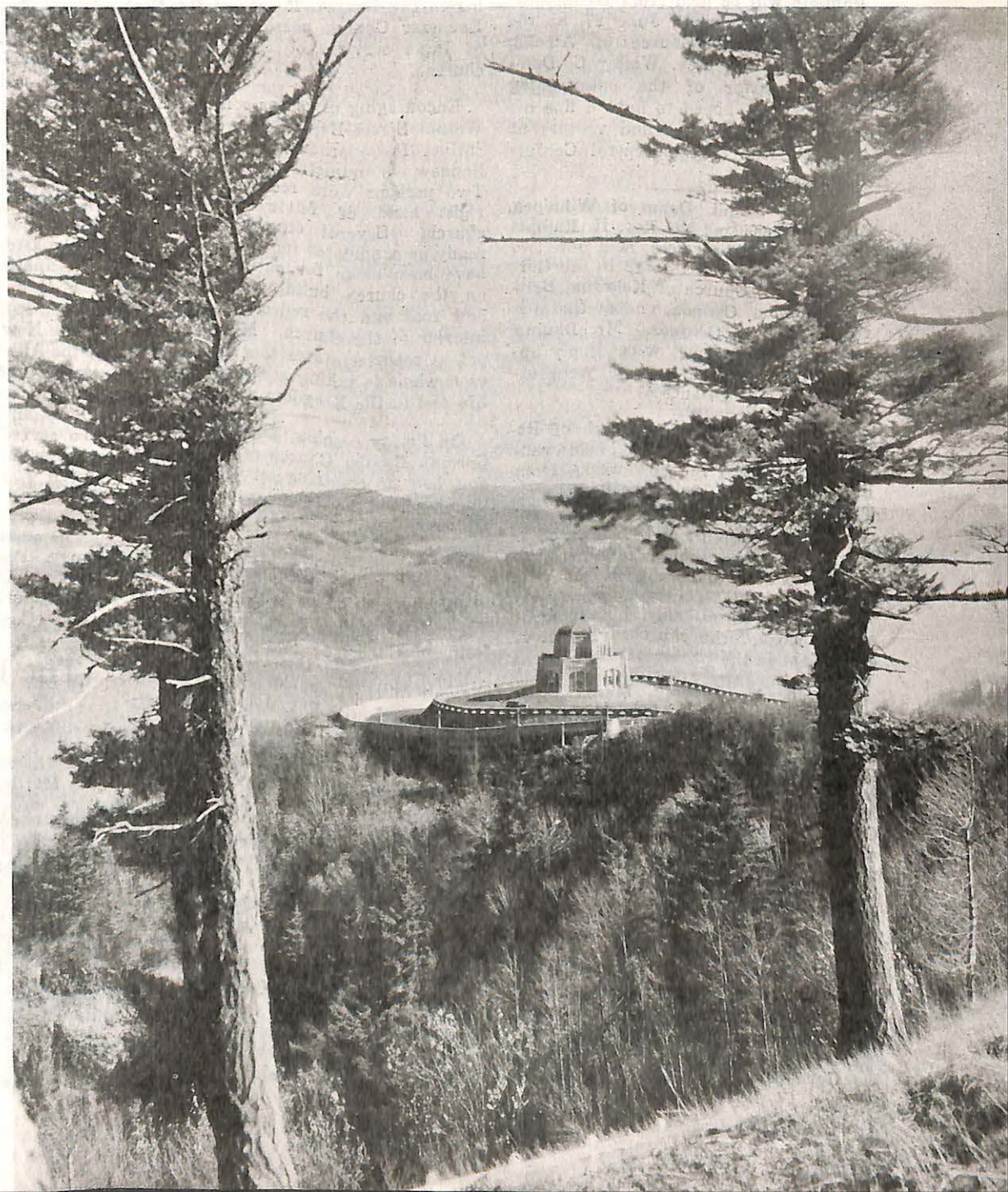


# THE BAPTIST HERALD

April 1,  
1937

A Thrilling View of  
Crown Point  
Overlooking the  
Picturesque Columbia  
River  
Near Portland,  
Oregon



# What's Happening

A Teacher Training Class is being conducted in the Baptist Church of Bismarek, No. Dak., with 14 young people enrolled. The Rev. Benjamin Schlipf is teaching the course on "The New Testament—Its Content and Value."

On Sunday afternoon, Feb. 21, at the business meeting of the Cottonwood Baptist Church near Lorena, Texas, a large number of the church members vowed to become "tithers" in their giving for the Kingdom of God during the coming year. The salary of the minister, the Rev. H. G. Ekruet, was also increased by \$300.

The Central Conference of German Baptists will be held from Wednesday, June 23, to Sunday, June 27, at the German Baptist Church of Alpena, Michigan. The Rev. Walter C. Damrau is pastor of the entertaining church. It is hoped to have a fine attendance of delegates and visitors at these sessions of the Central Conference.

The Rev. Phil. Daum of Winnipeg, Manitoba, assisted the Rev. H. Rumpel in evangelistic services held for two weeks from March 1 to 12 in the German Baptist Church of Kelowna, British Columbia, Canada, and at the mission station at Osoyoos. Mr. Daum's services as evangelist were deeply appreciated and the meetings were attended with much success.

The German Baptist Church of Regina, Saskatchewan, Canada, held evangelistic meetings for two weeks from Feb. 21 to March 7 with the Rev. Jakob Thiessen of Dalmeny, Saskatchewan, serving as evangelist and Bible teacher. During the day Bible studies in the epistles of John and the gospel of Matthew were held. The evening services were very well attended by members and friends of the church. The Rev. John Kepl is the pastor of the church.

On Tuesday evening, March 18, a group of young people of the McDermot Avenue Baptist Church of Winnipeg, Manitoba, presented the play, "Whither Goest Thou?" by Carleton H. Currie, before a large and responsive audience. This dramatization directed by Ted Colley was presented in connection with a city wide B. Y. P. U. contest. Those who took part in the play were Olga Gross, Gustav Schwartz, Leo Schultz, Albert Schwartz, Victor Ross, and Ted Colley.

Mr. Otto Patzia has accepted the call to become the assistant pastor of the McDermot Avenue Baptist Church of Winnipeg, Canada. He is a member of this year's graduating class of the German Baptist Seminary in Ro-

chester, N. Y., and will begin his ministry in Winnipeg soon after graduation in May. He will assist the Rev. A. Felberg in the ministry of the church and its mission stations at Oak Bank, Elmwood and North End.

On Sunday, March 7, the West Ebenezer Church of Saskatchewan, Canada, observed several joyous festival programs. The Bible Day program was held in the morning service, and the anniversary of the young people's society was observed in the evening. Mr. Allen Katzberg, the aggressive president of the society, was in charge of the program, consisting of dialogues, vocal and instrumental numbers. The Rev. A. Rosner of the East Ebenezer Church participated in both of these services of the neighboring church.

Encouraging news has come from the Walnut Street Baptist Church of Muscatine, Iowa, where the Rev. A. K. Sandow is minister of the church. Two persons were recently given the right hand of fellowship into the church. Several other persons are ready as candidates for baptism. Plans have been made for extensive repairs on the church building, including a new roof and the redecorating of the interior of the church. Mr. Carl Dippel, as reporter, states that "our church as a whole is taking a new interest in life and in the Kingdom work of God."

On Friday evening, Jan. 22, the First German Baptist Church of Salem, Oregon, held an inspiring service in which the note and mortgage on the church building amounting to \$7000 was burned. This service was held at the close of the evangelistic meetings, which for two weeks had been conducted by the Rev. George Lang of Tacoma, Wash. One person confessed faith in Christ as Savior and many others consecrated their lives anew as a result of these services. The pastor of the church, the Rev. John F. Olthoff, later served the Tacoma Church as evangelist for a similar period of two weeks with much effectiveness.

On Wednesday, Feb. 24, the members of the mixed quartet of the Second German Baptist Church of Philadelphia, Pa., rendered a program of songs at the chapel service of the Baptist Institute for Christian Workers. For a full hour the entire student body thrilled to the message in song brought both in the German and English languages, according to Miss Lydia T. Reeh of Rochester, N. Y., a student at the Institute. The members of the quartet are Mrs. Martha Zachay, soprano; Mrs. Idelle Yahn, contralto;

Mr. Paul Zabel, tenor; and Mr. Herman Zachay, baritone.

From Feb. 15 to 26 a fine Bible School was held at the East Ebenezer Church of Ebenezer, Saskatchewan, Canada, with 45 young people in attendance from the East and West Ebenezer Churches, Yorkton, Fenwood, Springside and Homestead. The teachers and their respective classes were as follows: Rev. H. Schatz, "Philippians" and "Music;" Rev. Adolph Reeh, "New Testament Introduction" and "German;" Miss Ella Katzberg, "Modern Missions" and "Paul's Missionary Journeys;" Rev. A. Rosner, who also served as dean, "Training in Stewardship;" Rev. M. L. Leuschner, "Christian Conscience," "Problems of Young People" and "the Ideal B. Y. P. U." Evening services were held throughout the two weeks.

A Bible School for young people and adults was held for a week from March 8 to 12 in the McDermot Avenue Baptist Church of Winnipeg, Manitoba, Canada, with 21 persons in attendance at the afternoon classes and 67 persons participating in the evening sessions. The Rev. A. Felberg, pastor of the church, conducted classes on "The Story of the New Testament," and "The Lives of the Apostles," and Mr. M. L. Leuschner of Chicago, Ill., taught courses on "The Ideal Sunday School," and "Christian Conscience." Mr. Leuschner also served as guest preacher at the services of the church on Sunday, March 7, and at the morning service on Sunday, March 14.

The annual conference of the Oregon Young People's and Sunday School Workers' Union was held at the Salt Creek Church on Saturday and Sunday, (Continued on Page 105)

## The Baptist Herald

Published semi-monthly by the  
GERMAN BAPTIST PUBLICATION  
SOCIETY

3734 Payne Avenue, Cleveland, Ohio.

Martin L. Leuschner, Editor

"The Baptist Herald" is a denominational periodical devoted to the interests of the German Baptist Young People's and Sunday School Workers' Union.

Subscription price—\$1.25 a year.  
To Foreign countries—\$1.50 a year.  
Advertising rates, 60 cents per inch, single column, 2 1/4 inches wide.

All editorial correspondence is to be addressed to the Rev. Martin L. Leuschner, 7346 Madison St., Forest Park, Ill.

All business correspondence is to be sent to German Baptist Publication Society, 3734 Payne Avenue, Cleveland, Ohio.

Entered as second-class matter January 9, 1923, at the post office at Cleveland, Ohio, under the act of March 3, 1879.

# The BAPTIST HERALD

Volume Fifteen

CLEVELAND, OHIO, APRIL 1, 1937

Number Seven

## Editorial

WORSHIP is the Godward side of life. It is the lifting of one's eyes "unto the hills from whence cometh our help." It is the quietness before the Eternal until one "Worship the Lord in the Beauty of Holiness." knows unequivocally "that he is God." It is the radiant entrance before his presence with thanksgiving, the making of a "joyful noise unto him with psalms." It is the symphony of voices that strikes its keynote in the prayer, "Our Father, which art in heaven."

Grace is a gift of God, freely bestowed upon man. Worship is an attainment before God, often difficult to achieve. Only a few of the many people who enter the house of the Lord "worship him in spirit and in truth." Our church services need the quiet, inspiring and sanctifying touch of worship, as men and women of all ages heed the words of the Psalmist, "O worship the Lord in the beauty of holiness."

True worship always leads to deep humility. In the holy presence of God with the awareness of his majesty and glory, there can be no place for human pride. "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him?" This spirit of humility which combines contrition before God and the recognition of utter dependence upon him should be the atmosphere of our worship in the beauty of his holiness. It is as impossible to sing to our own glory and to pray to be heard of men before God as it is to try to make ourselves heard at the ocean's strand above the music of the waves.

Worship thrives only in the hearts of those who know the art of loving. What hypocrisies stifle this spirit of worship like weeds in a garden in some of our churches, because people are trying to sing their praises to God and to lift their

hearts in prayer to the Eternal at the same time that thoughts of envy and hatred and revenge sit upon the throne of their attention! Worship is the expression of one's love to God. No one can worship God who does not observe the foremost commandment of love to the brethren. "For he who loveth not his brother whom he hath seen, how can he love (or, worship) God, whom he hath not seen?" The beauty of holiness in which worship blossoms with gorgeous profusion is the atmosphere of Christian love.

Worship inevitably leads to consecration. "O come let us bow down and kneel before the Lord our maker." Every commitment of life presupposes a heart that has been cleansed of all selfishness. How much dross, how many stains, how many weights of selfishness ought to be removed from every life as God is worshipped in the beauty of holiness! "Be ye holy, even as the Lord, our God, is holy!" is always the call to worship.

In the small, splendid book, "Christianity—And Our World," Professor John C. Bennett suggests three Christian graces. The first is humility as "the absence of self-righteousness and self-importance, the seeing of oneself in all one's dependence of existence and achievement and welfare upon God." The second is sensitiveness in love—"sensitiveness which goes beyond the obvious in the needs and feelings of others." The third is "commitment of self which will pay the price of the cross." These Christian graces will adorn our lives more and more beautifully if we truly learn to worship God "in spirit and in truth."

Let the call of the Psalmist be trumpeted from our church spires and proclaimed from our church pulpits. "O worship the Lord in the beauty of holiness!"

# Sing With Gladness Unto the Lord!

By MR. REUBEN WINDISCH of Philadelphia, Pa.

**S**INGING is something that we all can do to the glory of God. Many a person can pray and praise in song, who cannot put a prayer into words. It is the only channel through which we can collectively voice our different offerings of



Mr. Reuben Windisch

religion simply must sing.

## A Singing Church

The decline of congregational singing in many churches is a very disturbing symptom. Church singing should be congregational singing and not the music of a few trained performers. The church that attracts people most regularly and in the largest numbers is almost without exception the church in which congregational singing is most effectively encouraged.

In no other exercise, not even in prayer, is there such communion, such fellowship of feeling, as in a congregational hymn when all are singing. Anyone, who has listened to an audience heartily participating in song, cannot help but have been impressed by its dignity and power.

There is also an inspiration for the minister himself in the congregational song. The pastor who can stand before a great congregation and listen indifferently to its united voice hardly has a place in the pulpit. While a song is preparing the congregation for him, it is also preparing him for the congregation. But there are

higher results to be obtained from the congregational song than the mere preparation of the congregation and minister for the discourse. There should be in it an actual communion with God and a stirring of the soul that will give him aggressive spiritual power over the hearts and wills of the unsaved.

## Cultivating Good Habits in Singing

Many people do not sing who have good voices. In looking over a congregation it is surprising to notice the indifference of many people during the congregational singing. Some will not bother to take a book into their hands; some hold a book and do not open their mouths; others are gazing around at the audience; still others now and then join in the singing, their thoughts everywhere except on the hymn.

We cannot all be efficient in singing, but everyone can "join in" regardless of whether he sings equally as well as his neighbor. A bad habit is easily formed. Would it not be worth while to spend a little effort in cultivating good habits in singing?

It is also tragic that so many people do not mean what they are singing. If we could get the people of our congregations to appreciate the message in the gospel songs, our church services would be more interesting for everybody.

## An Ideal Church Choir

There is also the singing by the choir. It is almost impossible to estimate the value of a good choir in the church, which, if devoted to spiritual things, skillfully used, by a spiritual pastor, can be made a mighty power for good.

I am often surprised how little the average choir member realizes what an important part the choir plays in the success of the church's ministry. What a tremendous influence it can have in bringing souls to Christ and in the spiritual development of the church! I have often said if I could only inspire the members of our church choirs to renewed efforts, and make them appreciate the wonderful gifts that God has given to them and realize how much they could do in the service of the Master with this gift, I would be happy and grateful.

What a wonderful help the church choir can be in leading the congregational singing! But it is one of the church's most neglected duties. It can be extremely effective in varying the singing of hymns. In a hymn there occurs a stanza of tenderness, to which the congregation can scarcely hope to give proper expression.

Here the choir can participate with particular effectiveness. After the choir has sung the first stanza alone, the congregation will take up the succeeding stanzas with more enthusiasm, because of the expressive rendering of the first stanza by the choir.

Especially during revival meetings the choir can be used to splendid purpose, provided that the members are willing to sing hymns instead of so-called "artistic music." A good choir in sympathy with the church and its varied program, can be exceedingly useful even besides the regular church service. It can be of inestimable value in special social services and in deepening the emotional impressions upon the people.

A few years ago I had the privilege of singing on a Sunday evening at a church in Atlantic City. I was asked to meet the choir before the service. At this gathering the leader prayed for a blessing upon the singers, the singing and the service. They had a spiritual leader and spiritual singers in that choir. The church was crowded. I wish you could have heard the singing of that audience. It was most impressive. A pastor supported by such a choir may be congratulated.

## The Ministry of Song

Many years ago several Philadelphia musicians tried to persuade me to go abroad to continue my vocal studies. One of the things for which I thank God to this day is that I was diverted from this temptation. It is one of the greatest joys of my life to be in this work of singing and to be able to use the gift that God has given me in his service.

In visiting other churches I am often amazed at the "soloists" and "the stuff" that is being sung as "solos" in the church service. Often the numbers rendered are selected from the wrong standpoint. The glory of God and the spiritual blessing for the hearer are not even considered. Quite often the selections will be those which will enable the singers to make the most effective display of their voices and skill, which, with insincerity, lack of personal sympathy with the message conveyed, slovenliness of enunciation, and the egotism of the soloist is a hollow mockery and never brings souls to Christ.

A solo may be made one of the most religious and helpful features of a service. Many a soul has been won through a solo, who could not be reached by preaching. If properly rendered, nothing so lifts the soul to God as the song that breathes the spirit of true prayer. The source of power of the church singer is his message.

If the Lord has given you a good voice, thank him for it, but forget it when you stand on your feet to sing his praise!

## Singing in the Sunday School

I am firmly of the opinion that too frequently singing is neglected in the Sunday School. If the

Sunday School is the "Cradle of the Church," it is also the kindergarten of its music.

We look to the Sunday School for the future consecrated Christian and church singer. We cannot hope for much, if we are not careful in the laying of the proper foundation. In many Sunday Schools the orchestra has been granted the right of way, and as a consequence the sweet voices of the children no longer predominate. There is nothing more powerful to stir the hearts of the people than the young, fresh, sweet voices of children.

Children are quick to learn, and a little time spent in teaching them how to sing and in the study of the gospel hymns will soon be repaid with interest and will also find rich compensation in excellent material for the church choir.

## A Children's Duet in Philadelphia

I recall a song that was sung in our Sunday School at Sixth and Poplar Streets in Philadelphia, Pa. It was a duet sung by two scholars in our Sunday School, one of whom now is Professor Lewis Kaiser and the other his brother, the Rev. Frank Kaiser. Their song was "Lieblicher Stern," which made a lasting impression on me. I remember it as if it had been only four weeks ago. I wonder if sometimes God has not often used these children's hymns to keep many a heart from becoming hardened against his gentle voice.

I feel that I cannot stress too strongly the importance of doing everything possible to encourage more singing in the Sunday School. Strive to impress the children with something of your own love and reverence for the grand old hymns of the church. A personal experience, in which one of these hymns has been a help to you, will aid greatly if related to the children in story form.

## The Great Need of Our Day

Some years ago a leading Philadelphia newspaper contained an article under the heading, "What Is the Matter With Our Church Music?" and asked for opinions from the musical public and the clergy on the subject. I took the liberty of sending in my opinion in which I wrote as follows: "What we need is more consecrated spiritual singers, who have a joyous delight in giving God the very best and noblest of which they are capable. I know from experience that the singing of gospel hymns, properly enunciated, with the soul of the singer behind them, has been the means of bringing many to Christ. Classic selections allied with insincerity, affected emotionalism, dramatic pose and poor enunciation never won souls to the Kingdom of God. The great primary purpose of singers in the church, is to honor God in his sanctuary with praise and thanksgiving!"

The happiest person living is the consecrated Christian. He sings at the church, in prayer meeting, in the Sunday School, in his home, at his work—all the time!

# O, Come Let Us Worship!

By Professor HERMAN VON BERGE of Dayton, Ohio

Technique has to do with the manner of performance. Although the expression is used especially with reference to art, we do not need to limit it to that. There is a technique of worship, a manner of rendering our worship in the most fitting and the most suitable expression.

## THE NATURE OF WORSHIP

That is true of private as well as of public worship. When Moses approached the burning bush, the voice of the Lord halted him: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." That voice still speaks whenever we come into the presence of God, be it at church or in our prayer chamber. It may no longer bid us to take off our shoes. Conditions of life and the manner of doing things change with the years, but a certain manner of performance is still felt to be appropriate and helpful when we are in the secret of God's presence.

The Psalmist speaks of this when he says: "Oh, come, let us worship, and kneel, and fall down before the Lord, our Maker" (Psalm 95:6). For the Oriental prostration was a common means of expressing humility and veneration. It is not our way of doing it. We differ from one another, not only in the language we speak, but also in that which we act. But we, too, have our ways of expressing reverence. We stand, or we bow our heads, or we kneel, or we close our eyes, or we fold our hands.

However important the question of technique in private worship may be, it affects, at least primarily if not exclusively, the individual concerned, and we may leave it there. But when we speak of the technique of public worship, we have a different problem. We now have to deal with a multitude of individuals and with worship services of many parts. That makes the problem a complex one.

## THE DANGER OF FORMALISM

Let us, at the very outset, clearly recognize a grave danger. If there is such a thing as a technique of worship, it has been given to us and developed by sincere worshippers who earnestly sought the best means of expressing that which was in their hearts. But there have always been those who had nothing in their hearts to express and so sought to make a sham of it by adopting and emphasizing at least the forms of expression. They were just acting. "Hypocrites," Christ calls them. Isaiah characterizes them as "people who draw near me with their mouth, and with their lips to honor me, but



Professor Herman von Berge

have removed their heart from me, and their fear toward me is taught by the precept of men." How well we know this dead formalism "taught by the precept of men." The danger of falling into it is an ever present one. The less genuine religious depth, the greater all too often has been the stress on the proper forms of worship. We want none of that. To make a sham of what is not there is repulsive to God and man. In our discussion, then, we must take for granted the sincerity of the worshipper. That cannot be taught.

## CHANGING TIMES AND DIFFERING CONDITIONS

Presuming then the spirit of genuine religious sincerity, we may rightfully inquire after fitting and helpful forms of expressing it in public worship. When we do it, however, let us bear in mind that no detailed program can possibly be offered that will equally meet all situations. What may be just the thing to do in one church may be just the thing not to do in another. How the churches differ! How the same church differs at various periods in its history!

Not only does time bring differences. There is a great difference between churches that exist almost side by side. Each has its own individuality, determined by its own historical background and the peculiar make-up of its membership. A country church is likely to be quite different from a city church. A church composed largely of older

people is quite different from one in which young people predominate. And so each must find what is best adapted to its peculiar needs, and then leave to other churches the right to find their own adaptations.

## EVERY SERVICE A DRAMA

In the very nature of the case then we can speak of the technique of public worship only in general outline and by trying to make clear the general principles that bear upon the question. A very helpful suggestion comes from Prof. Joseph W. Clokey, when he compares a public worship service to a drama. There are many characteristics essential to the successful production of a drama that would seem to be just as essential to the conducting of a public worship service, if this is to be what it ought to be and might be.

First of all, all discordant elements in the service must be eliminated. With reference to a drama we see that very clearly. All that is not an essential part of the drama and does not have its own essential contribution to make to its development is a distracting intrusion and must be left out if the drama is not to be weakened. How much more impressive we could make our worship services if so many of the distracting intrusions that break in upon them could be kept out!

## CHURCH ANNOUNCEMENTS

There are the church announcements, for instance. They come in as the interlude comes in at a concert, when the director and the players one by one leave the stage, while some in the audience also get thirsty and leave. The concert is suspended for the time being. So the worship service while the announcements are made and the people are told about "the social of the Ladies Aid next Tuesday evening, everybody invited; tickets obtainable from Mrs. Doe at only 40 cents each;" etc. After the announcements at least are all made, the people are invited to resume the worship service in abeyance for the time being by singing "hymn number so and so." That hymn has a difficult task to bridge over the distracting interruption.

It would have been so much easier if that interruption could have been eliminated. That is done in many churches. There are no announcements from the pulpit. These are given in the church bulletin and everybody can read them there. Not even the hymns need be announced, if the order of service on the bulletin board gives them. It is far more impressive if the organist, without any preceding formal call for it, introduces them at the

proper time, and the congregation, possibly at the sign from the director, joins in singing them. The responsive reading can be introduced in similar fashion.

## CHURCH BULLETINS

If at all possible, then, let us have weekly church bulletins, giving the order of service and the church announcements. But let us have them without advertisements. There are churches that feel they can finance them in no other way. The question of fairness in saddling our bills on all kinds of merchants who dare not well refuse when solicited for an advertisement, but who in their hearts wish the church people would pay their bills themselves, does not come under the scope of our discussion. But the effect that the reading of such advertisements, as to where one can get the choicest cuts of meats and the most reliable drugs and the best automobile for the money, may have in fostering a worshipful spirit and in making more helpful a church service,—that does come under consideration here.

It is as difficult today as it was in the days of Jesus to worship in the house of prayer with the clanging of the money changers' coins and the cry of them that sell doves in our ears. He drove them out. Had we not better follow his example? What has been said about advertisements in church bulletins applies equally to those in song books. They are distracting. So are also the notes and pictures our youngsters thoughtlessly are wont to scribble into our song books. If they fully realized that they are playing with holy things and are interfering with other people's worship they would not do it.

## DISTURBING BEHAVIOR

All disturbing behavior must be eliminated. If a worship service is to be compared to the presenting of a drama, then all who take part in that service must do as would actors. Now one of the essential rules for an actor is that he must never drop out of his character, even when not speaking lines. All this is especially true of those in our church services who are, as it were, on the stage, namely, the pastor and the choir.

How often choir members forget that their part does not end with the finishing of their lines and the ending of their anthem. They continue to be an essential part of the whole. When they look around, smile at one another, or even whisper, they "drop out of character" and disrupt the unity of the whole. In a worship service it is as imperative that choir members listen attentively when the minister preaches or prays as it is that they sing well when they render their anthem. An actor who does not earnestly seek to fit into the drama beyond his own lines has no business on the stage. And a choir member, who does not even more earnestly seek to fit into the whole of the service far beyond his solo or choir



"I was glad when they said unto me, Let us go into the house of the Lord!" Psalm 122:1.

anthem, has no business in the choir loft.

In a drama only those on the stage have a part in it. In a worship service, however, the whole congregation participates. It, too, cannot drop out of character without harming the whole. When during a presentation on the stage someone in the audience whispers, it may be annoying; but beyond that it does not interfere with what is going on upon the stage. But when during the sermon or prayer someone behind a worshipper in the congregation whispers, that is far more than merely annoying. It hurts. It disrupts the unity of the service through the dropping out of someone in the service.

## CHOIR ENTRANCE

If, in presenting a drama, changes have to be made in the stage-setting, it is done behind the curtain. If, however, a chair has to be moved while the curtain is up, the moving of that chair must in some way be made part of that drama, or it will be felt as a disturbance. In our worship service we also have our mechanics that must be taken care of behind the curtain, as it were. The music for the choir should be properly placed. The music for each member should be either in a rack or on the chair, not passed out after the choir is seated. The hymnals for congregational singing should be in the pews and not peddled out by the ushers after the service has begun. All these are mechanics that are best concealed.

But not all mechanics can be concealed. The entrance of the choir, for instance, is part of the mechanics that cannot be, and unless that is vitalized and thereby made a part of the service, it is felt as a more or less annoying disturbance. The effort to prevent its

being that and to make it instead a real part of the service and in full harmony with it has given us the choir processional. Just how that may be worked out most fittingly can best be determined by each church for itself. In some churches it is made very elaborate, in others such elaboration would be almost ridiculous. But in all, the entrance of the choir should be so conducted that it is made dignified and worshipful.

## THE OFFERING

The taking up of the offering is another instance of the mechanics that can be either a disturbing interruption of the service or, when vitalized, a very essential and impressive part of it. In order to make it the latter we have the offertory by the organ, possibly an offertory solo, the offertory prayer. If these are not just parts of a program perfunctorily carried out, but a reverent coming to the Lord's altar with our sacrifices, the offering becomes a part of the worship service. But if it is to be that, the offertory must be carefully chosen as to its fitness and must be played in a devotional spirit. If there is an offertory solo, it must be that and not a concert number to display the voice and technique of the soloist.

## EVERY ONE MUST COOPERATE!

Just as a drama has a plot that binds all its parts together until they work through the gradual development of it up to the final climax at the end, so a worship service must have a similar unity, a binding together of all its parts into a whole which, too, has its gradual development and works toward a definite goal or climax at the end.

(Continued on Page 110)

# An Ideal Church Choir

By MR. WALTER PANKRATZ of Chicago, Illinois

In the ideal church choir, both director and singers, above all, should be dedicated to Christ. They should love music; acknowledge it as gift of God!

The director should be energetic, yet patient. He should be a studied musician, yet be constantly pursuing his study of music. He should dwell on his music until it permeates his being. He then cannot help but inspire his singers.

Choir members should be loyal to their church and director, regarding weekly rehearsals not as a sacrifice but as a joy and privilege. They should be attentive and alert, willing to work

hard, enthusiastic and spirited, still humbly giving all glory to God.

Orderliness, dignity and punctuality should characterize the choir both at rehearsals and services.

The choir should number from thirty to sixty voices; large enough to render heavy numbers, but small enough to be easily handled. There should be a number of trained singers capable of rendering difficult solos, with the remaining singers possessing pleasing, if not trained, voices, and the ability to read notes and to sing true to pitch. This would, of course, necessitate voice tests for all new members.

An ample library is essential. The choir should keep in use the best anthems of past years, while at the same time acquiring as many new numbers as funds permit. Anthems should not be repeated so often as to dull the interest of the singers and audience.

Give churches such a choir, dominated by a spirit of joy and comradeship with director and singers together exploring the ever widening fields and realms of music, always with hearts and voices in complete atunement with the Holy Spirit, and people will cease referring to choirs as "the battle field of the church."

# A Resourceful Choir Director

By the REV. WILLIAM STURHAHN of Canistota, South Dakota

One of the most difficult tasks of a choir leader is the proper selection of anthems for his choir. But still it is most essential for any choir not only to sing but to render selections which are suited to its size and ability. Several reasons could be mentioned for this. Besides the fact that an untrained group of singers could not do justice to Beethoven's "Hallelujah" from the point of view of the listener, there is the singer himself to be considered. Uninteresting, too difficult and too simple music may be blamed to a great extent for lack of interest in choir members. On the other hand, if a certain anthem has been sung with enthusiasm and joy, and the effect is noticeable, there will be little difficulty in having 80% to 100% of the choir at rehearsals.

There is no reason why a choir should have no more than half a dozen favorite anthems, which are rendered every second or third Sunday throughout the year. Certainly, nothing can be said against repeating a good anthem, but it should not be "killed." The number of good anthems in musical literature does not reach into the hundreds, but into the thousands. There are enough anthems for any size or type of choir to have a new one rendered every Sunday. It takes time and effort to select, and the conscientious choir leader must employ both for successful work.

In choosing proper music the objective of the choir should never be forgotten. Although we should always endeavor to do the best possible justice to the expectations of the composer from the artistic point of view, we

must not forget that the text is equally important, if not more so. An anthem, therefore, should be judged by music and text.

It is a well known truth that most troubles in choirs are being caused by some would-be soloists, who consider themselves superior to others, whereas in reality they frequently are inferior. Such troubles could be eliminated by the wise leader by choosing anthems without solos. If, however, there is a solo in a desirable anthem, why not have it sung by the entire voice section? If there is no question about ability and superiority of some singers, anthems with solos can be very effective and helpful. By this suggestion I do not intend to make the selection of anthems appear more intricate. It is true that some choirs could and should attempt more difficult anthems, but it is equally true that the majority of choirs attempt to render numbers which are beyond their ability. Most of our church hymnals contain a number of hymns which are new to the congregation and which may be sung effectively by the choir.

Choir leaders who have a certain amount of money at their disposal should replenish their library by some new anthems every year. Our music publishing houses (a list of which can be secured from our publication society in Cleveland) are ready to send a small amount of copies to anyone "on approval." In your request state the number of singers and what type of music you desire, whether easy, medium easy, medium or difficult. The Lorenz Publishing Company of Dayton, Ohio, will gladly send sample copies of its

publications by request, which include "the Choir Leader" with medium to difficult music, "the Choir Herald" with easy medium music, and "the Volunteer Choir" with easy music. All three are monthly publications.

We as German Baptists have the advantage of having a distinguished music and composer in the employment of one of our largest publishing houses. I am referring to Professor Herman von Berge, who is editor for the Lorenz Publishing Company of Dayton, Ohio, and who by his expert advice has helped many a choir director in the selection of anthems. Professor von Berge will be delighted to answer any letters with requests addressed to him.

I can sympathize with the director who is expected to supply the choir with music without money. It is not fair that the leader, who uses much of his time and effort for the choir, should also pay for the music. If the church would recognize the service of choir and leader by paying for the music, it would encourage everybody concerned. However, for the majority of leaders the problem will still remain to secure music for a little or no cost. We have a good number of excellent numbers which are not copyrighted, and which may be copied. The mimeograph, hectograph or other machines can be used successfully to do the work for little cost. Churches in the same state or province, between which cooperation is impossible, can interchange good music.

For the sake of those who sing and listen, but most of all for the honor of our Lord, let us do the best that we can in the selection of good, inspiring anthems!

# What's Happening News

(Continued from Page 98)

March 13 and 14, with Mr. Harold Petke, president, in charge of the sessions. Following a "Workshop Hour" with discussions of Sunday School problems a banquet and consecration service were held with Dr. T. A. Hagen, director of Baptist youth activities in Oregon, as the guest speaker. The Sunday services closed with the afternoon meeting and an impressive installation service for the new officers. The theme of the conference was "Forward With Christ." Many young people from the Oregon churches were in attendance to receive the spiritual inspirations of the fine program.

For two weeks in March evangelistic services were held in the First German Baptist Church of Portland, Oregon, by the Rev. J. B. Long. Mrs. Long and a son are known with the evangelist throughout the Pacific Coast as the "Singing Long Trio." The services were very inspirational and successful with 25 persons confessing faith in Christ as Savior. Scores of others consecrated their lives anew in the service of the Lord. The reporter, Mrs. Anna Wardin, stated that "we feel that our church was strengthened by the many blessings received during the services." The pastor of the church, the Rev. Fred W. Mueller, has been recently convalescing from a severe illness and is now able to continue his ministry in the church.

Evangelistic services were held from Feb. 15 to 28 in the German Baptist Church of Missoula, Mont., with the Rev. R. Reschke of Spokane, Wash., assisting the Rev. E. Bibelheimer of the local church in the conduct of the services. There were 8 persons who confessed their faith in Christ, several others reconsecrated their lives to the Savior, and all those who attended received many blessings. The B. Y. P. U. of the church, which meets twice a month on Tuesday evenings, is making encouraging progress in its membership and work. The new officers are Katherine Bertsch, president; Herbert Schmauts, vice-president; Martha Heinle, secretary; and Alvin Bibelheimer, treasurer. The society has recently purchased a piano for use in the church services.

The German Baptist Church of Bismarck, No. Dak., celebrated its 25th anniversary on Thursday and Friday, Feb. 25 and 26, in a festive program arranged by the pastor the Rev. Benjamin Schlipf, at the church. Featuring the silver jubilee celebration were addresses by the Rev. H. Hirsch of Minneapolis, the first pastor of the church, on Thursday evening and by Dr. William Kuhn, the general missionary secretary, on Friday evening.

Other churches from the vicinity were represented at these services with their pastors and visiting friends. Two ministers of the denomination, the Rev. J. Abel of Lehr, No. Dak., and the Rev. R. Sigmund of Fessenden, No. Dak., are sons of the Bismarck Church. The Rev. Benjamin Schlipf has been minister of the church since August 15, 1935.

Dr. L. R. Scarborough, president of the Southwestern Baptist Seminary at Ft. Worth, Texas, recently concluded a series of revival meetings at the Clinton Hill Baptist Church of Newark, N. J., of which Dr. Chas. W. Koller is pastor. The church was greatly revived, and there were over 60 professions of faith. Special instruction classes were begun immediately on "The First Steps in the Christian Life." These classes are held during the first half of the morning preaching service for six successive Sundays. Dr. Scarborough who has taught evangelism in the Southwestern Seminary for 28 years, gave effective demonstration of this fine art. Most of his 600 evangelistic campaigns have been held in the South, but his sane, Scriptural methods have proven no less fruitful and acceptable in this metropolitan area, as well as in the other northern states and Canada.

The ministry of the Rev. John P. Kuehl in the Walnut Street Baptist Church of Newark, N. J., is meeting with very encouraging success. The Sunday services, especially in the evenings, have been unusually well attended. Recently new members were welcomed into the church. On Easter Sunday nine persons were baptized on confession of their faith in Christ. A young men's Bible Class has been recently organized, called "the King's Men." The class at present consists of about 15 members with the following officers: John Schmidt, president; Elmer Miller, vice-president; and William Beltle, secretary and treasurer. In addition to the regular Bible study and discussions on Sundays, the class is actively engaged in athletic competition, especially in basketball, with the International Baptist Seminary at East Orange, N. J., and other church teams.

The Mid-Winter Institute of the Minnesota Y. P. and S. S. W. U. was held from Feb. 26 to 28 at the River-view Baptist Church of St. Paul. "Christ's Principles Today" served as the challenging theme of the institute. The speakers at the evening services and Sunday afternoon mass meeting included the Rev. Verner Olsen, Mr. LeVander a member of the faculty of Macalister College, Mr. Klemme, the

assistant president of Carlton College and the Rev. Reuben Nelson. The leaders of the classes and discussion groups included Evelyn A. Camp and the Rev. John Wobig, pastor of the entertaining church. The topics considered were "Missions," "Peace," "Social Relationships," "Crime," and "Youth's Prayer Life." Werner Schreiber served as song leader, Dorothy Schweder as music chairman and Mrs. Harvey Stanke was in charge of planning for the worship program. Mr. Vernon Heckman and Miss Margaret Fratzke have been president and vice-president, respectively, of the Minnesota Union.

The Rev. George Hensel, pastor of the Immanuel Baptist Church of Kankakee, Ill., was happily surprised by several groups in the church shortly before his birthday, Feb. 22. After the rehearsal of the choir on Friday evening, Feb. 18, a birthday surprise was arranged for Mr. Hensel with a fine gift presented to him and a social period was held in charge of the Misses Lillian Hennings and Mildred Nance. On Sunday, Feb. 21, the Ladies' Mission Society presented the pastor with a gorgeous bouquet of flowers, and on Monday, Feb. 22 a delegation of the Junior and Intermediate departments of the Bible School, including the teachers and officers, presented him with another bouquet of flowers. The Rev. George Hensel will serve as one of the teachers of the Kankakee Community School of Leadership Training to be held on five Monday evenings from April 5 to May 3 at the Y. M. C. A. teaching the class in the New Testament Curriculum on "The New Testament—Its Content and Value."

The German Baptist Church of Southey, Saskatchewan, Canada, was host to a successful Bible School held for two weeks from Feb. 22 to March 5 with 25 young people in attendance from the Southey, Nokomis, Regina and Edenwald churches. The school curriculum of 66 hours was taught by the Rev. J. Weinbender, dean, in "Training for Leadership," "Religious Education" and Music; the Rev. Adolph Reeh in "New Testament Introduction," "Church History," and "Psychology of the Pupil;" Mrs. Martha Reeh in "Training for the Devotional Life" and Mr. M. L. Leuschner in "Baptist Principles," and "Problems of Christian Youth." At the evangelistic services held in the evenings 2 young men were converted, including the oldest son of the Rev. and Mrs. J. Weinbender. The closing exercises were held on Friday evening, March 5, with the large church almost filled to capacity at which the students were awarded the certificates of the National Y. P. and S. S. W. Union and the play, "The Romance of Youth," was effectively presented by the Southey young people among other fine numbers.

# A Song Forever

By Paul Hutchins

## SYNOPSIS

Gardner Wilkens, after a number of reckless experiences with several tragic consequences including the death of his father, was led to turn over a new leaf and to do the things that Christ wanted of him. In the editorial policies of the town newspaper, "the Mayville Citizen," he began to express his firm Christian convictions. He was more than ever convinced of the hideousness of the liquor traffic as he watched the face of Mrs. Beckwith playing the piano in the Wilkens' home. She had found refuge there while her husband, a derelict of a drunkard, was in the sanitarium. The broken heart of this woman was being vividly revealed in her playing of the piano.

## CHAPTER SEVEN

He watched her, amazed. That there could be buried in the heart of this abused creature any love for her worthless husband had never occurred to his mind. How could any woman love such a man!

"Oh, he was so good and kind when I first knew him years ago. Let me tell you!"

"Certainly." He led her to a chair and sat down opposite her.

"I was younger than he and my parents objected to our marriage. I knew he drank some, but I loved him, oh, so much, not realizing that slavery to drink is progressive, that the light drinkers of today become the heavy drinkers of tomorrow. I went away then against the wishes of my father and mother and we were married. Then began the long, dreadful march into a horrible darkness. Years went by and his drinking steadily increased. As you know, he was an automobile mechanic, one of the very best, but he could not hold a job long at a time and we moved often, going from city to city. It was my idea that we came here, far away from every one we knew. My parents must never know, nor my many friends. I wanted to forget that I was alive, even.

"Hope and happiness were slowly crushed from my life until I gave up entirely. I had hoped that in a small town there might not be so much temptation, but he was already so much under the influence of the habit that he would go, always, where the temptation was the strongest. He could always

get liquor no matter where we went. Oh, Satan knows how to lead men down! It was when I realized that there was no hope, that I—I lost my desire to live, I did keep on living because I still loved him and cherished his presence even though we were separated as far as the poles from each other. I lost my—song, too. It seemed that music and all its former meaning became a thing of the past. But recently—since coming here—I have been reading some of your father's books—I have begun to hope. And today a letter came telling me they were taking him away, that he might be cured. Oh, it he can be made well! we can be happy again!"

To Gardner, listening to this story of tragedy, his eyes studying her face, it seemed as if the laws of life were being revealed to him in a new way. Abner Beckwith had not only built his house on the sand but the house itself had been made of the cheapest and basest of materials. Tragic, his wasted life! The noble aspirations and possibilities of youth, crushed into hopelessness at the very outset because he had served the wrong Master. More tragic still, the truth that no man sinneth to himself alone; a man's sin will surely find him out, even in the broken hearts and lives of others. How many noble women of talent and refinement were bound by the chains of despair because of a worthless mate.

"You have suffered much, Mrs. Beckwith, but tell me, did you have no song at all? Were there not times when hope still seemed to linger? I have seen you smile sometimes—on the street, and often since you came here."

"They were only artificial smiles, a mask to hide from others the pain within. But,"—She smiled at him and the tears which had pushed their way to the surface and which she had fought against so bravely seemed now to be but the dark shadows in the background of a beautiful new painting.

"Tell me," he said wonderingly, "were you a Christian before? Did you know the Lord Jesus in the days before you lost your song?"

She bit her lip. "I'm afraid I did not love him or serve him sincerely. Life itself was too full of glamour, or possibilities for immediate earthly happiness. Though I once had known him, I had neglected and forgotten. Why do you ask?"

He was silent. He desired greatly to

ask another question yet hesitating lest he hinder the flight of a soul which seemed to have found again its long lost wings. God the Father had come once more upon the scene of havoc, wrought by the hand of the Enemy, and taking up the tangled threads, was about to weave for himself and for this child of his a new and beautiful pattern, a garment of praise for his glory.

Could all the heartache have been avoided? he wondered. Could these wasted years have been fruitful and happy? Her youthful hopes never battered? He could only wonder. He did not know. The sorrows, perhaps. Or could they? This too, he did not know. He would not try to understand. If, some day, through the word of God or through the voice of experience, he should be able to see, he would be glad. Enough to know now, that no matter who or what might be the immediate cause of the dark things of life, God himself was not bound. He who notes the sparrow's fall, could still make wings for his storm-tossed children!

"There is a beautiful poem which I found some time ago, Mrs. Beckwith—while I was in the hospital." He smiled to himself. Here was another "fruit" of his contact with Jean Carroll. He went on, "I memorized it while there and I'd like to give it to you. It harmonizes with the hymn you were playing and with a precious truth my father used to quote from the Bible: *'But they that wait upon the Lord shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and faint not'* (Isa 40:31). Beautiful isn't it?"

"Most beautiful."

"And here is the poem to match:

"I watched a bird upon a fragile stem—  
It seemed 'twould surely break with him;  
He did not seem to worry or to mind,  
For all his swaying in the wind.  
He sat erect and sang his lilting song,  
He felt so very sure, so very sure,  
For he had wings!"

In the silence that followed, only the slow tick-tock, tick-tock of Father's old clock could be heard. A rare old treasure, it was, handed down from the generations before. How many years had it seen come and go, how many sorrows rise and fall, how many faiths lost and found again? And still it carried on, steady, slow, faithful,

telling only the truth to both good and evil, young and old. God was that: never failing, always near; and his voice to one and all—rich or poor, good or evil, weak or strong, kept saying: *"Be-lieve—Be-lieve, trust on, trust on!..."*

Sarah Beckwith had come back to God. The winds of sorrow and disappointment were blowing and they might blow harder still, but she had wings!

It was while Gardner and Mrs. Beckwith were alone, that Clyde came upon them. He had brought home a new song of the world, and with it tucked under his arm he made his way through the living room to the front room. He must try this new song on the piano. He had heard it only the night before at the theater. It was all the rage now. All the fellows were singing it and he must know it too. He would memorize it so he could play it any time, anywhere.

At the door he stopped. Clyde saw that she had been crying, also that she seemed very happy about something. He retreated hastily and with a scowl on his face. They had not seen him. He had a room of his own now since Father had gone, so he went there. For a month after Father's death, the room had been left vacant and then it was decided that Clyde should have it for himself. He hadn't liked to be in the same room with Gardner and Tommy anyhow. Why should he? Just because the three of them had kept this one room since they were little boys, was no reason why they should do it the rest of their lives. Why hadn't they fixed up one of the other vacant rooms in the house for him long ago?

So now he understood why Mrs. Beckwith had seemed more happy lately, why she had changed her way of combing her hair, why she dressed more in fashion. Oh, he might have guessed that about Gardner. Gardner was like that; pretending to be so pious and good, making out as though he was following Father's footsteps and all that. But he could see through Gardner, all right.

Clyde mumbled to himself: "He won't advertise even beer in the paper, but he'll drink himself drunk and kill Father. Father never did know how wicked his favorite son was!" And now Gardner was making love to Mrs. Beckwith! What would Lela have to say about that! Lela ought to know. "She'll be at the dance tonight," he muttered. Perhaps he would take Lela to the dance tonight himself. Gardner wouldn't want him to have the car, but he'd get it anyhow, now that Father wasn't here to take Gardner's part.

Clyde shaved and dressed in his favorite suit. In the mirror he studied his face carefully. He was nineteen years old. Two more years and he would be twenty-one. Then see if Gardner could boss him around. In two weeks from tomorrow he would be in school again—his senior year. Gard-

ner could run the old paper alone then. Let him hire somebody else to work for him. It was ridiculous the way Gardner turned down all the high priced advertising!

At the supper table Clyde was very quiet as if he were sulking about something. "I'm taking the car tonight," he announced without looking up.

He was astonished at Gardner's reply. He had expected some word of caution about being careful, but Gardner said, "All right, there's plenty of gasoline and everything is ready. There's a five dollar bill there, too, in case you want a little spending money."

Well, Gardner *sh-udn't* have anything to say about being careful. Hadn't he shown what an example he was of the perfect driver. Then Clyde thought of Mrs. Beckwith. Gardner would be glad to have him away tonight. He glanced across the table at her. Her hair was done up in the same modern style as that of the other young women of the town and her cheeks were rosy. Well, no wonder!

Tommy, not knowing of Mrs. Beckwith's new joy nor of the dark thoughts swirling in Clyde's mind, was bubbling over with mysterious enthusiasm in regard to his "date" at the tennis court. More'n ever he liked Lela now and he couldn't blame Gardner for liking her either. Why Lela was the prettiest girl in town—and the nicest. Anyway she treated *him* better'n any girl in town—better'n any of 'em.

Tommy locked across at Mrs. Beckwith. "Say," he directed his words to her, "you're looking awful happy t'night."

She smiled. "I am happy, Tommy, something wonderful has happened to me."

"What?" Tommy ejaculated. He had liked her from the start. He used to feel awful sorry for her, having that Abner Beckwith for a husband and now he liked her more'n ever.

"I can't tell you now, Tommy, but I will, sometime. Perhaps Gardner will tell you. He knows."

Clyde heard and in his mind he put down another black mark against Gardner. Now he *knew*; and with the conviction he resolved that if Gardner was going to be that kind of a hypocrite, he would see if he couldn't do something about it. If Gardner didn't profess to be so religious, and wasn't so stiff-laced about everything—Oh, he hated hypocrisy, Gardner pretending to be like Father. Didn't Gardner know that Father really was a Christian and not a mere pretender? No sham about Father's life. Even if Father had liked Gardner the best, he'd been honest about it anyhow. And now with Father up in heaven, looking right down on all of them, and maybe right into their hearts!—oh, if those who were in heaven *did* know what was going on down here, and *know* how much of a shell his religion was...

"What will you do with Jesus? Where will you spend eternity?"

Clyde rose abruptly from the table, forgetting to excuse himself. He hadn't expected this question to come staring at him tonight. Yet, he might have known it would. Could he *never* get away from it? What right had a minister to preach a sermon like that! At a funeral, of all places! Just when a fellow's heart was tender, when he was all broken up and when he couldn't help himself!

Clyde thought of his garden of which he had been so proud all summer. First he had spaded it up and raked it down until it was level and then—after a rain—he had planted his seeds... He had taken advantage of the soil—hadn't he? Yes, and that was what the minister had done to him. But he didn't care! It wasn't fair!

On his way to his room the thought recurred to him and he could see himself once more, "taking advantage" of that garden and putting in the seed just at the right time. He wished that thought hadn't come to him. It seemed to justify the preacher in the thing he had done. Clyde stopped in front of the mirror. If God had made him think of that—that thought about the garden, then God wasn't fair *either*. Maybe it was God who had put it into Rev. Phillips heart to preach that sermon. He'd heard him say on other occasions that the Lord had laid it on his heart to say so and so.

The new car purred softly and glided silently out of the garage. Clyde drove first to Erwin Byers' house on the other side of the town. Erwin played the clarinet for the Rhythm Makers and was Clyde's best friend. Once Erwin had predicted that Clyde's piano playing would attract some orchestra director and then Clyde would have the kind of position he wanted.

"Let me borrow your piano for awhile," Clyde requested when Erwin met him at the door. "I simply have to memorize this new song. 'She Has That Come Hither Look in Her Eyes.' Isn't that a honey of a title?"

Erwin was listless in his reply. "It has a hot rhythm, if that's what you mean."

Clyde was soon seated at the piano, pounding out the melody of the new song. Under the spell of it he played faster and faster. He was not supposed to watch his fingers but he had fallen into the habit. Since he seemed to play better that way, he saw no reason why he should quit.

"Don't you have a lot of fun?" he asked, "traveling around and playing in so many towns? And having your picture on placards all over the country?"

Erwin sighed and yawned. "Yeah, and going to bed at two o'clock in the morning and practising hard every day for two hours for fear you'll lose your job."

Clyde turned the pages back to the beginning of the song and started over

(Continued on Page 112)

## Echoes from the Swatow Christian Institute

By MRS. ANNA K. SPEICHER, Formerly Missionary in Swatow, China

Though some months have passed since I left Swatow, China, I have kept in close touch with the work there through letters from both Chinese workers and missionaries.

God has continued to open new doors of opportunity. Briefly, I want to let you know what is being done in connection with the Christian Institute. The Black Bridge work, of which I have written before, is progressing. Several new activities have been organized in addition to the regular work. This work is located in the slum district of Swatow city, and most of the people live in poverty and ignorance and most unsanitary conditions. The opening of

for practically the same rent. This house will accommodate 150 men, whereas in the old building only 75, at the most, could be taken care of. This dormitory is meeting a real need in providing poor coolies a place to sleep instead of being compelled to sleep out in the cold, on the sidewalks or any place they could find.

With the organization of the "New Life" movement which is sponsored by General Chiang Kai-shek and his wife, attempts are being made to suppress some of the evils which have such a strong hold on the Chinese people. The Canton Government has abolished gambling throughout the province. It is



A Group of Chinese Kindergarten Children at Play on the Roof of the Christian Institute in Swatow, China

our clinic for free medical treatment is meeting a real need, which the large number of patients who come for treatment proves. Miss Northcott, who recently returned from furlough, has taken charge of the clinic and is kept busy with the 50 to 80 patients who come every afternoon. This gives a fine opportunity to tell these poor people of the Great Physician and his love.

A few months ago work among the jinricksha pullers was organized. These men have a hard life and are to be pitied. The Institute for some time had been considering the question of helping them. A house not far from the Black Bridge Center has been rented which will accommodate 40 men on two shifts. Various activities for their welfare will be carried on. This is the first attempt to do anything for these men in Swatow, although there is quite a large work being carried on in Shanghai and other large cities.

It was found necessary to rent larger quarters for the Poor Men's Dormitory and a more suitable house in a more convenient locality has been secured

reported that 30 million dollars (local currency) per year was received in revenue from gambling taxes. So the prohibition of gambling is no small financial loss to the Provincial Government. An order was issued that all gambling paraphernalia had to be destroyed or handed over to the police department. Much is also being done to suppress the opium curse. In this campaign against the opium evil, addicts are given the choice of being cured or executed.

The prohibition of gambling brings up the problem of amusement for those who have used their leisure hours in playing mah jongg and other gambling games. This is an opportunity for Christian institutions to find some way to help solve this problem.

In November, 1936, the Swatow Baptist Church, which has its headquarters in our Institute building and which cooperates with the Institute in its activities, celebrated its 70th anniversary. On that day it had the joy of dedicating a "Prayer Room" which was built on the roof of the Institute building.

## Beside the City of Roses

The Famous Hood River Apples of Oregon

By Mr. Samuel Rich

Between Hood River, Oregon, and Mt. Hood lies the renowned Hood River Valley where apples and pears are grown extensively.

The process of fruit growing seems to have many features that one might compare with the living of a fruitful Christian life. In order to produce fruit of the finest quality, it is necessary continually to prune the trees, cutting away useless growth and training the tree to grow in a sturdy manner and enabling it to carry a maximum burden. It is necessary to spray constantly to check diseases of the tree and fruit. Then it is necessary to thin the fruit, leaving only the largest and best to grow so that the finest quality of fruit may be produced. And we must not forget to cultivate the soil which feeds the trees, for without cultivation, we could not produce the fine fruit that we desire.

In our Christian lives we must prune and thin out our activities and our behavior so that we may be able to produce the most fruit of good quality. We must sacrifice some things in our lives, so that others may be able to function efficiently. We must cultivate our lives and enrich them with the Word. We must spray with the power of prayer to keep the disease of sin from destroying the fruits of our lives.

If we continue in a sincere effort to bear fruit for Christ, we shall have visions of a glorious sunset such as we see as we approach majestic Mt. Hood on our trip over the Mt. Hood Loop Highway.

High up, away from the din and noise of the streets, is this quiet room where any who desire may come and study God's word and commune with him. A quiet hour of Bible study and prayer is held every morning at six o'clock and again in the evening. About 25 people are attending these quiet hours.

Both of our Baptist Churches in Swatow are now equipped with an "upper room" for prayer and Bible study. It is a cause for profound gratitude that our Chinese Christians are putting so much emphasis on prayer and Bible study.

Today is surely the day of opportunity in China! May our brothers and sisters here in America open their eyes and ears to these great opportunities! I would appeal especially to our young people with their youthful enthusiasm to dedicate their talents and strength to meet this great challenge of winning the world for Christ.

"This is our faith tremendous,  
Our wild hope who shall scorn,  
That in the name of Jesus  
The world shall be reborn."

# Reports from the Field

## Central Conference

The Chicago Jugendbund Will Attend the Olympics en masse on April 6

The "Jugendbund" of Chicago and vicinity is sponsoring a most outstanding and unique program for its first Pre-Conference Rally at the Gross Park Immanuel Baptist Church of Chicago on Tuesday evening, April 6.

The Jugendbund has been fortunate in securing a nationally known lecturer for the occasion, Dr. Arthur H. Steinhaus, professor of physiology at the George Williams College of Chicago, who will lecture on "What I Saw at the Olympics."

Dr. Steinhaus, besides having established his prestige in the science of physiology, has traveled extensively to further his studies and understanding of national, political, economic and social relationships. Last year he was invited by the German government to be its guest at the Olympics in Berlin and to address the great assemblage. From this stirring event he has prepared his lecture, which he supplements with motion pictures of the sport events and spectacles of the Olympics.

Dr. Steinhaus is much in demand for this lecture and the pictures of the classic. He has also distinguished himself for his understanding of youth.

The "Jugendbund" gratefully acknowledges and appreciates Dr. Steinhaus' friendly cooperation and obliging interest. The enthusiasm of the members of the "Jugendbund" is already high due to the privilege of hearing this rare opportunity of hearing Dr. Steinhaus and the first Pre-Conference Rally is an assured success because of this attractive program.

HERBERT W. HECHT, Chairman, Advertising Committee, "The Jugendbund."

## Southwestern Conference

Spiritual Blessings Received at the Church in Ellinwood

God has richly blessed us in the South Side Baptist Church of Ellinwood, Kansas, during the past few weeks. We feel that we are again on "the upward road." Our new minister, the Rev. W. Helwig, has been bringing some very uplifting sermons to us.

On December 31 we held our annual Watch Night service, which was very well attended. Our young people's society gave a program in the early part of the evening, followed by a social hour. We then listened to a message

by our minister and observed the Lord's Supper.

On the first Sunday evening of the new year we again felt God's favor upon us as a church, as five of our Junior B. Y. P. U. members sought and found peace with God.

We are now making preparations for an Easter cantata to be given on Easter Sunday evening. A big celebration is anticipated for Easter Sunday, including a baptismal service in the morning.

EDWARD FISCHER, Reporter.

## Northwestern Conference

The Willing Workers' Club of Watertown, Wis.

A year has passed since the Willing Workers' Club of Watertown, Wis., was organized. We are still willing and still working!

Our officers for this year are as follows: president, Edythe Burdick; vice-president, Joyce Krueger; secretary, Erma Goetsch; treasurer, Bernice Krause; pianist, Carol Anderson; White Cross chairman, Elizabeth Norman; recording secretary, Marion Norman; supervisors, Mrs. G. Wetter and Mrs. E. Bender.

During the past year we have visited "shut-ins," and have sent bandages, clothing and money to such places wherever they were needed. We have proof from the letters received that we have done some good, and in so doing have been blessed ourselves. We have been corresponding with missionaries abroad and have certainly found it interesting to come into such close contact with these fellow-workers.

In December we gave a three act play entitled, "The Gateway to Friendship," which was enjoyed by all who attended.

Our membership has increased from 9 to 13 persons this past year, and so as we grow in numbers we pray that we may also grow spiritually.

ERMA GOETSCH, Secretary.

## Pacific Conference

The Recent Pastor's Conference at Portland, Oregon

Like all Christian workers the pastors feel the need of coming together at times to confer with one another concerning the things pertaining to their ministry. During the last week in January the ministers of the German Baptist churches in Oregon, Washington, Vancouver, B. C., and two from California met for such a conference at the First German Baptist Church of Portland, Oregon.

The conference opened with a service to which the members and friends of Portland and vicinity were invited on Wednesday evening, Jan. 27, and closed on Friday, Jan. 20. Our general mission secretary, the Rev. Wm. Kuhn, gave us the first address on his general theme, "How God Sends Seasons of Blessing Unto His People" for the opening message.

Both morning and afternoon sessions were opened with devotional services led by the Reverends J. G. Rott, C. E. Schoenleber, A. Heringer and E. P. Wahl. Topics such as "The Price of a Revival," "Pastors and Missionaries Needed for Times as These," "The Hand of the World-Clock" ("Der Zeiger der Weltuhr"), and "Our Attitude Toward the Scalled Faith Mission," were presented by the Reverends G. Neumann, G. E. Lohr, J. C. Schweitzer and F. E. Klein. Ample time and helpful discussions followed the presentation of these subjects.

On Thursday evening the Rev. G. A. Lang brought a brief message in English and Dr. Kuhn spoke in German. At the closing service on Friday evening the Rev. J. F. Olthoff spoke in German. Dr. Kuhn, who was to bring the closing message in English, had contracted a severe cold and, although present, considered it best not to speak. He had already given two addresses during the day. Evangelist Long, who had arrived to begin a revival campaign with the First German Church on the following Sunday, spoke briefly on "The Bible as the Word of God."

We were fortunate to have Dr. Kuhn as our guest speaker. His six addresses on "How God Sends Seasons of Blessings Unto His People," based on several chapters in Acts, gave a wonderful insight into God's plan of redemption and how the Lord sends seasons of refreshing to his people. God is using our general missionary secretary, not only as leader in our missionary enterprises, but also in strengthening our denomination in its loyalty to the truth as it is revealed in the Word of God. All the addresses, the fruitful discussions and the happy fellowship of the brethren, and above all the consciousness of the presence of the Lord, strengthened the faith and the courage of all the pastors who had the privilege of attending the conference.

The success of the conference was due, to a great extent, to the cordial and generous hospitality of the First German Baptist Church of Portland.

It was decided to hold a Pastors' Conference next year which will meet in Salem, Oregon.

J. F. OLTHOFF, Reporter.

## Annual Banquet of the Tacoma B. Y. P. U.

The month of February is always anxiously anticipated by the B. Y. P. U. of the First German Baptist Church of Tacoma, Wash., for it brings us a real "Red Letter Day." This year it was our young people's annual banquet and program of fellowship and fun on February 12th.

Over 100 people, members of our B. Y. P. U. and friends, were seated around the banquet tables where it was most evident that the fine food and "pep songs" were heartily enjoyed by all.

The program proved to be a continuous round of laughs, beginning with the orchestra troubles, through scenes of domestic problems, difficulties in the dental office, old maid's lament, a colored mammy's confidential talk with "the white chile," various scenes portraying the high lights in the life and career of George and Martha Washington, and other stunts and skits of originality and humor. All were interspersed with musical numbers by the orchestra, vocal solos, saxophone and clarinet duet, and violin solo.

We shall long remember this fine evening under the leadership of our president, Miss Elizabeth Ahrens, and all of us want to be at the banquet next year.

REPORTER.

## Welcome Reception for the Rev. B. W. Krentz and Family in Los Angeles

The members of the First German Baptist Church of Los Angeles, California, together with a host of friends from the Los Angeles Ebenezer and Anaheim churches, held a reception for their new pastor, the Rev. B. W. Krentz, and family on Sunday evening February 7.

At the morning service the Rev. M. Leuschner introduced the new minister to the church. Mr. Krentz then delivered his opening sermon based on Psalm 118:26.

The evening service was in charge of Mr. Otto Stabbert, a deacon of the church. Heartly words of welcome were spoken to the Rev. and Mrs. B. W. Krentz by Mr. Moritz, senior deacon; Mrs. Lippard, president of the Women's Missionary Society; Mr. Paul Leuschner, Sunday School superintendent; Walter Heiman, president of the B. Y. P. U.; Ted Bornschlegel, president of the choir; and Walter Wessel in behalf of the Junior Church. Floral gifts were presented as tokens of love and friendship. A letter of greeting from the former pastor, the Rev. J. A. H. Wutke, was read. The Rev. Karl Feldmeth of the Los Angeles Ebenezer Church and the Rev. O. R. Schroeder of Anaheim brought timely messages. Music by the choir and the Men's Glee Club added to the festive spirit of the program. Mr. and Mrs. Krentz responded with words of appreciation. A

social hour in the church basement followed, at which time everyone was given an opportunity of greeting the new minister and his family.

May God bless this new bond of fellowship, and may he add his blessing to the work of his church!

ESTHER LEUSCHNER, Reporter.

## Southern Conference The Young People's Assembly of the Southern Conference at Gatesville

The young people of the Southern Conference met for their annual Fall Assembly with the Gatesville Church from November 25 to 29. Due to bad weather and roads some of the meetings were canceled, but the assembly was still a great blessing for all who attended. The assembly motto: "Follow Me," and the assembly song, "Where He Leads Me I Will Follow," formed the basis for all addresses. Our young people's secretary, the Rev. M. L. Leuschner, spoke at the evening services as follows: "Building to the Glory of God," "Uplifted Hands of Thanksgiving," and "A Heart Searching Prayer." These messages proved to be a great blessing.

Each day was begun with a short devotional period led by Adolph Hill, the Rev. G. Schwandt and Miss Marie Heusi. Two class periods followed of which the teachers and courses were as follows: Adults, "Foreigners in Texas," by Rev. H. G. Ekert; Senior Class No. 1, "When Do Teachers Teach?" by Rev. C. C. Gossen; Senior Class No. 2, "Missions Our Mission," by Rev. C. H. Edinger; Juniors, "Trail-makers in Other Lands," by Miss Rosalie Kech.

Each afternoon another class period was held followed by a recreational period led by Frieda Koch, Curt Lengefeld, Emma Koch and George Schaub.

On Sunday morning the Rev. A. Becker brought the Jubilee sermon. Mr. Chester Buening had charge of all music. Special numbers were enjoyed as well as the songs by the choir and male chorus.

The Waco and Mowata young people won the attendance and mileage banners respectively. The Poster Contest was won by the Cottonwood society.

The young people feel grateful to the Rev. W. H. Buening and his church for their fine hospitality and their president, Mr. Vernon Ekert, and the Dean, the Rev. W. H. Buening, for their splendid work.

These days will always remain pleasant memories. Let us ever remain faithful workers as we "Follow Our Master."

ELEONORE BREMER, Reporter.

(This report of the assembly was unavoidably delayed in reaching the editorial office of "The Baptist Herald." Its news value and interest are, however, still of importance to the reader.)

## LET US WORSHIP!

(Continued from Page 103)

To have such a service, calls for close cooperation on the part of all that have a part in building up that service. That includes primarily the minister and the choir, but also the ushers, the sexton, and the congregation itself. It is well to note how large a contribution those can make who ordinarily are not credited with much importance with regard to the success of a service. What a difference there is between good ushering and poor ushering! How helpful a really good sexton can be!

Where there is to be cooperation, there must be a getting together for consultation and careful planning by those who are to cooperate. If the minister thinks only of his part and prepares for that, and the choir knows nothing about the minister's line of thought for the coming service, and does not particularly care to know, but just goes ahead to prepare its anthem and its other parts in the program, regardless of how it may all be related to the rest, then there is not likely to be much unity, but rather a loosely thrown together series of parts that gets one nowhere. There surely is no semblance of a "plot." It is, however, the easiest way to build up a service in that fashion, and in the rush of things in modern life the temptation is ever strong to take the easy road. It is never the road trod by men who take their tasks seriously and who carry them out helpfully and successfully.

### THE FINALE

There are so many ways of ending a service impressively. There is first of all the ending on a high level of spiritual joy and enthusiasm. The usual bright and strongly rhythmical organ postlude would be the appropriate selection there! Very often the very opposite type of closing is the most fitting. There may be a few moments of silence after the benediction. In one church the organ softly plays once again the opening or closing hymn of the service during these quiet moments; in another the choir softly hums it. Sometimes it may be most fitting to have no music of any kind after the benediction, but just to have the congregation file out quietly.

May we in closing, emphasize once more the fact that no two congregations are alike and no two ministers are alike and that the individuality of church and pastor must have full recognition in the planning of the service and in determining what is most suitable and helpful in a given situation. But within the limitations imposed by church appointments and church and ministerial individualism it is the sacred task of all who have the responsibility for the church, to strive for the utmost of the possible in building up the most helpful and worshipful and impressive worship service.

# A Chat About Books

By the Editor

### THE TENT AND THE SKY

Dr. Avery A. Shaw, president of Dennison University, a Baptist College, has recently published an inspiring volume of his chapel talks to students and addresses delivered by him as president of the Northern Baptist Convention, called "The Tent and the Sky." (Judson Press—1936—\$1.00—126 pages.)

With beautiful, clear diction, with a wealth of apt illustrations, with discriminating thought appealing to young people and with his warm personal interpretation of the Christian faith, Dr. Shaw discusses the challenge of our day for youth, the necessity of a creative spirit, the marks of a moral leader, the abundant, ever-balanced life and appropriate themes for Lent, Christmas and Mother's Sunday.

Dr. Shaw's approach to every problem of life is symbolized in the title of the book. "We need the tent attitude and the sky attitude, in our thought of God, in our thought of man, his worth and freedom." His religious thinking synchronizes a warm personal faith with a clear, stirring social vision in this notable book.

### AND SO I PREACHED THIS!

On May 19, 1936, a young man brought an electrifying address on peace at the Joint Session of the Northern and Southern Baptist Conventions which thrilled me as no address on a similar subject had ever done. Afterwards Dr. Koller of Newark, N. J., told me personally that it was "the greatest peace address he had ever heard." That remarkable address by Luther Wesley Smith, the pastor of the First Baptist Church of Syracuse, N. Y., is now printed for the first time in a volume entitled, "So I Preached This!" (Judson Press—1936—\$1.00—177 pages.)

The title of the book was suggested by the author's predicament in having to preach on special occasions such as Lent, Enrollment Sunday following a National Preaching Mission in Syracuse, a baccalaureate service, an open-air park service, Men's Sunday and Northern Baptist Conventions. How he ably worked out his problem will be of interest to all readers.

Everything that Dr. Smith has to say carries a religious punch with it. He is a zealous "fighter" for Jesus Christ. He leads out with dramatic introductions and graphic illustrations and then follows with insistence on the right decisions in life for Christ. "Christianity becomes convincing when

we begin to live it through." Luther Wesley Smith usually wins his encounters with human hearts for God's Kingdom!

### ROSES IN DECEMBER

The Rev. Herbert Lockyer of England, who has traveled the length and breadth of this country under the auspices of the Moody Bible Institute, is well known to many of our readers. His glowing, enlivening messages ought to be read by everyone. A recent volume of some of his best sermons is entitled "Roses in December." (Erdman's Publishing Co.—1936—\$1.00—162 pages.)

A glance over the table of contents is an enticing invitation in itself. The themes of his sermons deal with "A Rock in a Weary Land," "The Blazing Lamp," "Christmas Every Day," "The Terrible Crystal," "The Lonely Morsel," "Things That God Cannot Do," and the like. His strongly evangelical faith is everywhere reflected in his compassionate preaching and colorful words.

These sermons not only reveal the secret of Dr. Lockyer's effective evangelistic ministry but more especially the mysteries of God in Christ and "his love that constraineth us."

### OTHER VOLUMES

"The Gospel from the Mountains," (Judson Press—1936—\$1.00—149 pages), is a provocative collection of sermons of 12 of the outstanding Baptist ministers of the State of Colorado. A striking variety of themes, sermonic treatment, discriminating quotations, (several of which are from Rauschenbusch's books), appeals to age-groups, and colorful illustrations add to the interest of the book for the reader. But the exaltation of Christ and the challenge of service in his Kingdom are a unifying ribbon that is woven through every sermon of this interesting volume.

"Laughing at the Saints" (Erdmans Publishing Co.—1936—\$1.00—151 pages) is a new book of sermons by a "young man, the Rev. Roy L. Taves, pastor of the Methodist Church of Seaford, Delaware." In spite of spectacular themes and short dramatic sentences, the message of his sermons is built upon the unshifting rock of the Christian faith. His sermons read easily, yes, excitingly, as the heart is deeply stirred by the message of this "zealot of God." He fairly shouts his testimony to the world.

"Mothers and Their Sons" (Erdmans Publishing Co.—1936—\$1.00—164



pages) is uniquely interesting and helpful alike to the Bible student and the person interested in Mother's Day material. Twelve Presbyterian ministers, who are all graduates of the College of Wooster, have contributed interpretive chapters about the mothers of the outstanding men of the Old and New Testaments. Penetration and insight combined with devotion and sympathy make these studies of Bible mothers a volume that can be endorsed with much enthusiasm.

If you are looking for dollar bargains, here they are! Choose one or more of the books and send your orders through the German Baptist Publication Society, 3734 Payne Ave., Cleveland, Ohio. The joy of sitting at the feet of these ministers of God can be yours for a small effort!

## A SONG FOREVER

(Continued from Page 107)

again, racing through more rapidly than before, again falling under the spell of the rhythm. This was different from the playing of church hymns. There was an abandonment and a freedom in this type of music, where the accented beat was left unaccented. He felt a thrill of recklessness and an urge to do things when he was playing jazz, while his blood raced with the music, his soul was fired with a spirit of defiance against all restraint and custom. He'd like to see any minister make him feel like a sinner now.

He stopped abruptly. "Say, Erwin, what are my chances? Could I handle the piano in an orchestra like Rhythm Makers?"

Erwin yawned and sighed again. "I don't know; maybe you could. I can't see but what your playin' is as good as Bill Mallier's right now. Wish you could play the clarinet; I'd give up my job tonight."

Twilight had crept slowly in. In an hour, it would be time for the orchestra to assemble at Wee Woods Dance Hall. "What's the trouble?" Clyde asked accusingly. "Aren't sick are you?"

"Oh, I don't know. Sometimes I think there's something wrong with me. I can't seem to get up any enthusiasm anymore over playing for dances. It gets to be kind of a bore to me. Of course while I am there and in the swing of it, I pep up a little—have to or lose my job. Old Hardy's got his eye on me you know, all the time. But afterward I feel sort of let down as if I'd been doing something I shouldn't have. The bottom kinda drops out, or something. Sometimes I wonder where it all gets a fellow anyhow—all this whoopee. D'you ever feel like there wasn't much in life to live for, Clyde? Like you didn't know why you were born and didn't much care?"

(To Be Continued)



## Mothers' Day Supplies

Folders,  
Plays,  
Pageants

## Three Lovely Folders

Each has an affectionate sentiment and an appropriate Bible verse. Very beautiful. With Envelopes.

No. 513. A heavenly blue background with roses, executed on a new shaded paper stock. The greeting reads: "A Prayer for You on Mother's Day." 5 cents

No. 1014. Parchment paper with decorations in colors and silver and knot of ribbon. Greeting: "For You Mother." 10 cents

No. 1016. Parchment paper with old home scene and flowers. Ribbon knot and silver decorations. Greeting: "Mother's Day Greetings to Home and Mother." 10 cents

## POST CARD INVITATIONS

For use of Sunday schools or societies wishing to invite the mothers to a Mother's Day service.

Dozen 20 cts. Hundred \$1.25.

## PLAYS AND PAGEANTS

**A Mother's Love.** By Ella Geyer. A Mother's Day Play for three, one representing mother, one the son and one an older man. In four parts brief. 4 page manuscript.

10 cts., 3 copies 25 cts.

**The Influence of a Mother.** By Mrs. C. O. James. A very impressive play for six characters representing mother, two daughters and three sons. This is effectively interspersed with songs. 9 pages. 20 cts.; 5 for 75 cts.

**A Gift for Mother.** By Vasta Townner. A Pageant for 10 characters, mostly young people. A 6 page manuscript. 15 cts. 4 copies 45 cts.

**A Gift for Mother.** Anonymous. A Play for 7 characters of teen age. 4 page manuscript.

10 cts.; 4 for 30 cts.

**Showing Our Love for Mother.** For 10 teen age girls. 3 page manuscript.

10 cts.; 4 for 30 cts.

**Mother Blessing's Job.** By Carry Lorenz. A one act play for 9 characters. Young people and an elderly lady. This is a secular production of merit, not suitable for Sunday but offers fine entertainment for a Young People's or Organized Class meeting. 20 page pamphlet. 35 cts. each.

**Mother's Day Declarations.** Eight leaflets of selected poems, one or more to the sheet according to their length. Each, 5 cts. of any selection.

**Mother's Day Helper No. 2.** This pamphlet contains 14 pages of material consisting of drills, tableaux, recitations and two short plays with 10 additional pages of songs. 25 cts.

**The Paramount Mother's Day Book.** A 32 page pamphlet of recitations, exercises, dialogs and playlets. No songs. 25 cts.

**Mother's Day Selection.** A Meigs publication of recitations, exercises, pantomimes and other suitable things. 32 pages. 25 cts.

German Baptist Publication Society

## Daily Bible Readings

Based on the International Sunday School Lessons

Saturday, April 3

Creation an Index to Worship  
Read Acts 17:24-29

Sunday, April 4

Praise to the Creator  
Read Psalm 8:1-9

Monday, April 5

The Beginning of Sin  
Read Genesis 3:1-6

Tuesday, April 6

What Sin Brought  
Read Genesis 3:7-15

Wednesday, April 7

Sin Is Universal  
Read Romans 3:9-18

Thursday, April 8

Sins of the Flesh  
Read Ephesians 5:3-12

Friday, April 9

Sin Revealed by the Law  
Read Romans 7:7-13

Saturday, April 10

Individual Accountability  
Read Ezekiel 18:1-4

Sunday, April 11

Cleansing from Sin  
Read 1 John 1:5-10

Monday, April 12

Intemperance in the Community  
Read Genesis 13:13; 19:23-25

Tuesday, April 13

Intemperance in the Nation  
Read Deuteronomy 32:28-33

Wednesday, April 14

Physical Effects of Intemperance  
Read Proverbs 23:29-32

Thursday, April 15

Wine and Wickedness  
Read Hosea 4:6-10

Friday, April 16

The Drunkard's Doom  
Read Deuteronomy 29:19-24

## NOTICE!!!

For a personally autographed copy of any of the Paul Hutchens Christian novels, "Romance of Fire," "This Way Out," "A Song Forever," "The Last First," "The Voice," order direct from the author, care of GOOD NEWS BOOK ROOM, GEORGE, IOWA. Price each, postpaid, only \$1.00.



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