

Baptist Herald

NORTH AMERICAN BAPTIST GENERAL CONFERENCE



The Ebenezer Baptist Church Choir, Vancouver, British Columbia

November 6, 1952

The Gospel in Japan

Rev. Jay Hirth

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The Price of Our Redemption

A Message for the Denominational Thanksgiving and Sacrifice Week to
Be Observed from November 23 to 30, 1952

By the REV. R. SCHILKE, General Missionary Secretary

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:20).

THERE IS A STORY, which through usage has become old, of a boy who with a mechanical kind of mind made himself a toy motor boat. He wanted to sail this toy motor boat up and down the stream of water that flowed near his father's home. At first he seemed to have great fun as he sailed the boat out on those waters and as it would come back again to him in a circle.

However, there seemed to have been a defect in the mechanism and one day it did not come back in a circle but sailed away from him far beyond his reach. After many efforts to recover it, he was at last compelled to return home without finding it. To him this little toy motor boat was lost.

A TOY MOTOR BOAT

Not too long after that as he walked by a certain store, he noticed a little toy motor boat in the show window.



—Eva Luoma Photo

"Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together" (John 4:35-36).

A note was attached to it which read: "This motor boat for sale. Price, 5 shillings." It interested him and as he looked closer he realized that this was his boat! Immediately he made his loss known to the storekeeper and explained to him how he had lost his boat. But all his attempts to regain it seemed to be futile. The only way he could have it back was to pay the price of five shillings.

Disheartened and disappointed that he could not convince the storekeeper that the boat really belonged to him, he went home and told his father about it all. The father heard the story and said: "Here is the money. Go back and buy back your own boat." The boy did so and on paying the five shillings came again into the possession of that which was formerly his. Hugging the boat to himself he said: "You are twice mine. First I made you, and then I bought you."

This story, though familiar to many, illustrates very beautifully God's experience with his children. God first made us all. He created us in his very own image. We are to be his children.

But sin had entered in and we became lost and came into the possession of someone else. Thus in order to possess us again, God had to redeem us from a state into which we had fallen, a state into which we had been sold. Someone else laid claim to our soul and, according to the records of God's holy book, there seemed to be no other way out but that God in Christ Jesus had to pay the price of redemption.

STATE OF BONDAGE

This state of bondage is sin. Bondage is slavery and sin has enslaved people. There is no freedom. Everywhere we turn we see men and women in the clutches of sin. They are not their own selves; they are victims of an alluring but evil world. The tragedy of it all is that so many of them think that they are free. By freedom they believe that they can do as they please.

The Jews in Jesus' time thought they were free. When Jesus spoke to them of the freedom which he is able to give to those who are willing to be made free by him, they very sorely vexed and said: "We be Abraham's seed, and were never in bondage to any man: How sayest thou; ye shall be made free?" (John 8:33.) They forgot that even then they were in bondage to Rome as a nation, and even as individuals they were no less free.

It is the peculiarity of man that he does not see his true state until he sees it by the grace of God. At first he seems to see no danger as he plays along with sin. Soon he finds himself hopelessly imprisoned. The key of his willpower is broken and he is locked in the grip of sinful habits and sinful indulgences.

This is a state of bondage where Satan is the master. Satan is the evil one who subdues his victims and brings them under his power. They become his servants; they must do as he orders them about.

Here, for instance, is a man who has fallen a victim to the alcohol evil. Speak to him in his sober state and he will confess that alcohol works his ruin and that he ought to leave it alone. Why doesn't he then? He would if he could! But he can't; he is not his own self. He is under the

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Things That Belong to God

These are important days in North American Baptist Churches, considering the Scriptural truths of stewardship and preparing for the Thanksgiving and Sacrifice Week from November 23 to 30, 1952

By the REV. M. L. LEUSCHNER, Promotional Secretary

THERE ARE SOME things that definitely do not belong to us. If we seize them and claim them as our own, we bring a curse upon ourselves. Even the books of the Great Day of Judgment will be marked with what we have done with these things. The Christian attitude towards God's ownership of these things is the open door of stewardship which leads to the most glorious service for Christ and the greatest joy for his disciple!

ALL MONEY IS GOD'S!

In the Old Testament we read that the first fruits of the land belong to God. The Israelite had to recognize that ownership of God and to honor the Lord with his substance and the first fruits of all his increases. This was God's commandment to him: "Thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and thou shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place his name there."

Jesus went beyond the Old Testament conception of the tithe and first fruits as he went beyond the Old Testament conceptions of morality and individual responsibility. He considered that all money and worldly goods are a generous manifestation of love on the part of the heavenly Father. All we have of money, of talents, of life, are a divine loan to be used wisely and administered as a sacred trust. All money is God's! That truth is fundamental to "the stewardship life."

The proportion of your giving—whether the tithe, or more—and the extent to which you set aside "the first fruits" will depend upon you and your relationship to Christ the Savior. This takes us to the supremely important crossroad in our life of our accountability to God.

YOUR ACCOUNTABILITY

Daniel Webster was once asked: "What is the most solemn thought that has ever entered your mind?" To this he replied without hesitation: "The most solemn thought I have ever had—and I have it often—is my personal accountability to Almighty God." This is a solemn thought—that everyone of

us must make an accounting of the money and things which have been loaned to us. "If we fail here, we fail everywhere," as G. Ernest Thomas emphasizes in his book, "To Whom Much is Given." "If we do not recognize that our money is loaned to us—put in our trust—then we will fail in our spiritual life at every point."

All of this means that GIVING is a privilege. It is the clear and definite key to happiness. If we fail God in our stewardship of things that rightfully belong to him, then "who will commit to your trust the true riches?" as Jesus asked in his penetrating question. Giving in Christ's Name is rewarded with the "Well done!" of God's approval and with joy in the giver's heart over what he has done for others. Those who serve God in this manner by giving cheerfully and generously are laying up treasures in heaven that will never pass away.

AN EXPERIENCE OF SHARING

It is a corollary to the above truth that GIVING is a sharing experience with others in which we win friends and influence their lives for eternity. The glory of a sunset or of a landscape



—Eva Luoma Photo

"The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest" (Matt. 9:37-38).

scene is never so beautiful as when it is shared with another. There is a German proverb that joys which are shared are always double joys.

The actual possession of money does not make for happiness. It does not even make for security. Money gives real happiness only when we use it to help another or when it is dedicated

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Twenty-six Stewardship Leaders

Names and areas of service of 26 ministers who are presenting the denominational program of STEWARDSHIP to North American Baptist churches

DURING OCTOBER and November the General Council has sponsored extensive visitation trips by twenty-six of our ministers to most of our churches to present the claims and responsibilities of CHRISTIAN STEWARDSHIP. Ten thousand stewardship leaflets have been distributed besides a similar number of "Tithing Enlistment" cards. A colorful poster with the message, "Every Baptist A Tither," has been mailed to each of our pastors which ought to be on the bulletin board of your church.

The ministers who are serving our churches as stewardship leaders during this time along with their home town and the areas which they are serving (shown in brackets) are as

follows in alphabetical order:

- Rev. Alfred R. Bernadt, Lorraine, Kansas (Texas).
- Rev. Aaron Buhler, Lansing, Michigan (Dakotas, Montana).
- Rev. Walter C. Damrau, Philadelphia, Pennsylvania (Ontario).
- Rev. A. S. Felberg, Vancouver, British Columbia (Alberta).
- Rev. Harold W. Gieseke, Dallas, Texas (Southern Conference).
- Rev. Robert Hess, Newark, New Jersey (Central Conference).
- Rev. E. A. Hoffmann, Millet, Alberta (Manitoba).
- Rev. William H. Jeschke, St. Paul, Minnesota (Wisconsin).
- Rev. Louis Johnson, Waco, Texas (Kansas).

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Mt. Fuji is still capped with last winter's snow (left) when the cherry blossoms adorn Lake Kawaguchi; and the donjon of Himeji Castle (right) is typical of Japanese feudal castle construction.

Mastering the Japanese Language

The fascinating story of one of our missionaries' trials and joys in learning the difficult Japanese language

By MISS FLORENCE MILLER, Missionary in Japan

THE FIRST DAY of school, January 7, finally arrived. We were as excited as little children on the first day of school, because for us it was the opening day of the Japanese Language School. We were just beginners. We would have to learn to make the sounds, to speak, to read and to write. We had heard so much about the difficulty of the Japanese language so that it was with some apprehension that we set out for school that first morning.

SCHOOL BUILDING

As we entered the three-story, gray stone building, a part of the American Baptist Headquarters Building, it appeared dark and dingy to us and not very conducive to study. It was January and the building was cold. In each classroom we found a little coal stove. We discovered that the students purchased their own coal and that it was the responsibility of the students who sat nearest to the stoves to keep the fires burning. In my classroom there were seven missionaries besides myself seated around a long table.

The 9:00 o'clock bell rang and our first teacher entered, bowing politely and greeting us with "Ohayo gozaimasu," which means "Good morning." She spoke only in Japanese, using no English, although she understood it quite well. By showing us various objects such as a book, a pen, or a pencil, we learned to say simple sentences such as, "This is a book," and "This is a pencil." By this time we had forgotten about our cheerless environment

for our eyes were focused on the teacher's lips and our ears were tuned to catch the pronunciation of the new sounds.

After a five minute recess our second hour began with another teacher. With a different teacher for each of three periods, we had the opportunity to hear slight differences in pronunciation. Between the second and third hours, there was a 20 minute recess during which various student activities took place. On Mondays and Wednesdays the students took turns leading chapel which proved to be a fine way of acquainting the missionaries with each other and of uniting them in spirit, for they represented many denominations.

Not all the students participated in chapel, some being Catholic priests and nuns. On Thursday there was a Japanese "hymn sing" led by one of the teachers. Tuesdays and Fridays were volley ball days. Almost every Friday afternoon the school planned some field trip to acquaint the students with the Japanese culture and way of life.

After returning home, it was expected that the students would spend about three hours each day reviewing the day's lesson. This is a typical day for missionaries in language school.

On June 1st we were all delighted, teachers and students alike, to move into our new school building which had just been completed. This is a lovely place with a spacious yard surrounding it. The rooms are quite large, airy and light. The cheery atmosphere

has given us an added impetus for study.

Our first difficulty with the language came in making the new sounds which are quite unlike any we have in English. There are not many which are extremely diverse, but quite a few differing slightly. These sounds must all be mastered if we would speak without a decided accent. There are fifty basic sounds and about fifty other variations of these. This is less than we have in English. The "h" sound is between our "h" and "f." The "r" is between our "d" and "l." The "n" and "g" sounds vary somewhat too. All of the sounds have a slight nasal quality, some more than others.

LANGUAGE DIFFICULTIES

Japanese nouns have, for the most part, neither article, number or gender. So "ringo" may stand for "an apple," "the apple," or "apples," or "the apples." When necessary numerals are used to show plurality. Sentence structure is almost the reverse of what it is in English. The verb always comes at the end of the sentence, so you must wait until the speaker has finished his sentence before you can comprehend the meaning. There are no personal pronouns, so instead of saying "the girl who is wearing a brown dress," you would say "the brown dress wearing girl."

In counting, a different classifier is used for almost every different kind of object. For example:

one bird—tori (bird) ichiwa,

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The Gospel in Japan

Our missionaries in Japan are having amazing results in dealing with thousands of people and bringing the Gospel of Christ to them! This article will inspire you to pray and to give more for this work!

By the REV. JAY HIRTH, Missionary to Japan

ON JULY 22nd my missionary-colleague, John Rhoads, Paul Gerke and I took a trip to Mie-ken, a central prefectural state in Japan. We traveled in a Chevrolet "carry-all" and we also took along a large semi-trailer truck so that we could hold meetings while enroute to Mie-ken and in the area which we wanted to survey.

The trailer truck opens into a large platform or stage. The truck has its own generating system, lighting system, P.A. system, and it even features a Hammond organ. Paul Gerke is the "Youth for Christ" musical director in Japan and a radio organist, so he was a great blessing and asset on the trip. We also took along seven national Christians as interpreters, set-up men, truck drivers, etc. John Rhoads and I alternated in preaching the Word of Life to the people and in being master of ceremonies.

MANY DECISIONS FOR CHRIST

God blessed our trip in every possible way. As we held meetings along the way and in the Mie-ken area, we saw hundreds of Japanese people come forward to accept Jesus Christ not only as Savior of their lives, but also as Lord. As we presented the message of salvation and the need of repentance of sin and a turning from idolatry to serve the living and the true God, old men and women, middle aged folk, and young people streamed forward to kneel down in the street to make their decision for Christ. How our hearts were thrilled as we dealt with them and talked with them afterwards!

Some had immediate assurance of salvation. Others had accepted the forgiveness of sin and the gift of eternal life by faith, and we know that the Holy Spirit of God will confirm that decision. After dealing with the seekers we prayed with them, and then got their name and address. "Youth for Christ" will give them a free Bible Correspondence course as well as a Navigator Bible memory course. "Youth for Christ" will also try to get these new babes in Christ in contact

The Great Buddha at Hara, Japan, one of the famous Buddhist shrines for the Japanese people. Note the little carved Buddhas in the background.

"Go forth, then, ye ransomed ones, and remember that you bear through the world the image and superscription of Jesus Christ; in whatever company of men ye stand, forget not that his signature is upon you."



with a good evangelical church (if there are any in the area).

In the Mie-ken area the decisions averaged about 91 persons per meeting. One hundred and fifty-four decisions was the highest for one meeting and fifty-four was the lowest.

CENTER OF JAPAN

We not only saw the hearts were receptive to the Gospel of Christ in the Mie-ken area, but we also saw a tremendous need. In Ugi-Yamada, one of the key cities of Mie-ken, there is only one small Kyodan church and a small Episcopal church. The city has a population of more than 60,000. From that city to Matsuzaka city, about 18 miles away, there is not one church in any of the many towns and villages.

There are many such areas like this in Mie-ken where the need of evangelical work is great. A young pastor told me, "Please, come to Yamada to start your mission work and help us reach the people for Christ." Another old man, a storekeeper who is not a Christian, said: "Come to Yamada to start your church because it is the center of Japan." The old man's son accepted Christ as Savior at one of our outdoor rallies.

When the old storekeeper said that Yamada is the center of Japan, he was geographically correct. It is also the center of Shintoism, because Uge-Yamada boasts the Ise Shrine where the sun-goddess is supposedly enshrined. The people of Ugi-Yamada make their living from the Ise Shrine as a result of the hundreds of thou-

sands who visit the famous shrine every year. Not only is Mie-ken the center of Shintoism, but it also boasts one of the biggest Buddhist temples which is located in the city of Nara.

A newspaper reporter, in interviewing John Rhoads and me, told us that the Communists claim that area for their party because it is the center of Japan. Satan and paganism hold sway over Mie-ken now. Oh, how we would like to claim that territory and especially the million four hundred and sixty thousand people for the Lord Jesus Christ. Pray that God will definitely show us if he wants us to work in his whitened harvest field of Mie-ken!

BREAKING WITH IDOLATRY

About a month ago my wife, Esther, and I started a little work in a small town in the northern part of the Nerima ward. We began to hold meetings in the home of a high school teacher, and the first night a little after midnight the teacher and his wife accepted the Lord Jesus Christ as their personal Savior. From the moment the couple accepted Christ as their Savior, they had complete assurance that they had received the gift of eternal life. Now they have a burden for the rest of the community. How thrilled we are at their zeal of reaching others and the spiritual insight they have in Christian truths.

The teacher, Hirose sen-sai, was a high ranking army officer during the last war and he was on Tojo's staff,

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Trekking for our missionaries and their families in Africa often finds them resting and eating their lunch on a rocky ledge (left) or entering a strange village on market day with its sea of ebony skinned Africans (right).

Africans Pray -- God Answers!

Experiences of faith in Cameroons villages and in family affairs as described by our missionaries

By MRS. FRED HOLZIMMER of Ndu, Cameroons, Africa

"TRUST IN HIM at all times: ye people, pour out your heart before him: God is a refuge for us" (Psalm 62:8). We thank God for the many Christians in America who are interceding for us, yes, pouring out their hearts before him in our behalf.

We had been looking forward to teaching in our Mission Bible School in Mbem for some time and it was a great joy to round the last hill and to look upon Mbem station. It is a lovely station surrounded by high hills. The climate is warm, much different from our cold Ndu. After supper with Miss Myrtle Weeldreyer, we quickly went to bed. Trekking from Ndu to Mbem takes seven hours. With two little girls and a couple of showers of rain, it took us even longer and we were ready to go to sleep.

OUR TEACHING MINISTRY

The next day Fred began to teach the men. Some of them are hoping to be school teachers, some church teachers, some nurses, but all studying the Word of God so as to be better teachers, preachers or nurses. Miss Weeldreyer introduced me to the wives of the married students whom I was privileged to teach a short time each day.

After spending about ten days at Mbem, an accident made it necessary for us to pack and return home. As I think of it now, it seems like a dream. Joy and Miriam, our children, had gone out to ride the horse and had

been gone a short time when we heard a lot of commotion down below our house and the school yard. Fred had just come in from teaching and was standing at the window. He said, "It must be the children," and it was.

Joy was used to holding the reins of our horse, Molasses, and had persuaded the horse boy to let her do the same with the Mbem horse, Max. The horse began to run, the children screamed and he, of course, ran faster. They fell off and when Fred reached them, they were both crying.

A VERY SICK GIRL

When I came, I saw Miriam was very white. Fred carried her up to the house where she could not stop crying. Miss Weeldreyer came to give her a sedative which she vomited up and then became quiet, slept a bit and then awakened in a coma. We called Myrtle and she went in to the bedroom with Fred, while the church teacher and our boys and another native woman prayed. We learned later the Bible School boys also met for prayer as did the women.

After prayer, Miriam quieted down and our hearts were also quieted. We at once prepared to make the journey out to see the doctor. The Bible School students made a litter of bamboo poles set under a camp cot and a plastic cloth to cover her head from sun and rain. We quickly packed and by 2:00 P.M. we were ready to go.

The rain began to fall, softly at first but continually raining heavier. It

was soon necessary to remove the small poles we had erected above Miriam's head to permit circulation and put the plastic cloth right over her blanket to keep the driving rain out.

By this time the path in which we were trying to walk had become a rushing stream. It was becoming more difficult to climb up hills. Even the Bible School boys who were taking turns carrying Miriam would slip and Fred would take the front end of the litter and carry for a while. He had hobs on his shoes. Miriam was sleeping well. How we thanked God for that, for if she had been turning and tossing as she did at Mbem, the rain would have made her very wet.

SLIPPERY PLACES!

Fred went ahead with the litter and Myrtle and I followed behind with Joy. We were all very cold now that the rain had penetrated our coats and the wet grass and rain soaked our clothes. Our horses were no longer of use to us. It was dark and slippery and we felt more secure on the ground. It became so slippery in some places that I squatted on my legs and just slid down—my crepe soles just wouldn't hold.

We neared a village and stopped to have a bite to eat. Miriam awoke and asked for bread. How thankful we were that she was hungry! After eating we were quickly on our way again. As we walked by lantern light it went

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Missionaries in the San Luis Valley

An encouraging account of last summer's missionary work among the Spanish-Americans of Colorado by a young couple serving under the Youth Service Plan

By MR. and MRS. LYMAN ERICKSON of Dallas, Texas

AS WE STARTED to the San Luis Valley of Colorado last summer, the Lord gave us these verses, "Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen: a people whom I have known shall serve me . . . The strangers shall fade away" (Psalm 18: 43, 45a). This we found to be true. There were no strangers in the valley. We were happy too for the assistance offered by other Christians there, and it was their fellowship that "sharpened our countenances."

GOD'S FAITHFULNESS

Over and over again we saw the faithfulness of the Lord in providing our every need. At Del Norte a building was needed in which to hold a Vacation Bible School. This the Lord graciously provided through a Spanish man who was a Baptist.

Then also at Center it became necessary to make a move from the place where services were being held to another building. A store owner offered a section of his building and redecorated it for us. His children also were good little workers in doing home visitation and getting other children out.

The Lord also provided workers to help in our Bible schools. The Mendez's a Spanish couple, helped at Monte Vista and two young girls at Center.

Each city has a need all its own and, try as we could, we could not begin to reach into the homes as we should nor do the follow-up work satisfactorily. However, we carried on a visitation program in the city where we were holding a Vacation Bible School as well as encouraging the work of the Sunday School and evening services at Monte Vista. A Tuesday evening service was also held at Monte Vista.

On Thursday evenings we met in the home of a Catholic family in Del Norte for services. Although they have not come out openly for the Lord, we have reason to believe they may be saved. We conducted two weeks of Bible School in each of Monte Vista, Center and Del Norte as well as helping the Schantz's and Mendez's one week in Saguache.

The Center work was carried on by the American Baptist Church and we

were unable to contribute much to their program.

There are about 30,000 Spanish people in the valley. In Monte Vista alone there are 20 churches but the Catholics, Assembly of God, Presbyterians, and our denomination are the only ones reaching the Spanish. Larriet, as the Spanish section is called, is one of the toughest sections in Colorado as you've probably heard from previous reports.

The hearts of the people are open to receive the Gospel and we were burdened to see how the false cults are talking advantage of this. Then too, as soon as we led a soul to the Lord, other churches came and planted their doctrines in the homes and it brought forth fruit of unrest and uncertainty. Pray that the Lord will keep these people from being victims of these cults and our work there may be maintained while there is yet time.

The people's homes surprised us by being spotless except where there was an intermarriage with Indians or whites. They are a proud people and are anxious to improve. Therefore, many are giving up the Spanish language entirely in order to speak English. Because of this, it gives opportunity to reach them with the Gospel, especially the children who are eager to learn.

It was a joy to see souls saved both in Monte Vista and Del Norte. At Monte Vista a beginner, Patricia Madrid, gave her heart to the Lord and became a real soul-winner. Each day she'd bring others to class and then when the invitation was given, would point to them and say they needed the Lord.

WONDERFUL CONVERSIONS

An adult couple from Del Norte, the Medina's, were wonderfully saved from lives of deepest sin. The transformation in their countenance and lives was sweet to behold. Even when the testing came of losing two baby girls in a period of three weeks, they gave the Lord glory for it. Pray for them as, ". . . the spirit is willing but the flesh is weak."

In conclusion, we would like to say how much we were blessed in being chosen to serve in this field during the summer months. It was hard to leave and we would not have if we had not felt the Lord would have us get further training in school. The need of the people there is great, as the Scripture says, "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."



Mr. and Mrs. Lyman Erickson, summer workers and missionaries on the Spanish-American Mission Field of Colorado, and some of the children who came to the Vacation Bible School at Center.

New Impressions of Germany

Graphic Observations of Germany by **DR. FRANK H. WOYKE**,
Executive Secretary, Written on His Tour of That Country as a Guest of
the German Federal Government

THOSE WHO HAVE undertaken trips across the ocean will agree that the final days before departure are always crowded with activity. This was especially true of my present trip to Germany, because there were only about ten days between the end of the General Conference sessions in Philadelphia and the time when our group was to leave New York for Germany.

During these few days I had attempted to catch up with my work at the office in Forest Park, obtain my passport and the necessary visas, prepare my baggage and attend to the thousand things that always come up at the last minute when one embarks on such a trip.

CLIPPER "FRIENDSHIP"

I was therefore rather tired when, on the morning of September 9, I boarded the bus that was to take me to Idlewild Airport and the Pan American Clipper that was to take me to Frankfurt, Germany. At the airport I was pleasantly surprised to meet Mrs. Edwin Marklein, who had learned of my departure and had come to bid me farewell.

Shortly before eleven o'clock we boarded the Clipper "Friendship," took our seats, fastened our seat belts and waited for the captain to take off. I

was eager to be on my way, for I had never before crossed the Atlantic by plane. The captain taxied to the runway, tried out the motors and was ready to start the run when I noticed an excited conversation between the stewardess and the co-captain.

Soon the plane turned around and taxied back to the offices, where a small canvas bag was brought to the plane. Upon inquiry we learned that a Mrs. Hodges had forgotten the bag in the waiting room and it was absolutely essential—in it were the bottles of milk she had prepared for the six-month-old baby in her arms!

By this time we were a half hour late, but now we really took off. The trip across was almost perfect, except that the night was too short. The difference in time between New York and Frankfurt is six hours. When it was midnight for us, it was already morning in Frankfurt and five hours later we were there.

In Frankfurt we were met by representatives of the German Foreign Office who took us to lunch and then on to Bonn, the capital of Western Germany. We remained in Bonn for three busy days. During the day there were lectures and sightseeing and at night there were receptions by the German government and officials of the Allied High Commission.

We were told about the religious reconstruction and refugee problems faced by Germany when the war was over, what had been done to meet them and what still remained to be done. In a way, these problems are insurmountable, yet the resiliency, virility and industry of the German people are amazing. These people are working against terrific odds, but who knows what God still has in store for them?

CITY OF BONN

Bonn is the city in which Beethoven was born—in a little attic room in which the ceiling was not even high enough to permit me to stand erect! Yet the little boy born in that room became one of the greatest musicians of all time.

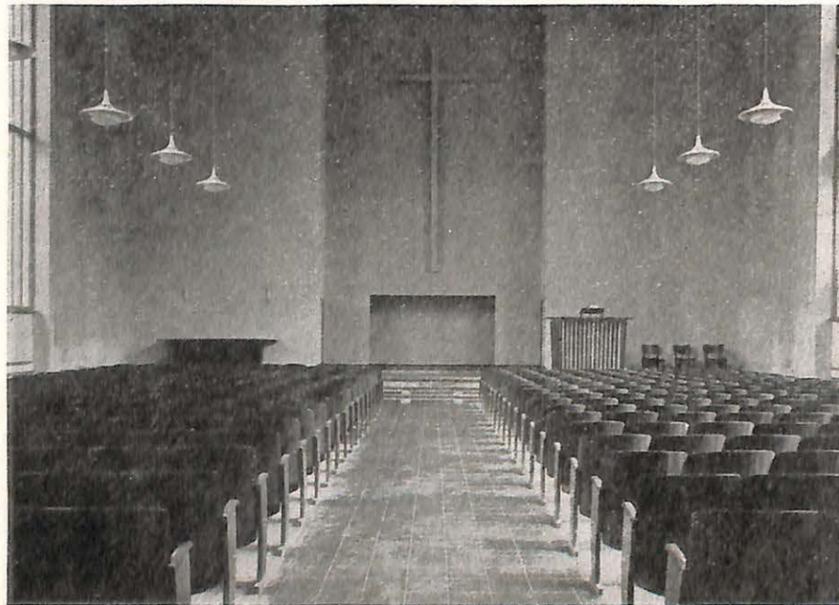
Having been introduced to the problems which primarily interested us in our study tour, we left Bonn to start our trip in earnest. Our first stop was in Cologne, the heart of the strongly Roman Catholic Rhineland. Here we visited the headquarters office of the Catholic women's work and learned of their efforts in the spiritual and material rebuilding of German life.

In nearby Altenberg, where stands what is recognized as one of the most beautiful Gothic cathedrals of the world, we conferred with leaders of the Catholic youth organization of Germany. We all know, of course, that the greatest single attraction of Cologne is its cathedral. It is a massive structure, considerably damaged but not destroyed by bombs during the late war.

It was interesting for us to learn that in the reconstruction work, hitherto unknown and priceless remains of the pre-Christian Roman occupation of the Rhineland have been found—mainly, household articles, graves, and pagan insignia. Here is an illustration of the way in which tragedy often leads to new discoveries.

Our next visit was in Bethel, the "City of Mercy" near Bielefeld. The name and ministry of Bethel are indelibly linked with the Bodelschwingh family. About ninety years ago "Father" Bodelschwingh became connected with the small charitable work located there.

He firmly established a number of policies: no one in need is to be turned away; guests are to be cared for in small groups and are to receive personal attention; and everyone is to



The sanctuary of the Baptist Church in Munich, Germany, where on Sunday, Oct. 5, Dr. Frank H. Woyke spoke at the 50th anniversary of the church. We as North American Baptists helped financially with the rebuilding of this church after the Second World War.

Hopeful Signs in Europe

Observations of a United States Army Chaplain who is stationed in
Bavaria, Germany

By **CHAPLAIN LESLIE P. ALBUS**,
Formerly Pastor of the Baptist Church, Trenton, Illinois

UPON ARRIVING in the European theater this time, the first thing one, who has been absent for a long time, notices is the difference here from a few years back. The marks of war are not all obliterated but they are being erased. Of course, they can never be entirely erased but at least it looks better than it formerly did.

I have been through this area twice before in which I now am. I was here early in 1945 and then again in the last months of the same year.

Physically the country has changed a great deal. There are still, however, skeletons of buildings destroyed during the war, but there is an era of building going on. Old, partially destroyed structures are being rebuilt or else torn down and replaced. Businesses are running pretty much as I imagine they might have before the war. This seems to indicate that these people still have a hope in the future, regardless of the past.

In the spiritual vein there is a change, too. The empty churches of the period during the war are filled, and several new denominational groups have sprung up. Religious tolerance seems to be the rule rather

than the exception. For instance, the Baptist group has no church as yet. So the Methodists have offered their building for worship services. This little group is growing quite rapidly. They have had two baptismal services in the past few months.

My work does not allow me to worship with them very often since their worship service, which is an afternoon service, occurs at about the same time as my Youth Fellowship Group.

The Catholic work is being bolstered by new people coming in from other areas.

Besides this, there is the Methodist group, a Mennonite group, an Evangelical group, and a Seventh Day Adventist group, so far as I know. Several of these are building new churches. (The Baptist group contemplates building soon.)

Interest in religious things seems to be increasing. Of course, I feel this is a part of a world wide movement which I sensed in the United States before I left, and of which I have seen definite evidence in the Armed Forces since I've been here. I feel this is a good indication as nations turning to God present our best hope of peace.

TWENTY-SIX LEADERS

(Continued from Page 5)

Rev. Rubin Kern, Forest Park, Illinois (Iowa).

Rev. Thomas Lutz, North Freedom, Wisconsin (Minnesota).

Rev. Edwin Miller, Cleveland, Ohio (Atlantic Conference).

Rev. Willy R. Muller, Edmonton, Alberta (British Columbia and Pacific Northwest).

Rev. D. Raymond Parry, Racine, Wisconsin (Central Conference).

Rev. Otto Patzia, Detroit, Michigan (Atlantic Conference).

Rev. Peter Pfeiffer, Burlington, Iowa (Central Dakota area).

Rev. John Reimer, George, Iowa (Saskatchewan).

Rev. Roy Seibel, Emery, South Dakota (Northern North Dakota).

Rev. Henry Smuland, Sheffield, Iowa (North and South Dakota).

Rev. Joe Sonnenberg, Camrose, Alberta (Saskatchewan and Alberta).

Rev. Aaron Stackhouse, Stafford, Kansas (Oklahoma). (Could not carry out schedule due to sickness.)

Rev. Frank Veninga, Aplington, Iowa (South Dakota).

Rev. Alfred Weisser, Parkston, South Dakota (Nebraska and Colorado).

Rev. Paul Wengel, Brooklyn, New York (Eastern Conference).

Rev. E. Wolff, Dallas, Oregon (California and Oregon).

Rev. Gideon K. Zimmerman, Milwaukee, Wisconsin (Central Conference).

Come, let us thank the Lord and lay our gifts upon his altar, for he has blessed us bountifully!

THANKSGIVING AND SACRIFICE WEEK

November 23 to 30, 1952

Remember this week in all
NORTH AMERICAN BAPTIST
CHURCHES!

share in the work of the institution to the extent of his ability. These policies were carried on by his son, Friedrich von Bodelschwingh, and are now supported by his grandson, Paul von Bodelschwingh.

At the present time the work of "Bethel", scattered over many parts of Germany, is carried on by 2500 deaconesses, 1000 deacons and many other employees. The deaconesses are all trained nurses and the deacons are unordained, full-time Christian workers. The main task of these servants is to care for approximately 6000 patients falling into the following categories: epileptics, feeble-minded, mentally ill and indigent wanderers and alcoholics.

ADVENTURES IN BERLIN

The most exciting part of our tour thus far has undoubtedly been our stay in Berlin. Since Berlin is an "Island" in the eastern part of the Russian Zone of Germany and since Russia is making it ever more difficult to pierce the Iron Curtain, most travel to Berlin is today by air. The fact that it is the only opening left in that curtain is what makes it exciting.

People from the Eastern Zone can still freely enter the eastern sector of Berlin; and, once there, they can easily cross over by street car or subway to West Berlin. During the month of August, for example, an average of 1100 refugees from the east arrived in western Berlin daily!

The contrast between Western and Eastern Berlin is striking. In Western Berlin, automobiles jam the streets, many damaged buildings have been repaired and new ones erected, and the show windows of stores are laden with goods. In Eastern Berlin, the automobiles in the streets are almost all of pre-war make, and they are few in number. Comparatively few buildings have been repaired and the new structures are usually either war-monuments or government buildings. Apart from bread and flowers, there is practically nothing in the show windows of the stores.

But the most important difference between the two parts of the city is to be seen in the people. The fear of imprisonment or deportation to Siberia has begun to grip the people in the east. Privately they frankly admit that they are afraid to speak in the presence of others. For this reason there is almost a deathly silence wherever one goes.

A girl of eleven, recently escaped to Western Berlin with her parents, aptly stated the situation to me. Her six-year-old brother felt homesick. When I asked her how she felt, she said: "No, I don't even want to go back. Now I can think and speak without fear again!"

WHAT'S HAPPENING

● The Northside Baptist Church of Hutchinson, Minn., has extended a call to the Rev. R. Rapske of Medicine Hat, Alta., to become its pastor. He has responded favorably and hopes to begin his pastorate in Hutchinson on Nov. 16, after closing his ministry in the Grace Church of Medicine Hat on Sunday, Oct. 26. He served the Medicine Hat church for three years. In Hutchinson, Minn., he will succeed the Rev. W. G. Gerthe, now of Buffalo Center, Iowa.

● The Strassburg Baptist Church near Marion, Kans., held its annual Harvest and Mission Festival on Sunday, Sept. 28, with the pastor, the Rev. L. B. Hinz, in charge. The neighboring Baptist churches at Durham and Marion, Kans., were also in attendance. The morning service stressed thanksgiving and the afternoon missions. The evening service was in the nature of an all musical program with the three churches taking part. The Rev. Leland Friesen of Okeene, Okla., was the guest speaker. A mission offering of \$961.44 was received.

● The Rev. Paul Gebauer, superintendent of the Cameroons Baptist Mission, was honored with the Doctor of Divinity degree by Linfield College, McMinnville, Ore., on Sept. 18. Dr. Gebauer brought the address at the opening convention of the college. The D. D. degree was also conferred on the Rev. William Osgood, Baptist missionary to India, who for two years was a roommate of Dr. M. L. Leuschner, "Baptist Herald" editor, during seminary days. The large "Herald" family joins the editor in saying: "Congratulations, Dr. Gebauer!"

● It was the privilege of the "Baptist Herald" editor to meet the Rev. Edgar Koons, the new pastor of the Bethel Baptist Church, Harvey, N. Dak., on Oct. 6th. His home town is Paoli, Pennsylvania. From 1945 to 1949 he studied at Bob Jones University, Greenville, S. C., and was graduated with the B.A. degree in 1949. He has served churches in Jennerstown, Pa., and Larwill, Ind., since that time. He was ordained by a Baptist council in Jennerstown, Pa., in February, 1950. Mr. and Mrs. Koons have two children, Robert David and Ruth Ellen.

● On Sunday, Sept. 14, the Napoleon Baptist Church of Napoleon, N. Dak., held a special program with the CBY



Miss Tina Schmidt, newly appointed missionary to the Cameroons, Africa. Miss Schmidt has arrived in Africa and has begun her ministry as the new Women's Worker. She is being supported by the Woman's Missionary Union as its missionary project.

in charge, under the able leadership of the newly elected president, Mr. Gideon Oldenburger. It was a dedication of the newly lighted bulletin board which was placed in front of the church in memory of the late Messrs. Christian Grenz, Andrew Zimmerman and Adam Gohring. This was a gift to the church made possible by the wives, children and other friends in whose memory it was given. The Rev. Henry Lang is pastor of the church.

EIGHT WAYS TO GIVE

1. Forgiving—start anew.
2. Devotional giving—Prayer.
3. Direct giving—Visiting the sick and shut-ins.
4. Budget giving—Tithing.
5. Sacrificial giving—Giving up Something.
6. Reciprocal giving—Receiving by giving.
7. Material giving—Unused articles from attic, garage, and basement.
8. Vocational giving—Extra labor.

—Frank G. Sibilia.

● On Sunday evening, Oct. 5, the Forest Park Baptist Church, Forest Park, Ill., brought its observance of Sunday School Week to an impressive close with a candlelight communion service. At this time the church acknowledged the gift of a beautiful African table cloth for the communion table, presented to the church by Miss Esther Schultz, Cameroons missionary. A recognition service for Sunday School teachers, officers and workers was also held. Mr. Harold Johns is superintendent of the Sunday School and the Rev. R. Kern, pastor of the church.

● From Sept. 2 to 12 the Baptist Church of Startup, Wash., held evangelistic meetings with the Rev. H. Palfenier, denominational evangelist, bringing the messages. Four young people confessed their faith in Christ as Savior, and almost all church members renewed their covenant with the Lord at the last meeting. All learned to love the evangelist and would have enjoyed seeing the services continued for another week. A thankoffering of \$139 for the support of our mission work was received. The Rev. R. G. Kaiser is the pastor of the Startup church.

● The Baptist Church of Beulah, N. Dak., has called Mr. Ernest Lautt as its pastor, succeeding the Rev. Fred Trautner. Mr. Lautt began his ministry in Beulah on Sept. 14. The reception for him and his family was on Sunday afternoon, Sept. 21, at which the Rev. Fred Knalson of Underwood, N. Dak., brought the address. Mr. Lautt comes from the Mennonite Brethren Church of Harvey, North Dakota. He studied at Tabor College, Hillsboro, Kans., and Bethel College and Seminary, St. Paul, Minnesota. Mrs. Lautt is a Kessler daughter of Anamoose, North Dakota. They have four children. Mr. Lautt hopes to be ordained in Harvey, N. Dak., this winter.

● On Oct. 5 the Baptist Church of Underwood, N. Dak., held its Mission Festival with the Rev. E. Broeckel of Turtle Lake, N. Dak., as guest speaker. The Rev. Fred Knalson of the Underwood church baptized eight converts on Sunday afternoon, August 10, in Brush Lake. The Rev. Dan Chipka of the Community Church, Cole Harbor, N. Dak., brought the message at the service. The baptized converts were

received into the church's fellowship at the communion service that followed. From Nov. 2 to 14 evangelistic meetings will be held in the Underwood Baptist Church with the Rev. Fred Lower of Steamboat Rock, Iowa, as evangelist.

● The Harvest and Mission Festival of the Martin Baptist Church, Martin, N. Dak., was held on Sunday, Oct. 5. The Sunday School presented the Harvest Festival program with recitations, songs and dialogues under the leadership of the assistant superintendent, Mr. Albert Fiesel. The church choir with Mr. Albert Seibel rendered several selections at the church services, including, "Let Mount Zion Rejoice." The church platform was beautifully decorated with fruits and vegetables. The Rev. John Engel, pastor, was in charge of the service, and Dr. M. L. Leuschner of Forest Park, Ill., brought the morning message and showed missionary films at the evening service. The mission offerings of the day amounted to about \$800.

● On Sept. 3rd the Baptists of Germany celebrated the completion of the new Baptist Seminary buildings in Hamburg and the opening of the new school year. The two large buildings for the Pastors' Seminary and the Youth Seminary, and a smaller building known as the College hall are being reconstructed. In the students' quarters arrangements have been made for 20 additional students' rooms, as reported by Dr. J. Meister, general secretary of the Baptist Union of Germany. In September the enrollment in the Pastors' Seminary was 60, and a total of 30 young people were enrolled at that time in the "youth seminary." Dr. Meister stated that "next to God, we have to thank our Baptist brethren in America very much for making this reconstruction possible."

● It has been announced that the Rev. J. C. Schweitzer, pastor of the Bethany Church, Vancouver, B. C., has accepted the appointment of the General Missionary Committee to become the first of several church extension workers, authorized by the General Conference at its triennial session in Philadelphia, Pennsylvania. A second appointment is now under consideration by the General Missionary Committee. Mr. Schweitzer resigned as pastor of the Bethany Church of Vancouver on Sunday, Sept. 14, and will bring his active ministry in that church to a close on Dec. 31, 1952. He has served the church since 1948. In October he visited the city and vicinity of Prince Rupert, B. C., in the interest of church extension work. A group of German Baptist immigrants is residing in Prince Rupert. A report about Mr. Schweitzer's visit will appear later in the "Baptist Herald."

C.B.Y. and S.S.U. HERALD NEWS

YOUTH COMPASS TOPICS

Nov. 9, 1952—"I Have Read"—Have You?" by Rev. Rudolf G. Schade, Elmhurst, Illinois.
November 16, 1952—"The Church in the News" by Mr. Walter E. Kohrs, Peoria, Illinois.

THANKSGIVING WORSHIP SERVICE

For your short worship service in your Sunday School the Sunday before Thanksgiving you will want something special. Here are some ideas which can be adapted to the time allotted to you.

Prelude: "Come, Ye Thankful People, Come."

Call to Worship: Psalm 95:2-3.

Invocation.

Songs: "For the Beauty of the Earth," "Now Thank We All Our God." (See "Youth Compass," November, 1951, page 28 for stories of these songs.)

Scripture: Psalm 100 recited by children who have learned this in the Scripture Memory Course.

Song: "We Gather Together" sung by one of the Sunday School classes.

A Thanksgiving Tree: (Suggestion from Dayton's Bluff Church, St. Paul, Minnesota.) Place a small evergreen tree in a container and put it in front of your Sunday School room. Have leaves cut out of fall-colored construction paper distributed to children and for adults as they come into Sunday School.

For the Primary children have items printed on the leaves for which the children are thankful. At the designated time, each child will come up to the front and place his leaf on the tree, telling the thing for which they are thankful.

For children in the Junior Department, have the Juniors write in the things for which they are thankful.

For groups older than Junior De-

partment, have a Bible verse of thanks printed on each leaf.

Announcements: Mention Thanksgiving and Sacrifice Week. Our special offering is one way to show our thanks to God.

Sentence prayers or thanks.

Doxology.

After a brief prayer, all go to their classes.

A "THANK YOU FROM AFRICA"

Your Thanksgiving program in your CBY is an important one. Plan now for it. See the November 23 program in "Youth Compass" written by Mrs. Harold Gieseke. This unique presentation of thanksgiving from Africa will be thrilling to give and will present missions to your young people in a new way.

The pastor might want to ask the young people to present this program at the Thanksgiving service of the church.

PREPARE TO GIVE

All young people and Sunday School scholars will want to have a share in the offering during Thanksgiving and Sacrifice Week, November 23-30. This is one way of saying thank you to God.

WORKERS' CONFERENCE IN THE LOCAL CHURCH

Now is the time to make plans for monthly Workers' Conferences in your local church. These conferences are intended primarily for the workers in the Sunday School which should include general officers, departmental officers and teachers.

To plan effectively and to cover all areas which need improvement, it would be well to plan the monthly meetings for a year from Jan. to Dec. In planning a workers' conference in the church, you might keep the following objectives in mind. Inspiration for fuller dedication, training of teachers and officers for more effective service, and unitedly planning the over-all Sunday School program.

Possible types of programs might include studying the aims and objectives of the Sunday School, Sunday School worship periods, best methods of teaching, discovering our needs, good church literature, values of graded literature, and leadership training. For more complete suggestions and ideas, we urge the Sunday School superintendents to refer to the new edition of ACTION.

SALUTE

Our Sunday School paper "Salute," with stories and puzzles for boys and girls, is a MUST in every Sunday School. Parents will enjoy the paper in the home because "Minutes That Count" can be helpful in family devotions.



A striking, colorful picture of a native village in the heart of the Cameroons, Africa, photographed by Missionary Gilbert Schneider.

Hidden Valley

An African Mystery Novel by DOUGLAS C. PERCY

HIDDEN VALLEY by Douglas C. Percy is being run in serial form by the Zondervan Publishing House, Grand Rapids, Michigan.

SYNOPSIS

After Peter Dunning had gone to Africa as a missionary, the "Prof," a chemistry teacher at Melbourne College, often found himself lying awake at night, wondering how his former student was and what was really happening. One day after a Teachers' Convention, the "Prof" and Bill McAdams, another student, made plans to travel to Africa and see Peter's mission for themselves. In the meantime, Peter Dunning in Africa was hearing all kinds of mysterious things. Baru, the evangelist, told the missionary that the natives had reported the return of a black man from the grave. Baru and Audu led the missionary to the sacred grove one dark night. There they found a Fulani, almost beaten to death, whom they brought to the mission hut. Then, strangely, his body disappeared. A brother of Audu was also beaten as if by a leopard's claw. One of the natives warned the missionary to be on guard. A child came over Peter Dunning as he walked outside his house one evening and thought of Africa as "the open sore of the world."

CHAPTER NINE

SITTING out under the thickly starred sky, drinking in the utter peacefulness of the scene, he felt at rest. He revelled in the heavens that so declared the glory of God.

Directly overhead, standing straight and true, was the brilliant Southern

self there were no scorpions in the vicinity.

"He told me a great deal before he died," went on the African, "and it is as I have feared. The ancients are mad at you and your preaching. They have long wanted you out of the way. They maintain that you interfere with their juju, and are turning the people away from the tribal religion. Now that you know some of the things that they do, they are more determined than ever to get rid of you if they can do so."

"Well, we can only wait," replied the missionary, "and I know we will see the salvation of the Lord."

Baru nodded his head.

Peter had his hand on the pressure lamp to turn it down before extinguishing it when he heard a faint scratching at the door. Leaving the lamp, he whipped over to the door. Throwing it open, he jumped back just in time. Lying almost at his feet was a man with blood pouring from his back, soaking the floor and making a great pool under him.

The blood came in great gushes as though the heart was pumping out the life as quickly as possible.

Peter leaned down, and in the light of the lamp, noticed that it was the Fulani whom he had helped not so long before.

Calling as loudly as he could to awaken Audu and Garba, he placed his hand carefully under the shoulders of the dying man and eased him in through the doorway. Immediately a great gush of blood poured over his hands and clothing, staining deeply red his white duck clothing. Seeing the extra strain only caused the blood to pour faster, Peter laid the man gently down again, and turned back into the room to get his ever ready medical kit.

There was nothing there to stop such bleeding, and the missionary clutched his hands in utter frustration. In desperation he tore the sheet from his cot, and ripping it into great pads, tried to cover the ugly wounds long enough to bandage them. As fast as the pads were placed, just so fast were they red. At last he desisted.

"Bature," came a voice from his feet as he straightened his aching back, "wite man, it is no use. Allah ya kandra wannan. God had ordained this." Peter recognized the fatalism of the Mohammedan, and his heart ached with a great longing that even at this last hour, he might point the man to Christ.

Kneeling beside the man, whose breath was coming in great gulping sobs, the missionary raised the head to his knee and began speaking to him. At his first words, the Fulani opened his eyes and stared intently at the white man.

"White man," he interrupted, slowly and painfully, as he gasped for air, "tonight there has been great evil. Many of my brothers lie as I do. We were attacked in our ruga, and the camp was overrun by those men of the leopard's claws. I crawled here, for I knew your house is a refuge. But I was too late. As I reached your roadway, men came from the trees, and left me like this." Even through the stoicism of his race and religion, Peter could see the lines of fear etched on his face. It was drawn and tense. His voice, too, had grown weaker. "It was my own people who took me from your hut," he went on, "and they would not believe that it was not you who had done this to me. They laughed at me when I mentioned the leopard people. Now they know the truth. But it is too late. Too late."

The voice had grown weaker and weaker. Just then Audu and Garba put in a belated and sleepy appearance. The man on the floor began to speak again, gave one great cough and a gurgle in his throat, and his head rolled on the white man's knee.

Dead! A great bitterness welled up in Peter's heart as he knelt there. He realized the scene was being repeated many times in the Fulani camp that night. More men going out into a Christless eternity. Peter groaned at the feeling of futility that came over him, and overwrought nerves and loneliness found relief in tears.

Audu and Garba stood still, silenced by wonder. They had seen their missionary strong and courageous under many a privation and difficulty. To see a strong man weep was almost more than they could bear.

When the storm had passed, Peter looked up at the boys and smiled. From the sudden outburst of weakness, he felt a new surge of strength. Looking at the dead Fulani near his knees, faith and courage flooded back.

These people are dying without Christ, went the thought through his mind, and there are countless like them. My two hands are not much among so many. But if the Lord Jesus will use them, they are His afresh for the salvation of these lost people, and he bowed his head quietly for a moment.

Rising to his feet, Peter spoke to the two men who were still standing in the doorway, uncomprehending and surprised. In a few words the missionary told them what had happened. Telling them to bring a pick and shovel from the store-room, Peter took a blanket from his cupboard, and wrapping the dead man carefully in it, he sewed down the edges.

Assisted by his two African friends, he carried the body to the far edge of the compound, and under the shade of the great mango tree they dug a grave.

One does not keep a body long in the tropics, and the boys applied them-

selves hurriedly to their task. The grave was narrow at the mouth, then long and deep under the surface. This was the normal precaution against the prowling hyenas who often dug after the corpses that were left in shallow graves.

Had a Mohammedan been there, it would have been only a surface grave, since that religion of darkness does not permit deep burial. They would not make the work of resurrection any harder than is necessary. Nor would they want to miss the expected call to the sensuous paradise that Mohammed had promised for them.

When the grave was finished, the blanket-wrapped body was lowered carefully in and a grass mat was placed on top. With some heavy sticks, the body was criss-crossed to prevent the earth from falling heavily on top of it, then the hole was quickly filled in.

Peter stood watching his helpers, all the while with feeling that something was missing. Then he realized what it was. A burial service.

But the soul was gone, winging its way to the Jahannama where he would learn whether God had willed him to salvation or condemnation, as the Mohammedans were taught. Peter groaned in spirit at the hopelessness of these hopeless people.

He could hold no service here, he thought to himself. It was all so barren and dark, and the dead man could not now be touched.

As he turned away, Audu and Garba fell in behind him, carrying their tools. Peter motioned them alongside of him, and with hesitancy they complied. They were sobered and silent and Peter spoke to them quietly again of the hope that is in Christ alone. As they drew near the house, he quoted to them from the Hausa Bible that he had first taught them to read: "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

They entered the house in silence. The boys entered the house with Peter. They were just young, but he was glad to have their company.

Sleep was a long way off for all of them. They spent the next few hours working and talking. Bringing water from the well, they tried to wash off the blood that had soaked the steps and seeped under the door of the house. The grass mat had already been used in the grave, but the blood had soaked even through that, and left its dark stain on the cement floor.

At last most of the marks had been removed. The boys set the buckets outside the door, then sat on the bare floor and near the missionary's deck chair.

With their heads close together they muttered and talked to themselves. Peter paid them little attention. He

was longing for someone to whom he could talk himself. He thought of the Prof and Bill, wondering what they were doing and thinking. His mind roamed the days when they were at Melbourne College together, teacher and pupils.

The thought of Bill's energy and strength made Peter almost cry out, as he realized what it could mean in this land that calls for stamina and strength, physical and spiritual. His mind turned to the Prof, and again he heard him say:

"Peter, you have something I haven't got. What is it?" And the joy he had experienced in starting his chemistry teacher in the Christian life.

Peter longed for these two friends with a great longing, then silently prayed to the Friend who was present and sticketh closer than a brother.

"Bill was always ready to tackle anyone and anything. Well, he would find something stronger than flesh and blood if he came out here," and Peter smiled wanly as he thought of the principalities and powers of evil that were so evident.

He was sitting near the table, thinking and praying through his memories and loneliness, when he heard racing steps and the door burst open.

Peter jumped from his chair and spun around, only to see Baru trip over the boys who sat close to the door. He only saved himself by a series of ludicrous hops that carried him half-way across the room.

Recovering his balance, he blurted out his news, even while the missionary stood smiling at his antics.

"The leopard men have struck again, Mai gida," and as the missionary nodded his head, the African looked his amazement.

Reciting the events of the night to a wondering Baru took but a moment. Then he, too, nodded.

"Yes, yes," he answered, almost interrupting the white man, "that is bad. But have you heard of the other?" When Peter had signified his ignorance of anything else, Baru became hesitant.

"Then you haven't heard of the attack in my part of the village? You haven't heard about Burga, Sambo, Kwai and his wife, Kimbiya? Their home was attacked, too, and Kwai and Kimbiya are dead!" and Baru groaned into the hands that had flown to cover his face and tears.

The missionary stood transfixed. Not only Fulanis were the victims then. They were also after the Christians. Peter's fists clenched and unclenched at his side. Kwai, he thought, fun-loving, laughing Kwai, and Kimbiya, his bride of only a few months, the first couple to be married in a Christian service. His heart sank, and a shade of fear clutched it.

"Oh God," he groaned. "Oh God, what shall we do? What will You do?"

How long they stood thus they didn't know. It may have been minutes, it may have been longer. At last the missionary looked up, and his eyes met Baru's almost ashen face. Tears poured down the boy's face. Peter had never seen an African cry before. Suddenly the missionary realized his first duty.

"Where are they, Baru?" he asked, lips trembling as he tried to form his words.

"Who, the leopard men?" asked the dazed evangelist. "Back to the devil who has stirred them up," he suddenly cried, hate and anger mixed into his tones.

"No," replied the missionary, "not the leopard men. Where are the Christians who have been hurt? And where are the bodies of Kimbiya and Kwai? Have they been buried yet?"

"Not yet," he replied, getting control of himself. "I came to you as soon as I had seen them. I heard the great noise and shrieking, and ran over to their hut, only to find the four of them lying outside. Then I saw that two were dead, and I raced over here to get your help for the others."

For the second time that night, Peter picked up his small medical kit, and taking the precaution of adding more bandages, he followed the Africans out of his house.

As the door swung behind him, Peter snapped the padlock that hung on the hasp, and together they set off, Audu and Garba following the other two as closely as they could walk.

The smaller boys were almost paralyzed with fear, and the missionary felt that it would be safer and happier for them to stay with him. Besides, they might be of some help in the hours ahead.

It did not take long to reach Kwai's compound. There was no mistaking it, for the wailing and crying would have led a blind man without mistake.

As the small party came through the grass mat enclosure, many a lowering glance was thrown at the missionary. Baru was indifferent to them, and pushed his way through the thick of the gathered crowd.

Some old pagan grannies were squatting on the ground and from their throats issued the piercing death wail that sent shivers up and down the white man's spine. Once heard, there is no sound on earth that can be compared with the death wail. All the sobbing sorrow and abject fear of a benighted people issued in the throbbing, pulsating death wail that now rent the early dawn.

As the missionary followed Baru, some of the wailing stopped, and as he reached the center of the crowd, he edged beside the African evangelist. On the ground in front of them lay four bodies, groans issuing from the lips of two of them.

The faces of the men were so torn and disfigured that they were scarcely

recognizable. The woman's face was easily distinguished. It was Kimbiya, Kwai's bride of four months. She had been a happy, chattering girl, whose Christian testimony had won the heart of the boy whose disposition equaled hers.

Looking down at her, Dunning saw no marks on her face, quiet and peaceful in death. The missionary leaned down to remove the mayafi blanket that had been thrown over her, intending to see if there was any pulse or heart beat. As he reached for the cover, Baru grabbed his arm. But it was too late. Peter started back. Her left breast had been torn from her body. She must have died almost instantly, for the talons had gone deep.

Peter was almost sick, as Baru quickly took the blanket from his hand and covered the girl again.

The missionary turned to Kwai who was lying next to her. Then he quickly knelt by the side of the lovable youth. For as he turned, he had seen the flicker of eyelids. In a moment the eyes opened wide, and the face broke into a weak grin.

"Sannu, Mai gida," came from stiff lips, then the eyelids closed again in inexpressible weariness.

The missionary almost wept for joy. Behind him he heard the increasing volume of talk as word was passed back that Kwai was not dead and that he had spoken.

Quickly the missionary opened his medical kit and began working with Kwai. His face was badly torn and one shoulder was lacerated.

"He tried to protect Kimbiya," muttered Baru in his ear, "but he was too late."

The other two were quickly attended to, then Peter turned to Baru.

"Can they come back to the mission?" he asked the evangelist quietly. "I could care for them better there."

Baru turned to the people, and repeated the request. There was a great chattering back and forth in the tribal tongue that escaped the missionary. While they talked, the missionary knelt again beside Kwai. He had seen the eyes open again.

"Mai gida," said the youth in a thick voice, "I think I should stay here. I want to show them how a follower of Jesus stands persecution. Perhaps my testimony will count more. Please let me stay."

Peter felt a great lump in his throat as he turned back to Baru. But the argument seemed to be settled. The evangelist spoke even as the missionary rose to his feet.

"I think they will stay here," he said. "The relatives are against moving them away. They say they have lost one, and they don't want to lose any more. You can come regularly and bring them what they need. Kwai is wise, and Sambo and Burga will uphold him here. It will be wiser not to stir them up anymore."

While Peter told him what Kwai had already said, Baru nodded his head. "He is a wise one, and a good follower of Jesus. It might mean much to these people," and he knelt down to talk to the injured men.

((To Be Continued))

MASTERING THE JAPANESE LANGUAGE

(Continued from Page 6)

one four legged animal—**inu** (dog) **ippiki**,
one boat—**fune** (boat) **isso**,
one book—**hon** (book) **issatsu**,
one long object—**empitsu** (pencil) **ippon**,
one flat object—**kami** (paper) **ichi-mai**.

Japanese is not a tonal language as Chinese is, but it does sometimes make a difference whether your voice is high or low. For example "hana" ending with a rising tone means "flower," but "hana" ending with a level tone means "nose."

Since every language is an outgrowth of the culture patterns of the people, the definite class distinction which marked the early Japanese culture is evident in the language. In speaking of yourself, you use humble words. In speaking to an inferior, you use plain forms. In speaking to an equal or one slightly superior, polite terms are used. In speaking to one of high social standing, you use honorific forms. So there are really four sets of words which must be learned, and

care must be taken in using the proper words at the proper time lest you insult someone.

When we first arrived in Japan and saw all the signs in the shops and in the streets, we longed to be able to read them. But it was not until June that we began to learn the Japanese characters. During our first term in language school, we used only Romaji (English letters spelling out the sounds of the words such as "gomen nasai," meaning "excuse me").

There are three sets of Japanese characters: 1. Hirakana—used for words of Japanese origin; 2. Katakana—used for foreign words; 3. Kanji, Chinese characters—used for words of Chinese origin. The hirakana and katakana characters are phonetic, that is, each symbol represents a sound. However, the Kanji or Chinese characters are not phonetic. Each word has a different character, so you must learn a new character for every new word. Some of them are almost alike except for one stroke which is different. About 2000 characters are necessary for general use.

We, the Women

News and Views of the National Woman's Missionary Union

By MRS. WALTER W. GROSSER, President

"COUNT YOUR BLESSINGS"

In November our thoughts turn to the approaching holidays. As housewives we make advance preparations such as cleaning our homes, planning menus and goodies for the special days, and inviting guests who are to share the festivities with us. All too frequently these mechanics of home-making defeat the true meaning of the holidays.

Before eating the usual sumptuous Thanksgiving dinner with all its trimmings, we may pause long enough to hear the host pray, "Bless the loving hands that have prepared this food." Even then we are apt to forget that it is God who is the giver of every good and perfect gift.

"We, the Women" have blessing upon blessing to count. We have much cause to give thanks to God. Obviously all of our blessings are material or spiritual. In these two great avenues are many small every-day experiences that call for deep gratitude, yet we take them so for granted. How often do you thank God for the laughter of happy children, a ray of sunshine in your home, the clean, fresh laundry you are about to put in the linen chest, the understanding of these you love, and countless other blessings?

Jesus, our Savior, the Carpenter of Nazareth, was thankful for the simple blessings of life. He loved the flowers of the field, the grass, the trees, the hens that gathered their little chicks under their wings, the flock of sheep on the hillside, and the quietness of the desert. How different our outlook has become in the complexity of life today! We take the simple and provincial things that our Lord loved so for granted.

We take the strength God provides in adequate measure for each day so for granted. How often do we thank God for the tasks themselves? Our work is a blessing of God. The seeming comfort and luxury for the indolent are enemies of their souls.

Are we thankful enough for our daily bread? Are we thankful enough for the spiritual Manna of God's Holy Word? Jesus came that we "might have life and have it more abundantly." Are we thankful for that abundant

THANKSGIVING AND
SACRIFICE WEEK
November 23 to 30, 1952

Even though we know only a few of them now, it is a thrill to be able to read some of the signs, especially the names of the train stations so you can know where to get off. Being able to read the words in the Japanese hymn book is another thrill that comes from some of the characters. What once seemed like "chicken scratches" has suddenly become meaningful. I wrote my first letter in Japanese a short time ago to a former teacher. It was done poorly, I know, but it was gratifying to realize that I could at least express some simple things in Japanese writing and be understood.

USE OF THE LANGUAGE

Living in a little Japanese house as I do now, surrounded by Japanese people, there are many occasions to use the words we have learned. We practice on the storekeepers and on the people who come to our doors. I find that the children are the easiest to practice with, for they do not mind if you make mistakes as long as they can understand you. In conversation with Japanese friends, we also have a chance to put our thoughts into Japanese. I am unable to do any teaching in Japanese as yet, but it is helpful at times to insert words or expressions in Japanese even while teaching in English.

When I moved to my new home in April, I inherited a Sunday School from the missionary family who lived here before. I moved out the living room and bedroom furniture and the Sunday School children occupy these two rooms, sitting on the hardwood floor. I teach the children through an interpreter because I cannot speak Japanese well as yet. While the interpreter teaches them Japanese songs and Bible verses, I have a chance to learn them in Japanese too.

Working through an interpreter is not ideal, of course. The attention of the children is sometimes lost when English is spoken. However, the Japanese children give much better attention than American children. I have never yet had to ask them to be quiet and listen. Whether a missionary speaks in broken Japanese or uses an interpreter, he is working under a handicap. Nevertheless, the Lord has worked through both means.

I also have the privilege of teaching several people in English. Many, many students are studying English in high school and college and want to hear English spoken, so they come to an English Bible class. Their motives are often to learn English rather than the Bible, but the Lord uses his Word in speaking to the hearts of some. "Every way," whether in Japanese, English, or by interpreter, "Christ is preached; and I therein do rejoice, yea, and will rejoice."

life? If we are, our Thanksgiving Day, November 27, will not only be an expression of thanks for all of our blessings, but it will prompt us to say unto God, "Lord, what wilt thou have me to do?" Our thanksgiving will prompt us to express our praise in sacrifice.

Our missionaries, who so often give words of thanks in their reports and letters, also know how to sacrifice. How often do "We, the Women" thank God for these missionary ambassadors of ours? We have 55 who are representing us in various fields of service. Thank God for every one. They are bringing the more abundant life to others. Most of them will be away from their homes and country during the holiday season. They will be thinking of us.

There are ways in which we may express our thanks to them. Mail from home is always very welcome. In the very attractive booklet, "Now We Are Fifty-Five," which may be secured for 25 cents from our North American Baptist Headquarters, 7308 Madison Street, Forest Park, Ill., you will not only find an excellent picture but also the story of each of our missionaries. On pages 24 and 25 you will find a list of their birthdays and the addresses of our mission stations. The large caption at the bottom of the pages states, "Remember Our Missionaries With Letters."

A second way to remember them is one that calls for more sacrifice. It is a call to support the ministry projects that "We, the Women" have pledged to support.

We have three major missionary goals. They are listed as Goal V on our new Achievement Chart which has been sent to all of our local presidents. If your society has not received one, please notify our part-time office secretary, Miss Martha C. Remus, 7308 Madison Street, Forest Park, Illinois.

If you are thankful for your missionary ambassadors, you will help support:

1. Our missionary for women in the Cameroons. We must raise \$10,000 for her support.
2. Our Home Mission Expansion program of \$10,000.
3. Our Leper Work in the Cameroons.

Thanksgiving calls for sacrifices. By sacrificing for the cause of Christ, we will find our own blessings will be multiplied and then "it will surprise you what the Lord hath done."

Jubilee for Vancouver's Ebenezer Church

Report of the 25th anniversary program observed by the Ebenezer Baptist Church, Vancouver, British Columbia

By MR. SIDNEY PALKEN, Church Clerk

THE TWENTY-FIFTH Jubilee of the Ebenezer Baptist Church at Vancouver, B. C., was celebrated from September 12 to 14, when we fellowshiped and gave thanks to the Lord for having so richly blessed us in the past. In reminiscing, there were times of despondency, trials and shedding of tears, but praise the Lord, he has helped us to overcome all tribulations and we can face the future with a feeling of security and joyful hearts as our work for the Lord goes on.

In the year 1927, on the 25th of August, a group of fifteen God-fearing men and women organized and soon formed the First German Baptist Church of Vancouver. At its first membership meeting four other members were added to the fellowship, and these nineteen Christians met and planned a program of recognition and acceptance into our denominational fellowship. This encouraged twelve others to join this faithful group.

The Rev. Albert Kujath was in the true sense the organizer and founder of our church, since he gave his able leadership at the very beginning. He was assisted by the Rev. F. A. Mueller and the Rev. F. Bloedow. The first pastor was the Rev. F. W. Mueller, the son of the Rev. F. A. Mueller, who served the congregation first as student pastor, and later as its first full-time pastor.

The first meetings were held in small rented halls, but these soon proved inadequate and the courag-

See front cover picture showing the choir of the Ebenezer Baptist Church, Vancouver, British Columbia.

eous group went to work and erected a church edifice at its present location. The growth of this group was so phenomenal that soon plans had to be made for a larger building.

For a while it seemed that our church served in the form of an alliance fellowship. Although Baptist in doctrine, ministry and practice, members of Mennonite, Evangelical, Brethren and other faiths had found a spiritual home in our midst. In a sense we are actually the mother church of five or six churches that now exist in our community.

Six full-time pastors have served us during the past 25 years and they are as follows: Rev. F. W. Mueller, 1928-1934; Rev. J. C. Schweitzer, 1934-1937; Rev. E. S. Fenske, 1938-1941; Rev. L. F. Gassner, 1942-1945; Rev. R. Kern, 1946-1951; and Dr. A. S. Felberg, our present pastor, who came to us in 1951. The following served us as interim pastors: Rev. A. Kujath, Rev. A. Hager, Rev. E. Wuerch and Dr. J. F. Olthoff.

On Friday evening, September 12th, we began our Jubilee program. A Memorial Service was held by our pastor, Dr. A. S. Felberg, in honor of the workers who have received their reward and have gone home to the Master. The charter members, Mrs. Adina

Pohl, Mrs. Lydia Emke, Mr. Edward Witt and Mr. and Mrs. Ludwig Miller, were present and gave greetings and testimonies. Greetings and congratulations were read from former pastors.

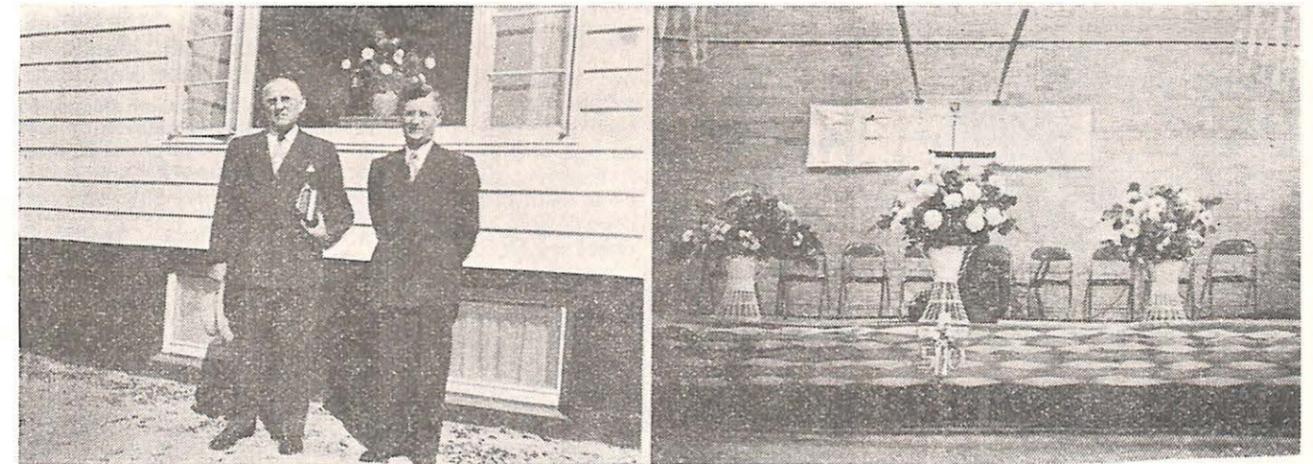
Reports from our various church societies were heard. Mrs. W. Schmalz reported on the organization of the Ladies' Missionary Society. Mrs. Irma Biebrich, president of the Missionary Guild, gave a report on past and future activities. The youngest organization, "The Brotherhood Fellowship," of which Mr. H. Kochel is president, gave a report on plans and objectives of this group. A brief report on the organization of the male choir, of which Walter Gertz is the director, was given by its secretary, Hilbert Fritze. Albert Sauer, director of the mixed choir, gave a report on some of the highlights of this choir. (See front cover of this issue.) Mrs. Winnie Sauer, who has served as pianist and organist for 25 years, gave a testimony for her Lord.

Testimonies and reports from a few of our present day officers were also heard. Mr. R. Fiedler and Mr. E. Nelner, both deacons, spoke a few words of encouragement. Our treasurer, Mr. G. Smith, gave a report on approximately how much money has been given and spent. Mr. E. Daum, mission treasurer; Mr. Sidney Palken, clerk; and Mr. Jake Martin, trustee, also gave reports and testimonies.

Saturday evening, September 13, was CBY and SS Union night. Miss (Continued on Page 22)



A great throng of people crowded the sanctuary of the Ebenezer Baptist Church, Vancouver, B. C., Canada, on its 25th anniversary Sunday (right), and among them were Rev. and Mrs. Phil. Daum, Prince George, B. C. (left to right), Dr. and Mrs. A. S. Felberg of the host church, and Rev. and Mrs. J. B. Kornalewski, Kelowna, British Columbia.



The Rev. Frederick Alf (left), present pastor at Washburn, N. Dak., and the Rev. Emil Becker (right) of New Leipzig, former pastor in Washburn; and the gorgeous decorations in Town Hall with the WELCOME sign on the wall to greet hundreds of people who attended the Washburn Baptist Church's Golden Jubilee program.

Golden Jubilee at Washburn, N. Dak.

A Report of a Festive Anniversary by the REV. FREDERICK ALF of Washburn, North Dakota

IT WAS a beautiful day on Sunday, September 28, for the Golden Jubilee of the Baptist Church in Washburn, North Dakota. The sun was shining, a warm breeze was blowing from the nearby Missouri River, and all the trees were dressed with golden leaves of autumn. It made our hearts cheerful with joy.

But we had more reasons to be happy on this day. Our friend Dr. Martin Leuschner of Forest Park, Ill., was among us and gave us two inspiring messages. Our sister churches, Bismarck, with its pastor, the Rev. Edward Kary, and family; Underwood, with its pastor, the Rev. Fred J. Knalson; Turtle Lake with the Rev. Alfred Bibelheimer; Mercer, with its pastor, the Rev. Emmanuel Broeckel, who was also our former pastor at Washburn for eight years; the Rev. Emil Becker, a former pastor, and his wife; our spiritual son, Rueben Strecker; yes, even the Methodist and Lutheran pastors and many friends, all came to us, and in three festive meetings shared with us the joy of our Golden Jubilee as a church.

This is not all, for the choirs of the different churches under the direction of the Rev. Alfred Bibelheimer rendered four anthems to the glory of the Lord. Colored pictures were shown and our local choir, the men's chorus from Underwood under the direction of Mrs. Fred Knalson, a piano solo by a Lutheran friend and a quartet by our Methodist neighbors, all helped to make this Sunday a golden Jubilee day, a never-to-be-forgotten day!

Fifty years ago on January 20, 1902 in one of the greatest snow blizzards in this country two families, the Koenigs and the Kleins, with the pioneer minister, the Rev. Jacob Reichert, organized the First Baptist Church in this wide prairie with only twelve members. Well, this blizzard became a spiritual blessing! From this small beginning a revival spread from house to house so that we now have three

strong churches: Turtle Lake, Underwood, and Washburn. We are happy and thankful to God that our two "daughters" in Christ Jesus are stronger even than the mother church. From the twelve charter members who organized the church, we were happy to have one with us on this great day of celebration, Mr. C. C. Koenig.

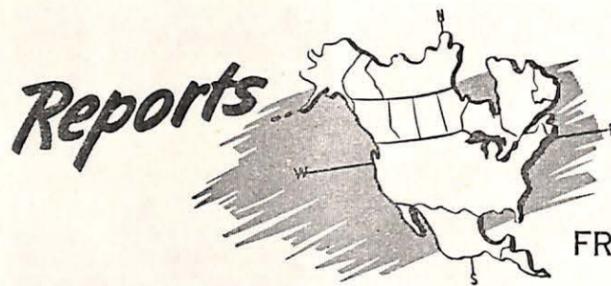
(Continued on Page 22)



Members of the Baptist Church, Washburn, N. Dak., for 25 years or more in a photograph taken for the church's 50th anniversary.

Front row, left to right: Mrs. Martha Sauer, Mrs. Jacob Brenneise, Mrs. John Schulz, Mr. John Schulz (their golden wedding anniversary will be in Dec. 1952); Mrs. Fred Giedd and Mrs. Albert Giedd.

Standing, left to right: John Pfaff, Jacob Brenneise, Albert Giedd, Fred Giedd, Reinhold Geigle and John Raiser.



FROM THE FIELD

Southern Conference

Four Converts Baptized and Received Into Greenvine Baptist Church Near Burton, Texas

On Sunday evening, September 7th, a baptismal service was held at the Greenvine Baptist Church, near Burton, Texas. Four young converts were led into the baptismal waters by the Rev. Frank Armbruster, our pastor, in an impressive ceremony. Each one, after being led into the water, again confessed his faith in the Lord Jesus Christ. Following the baptismal service, all gathered about the Lord's Table with rejoicing for the communion service.

On the same Sunday three new members, Mr. and Mrs. Shrouse from Houston, Texas, and Mr. Landford from Texas City, Texas, were also received into the fellowship of the church. We trust that these new members will render much service for their Lord.

Dorothy Deiss, Reporter.

Rally Day for Southern Conference Churches at Mother Neff Park, Texas

After having held a Workers' Conference for two years in the Southern Conference area, it was decided at our last conference to have a Rally Day at Mother Neff Park. It was held on Sunday, September 28.

Sunday School began at 10:00 A.M. with the following classes and teachers: Adults, Rev. Louis Johnson; Young People and Intermediates, Bob Wilson; Juniors, Lendal Bynum and Betty Lou Gossen; Primary Children, Mrs. Clifton Kramer and Mrs. Laney McKee. Milton Lippert was in charge of the Sunday School.

The Rev. J. O. Zillen was in charge of the morning worship service beginning at 11:00 A.M. The Rev. Frank Armbruster brought us the inspiring message with the text taken from 2 Cor. 6:1, "That we might work together with him." Special numbers for the Sunday School and worship services were: a quartet of horn instruments by Milton Lippert, Oliver Thompson, and two students from the Fort Worth Seminary, Dean Wagner and Warner Hutcheson; a cornet solo by Dean Wagner; and a duet by Grace Wedermeyer and Mrs. Joe Hansen.

Following a fellowship luncheon at noon, Mr. Zillen led the afternoon song service. Herman Balka, the young people's president, was in charge of the afternoon service. Ollie

Lampert read the scripture from Acts followed with a prayer by Ed Gummelt.

Special music consisted of a Youth Choir number directed by Warner Hutcheson, a French horn solo by Warner Hutcheson, a vocal solo by Betty Gossen, a trombone duet by Oliver Thompson and Milton Lippert, and a piano solo by Dean Wagner.

The afternoon speaker was the Rev. Harold Ekert using the text from Matt. 28:18-20 and speaking on, "The Great Commission." Offerings taken both morning and afternoon were for our young people's project. This was a great day filled with many blessings.

Rose Marie Schmeltekopf, Reporter.

Eastern Conference

Bethel Church, Buffalo, N. Y., Holds Sunday Evening Vesper Services in Humboldt Park

The Bethel Baptist Church and Hedstrom Memorial Baptist Church of Buffalo, N. Y., joined in conducting Sunday evening Gospel services in Humboldt Park during July and August.

The City Parks Commission granted permission to hold services in the park for two months, and we had the fine cooperation of the superintendent of Humboldt Park who provided a speakers' platform and also gave us the privilege of using a loud speaker system. We thank God for his guidance in the planning of the services and his blessing upon them.

The people of both churches were very enthusiastic and faithful in attendance. The special music by members of both churches was beautiful and well received. The testimonies of young and older Christians were a real challenge. A brief message from the Word given by either the Rev. Paul Loth of Bethel or Rev. D. Burgar of Hedstrom was very inspiring, and an invitation to accept Christ as personal Savior was given at the close of each service.

Many visitors to the park sitting on benches were very attentive, and when the "Gospel of John" was distributed, it was gladly received. There were quite a few Polish people in the park and the "Gospel of John" in Polish was given to them.

These Sunday evening services were a real blessing to everyone who attended and they presented a great opportunity to witness for Christ. God willing, we will again hold Gospel vesper meetings next summer.

Mrs. Daniel Earnst, Reporter.

September Meeting of the Temple Baptist Woman's Missionary Society, Buffalo, New York

The Woman's Missionary Society of the Temple Baptist Church, Buffalo, N. Y., opened its fall program on September 30th with a pot luck supper at the church. After a short devotional meeting and business session, some of our women presented a five-minute talk on how they had spent their vacation this past summer.

Mrs. Fred Hall told of her experiences at the Laymen's Conference at Green Lake, Wisconsin. Five of our women had attended the General Conference in Philadelphia, Pennsylvania. As we listened to their reports, many of us resolved to attend the next General Conference if at all possible. We were delighted to welcome twelve new members in our group. A fine program for each month has been prepared by Mrs. Hartman, our program chairman. In November we are looking forward to having the Rev. M. L. Leuschner as our special speaker.

Under the capable leadership of our president, Mrs. Carl Haeusser, we hope to do great things for our Master.

Mrs. Walter Schmidt, Secretary.

Dakota Conference

Reception at the Calvary Church, Billings, Montana, for Rev. and Mrs. R. Sigmund

On Sunday morning, Sept. 28th, at a well attended service I brought my first message to my people in the Calvary Baptist Church, Billings, Mont., on the theme, "When God Called Moses." The church was beautifully decorated with home-grown flowers presented by the members of the church. A very fine spirit prevailed and God was present, indeed.

At the evening service I again took my place at the pulpit, but was politely excused by Mr. Ray Seidel, one of the deacons, who stated that for this evening they would like to be in charge of the meeting. Thereupon a fine, well-planned reception for the new minister and his family followed.

Representatives of all departments of the church brought speeches of welcome, encouragement and faith, the first being that of the Rev. David Littke, former pastor of the church. There were also several musical numbers by various groups and individuals. Mr. and Mrs. Sigmund responded with words of appreciation, both stating that they believed that it was God who wanted them back in Billings to work for him.

After the service, the entire congregation met in the church basement for another hour of Christian fellowship. Here the ladies of the church had prepared a delicious lunch. The day ended with a splendid food shower for the minister's family.

Thus ended a glorious day for God's children of the Calvary Baptist Church in Billings, Montana. This is our second pastorate in the church, the first having been from 1944 to 1948.

R. Sigmund, Pastor.

Reception at Baptist Church, Corona, South Dakota, for Rev. and Mrs. H. Lohr

The weeks since the arrival of the Rev. H. Lohr as the new pastor of the Baptist Church at Corona, S. Dak., have been filled with spiritual blessing and happy fellowship for us. Our new parsonage had been painted throughout before the arrival of the Lohrs, and the pantry shelves were stocked by gifts from our members.

When we held the welcome reception for our pastor and his family, the simplicity of the occasion did not detract from its sincerity and heartfelt warmth. For many of us, who remembered Mr. and Mrs. Lohr from their previous pastorate here from 1935 to 1936, the occasion held the joy of welcoming home a loved one who has been long absent. Words of welcome spoken by representatives of the various departments of the church were interspersed with musical numbers which added their message of beauty and love to the program.

Present also for the occasion were the Rev. E. Kopf of Holloway, Minn., the Rev. E. Erickson of Marion, S. Dak., Rev. S. Gilberts of Strandberg, S. Dak., and Rev. G. Rhoades of the Corona Methodist Church. After their words of welcome, responses were spoken by Mr. and Mrs. Lohr and Ronald. Lunch was served and a period of fellowship followed in the church parlors.

Oil-burning units have been installed in the furnaces, both in the church building and the parsonage. The church has also been rewired.

A baptismal service was held on Sunday, October 12. Our meetings have been well attended with the church often filled to capacity. We rejoice that God has given us an able and consecrated leader, and our expectation for the future is to see a continuous manifestation of God's mighty power as his work goes forward in our church and community.

Elmer Schulte, Church Clerk.

Ordination of the Rev. Irvin Schmuland by the Baptist Church, Goodrich, North Dakota

By the order of the First Baptist Church of Goodrich, N. Dak., 24 delegates from nine of the neighboring Baptist churches of the Dakota conference gathered together on September 19 to consider the advisability of setting apart Mr. Irvin Schmuland to the Gospel ministry. The meeting was opened with a hymn, after which Mr. John Schmidt, delegate from the home church, read Psalm 103 and led in prayer. The Rev. Daniel Klein of McClusky was elected moderator and the Rev. R. C. Stading as secretary.

After the usual formalities the candidate was presented by the host church. Mr. Schmuland then gave his conversion experience and call into the ministry in a very sincere and convincing way. He then presented his doctrinal views in a clear and concise manner. After a few questions, the council declared itself fully satisfied

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

and voted unanimously to recommend the candidate for ordination. The delegates and friends were then invited to a delicious chicken supper prepared by the women of the Goodrich church.

On the evening of the same day the members of the First Baptist Church and delegates and friends met for a very impressive ordination service, of which the Rev. D. Klein was in charge. The Rev. E. Buehning opened the service with a hymn and also read the Scriptures and led in prayer. The Rev. H. J. Waltereit brought a stirring and challenging ordination message. The Rev. Carl Weisser and the Rev. L. Biebert gave the charges to the church and the candidate, respectively. The Rev. John Engel gave the ordination prayer as all the ministers present took part in the laying on of hands. The hands of fellowship into the ranks of the ministry was extended to the candidate by his brother-in-law, the Rev. R. Dickau, pastor of the Venturia Baptist Church. Two musical numbers were rendered, one by the male quartet of the host church and a duet by the Rev. and Mrs. R. Dickau. The service was closed with the benediction by the Rev. Irvin Schmuland.

The Rev. I. Schmuland holds a B.D. degree from our Seminary in Sioux Falls, South Dakota. He is at the present time the pastor of the First Baptist Church of Goodrich, North Dakota. Our prayers and best wishes go out to the Rev. I. Schmuland and his family as they labor in the Lord's vineyard.

R. C. Stading, Council Secretary.

Northern Conference

Twenty-four Converts Baptized for Edenwold and Davin Churches, Sask., and Indian Reserve

The Lord is working in a marvelous way in our Edenwold Baptist Church, Sask., and vicinity. Sunday, Sept. 7, marked a day of great rejoicing. The Davin Church and the Indian mission north of us joined the Edenwold

Church in a baptismal service. The church was beautifully decorated with garden flowers and ferns, and many special numbers were rendered to the glory of God as 24 converts followed the Lord in baptism.

The missionary to the Indians, Mr. Philip Grabke, besides the Rev. Fred Ohlmann of Edenwold and Mr. Richard Grabke of Davin, officiated at this great occasion. It was a joy for these ministers to baptize eight candidates from the Miscowpetung Indian Reserve, 14 from Edenwold and two from Davin.

It was a great privilege to have Miss Erna Schwanke, our music teacher from the Christian Training Institute, Edmonton, Alta., with us during Vacation Bible School in August. The Lord blessed her ministry here. We had 37 children enrolled. It stirred the hearts of the parents to see and to hear what their children could grasp in so short a period. It has enlarged our Sunday School as well, for which we praise the Lord.

Mrs. Fred Ohlmann, Reporter.

Northwestern Conference

Recent Outstanding Events for the Grace Baptist Church in Racine, Wisconsin

On Friday evening, September 19, the Father-Son Banquet was held in the dining room of the Grace Baptist Church, Racine, Wis., with about 65 men present. The "Grace Four" sang four numbers, and the toast given to the dads by Jimmy Brygger. Mr. James Clark returned the toast to the sons. The speaker of the evening was Mr. Browne Gilbert of Big Rapids, Michigan. He is a Christian businessman who runs a grocery store. An enjoyable time was had by all who attended.

Dr. John Leypoldt of Forest Park, Ill., held evangelistic services in our church from October 5 to 12. Cottage prayer meetings were on Monday, Thursday and Friday during the preceding week.

On Tuesday evening, September 30, our church joined the Racine Council of Churches in a dedication of the Revised Standard Version of the Bible at Memorial Hall. Some of our choir members joined in a mass chorus of some 300 voices who sang, "Give Thanks Unto God" and "Onward Christian Soldiers."

Following a pot luck dinner at the church on Sunday, September 7, a religious survey was made in a new station of our city, the far north side. We went out two by two and it was a fine experience for those who did the calling. We contacted four interested families.

Three of our young people are studying for full-time Christian service; two at Bethel College in St. Paul, Minn., and one at Northern Seminary, Chicago, Illinois. Since May, there have been seven people received into the church by baptism and two by transfer of letter. The Rev. D. Raymond Farry is the pastor of our church.

Mrs. Myron Dudek, Reporter.

GOSPEL IN JAPAN

(Continued from Page 7)

and extremely nationalistic. They are from a strong Buddhist background. We have witnessed time and again that "The Gospel of Christ is the power of God unto salvation to everyone that believeth" (Romans 1:16).

Since that couple has been saved, eight others also accepted the Lord Jesus as their personal Savior. Pray for this little work! Pray that God will give them the courage to break completely with their idolatry and ancestor worship, and that they will grow strong in their Christian lives as they read and witness to God's Word.

THE THINGS OF GOD

(Continued from Page 5)

to God for a great and worthy cause, and in this manner the giving of that money becomes an experience of sharing the blessings of life with others.

It is likewise true that GIVING is our honorable duty by which we enter into partnership with God. Only as we demonstrate the fact that we are wise and faithful stewards of his can we truly feel that we have been harnessed with him in the service of his Kingdom.

It is this message of stewardship which forcibly and fervently is being brought to the attention of all North American Baptists by our stewardship leaders. Their names appear elsewhere in this issue of the BAPTIST HERALD. The scriptural truths of stewardship are to be emphasized again and again in all churches as a result of the action taken by the General Conference in Philadelphia, Pa., to make STEWARDSHIP the denominational objective for this triennium.

THANKSGIVING WEEK

As the Thanksgiving and Sacrifice Week from November 23 to 30 approaches, there could be no better time than NOW to resolve to give a good account of your stewardship to God. The wise and faithful steward will receive the gift of "the true riches" from God. Oh, that we might learn of these riches at this Thanksgiving season by becoming more faithful in our stewardship responsibilities to God.

These are the things that belong to God. We only make God our opponent if we doubt or deny this truth. But if we give, as God gave, then the windows of heaven's blessing will open above us and showers of his loving bounty will rain down upon us.

"Go, break to the needy sweet charity's bread. For giving is living," the angel said. "And must I be giving again and again?" My peevish and pitiless answer ran. "Oh, no," said the angel, his glance pierced me through, "Just give till the Master stops giving to you."

AFRICANS PRAY

(Continued from Page 8)

very slowly, but the rain had stopped and soon we reached a wider road and once again we took to our horses.

By twelve midnight we reached the village where our motor was parked. We moved Miriam to the motor and were on our way only to have our truck, which has seen its better days, stall. After working on it about an hour, we were on our way and reached Ndu at 2:00 A.M.

The next morning we took Miriam to Banso and Doctor Chaffee examined her thoroughly. After a few days of watching and waiting, she again became her old self and we returned to Ndu. We thanked God for answered prayers and for seeing fit to leave Miriam with us. The day after we returned to Ndu, Fred went back to Mbem to finish his teaching and to tell the Christians at Mbem how God had answered their prayers.

WASHBURN, NORTH DAKOTA

(Continued from Page 19)

Here in a nutshell we have the history of the church. For many months and even years, this church was without a pastor. Besides God's grace and blessing, the laymen of the church with their faith and endurance helped to keep the work going. At the beginning Mr. Reichert and "Papa" Luebeck worked on this field. Mr. Luebeck besides his great field around McClusky came out here to serve who sometimes had seven preaching places.

God blessed these ministers: Rev. A. Kludt labored here from 1906-1908; for a time the Dakota state missionary helped out, Rev. F. Herman; Albert Hill ministered from 1910-1911; Rev. Emmanuel Broeckel served here twice for over eight years, 1912-1917 and again 1921-1924; Rev. A. Guenther, 1918-1920; Rev. J. J. Lippert as a student, 1925; Rev. Jacob Herman, 1926-1928; Rev. Fred E. Klein, 1929-1934; Rev. Emil Becker, 1935-1938; Rev. Rudolph Woyke, 1939-1942; Rev. O. Giesbrecht, 1943-1944; Rev. David Berg, 1947-1949; Rev. Paul Galambos, 1950-1951; and Rev. Fred Alf, who is now the pastor.

A delicious chicken supper was served on our Jubilee Sunday by our women of the church. The big Memorial Hall of Washburn was trimmed with golden and white ribbons and with big golden chrysanthemum flowers. All the beautiful words of greetings from former ministers and spiritual sons will long be ringing in our ears.

The Lord blessed the humble beginnings immensely, not only spiritually but also financially. The property of these three churches is approximately worth \$100,000. May our future bring us still more victories!

VANCOUVER'S EBENEZER CHURCH

(Continued from Page 18)

Leona Miller, president of the CBY and Mr. Wilfred Fandry, the Sunday School superintendent, extended words of thanks to helpers in the past and encouraged others to continue the important work that God has entrusted to them. Reports from past presidents of the CBY were heard, each giving a few highlights during their terms of office. Interesting reports were also heard regarding the work of the CBY, the Junior League and the Sunday School.

The musical program for the evening was quite varied and consisted of a trumpet duet, violin solo, piano duet, ladies' trio and men's quartet. An installation service of workers in the Sunday School and CBY was conducted by Dr. M. L. Leuschner of Forest Park, Ill., who impressed upon them the importance of the work to which God has called them.

Photographs dating back to 1928 of Sunday School teachers and their classes; pictures of the first church building and how it appeared while being enlarged; pictures of past advisory board members; pastors; Sunday School picnics; and outings of our CBY, all helped to make this a joyous evening.

On Sunday morning, September 14, two other visiting pastors, the Rev. J. B. Kornalewski from the Grace Baptist Church at Kelowna, B. C. and the Rev. Philip Daum from Prince George, B. C., were with us.

At the evening service the church was filled to capacity. Some 650 came to help celebrate our Jubilee. We heard greetings from our neighboring sister churches—Prince George, Vernon, Kelowna, Chilliwack and from the Bethany Church of Vancouver. Dr. Leuschner again brought the message. Twenty-five years of blessing and grace have been bestowed upon us by the Lord, and if we remain strong in prayer and faithful, he will surely continue to bless us.

Dr. Leuschner stayed with us another four days rendering a service especially for the benefit of teachers and leaders in helping them to understand and overcome the problems that arise in Sunday School work. After this period of instruction, we were shown films taken by Rev. Paul Gebauer in the dark places of Africa, showing the work that has begun in the leper camp. We saw pictures of the work being done among our North American Indians, pictures of Baptist immigrants coming from Europe, the missionary work in Japan and pictures of the last General Conference. They were an inspiration for greater offerings and sacrifice to everyone present, and the Lord surely spoke to us through this medium

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. JULIUS G. EISBRENNER of Philadelphia, Pennsylvania.

Mr. Julius G. Eisbrenner of Philadelphia, Pa., was born on November 26, 1895 in Wolhynia, Russia, and went home to be with his Lord after a long illness on August 25, 1952, aged 56 years and 9 months.

At the age of eighteen, he came to Philadelphia, where two years later he found Christ as his personal Savior. He was baptized into the fellowship of the Fleischmann Memorial Baptist Church by the late Rev. Hermann Kaaz. On March 23, 1918, he married Miss Lydia Hiebner, and the Lord blessed this union with two children. Shortly after his wedding he joined the Pilgrim Baptist Church, where for 18 years he was a faithful member of the Male Chorus.

His homegoing is mourned by his wife; one daughter, Mrs. Dorothy Gruhler; and one son, Arthur; as well as four grandchildren. During his long suffering, Matthew 28:20 became very precious to the deceased. This text served as a message of hope and consolation for the bereaved. Assisting the pastor at the funeral service, was Mr. Raymond Yahn, summer student worker here (and a nephew of the departed). The Lord is comforting the bereaved!

Pilgrim Baptist Church, Philadelphia, Pennsylvania WALTER C. DAMRAU, Pastor.

MR. JOHN FELCHLE, SR. of Goodrich, North Dakota.

On September 13, 1952 another pioneer of the faith and of the Dakotas went to his eternal reward. Mr. John Felchle, Sr., of Goodrich, N. Dak., was born December 5, 1866 in Toeplitz, Bessarabia, South Russia. In 1894 he, his family and parents emigrated to America, settling in the Eureka, S. Dak., area. The following year they moved to 11 miles southwest of Fessenden, N. Dak., where Mr. Felchle took a homestead. He moved again in 1899 to a farm 7 miles southwest of Goodrich, making that his permanent home until 1926 when he moved to the town of Goodrich.

In 1892 he united hands in holy matrimony with Magdalena Krein, daughter of Daniel and Magdalena Krein of Neidorf, South Russia. This union was blessed with eleven children, three daughters and eight sons. Three children preceded the father in death.

Our departed brother accepted the Lord in 1897, and was baptized by the Rev. Frederick Golling on June 12 and received into the fellowship of the Fessenden Church. He helped to organize the Goodrich Church in 1900, then called Friedensheim. As an original charter member, he served the Lord and the church with much joy and gladness. Besides being the first Sunday School superintendent, he served in other capacities as teacher, deacon and church clerk for many years. Besides having the work of the Lord at heart, he wrote articles for "Der Sendbote" and the local newspaper.

Mr. Felchle reached the ripe age of 85 years, 9 months, 9 days. He leaves to mourn his passing his faithful, loving wife, Magdalena; and eight children: Mrs. Jacob Rund, John D., Fred B., Edward R., Jonathan A., and Theodore S., all of Goodrich; August H. of Carrington, N. Dak., and J. W. Felchle, Vancouver, Canada; one sister, Mrs. Philip Mauch of Benton Harbor, Mich.; 21 grandchildren; and eleven great-grandchildren; also a host of relatives and friends.

Funeral services were conducted on September 16, with the Rev. A. W. Bibelheimer of Turtle Lake, a close friend of the family, speaking words of comfort in the German language, and the undersigned in English.

Goodrich, North Dakota I. H. SCHMULAND, Pastor.

MRS. OTELIA RETZLOFF of Williams Township, Michigan.

Mrs. Otelia Retzloff of Williams Township, Mich., was born Dec. 3, 1868 in Poland. In 1893 her husband and she with their family came to the United States. First, they had lived at Dbois, Pa., and later moved to Williams Township, Mich., where they lived the last 50 years. Mrs. Retzloff was converted and baptized in 1931, and thereby became a member of the Beaver Baptist Church. She remained a faithful member of this church until her death.

She died September 28th, and reached thereby the age of almost 84 years. Her husband preceded her in death, and she is survived by nine children. Five daughters are: Mrs. Martha Maruna, Cleveland, Ohio; Mrs. Selma McClelland, Guys Mills, Pa.; Mrs. Sara Wait, Rose City, Mich.; Mrs. Gust Adams, Midland, Mich.; and Miss Lydia, at home; four sons: Daniel, Midland; Gust, Beaver Township; William and Herman at home; 15 grandchildren and six great-grandchildren.

Of late mother Retzloff had been ailing and suffering severely. But through all her suffering she was clear in mind, strong in faith, and cheerful in hope. With victory in her heart she went to see her Savior and Lord, whom she loved and served with all her strength. The undersigned conducted the funeral service in the Beaver Baptist Church, using Psalm 116:15 as text for the message.

Beaver Baptist Church, Midland, Michigan HENRY HIRSCH, Pastor.

OUR REDEMPTION

(Continued from Page 4)

control of an evil power. He must satisfy the cravings of his flesh.

It is the same with any other vice. Satan has become the master of the lives of human beings who were once created in the image of God. For this reason Jesus said to the Jews of his time: "Ye do the deeds of your father . . . ye are of your father, the devil, and the lusts of your father ye will do."

SEPTEMBER CONTRIBUTIONS—NORTH AMERICAN BAPTIST GENERAL CONFERENCE

Table with columns: Conferences, CONTRIBUTIONS FOR ALL PURPOSES, Sept., 1952, Sept., 1951, Sept., 1950. Rows include Atlantic, Eastern, Central, Northwestern, Southwestern, Southern, Pacific, Northern, Dakota, and Total Contributions.

CONTRIBUTIONS RECEIVED

Table with columns: Budget Contributions, Other Purposes, Total Contributions. Rows show contributions for the month of September for 1952, 1951, and 1950.

CONTRIBUTIONS FOR THE FISCAL YEAR

Table with columns: Fiscal Year, Budget Contributions, Other Purposes, Total Contributions. Rows show contributions for April 1, 1952 to Sept. 30, 1952; April 1, 1951 to Sept. 30, 1951; and April 1, 1950 to Sept. 30, 1950.

CONTRIBUTIONS RECEIVED FOR THE TRIENNIUM

Same as for the Fiscal Year.

Thanksgiving and Sacrifice Week
November 23 to 30, 1952

Yes, the state of bondage is a hopeless, tragic state for the soul of man to find itself in. It is hopeless and tragic, humanly speaking. But it is not so when you turn to the Word of God. There is one who has paid the price for your redemption. "Ye are bought with a price." God will not leave you in that state of bondage, but he offers you freedom through Christ Jesus our Lord in whom and by whom he has paid the ransom price.

The ransom price is a price which no man could pay. No man possesses enough to be able to pay the ransom price, even for a single soul, no matter how good a steward of life and talent we might be. We cannot through our own stewardship pay this ransom price that was exacted by sin. Even the Psalmist realized this truth when he said: "None of them can by any means redeem his brother, nor give to God a ransom for him" (Psalm 49:7).

The soul of man cannot be redeemed by any price which man could pay, no matter how great the sacrifice might be. Though there may be some who say that salvation may be bought, Scripture nowhere teaches it. Scripture definitely says, "Ye are bought with a price," but the price is not that of a man's wealth nor of a man's works.

The ransom price cannot be estimated and compared to any earthly equivalent of wealth and riches. Gold and silver and precious stones are no comparison. Peter calls these the corruptible things. "Ye were not redeemed with corruptible things, as

silver and gold, from your vain conversation received by tradition from your fathers." If that price could be duplicated with anything that man possesses, we can be sure that there would be many who would gladly pay the price and receive the assurance of eternal salvation.

But there is no equivalent to be found. You cannot buy your own redemption. You must come and accept that price for your redemption which was paid by God and by the Son of God, the Lord Jesus Christ himself.

The ransom price consisted of the precious blood of Christ as of a lamb without blemish and without spot. "Behold, the lamb of God which taketh away the sin of the world." To redeem you and me, God gave himself. God gave himself in his son Jesus Christ. The law required a sacrifice; it required the shedding of blood for the remission of sins. The write of the Epistle to the Hebrews says: "And almost all things are by the law purged with blood; and without shedding of blood is no remission" (Hebrews 9:22).

Jesus was willing to be that sacrifice. He was willing to shed his precious blood. He was willing to pay the price of redemption. In order that he might do that, he left his glory above and came to earth to die for you and

me that we might be bought again from the bondage of sin and slavery. With that price we would have no hope of ever being redeemed, no hope of ever becoming freed from the clutches of sin and Satan.

There are many touching stories of how one friend gave his life for another friend. Jesus himself had reference to such when he said: "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). But Christ went far beyond that statement of his. In Christ God did as Paul expressed it in Romans 5 verse 8, "But God commendeth his love toward us, in that, while we were yet sinners Christ died for us." There can be no greater sacrifice that God can make than what he has made in Christ Jesus his son.

During this Thanksgiving and Sacrifice Week from November 23 to 30, the things that God has done for us ought to become a great challenge to our own life that we might do all for him again. "For ye are bought with a price; therefore glorify God in your body, and in your spirit which are God's."

"O Love, Who formest us to wear
 The image of thy Godhead here;
 Who soughtest us with tender care
 Through all our wanderings wild and
 drear:
 O Love, we give ourselves to Thee,
 Thine ever, only thine, to be.

O Love, Who lovest us for aye,
 Who for our souls dost ever plead,
 O Love, Who didst our ransom pay,
 Whose power sufficeth in our stead:
 O Love, we give ourselves to thee,
 Thine ever, only thine, to be."

Christmas Items

Christmas Treasure No. 63 Price, 40 cts.

Christmas Helper No. 52 Price, 35 cts.

Christmas Program Handbook No. 1 35 cts.

We would suggest that when ordering these program books, you order three of one kind so that they may be cut up.

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 Each 35 cts. or 3 for \$1.00

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Sunshine Assortment No. G 8552
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 with daily devotional messages are now available at \$1.25 each. An excellent gift for your German friends.

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