,730.15    |
| 14. Corona, South Dakota                          | 5,308.14    |
| 15. Emery, South Dakota                           | 20,563.06   |
| 16. Bethel Church, Ingersoll, Oklahoma            | 3,468.40    |
| 17. Avon, South Dakota                            | 14,882.02   |
| 18. First Church, Colfax, Washington              | 9,089.92    |
| 19. Forest Park, Illinois                         | 20,734.34   |
| 20. First Church, George, Iowa                    | 7,022.20    |
| 21. Shell Creek Church, Columbus, Nebraska        | 4,119.37    |
| 22. Cathay, North Dakota                          | 2,651.73    |
| 23. Ebenezer Church, Los Angeles, California      | 1,859.55    |
| 24. Ebenezer, Wessington Springs, South Dakota    | 3,514.31    |
| 25. Unityville, South Dakota                      | 1,738.74    |
| 26. Bethel Church, Anaheim, California            | 16,476.87   |
| 27. Zion Church, Okeene, Oklahoma                 | 7,628.12    |
| 28. Immanuel Church, Kyle, Texas                  | 3,641.70    |
| 29. Calvary Church, Tacoma, Washington            | 11,937.02   |
| 30. Immanuel Church, Loyal, Oklahoma              | 3,732.66    |
| 31. Buffalo Center, Iowa                          | 6,895.24    |
| 32. Napoleon, North Dakota                        | 2,865.47    |
| 33. Immanuel Church, Kankakee, Illinois           | 7,479.57    |
| 34. Central Valley Church, Donna, Texas           | 881.15      |
| 35. McLaughlin, South Dakota                      | 1,692.08    |
| 36. Parkston, South Dakota                        | 4,110.73    |
| 37. Bethany Church, Milwaukee, Wisconsin          | 5,773.98    |
| 38. Ebenezer Church, Detroit, Michigan            | 15,003.45   |
| 39. Parkersburg, Iowa                             | 5,153.41    |
| 40. Odessa, Washington                            | 2,105.00    |
| 41. Martin, North Dakota                          | 3,549.51    |
| 42. Bison, Kansas                                 | 2,831.40    |
| 43. Paul, Idaho                                   | 1,410.57    |
| 44. Grace Church, Hettinger, North Dakota         | 1,582.34    |
| 45. Stafford Church, Sherwood, Oregon             | 2,610.16    |
| 46. Chancellor, South Dakota                      | 7,165.69    |
| 47. Foster Ave. Church, Chicago, Illinois         | 6,532.65    |
| 48. Washburn, North Dakota                        | 3,033.49    |
| 49. Dayton's Bluff Church, St. Paul, Minnesota    | 6,996.39    |
| 50. Trinity Church, Portland, Oregon              | 17,051.91   |
| 51. Ebenezer Church, Shattuck, Oklahoma           | 2,329.62    |
| 52. Immanuel Church, Beulah, North Dakota         | 1,142.61    |
| 53. Anamoose, North Dakota                        | 2,498.52    |
| 54. Beaver Church, Midland, Michigan              | 2,884.78    |
| 55. North Freedom, Wisconsin                      | 4,635.24    |
| 56. West Center St. Church, Madison, South Dakota | 6,635.06    |
| 57. Bessie, Oklahoma                              | 1,647.26    |
| 58. Immanuel Church, Portland, Oregon             | 6,280.40    |
| 59. Carroll Ave. Church, Dallas, Texas            | 3,226.91    |
| 60. Bethel Church, Salem, Oregon                  | 6,235.30    |
| 61. Victor, Iowa                                  | 2,541.01    |
| 62. Conner Ave. Church, Detroit, Michigan         | 6,664.58    |
| 63. Randolph, Minnesota                           | 1,242.52    |
| 64. First Church, Lodi, California                | 17,057.73   |
| 65. Riverview Church, St. Paul, Minnesota         | 5,640.65    |
| 66. Greenvine, Texas                              | 2,225.57    |
| 67. Pilgrim Church, Philadelphia, Pennsylvania    | 8,016.13    |
| 68. Trochu, Alberta                               | 3,583.62    |
| 69. Durham, Kansas                                | 3,379.62    |
| 70. Ebenezer West Church, Ebenezer, Saskatchewan  | 2,802.99    |
| 71. Central Church, Erie, Pennsylvania            | 5,455.42    |
| 72. Lebanon, Wisconsin                            | 250.00      |
| 73. Lincoln Valley, North Dakota                  | 725.00      |

THE BAPTIST HERALD

Address by Dr. J. Meister

(Continued from Page 15)

the sentence, "You have translated love into life."

You cannot imagine how much it has meant to us that the tens of thousands of boxes bringing your gifts from this side were marked in large letters with the words: "In the Name of Christ." No box or piece of paper is ever thrown away, but each is used time and time again in the market places and everywhere as long as anything is left of it. And so the words, "In the Name of Christ," bear witness in countless homes to our Lord and Savior Jesus Christ.

The contents of each parcel, bearing this significant inscription, very often brought the first ray of hope into the blackout of despair. Your love gifts directly contributed to a new awakening of missionary fervor in our midst. We were and we are surrounded by the night of hopelessness. As Christians who are born again into a living hope by the resurrection of Jesus Christ, we can testify that the God of hope was our light in the darkest hours, that the children of God can never come into a darkness which a light ray from God cannot penetrate and that God not only gives us hope but he himself hopes on our behalf.

BAPTISTS IN GERMANY

One of the most encouraging features of the Baptist work in Germany today is the success of our Sunday School and youth work. It has expanded far beyond the limits of former days. Eleven youth tent camps with about seven tents in each camp have gathered during the summer months of 1948, with about 15,000 boys and girls attending an eight-day course of Bible study. Practically no such week has ended without some young people having been converted.

The Baptists in Germany, who number less than 100,000, last year received 4000 new members by baptism. The number of baptisms since the end of the war has passed the 20,000 mark. This spiritual movement is still continuing. In the midst of the ruins of our times, Christ Jesus gathers and builds his church. One third of our church buildings remained intact. One third, though damaged, can be restored. The final third was a total loss. By means of great sacrifices we have rebuilt our Seminary in Hamburg. Our publication house in Kassel which had been totally destroyed could not be rebuilt until recently.

May I conclude by relating one of my most trying and yet most precious experiences. It was the month of May 1945, when the war had just ended, and I was completely uncertain of my own personal future and

(Continued on Page 18)

# Benjamin Graf, Called of God

A biographical sketch of the life of one of God's faithful ministers, Rev. Benjamin Graf of Detroit, Mich., who served the Lord in the North American Baptist Conference for many years until his homegoing on June 3, 1949

By DR. A. DALE IHRIE, Pastor of the Burns Ave. Baptist Church, Detroit, Michigan

ON A WINTER DAY over eighty-four years ago there came into the world a life which was destined to be used of the Lord in a wonderful way. Christians believe that the plan of God has been settled far back in eternity and that it is unfolded for each life like a scroll that reveals God's immutable will day by day and year by year.

If this is true, the Lord must have paid close attention to a little town called Neu Freistadt, Baden, Germany, back on March 30, 1865, for in that place on that day was born a man whom God had fore-ordained to be a chosen vessel meet for the Master's use. Benjamin Graf was born on a farm and spent his early years in becoming acquainted with the hardships of life as only farm people know them. With his three brothers and one sister he learned how to "endure hardship as a good soldier" and absorbed the lessons of discipline which he would one day apply to the work of Christian service.

TO AMERICA IN 1881

At the usual age, he was sent to school, and before long he was forced to meet the realities of life in a series of events which helped him grow to the virile kind of man he later proved to be. His father, a general merchant, became threatened with the financial difficulties which beset all Europe. Benjamin went to work at the age of eight, not so much for what he could earn, but as a disciplinary exercise. By the time he graduated from elementary school, he was mature enough to make his own decisions and order his own life.

Because of these experiences, it was a mature man of sixteen who determined to come to America in order to complete his studies and to fulfill his ambitions in the land of opportunity. So, in the year 1881, Benjamin Graf crossed the ocean, set foot on the new land, and established himself in Cincinnati, Ohio. There he studied music and went to night school, while in the day-time he worked in a coffin factory. He attended the German Baptist Church in Cincinnati (now the Walnut Street

Church) and gave constant evidence of his deep consecration to the Lord. As with most German immigrants, he wanted above all to establish a home for himself and get his roots down firmly into the new land. With this in mind he began to build a two-family dwelling place, doing most of the work all by himself. It was while he was building this house that the Lord spoke to his heart, calling him into specialized Christian service. "Build ye therefore my temple" the voice seemed to say.

He had been a Christian now for several years, having been saved in 1882, a year after he had reached America. He had been baptized on January 28, 1883 by the Rev. L. H. Donner. But this call to Christian service was something new. He became depressed and unhappy — until he surrendered. So it was that in the year 1890 he abandoned his personal ambitions and selfish desires in order that he might answer the call of God. He enrolled as a student in the Rochester Seminary, where he studied diligently for four difficult but thrilling years.

MISSIONARY TO AFRICA

Along about Benjamin Graf's fourth year of seminary life, he began to envision his life as a pastor. He knew that at the completion of his fifth year he would be ready to go out and do battle for the Lord. But he didn't reckon on the Lord's surprising way of doing things. The Cameroons mission field was a place so remote, both geographically and mentally, that very few people could sense any relation between what happened there and what transpired in America. But the lives of all God's servants are intricately intertwined.

When Missionary August Steffens of the Cameroons died, and when Missionary Suevern was left alone in a difficult place, the call for immediate replacement went out. The arrow of God's commission struck the heart of young Benjamin Graf, who began to pray about the price which true discipleship would extract from him. He wanted to marry his sweetheart, Miss Bertha Marie Reuter. He wanted to graduate. He wanted to take a pas-

torate. But when the Lord said otherwise, and Brother Graf again surrendered to the will of the Almighty.

He determined to forego his last year of the Seminary to be married and to take his bride to the Land of Darkness. On September 26, 1895 Benjamin Graf was united in marriage to Miss Reuter, and on October 30, about a month later, they left together for Africa. It was as though the Lord was telling his faithfulness and preparing him for great responsibilities. During that first year of hardship and privation, disease and pestilence entered the picture. Mrs. Graf became seriously ill, and the physicians, fearing for her life, advised that she be brought home without delay.

Lowered like a piece of freight over the side of a great steamer, Mrs. Graf could not leave her cot all the way home. They arrived in the United States, and spent a little while recuperating, before the Spirit of God spoke again. This time he directed the Grafts to a little German Baptist Church in Kansas City, Missouri. There they labored together for eight and a quarter years, bearing much fruit. Then, in 1905, they moved to La Crosse, Wisconsin, where they stayed for two years.

CHICAGO AND DETROIT

By the time they reached the Fifth Avenue Baptist Church in Chicago, Illinois, (now the Ogden Park Church) their family of three children had arrived and were growing. They were Ruth Milda, Palmer Benjamin, and Victor Louis. For four years the Grafts lived, loved and labored in the Chicago area, and became acclimated to life in a large city.

In 1911, the Lord called Mr. and Mrs. Graf to the work which was to climax their ministry. They removed to Detroit, Michigan, where they labored for eighteen years. The fruit of their ministry there issued forth in what is now the Burns Avenue Baptist Church. Many homes and countless lives still give testimony to the ministry performed there. Brother Graf maintained a German School with lessons in German every Saturday. Many of the leading active



members of the Burns Church and of the denomination sat at his feet and learned the fundamentals of the faith. The new community was evangelized thoroughly, with the pastor a familiar figure riding to his daily calls on a bicycle.

His favorite hobby was singing. He loved to preach, especially from the Book of Psalms, which he often perused in daily devotion. He spent much time in prayer, and his voice would often burst forth in gratitude with the German words of the song, "I Love Thy Kingdom, Lord." As a pastor, he made it a rule never to quarrel or argue with anyone — rather giving place unto wrath. He never kept statistics as to numbers of souls won or additions to the church, knowing that God on high was keeping accurate records of the lives of his children. In 1915, when the present large structure was completed on the corner of Burns and Chapin, Brother Graf refused to accept any of the credit, declaring that "God hath wrought this thing."

After eighteen years of fruit-bearing, the Rev. Benjamin Graf was led to seek a field that would not tax his waning strength to the utmost. In 1929 he accepted a call to the Arthur Avenue Baptist Church in Spokane, Washington, where he labored until 1935. He returned to supply the Burns Avenue Church pulpit for an interim period of a year and a half, and then retired from the active ministry.

However, for his thirteen remaining years on earth, he was far from inactive. He spent his time in doing the Lord's work among many people and in various ways. He supplied pulpits, attended meetings, conducted German services, assisted at weddings and funerals, made calls, helped in his home church, and spent many hours of labor in the Lord's vineyard. He was called to his heavenly home on June 3, 1949, after a protracted illness both at home and in the hospital. To the very end he was aware of his divine call to full-time Christian service.

Many things could be said in eulogy concerning this man's life. But the spirit of our departed brother would rebel at anything which would seem to glorify the man and not his Lord. His works do follow him! Perhaps the greatest compliment that could be paid to any pastor has been rendered him by his devoted wife. She has said, "After all my years of service alongside Brother Graf, I can still say that I not only loved him as my husband but respect him as my pastor." If those who know us best can still honor us as Christian ministers after the years of life have passed, it can be said that our ministry was a success. Certainly the Lord would add his testimony: "Well done, thou good and faithful servant."

### My Last Days in China

(Continued from Page 7)

people would say, "Is this paper money?" I usually told them that paper money depreciates very fast in value, but not this which tells them how to get eternal life, which grows better day by day.

Many months before I left China, I gave up the idea of building a boat, partly because I was alone and could not use a boat and a house at the same time, but mostly because, as time went on, I became more and more convinced that the time should be entirely devoted to the spreading of the Gospel. Then, too, should the time come when I could no longer remain in China, it would be a waste to have put more than a thousand dollars into the building of a boat which would not be removable property.

Near the end of April 1949 my landlord came from Hongkong to see me about renewing the lease for another year. I had been casting about in my mind as to what to do at the end of May when my lease would be running out. Since rents everywhere were high, I knew I could not get rent much cheaper. I told him that I could hardly consider re-renting the house since I was still alone. He said he did not want me to move and would consider renting the house much cheaper. So I was very glad and told him that I would write to headquarters asking what to do.

Soon after that we Americans received a second letter from the American Consul advising Americans to leave China for continental U.S.A. But there was still a loophole for those residing in Canton where escape might be effected a little easier than for those further inland. The Communist irregulars, who are very strong in Canton, were blowing up ammunition storage places and putting mines in the river where they knew that boats with important military personnel were to pass.

The Communists had taken Hankow, Nanking and Shanghai and had announced their arrival in Canton for May 19th. Having lost every bit of respect for the Nationalist Government, the people said it could not be any worse than it was now. Many of the rich were leaving for Hongkong, America and other places. After May 19th, the Communists who had failed to arrive, apologized over the radio, promising to be definitely in Canton before the Moon Festival.

Then a third warning came from the American Consul, warning even those in Canton to leave, since escape from Canton was no more likely from there than from places further inland in the event of the arrival of the Communists. Now everybody knew that they had to decide either to leave China or to stay. Knowing that the

type of work I was doing would not be permitted while the Communists are in authority, and that nothing could be gained by my staying with no contact with the Chinese people, I decided to leave.

While I do appreciate the kindness of friends who tell me that they are glad that I am back in this country, I cannot really say that I am glad to be back. It might be different if I had had seven or eight years in China. China needs nothing more than the Gospel of Jesus Christ. I feel so sorry for young missionaries, who unlike myself are just starting. At least I can look back over a period of over thirty years as a missionary to China.

Much seed has been sown and we can follow it up with our prayers that God may cause it to take root and to grow. Who is to say what the outcome of this work can be by the power and work of the Holy Spirit unto the furtherance of his work in that great land of China? We cannot understand the things that are taking place there but we can leave them in His hands who can make the wrath of man to praise him and to restrain the remainder of wrath.

### Address by Dr. J. Meister

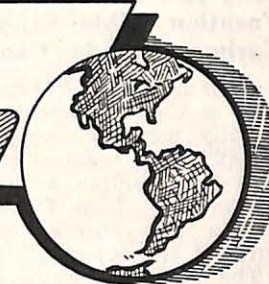
(Continued from Page 16)

that of our people and churches. Coming from the Brandenburg Gate by way of the famous Unter den Linden street, I arrived at the end of the boulevard in front of one of the most important evangelical church buildings in Berlin, known as the "Dom" and stood in front of its entrance. At my left were the once famous museums, now almost empty ruins. To my right were the former royal castles, also burned out, leaving only the blackened walls.

What made the deepest impression on me as I approached the "Dom," were not the ruins round about me, not even the destruction of the church building, but the figure of Christ over the entrance. Miraculously this statue had not at all been touched by the war. In all majesty Christ stood before me with his right arm outstretched as the living resurrected Christ. To both sides were the verses of the Scripture, "Lo, I am with you always, even unto the end of the world," and "This is the victory that overcometh the world, even our faith."

Not only against the background of the dark war years, but also against the background of today's darkness rises the glorious figure of the triumphant Christ. He shines as the Eternal Light of the world into the darkness round about us. Let us look away from the circumstances and events of life. Let us not put our hope in men. But let us always and only look unto Jesus Christ, our glorious Lord!

# REPORTS FROM THE FIELD



## Eastern Conference

### Open Bible Tabernacle of Erie, Pa., Received Into the Eastern Conference

Notice of a motion made at a meeting of the executive committee of the Eastern Conference in Sioux Falls, South Dakota on August 25, 1949.

That we, as a conference, receive into our fellowship the Open Bible Tabernacle as a mission of the Central Baptist Church of Erie, Pa., upon their being received into the membership of the Central Baptist Church, and that the clerk of the conference be instructed to notify the editor of our denominational directory, requesting that they be listed accordingly.

Moved: Rev. P. Ford, Erie, Pa. Seconded: Rev. O. Krueger, Rochester, N. Y. Respectfully submitted, William D. Ross, Secretary.

## Southwestern Conference

### Annual Program of the Woman's Missionary Union at La Salle, Colorado

The Woman's Missionary Union of the Baptist Church, La Salle, Colorado held its annual program on August 14. After the prelude by Mrs. Lloyd Krieger and congregational singing, Mrs. H. H. Meyer led in devotions. Our president, Mrs. Fred Meyer, then welcomed the guests.

The reports of the secretary and treasurer were read. The sextet rendered two selections. Two plays, each a dramatization of a hymn, "I Love to Tell the Story," and "Have Thine Own Way," were given besides a reading by Mrs. Frank Geis.

During the past year, under the capable leadership of Mrs. A. E. Reeh, the first part of the year, and Mrs. Fred Meyer, the remaining months, we were privileged to give cash gifts to the St. Joseph's Children's Home, the Million Dollar Offering fund and Haven of Rest program. Several boxes of used clothing and food were sent for European relief. Ten yards of material were purchased to make food bags and rolled bandages. The Woman's Union also did papering, painting and varnishing in the parsonage besides varnishing and sanding the church floor. We were privileged to visit the sick and send cards and flowers to members and friends during illness and bereavement. There are 24 members, four of whom were gained during the past year.

Mrs. G. Vogel, Secretary.



Nine Converts Baptized and Received Into the Baptist Church of Trochu, Alberta by the Rev. R. H. Zepik, Pastor

### The Ministry of Rev. and Mrs. Harry Friesen in Scottsbluff, Nebraska

We have been in Scottsbluff, Nebraska for three months and in this short time we have been bound with cords of love to this Baptist Church which will be hard to break. Satan has been busy in the past in this church and has done all in his power to break up this work. When the church split some time ago, those who were earnest Christians and had families to raise went to other churches, but, sad to say, the vast majority of the young people and children went nowhere and drifted away from the church. The fact that the German language was retained for so long a time was also a factor in keeping the younger generation away. These among other factors almost stifled the church.

The Lord, evidently, is not through with Scottsbluff since he has moved the Mission Committee to give it another chance. And, having been here three months I know why he led it thus. In all of Scottsbluff (17,000 population) there can be found only one other fundamental testimony. It is alive with heretic sects and if this church were ever abandoned one of these groups would be the first to grab it.

Does the church show any signs of reviving? Yes, it does. Whereas before we came there were only about 20 old people we now have about 30 young people and children. Three of our families cannot come to Sunday School since they are engaged in Sunday School work in rural schools but they do come in the evening. For this reason our evening services are the largest.

If we could all get together at the same time our attendance would be around 70. We have about seven families come back to the church. Besides this there are children from the community who come. Perhaps such

rapid progress has been made in three short months as an indication that this move is from the Lord and that this church will not be on a trial basis long but accepted as a permanent work which will grow and become independent. With families coming back and with so many children and young people, there is definitely a future in Scottsbluff.

In these three months there have been seven professions of faith in Christ, for which we praise his Name. We also have a long list of names on our prayer list for those who have family ties with the church but are cold and indifferent or backslidden and who do not come to church. I am thankful that we serve a living God whose hand is not shortened that it cannot save or his ear heavy that it cannot hear but who can do exceeding abundantly above all that we ask or think and that even many of these may be saved also.

My wife and I have been given a verse by the Lord for this work in Scottsbluff which is "not by might, nor by power, but by my Spirit." What has been done or accomplished in the past months I believe is adequate proof that the Spirit of God is working here and what has been done is not of our doing but of the Lord.

Harry Friesen, Pastor.

## Northern Conference

### Nine Converts Baptized and Twelve Persons Received by Baptist Church, Trochu, Alberta

August 7th was a blessed and joyous Sunday for the Baptist Church of Trochu, Alberta. It was baptism Sunday! All nine of the candidates were the fruits of former evangelistic meetings, who had postponed their baptism, or who were the result of personal work and daily witnessing by earnest Christians.

The pastor, Rev. R. H. Zepik, brought the baptism message at the morning service at which the church was filled to capacity with others outside. The baptism took place at the pool at the farm home of Mr. Theodore Heer, a member of the church. The brief service began at three o'clock and immediately afterwards the congregation returned to the church for the Lord's Supper.

The hand of fellowship was extended to those who had been baptized, as well as to three others, coming by testimony, and the other two by letter. The Gospel of Christ is still "the power of God unto salvation to every one that believeth."

R. H. Zepik, Pastor.



**Fifty-two Children in Vacation Bible School Held at Carbon, Alberta, Canada**

Beginning July 25 many boys and girls in Carbon, Alberta, Canada and vicinity were privileged to attend a Vacation Bible School of two weeks. Fifty-two children were enrolled, and we certainly thank God for giving us such a large number, since this was our first attempt at a Bible School.

The children were divided into four departments. The Beginners were taught by Ella Detert and Mrs. T. Betz; the Primary children by Estella Schell and Ileen Schmidt; the Juniors by Herda Heinrich and Irene Martin; and Intermediates by Raymond Harsch and Phyllis Schuler. Our Sunday School superintendent acted as principal and our pastor, Rev. J. G. Rott, being new on this field, helped out wherever necessary.



Young People and Teachers at the Manitoba Youth Assembly Held at Lake Dauphin Camp

The Lord also blessed us at our closing program on Aug. 5. On this evening each department brought something forth in word and song which they had learned during the Vacation Bible School. A display of all handwork was also made possible.

Estella Schell, Reporter.

**Farewell Reception for the Rev. and Mrs. Karl Korella at Camrose, Alberta**

On Sunday afternoon, Aug. 28, a farewell service was held by the Bethany Baptist Church of Camrose, Alberta for our pastor and his wife, the Rev. and Mrs. Karl Korella, and family. They served us faithfully for four years. This was also "Flower Sunday" and the church was beautifully decorated with many bouquets of flowers.

Mr. Korella gave us a closing message in the nature of a benediction, expressing his desire for us as a church that we might have grace, mercy, peace and love. As members of the church we appreciated this message deeply.

Mr. A. A. Gerber, deacon, was in charge of the program. Solos and duets were given, and words of appreciation and good wishes expressed by the deacons and presidents of the various organizations of the church.

Gifts were also presented to the Korrellas. The church and Sunday School presented them with a chest of silverware and the Mission Circle with a beautiful table lamp.

We as a church in Camrose wish Mr. and Mrs. Korella God's richest blessings in their new field of labor. Mr. Korella will serve as a teacher at the Christian Training Institute of Edmonton and as pastor of the Rabbit Hill Church of Alberta.

Mrs. R. G. Soderstrom, Reporter.

**Reception by the East Ebenezer Church for Rev. and Mrs. John Engel**

Sunday, Sept. 4, was a happy day for the members and friends of the East Ebenezer Baptist Church of Ebenezer, Sask., Canada, for on this day we welcomed our new pastor and his wife, the Rev. and Mrs. John En-

gel, and their family. At the morning service Mr. Engel brought us an inspiring message, "I Am a Debtor," based on Romans 1:14. "I Was Glad" and "To Jesus I Am Clinging" were the two selections sung by the choir.

In the afternoon we again gathered at the church for our reception program. Our friends of the Fenwood, West Ebenezer and Springside Baptist Churches had been invited for this occasion. After a few words of welcome by our deacon, an octet sang a welcome song.

The Rev. H. Schumacher of Fenwood was one of the guest speakers who brought a most challenging mes-

**BAZAAR OF THE CHICAGO HOME FOR THE AGED on Oct. 20**

On Thursday, Oct. 20, the Annual Bazaar of the Chicago Home for the Aged will be held under the auspices of the Woman's Mission Union of Chicago and vicinity 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

sage based on 2 Tim. 2:3-4. The Rev. R. Kanwischer, pastor of the West Ebenezer and Springside churches, brought another interesting message. The rest of the program consisted of greetings by the deacons and representatives of the various church organizations. The mixed choir and male chorus rendered several selections. Two German readings were also given.

Afterwards Mr. and Mrs. Engel responded with words that expressed their desire to work with God's help to build his Kingdom in this community. Lunch was served in the church basement to approximately 400 people.

Mrs. Melvyn Hoffman, Reporter.

**Manitoba Young People's Assembly Held at Dauphin Lake With Blessed Spiritual Results**

The third annual Manitoba Assembly was held at our Camp at Dauphin Lake, Manitoba from July 11 to 18. Our two guest teachers were the Rev. J. C. Gunst of Forest Park, Ill., and the Rev. E. P. Wahl of Edmonton, Alberta. Mr. Gunst gave a course on the Cameroons using the new text book, "Call to the Cameroons." Mr. Wahl taught a course on the Book of Galatians.

During one of our evening services two definite rededications took place.

A young woman who came to us as a stranger also found salvation in the Lord Jesus Christ. We thank the Lord for manifesting himself to us.

For several evenings services our St. Rose Church members gathered with us, and it was, indeed, a blessing to worship with them. Not only was their presence a blessing to us in this way but the material blessings were received with great thankfulness by all campers. Every day several women came and supplied us with cakes for suppers, not mentioning the bountiful gifts of farm produce. May the Lord reward them and their minister, Rev. August Kraemer, for their gifts and untiring services.

Our cooks were Mrs. Kraemer and Mrs. J. P. Rempel. Both had to work under handicap since they were recuperating from illness, but with the assistance of volunteer help and the willing cooperation of the dean, Rev. D. Fuchs, the tasty meals were ready for the hearty appetites at all times.

Singing was again as inspiring as young people can make it. Our music director was the Rev. H. Schroeder who was serving our Swan River Church. On Sunday morning he took the young people's class discussing, "Music in the Church." A choir was also organized and two numbers were rendered on Sunday afternoon.

An outstanding meeting was our "Galilean Service." Two boats anchored near the shore held the speaker, Rev. E. P. Wahl, and eight young people who sang a double quartet as well as a visiting male quartet from Manitonas. May the endeavors to place ourselves into Jesus' day and hear his pleasing voice, "Follow Me," remain with us and spurn us on to the tasks that lie ahead for another year.

Lynda Rempel, Reporter.

**Pacific Conference**

**Highlights of the Oregon Association Program at Stafford Church from November 10 to 13**

**Invitation:**

We, the members of the Stafford church of Oregon invite the members and friends of our Oregon churches to attend our Association to be held in the Stafford church November 10 to 13. The meeting will start at 2:00 o'clock on November 10th.

In the name of the Stafford Church, Mrs. W. H. Gould, Church Clerk. Theme: "Christian Stewardship"

Thursday, Nov. 10th, 2:00 P. M. — Opening Service by Rev. E. Wolff of Dallas. Topic: "God's First Covenant with Man," Gen. 9:8-13.

Thursday evening, 7:45 P. M. — Promotional Talk by the Executive Secretary, Rev. Frank Woyke. Main Address by Miss Laura E. Reddig. Missionary to the Cameroons.

Friday Afternoon, Nov. 11th, 2:00 P. M. — Women's Missionary Meeting. Miss Laura E. Reddig, Speaker.

Friday Evening, Nov. 11th. — Rev. Frank Woyke of Forest Park, Ill., Speaker.

Saturday Evening, Nov. 12th — Youth Banquet of the Oregon League.

Sunday Afternoon, Nov. 13th — Youth Rally of the Oregon League.

**Northwestern Conference**

**Ladies' Missionary Society of La Crosse, Wisconsin Holds a Kitchen Shower**

On Wednesday evening, August 17, the Ladies' Missionary Society of the Seventh Street Baptist Church, La Crosse, Wis., sponsored a kitchen shower for the purpose of supplying the necessary dishes and utensils to be used in the kitchen of the new church at the corner of Seventh and Ferry Streets. Mrs. Wm. O. Hanson, president of the society, presided. The pastor, Rev. Fred R. Lemmert, opened the meeting with prayer.

A short program was rendered, after which a social hour was enjoyed by about eighty members and friends. At this time the many gifts, consisting of dishes and towels, and various kitchen utensils were opened and displayed. Refreshments of sandwiches, cake and coffee were served. The guests all expressed their pleasure for the occasion and many hearty wishes were extended to the host congregation for the success of the church in their new home and all are looking forward to many other such happy occasions.

The women also took advantage of this occasion to honor one of the younger members, Miss Florence Overland, with several lovely gifts in view of her approaching wedding to Mr. Harold Bladine. Their wedding was celebrated in the chapel of the new church on Saturday evening, September 10th.

Mrs. A. M. Dye, Reporter.

**Dakota Conference**

**Ordination of the Rev. Vernon Link by the Baptist Church Fessenden, North Dakota**

At the call of the Fessenden Baptist Church of Fessenden, No. Dak., the delegates of the Martin, Harvey, Germantown and Cathay Baptist Churches convened in Fessenden on Thursday afternoon, July 28th, for the examination and ordination of its pastor, Rev. Vernon Link.

Mr. John Schmidt of Fessenden called the meeting to order and led the delegates in a number of hymns. This was followed by a Scripture reading taken from 1 Timothy 4. After leading the invocation prayer Mr. Schmidt requested the local secretary, Mr. Krueger, to read the church's resolution requesting the ordination of its pastor. A motion was made that the Rev. D. Klein of Germantown serve as chairman and the Rev. A. Buhler of Harvey as secretary.

Mr. Klein introduced the candidate who proceeded in the usual manner in giving an account of Christian experience, call to the ministry and a statement of doctrine. Opportunity was given by the chairman for questions that anyone might wish to ask the candidate. After a few minutes of discussion the council advised the candidate of its unanimous decision.

The women of the church served all in attendance with a splendid supper. The evening ordination service was well attended. Rev. Daniel Klein was in charge. Rev. Hugo Lueck of Regina preached the ordination sermon based on the text: "Preach the word, preach Christ." Rev. John Kepl of Martin gave the charge to the candidate and Rev. A. Buhler of Harvey gave the charge to the church. Musical numbers were rendered by the local choir and the Germantown and Assembly male quartets. Rev. Daniel Klein offered the dedication prayer. The service was closed with benediction by the Rev. Vernon Link, newly ordained pastor.

A. Buhler, Clerk.

**Vacation Bible School at Sheboygan, Wisconsin Has Enrollment of 106 Children**

The Vacation Bible School of the Bethel Baptist Church of Sheboygan, Wisconsin was held strictly as a local church and denominational enterprise this year. The school had an enrollment of 106.

A wonderful school was held with a staff of teachers from the local church. The pastor, Rev. M. Vanderbeck, was superintendent of the school, assisted by Mr. Walter Sukut of our Seminary in Rochester, N. Y. The school had a staff of eleven teachers and officers.

At the close of the school a program was given to a full house, and everyone enjoyed it. A total of 95 diplomas was given and in all a profitable time was spent in behalf of the church and the boys and girls.

M. Vanderbeck, Pastor.

**Annual Program of the Baptist Ladies' Mission Circle, Anamoose, North Dakota**

With grateful hearts we of the Woman's Mission Circle at Anamoose, North Dakota look back on a blessed year of service for the Lord. Our society consists of 14 active and six honorary members. We had the pleasure last year to receive three new members into our society. The Lord answered our prayer by sending us a new pastor's family in the Rev. and Mrs. Emil Riemer. Mrs. Riemer serves our society as its president.

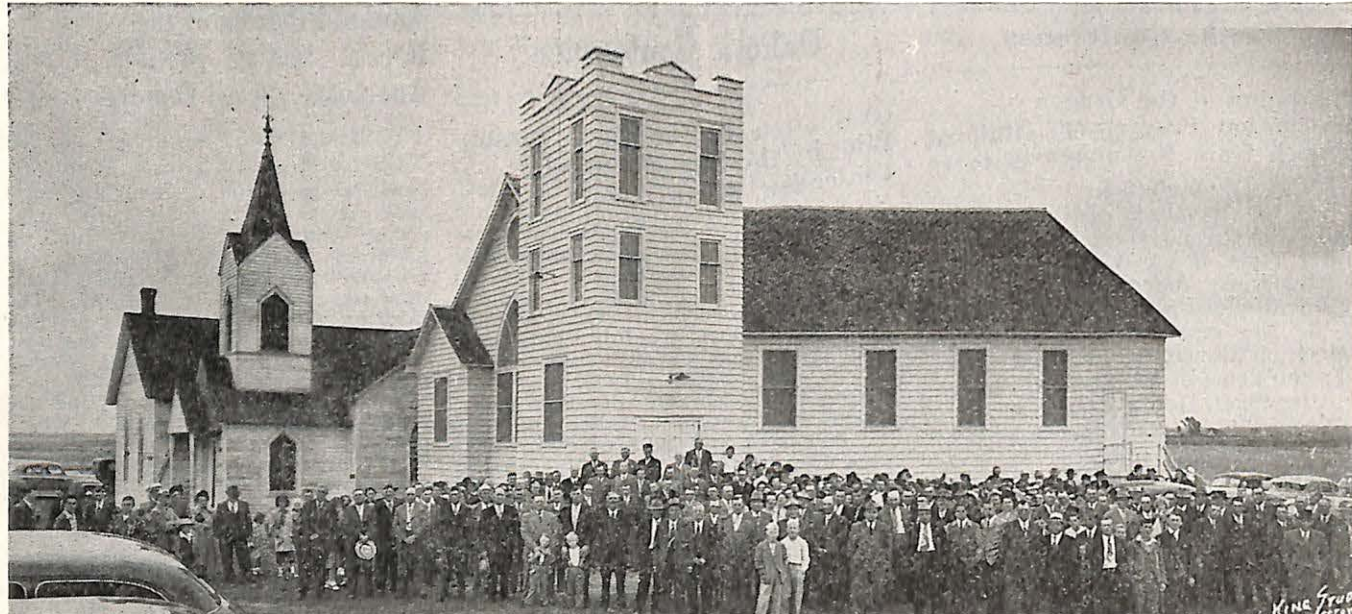
On August 14 we observed the annual program of our society, which consisted of the following items: Mrs. Riemer opened the meeting with a song service followed by prayer, solos, duets, trios, quartet and group singing. A piano accordion number and a bell lyre solo were rendered by Miss Eveline Suckert and Miss Ilo Waydeman, respectively. Recitations and a short dialogue contributed to the beauty of the program. Guest speaker for this occasion was our own minister, the Rev. Emil Riemer, for whom it was a first opportunity to speak to the Ladies' Aid at such a festival observance. His topic was "A Cup of Cold Water," which was very appropriate.

We had a pleasant surprise in having our former pastor's wife and president of the Mission Circle, Mrs. Karl Gieser, who was visiting in this neighborhood, with us that day. She participated in the program by speaking to us on "The Importance of the Small Task in God's Kingdom." After the close of this richly blessed evening, we gathered in the basement of the church for coffee and cake, served by the ladies. Our prayer for the coming year is: "Lord, give us strength and courage to work for thee while it is day!" Leah Wehr, Sec.

The Vacation Bible School Crowd at the Bethel Baptist Church, Sheboygan, Wisconsin With the Rev. M. Vanderbeck, Superintendent, at Extreme Right







The New Edifice of the Berlin Baptist Church Near Fredonia, No. Dak., With the Old Building in the Background and With Several Hundred People in the Foreground Waiting for the Dedication Services to Begin

### Reception at Spring Valley Church of South Dakota for Rev. and Mrs. Alvin Wetter

On Thursday evening August 4, a welcome reception was held by the Spring Valley Baptist Church near Canistota, South Dakota in honor of our pastor and wife, Rev. and Mrs. Alvin Wetter. Words of welcome were spoken by Mr. Ed Woltzen in behalf of the deacons, by Mr. Ralph Oller in behalf of the Sunday School, by Mrs. John G. Buseman for the Ladies' Mission Circle, by Miss Ruby Oller in behalf of the B.Y.P.U., by Mr. Ed Tarnow and Mrs. Katie Buseman for the church, and by Mr. Alvin Buseman in behalf of the trustees. The Misses Ruby Oller and Ardell Woltzen sang solos, and a duet number was rendered by Dolores Buseman and Jeanne Beeninga besides a piano solo by Roselle Woltzen.

After the reception a shower was given them in which they received many nice and useful gifts. During this time a poem, "The Minister's Wife," was given by Shirley Buseban. Mr. and Mrs. Wetter spoke a few words of appreciation.

Ruby Oller, Reporter.

### Northern North Dakota Young People's Fall Rally at the Martin Baptist Church

The Northern North Dakota young people's annual Fall Rally was held at Martin, North Dakota on Sunday, September 4th. Our theme for the rally was, "Christ, Our Guide for the Future," with the text found in Psalm 32:8 and the song, "Precious Promise."

Gordon Mayer of Harvey was in charge of the afternoon service. Scripture was read by Ruben Gruenich of Underwood, followed by Eugene Stroh of Grand Forks. The welcome was extended by Wesley Michelson; the response given by our association president, Milton Derman of Anamoose. Our guest speaker for the afternoon was the Rev. W. Quiring from the Carrington church. His topic

was very fitting to the theme. Special music was furnished by the Assembly Quartet and Miss Mamie Broeder of Fessenden.

A delicious banquet was prepared and served by the Martin Ladies' Missionary Society. Rev. A. Buhler of Harvey spoke on the text, "Can two walk together except they be agreed?"

The evening service began at 8:00 P. M. with our vice-president, Vernon Wolitarsky of Turtle Lake presiding. The evening message was delivered by the newest pastor in our association, the Rev. Vernon Link of Fessenden. He spoke on "Guarding the Fundamentals of Christian Teachings." The Assembly Quartet and the Harvey Society rendered special numbers. Joyce Wahl, Secretary.

### Dedication of New Edifice of the Berlin Baptist Church Near Fredonia, North Dakota

Sunday, September 11, was a doubly significant and festive day for the Berlin Baptist Church of North Dakota. It marked the sixth anniversary of its present pastor, the Rev. P. T. Hunsicker, but above all it was the date of the dedication of its new, large beautiful, and practical church edifice.

In spite of threatening clouds, a crowd of over 400 people gathered in front of the church in the forenoon, waiting for the festivities to begin. At 10 o'clock the pastor, Rev. P. T. Hunsicker, made a few fitting remarks in front of the locked door, led in a short prayer, and then the deacon, Mr. Blumhardt, handed the key to the pastor who unlocked the door. With the choir leading, we entered the church for the first time.

The church proved to be far too small for all the friends and members of neighboring churches who had come to share with the Berlin congregation in the blessings and joys of this Sunday. There were representatives from Venturia, Eureka, Ashley, Wishek, Lehr, Bismarck,

Jamestown, and even from Lodi, California. In welcoming the guests, the pastor pointed out that this church wants to be known as "the church in the country with the open door." With two neighboring pastors, the Reverends E. J. Faul of Wishek, and H. J. Waltereit of Lehr, taking part in the service, our guest speaker for the occasion, Dr. M. L. Leuschner, brought an inspiring dedication message based on 2 Chron. 6:20.

After partaking of a delicious noon meal served free of charge by the Ladies' Aid of Berlin, we gathered again at 2:30 P. M. for a memorial service. Still more friends and pastors had arrived in the meantime, filling the basement, some having to stand outside. It was estimated that about 800 people were present for the afternoon session. A former pastor of Berlin, the Rev. A. Krombein, brought a brief memorial address, and then, with the present pastor reading the names of members having died since 1908, four small girls dressed in white, lighted a candle for each one. At the same time it was announced that the beautiful pulpit, pulpit chairs, communion table and chairs, and some pews had all been presented to the church by various members as memorial gifts.

Upon his graduation he was ordained as a minister of the Gospel in May 1902. His first charge was the church at Rabbit Hill, Alberta, Canada where he succeeded the writer's father, serving at this church from 1902-1904. Then he answered the call to our church in Lyndock and Sebastopol, Ontario. Here our brother did a great work from 1904 to 1906. His third charge took him to New Castle, Pennsylvania. Here he labored until 1923. Then he served as colporteur for our Publication Society for two years. Now the door opened for him to return to Poland with Rev. Gottschalk where he labored for five years until 1930 in several churches, doing real missionary work among his native people.

Upon expiration of his Polish passport he returned to America. The Mission Committee of the Atlantic Conference appointed him to work among few Baptists in Pawtucket, Rhode Island. His final charge was a small Polish church in Providence, R. I. which he served without remuneration.

Brother Kneisler entered the Baptist Home of the Aged in Portland, Oregon in 1941. As a fellow-pastor he was kind and considerate of his younger brethren and appreciative of the Word of God. He proved his generous spirit by helping the needy in Europe. Our lives in the Laurelhurst Baptist Church in Portland, Oregon have been greatly enriched because of his saintly presence. Now he is at home with his Lord, reaching the age of 86 years. He passed away peacefully on August 30, 1949.

Laurelhurst Baptist Church, Portland, Oregon

FRED W. MUELLER, Pastor.

## Obituary

MR. JOHN MAUCH, SR.  
of Lodi, California.

Mr. John Mauch, Sr., of Lodi, Calif., was born on August 15, 1873 in South Russia and died in Lodi on August 20, 1949 after a brief illness. In the year 1893 he came to this country making his first brief stay at Menno, South Dakota. Later he moved to Fessenden, No. Dak., and from there to Goodrich, No. Dak., and for the last 14 years he lived in Lodi, California.

He was married to Barbara Felchlie in 1895 who preceded him in death in 1930. Several children were born to them of whom three survive. He was married the second time to Frieda Enzie Kurlie in November 1930, who now mourns his departure.

In 1894 he was converted and in the following year baptized on profession of his faith and united with the Baptist Church at Fessenden, No. Dak. He served for several years as Sunday School superintendent and as deacon of the church. Upon moving to Lodi he became a member of the First Baptist Church. He passed away in a local hospital after a brief illness at the age of 74 years and 5 days.

He leaves to mourn his wife, Mrs. Frieda Mauch; three children, Mrs. Siona Engel of Goodrich, No. Dak., John Mauch of Lodi, Calif., and Mrs. Mary Becker of Buena, Wash., wife of Rey E. Becker; two brothers, Fred of Goodrich and Carl of Greeley, Col.; two step-sons, six grandchildren, two great-grandchildren, besides many friends.

First Baptist Church,  
Lodi, California

G. G. RAUSER, Pastor.

REV. EDWARD KNEISLER  
of Portland, Oregon.

The Rev. Edward Kneisler of Portland, Oregon was born July 18, 1863 in Czarnonice, Poland. Leaving Poland he landed in New York on June 22, 1889. During this year he experienced the saving grace of the Lord Jesus Christ and his call into the Gospel ministry. The Rev. F. Hoops baptized him on April 5, 1896 and he became a member of the Evangel Baptist Church in Newark, N. J. Two years later he was enrolled in our Seminary at Rochester, N. Y., for a three-year course.

Upon his graduation he was ordained as a minister of the Gospel in May 1902. His first charge was the church at Rabbit Hill, Alberta, Canada where he succeeded the writer's father, serving at this church from 1902-1904. Then he answered the call to our church in Lyndock and Sebastopol, Ontario. Here our brother did a great work from 1904 to 1906. His third charge took him to New Castle, Pennsylvania. Here he labored until 1923. Then he served as colporteur for our Publication Society for two years. Now the door opened for him to return to Poland with Rev. Gottschalk where he labored for five years until 1930 in several churches, doing real missionary work among his native people.

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Laurelhurst Baptist Church,  
Portland, Oregon

FRED W. MUELLER, Pastor.

MRS. GOTTLIEB JESHKE  
of Niagara-on-the-Lake, Ontario.

Mrs. Gottlieb Jeshke, nee Sprenger, of Niagara-on-the-Lake, Ontario was born on May 20, 1870 in Volienien, Russia. She was married to Gottlieb Lashkowski in which union ten children were born, seven of whom preceded her in death. In 1923 the family moved to Nokomis, Sask. Her husband died suddenly on April 8, 1928.

She became a disciple of Christ in her 18th year, and upon the confession of her faith she was baptized. Her desire and prayer were that all who were near and dear to her might earnestly establish themselves in the way of the Lord, and that God's work within the gates of Zion might prosper.

She was married the second time to Gottlieb Jeshke, and together they made their home in Nokomis, Sask. Later they moved to Niagara-on-the-Lake in Ontario where they made their home with her son, Jacob Lashkowski.

They had planned to come to Saskatchewan to visit their children and many friends, but the Lord saw fit suddenly to bring her earthly life to a close through a stroke on Sept. 4, 1949. Sister Jeshke reached the age of 79 years, 2 months and 15 days. She leaves to mourn her unexpected passing her sorrowing husband; one daughter, Mrs. Frank Huber, Serath, Sask.; two sons, Jacob Lashkowski, Niagara-on-the-Lake and Julius Lashkowski, Rochester, N. Y.; step-children, 11 grand-children, and two great-grandchildren.

The deceased was brought from Niagara-on-the-Lake to Nokomis for her burial. Rev. W. Reimche and Rev. E. H. Nikkel spoke words of comfort.

Southey, Sask., Canada

E. H. NIKKEL, Pastor.

MR. ANDREW ZIMMERMAN  
of Napoleon, North Dakota.

Mr. Andrew Zimmerman of Napoleon, No. Dak., was born on Feb. 7, 1887 in South Russia as the son of Andrew and Caroline Zimmerman, and departed this life on July 20, 1949 at the age of 62 years, 5 months and 13 days. As a boy of 14 years he came to the United States of America with his parents and settled in North Dakota. In June 6, 1911 Mr. Zimmerman and Miss Caroline Wentz were united in holy marriage. To this happy union were born: one son, John; three daughters, Mrs. Gideon Oldenburger, Mrs. Pete Delzer and Mrs. Dale Schultz.

Brother Zimmerman spent his life as a successful farmer. In 1914 he was converted and in June 1919 he was baptized upon the confession of his faith into the death of Christ Jesus by Rev. August Heringer, uniting with our sister church of Wishek, No. Dak. When the Napoleon Baptist Church was organized in April 1941, he was one of its charter members. Brother Zimmerman proved his Christian loyalty through his consecrated life and faithfulness to his Lord and church. He was highly respected and we shall greatly miss him and his friendliness. Now he is beholding that which he has believed in this life.

Brother Zimmerman was preceded in death by his loving parents, four brothers and two sisters. There are left to mourn his departure: his loving wife, one son, three daughters, three sons-in-law, seven grandchildren, one brother, five sisters and many other relatives and friends. Brother Zimmerman was a true and loving husband, father, grandfather, brother and friend and a Christian by the grace of God. May God graciously comfort the sorrowing family with his heavenly consolation! The Rev. Edward Kary, a former pastor, assisted the present pastor in bringing Christian comfort and consolation to the bereaved family.

Napoleon, North Dakota

THEODORE FREY, Pastor.

MISS MINNIE SCHULTE  
of Forest Park, Illinois.

Miss Minnie Schulte of Forest Park, Ill., was born in Philadelphia, Pa., on Oct. 20, 1868. She went home to be with her Lord on Saturday, September 3, 1949 at the age

of 80 years. Converted in 1884, she was baptized that same year on Pentecost Sunday with her sister Ida (Mrs. Wm. Kuhn), and throughout her long life-time she was a faithful and devoted child of God. Illness struck her early in life and she could be said to have been a semi-invalid for the greater part of her life.

With the family, she came to the Chicago area in 1920 and immediately became associated with the Forest Park Baptist Church. Her physical condition made it impossible for her actively to participate in the work of the church, though she attended its services as regularly as possible and for a time served in the Home Department, visiting in the homes and distributing the lesson materials.

Hers was a friendly nature. She made friends easily and retained them through the years. Perhaps her greatest ministry came as the result of her inability to share actively in the work of the church. Confined to her home, she was an incessant letter writer. Her cheery epistles found their way into homes where faith and comfort and cheer were needed. Carefully selected poems, tracts and Scripture passages were included and were long cherished by those who received them.

The illness, which finally claimed her life, had confined her to her home for the past ten years. Wonderfully cheery in spite of almost continuous suffering, her one deep regret was that she was cut off from fellowship with God's people in her church.

Though at times she questioned the providence of God which permitted her to suffer so greatly, her's was an unwavering faith in God and she waited only for that blessed release that would take her immediately into the presence of the Lord whom she loved and whose face she so earnestly longed to see. She knew that "to be absent from the body and present with the Lord is far better."

Services were conducted in Forest Park, Ill., with the Rev. C. B. Nordland, pastor, presiding. Dr. William Kuhn, her brother-in-law, brought the message. Rev. Frank Woyke led in prayer. Music was provided by Miss Adelaide Klatt, missionary of the Forest Park Church. The hymns sung were favorites of Miss Schulte. They were "Raise Me, Jesus, to Thy Bosom," and "Face to Face." Mrs. Carl Jenkins, a long-time friend, played the organ. Members of the denominational secretarial staff and Mr. Fred Grosser and Mr. Roland Ross acted as pallbearers.

Forest Park, Illinois

C. B. Nordland, Pastor.

### Our Final Authority

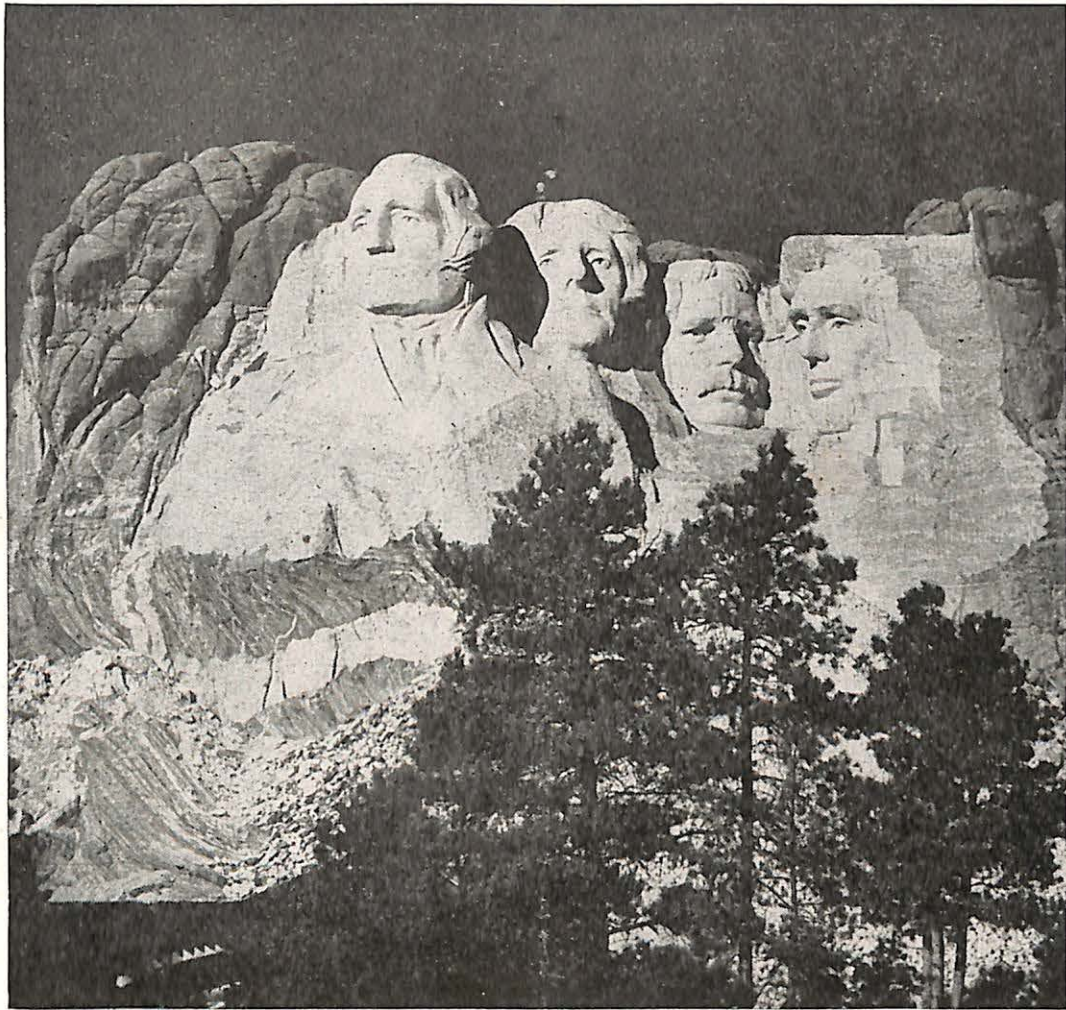
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was past service time. As he stood at the door of the study, he heard the preacher saying: "I will not go except thou dost go with me." The man returned and told the deacons that the pastor was having difficulty trying to persuade someone to enter the pulpit with him, but the friend delayed him.

After a time the man was again sent to the study but he reported that the same conversation was going on. After some minutes of prayerful singing, the minister stepped into the pulpit. His face was aglow. When he read the story of the cross, the people were deeply moved. All knew who had entered the pulpit with him when three hundred surrendered to Christ.

This same Christ is with us also. He is ready to bless and to empower his Church. Christ is our final authority in all matters relating to belief and conduct, in all matters relating to life. "All authority in heaven and on earth has been given to me."





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