

# Baptist Herald

NORTH AMERICAN BAPTIST GENERAL CONFERENCE

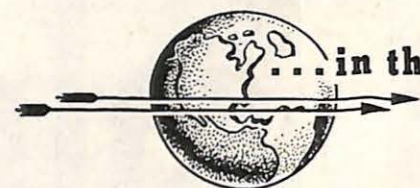


*Apple Blossoms in the Bitterroot Valley of Montana*

*April 12, 1951*

**God's Call Into the Ministry**  
Seminary Students  
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...in the course of human events

A large-scale campaign was launched to take the Gospel of Christ to a half-million Latin-Americans of Manhattan, Brooklyn and the Bronx, N. Y. The meetings were aimed at reaching thousands of Puerto Rican immigrants who have settled in the New York area in recent years. Special speaker was the Rev. Rogelio Archilla, who is dean of the Bible Seminary in Costa Rica. The American Tract Society provided half a million Spanish tracts for free distribution. — The Evangelical Christian.

Persecution continues in many parts of Colombia, South America. Killings are on the increase in some districts. The last report from Campohermoso province indicates that fourteen Christians were killed there and among these were Pastor Martinez, the Colombian pastor of the church, Zoilo Torres, Angel Torres. The chapel and parsonage were burned to the ground. Thus, the first Colombian pastor has laid down his life for Christ and the Gospel. These persecutions are directed only at Protestant Christians. The country is predominantly Roman Catholic. — The Evangelical Christian.

The following figures were released by officials in China: In China there are four million Roman Catholics considered to be too reactionary to have a place in New China. There are twenty million Moslems supporting the new regime. Before the war, China had about half a million Protestants, but now there are between six hundred thousand and one million. In all churches there are said to be between three and four thousand ordained ministers. — The Evangelical Christian.

The Soviet State printing and publishing company has recently issued in Moscow, Russia, a list of "words foreign to the Russian language." Two definitions from the list reproduced here are:

"Religion: A fanciful, unscientific belief in gods, angels, souls, etc. Christianity started when the slave system of antiquity broke down. Religion was supported and encouraged by the interests of reactionaries."

"Bible: A collection of imaginary legends without any scientific basis. Full of dark insinuations, historical mistakes, and falsehoods. Used as an instrument of power by the church to hold down ignorant people." — Chicago Daily Tribune.

Prayers for individual gasoline stations, drug stores, factories and other places of business and industry in East Springfield, Mass., will be said at regular Sunday services at St. Luke's Church (Episcopal). The church is also going to pray by name for neighboring churches, schools and civic clubs. The rector, the Rev. Ellwyn J. H. Nichols, said that the weekly prayer would demonstrate and personalize the church's interest in community, commercial and industrial activities and their personnel. — The Living Church.

A five-year plan to reclaim swamp lands in Palestine and make Israel agriculturally self-supporting is under consideration by the Israeli parliament. It is pointed out that in the north of Israel, the River Jordan flows through Lake Huleh. The lake's outlet is too narrow, and the overflow floods adjacent lowlands, thus wasting 100 million cubic meters of water annually and creating an enormous swamp. By excavating 500,000 cubic meters of earth, the flow outlet could be increased, thus draining 60,000 dunams of land for cultivation. (A dunam is .22 of an acre.) This area could raise \$10,000,000 worth of foods annually. — Chicago Daily Tribune.

Persecution has broken out in Barbalha, Brazil. Leaders were two Italian friars, preaching a mission. Weapons were stones. A young Christian was hit below the right eye. A Christian student leader, when he bowed his head for prayer, was severely cut on the top of the head by a well-aimed brick. One Brazilian Baptist woman reports: "The crowd carried me through the streets, stoning me and throwing sand and pulling my hair. Almost dead, I arrived at the house, and more than a hundred people stopped at the doorway. My daughter received sand, sticks, stones, and water. She suffered great shock, especially since she is pregnant. All the believers here are suffering a great deal." — The Sunday School Times.

REV. JOHN GRYGO

The editor of the department, "In the Course of Human Events," for this issue has been the Rev. John Grygo, pastor of the Ogden Park Baptist Church, Chicago, Illinois.

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Roger Williams Press

3734 Payne Ave., Cleveland 14, Ohio

Editorial

April Showers

DURING the next few weeks the blessings of God are bound to fall like the refreshing showers of April upon the assembled denominational groups which are soon scheduled to meet. Boards, committees and councils will hold their annual sessions to consider the important Kingdom business of the Lord as it is related to our denominational enterprise. There is something stirring in the preparatory plans that are being made for some of these sessions so that we can speak of the spiritual and missionary prospects as being as bright as the promises of God! Yes, "there shall be showers of blessing."

During the first week of April the governing board of the Christian Training Institute met at Edmonton, Alberta, prior to the commencement exercises. The graduating class this year was the largest in the school's history. The institute is now a fully recognized branch of our denominational work. In its ever widening outreach of service, the Edmonton C.T.I., under the presidency of the Rev. E. P. Wahl, is enjoying "refreshing seasons" which have been "sent from the Savior above."

On Friday, April 20, the Publication Board will hold its annual sessions in Cleveland, Ohio. The hours of deliberation will be blended with moments of festivity as the 90th birthday of Mr. H. P. Donner, former business manager, is celebrated and the greatly increased ministry of the Publication Society with its influential services is reviewed.

Then the activities at the Forest Park headquarters will begin to hum. The Committee on Education is to meet on Monday, April 23, to be followed by the sessions of the General Missionary Council on April 26 and 27. Several smaller meetings of the Finance and Investment Committees, the Church and Parsonage Revolving Fund Committee, and the Pension Fund Committee will try to hold their sessions whenever convenient. The president of the Ministers' Fellowship, the Rev. Arthur Weisser, will also be present to confer with other denominational leaders. Prayerfully and earnestly the tasks, to which we have been called, will be considered, to preach the Gospel to the far ends of the earth and to strengthen the bulwarks of the Lord, our God.

A few weeks later from May 11 to 13 the board of the North American Baptist Seminary will convene in Sioux Falls, S. Dak. The largest graduating class for quite a number of years in the Seminary's history will be sent out into fields of service. The new buildings, recently dedicated, the strengthened faculty, and the fine prospects of an enlarged student body will be an encouragement to the members of the Seminary Board as they plan boldly for the future.

In these difficult days of the world about us, there is joy within as we contemplate God's showers of blessings upon us as North American Baptists. Through these respective boards and committees which, during April and early in May, will be holding their annual sessions, God will reveal his will to us and announce his command to go forward. Oh, that we might answer as with one voice: "Grant to us now a refreshing, come, and now honor thy Word!"



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# An Ideal Church Deacon

Stephen was the first deacon of the Christian Church, a man full of faith, the Holy Spirit and power, who testified with great boldness

By the REV. FRED MASHNER, Pastor of the Beaver Baptist Church  
Near Midland, Michigan

*"He took Christianity seriously." Such, indeed, can be said of Stephen, the first deacon.*

STEPHEN was the chairman of the newly created Board of Deacons. As the church grew, the work grew, and the responsibility for the twelve preachers (apostles) became greater and greater until they were not able to do it all. Then what happened? That which always happens when the preacher does not get around! There "arose a murmuring" (Acts 6:1), because some felt they were being neglected. So the apostles called a meeting and said: "It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business" (Acts 6:2b-3).

## FULL OF FAITH

Stephen became the chairman of this newly created Board of Deacons. His was one of the most dynamic personalities within the early church. His whole life story is told in the sixth and seventh chapters of Acts. He comes upon the stage of Biblical life without introduction or background, makes his testimony, and inside of one day is in the grave. But, what a day! What a testimony! He took his Christianity seriously and, therefore, left his name written in his own blood upon the sacred pages of Holy Scriptures.

Luke, the physician and writer of Acts, must have had a great admiration for this man. He is the only one who mentions this courageous character. He must have realized that here was a man who lived his religion, who knew God intimately, and was ready to die for Christ. In verse five he says: "Stephen, a man full of faith and of the Holy Spirit." Then in verse eight he follows with: "Stephen, full of faith and power." Those are mighty words in describing the character of an individual. Such a person will always play an important role.

Only a man filled with the faith of God has the courage to challenge the powers that exist. Listen to this deacon, on fire with his religion: "Ye stiff-necked, uncircumcised in heart and ear, you are always resisting the



Rev. Fred Mashner, pastor of the Beaver Baptist Church near Midland, Michigan.

holy spirit! As with your fathers, so with you! Which of the prophets did your fathers fail to persecute? They killed those who announced beforehand the coming of the Just One" (Acts 7:51-52).

## ONE MAN'S POWER

Christ makes a difference! No man who takes his Christianity seriously can be satisfied with cold formalism. He wants an active religion, one sensitive to wrongs, one that reaches out a helping hand to all mankind. Stephen, full of faith, did not settle down in his office and say: "We're a small group, and there is so much to be done. Few people understand us, and daily the opposition grows."

Today there is so much weakness in Christian people. They hesitate, are fearful, and are afraid to launch out. They do not trust themselves, and they haven't enough faith to trust God. What can one man do? Not much, but here is one man who will do something! Stephen, not an apostle, nor a prophet — just a deacon full of faith, but he did something. He spoke the truth with boldness, fearing no man. No one had to guess as to whether or not he believed in Jesus as the Messiah.

It is faith that lifts man up to his highest and reveals him at his greatest. Faith is the secret of all great accomplishments. It was Stephen's faith that made him eloquent, made him bold, made him Christ-like.

"Stephen," the record says, was also "full of the Holy Spirit." It is the Holy Spirit who gives men enthu-

siasm, driving power. The power that men need is that which came like a rushing wind on the Day of Pentecost, and all were filled with the Holy Spirit. From that moment, faith was transformed into action. Men then spoke boldly.

Full of faith, full of the Holy Spirit, and what follows is to be expected. "Stephen, . . . full of power" (Acts 6:8). One cannot read his sermon without feeling the power. His whole being was one of radiance. Scripture describes him: "His face shone like the face of an angel" (Acts 6:15).

## FULL OF THE HOLY SPIRIT

Christ came to release and to set free the angel which is in man. Stephen's faith in Christ and his companionship with him and his love for him made him look like an angel because Christ had released the angelic powers in his soul.

Many of you, no doubt, have portraits of your mother. One was taken when she was a girl or young bride; the other was taken in her old age. You cherish both portraits. The one taken in childhood or in young womanhood may be pleasing and beautiful, but the one that you cherish most is the one taken in her old age. Why? Because the sorrows and self-denials, the prayers and faith of the years have brought out the angelic look on your mother's face.

How fares it then with the angel within you? Cultivate the angel within that his light may appear without. Every indulgence, every meanness, every dishonesty, every self-betrayal, every refusal of the good, every cowardly deed or word, every act of falsehood or passion or cruelty is a stroke of the brush which blots out the angel in your face. But every refusal of evil, every pure desire, every generous act, every sigh of pity, every word of truth and honor, is a stroke of the brush which brings out the angel look on the face.

Stephen's life ended suddenly as he offered himself — the first Christian martyr, dying for the faith that was in him. They stoned him to death. What good did he accomplish? Why this sacrifice? It will ever be to his honor and glory that his burning faith and courageous stand won over to Christ

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# The Ministry of Jesus in Judea

An exposition of John 3:17-36, reviewing the primary mission of Jesus and the work of John the Baptist in Judea

By DR. JOHN LEYPOLDT of Milwaukee, Wisconsin

WE USUALLY QUOTE John 3:16 as a separate verse, but actually the next verse should also be included because they belong together. The two verses, John 3:16-17, give the motive and purpose of the incarnation. The primary mission of the son of God was salvation, not condemnation.

The Jews expected a Messiah who would judge and punish the Gentile world, but the great purpose of God in sending his Son was to save the world. The believer is not judged; the unbeliever is already judged. The believer is no longer under law, but under grace. The unbeliever does not have to wait until the end of the world, but is already judged.

We condemn ourselves by refusing to believe in the Name of the only Son of God. Jesus is the Light of men. But because of the sinful conduct of men, they love the darkness rather than the light. The evil doer hates the light because he does not want his evil deeds exposed. But the doer of truth loves the light. His deeds have nothing to fear, because they have been prompted by the Spirit of God.

## THE MINISTRY OF JESUS

After the cleansing of the temple, the performance of miracles and the conversation with Nicodemus, Jesus and his disciples left Jerusalem and visited many villages in Judea. This Judean ministry (John 3:22-28) is not mentioned in the other gospels. Jesus administered baptism, but only by the hands of his disciples (John 4:2).

Jesus carried on the work of his forerunner. His baptism was a sign of repentance and of faith in the Messiah. The time had not yet come for the baptism in the Name of the triune God (see Matt. 28:19). John the Baptist continued his baptism, but not as a rival to the Messiah. He was still preparing the way for the Anointed One. We are told that he baptized at Aenon near Salim, "because there was much water there." In the original the plural is used, "many waters," undoubtedly denoting a large body or large bodies of water.

The locations of Aenon and Salim are uncertain. They probably were west of the Jordan (John 3:26). The word "baptized" is used repeatedly in the passage under consideration. Dr.

Alvah Hovey translates the 23rd verse thus: "And John also was immersing in Aenon near Salim, because there was much water there, and they were coming and being immersed."

Is it not unfortunate that the word "baptize" has not been translated "immerse" in the various translations of the New Testament? We know that the Greek word for baptism means "to dip, to plunge, to immerse, to submerge." Have the translators been afraid that they might offend many who practice sprinkling or pouring by using the word "immerse?" How much stronger the position of believer's baptism by immersion would have been, if the Greek word "baptiza" had been translated "immerse."

## A LIVELY DISCUSSION

We are told in John 3:24 that the Baptist had not yet been cast into prison. Why this statement? In the first three gospels one may get the impression that Christ's public ministry did not begin until after the imprisonment of John the Baptist. But John's gospel corrects this impression and tells us that Jesus and the Baptists were carrying on a ministry at the same time in Judea. The fact that both the forerunner and Christ were preaching and baptizing in Judea caused a lively discussion among religious minded people.

There arose a controversy between a Jew and John's disciples over the question of purification. Did they

## CHRIST IS ALL!

*"He must increase, but I must decrease."*

"Not I, but Christ" be honored, loved, exalted;

"Not I, but Christ" be seen, be known, be heard;

"Not I, but Christ," in every look and action,

"Not I, but Christ," in every thought and word.

Christ, only Christ, ere long will fill my vision;

Glory excelling soon, full soon I'll see —

Christ, only Christ, my every wish fulfilling —

Christ, only Christ, my All in All to be.

argue that John's baptism had more significance than that of Jesus? Or did the Jew claim that Jesus' baptism superseded that of the Baptist? John's disciples took their problem to their leader. They said: "Rabbi, see! The man who was with you on the other side of Jordan, and to whom you yourself have borne testimony, is now baptizing, and everybody is coming to him" (John 3:26). John's disciples were undoubtedly jealous of their Master's position. They feared his influence was being undermined by Jesus. In their excitement they said: "And all men come to him."

But John was not disturbed at all. He expressed a universal truth when he said: "A man can receive nothing, except it has been given him from heaven" (John 3:27). The forerunner realized he could only take what God had given him. "God assigned to me a certain task and I am fulfilling it. Beyond that I cannot go." One is reminded of Paul's words: "What hast thou that thou didst not receive?" (1 Cor. 4:7.) John's followers should not be disturbed because they should remember what he had said to the deputation from the Pharisees (John 1:19-28). He was not the Christ, only his forerunner.

## THE BRIDEGROOM

The Baptist calls himself "the friend of the bridegroom." Jesus spoke of himself as the Bridegroom (Mark 2:19-20). It was the custom of the "best man" to arrange all preliminaries of the wedding, to make the wedding contract, to arrange the marriage feast and to bring the bridegroom and the bride together. John had the job of bringing the Messiah and the true people of God together. The Messiah is the Bridegroom and the Church his Bride (John 3:29-36).

Whereas the Baptist's disciples were jealous, John harbored no envy. On the contrary, he was glad, yes, overjoyed over the bridegroom's voice and success. His job was complete. We do not refer enough to this beautiful figure of Jesus as being our spiritual Bridegroom, a figure used in the Old and New Testament (Isaiah 54:5; Hosea 2:19-20; Eph. 5:32; Rev. 19:7).

John's following words reveal his true greatness. "He must increase, but I must decrease." What a motto

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# God's Call Into the Ministry

Inspiring testimonies by five of the thirteen members of the Senior Class of the North American Baptist Seminary, Sioux Falls, S. Dak., who will be available as pastors of our churches following their graduation in May 1951

## GOD HAS ALWAYS DIRECTED MY PATHS

By LAWRENCE BIENERT

God so loved that he gave his only Son to redeem us. How can we ever repay such love! Nothing less than a full surrender to his holy will can suffice.

After my conversion in 1943 I felt very definitely that God was calling me into the Gospel ministry. Struggling with the desire to serve him, yet feeling that there were others who could do so much better, I searched till the answer came, "My grace is sufficient for thee: for my strength is made perfect in weakness."

Still doubting whether this was truly God's call, or just the momentary enthusiasm of a young convert, I attended the Christian Training Institute at Edmonton for one year. The more I studied the Holy Scriptures, the more the fact was impressed upon me that all men without Christ are eternally lost. I was made aware that we have a divine and holy commission to preach the Gospel, but if we fail to warn the wicked their blood will be required at our hands. I knew that the Lord wanted me in his service, and I knew too that I should never be happy unless serving him.

These fleeting years at the North American Baptist Seminary will always be looked upon as years of blessed fellowship with God and his servants. My studies and practical work have taught me to trust more fully in my Redeemer. He has "directed my paths" thus far, and I will also trust him for the future.

## GOD'S HAND HAS BEEN UPON MY LIFE

By HEINZ H. GRABIA

"Then I will give him unto the Lord, all the days of his life," was the prayer of another mother, Hannah, who dedicated her boy to the Lord. It is such a dedication on the part of my own mother, of which I learned only this year, that has very marvelously brought me to my last year at the North American Baptist Seminary. As I look back, God's hand upon me has been as wondrous as it was upon Samuel.

It has been my good fortune to have Christian parents, who in their sincere devotion to God and to each other

endeavored to instruct their boys to love the Lord at an early age. This love for the Master was further deepened through consecrated Sunday School teachers. Out of these regular Sunday instruction periods and our family altar came the call of God to which my heart responded.

Little did I realize as I was preparing to answer this call that God had other plans. Almost four years spent in the Canadian Army at home and abroad proved not only a testing ground, but deeply impressed upon my life the conviction that God wanted me to take his Gospel to a needy people. Doors that had seemed impregnable opened as I left for the Seminary. Even the years spent in the army now served a purpose in that I was able to receive help from the government toward my education.

Again and again I was assured of God's leading in my life, in spite of discouraging experiences while preparing for this great mission. God has been good, and with joy and confidence we await his leading into a field of service.

## GOD'S OMNIPOTENT GRACE HAS BEEN MY PORTION

By REUBEN C. STADING

"Why call me?" was my response to the Lord. This was different from what the Prophet Isaiah had said,

## SEMINARY COMMENCEMENT

The commencement exercises of the North American Baptist Seminary will be held in Sioux Falls, S. Dakota, on Sunday May 13.

The March 29 issue of the BAPTIST HERALD published a picture of the Seminary's Senior Class composed of thirteen students. The testimonies by five of the class members on "What Christ Means to Us" were also published.

Further information about the availability of these Seminary graduates as pastors of churches may be secured by writing to the president, Dr. George A. Lang, 1605 S. Euclid Ave., Sioux Falls, S. Dak.

"Here am I; send me." I thought that God could call more capable young men than an unlearned farm boy. I kept suggesting to the Lord that he speak to someone else, but I soon realized that the Lord knows best, and when I found my excuses inadequate, I surrendered to him whose I am and whom I seek to serve.

Sometimes we hear the expression, "God spoke to me." In my case he did not literally speak but rather conveyed his call through various and sundry means — that is, through his Word, his messengers, by providential experiences and some strangely significant impressions concerning the need for more laborers in the Master's vineyard. As time progressed I found my call consistently confirmed as God continued to make known his will to me in answer to my prayers.

Now that my training at our Seminary is drawing to a close, there is within my heart a deep-seated desire which causes me to look forward with a great deal of joyful anticipation to the time when I will be able to serve a church and to preach the unsearchable riches of Christ Jesus to a lost and dying world. Sometimes we are tempted to think that God has forsaken us but, unfortunately, when the situation is faced realistically we find that we have done the forsaking. God helping me, I will trust his omnipotent grace in order that I may be used as a voice of one crying in the wilderness, "Prepare ye the way of the Lord; make straight in the desert a highway for our God."

## GOD'S CALL TO ME TO SPEAK FORTH HIS WORD

By BERNARD R. FRITZKE

"Without God, man cannot; without man, God will not." How true that statement is! If we as human beings attempt to do something for the Kingdom of God in our own strength, we fail utterly. But Almighty God, who through Jesus Christ has made us his sons, decreed that we should do the work of spreading his Gospel. "And he said unto them, Go ye into all the world and preach the Gospel to every creature" (Mark 16:15).

For centuries faithful men of God have preached his Word with the result that today there are millions who



A late winter scene of the new Seminary buildings at Sioux Falls, S. Dak., before the trees are clothed with the beauty of Spring and the grounds are landscaped and planted with grass and shrubs.

confess Jesus as their Savior and Lord. God has been able to use men, though imperfect, to speak forth his Word. The Spirit of God then carried the message into the hearts of individuals where it brought forth fruit, fulfilling his promise in Isaiah 55:11, "So shall my word be that goeth forth out of my mouth. It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing wherunto I sent it."

We must, however, with open eyes face the fact that there are still millions who have never heard the Gospel of our matchless Savior Jesus Christ. Humanly speaking, the world today looks very dark, but Christ, the Light of the world, is the answer to every human need. We cannot set the world right, but he can. It is my desire to speak and live for him and to face the world with the words of the Apostle Paul in Philippians 4:13, "I can do all things through Christ which strengtheneth me."

## GOD HAS ASSURED ME OF HIS DIVINE CALL

By NORMAN BERKAN.

When God has given the command to go and to preach the unsearchable riches of Christ Jesus, many have been obedient and have gone at once. It was not so in my life. I heard the call of God back in High School but I was rebellious and would not heed that call. I continued my studies at Normal School and it was not until I was in the teaching profession that I was obedient to the call of the Lord Jesus Christ for full-time service.

As I look back on the years I have spent at the North American Baptist Seminary, I can see where God had

to call again and again. Yes, doubts have come in regard to that call. I prayed as Gideon of old for a sign of assurance. God is more than able to give us what we ask for and not only have I been assured but doubly assured of the call of God in my life. I put out the fleece of wool and God has filled the cup of my life with service and gratitude towards him.

Now God is calling us from a service of study to one of shepherding his people. Some have already received that call but others of us are still waiting. We will not be hasty but will continue to wait for the still small voice to speak to us. We want to go to the place that God has prepared for us. As we go, the words of a well-known hymn come to my ears:

"Jesus calls us: by thy mercies,  
Savior, may we hear thy call,  
Give our lives to thy obedience,  
Serve and love thee best of all!"

## THE CHURCH DEACON

(Continued from Page 4)

the man who was to become the greatest of all the apostles, Saul of Tarsus. Listening that day as this deacon testified to what Christ meant to him, was this young and brilliant religionist, Saul, the persecutor of the Christian church. This was the kind of religion his pure heart had been looking for. He had often heard about Christianity, but this was the first time he had seen it in action.

The commencement speaker on Sunday afternoon, May 13, at the North American Baptist Seminary, Sioux Falls, S. Dak., will be Dr. H. Theodore Sorg of Newark, N. J.

It was not only the way Stephen spoke and lived that attracted Saul of Tarsus but the way this deacon took his beating and died. Among his last words were, "Lord, lay not this sin to their charge" (Acts 7:60), and "Lord, Jesus, receive my spirit" (Acts 7:59). Such perfect trust in God, so like that of the Master himself when he said: "Father, into thy hands I commend my spirit." Only a Christian can die like that!

Stephen's death was Paul's birth. The church's seemingly great loss became its greatest gain. Stephen's martyrdom intensified the persecution, and the disciples were scattered and went far and wide preaching the saving grace of Jesus Christ. And all this came about because the first deacon testified with great boldness, being a man full of faith, the Holy Spirit and power.

## TODAY

So here hath been dawning  
Another blue day;  
Think, wilt thou let it  
Slip useless away?

Out of Eternity  
This new day is born;  
Into Eternity,  
At night will return.

Behold it aforesaid,  
No eye ever did;  
So soon it forever  
From all eyes is hid.

Here hath been dawning  
Another blue day;  
Think, wilt thou let it  
Slip useless away?

—THOMAS CARLYLE



# Faith and Its God

The Christian faith presents a great God who in his nature and through manifestations of himself has sought to redeem and to fellowship with his creation

By DR. RALPH E. KNUDSEN in the Third of a Series of Seminary Lectures on "The Revival of Biblical Faith"

inner desires and unconsciously the desire of the children of men.

Such expressions reveal a deep seated and implanted longing of humanity to know God. Augustine voiced it long ago when he said, "Thou hast made us for thyself and we cannot rest until we rest in thee." Count Tolstoy expressed it another way when he said, "God is he without whom we cannot live." Written into our hearts is the constant conscious desire to know and fellowship with the Creator in whose image we were created. Since we were created in the image of God, it is not possible to be at home in his world without him.

God thus desired by all men can never be satisfactorily considered as idea, law, process, creative force, value or any other designated concept. He is always more than the mind of man can fully comprehend and express. The Christian idea of God is more than a continuation and enrichment of the usual concepts about God. The concept of God must emerge in personal terms and with personal qualities in order to touch personal life.

"Come unto Me" are the words of the Lord Jesus Christ that challenge the faith of young and old alike.

The word "God" appears in practically all languages in one form or another. The concept of God determines the direction of all the doctrines of faith, and so it is important to know the God whom we believe and worship. The Christian faith contains a "massive unity and consistency" concerning God. Our Bible also presents a "radical and consistent personalism" which furnishes a foundation for all life and a sound view of history. Faith and its God thus becomes a basic article of faith. An artist once said, "I can get my picture right if I can get my sky right." So with the Christian, he can get his life and all its perspectives right if he can get his doctrine of God right.

## TO KNOW GOD

The desire to know God is also the deepest longing of the human spirit. Philip said to Jesus, "Lord, show us the Father, and it sufficeth us" (John 14:8). There was nothing the disciples wanted to know so much as God. They could not be satisfied with less than some evidence of his reality. Much had come to them out of their tradition but no inner peace to life's ceaseless quest could be found without a positive and definite assurance about God.

The twelfth chapter of John's gospel tells of some Greeks who came to the feast saying, "Sir, we would see Jesus" (John 12:21). There may have been an element of curiosity in their query but it is probably nearer truth to say that they were expressing their own

Elohim won the name of majesty and power while Jehovah won more personally and distinctly the name most closely connected with Israel. The names for God were not common names but proper names. Someone has suggested that common names equal "connotation" while proper names equal "denotation."

## GOD SEEKING MAN

The God of faith made himself known to man. Immediately one discovers that such a statement posits revelation rather than evolution as the method of disclosure. This means that the Christian faith has a God who is not found nor invented nor finally discovered by the quest of searching man.

The assumption has often been made that the higher concepts and understandings of God come late in time and that the more crude concepts of deity come early in man's development. It need not necessarily be that movement is always from the lower to the higher. Such an assumption is already predetermined by a philosophy of development. Development or movement may be in one of two directions; it may be up or it may be down. Lewis Browne has said that man began in fear. That man has lived in fear is certain but that he began his life in fear is certainly not a proved thesis.

The Biblical account would suggest that man began in confidence and peace and lost his confidence through wilful disobedience. Dr. G. G. Atkins said, "The procession of the Gods has been an advance not a retreat." It might be more accurate to say that the procession of the gods, if such there be, has been both retreat and advance and advance and retreat. Dr. Samuel Zwemer in his book, "The Origin of Religion," says, "Revelation and not evolution is the key to the origin of the idea of God."

Faith believes in a God who broke into time and history and made himself known to man. God has always been seeking man, while man has often been hiding in retreat rather than trying to find him. The Biblical presentation is a God whose concern was such that he sought to bring about a relationship of God-in-relationship-

April 12, 1951

to-man. Revelation is an act of God who chose to make himself known.

## GOD AS A PERSON

The God of faith is set forth as a Person. If God is a Person, what is the meaning of personality? Wherever or whenever intelligence, self-direction, determination and moral consciousness are found there in personality. God possesses all of these qualities in a complete and ultimate way. We know we are persons because we too possess some of those God-given qualities. Since God can make himself known to us, he must express himself to us in terms which we know and which in some way are related to us as persons. There would be no value in a god who existed but who did not communicate to man in any direct way. Only a person can appeal to another person and God makes his appeal to the deepest in man. The innerness of this relationship is from soul to soul and life to life. Through this personal relationship between man and man we know the God of faith to be a Person and capable of communicating himself to his creation.

A person directs self to purposeful and meaningful ends. God through all history since creation has shown purpose in all his relationships and revelations of himself. This means creative activity of a constructive nature. The Old Testament is clear in its portrayal of God who yearned and continuously sought to redeem Israel. The prophet cried, "Why will ye die O house of Israel?" (Ezekiel 18:31), as he spoke to the people for Jehovah. Jesus who came to do the will of the Father lovingly said, "Come unto me, all ye who labor and are heavy laden, and I will give you rest" (Matthew 11:28). God is at work even today as Jesus expressed it, "My father worketh hitherto . . ." (John 5:17). Idleness is negative for personality and destroys it.

## ALMIGHTY GOD

Our Bible material presents other qualities of this God. One of the names ascribed to him was "Almighty God" or "God Almighty." This was one of his attributes and meant that he was might and as such had ability to do as he chose. Since he has almightiness, he has everything. "He is the basic measure of everything real and everything possible" (Barth). There is therefore nothing real or possible which does not finally rest upon him and his will for the achievement of all life's deepest realities. He is thus able to do that which he wills to do.

The only limitations which can impose restrictions upon God are self-imposed. One of these limitations is the freedom of man who was thus created by God. Man has the capacity to withstand the power of an infinite

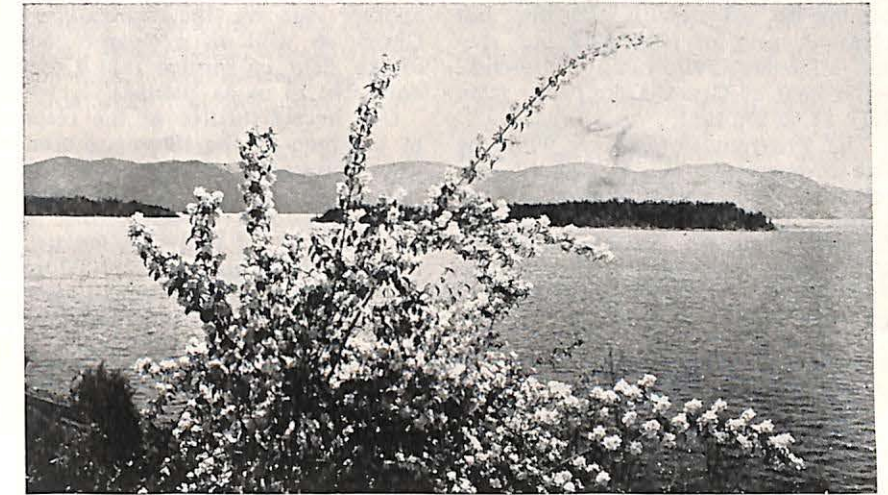
and almighty God, because God will not violate the freedom he has given man. God is not arbitrary and his power is seen in the laws which are operative in nature and in man. Power in itself does not produce life nor add to the stability of life.

Creation is an evidence of his power but more it is a recognition that God does not exist for himself alone but for his creation. Thus God merged his power and love in the greatest event in history when God himself came into history in the form of man. The incarnation is the great event and made

God changes not and is thus immutable. Change in God is not possible, since such a change would disrupt the stability of the universe. In all things and at all times God is dependable and consistent. If God changed whenever he chose, the cosmos would be chaos and man would indeed be a dizzy fly on a gigantic flywheel. Since God is changeless, there are stability and order in his world.

## GOD'S HOLINESS

The God who thus emerges in our Bible gives expression to his nature



The blossoms of Springtime against the background of the rippling waters of a lake and the rolling hills of Idaho.

objective that which had been purposed by Almighty God from eternity.

God is also infinite, which does not mean exclusiveness nor inclusiveness. If God is everything and everything is God, we have a pantheistic conception which would rob us of God himself and make him just part of the cosmos. God is separate from his creator and all creation is dependent upon him. There is nothing apart from him and nothing can exist without him. Time and space are meaningless to him, for he is spirit and spirit is not dependent upon nor restricted by time or space.

All knowledge is ascribed to God. This implies that nothing is outside the range of his conscious will, for even the hairs of our heads are numbered (Matthew 10:30). God does not need to go through a reasoning process to know. God has immediate knowledge which is his without the process of reasoning. The knowledge of God is distinct and without vagueness or confusion. God's knowledge is complete and thus not hindered by partial truth or knowledge.

All objects are immediate objects of knowledge to him. Such knowledge is without limit and yet so used as not to predetermine the event so that free choice would lose its significance and be a historical farce. God in his wisdom and knowledge of all things nevertheless permits and allows man to choose rather than oppose and thus stifle his possibility of development.

in a number of ways. He expresses himself in holiness and righteousness. The holiness of God does not mean his "separateness" nor his "otherness" nor his "awfulness." His holiness is that quality which cannot countenance nor endure evil in any of its forms. It means that in God there is no evil nor can there ever be, for such would be the destruction of his very nature. This does not mean his removal from all that is evil and sinful but makes it possible for him to open the door so sinful man might be forgiven and enter into fellowship with God.

Righteousness is closely associated with holiness and indicates that the quality of God's life is always right. All his relationships in life are right and can never be improved nor corrected. Since he is holy and righteous, he has set in force moral laws which when broken bring judgment. Man cannot violate the order of a holy and righteous God and not suffer the consequences. In the Old Testament the relationship is expressed often in this form, "If ye obey, then I will." The reverse is just as true and unalterable. The Apostle Paul stated it, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7).

The Bible has been called "the book of God's righteousness." He is always faithful to his covenant relationship. It must be kept in mind that the

(Continued on Page 24)



# Planning for Another Ministers' Conference

Advance announcement by the Program Committee for the second Ministers' Conference to be held at Green Lake, Wis., from July 21 to 27, 1951

By the REV. ARTHUR R. WEISSER of Lodi, Calif., President of the Baptist Ministers' Fellowship

**M**ORE AND MORE our plans are coming to grips with the big, but pleasant, task of arranging our second Ministers' Fellowship Conference, to be held at Green Lake, Wis., from July 21 to 27, 1951.

The Program Committee, with the fine co-operation of our general secretaries, at a recent meeting at the Forest Park headquarters, began forming plans for another Ministers' Conference that we desire should be, and pray God will be, a special time of refreshing inspiration as well as

one another and with God. Out of it came a deeper appreciation for one another out on the firing line for Christ, as well as a clearer concept of the field of service that God has entrusted to us as Baptists.

Our hearts thrilled at the response of the men to the messages brought. Those messages met a need. Dr. William W. Adams, of Kansas City, Kans., president of the Central Baptist Seminary of that city, led us into insights and inroads of the Word of God that met a high sense of satisfaction in the minds of our pastors. We

the need of over-worked and busy pastors. We thought of relaxation, but we also had in mind the need for a deeper sense of our calling, and the greater appreciation of one another in our Kingdom task together. We aim to pass around the tasks to be performed, in many capacities, so that the burden and the honor be not on few alone. Those who served so faithfully at our last Retreat find themselves mostly relieved of duties, except that their prayers and full co-operation are most sincerely solicited, and we have full confidence that all will most heartily respond.

We cannot stress enough to our churches the value of such a time of inspiration, study and fellowship for their pastors. But we feel confident that every member realizes the worth that can come to himself and his church by a conference such as is being planned and that they will not only help support the cause but urge their pastor to attend.

We stand at the threshold of a new half-century, a half-century that is earmarked for momentous things! Undoubtedly the greatest need of our world lies in a complete commitment and consecration to the Way of life that God said would work. We heartily rejoice in the fact that immediately following the Pastors' Program Committee meeting, the Program Committee of "Baptist Men" met to lay plans for a great gathering of laymen to be held immediately following the Pastors' Conference.

As we pastors and laymen plan these great gatherings of our people from coast to coast, from the United States and Canada, we do so with a deep sense of the fact that what we most "need in the world today is a generation of praying men, and women, and children. We know that our prayers must be prayers of repentance." There must be a sincere desire on our part to discover God's purpose for our lives and then commit ourselves unflinchingly to carry out that purpose.

May these days ahead bring deep spiritual insight and a true spiritual victory, through the power of the resurrected Christ! May there come in good measure a redeeming leaven that will reach our homes, our churches, our land, and from shore to shore!



—Photo by Herman Siemund

Program Committee for the Pastors' Conference in session at the Forest Park headquarters. Left to right: William Kuhn, O. E. Krueger, Howard Johnson, Frank H. Woyke, Arthur Weisser, Herbert Hiller, Martin L. Leuschner, and J. C. Gunst.

a time in which we might receive deep spiritual insight into the vital needs of the hour in which we live.

When the Master sent his disciples to instruct and to preach, he also, at their return, asked them to come apart to a desert place and to rest awhile. "And they departed into a desert place by ship privately." What a meeting of sharing they must have had with their Master for they "told him all things, both what they had done and taught."

As we recall our first meeting at Green Lake, we see clearly that the hand of God was in it all. Out of it came values that go far beyond the measure of coin. Such blessing can only be evaluated in a spiritual sense by kindred minds in fellowship with

feel very fortunate to have the consent of Dr. Adams to come again to us. This time he will bring a series of lectures on the Book of Revelation, there to explore the many mysteries and the mighty teaching of God. We most assuredly can promise ourselves a very worthwhile time.

It is not an easy task to plan a program that will adequately meet the needs of a Pastors' Conference and Retreat. We tried to bear in mind

**CONFERENCE DATES**  
 Pastors' Conference at Green Lake, Wis., July 21 to 27, 1951  
 Laymen's Conference at Green Lake, July 28 to August 4, 1951



## INFLUENCE

I spoke a word  
 And no one heard;  
 I wrote a word,  
 And no one cared  
 Or seemed to heed.  
 But after half a score of years  
 It blossomed in a fragrant deed.  
 Preachers and teachers all are we,  
 Sowers of seed unconsciously,  
 Our hearers are beyond our ken,  
 Yet all we give may come again  
 With usury of joy and pain;  
 We never know  
 To what one little word may grow.  
 See to it, then, that all your seeds  
 Be such as bring forth noble deeds.

—JOHN OXENHAM.

"More people should learn to tell their dollars where to go instead of asking them where they went."

—ROGER BABSON.

## THE RIGHT TIME FOR WAITING

By BARBARA CORNET RYBERG

Sometimes I have to wait for God,  
 Until His perfect time,  
 His count of days, His thoughts and ways  
 Are different far from mine.  
 I reach to pick half-ripened fruit,  
 Impatient to be blest,  
 But I must slowly walk with God  
 And wait, to have His best.

Sometimes God has to wait for me;  
 He bids me rise and go,  
 And I stand still, nor trust His will;  
 My doubting feet are slow.  
 The Enemy is hard at work,  
 No lazy idler he;  
 Lost souls are dying without hope,  
 And must God wait for me?

—SUNDAY SCHOOL TIMES.

"We have committed the Golden Rule to memory; let us now commit it to life."

—EDWIN MARKHAM.

## GOD MAKES THE SPRINGTIME

By DR. HERMAN VON BERGE,  
 Dayton, Ohio.

The voice that on creation's morn  
 Caused light and life to be,  
 'Tis speaking to the world again  
 In woodland and in lea.  
 The flower from its slumber wakes;  
 The bird its winter silence breaks;  
 A joyful noise all nature makes:  
 For God makes the springtime.

Awaken too, ye sons of men,  
 From winter's lethargy;  
 Send forth in praises to the sky,  
 Your joyous melody.  
 Let naught of darkling gloom remain;  
 Let faith and hope triumphant reign;  
 Within each human heart again  
 Let God wake the springtime.

"Our character is but the stamp on our souls of the free choices of good and evil we have made through life."  
 —GEISKE.

## THE EYE

By MARTHA B. NAFZIGER.

This eye of mine! so wee, and small  
 And powerful — a tiny ball  
 Of light; and mirror made of skin  
 Reflecting images within.

How can it be? this tiny eye  
 Can hold the grass? the trees? the sky?  
 The stars that shine? the flowers gay?  
 The orchards blooming during May?

Can hold aloft a bird in light?  
 And bridge vast distance? scale vast height?  
 Take captive lakes and rainbows fair,  
 And wooded glens and sunsets rare.

This eye has room for mountains tall,  
 And just as much for children small,  
 And smiles of friends I love so well;



—Eva Luoma Photo

"Listen, Buddy, don't get too mischievous with those geese, or you will have more trouble on your hands than you can take care of!"

How can this be? I cannot tell!  
 —THE YOUTH'S CHRISTIAN COMPANION.

"Only what we have wrought into our character during life can we take with us."

—LORD BYRON.

## THERE'S A TIME

By DR. HERMAN VON BERGE,  
 Dayton, Ohio.

There's a time for the glory of the morn,  
 A time for the noontide bright;  
 There's a time for the lengthening shades of eve,  
 A time for the peace of night.

There's a time when the prizes and goals of life  
 Beckon on to be sought and won;  
 There's a time when the bells of vesper call  
 And the toil of the day is done.

There's a time for the joy of fellowship  
 With those so dear to the heart;  
 There's a time, and it oft comes all too soon,  
 When the dearest friends must part.

There's a time, and it may not be far ahead,  
 It is all beyond human ken,  
 When a new day shall break in eternal light,  
 And we all shall meet again.

"If you cannot make light of your troubles, keep them dark."

—DOROTHEA S. KOPPLIN,  
 "Something to Live By."

"There can be no faith so feeble that Christ not respond to it."

—ALEXANDER MACLAREN.



# WHAT'S HAPPENING

● The First Baptist Church of Arnprior, Ontario, Canada, has extended a call to the Rev. Walter Schmidt of Cathay, N. Dak. On Sunday, Feb. 4, Mr. Schmidt resigned as pastor at the Cathay Church which he has served since 1948, and announced his acceptance of the Arnprior call. He will begin his ministry there on May 13, succeeding the Rev. Albert Stelter, who is retiring from the active pastorate, at least for the present.

● On Sunday morning, March 4, the Rev. John Heer of the Bethel Baptist Church, Ingersoll, Okla., baptized seven persons, five of whom belonged to one family, including father, mother, two daughters, and a son. This makes 31 baptisms since the beginning of Mr. Heer's pastorate in this small Bethel Church in August 1946. Mr. Heer added: "We hope that in our visitation work this Spring the Lord will help us to win more souls for him."

● The Rev. John Berentschot, pastor of the Zion Baptist Church of Okeene, Okla., since 1949, recently resigned as minister and announced that he was responding favorably to the call extended to him by a small group of Baptists in the town of Okeene who were leaving the Southern Baptist Church of the community to organize another Baptist church. This newly organized church group has no relationship to the North American Baptist General Conference.

● The Baptist Church of Avon, S. Dak., has extended a call to the Rev. J. De Lewsh of Alabama, who began his ministry in Avon early in March. The reception for him and his family of wife and two children was held on March 11 with the Rev. Walter Stein of Tyndall, S. Dak., bringing greetings among others from neighboring churches. Mr. De Lewsh is a graduate of Bob Jones College. He has succeeded the Rev. Peter Geissler, now of Rochester, N. Y.

● The Grace Baptist Church of Grand Forks, N. Dak., has extended a call to the Rev. H. J. Waltereit of Lehr, N. Dak., to which he has responded favorably. He will begin his pastorate in Grand Forks on May 20, succeeding the Rev. G. K. Zimmermann, now pastor of the Temple Church, Milwaukee, Wis. Mr. Waltereit has served the Lehr Baptist Church since 1945 with signal success and accompanying blessings.

## REV. SAMUEL BLUM

The Rev. Samuel Blum of Cleveland, Ohio, was called to his heavenly Home on Wednesday evening, March 21, in his 76th year. He served as editor of "Der Sendbote" from 1934 to 1946. Following his graduation from our Seminary in 1900, he went to Queensland, Australia, where he served as a Baptist pastor from 1900 to 1903. He also ministered to the following churches: Boston, Mass., 1903-1907; Pittsburgh, Pa., 1907-1909; Lorraine, Kans., 1909-1917; Forest Park, Ill., 1917-1919; Wasco, Calif., 1919-1924; Emery, S. Dak., 1924-1927; Erin Ave. Church, Cleveland, Ohio, 1927-1934. Several memorial articles and an obituary about him will appear in the next issue.

● The Rev. Loyal A. Funk has resigned as pastor of the Strassburg Baptist Church near Marion, Kansas, and has announced that he and his family will leave about May 1st for Los Angeles, Calif., where he plans to attend the California Baptist Theological Seminary. He hopes to transfer to the Fuller Theological Seminary in Pasadena, Calif., at a later date. His resignation with the Strassburg Church takes effect on April 30th. Mr. Frank has served the Strassburg Church since 1949.

● The Rev. P. T. Hunsicker, pastor of the Shell Creek Baptist Church near Columbus, Neb., is engaged in a radio ministry three times a week over station KJSK (900 on the dial) in Columbus, Neb. On Thursdays and Saturdays from 11:15 to 11:30 A.M. and on Sundays at 5:00 P.M., a fifteen minute program is brought in the German language called, "The German Gospel Hour." The program is heard in four states and the response has been amazing in the appreciative letters and fine contributions received.

● Evangelistic services were held at the Grace Baptist Church of Gackle, N. Dak., from Feb. 26 to March 9 with the Rev. Ervin J. Faul of Wishek, N. Dak., serving as evangelist. In spite of adverse weather, the meetings were successful. The church choir rendered an Easter cantata at Alfred on Good Friday evening, March 23, and at Gackle on Easter Sunday evening, March 25. The Rev. G. W. Rutsch, pastor, baptized several converts on Easter Sunday morning. On Sunday, April 1st, the Rev. M. L. Leuschner of Forest Park, Ill., served as guest speaker, showing missionary

pictures at the 25th Jubilee program of the Woman's Missionary Society held at the evening service.

● Miss Naomi Morton of Buffalo, N. Y., was awarded a scholarship covering her full tuition and textbooks for the current semester at the University of Buffalo, Buffalo, N. Y. She is the youngest daughter of Mr. William B. Morton, secretary of the Baptist Life Association, and the youngest granddaughter of Mr. F. W. Godtfriing, who served for many years as secretary of the Baptist Life Association. She was president of the C.B.Y. of the Temple Baptist Church of Buffalo, N. Y., of which she is now a member. Mr. Godtfriing is recuperating from a bronchial illness at Daytona Beach, Florida.

● The Plum Creek Baptist Church near Emery, S. Dak., recognized the 25th wedding anniversary of Mr. and Mrs. Dan Triebwasser on Sunday, Feb. 25. Mr. Fred Triebwasser was in charge of the program which included appropriate poems by Mrs. Milton Minter, Mrs. Adolph Decker, Mrs. John Triebwasser and Ronald Triebwasser. Several musical selections were also rendered. A brief talk about God's guidance in the past was given by Mr. John Triebwasser. Two religious films were also shown by Edgar Hofer. A lunch was served for the guests and church people afterwards, as congratulations were extended to this happy couple who are so active in the Plum Creek Church.

● The Rev. Howard Johnson, pastor of the Baptist Church of Steamboat Rock, Iowa, since 1941, has announced his acceptance of the call extended to him by the First Baptist Church of Cedar Falls, Iowa, where he will begin his pastorate on May 1st. This is a church of another Baptist fellowship. Mr. Johnson wrote: "The members of the Steamboat Rock Church wanted me to reconsider and even took a vote which was overwhelming for us to stay. However, I felt it to be the Lord's leading, and they finally acted and later accepted my resignation. We regret leaving the good folk at Steamboat Rock and also the work of the denomination, for we have learned to love and enjoy the work."

● On Sunday evening, March 11, the Woman's Missionary Society of the First Baptist Church of Lodi, Calif., presented the play, "The Open Window," which was directed by its pres-

ident, Mrs. Katherine Hanselman. The offering was designated for the church's building fund. On Sunday evening, Feb. 25, the Commissioned Baptist Youth program consisted of a television play entitled, "She Married the Minister." Professor Maurice Jackson of the Berkeley Baptist Divinity School, Berkeley, Calif., was the guest speaker of the church on Feb. 11 during the absence of the pastor, the Rev. G. G. Rauser, in Lansing, Mich. On Tuesday evening, Feb. 20, the Male Chorus presented a musical number for the Christian Emphasis Week at the Ebenezer Congregational Church. Mr. P. J. Goehring is president of the chorus.

● On Sunday morning, March 11, members and friends of the Temple Baptist Church of Lodi, Calif., were eyewitnesses to an impressive ceremony during which the papers were burned representing the liquidation of the last indebtedness of \$1000 against the church and parsonage property. The members of the board of trustees stood alongside Mr. J. J. Schmiedt, chairman, as he burned the papers with the Rev. Arthur R. Weisser, pastor, in charge. Mrs. Emma Lohr, financial secretary, reported that a total of \$90,000 had been spent or contributed toward the purchase of the four lots and the construction of the educational unit of the church and the parsonage. The church choir, under the direction of Mr. Calvin Lohr, sang "The Holy City." The Rev. Martin L. Leuschner offered the prayer and brought the morning message.

● During their visit to California, the Rev. J. C. Gunst and the Rev. M. L. Leuschner recently visited in Pasadena, Calif., with several North American Baptist students at Fuller Theological Seminary, who gathered at the home of Dr. and Mrs. Carl F. H. Henry, with whom lives Mrs. Marie Bender, widow of the Cameroons missionary pioneer. The Rev. Edmund Mittelstedt of Los Angeles, Calif., was also in the group. Dr. Henry once served as student pastor of the Humboldt Park Church in Chicago, Ill., and now is professor of Christian philosophy at Fuller Seminary. He spearheaded the Rose Bowl Easter Sunrise Service, at which President V. Raymond Edman of Wheaton College served as the speaker, and which the Mutual network carried to the nation. In May, Dr. Henry will deliver the W. B. Riley Memorial Lectures at Northwestern Schools in Minneapolis, Minn., on "The Drift of Western Thought" and the series, to be published by Eerdmans, is now being translated into French and in another year will be translated into German by the International Board for the Translation of Christian Books in Zurich, Switzerland.

# C.B.Y. and S.S.U.

## HERALD NEWS

### YOUTH COMPASS TOPICS

Unit topic: I Salute the Church.  
April 15 — "Decisive Battles" by Dr. A. Dale Ihrle, Detroit, Michigan.

April 22 — "On to Victory" by Rev. Richard Schilke, Forest Park, Ill.

### YOUTH WEEK HIGHLIGHTS FROM

#### WINNIPEG, MANITOBA

"Youth Week was the biggest and best we have had."

Sunday evening the young people presented the drama, "Better Than Gold."

The offering for the evening went to the Bansa Hospital.

#### LA SALLE, COLORADO

A singspiration was held after the evening service to which everyone was invited.

#### FOREST PARK, ILLINOIS

Instruction and preparation for a visitation program was given in a play presenting two young people who visited the home of three prospective members. The play was written by the members of the Enlistment Commissions of the two youth groups.

#### LA CROSSE, WISCONSIN

A successful visitation program was carried out on Monday evening. A supper was served at the parsonage and then the young people went out in cars and called in 24 homes.

#### ELLINWOOD, KANSAS

The young people took complete charge of the evening service using the program suggested from Youth Compass, "In Faith We Serve." It was a great success and the attendance was fine.

#### GRAND FORKS, NORTH DAKOTA

A special bulletin explaining the activities of Youth Week was sent to all C.B.Y. members and prospects. In addition, many personal calls were made. An article was also put in the local paper telling of the Youth Week plans. The attendance at the youth prayer meeting was just about double its usual number.

#### WESSINGTON SPRINGS, S. DAK.

A Parent-Youth banquet was held, with all young people inviting their

parents. The president, Leola Weber, wrote: "Youth Week has inspired our group."

#### WISHEK, NORTH DAKOTA

The young people collected \$50 during Youth Week for their mission goal.

#### MARION, KANSAS

The C.B.Y. sponsored a potluck supper for the entire church, followed by an informal time of fellowship.

#### LORRAINE, KANSAS

The young people invited the C.B.Y. groups of Ellinwood and Stafford to attend their Youth Week banquet.

#### EAST SIDE CHURCH, CHICAGO, ILLINOIS

An evening of Christian fellowship was held on Thursday. The young people from four neighborhood churches were invited.

#### IMMANUEL CHURCH, NEW YORK CITY

A sound motion picture, "China Challenge," was presented Sunday evening after the young people led in the congregational singing, prayer, Scripture reading and special musical numbers.

#### MINNEAPOLIS, MINNESOTA

Iona Fluth, president, wrote: "Youth Week was a great success at Faith Baptist. Friday night we had a cafeteria dinner at the Y.M.C.A. The main feature of the program was a skit entitled, "Betty Backslider."

#### SALEM, OREGON

Special emphasis for the youth banquet was given to bring young people who had no church home. Free tickets were given to the 15 guests who attended. These young people were asked to put their names and addresses in a guest book. Plans are made to contact these young people for future activities.

#### DALLAS, TEXAS

The young people took over the jobs of all officers of the Sunday School during the last day of Youth Week.

#### LINTON, NORTH DAKOTA

"Youth Week is very popular with our young people. They especially enjoy visitations and most of them take part eagerly and willingly."





A striking view of the Wrigley Building and the Chicago River near the Loop of Chicago, Illinois.

## The Thing Appointed

A Christian novel that comes to grips with problems of our modern world, with questions that you and I must face!

By DR. HAROLD LINDSELL, Professor at the Fuller Theological Seminary, Pasadena, California

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### SYNOPSIS

Tom Richards was very happy about his new job at the Jackson Casualty Insurance Company. He was to work in the auto department of this insurance agency under Mr. Pete Reilly and "the big boss," Joseph A. Harper. His mother was happy with her son over his fine position, but as a Christian she wondered sometimes about the testing times in Tom's life, especially since her husband had passed away. But Tom got along splendidly with everybody in the office. He met Lynn Tracy and was told that "as a Christian she lets her religion run away with her." He also became acquainted with Ann Barrett and dated her several times. One day the boss asked Tom Richards to take care of the insurance for the All State Trucking Company and to cut rates for them by twenty percent, even though it was illegal. The boss told him how it could be done by having a correct copy in the files and the other company copy in his personal desk. Some time later Mr. Sampson of the State Insurance Department came for a customary checkup. Mr. Richards' wrong entry was discovered. At the same time he was called to the hospital where his mother had been taken following a heart attack. He knew that the angel of death was fast approaching for his mother.

### CHAPTER EIGHT

TOM reached for his mother's hand as he saw her make the effort to take his hand in hers. Slowly and painfully Mrs. Richards began to form words—words that Tom strained to hear.

"Tom," gasped his mother.

Soothingly Tom answered her. "Yes, Mother, here I am. Are you in any pain? Don't try to talk much."

"Tom," she said, "there is something I want to tell you."

"Yes, mother?"

"I'm dying Tom. I know it. And you'll be all alone. But you will not be really alone. God will be with you."

Gently Tom reached over and stroked his mother's head, pushing the hair back from her forehead. His voice was choked as he answered, "Yes, mother, God will be with me."

Mrs. Richards looked up into her son's face to make sure that he knew what she was saying. "I'm not afraid to die, Tom. I will be with the Lord Jesus and with your dad. I hate to leave you alone, though."

"Yes, mother, I know," said Tom.

Painfully Mrs. Richards shifted her position so as to see her son more clearly and then she continued.

"Tom, there is one thing I want to say. Your dad followed the Lord Jesus whatever the cost. I want you to do the same. Be faithful to the Lord Jesus and He'll give you a crown of life."

She was silent for a second and Tom held back the tears. His mother looked inquiringly into his face for an answer.

"Mother," Tom said solemnly, "I promise you that I will be faithful to Him — whatever the cost."

A glad light broke in his mother's eyes as she heard her son promise the one thing she desired above all things. There was no doubting the sincerity of his promise. Anyone could see that Tom meant every word of it. Mrs.

Richards' head sank into the pillows and she seemed to relax in complete satisfaction.

Tom watched each movement closely. Slowly her eyes closed and she sank into a coma once more. Tom watched the bedcovers as they moved up and down with the irregular and labored breathing. Then they stopped.

Frightened, Tom called the nurse who immediately felt for his mother's pulse, and placed her hand over the sick woman's heart. But Mrs. Richards was already out of the valley of the shadow and into the land where time shall be no more.

"She is gone," she said simply.

No longer could Tom restrain the tears. But in the midst of his tears, he heard a voice saying, "I am the resurrection and the life. He that believeth in me though he were dead, yet shall he live. And he that liveth and believeth in me shall never die."

Tom walked out of the bedroom and in a triumphant, although broken voice he murmured, "Though she is dead, yet she liveth evermore!"

\* \* \* \* \*

Now the last tangible family connection was broken for Tom. First his father had gone and now his mother. Both of them had been connecting links for him with two of the most important aspects of his life — family life and religious life.

Tom was overwhelmed by this new feeling of tragedy. There was an aloneness which he had never known and there was no human being to whom he could go. Yes, there were relatives and friends, but their interest and love could never be that of a parent.

Decisions had to be made, but the suddenness of his mother's death made Tom feel as though he stood in a vacuum, immobile, without force or pressure from any side. It seemed hours before Tom finally shook himself free from this feeling. The first person was quietly sympathetic and helpful when Tom telephoned.

"Tom," said the minister, "I know that there is a great deal to be done. I'll come over to your house now and help you in any way I can."

"Thank you, Pastor, I'd appreciate it so much."

Within half an hour the minister came and sat in the living room to talk with Tom.

"What have you done, Tom?"

"Nothing yet, Pastor. I'm in a sort of daze."

"I can well imagine you would be, Tom. I suggest that the first thing we do is pray. In a time like this we all need the Lord's help."

The two men knelt together. It was then that Tom's tears began to flow freely. His whole frame was shaken as though his heart would break.

While Tom was getting control of himself, the pastor was praying for him.

Then Tom began to pray brokenly: "My Father, I thank Thee for Thyself and Thy goodness. I thank Thee for my mother and all that she has meant to me. Give me strength to bear up in this hour of trial. For Jesus' sake, Amen."

The minister began his prayer when Tom stopped. "Our Father, we thank Thee for Thine infinite mercy and goodness unto us, the children of men. We praise Thee that Thou knowest the end from the beginning, and that Thou art the same yesterday, today, and forever. We believe that what happened is not an accident but that it is in Thy plan and will work together for good to them that love Thee. We thank Thee for the gracious life of this woman who was Thy servant, and whom Thou hast called to be with Thyself. Our loss is her gain and heaven her reward. But her departure leaves sorrow within our hearts and within the heart of Thy servant, her son. For him we pray that Thou mayest be closer than hands or feet; that Thou mayest sustain him in this hour of suffering and sorrow and death. Comfort Thou him and guide him and keep him now and evermore, Amen."

They rose from their knees with the glorious consolation of the Saviour enfolding them in His divine love. Tom's indecision was gone. The demands of the hour could be met.

Pastor Bridges made all of the funeral arrangements and helped to notify relatives and friends of the family. The funeral was to be held at the church on Thursday.

Tuesday afternoon Tom was at the funeral home. It was a busy afternoon for him with little opportunity to do any thinking. People came in constantly and flowers were arriving; every moment was filled.

That evening Tom returned to the funeral home. As he stood by the door talking with some of his cousins, he saw Ann Barrett and Jack Dawson enter. Slowly they walked to the casket. They stood there for a moment looking into the face of Tom's mother. Her face was perfectly composed, serene and peaceful in death. One did not need to feel sorry when looking at Mrs. Richards' face. There was no evidence of conflict, but a transcendent, heavenly peace, a Christian peace.

Both Dawson and Ann Barrett turned toward Tom to speak to him. Dawson could not speak, however. He stood gripping Tom's hand silently. What was there for him to say in the presence of death?

Ann looked full into Tom's face. "Tom," she said, "I'm sorry." That was all. She had nothing more to say; no spiritual consolation to offer. Whatever Tom had hoped for or expected he did not receive.

He merely replied, "Thank you, Ann. Thank you too, Jack, for coming. I appreciate your thoughtfulness."

Jack and Ann turned to leave and Tom was left with the feeling that their visit was friendly and courteous and polite, but that was all.

Tom's feelings were substantially true for when Jack and Ann left the building, Jack turned to Ann and said, "I hate funerals and death too."

Ann shivered a little as she replied, "Yes, it is one thing that I am afraid of. I hate even the thought of it."

"Me too, Ann." And they headed downtown again.

On Wednesday evening Tom was beginning to feel the physical exhaustion from the long vigil in the funeral home. He was tired and disconsolate and the flowers gave the atmosphere an unreal aroma. There was a wreath from Tom's office.

That evening Lynn came to the funeral home. She walked up to the casket quietly and looked into Mrs. Richards' face. No one else was there at the time and Tom came up to stand next to her. He saw a tear slip down her cheek and was deeply touched.

Conscious of someone behind her, Lynn turned swiftly to find herself looking into Tom's face. "Oh, Tom," she exclaimed, "your mother looks beautiful; so calm, so happy, so restful."

"She does, Lynn, and I am grateful that you say so, too."

"Oh, Tom, I know how you feel about it."

For the first time Tom was conscious that Lynn, too, had neither mother nor father. He had known this before, but it had not been real to him. Now he was in the same situation.

"I did not actually realize before, Lynn, that you have no mother or father either."

"Perhaps that is why I can understand how it must hurt you, Tom."

Tom's eyes clouded over. "Yes, Lynn, it does hurt; more than I thought possible."

"But think Tom, your mother has gone to glory. She's with Jesus!"

A smile came to Tom's face when Lynn said this. "How right you are, Lynn, Mother is in glory right now. Somehow I keep forgetting that and remember only my own sorrow."

"Let me leave one of my favorite verses with you," said Lynn. "It's Isaiah 41:10: 'Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.'"

"Thank you so much, Lynn. I appreciate that more than I can say. You do understand, don't you?"

Lynn left Tom feeling better than he had for two days. She had given real encouragement to him. He could not help compare Lynn's visit with Ann's.

The morning of the funeral came, but Tom heard and saw little of the service. It was unreal and he could not bring himself to believe that it was his mother who had died. Only snatches of what Pastor Bridges said made any real impression upon him. "I am the resurrection and the life... in my Father's house are many dwelling places... and God shall wipe away all tears from their eyes... and there shall be no more death."

Tearless now and saddened at his personal loss, Tom turned from the simple cemetery ceremony which ended his earthly association with his dear mother. He knew that his future pathway was darkened by the threat of grave difficulties and perhaps a searching investigation of his connections with the All State insurance risk.

Tom had refused invitations from several relatives to stay with him for a few days after the funeral. He wanted to be alone—to think. It was lonely in his apartment without his mother, but loneliness was far better than the presence of some alien person who could not understand the depths of his suffering and to whom he could not speak freely. Even the minister could not help him. Tom believed that he had to go on by himself and see it through alone.

Outstanding in his mind through the three days of sorrow was the knowledge of the presence of the Lord. God was real to him as never before. In moments when it seemed that he could not go on, new strength came and he was encouraged and helped by the assurance that the Holy Spirit was helping him to endure. Yet it was not a question of enduring because Tom knew he had risen higher than that. He was sorrowing, but in his heart there was the joy of the Lord and a peace that was unshaken.

Tom did not try to deceive himself in the least. He recognized that the hardest test was yet to come. On the next day he had to face the state insurance investigators and the men at the office. The loss of his mother had been a severe trial, and now the possible loss of his integrity and his good name promised a new test.

He mused over the outlook for the future. "Actually I am not to blame since the manager is responsible. I deserve what I am getting for not pulling out of the mess as soon as I saw what they were doing. In either case the practical effect is that I suffer along with Harper and Reilly." Tom knew full well that the home office would dispose of these two men inasmuch as their usefulness to the company was ended by this exposure.

Earlier in the week, Tom had called the office to tell them of his mother's death. He was asked to report back to the office on the day following the funeral because the Insurance Depart-



ment was going to hold a hearing on the All State case and wanted to have everyone involved present. Tom thought it was likely that they would call on him to testify and he wondered what he should say. It depended, to some extent, on what Harper and Reilly said, but Tom knew that he would not be able to lie. The truth would have to be told if they asked him.

Tom thought over the situation that night. His mother was gone and he could not use the excuse that it was necessary to support her. She had died without knowing that he was in any difficulty and Tom was glad. Had she known, he might have blamed himself as partly responsible for her death. As a free agent he had no one to consider now except himself and he had determined that self was subordinate to Christ and to righteousness.

He did think of Ann, too. If Harper was finished, so was Ann. She could easily find another position, but Tom could not. Yet it was not a question of sacrifice as Tom thought it over, but a matter of common sense. To disobey God was foolish.

In still another way Tom was a changed man. He had always relied upon himself, feeling that he was sufficient to meet the needs of the day. Now he was left stranded on a shore, surrounded by people who believed in their own sufficiency, unwilling to recognize the all-sufficiency of Christ.

The crushing blows Tom had received, revealed to him very personally the finiteness of man and his complete inability to overcome circumstances.

"Man," Tom spoke aloud, "is sufficient unto himself when everything goes his own way. But as soon as trouble comes along, he can't manage and is lost in his own confusion. He is lost unless he recognizes his own inability and ceases to struggle. But in giving up the battle, one is giving in and admitting defeat. Victory really lies in placing the control of one's life in the hands of One who can overcome."

This was a solemn reminder to Tom that his adversity had been the real means of a substantial spiritual victory. "Why," he exclaimed, "if it had not been for all of this, I would not have learned the lesson that God had for me!"

Filled with awe and reverence for what God had wrought, Tom was seeking for words with which to express his praise.

"O Lord," he prayed, "I thank Thee for these showers of mercy that have helped me find this great truth which I might have never known."

"Why is it," he pondered, "that most Christians do not see this? Why must they have some awful disaster force them to see it? Isn't it possible for one to grow spiritually without having to endure hardships?"

Instead of feeling sorry for himself and asking to be delivered from hard-

ship, Tom now actually began praising God for bringing these things into his life.

He went to bed that night, not defeated, but triumphant, expectant, anticipating a future he knew to be as bright as the promise of God.

\* \* \* \* \*

Tom was fifteen minutes early on his first morning back at work. His desk was covered with files, applications and inspection reports which had accumulated during his absence. About five minutes later, Jack Dawson pushed open the door and immediately came to Tom's desk.

"Man, everything is shaking around here. The big shots from the home office have been here every day, and half the office is afraid of being fired!"

"When is the big meeting, Jack?"

"Today. They have been waiting for you to come back to testify about the All State risk."

"What time will they be here?"

"I heard that the meeting is scheduled for eleven this morning. They have to wait for the president to come from Newark. He insists on sitting in on the meeting."

"Hm," said Tom, "that doesn't sound too good."

"Let me give you a piece of advice, Tom. I have been around while all of this was happening and the situation isn't as bad as it looks for you personally. I don't know what Reilly and Harper have said, but if you are discreet and keep quiet you may be able to save your job."

"What do you mean by that, Jack?" inquired Tom curiously.

"I mean that if you tell them the truth the company will probably fire you in a minute when it's all over. If you keep quiet and don't say much they may keep you on."

"Do you mean that I am just to say little or do you mean that I ought to lie?"

"Well," answered Jack hesitantly, "it may seem that you will have to keep back part of the truth or else lie a little bit. But after all, it is better to do that than to lose your job. I'll be plenty surprised if Harper and Reilly don't try to escape with whole skins!"

"Is there anything on which you base this or is it conjecture on your part, Jack?"

Again Jack hesitated before replying. "I have no actual reason for saying this, but I heard one of two things that gave me an idea."

"Well Jack, I will not lie for anyone or under any condition. Not even if it costs me my job! I don't want anyone to get in trouble, but I must tell the truth if they ask me."

While Tom and Jack were talking, Ann entered the office and stopped at Tom's desk. "I'm glad you're back, Tom. Let me say again that I am sorry about your mother."

"Thank you, Ann," replied Tom, fully aware that Ann was looking at him expectantly.

"Do you mind coming to my desk with me for a moment. Mr. Harper left a note for you in case he did not get to see you before eleven o'clock."

"Excuse me, Jack, I'll be back," said Tom as he moved toward Ann's desk.

Ann unlocked her desk and began looking for the notation from Mr. Harper. "Mr. Harper," she said, "told me to tell you that in no case were you to answer any questions asked by the investigators until he had seen you first and given you your instructions. He wanted me to make this very plain to you, Tom."

"What does Mr. Harper want me to do?" Tom asked.

"He wants you to tell them exactly what he tells you."

"Am I to wait until he comes in?"

"No, that's not necessary. He told me to tell you that when they ask you who was responsible for the All State risk, you are to tell them that it was Reilly."

"Why, Ann," protested Tom, "it was just as much Mr. Harper as it was Reilly. In fact Reilly could not have done it if it were not for Harper's approval."

Ann cut in on him sharply. "That is none of your business. You are to do exactly as you are told to do. Mr. Harper is the boss here and we are going to see that he is protected."

"Do you mean, Ann, that you would lie to protect Mr. Harper," asked Tom in astonishment.

"Yes, I would," responded Ann. "Mr. Harper has been good to me and I am willing to return that favor."

"But Ann, if it means you must lie . . ." Tom was puzzled.

"It would only be a white lie, Tom, and that's all right."

"Don't be foolish, Ann," replied Tom brusquely, "you know there is no such thing as a white lie."

"Don't be so narrow-minded, Tom. This is an exceptional case and no one will be hurt by it. Reilly is finished anyway."

Tom glanced at this girl he thought he knew. Was this the Ann that he believed he had loved at one time? Could she be so cold-blooded? He saw before him the same beautifully groomed young lady. Hands carefully manicured, make-up artistically applied, a charming picture — but where was her soul?

Once more Tom learned a lesson in a fraction of time. He saw Ann just as she was — a beautiful and attractive woman, but lacking moral values. Tom had once thought that there was a unity of spirit between them. Now he realized that they were as far apart as the poles. No matter what religious experience Ann had ever had, Tom

(Continued on Page 23)



Miss Minnie Kuhn of Edmonton, Alberta (left), Scholarship Girl for the National Woman's Missionary Union and student at Chicago's Baptist Missionary Training School, and Miss Alethea Kose (right), teacher at the school.

#### SCHOLARSHIP CHAIRMAN

In the year 1937 Mrs. G. Schneck, out-going president of the Woman's Union, suggested that a Scholarship Fund be established at the Baptist Missionary Training School in Chicago, Ill., to help a deserving girl from one of our churches each year with her tuition. A committee was appointed to select the "scholarship girl," and as chairman of the committee it was deemed advisable to have someone who was closely connected with the school. Miss Alethea Kose, teacher at the Baptist Missionary Training School, was chosen, and has served in that capacity ever since.

One of our scholarship girls recently said to me, "It is providential that Miss Kose is at the school. She helps us in so many ways." Not only to the scholarship girls from year to year, but to all the girls attending the school from our North American Baptist churches Miss Kose has proved a real friend. Coming from our own circles — a minister's daughter — she understands and has a lively interest in our denomination. Before beginning her work as teacher in the Training School she served as home missionary in several of our churches in the Dakota and Central Conferences.

We are happy to have her introduced to us this year's Scholarship Girl.

#### INVESTMENTS

By MISS ALETHEA KOSE

Are WE THE WOMEN interested in our investments? Oh, you say: "In-

# We, the Women

News and Views of the National Woman's Missionary Union

By MRS. FLORENCE E. SCHOEFFEL, President

vestments! We do not invest in stocks and bonds, so why should we be interested?" A leading psychologist in comparing men and women recently said, "Women are more interested in persons; men in things." To be sure there is danger in accepting a statement as general as this, yet is it not true that woman's interest centers in her children, her loved ones, her neighbors? Does a mother not daily invest all she has in her children? She watches over these investments of hers solicitously, prayerfully and very hopefully. They are her greatest investment.

WE, THE WOMEN, of our denomination also make investments and for the most part our investments are also in persons. We send our money to support our missionaries. We may even invest in some school child on our mission fields. As we think of the splendid contribution made to missionary work by our women, it is very evident that they are interested in persons, God's personal messengers.

One investment which is constantly bearing rich dividends is that of our Scholarship Fund. Again, WE THE WOMEN are interested in persons — each year in a person. This special person is a consecrated young woman of our denomination who has committed her life to Christian service. Because she needs special training for such service, WE THE WOMEN give a scholarship each year, investing it in preparing a future missionary for Kingdom work. This investment has brought rich dividends. Several of our missionaries who are now in the Cameroons were thus helped during their days of preparation. Others are serving here in the homeland. The young woman chosen for this year's scholarship is Minnie M. Kuhn, a trained nurse from the Rabbit Hill Church of South Edmonton, Alberta. She is a consecrated, dynamic person, full of energy and zeal, eager to serve her Master, Jesus Christ.

Her letter, which follows, will help you to become acquainted with her.

#### STUDYING AT B.M.T.S.

By MINNIE M. KUHN.

Dear "Adopted Mothers":

This is what I like to call you because they are your money and your prayers that are supporting me here at B.M.T.S. and perhaps because in a sense it is their money, too, I should include the "fathers."

Never can I thank you enough for what you are doing, but perhaps you could feel my gratitude by sharing some of the experiences I have had here in Chicago. You can hardly imagine what this "poor country bumpkin" felt like when she stepped off the train. How was I going to find my way to the school? They had written and said, "Don't take a taxi; they are too expensive." When I entered the station, I found I didn't have to worry. To my surprise two young ladies came up to me and said, "Are you Minnie Kuhn?" How they recognized me when they had never seen me, I'm sure I do not know.

The Lake Shore drive from the station to the school was beautiful and very interesting as the girls pointed out different points of interest, such as the Wrigley Building, the Methodist Temple, as it towers above the other Buildings in the city center, and others.

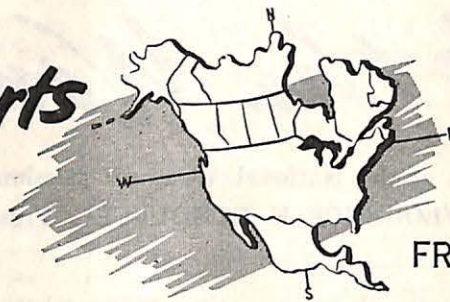
Finally we reached the school and I had the bewildering experience of trying to find my way around and be at the right place at the right time. (Now I wonder why I ever found it difficult.) At 6:40 A.M. the rising bell rings and it seems there is a bell every hour after that; — breakfast, then classes, then chapel followed by more classes; after lunch more classes and finally after dinner a brief respite and then two hours of study. I sometimes wonder if I am getting my degree in dishwashing for that is my housework to do dishes every day after dinner. Even that task can be fun as we all sing together to the accompaniment of the whirr of the dishwashing machine. (At least, it is a joyful noise.)

Field work is an education in itself. What does one do in a church of about 2400 members, when one comes from a church of about 60 members? I discovered it wasn't any different except that it does take longer to get to know all the people. We are all searching for the same truths and worshiping the same God in the same way.

Thank you again for your financial support and your prayers. I certainly appreciate the opportunity of further study so that some day I might fulfill the words of Paul in 2 Timothy 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."



# Reports



FROM THE FIELD

## Northwestern Conference

### Reception for Rev. and Mrs. P. Pfeiffer by Oak Street Church, Burlington, Iowa

On Thursday evening, February 22, the Oak Street Baptist Church of Burlington, Iowa, had the privilege of formally welcoming its new pastor, the Rev. Peter Pfeiffer, and his wife and daughter Natalie Ann.

After being introduced by Mr. Louis Schulze, chairman of the reception committee, Mrs. Pfeiffer and Natalie were presented with corsages, and Mr. Pfeiffer with a boutonniere.

There was a varied program, consisting of an orchestra number by members of the Youth Fellowship, choir numbers by both the mixed and male chorus, words of welcome by various boards of the church. Mr. Ernie Ludemann represented the Board of Deacons, Mrs. H. Marquardt the Board of Deaconesses, Mr. John Weyl the Board of Trustees, and Mr. Ervin Bohlen the Sunday School.

After responses by the Pfeiffers and the singing of a hymn, all present partook of delicious refreshments in the social hall of the church. Although the Pfeiffers have been with us only a month, we have already grown to love them, and we pray that we may all work together for the upbuilding of God's kingdom.

Ruth Lohmann, Reporter.

### Observance of Youth Week at Dayton's Bluff Baptist Church, St. Paul, Minn.

Youth Week at the Dayton's Bluff Baptist Church, St. Paul, Minn., was enthusiastically observed this year under the able supervision of the president, Donald Discher, and advisor, Warner Thompson. On the first Sunday evening the pastor, the Rev. Russell G. Blank, was assisted by the Juniors, Skippy Reck bravely announcing the songs and "leading" the song service. Other Juniors read Scripture and led in prayer. There were also two Junior duets with one of the Junior girls accompanying on the piano.

On Tuesday evening the C.B.Y. sponsored a film in the church auditorium, "Again Pioneers." An offering was received for their 1951 project. On Wednesday the young people conducted the midweek prayer meeting, and on Friday a youth banquet was held (minus speeches) which

ended in games and fun for all. The Sunday School worship service was conducted by the older Junior girls, who announced the songs, read Scripture, gave announcements and led in prayer. Beverly Discher presented a talk which she had prepared for the opening exercises.

The closing Sunday evening service was conducted entirely by the Commissioned Baptist Youth with the Junior Choir presenting two numbers. The message was given by advisor, Warner Thompson, a ministerial student at Bethel College. Youth Week was voted a huge success.

Mrs. A. R. Stahnke, Reporter.

### Thoughtful and Thankful People of God at Baptist Church, North Freedom, Wis.

Someone has said, "If we think, we cannot help but thank." So it is with us of the North Freedom Baptist Church of North Freedom, Wis. We sing, "There shall be showers of blessings," and that has been literally true for us. God has been good to all of us and we do praise him for his goodness.

As in the past, so again recently, our church was beautifully decorated for the Christmas season by the young people's class of which Walter Wilzweske is the capable teacher. On Christmas Eve a fine program was given by the Sunday School, treats



Officers of the C.B.Y. at the Baptist Church, North Freedom, Wis.

Left to right: Delbert Kaney, president; Deyhle Pawlisch, vice-president; Joyce Kopf, secretary; Dorothy Koch, treasurer; Rev. Thomas Lutz, pastor, in background.

were given to all present, including a monetary gift to the pastor, the Rev. Thomas Lutz. New Year's Eve was observed with an impressive service of testimony and praise, a time of visiting and refreshments after which we observed the Lord's Supper.

Following the message on "A Challenge" on Sunday evening, January 7th, the new officers of the C.B.Y. were installed before the church at an impressive service. How we thank God for consecrated youth. On Monday evening, January 15th, a group of workers came into the parsonage to begin the task of redecorating. At times during the month following there were as many as twenty workers at the task. The result is that the parsonage has been completely redecorated by the willing hands of our own people. Following the service of Sunday evening, March 4th, the pastor's family had Open House so that anyone wishing to see the redecorated parsonage could do so. Again we have found that a "working church is a happy church." We praise God for the joy we have of working together in love with his children.

Thomas Lutz, Pastor.

### Twenty-second Annual Minnesota Mid-Winter Institute at the Randolph Baptist Church

The twenty-second annual Mid-Winter Institute of the Minnesota Commissioned Youth and Sunday School Union was held at Randolph, Minnesota, from February 23 to 25. The theme was "God in My Daily Life" and the theme verse, Luke 9:23, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." The four class sessions centered on topics of practical interest to Christian youth.

The Rev. Robert Schreiber, pastor of the Foster Avenue Baptist Church of Chicago, Ill., taught the Senior class and brought a message on "The Salt of the Earth" on Friday evening, and a soul-stirring consecration message on Sunday afternoon. The message on Saturday evening by the Rev. George Henderson, missionary to the Cameroons, on "The Light of the World," and his challenging message on Sunday morning, as well as the addresses to his class, included vivid experiences and interesting illustrations about life in the Cameroons. The King's Stewards Quartet of our Sioux Falls Seminary favored us with special music on Sunday afternoon.

The Rev. Fred Lemmert of La Crosse, Wis., brought a short devotional talk on Saturday morning and also spoke to the Sunday School on Sunday morning. Saturday evening's program included a chalk drawing, film and musical numbers by represented C.B.Y. groups.

Recreation provided by the Randolph Church included a hay ride and treasure hunt on Saturday afternoon. The excellent hospitality of the Randolph Church was greatly appreciated by all who attended. We are very thankful to the Lord for such a successful and inspiring Institute.

Virginia Glewwe, Secretary.

### Interesting Programs and Many Activities at the First Baptist Church, Watertown, Wis.

At the annual business meeting of the First Baptist Church of Watertown, Wis., in January the church decided to give its pastor, the Rev. J. G. Benke, an increase in salary of \$250 a year. Also at this meeting, Mr. A. W. Krause, who had directed the choir for over 30 years, resigned as choir director. On Jan. 21, after the evening service the members of the church gathered in Fellowship Hall in honor of Mr. Krause who had so faithfully served these many years. He was presented with a fireside chair by the members of the church and a lunch was served by the Ladies' Aid Society.

On Feb. 4 our Senior C.B.Y. presented a very interesting program with special music, including a number by a girls' trio composed of Dorothy and Ruth Rabenhorst and Jeanne Stalker. A Radio Broadcast entitled, "The Little Brown Church," was presented. Colored slides of the Little Brown Church, located near Nashua, Iowa, were shown by our pastor who had visited this church last summer.

February marked the second anniversary of the Rev. and Mrs. J. G. Benke's being with us in Watertown. On Sunday evening, Feb. 11, members and friends gathered at the church in their honor. Mr. A. W. Krause, moderator, presided at the program. The various church organizations were represented by having one member of each organization speak. At the close of the program, Mr. and Mrs. Benke expressed their thanks to the congregation for the many kindnesses that have been shown them. The group then gathered in Fellowship Hall where a lunch was served by the Ladies' Aid Society. Mr. and Mrs. Benke were tendered a pantry shower.

On Feb. 13 the King's Daughters Society entertained at a Valentine Party for their husbands in Fellowship Hall. On Feb. 20th the Pathfinder Class which consists of the younger married couples enjoyed a hay ride.

Our Wednesday evening Lenten services were somewhat different from the usual midweek prayer and Bible study hour. The seven Protestant churches of the city decided to interchange pastors on these nights so that on each Wednesday evening we had a different minister speak at each church.

On Jan. 2nd our church was privileged to have the Rev. and Mrs. George Henderson, missionaries in the Cameroons, with us who brought a very inspiring message. We are always happy when we can have missionaries come to us telling of their work and experiences.

We of the Watertown Baptist Church have enjoyed working together for our Lord and Savior Jesus Christ and have been greatly blessed by the effective ministry of our pastor and his wife, the Rev. and Mrs. Jothan G. Benke.

Mrs. Edgar Goetsch, Reporter.

## Central Conference

### Youth Week Is Observed by the Burns Ave. Baptist Church, Detroit, Mich.

The Burns Avenue Baptist Church of Detroit, Mich., observed Youth Week for the second consecutive year. The Rev. Glyn Evans of Cincinnati, Ohio, who is affiliated with the Fuller Foundation, was the guest speaker. Meetings were held from Feb. 4 to 11. The soft-spoken Mr. Evans appealed to young and old alike. Each evening found a good congregation in attendance as he poured forth his heart-searching messages.

Fine music was another feature of Youth Week. A Girls' Sextet from Detroit's Voice of Christian Youth, and Gloree Chelsea, formerly with Hour of Charm, and Jack Van Impe, a fine accordionist from the Detroit Bible Institute, were the guests whose consecrated talent supplied some of the musical complement to Youth Week. We were also favored with selections by our own radio group the Echoes of Heaven Quartet.

A semi-formal banquet brought a social note into the week's activities, and was attended by the young people and their guest. Mr. Evans spoke to the young people for a few minutes as part of the program.

Youth Week activities had been prefixed by a week of prayer sponsored by the young people. We experienced the Lord's blessing as 21 people stepped out in open acceptance to take Christ as their Savior during the meetings.

Linda Paul, Reporter.

## Atlantic Conference

### Evangelistic Services at the Walnut Street Baptist Church of Newark, New Jersey

It was our privilege at the Walnut Street Baptist Church, Newark, N. J., to have a week of special evangelistic meetings from February 6 to 11. The speaker for these services was Rev. "Bill" Turkington, Irish evangelist of the New England Evangelistic Association. God granted us a week of genuine blessings. Although the weather was bitterly cold, the fellowship and God's Word warmed our hearts.

The Lord's nearness was felt throughout all the services. Seven greatly inspired messages from the Word of God were brought by our guest evangelist. Special musical selections by Brother Turkington, who is an excellent trumpet player, were enthusiastically received each evening. Our own "All Girl Choir" and

Send all reports promptly to BAPTIST HERALD EDITOR, Box 6, Forrest Park, Illinois. To be eligible for publication, a report should review events that have occurred during the preceding month.

other local talent helped to keep the air filled with music. Our meetings resulted in the rededication of many lives and the conversion of a number of souls to Jesus Christ.

Sunday morning, February 11, was a very happy occasion for the Rev. Richard K. Mercer, our pastor, and his wife, for they dedicated their first child, Richard K. Mercer III, to the Lord. It was a beautiful service with the Rev. "Bill" Turkington officiating.

Our people are grateful to our official board and the New England Evangelistic Association for making it possible to hear Mr. Turkington.

Joseph Balogh, Reporter.

## SPECIAL REPORT

### Rev. and Mrs. Harry Friesen Sail for Japan as Missionaries at Osaka

The Rev. and Mrs. Harry Friesen and their two small children, Marilyn and Stephen, sailed from San Francisco, Calif., on the "S.S. William Luckenbach" of the Pacific Far East Lines on Monday morning, Feb. 26th. They went to Japan in response to General McArthur's call for missionaries. They will be stationed at Osaka, Japan, and will serve under the North American Board of Foreign Missions of the Mennonite Brethren.

Mr. and Mrs. Friesen served our church at Scottsbluff, Neb., from May 1949 to June 1950. Mrs. Friesen will be best remembered as Mildred Brenner, daughter of Mr. and Mrs. Wm. Brenner of Marion, Kans. She credits the course of her life to her home training, to the sound Scriptural foundation received in her home church, the Mt. Zion Baptist Church near Junction City, Kans., and to the training received in our Kansas Scripture Memory and young people's camps. Mrs. Friesen is a granddaughter of the late Rev. C. F. Tiemann who served in the pulpits of our churches for almost 45 years.

During her college years, and while her husband attended the Dallas Theological Seminary, Dallas, Texas, she made good use of her talents in the college life and also in our Carroll Ave. Baptist Church of the city. It was during the Easter Sunday morning service at Carroll Ave., three years ago, that both of them felt the Lord calling them to the foreign field. The Rev. Wilfred Helwig was the pastor at that time, and did much to help them.

It was during their pastorate at Scottsbluff, that God laid Japan upon their hearts. Mr. Friesen entered the University of California at Berkeley, Calif., last September for intensive study of the Japanese language. He finished his course on Feb. 1, 1951 and now they have left home and loved ones to carry the glorious Gospel to Japan.

Their address in Japan is 7 Kasugade-Cho Nake 6 Chome, Konohana-Ku, Osaka, Japan.

Lillian T. Brenner, Reporter.





Young people of the McDermot Avenue Baptist Church of Winnipeg, Manitoba, who presented the mission play about the gypsies of Bulgaria entitled, "Better Than Gold," at the Winnipeg and Morris churches recently.

**Northern Conference**

**Missionary Play, "Better Than Gold", Is Presented at Winnipeg, Manitoba, Canada**

On Sunday evening, Feb. 11, the C.B.Y. of the McDermot Ave. Baptist Church of Winnipeg, Manitoba, took charge of the service in keeping with the special Baptist Youth Week. The main feature of the evening was the presentation of the Rev. E. J. Baumgartner's interesting play, "Better Than Gold." As already known, this play is based on an incident which took place in the Danubian mission field, from whence it was brought to this country by the Rev. M. L. Leuschner and Dr. Wm. Kuhn.

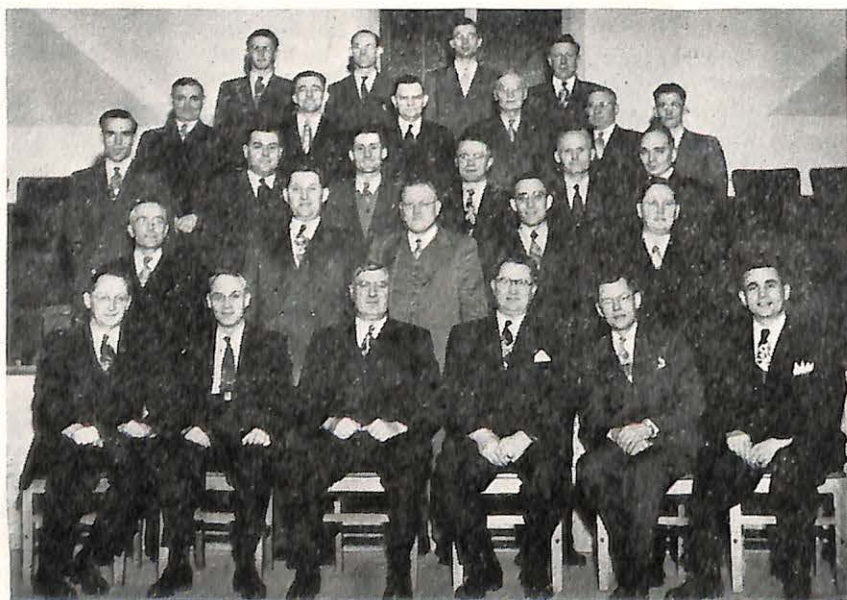
The excellent presentation of this fine play made a deep impression upon the congregation, which packed

the McDermot Ave. Church, as it portrayed the conversion of a group of gypsies through a stolen Bible. Upon request the same play was presented in Morris the following Sunday.

The present C.B.Y. group of the church is practically the largest the church has ever had. They are doing creditable work in the presentation of weekly group programs, witnessing for Christ, and conducting devotional activities.

The play was under the capable direction of Mr. Ted Fenske. The following comprised the cast: Bill Brose, Eleanor Miller, Ernie and Hans Rogalski, Gertrude Brucker, Frieda Otto, George and Bobby Berthin, Ella Meledzus, Winnie Milner, Evelyn Mackus, Milton Felm and John Milner. Music was provided by George Berthin, Ed Anholt, Donna Ristau and Erwin Berndt.

P. Penner, Reporter.



Northern Conference ministers and guest speakers at the recent Pastors' Institute held at the Central Baptist Church, Edmonton, Alberta. Front row, left to right: Rev. William Sturhahn, Rev. Hugo Lueck, Dr. George A. Lang (Seminary president), Dr. Frank H. Woyke (executive secretary of the denomination), Dr. C. H. Seecamp, Rev. Henry Pfeifer (pastor of host church).

**Pastors of the Northern Conference Gather for Institute at Edmonton, Alberta**

During the days from February 7 to 13 many spiritual blessings were received by the pastors of the Northern Conference. Thirty ministers gathered for the first time to attend a Pastors' Institute which was held in the Central Baptist Church of Edmonton, Alberta. We were privileged to have Dr. George A. Lang of our Seminary at Sioux Falls, S. Dak., Dr. Frank H. Woyke, our executive secretary, and Rev. Hugo Lueck, teacher at the Christian Training Institute, as instructors for the conference. Under the leadership of our dean, Rev. Daniel Fuchs, we enjoyed a well planned program.

The opening service, held at the Central Church, was highlighted with a soul stirring message, based on Phil. 4:1-13, by Dr. Woyke. The days following were filled with classes, devotional periods, singspirations and discussion periods. Dr. Lang presented to us a series of lectures on "Old Testament Proofs" based on recent archeological discoveries. Dr. Woyke in an interesting and educational way brought several lectures on Karl Barth and his theology. Mr. Lueck gave a most inspiring exposition of the Gospel of John. Several

Plan Now to Attend  
**THE PASTORS' CONFERENCE**  
at Green Lake, Wisconsin  
July 21 to 27, 1951

papers were presented, dealing with the following subjects: "The Holy Spirit" by Rev. A. Milner, "Baptism and the Lord's Supper" by Rev. John Wahl, "Religious Cults of our Day" by Rev. Karl Korella, and "Marriage and Divorce" by Rev. C. H. Seecamp. Lively discussions followed the reading of each of these papers.

On Sunday, Feb. 11, the pastors were assigned to the various churches in the vicinity of Edmonton. It was a blessed day for both the visiting men and also for the churches visited. This great time of inspiration and fellowship came to a close at a public service in the Central Baptist Church, with the Pastors' Chorus singing two selections and the Rev. Daniel Fuchs highlighting the Institute by bringing it to a close with a challenging message.

We would like to express our appreciation to our general host, the Central Baptist Church, for placing at our disposal the facilities of the church and their homes; to the Women of Central Church for providing those essential temporal needs in a very appetizing manner; to the Rev. H. Pfeifer for making the splendid arrangements; and, last but not least, to our Lord and Master for his abiding Presence which bound us closer with the bonds of Christian love, devotion and fellowship. We look back upon days filled with blessing but also with the realization of the challenge, "Go ye, and make disciples."

Rudolph Rapske, Reporter.



Forty of the forty-two converts baptized by the Rev. G. G. Rauser (left, standing) and received into the fellowship of the First Baptist Church of Lodi, California, on Sunday, March 4, 1951

**Pacific Conference**

**Forty-two Converts Are Baptized at First Baptist Church, Lodi, California**

We of the First Baptist Church of Lodi, Calif., have been experiencing great blessings in the new year. From January 8th to 22nd we were privileged to have the Rev. P. G. Neumann of the Baptist Church of Costa Mesa, Calif., bring us the evangelistic messages. Nearly fifty persons, young and old, came to the saving knowledge of our Savior Jesus Christ, and others rededicated their lives to Christ. It was truly a heart-stirring Sunday morning when during the opening exercises of the Junior Department of the Sunday School, Mr. Neumann gave the invitation to the Juniors to accept Christ and twenty-three stepped out to give their lives as young children completely to him. It is our daily prayer that as these children grow up into men and women that they may hold on to him, no matter what temptation befalls them.

On Sunday evening, Feb. 18th, our pastor, the Rev. G. G. Rauser, had the joy of baptizing forty-two converts. It was a great privilege for the church to witness the burial into the watery grave of these forty-two candidates, testifying that their sins were buried and that they were raised in the newness of life, even as Christ died, was buried and rose again to the newness of life. Twenty of these candidates had previously accepted Christ and twenty-two accepted Christ during the recent evangelistic meetings with Brother Neumann. The hand of fellowship was extended to these and several others on the 4th of March.

From Jan. 29 to Feb. 10 our pastor served the First Baptist Church of Lansing, Mich., as evangelist. Truly,

we are thankful to God that he uses our beloved pastor in such a mighty way, and it is the prayer of the church that he will continue to bless him as he preaches the true Word of God.

Our Wednesday evening prayer services are a joy to behold. Prayer is the lifeline, not only of each individual Christian, but of the church and through the regular attendance of many of our members and friends at the Wednesday night prayer services we are witnessing a great spiritual movement in our church.

"His love has no limit, his grace has no measure,  
His power no boundary known unto men;  
For out of his infinite riches in Jesus,  
He giveth and giveth and giveth again."

Thelma Forsch, Reporter.

**Thirty-one Converts During Revival With Rev. Wm. Hoover at Elk Grove, Calif.**

Many have been the blessings which we of the First Baptist Church of Elk Grove, Calif., have received since our last report, and we give God all the honor and glory for them.

Our church is very fortunate in having a model Woman's Missionary Society. Whenever a need appears, they are ready to step into the breach. When it was necessary to make some arrangements for mothers with small children whereby they might enjoy the worship services when their children are restless, a large plate glass window was installed in the rear of the church by them. A loud speaker was also installed so that it is possible to hear as well as see the entire service.

It has also long been the desire of our hearts to have an electric organ and that desire has now been fulfilled. About a month ago a new Hammond Organ was installed in the church and our services have been greatly en-

hanced by its beauty in appearance and sound. Those and many more were the temporal blessings which have been ours, but still greater were our spiritual blessings.

Our faithful pastor, the Rev. W. W. Knauf, and the entire membership are working together in love and unity. Since the first of the year, prayer groups have met in the different homes once a week and many combined prayers ascended to the throne of God for a spirit-filled revival in our midst. Therefore, when the Rev. Wm. Hoover of the Clay Street Baptist Church of Benton Harbor, Mich., came to us as evangelist from February 18 to March 3, we were expecting great things from God and God answered beyond expectations.

Mighty and powerful were the messages brought to us by Mr. Hoover and our hearts were filled with joy when, first of all, God's people rededicated themselves and 31 persons were saved, among them a number of family groups and young people. We are especially grateful to Mr. Hoover and his fine church for permitting him to serve us. We also know that God heard their many prayers for their pastor while he ministered here. On the last Friday evening of the meetings the members of the Benton Harbor Church spent the evening in prayer in our behalf.

Our blessings continued during the following week when our church was invited to the Temple Baptist Church of Lodi, to participate in the Christian Workers' Conference. Dr. Martin L. Leuschner and the Rev. J. C. Gunst of the Forest Park headquarters office gave us much food for thought in both Sunday School work and C.B.Y. work. It was also our pleasure to have them in our service on Sunday evening, March 11, and their sermons and pictures were gladly enjoyed by a full house.

Theodora W. Wuttke, Reporter.



**Day of Prayer Program  
Sponsored by the Woman's Mis-  
sionary Society, Anaheim, Calif.**

"Perfect Love Casts Out Fear" (1 John 4:18). This timely topic, subtitled by "The Fears We Face," "God's Love in Us" and "Our Love to Others," was the challenging subject for discussion at the World Day of Prayer of the Bethel Baptist Woman's Missionary Society of Anaheim, Calif., on Friday, February 9th.

Present at this meeting were also the Woman's Missionary Society of the Ebenezer Church of Los Angeles and the First Baptist Church of Costa Mesa, Calif. Each society presented interesting papers on the topic and all raised voices in song and prayer.

The well attended meeting, preceded as it was by pleasant fellowship around a bounteous luncheon table, proved to be a blessing, in reassurance of God's presence in world affairs as well as human events. As "one" secretary reminded us afterwards, "It was good to have been there."

Olga Pieper, Secretary.

**Dakota Conference**

**Prayer Day Program by  
the Danzig Woman's Missionary  
Society of South Dakota**

The Danzig Woman's Missionary Society of the Tyndall Church, Tyndall, S. Dak., held its monthly meeting in the church on Prayer Day, Feb. 9th. We had invited the Tyndall Society to our meeting and we all enjoyed a very interesting program. Our devotional leader was Mrs. Elmer Pritzkau. Scripture was taken from John 4:7-21.

Mrs. Clark Engel had charge of the program. The theme was "Prayer." Some of the readings were: "America, On Your Knees," "The Power of Prayer," "Jesus, the Man of Prayer," "Divine Image" and "The Gate of Prayer." Our president, Mrs. Walter Stein, gave a very interesting message on prayer from Luke 11. A number of hymns were sung during the afternoon such as "Whisper a Prayer," "I Need Thee Every Hour" and "Take Time to Be Holy" by the group.

At the close of the meeting we had a handkerchief shower for one of the members of our society who is moving away from our church. Mrs. Stein made a few remarks and we sang "God Be With You." Lunch was then served to everyone.

Mrs. John Brandt, Secretary.

**Southern Conference**

**News Flashes  
from the Central Baptist Church  
of Waco, Texas**

God has given us showers of blessings under the leadership of our beloved pastor, Rev. Roy Seibel, and his wife. The Seibels are in their seventh year of faithful service here. We consider ourselves very fortunate in having them and are truly grateful to the Lord for the splendid work they are doing here.

The Lord also graciously blessed us during our evangelistic meetings. The Rev. Fred Ferris from Lorraine, Kans., was the evangelist. His heart-stirring messages made a deep impression on all who heard them. Eight persons were converted, four came by letter, one came for full-time service and a number rededicated their lives

anew to the Lord. On the first anniversary of our new church, our pastor baptized five of these converts on confession of their faith in Christ.

Our church was honored to have Miss Hilda Tobert, missionary-nurse, visit with us. "Toby" stirred our hearts with her messages on conditions in Africa. A Church Fellowship Supper, sponsored by our Woman's Missionary Union, was held in honor of Miss Tobert, who again was our guest speaker at this occasion. "Toby" related a number of interesting experiences about the work on our African field and gave us some first-hand information on our Banzo Hospital. At this time an offering was given to be used for our Banzo Hospital.

Watchnight services were held with the C.B.Y. group in charge of the social hour. After refreshments and a time of Christian fellowship, the old year was closed with meditation and prayer. The New Year, too, was begun with some real praying for better service in 1951. A week of prayer and Bible study was observed the first week in January. Mr. Seibel taught the book of James.

"Youth Week" was observed with our young people having charge of all the church activities during this week. On Saturday evening, Feb. 3, it was climaxed with a fine program and banquet. The program was as follows: Master of Ceremonies, W. W. Cox, Jr.; Welcome, Fred Burback; Singpiration, James Gossen; special music by Ken Howard and Norma Jean Edwards; testimonial service in charge of Milton Lippert; guest speaker, Everett Cox; "Thank You" and benediction, Rev. Roy Seibel, pastor. It was a joy to see our young people answer Christ's call to worship and meditation, prayer, visitation and fellowship by participating and leading in all these various activities of our church.

Mrs. J. N. Kittlitz, Reporter.

**ENGAGEMENTS**

**Rev. Martin L. Leuschner**  
Sunday, April 15 — Wessington Springs, S. Dak.  
  
Tuesday, April 24 — Baptist Men's Rally of the Detroit Churches, Burns Ave. Church, Detroit, Michigan.  
  
Sunday, April 28 — La Crosse, Wis.

**Rev. Albert Felberg, Evangelist**  
April 8-22 — Corona, S. Dak.

**ANNUAL SESSIONS**

April 20 — Publication Board at Cleveland, Ohio.  
April 23 — Committee on Education at Forest Park, Ill.  
April 24-26 — General Missionary Committee at Forest Park, Ill.  
April 26-27 — General Council at Forest Park, Ill.  
April 26 (Thursday Evening at 7:45 P.M.) — Public Meeting for Chicago churches at Forest Park Baptist Church.

**Obituary**

(A charge of five cents a line is made for all obituaries, except for those of our pastors and their wives. If possible, limit the obituary notices to 250 words. Send them to the Editor, Box 6, Forest Park, Illinois.)

**MR. CARL CHARLES DOBRINSKI  
of Lorraine, Kansas.**

Mr. Carl Charles Dobrinski of Lorraine, Kans., was born in Rocky Ridge, Ohio, on November 17, 1877, to Amelia and Michael Dobrinski. As a small child Mr. Dobrinski came to Kansas with his parents. He was baptized and received into the Lorraine Baptist Church's membership on March 13, 1904.

On June 6, 1907, he was united in marriage to Theresa Preuss. To this union of 43 years were born three sons and two daughters. He lived in the Lorraine community over 70 years. For many years he farmed near Lorraine. In 1945 he and Mrs. Dobrinski moved from the farm to town.

On February 5th he became ill while vacationing in Hot Springs, Ark. During the return trip he was stricken near Sallisaw, Okla. All of his children visited him during his last illness. At 9:00 A.M. on Saturday, February 17th, 1951, at the age of 73 years and 3 months, Mr. Dobrinski went to be with his Lord.

Those left to mourn are his widow; three sons: Arthur of Geneseo, and Carl and Harold of Lorraine; two daughters: Mrs. Leonard Strella of McPherson and Mrs. Hillis Williams of Burdick; ten grandchildren; four sisters: Mrs. Tena Sanday, Walla Walla, Wash.; Mrs. Dennis Stearns, Beaver City, Neb.; Mrs. Clas Weiss, Denver, Col.; and Mrs. Lydia Engel, Crewe, Va.; and two brothers: Fred of Portland, Ore., and William of Sterling, Kans.; and a host of friends.

Lorraine, Kansas  
FRED FERRIS, Pastor.

**MRS. BARBARA ZEIGLER  
of Jamesburg, New Jersey.**

Mrs. Barbara Zeigler, nee Minster, of Jamesburg, N. J., was born in Württemberg, Germany, on Nov. 18, 1866. In 1892 she came to America, and later married Fred Zeigler. From this union, Fred Zeigler, Jr., was born.

Upon profession of her faith in the Lord Jesus Christ as her personal Savior, she was baptized in the Pilgrim Baptist Church (also known as the Second Church), Philadelphia, Pa., by Dr. William Kuhn, who was then pastor of that church, and received into the fellowship of the church in 1896.

In 1905 she came to Cranbury, N. J., and soon thereafter united with the German Baptist Church of that place (now known as the First Baptist Church). Until about ten years ago she was quite active in the Woman's Missionary Society but because of failing health was obliged to remain at home from that time.

On Saturday morning, February 10th, after a long illness she passed away to be

**THE THING APPOINTED  
(Continued from Page 16)**

was sure that her soul had not been touched by regeneration.

"Ann, do you think you will have to witness in this affair?" probed Tom.

"Yes, they have already told me that I must be there too."

"What are you going to say, Ann, if they ask you whether you have any knowledge of the deal?"

"I am going to tell them, Tom, that Reilly was the one who was responsible for it and that Mr. Harper had practically nothing to do with it."

"Well, what are you going to do about the correspondence which Mr.

absent from the body and present with the Lord in the 85th year of her age. She is survived by her son, Fred; a granddaughter, Mrs. Ruth Katona; and a great-grandson, Frank Katona, Jr.

Jamesburg, New Jersey  
VICTOR J. HAMMOND, Pastor.

**MR. ED FENSKE  
of Nokomis, Saskatchewan.**

Mr. Ed Fenske of Nokomis, Sask., Canada was born in Woodbine, Kans., on March 19, 1886, and died at the Nokomis Hospital in Nokomis on Feb. 14, 1951 at the age of 64 years, 10 months and 6 days. In his early youth he came to know the Lord Jesus as his personal Savior and was baptized on confession of his faith. As a young man he came to Lemberg, Sask., where he was united in holy matrimony to Mary Scheer on Nov. 19, 1907. This marriage was blessed with nine children. Mr. Fenske came to Nokomis, Sask., in the year 1913 where he joined the Baptist Church. He was an active member in various churches during his life span. The cause of his death was cancer.

He leaves to mourn his departure his beloved wife, and children: Mrs. Clarence Landstrom, Govan, Sask.; Mrs. Alex Cochran, Regina, Sask.; Mrs. Roy Larson, Govan, Sask.; Cliff Fenske, Sudbury, Ontario; Mrs. Ralph Johnson, Sudbury, Ontario; Len Fenske, Nokomis, Sask.; Bob Fenske, Sudbury, Ontario; Mrs. Val Klotz, Vancouver, B. C.; Art Fenske, Sudbury, Ontario; 23 grandchildren; and two brothers: Henry Fenske, Regina, Sask., and Walter Fenske, Trail, B. C. His deep spirituality and love for that which is good and noble endeared him to many.

The Rev. A. Downey assisted by speaking on the text, "We sorrow not as those which have no hope" (1 Thess. 4:13). The Rev. R. Jaster also brought a brief message in German on Psalm 90:12. May the Lord of all comfort and console the bereaved!

Nokomis, Saskatchewan, Canada  
R. JASTER, Pastor.

**MRS. MARGARET HUBER  
of Lodi, California.**

Mrs. Margaret Huber, nee Wenz, of Lodi, Calif., was born in South Russia on Sept. 29, 1875. On March 1, 1899 she came to America and made her first home in Ventura, N. Dak. Two years later the family moved to Anamoose, N. Dak., where they took up a homestead. After a few years, they moved to Kief, N. Dak., where they were engaged in the general merchandise business until 1923, at which time they moved to Lodi, Calif. Since 1923 she has been living in this city as a commendable citizen until she was very suddenly called to her eternal resting place.

She was married on Sept. 29, 1895 to Jacob Huber, her beloved husband, who preceded her in death just 10 months ago. Eleven children were born unto them: four daughters and seven sons. Two sons preceded their mother in death, of whom one, Arthur, gave his life in the service of his country. Mrs. Huber was converted when she was a young woman, was baptized on the profession of her faith and united with the Baptist Church. Since coming to Lodi, she was a faithful member of the First Baptist Church here. She

was a consecrated Christian, a loving wife and a devoted mother to her children. She loved the fellowship of God's people and the worship services in the house of the Lord. God granted her the privilege of attending the evening service on Sunday night just before her homegoing to join the service in the Father's house above.

She passed away very suddenly on Sunday night, Feb. 18, 1951. She reached the age of 75 years, 4 months and 20 days. She leaves four daughters: Mrs. Martha Hieb, Mrs. Ruth Reimche, Mrs. Rosella Mellman, all of Lodi, Calif., and Mrs. Emma Goodmen of Stockton, Calif.; five sons: Fred Huber, Lodi; Andrew T. Huber, Kief, N. Dak.; Edward Huber, San Luis Obispo, Calif.; Irvin Huber, Indianapolis, Ind.; and Ernest Huber of Stockton, Calif. Other survivors include a brother, John Wenz of Plevna, Mont., and 15 grandchildren and two great-grandchildren.

First Baptist Church,  
Lodi, California  
G. G. RAUSER, Pastor.

**MRS. MARTIN DERMAN  
of Edmonton, Alberta.**

Mrs. Martin Derman, nee Maria Derling, of Edmonton, Alberta, was born Sept. 22, 1905 in Cataloi, Rumania, and was called to her heavenly reward after a brief illness on March 2, 1951. This brief span of 45 years, 5 months and 7 days was filled with joys and sorrows in many ways. In her early life she lost both her mother and father. On December 14, 1922 she was united in holy matrimony with Mr. Martin Derman by the Rev. Martin Isszler. In 1928 they came together to Canada and settled here as farmers. In 1933 Mrs. Derman accepted the Lord Jesus Christ as her personal Savior and was baptized by the Rev. M. C. Martin and received into the Glory Hill Baptist Church. Because of her illness the family moved to Edmonton and united with the Central Baptist Church where she remained true and faithful to the very end.

As a mother and wife she was exceedingly conscious of her responsibility for the physical and spiritual welfare of her household. Her heart was with God's people even though she could not attend worship services as she desired. Looking for further medical assistance, she became, however, helpless and passed away very unexpectedly. She leaves to mourn her husband and a family of six children. One of her children, after a brief pilgrimage of but one week, was called home. The children with the father, who are deeply grieved and mourning the early departure, are: Jacob, John, William, Frieda, Lilly and Bertha. She has one sister, Mrs. Christine Hme-rick of Cloverdale, B. C., and one brother, William Gerling, somewhere in Europe.

Funeral services were held at the Central Baptist Church. The Rev. E. P. Wahl spoke in the German language using as his text, Phil. 1:23, and her pastor spoke in English using as his text, Psalm 16:11. Mrs. L. Benke and her daughter, Mrs. J. Ohlman, sang appropriate selections. Our comfort and hope is in HIM whose we are and through whom alone a glorious reunion will be possible.

Central Baptist Church,  
Edmonton, Alta., Canada  
HENRY PFEIFER, Pastor.

**CHANGES OF ADDRESS**

Rev. Harry Friesen  
7 Kasugane-Cho Nake  
6 Chome Konohana-Ku, Osaka, Japan

Rev. Richard Schilke  
7308 Madison Street  
Forest Park, Ill.

Rev. Otto R. Schmidt  
1139 A. Hearst Ave.  
Berkeley 9, Calif.

Rev. J. C. Zimmerman  
3009 North 57th Street  
Milwaukee, Wis.

**FEBRUARY CONTRIBUTIONS — NORTH AMERICAN BAPTIST  
GENERAL CONFERENCE**

Conferences	CONTRIBUTIONS FOR ALL PURPOSES		
	Feb. 1951	Feb. 1950	Feb. 1949
Atlantic	\$ 1,728.48	\$ 6,581.89	\$ 4,095.19
Eastern	3,034.89	3,290.95	863.67
Central	3,089.24	7,265.08	3,664.64
Northwestern	3,823.56	9,557.31	3,449.46
Southwestern	2,304.09	10,558.24	2,081.34
Southern	1,038.43	4,014.03	304.30
Pacific	3,009.54	4,417.83	3,562.95
Northern	2,159.93	2,658.23	913.82
Dakota	3,609.42	14,495.42	3,271.55
Total for All Purposes	\$23,797.58	\$62,868.98	\$22,206.92
Less Seminary Building Fund	5,209.26	47,716.89	
Totals Other Contributions	\$18,588.32	\$15,152.09	

**BUDGET CONTRIBUTIONS RECEIVED**

For the month of February, 1951	\$17,493.79
For the month of February, 1950	14,545.44
For the month of February, 1949	20,981.41

**BUDGET CONTRIBUTIONS RECEIVED FOR THE FISCAL YEAR**

April 1, 1950 to February 28, 1951	\$339,407.62
April 1, 1949 to February 28, 1950	376,493.19
April 1, 1948 to February 28, 1949	402,443.27

**BUDGET CONTRIBUTIONS RECEIVED FOR THE TRIENNium**

August 1, 1949 to February 28, 1951	\$598,392.24
August 1, 1948 to February 28, 1950	679,362.69
August 1, 1947 to February 28, 1949	755,654.37



## MINISTRY OF JESUS

(Continued from Page 5)

for every Christian! At first the Baptist was very prominent. But now his influence was waning. The importance of Jesus' work must increase, but the Baptist's influence must decrease. The end of his mission would soon come, but Jesus' power and influence would keep on growing indefinitely. Like John we must say: "Christ must increase in my life, but self must decrease, yea, die daily."

Our spiritual Bridegroom comes from above and is above all, but the Baptist is of the earth and speaks of earthly things. He cannot bear witness of heavenly things like the bridegroom who is from heaven and above all. What he has seen and heard he tells us, yet no one receives his testimony. So few believed on Christ in Judea. The words, "no man," is an exaggeration prompted by the tragic note of rejection just as the words, "all men come to him," was an exaggeration resulting from strong feeling.

The Spirit of God has been given to the Son in fullest measure, without limit (John 3:34; Col. 1:19). "The Father loves the Son and has committed everything into his hands." At Jesus' baptism the Father said: "This is my Son, the Beloved, in whom I delight" (Matt. 3:17). Why should not the Father give everything into the hands of One whom he loved and trusted perfectly?

### A PRESENT POSSESSION

If the Bridegroom is from heaven, if he speaks heavenly things, if the Father has sent him on a unique mission, if he possesses the Spirit in fullest measure, if God has entrusted everything to his hands, then his words are of the greatest importance and should be accepted without any hesitation. Therefore one should believe in the Son of God. Faith in him brings eternal life, a life of fellowship with God and Christ.

This highest quality of life centered in Christ is a present possession. We do not receive it in the future. We have it now, even though we do not possess it in its perfection (John 5:24). "But he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." The words, "believeth not," should be translated, "obeyeth not." The word in the original means "disobey." The unbeliever or disobedient one shall not see the true life here or hereafter, but the wrath or anger of God will remain on him. The phrase, "the wrath of God," occurs nowhere else in the gospels.

If we turn against God's love, we must expect his permanent displeasure, which means an irreparable spiritual loss. Do you believe on Christ as the Son of God and the only Savior of men?

## FAITH AND ITS GOD

(Continued from Page 9)

righteousness of God is related to salvation. Professor Otto Baab has well said, "When the whole being of God is bent on salvation to men, then his righteousness is operative."

One of the greatest words used in the revelation of God is Father. In the Old Testament the Fatherhood of God was usually thought of in terms of the nation although there are flashes of the larger concept of fatherhood. In the New Testament the idea passes from the group and fatherhood becomes distinctly personal.

There are two ways in which this "Father concept" needs to be understood. God is the Father of all by his creative activity and power. All members of the human race are basically alike. The blood which flows in the veins of people is alike wherever found. There is a relationship and kinship in all mankind whatever the color of skin may be. God is our common father and we are all brothers.

But there is another sense in which the idea is used and that is brotherhood by redemption. The New Testament usage moves in this framework as the brotherhood of most significance. The relationship which is ours by the creative activity of God is centered in that image which God gave to all mankind and which makes us alike. The relationship which comes through his redemptive activity brings to those who believe a new image unlike the first. All men are ideally and possibly sons of God but not all are actually what they are possibly.

The prodigal son (Luke 15) was a son when he was in the far country but he was a son in removal. When the prodigal returned to his father's house and was forgiven by his father, he became a son in fellowship. Those two phases of experience are both possible in the actual relationship of an individual with God. Both are real but both are not the same.

### GOD IS LOVE

Probably the greatest statement made about God in Scripture is that "God is love" (I John 4:8). That is the deepest and most understandable of all the qualities of God. "Agape" is that something which is not called forth by anything outside itself for it is the perfect expression of deity. The character of such love cannot be understood until the cross is understood. Such love is spontaneous, self-giving, free, outflowing, non-selfish, absolute and universal. "Agape" gives, suffers, dies, rises again to give all to those who deserve only condemnation.

The sovereignty of God is the sovereignty of love. God who is love in this drama of God-man relationship took the initiative and sent his Son into the world to save it from sin and death. This is not sentimentality but

the reality of a cross. "Love so amazing so divine, demands my soul, my life, my all." Love has the power to make, to sustain and to perfect. This is the heart of God: this is God! "Agape" is not self-centered but God-centered. This quality gives color and meaning to every other quality in God, for it is God.

The judgment or the so-called wrath of God needs consideration in connection with a discussion on love. There is a phrase of love which expresses itself in justice and judgment. The word "anger" is hardly applicable to God. The word "wrath" is a better term. Luther spoke of the "angry love" and another writer said, "Wrath was the heart of God on fire." Perhaps H. H. Farmer expressed it better when he said, "A man may sin himself into the wrath of God, but never out of his love." The apostle spoke of sin bringing judgment (Romans 1:18ff). If such were not true, then the world would be chaos. History moves toward a climax. There is a moral order in the universe and what a man sows he reaps.

Judgment in its final analysis is an expression of God's love, and means that no one will be rejected except those who have refused his love, and those who refuse will be rejected. God is love but love isn't something soft and meaningless but creative and concerned and exacting. God who loves and is love permits judgment to fall upon wilful and sinful man.

### GOD'S INVITATION

The God of our faith is one who throughout the drama of history has been seeking to redeem man. God wants fellowship with man but man in his waywardness often turns aside from God. The Old Testament presents God as the one who was wooing Israel and the New Testament portrays this wooing love in a great redemptive act: the Cross. Everything in God and everything in his world craves and works for the harmony which can only come when sin has been banished from the heart of man in all of life. It is not the will of the Father that any one perish (Matthew 18:14).

The last invitation in our Bible brings together the consummate purpose of it all when it says, "The Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely" (Revelations 22:17).

Faith presents a great God who in his nature and through the manifestations of himself has sought to redeem and to fellowship with his creation. Truly we can say —

"O God how wonderful Thou art,  
Thou everlasting friend,  
On thee I'll stay my trusting heart,  
Till faith in vision end."