

THE BAPTIST HERALD

March 1,
1940



Switzerland's
Glory of
Rugged Peaks and
Stately Trees
Clothed in a White
Mantle of Snow

Bertschinger Photo
in Spur Magazine

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What's Happening

● Recently the Rev. R. Vassel of the German Baptist Church of Bison, Kansas, resigned his charge and will bring his ministry there to a close about July 1, 1940. The Bison church hopes to build a parsonage during the next few months and to secure a successor to Brother Vassel, whose ministry through a number of years has been deeply appreciated.

● Mr. A. D. Schantz, missionary colporteur of our Publication Society, visited all of the Oregon churches in December, 1939, and January, 1940, in the interest of colportage work. Late in January he left the Stafford Church for California, where he began his ministry in Lodi. He is visiting all of the California churches before going on to Colorado. He is recommended most heartily to our churches because of his Christian testimony and devoted ministry to the work of God's Kingdom.

● Mr. Herman Siemund, Sunday School superintendent of the Grace Baptist Church of Chicago, Ill., showed his colored moving pictures of Switzerland and Germany on Thursday evening, February 8, to the members and friends of the Holy Name Society of a large Roman Catholic Church. For two hours Mr. Siemund held his audience spellbound and interspersed the travelogue with thrilling descriptions and sharp witticism. This was the first time that he has shown his pictures to a Roman Catholic audience.

● The Tacoma Baptist Leadership Education School was held on Monday evenings from January 22 to February 26, 1940, in the First Baptist Church of the city. Six classes were held simultaneously, of which one on "Personal Christian Living" was taught by the Rev. Walter C. Damrau, pastor of the Calvary Baptist Church (formerly German Baptist Church), and another class on "Church Finances" was led by the Rev. Walter O. Macoskey, pastor of the First Baptist Church. Both of these classes were very well attended.

● Mr. Lincoln Love of Erie, Pa., president of the Western New York and Pennsylvania Y. P. and S. S. W. Union for the past year and a half, was recently compelled by circumstances of business to resign. Mr. Walter M. Hodgson of Buffalo, N. Y., the former vice-president, has automatically become president of the union. He and the executive committee are making plans for a great young people's conference in the Spring. Mr. Hodgson's address is 479 Northland Ave., Buffalo, N. Y.

● The B. Y. P. U. of the Fleischmann Memorial Church of Philadelphia, Pa., held its annual banquet on Saturday evening, January 27, in the church. A large number of the young people and older members of the church were in attendance. The guest speaker was Dr. Eugene M. Austin, pastor of the Tioga Baptist Church of Philadelphia. On Sunday evening, January 14, a joint meeting of the Junior, Intermediate and Senior groups was held, which was addressed by Mr. Frank Belvin, an American Indian. The Rev. Milton R. Schroeder is the pastor.

● The young people of the Salt Creek Church near Dallas, Ore., met for their annual business meeting and election of officers on Friday evening, January 19. The following members were elected to offices: president, Lester Voth; vice-president, Evan Skersies; secretary, Grace Clanfield; vice-secretary, Mildred May; treasurer, Karl May; librarian, Luella May; ushers, Ernest Villwock, Paul Buhler, Eldon Schneider, Marvin May, Elmo Voth; pianist, Ruth Buhler; assistant pianist, Doris May; leader for the Junior Society, Mrs. Bernhard Lange. The Rev. Otto Nallinger is pastor of the church.

● On Sunday evening, December 24, the mixed chorus of the First German Baptist Church of Bethlehem, Pa., rendered a cantata, entitled "The Word's True Light." It was well received by an appreciative audience. This year a new mixed chorus composed of young people only, and a male chorus were begun that are being directed by young men with musical ability. On Sunday, January 28, the church celebrated its annual "Church Day" with the Rev. W. Appel of Brooklyn, N. Y., as guest speaker. The two choirs gave their initial performances at this program.

● On January 24, the former "German" Baptist Church of Tacoma, Wash., voted on 10 new names for the church, finally selecting the name, Calvary Baptist Church. The annual business meeting was held on January 8, at which the treasurer reported a balance of \$359 in the treasury. Over \$1146 were contributed to missions last year. A total of 24 new members were received into the church during 1939, of which 21 were received by baptism. In the election of officers, Mr. Otto Stolz was reelected as deacon and Mrs. J. Klapstein as deaconess to 1945 and 1942, respectively. Mr. Marvin Dingfield is the new finance secretary and Mr. Albert Dinger was elected to the board of trustees. The Rev. W. C. Damrau is the pastor of the church.

● The Rev. William H. Barsch, formerly pastor of the German Baptist Church of New Britain, Conn., and for the past 5 years pastor of the Baptist Church in Lockhart, Texas, has been "accorded international recognition," according to a recent issue of "The Watchman-Examiner." "Saint Peter and Paul Seminary of the University of Mexico City, Mexico, has conferred the degree of doctor of divinity upon this good pastor. This honor is conferred in recognition of his interest and work, the results of which will long be felt, in the field of education in Mexico. Dr. Barsch was born in Texas. His arts and seminary work was done in Rochester University and the German Baptist Seminary of Rochester, N. Y., in the class of 1926."

● Revival meetings were held in the Baptist Church of Camrose, Alberta, Canada, from November 5 to 17, with the Rev. F. W. Benke of Wetaskiwin assisting the pastor, the Rev. H. J. Waltereit, in these meetings. The Lord blessed the services in a wonderful way with thirteen converts. The Rev. F. W. Benke brought real spiritual messages, clearly pointing the way to the Savior. Before these services, Mr. Waltereit had helped with meetings in Wetaskiwin for a week. The thirteen converts were baptized on December 17 and given the hand of fellowship on December 31, at the occasion of the Watch Night service, along with another person, who was received by letter. At a business meeting of the church, held on January 28, it was decided to change the name of the church to "Bethany Baptist Church of Camrose."

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The BAPTIST HERALD

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EDITORIAL

WHO WERE the malefactors responsible for the crucifixion of Jesus Christ? This question has provoked hours of heated debate and has been the basis for the writing of

Who Crucified the Christ?

many books. It is still a live issue today, as evidenced in magazine articles, ministers' sermons and personal conversation. The guilt for having crucified Jesus Christ, that attaches itself like barnacles to the hull of a ship, is so great that everyone wants to wash his hands of it.

Traditionally, the answer to this burning question has been that the Jews crucified the Master. In Jesus' own words of a parable, they as the vinedressers of a vineyard even killed the son of the vineyard's owner. Again and again, the Jews sought to kill him. Finally, the enmity and hatred that were pent up in the hearts of the Jewish Pharisees and priests broke loose with the fury of a wild beast, until they had nailed him to the cross and he had become what they wanted of him—dead and helpless!

To a certain extent, the sins of one group of people are visited upon succeeding generations. The fearful words of the Jews to Pilate—"His blood be on us and on our children"—have come true in the pogroms and persecutions of the Jews down through the centuries. Darkness has come upon them and a curse has lain heavily across their way. They have been rejected of God and man, because they rejected the stone that became the headstone of civilization and salvation.

But many Christians have erred by regarding this as the total and final answer to the question. They have justified every cruel injustice toward the Jew by saying that the Jews killed their Master. But, historically, the Romans, a leading branch of the Gentiles of that day, were responsible for Jesus' death on the cross. The pow-

er to kill and to save one from a malefactor's death lay in the hands of the Romans. They made and executed the laws for the citizens of Palestine. Pilate could not wash that guilt of Jesus' crucifixion from his hands, because he could have saved the Christ from the cross. That is history's answer to this perplexing question as seen from the human point of view. As Caiaphas, the high priest, could bring a curse upon his fellow-Jews for his evil designs, so also Pilate, as the Roman leader in this picture, has stained our hands as Gentiles with the blood of the innocent Christ.

But the true answer to the question is still unexpressed. Tradition and history do not take God's plan of salvation into account. The Cross of Christ is God's revelation of love to all mankind. "Herein is love, not that we loved God, but he loved us, and sent his Son to be the propitiation for our sins." Before that cross all of us—Jew and Gentile alike—stand condemned, for "we have all sinned and come short of the glory of God." Our enmity with God, therefore, sent him to the cross. Our sins drove the nails through his broken body. Our waywardness fixed his death. Only in that light can Christ's crucifixion be seen as the sacrifice, that has redemptive power for us, as "the Lamb of God slain from the foundation of world."

Who crucified Jesus Christ? The traditional answer alone brutalizes a man into a Jew-baiter and Jew-hater. The historical answer leaves us intellectually cold and indifferent. Only as we see the deeper reason for the cross in our sins and transgressions, and only as we get down upon our knees in humble contrition and say, "My Lord and my God!", will this question be answered. Then it will be true that, not only this question, but every question of life will be answered by the Crucified Christ!

With the Rainmakers in Darkest Africa

By the REV. GEORGE A. DUNGER of Warwar, Mambila

The traveller approaching the Mission Hill at Warwar in Mambila from afar notices a dark cluster of trees among lower, more or less scattered palms and rubber trees. He senses that the cluster of trees must have a special significance . . .

The morning is bright and cheery. Birds twitter in happy company, and parrots chatter noisily in the tree tops. Between the trees and beyond the hills billowing clouds reach into the purity of the African sky. As the hours pass, the white massiveness of the clouds changes to grey rags and shreds of mist blown by fierce winds from the Northeast. Soon the horizon threatens with dark-blue, blackish harbingers of

strange features. Its floor no longer is the scene of happy work in farm and field. There are no songs and chants of the dark people busy between the tender stalks of guinea corn. Instead there is the low, discomfoting sound of madly rushing waters. The valley and its farms are flooded! People, who have come to the Mission Hill, have swum across, aided by bouyant calabashes. Their faces express concern and anxiety. Large portions of the maize crop have been destroyed and the guinea corn is threatened by the swirling waters. Many eyes are lifted to the sky as if questioning: "Will the rains never end?" And—the crop gone—what will our people eat?



Native Pots Ready to Catch the Rain Water Before Africa's Dry Season Begins

storm. Lightnings flash and the sound of thunder comes rolling over the plateau.

A strong wind springs up and increases within a few moments to a howling tempest. Trees and palms groan. Heavy raindrops fall. Now—the lightnings strike close, the thunder reverberates in the hills with terrifying force, and rain descends in torrents. It is in the early afternoon, but it seems as if dusk had gathered into darkness. Thus, the rains and storms came almost every day for several months . . .

The Warwar valley has taken on

Five people come walking uphill. Two of the men are familiar—the Chief and his brother. The others are old men with greying beards. Besides their spears and cutlasses they carry small bags. Seriousness and unwillingness to speak enshroud them. They are the Medicine Men, the Rain Makers of Warwar. There is no one in the entire settlement who knows how to make and stop rain except these three. The art of opening and closing the sky was taught them by their fathers. And their forefathers planted that grove, whose trees now spread their crowns above palms and rubber trees.



The Medicine Man Beats Frantically on a Primitive African Drum

The grove is being entered with heads bowed in reverence. The Chief and his brother must remain outside, for they are ignorant of the medicine and their presence would be harmful. The tree men pass slowly between large tree trunks, touching them as if caressing them. The eyes of the initiated few swiftly scan the ground in every direction. Yes, every plant and stone hallowed by their ancestors has remained untouched.

Presently, the stones upon which the original sacrifice was placed is found. Spears and cutlasses are put aside. The bags are gently placed on the ground and the Medicine Men haunch. The sun is well towards the zenith—no ill-consecrated man, woman, child, beast near—the arms are extended horizontally and the hands spread so that the fingertips of one may touch those of the others.

There is a low murmur: "Our fathers in the land of the Dead, we have come to honor you. We have brought gifts. Please accept them."

Now their hands are pressed against their foreheads and they remain motionless. The old man takes a leaf from his bag, a little fufu and some palm oil. He mixes the oil into the fufu, takes a little between his fingers and places it on the stones, the plants, the ground, saying:

"Our fathers in the land of the Dead, you have consecrated these stones and planted these plants and trees. You have possessed this ground. We are your children. We are in trouble. The rain will kill us. Stop the rain. Hear us, O hear us!"

He takes a small chicken from his bag, plucks a few feathers from the

(Continued on Page 99)

An Open Letter to Every "Herald" Reader

By DR. WILLIAM KUHN of Forest Park, Illinois,
General Missionary Secretary

To the Members of our Beloved Denomination:—

On many occasions it has been my great privilege to stand before large assemblages and, looking into your faces, to feel the heart throbs of your response to my message. At this time I can do no better than to address you through the pages of the BAPTIST HERALD.

A Prophetic Prediction

Every loyal member of a household should always be vitally interested in promoting the welfare of that household. That same principle applies to all of us belonging to our denominational household. Today, I am bold to make this prophetic prediction: *As soon as we all, individually and as churches, conscientiously and consistently support our own denominational enterprise, times of refreshing with bounteous spiritual blessings will be our happy experience.* I do not fear that I will ever be disappointed in making that prediction.

It is true, even in our day, that God will never pour out a rich blessing through the opened windows of heaven until his people meet all their obligations and pay all that they owe to him. All that we have achieved in the past and all the blessings that have been showered upon us have been the direct fruits of certain individuals or groups in supporting our own denominational enterprise.

Some one may ask this legitimate question: "What is included in this support that we are to give?" It seems to me that I hear many answering: "Money! Money!" That answer is by no means the whole truth. Our enterprise will never prosper by money contributions alone. We need the undivided devotion of all; the sacrificial ministry of every member; the unreserved dedication of our life to our Master and his cause; our intelligent growth in the grace of giving.

Our Denominational Roll Call

If our denominational enterprise, as measured and evaluated by the principles of time and eternity could not be considered worth while, we would be ashamed to make this appeal. We confess that the number of our years has multiplied. At this time we have already passed the half-way mark of the last decade before rounding out our century.

Not for one moment do we glory in the laurels of the past. We would not fold our hands in ease. We have a charge to keep, a holy mission to com-

plete. Our faces are turned toward the future. We demand to be included in the active list of God's co-workers.

It must be a dull and calloused soul that will not thrill at the bare mention of our fellow-workers as they pass in review before our mental vision. That procession is led by that heroic company of our pastors and pastors' wives. Then follow the young men from the Training Camp in Rochester. Now we see our Publication Society scattering its "Leaves of Healing." With uproarious applause we greet the marching ranks of our Youth. How we wish that we could tarry and see the end of this glorious procession!

But look! hurrah! Here come our friends from the Cameroons: Paul and Clara Gebauer, Miss Edith A. Koppin, George and Louise Dunger with their little white "piccaninny" Daphne, and Miss Laura E. Reddig, and in their company we recognize Sister Lydia Doellefeld and Sister Minna Schulz. How delighted we are to see our Gypsy missionary, Georgi Stefanoff, and all those others from the Danubian countries, whom most of us do not know personally but whose names are written in the "Book of Life." All these, with many others, are our "Fellow-laborers with God." In order to carry on in their ministry, they are depending on us.

Our Corner in God's Field

In years past, when we used only the one language for all our church activities, we lived almost in seclusion behind our sheltering wall. All this has changed since our churches have become increasingly English. Wide breaches have been made in those sheltering walls and in some places they have been laid low. Now we are a part of a much wider field, facing keen competition.

Accepting our place in this wider fellowship, we still maintain our independence as a separate family in God's greater household. We would not speak a single derogatory word about any other group of Christian people. From our deepest convictions we can sing: "One in faith and doctrine; all one body we." To be sure, our heart is big enough to embrace all God's people.

Our first responsibility, however, is to support our own household. Only as we faithfully shepherd those lambs and sheep entrusted to us will God's big flock be cared for. If the holy temple of God is to be erected, then we must finish that corner allotted to us. No, that will not make us bigots and nar-

row separatists! By following that policy, we will gain the Lord's approval and hear Him say: "Thou hast been faithful over a few things, I will set thee over many things."

Macedonian Calls

In our household there are at this time certain very urgent needs, in fact, needs crying for our help. A few days ago we sent \$1,500 to Paul Gebauer for the salaries of those six missionaries for January, February and March, and the balance for station expenses. George and Louise Dunger with their little Daphne are now settled at Warwar, building that mission station from the ground up. In order to keep the confidence of those natives, Brother Dunger must pay every native worker at the end of a day or week. Unfortunately, he has been without the necessary funds.

Since the beginning of the war, we have not been able to pay the salaries of missionaries working in certain Danubian countries. In January the way has been opened to remit these salary payments. Now we find that our Foreign Mission treasury which supports the Cameroons and the Danubian mission fields shows a deficit of about \$2,000. Let this call reach your heart and constrain you to help our own enterprise.

Remember the Easter Offering

It is interesting to note the differences of temperament and disposition in the members of the same family. That accounts for the divergence in the same family. That accounts for the divergence in the choices and activities. Remembering this, we can also understand why certain phases of our denominational enterprise do not make the same strong appeal to all members of our household. Granting that every one has the right to make his own choice and have his own preference, we have learned during the course of many years that it has proved to be the best policy to work for the welfare of the entire household rather than to single out any one member of the household with a disproportionate share of the family budget. We have no "preferred children" in our family. The General Council strives conscientiously to distribute the budget equitably. By supporting our family budget, each will receive his share.

Remember the Easter Offering, Sunday, March 24! Follow the promptings of the Holy Spirit in your heart and make your contribution according to your ability.

The Paramount Privileges of Church Membership

By the REV. GEORGE A. LANG of Detroit, Michigan

After having been saved by the Lord Jesus Christ, it is natural for us to wish to be associated with others who have had the same experience. We, therefore, are confronted with the important question: "Shall I join a church?"

An answer to this question should not be difficult to give. However, since the church of the Lord Jesus Christ has been severely criticized and ridiculed during the past two decades, the decision requires no little thought and consecration. Bearing this in mind, we wish to think of the privileges of being a church member.

In order to have the picture clearly before us, let us remember the order of our spiritual progress in this regard. Repentance and confession are followed by faith in Christ as Savior; then baptism, and thereupon church membership. And now, just what are some privileges of being a member of the church?

Children of God's Family

First of all, we are members of the family of God. It is not to be considered lightly to be a member of a good family. In fact, to be one of a family, for which the voice needs not to be subdued when the subject of conversation, is something to be desired. Can we find any greater or nobler family than the great family of God? Jesus is therein called the "Elder Brother." In terms of the church, he is the "Head" of the church.

The churches are the visible representatives on earth of the family of God, part of which is with him in glory and the other part still on earth. In this regard the Bible says that Christ died for the church, for the weakest as well as the strongest member of the church. Jesus thought it of so much value that he was willing to sacrifice his all for it. Should we, who are his, think any less of it?

It is in the fellowship of church members that we learn about Christ, about the Christian way of living and about the source of real spiritual progress. It is in this fellowship where we learn to "bear each other's burdens" and receive the strengthening from others.

An Institution That Marches On

When we become members of the church, we also become members of a permanent institution. There have been churches which have been falsely so-called. We speak here of the churches which have Christ as their Head and the Bible as their basis of belief and practice. These churches are members of a permanent institution, which has



Rev. George A. Lang

been connected by visible and invisible ties throughout the centuries. No one denomination can claim this permanency. All of life is subject to the changes in the world about us.

New circumstances, conditions and problems during the ages have had their influence upon the organization of church life. Even our Baptist church life is much more complicated than that of the early apostolic era. But with Christ only as the "Head," the church remains permanently. It was to such churches that the Lord Jesus referred when he said: "And the gates of Hades shall not prevail against it." For almost two thousand years through persecution and perplexity, through peace and war, through joys and sorrows, the church has been carrying on its work for God and his Kingdom. Many institutions have been shattered on the shores of time, but the church goes marching on. It has the eternal qualities of its eternal God and Savior.

Dedicated to the Noblest in Life

As members of the above described church, we are also members of an organization which puts forth efforts for the best of mankind. Though some of the criticism regarding the smugness of the church is well founded, nevertheless, the church is dedicated to the highest and noblest in human life. Its aim, like that of its Founder and Head, Jesus Christ, is not to destroy life, but to save it. Our only regrets are that it has not had greater influence in defeating the life and soul destroying agencies in the world. Out of the churches have come agencies and institutions with the purpose of lifting fal-

len mankind. Should the hospitals, schools, colleges, relief, social welfare, children's homes, old people's homes, corrective agencies, and many other such institutions, which had their inception in the minds and hearts of church members be removed, how much poorer the world would be!

Widow burning in India, slavery in America, leprosy throughout the world and other open sores of misery have been successfully attacked by the churches and members thereof. What higher aims in life can we find than these: "Finally, brethren, whatever is true, whatever is pure, whatever is lovable, whatever is of good repute—if there is any virtue or anything deemed worthy of praise—cherish the thought of these things" (Phil. 4:8, Weymouth).

Our Present Responsibilities

Naturally, while viewing the privileges which come to us, we dare not, in all fairness to ourselves and others, overlook the responsibilities. If we are to receive the best from others, surely, it is no more than right that others may expect the best from us. If we receive the blessings of forgiveness of sins and adoption into God's great and lofty family through the life and death of Christ, surely, we should wish to live so like our Redeemer that God and his family should have no occasion to feel ashamed of us. This means that we ought to follow the challenge of the song of youth: "Give of your best to the Master."

Our denomination is a visible part of the great invisible Church of Christ. The local church, among whose members you and I found the Savior and Lord, is also a visible part of God's Church. Through the spreading of the gospel of salvation and victory over sin to the ignorant and superstitious heathen in Kakaland, to the enchained in the Danubian countries of Europe, to the benighted peoples of all continents and islands, and to the many needy in our blessed land, we are carrying out Christ's mission to us.

We are deeply grateful for the sacrifices on the part of God's people and for the good that has been accomplished. Our task is not yet done. We need more faithful, sacrificial and devoted church members who follow Christ, the Head of the Church. The church challenges youth with its possibilities, powers and enthusiasm to consecrate itself to its noble aims and purposes. May we all dedicate our lives with all our talents, abilities, culture, learning and opportunities to the noblest efforts in life and the extension of God's great Kingdom on earth.

B. Y. P. U. Topics and Programs

Edited by the REV. REUBEN JESCHKE of Dayton, Ohio

Sunday, April 7, 1940

THE PROPHETS' REVELATION OF GOD

Planning the Service

This study covers such a wide range of biblical material that a brief passage of scriptures is listed with each sub-topic. Read them all if time permits, especially if the several divisions are presented by different individuals. For these studies on the prophets the following two books will be found clear and helpful: Harrell, "The Prophets and Their Messages" and Hawley, "The Teaching of the Prophets." However, these are no substitutes for a knowledge of the writings themselves.

1. Convictions of Personal Mission

Scripture Lesson: Isaiah 6:1-5, 8.

All the true prophets were men who felt themselves in communion with God. This is revealed, first of all, by the fact that they were called by him to their ministry. The "Here am I; send me" of the above reading is widely familiar. In such prophets as Hosea, Jeremiah and Ezekiel the same experience of personal commission is mentioned. Elsewhere, it is implied.

Beyond this, they practiced a nearness to God which sustained them in their convictions. Elijah heard the "still, small voice" in his mountain hiding place. How much that meant to him! Isaiah said: "Morning by morning he wakeneth mine ear." Whether their message came to them in a series of visions, or in a less striking way, they revealed a continuing experience. In preaching against the sins of their day, these men constantly faced opposition. Often their lives were threatened. The ever-renewed conviction that they were telling the truth, and that God was, indeed, on their side, enabled them to go on.

2. Many gods, or One?

Scripture Lesson: Habakkuk 2:18-20.

When the Jews entered Palestine after their journey from Egypt, they found themselves surrounded by numerous tribes. These practiced idol-worship. Because in those days the strength of a god and the prosperity of a people seemed to go hand in hand, the Hebrews were constantly tempted to forget their Lord and to run after these foreign gods. Many yielded to the fascination of the strange idolatries. Thus, we find the prophets condemning the foreign gods, the "high places," and the immoral practices which they fostered.

The common people, obviously enough, believed that these other gods were real. Many remained loyal to Jehovah because they were convinced, not only that they were his people, but that he was stronger than all other gods.

An early emphasis of the prophets was to the effect that Israel should be loyal to Jehovah and not run after these evil, foreign gods. This was soon deepened by the further note that there really are no other gods; they are just so many artificial creations. Biblical scholars state that Amos (about 750 B. C.) was the first to make this a fundamental teaching. There is but one God, said Amos, and he is just to all. The later Isaiah emphasized the same fact. (See Isaiah 40:22 and 41:22-24.)

3. Personal Responsibility

Scripture Lesson: Ezekiel 18:1-4.

Jeremiah, whose ministry was somewhat earlier than that of Ezekiel, had already stressed man's personal responsibility to God. (Chapter 31.) But he had placed the realization of this truth in the future. Ezekiel here makes it a challenge to the present. No longer are people to blame their forefathers for their woes. Nor does the past offer any excuse for present moral negligence. Every man must decide his own attitude toward God. And the consequences of that he must bear himself.

This teaching may seem natural enough to us. "In 590 B. C., however," says Hawley, "it was revolutionary radicalism. Israel had always felt the solidarity of the nation's life. The nation sinned and took its punishment, or the nation repented and received forgiveness." (p. 159) We can therefore see that Ezekiel was preaching a truth previously quite unrecognized.

4. Holiness of God

Scripture Lesson: Ezekiel 36:22-26.

Among the elements in the unfolding prophetic revelation of God is that of holiness. In the idea is meant something more than justice. Nor is it identical with love, to be considered later. By it is meant that unique separateness which God possesses in being above sin and all limitation. God is not alone to be feared; he is to be held in reverential awe.

In two of the prophets we find this stressed, Isaiah and Ezekiel. Isaiah's call (paragraph 1 of this study) reveals this and, in contrast, his own human sinfulness. Understanding of this divine quality did not result in

greater distance. Rather did it undergird Isaiah's faith. In turn, it enabled him during these long and difficult years to preach faith in God as the only Savior of the people. (See Isaiah 8:9-10.)

Unlike Isaiah, Ezekiel wrote in exile. In 597 B. C. he was taken by Nebuchadnezzar with other Jews to Babylonia. Among the several emphases of his book is this on the idea of sacredness. God is holy. Moreover, he is to be worshipped in true holiness. God's glory fills the new temple which, in a vision, he sees as the possession of the restored Israel. (Chapter 40ff.) The synagogue, which came into existence after the return of the Jews from their exile (about 538 B. C.) is said to be the result of his influence.

Discussion Topics

1. What is the difference between a false and a true prophet?
2. Is the idea that the prophets only foretold the future true?
3. Did God speak in a different way to these men than he does to us?
4. Did God reveal himself with increasing fulness, or did the early prophets know as much about him as those coming later?
5. To what extent should our ministers be prophets?

Sunday, April 14, 1940

THE PROPHETS' ZEAL FOR RIGHTEOUSNESS

Scripture Lesson: Amos 5:10-12 and 21-24.

Planning the Service

In addition to the two books mentioned previously, the 1934 edition of "Tarbell's Teachers' Guide" (pages 267 to 325) has very suggestive material, both for his study and the one to follow. At least one other passage of scripture should be read in connection with today's thought: Micah 6:6-8. Both of these state the problem so searchingly that it is a thrill to read them. "Where Cross the Crowded Ways of Life" will be found a fine devotional hymn for this service.

1. Origin of the Moral Law

One thing is certain. The prophets did not claim to be the originators of the call to justice which they proclaimed. Their own wisdom had not revealed it to them. Instead, they stressed the fact that God is author and originator of righteousness. Hence, their message was more than a conver-

sation between them and the people. It was the channel of a divine command: "Thus saith the Lord." Very frequently they gave this in the form of direct quotations. In some cases almost the entire message took that form. But even when that is not the case, they refer to the same source, God.

2. Ritual Not Enough

Ritual played a very prominent part in the worship of the Hebrews. Priestly vestments, altars, candle-sticks, sacrifices, meticulous observance of the Law—all are evidences of it. At first the customs were fairly simple. They became more complex as time went on, especially when the Temple at Jerusalem became the central place of worship.

By and large, people began to forget the real "life-quality" of their faith. As we would say, they were losing themselves in their ritual. What made it so tragic was the fact that at the same time they practiced oppression and rank injustice. The prophets greeted this state of affairs with a storm of protest. (Refer again to the readings from Amos and Micah.) Their opposition was not against the ritual itself so much, as against the wickedness of the people. They pointed to the glaring contradiction between injustice and an outward show of piety. God, said they, wants something more than ritual.

3. God Demands Justice

What is this something more? It is righteousness. We might use such other words as honesty or fairness in all relationships. Without this quality the ritualistic sacrifices of the people are a sheer mockery. If they practice righteousness, God will accept them without the ritual.

Other projects joined these two in calling for the same vital quality of character. Among these was Jeremiah, who lived about a hundred years later. (About 626 B. C.) He emphasized the importance of each person before God, and therefore the need of justice for all. (See chapter 5:1.) He has often been called "the weeping prophet." Because of that we have sometimes overlooked his very positive contribution to the message of the prophets.

The little-known prophet, Habakkuk, includes in that short book of his one sentence that has endeared him to all Christian thought: "The righteous shall live by his faith." (2:4.) In other words, when man lives as the just God wants him to, he finds himself sustained. How many people need to remember that now!

4. Visions of a New Day

Some of the prophets envisage the new day when righteousness shall indeed be practiced. This thought seems

to come to the fore after the return of the Jews from their exile in Babylonia. (About 538 B. C.) This, of course, does not mean to say that it was altogether absent before.

In Ezekiel 36:27 we read: "And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances and do them." He was seeing the day when such a sublime experience should come to pass. In the latter chapters of Isaiah the coming of the Messiah is foretold. He will establish a reign in which true religion will flourish; of it righteousness must be a part. A day is coming, says Malachi in his fourth chapter, when righteousness will finally triumph. Let us remember that these men lived in trying times. The grasp of their faith in the future is therefore all the more glorious.

5. The Prophets as Preachers of Righteousness

The prophets were all spokesmen for God. But with reference to social problems a distinction can be made between the earlier ones, like Elijah and Elisha, and others living later, like those mentioned in the present study.

In the former group we find frequent ecstatic experiences, speaking in oracles, and an immediate concern with seeing Jehovah vindicated before the heathen gods. At least some were paid for their efforts in making special predictions. Emphasis was placed on their unusual powers, as in the case of Elijah, for instance.

The later prophets came much nearer to being great statesmen also. They not only saw the critical situation into which Israel had fallen, but—if she continued in her course—saw worse things to come. Thus they advocated broad, fundamental remedies: return to a true worship of God, clean moral living, justice in every department of life. These things they preached with unabating zeal. They deserved the later title: preachers of righteousness.

Discussion Topics

1. Compare modern and ancient forms of injustice.
2. How can we have dignity in worship without the deadening kind of ritualism against which the prophets fought?
3. What can the church do about modern evils, besides talking about them?
4. Give a reply to the criticism that the prophets lived so many years ago as to make their message no longer applicable to our day.
5. Can you think of some occasions when Jesus denounced similar evils in his day?
6. It is sometimes said that common sense will teach us proper moral living. Did the prophets take that attitude?

Notice to the Public

From the year 1912 to 1922 the undersigned used the name of

The Roger Williams Press

for trade and imprint purposes. With the sale of our Commercial Printing Department in 1922 this trade name was legally conveyed to our successors.

The latter corporation is now in process of liquidation and it has become possible to acquire back the trade name in question by an amicable and legal procedure.

The name is therefore available to any friends of the house caring to address us under that style.

GERMAN BAPTIST PUBLICATION SOCIETY

H. P. Donner,
Business Manager.

Fifteen Years Ago!

(From Issues of "The Baptist Herald" in 1925)

• On Friday evening, February 20, 1925, the B. Y. P. U. of the Salt Creek Church near Dallas, Ore., celebrated its 29th anniversary. The guest speaker was the Rev. J. J. Lucas of Salem, Ore., who spoke on the words, "Let no man despise thy youth." (1. Tim. 4:12). During the past year the pastor of the church, the Rev. G. Schunke, gave an interesting account of his trip to New York. The present membership of the B. Y. P. U. is 52, according to the secretary, Ella Aebi.

• A Men's Club was recently (1925) organized in the Riverview Baptist Church of St. Paul, Minn., where the Rev. Wm. E. Schmitt is pastor. It promises to be a live organization. Its officers were as follows: George Kramer, ex-mayor of South St. Paul, president; Henry Marks, prominent lawyer, vice-president; Martin Binder, treasurer; and Harold E. Stassen, secretary. (Mr. Stassen is now [1940] the governor of the state of Minnesota and a prominent figure in the political picture of the nation. Editor.) The Rev. Edgar C. Steinberg of China spoke at the church service on Sunday, February 22.

• "The Baptist Herald" contest for boosters closed on January 31, 1925. The following were announced as the winners: Class A, (Churches with a membership up to 100) A. A. Butzer of Baileyville, Ill.; Class B, (Churches with a membership from 100-250 and over) Arthur Sturm, Second Church, Philadelphia, Pa. The largest number of subscriptions secured by any one church was 104 to the credit of the Second Church of Philadelphia, Pa. Next in rank was the Oak Street Church of Burlington, Iowa, with 102 subscriptions. The Texas Conference was ahead of all others in proportionate increase of subscribers. In 1924 the number was 27 and by January 31, 1925, the total of subscribers was 63, an increase of 133.33%.

Contributor's Page

Original Poems Contributed by Readers of THE BAPTIST HERALD

God's Gifts

By Mrs. M. Savage
of Rochester, New York

(Mrs. Savage is the mother of Mrs. Otto Nallinger of the Salt Creek Church in Oregon.)

God gave us Life, not to buy and sell
But to try each day to live it well;
He gave us Love, and Smiles and Tears
To share with other ones so dear.
He sees our hearts, and he can tell
The ones who love him, oh, so well,—
And with his love we go to share
With some tired one, so full of care,
And lift the weary and the weak
And place them there at Jesus' feet.

The Knock at the Door

By Mrs. Ruth Staebler
of Lorraine, Kansas

The town where we live is peaceful and small,
So that one big event is the minister's call.
But, as you know, here's what takes place—
I am ironing shirts and dresses with lace,
And as we have no laundry below,
I put them where they really show.
Right then a knock is heard on the door!
My! how I wish I could fall through the floor!
Because the minister is standing there,
And I haven't a single empty chair.

At another time I remember,
I think it was in the month December;
My mouth from the cold was painfully cracked.

It seems, some soothing lotion I lacked;
So I coated it over with gaudy lipstick
Until it looked like a bright red brick.
Again that knock was heard at the door!
This time I was embarrassed even more!

For, as the minister greeted me there,
He probably thought as he continued to stare—
"How that sister doth herself abase!
Quite like a heathen she painteth her face!"

There are many, many, more stories to tell,
But all of you know them only too well.
How I wish when next the minister is seen
My house could be shining and scrupulously clean;
And I, a fine lady completely unharassed
By conditions around me, and so not embarrassed.
Then I fall to thinking and my thoughts soar;

When death's angel comes and knocks
at my door,
Help me this time to be prepared, dear Lord,
Having peace and joy, readiness will afford.

A True Story

By Marion Roach
of Portland, Oregon

A true but sad experience
To you I'll now relate.
When life seems cruel and bitter,
Sometimes we call it fate.

My years of youth and childhood
In swift succession flew,
Until the Spring of Thirty-six,
When I was twenty-two.

This world turned into heaven
With blue skies up above,
In April of that year,
We met and fell in love.

Our two years of romance
Seemed short but, oh, so sweet;
We planned on being married
To make our lives complete.

Our home was bought, all plans were made
For only him and me;
All for the wedding at the church,
That never was to be.

The day before our marriage,
How bluntly I was told,
That the body of my darling
Now was still and cold.

In his plane that he had built,
He took that fatal flight;
This world that seemed so grand to me,
Now turned to blackest night.

Why all this had to come to me,
I kept on asking, "Why?"
Oh, all the plans for mortal man,—
I prayed that I might die.

But God withholds from answering prayer,
The way we think it best;
He answers them much better,
To bring us peace and rest.

In Matthew twelve, verse twenty-eight,
I found my answer there,
And knew that God was with me
And would all my sorrows share.

In John fourteen, so plain to me,
I heard my Savior say,
"There is no death if you take me;
'I am the truth, the way.'"

And now I want to live for him,
This is my earnest plea,
Until my Jesus calls me home,
My loved One there I'll see.

Books of the Bible in Rhyme

By Mrs. Benjamin Engler
of Randolph, Minnesota

(The Old Testament books appeared in the preceding issue of "The Baptist Herald." — Editor.)

Now we leave the Old Testament, and
go over to the New,
In this we have just twenty-seven books
about the Gentile and the Jew;
In *Matthew, Mark, Luke and John* the
life of Christ is revealed;
In *Acts*, we learn of that first Church
where many souls were healed.

Now we come to the life of Paul, some
of which was spent in fetters,
So to the different friends and churches,
he wrote a group of letters;
In *Romans* he wrote to the churches,
having no time for the fakirs,
In *1st and 2nd Corinthians*, he reminds
them to beware of mischief-makers.

In *Galatians*, he states he is an apostle,
his preaching is genuine and true;
In *Ephesians*, he writes about Christ
and the church and many other things, too;
In *Philippians*, he emphasizes Christian
kindness and what to us it should mean;
In *Colossians*, he assures the churches
that Christ is all supreme.

In *1st and 2nd Thessalonians*, he tells
them that Christ is coming again;
In *1st and 2nd Timothy and Titus*, he
wrote advice to two young men;
In *Philemon*, he asks a friend to receive
with kindness Onesimus, a slave;
In *Hebrews*, he tells them Jesus is the
law, and He alone can save.

Now we come to other letters written
by Christian men,
If you wish to know how many there
are, just subtract two from ten.
In *James*, James writes that "faith
without works is dead,"
In *1st and 2nd Peter*, Peter wrote to
Christians who suffered in our stead.

In *his epistles*, John writes to Christians
not to get into a groove;
In *Jude*, the author warns against
false teachers, who among them
move;
In *Revelations*, John exhorts us even
in persecution to be true and not
to fall;
So we might be worthy of that reward,
which Christ has promised to all.

Blaze Star

By Paul Hutchens

SYNOPSIS

Dale Mars, a popular radio announcer, became deeply interested in Nova Louverne, whose acquaintance he had made on a visit to one of his radio fans. At the same time, he began to neglect Adalene Waring, a stenographer in the radio office, who was trying hard to be attractive to him. It was a fateful day in all their lives when Nova, in company with a former suitor, Dr. Remsen, unexpectedly encountered Dale Mars in one of the city parks. Dale became so disheartened that he broke his date with Adalene for that evening and almost forgot about his fountain pen that he had left at the Orriston, the Louverne residence. But at home, in the house that was so lonely after his mother's death, Dale was prompted to get on to his knees and give his heart to Jesus Christ. In his new found joy he climbed into his car and drove down to the cafeteria. After dinner he wanted to call at the Orriston!

CHAPTER SEVEN

Dale Mars drove slowly down the avenue and over to Downing Street, but when he would have stopped, a big gray car swung in ahead of him, drew up at the curb; and Dr. Kenneth Remsen dressed in dark blue coat and light trousers slid from under the steering wheel and went up the steps to the Orriston.

Dale's first impulse was to do the same. He remembered vividly the moment in the park this afternoon when he had read the challenge in the handsome doctor's eyes—the defiance, rather—and he had met that look and grappled with it.

His car swung out and went racing down the street and through the city and far out into the country where he turned off into a side road and stopped. He must regain his composure. He argued with himself that he did not know Nova Louverne well enough to be in love with her and that he had nothing to encourage him except a certain expression which he thought he had seen in her eyes. He had no right to be jealous of Dr. Remsen whom he did not know, certainly no right to have developed such a dislike for him.

He told himself also that her letter had invited him to call for his fountain pen. It was his privilege to accept that invitation. How was he to

know that she was having company this evening! There were other apartments in the Orriston and the doctor might be calling on another family—which of course, he was not.

He came to a seemingly reckless decision. He would drive straight to the Orriston, not after the doctor had gone, or after he and Nova had gone away together, but immediately. Something seemed to tell him she might need him—that was it; she needed him! There had been distress in her eyes this afternoon. He stepped viciously on the starter, exceeded the speed limit all the way back to town, dodged through heavy traffic in the downtown district, and at eight o'clock drew up directly behind the big gray car with the Minnesota license.

What, he asked himself, should he say? What would Dr. Remsen think of him for breezing in like this, interrupting his visit? There was no time to conjecture. The drive back to the city had sobered him considerably and blotted from his mind the manufactured notion that he was rushing to help a lady in distress. Nova Louverne could handle any situation that might arise from an unwelcome suitor.

During the drive, Dale had decided one thing: it would be cowardly and little-boy-like to be afraid to call at the same time the doctor was there.

He pressed the buzzer. Her voice came clear and friendly through the speaking tube.

"Dale Mars," he announced huskily. He chided himself. Where was that clear radio voice the whole country was talking about? Oh well, that very croak was a confession to himself that he did love Nova Louverne.

In that thirty second interval during which he climbed the stairs, he decided what he would do and say first if the opportunity presented itself at all. He would tell them of what had happened to him in his mother's room less than two hours ago.

His heart was pounding as loudly as it had last night when he had climbed these same stairs.

The door opened just as he reached the top step. In another moment he was in the room. Again as in the park, when their eyes met, a message both sacred and sweet was transmitted and received by each of them. Only this time there was something else, a look of anxiety in Nova's eyes. He tried his

voice, found it was still husky, cleared his throat and asked, "And how is your mother this evening?"

He saw Dr. Remsen sitting with bored indifference in a gold colored occasional chair on the farther side of the room. His soft brown hair lay in perfect waves under the glow of the carved alabaster table lamp on the bookcase beside him. Apparently he was deeply engrossed in a magazine.

"Mother has had rather a hard day," Nova said, "but she will be glad to see you."

He followed her into Maria Louverne's room. "Company for you, Mother," Nova announced cheerily.

That voice! How he loved it!

Again as last night the little old lady smiled her welcome, her face lighting up with genuine pleasure.

"How are you tonight?" he asked. He actually cared, he discovered.

"How am I? Dear me, I hadn't bothered to think about that. I'm better, I suppose. Perhaps I am a bit tired but I am having the time of my life. This morning there was the most beautiful music just outside my window, a whole symphony of bird voices—wood thrush, robins, wrens. It was wonderful! Then at ten I listened to your precious reading from the Word of God—that's the only program I listen to on KEL, you know, except for news broadcasts and a few of the classical music hours. Nova played for me my favorite hymn, 'Savior, Like a Shepherd Lead Us,' and He does lead so beautifully. I just place my hand in His and follow. Over the hills and through the valleys and beside the still waters. I'm learning to know the touch of His hand more perfectly so that some day when He leads me through the valley of the shadow of death, I will fear no evil because He is with me. You know that hymn, don't you? Play it for him, Nova."

He looked for one fleeting interval at the gnarled old hands, and saw more than twisted coils of bone and withered flesh. He saw those hands resting, clasped firmly in One that was strong and clean and nail-scarred . . .

Nova hesitated, then like a caged bird finding an open window she turned and went quickly to the piano.

"Mother wants me to play her favorite hymn for Mr. Mars," Dale heard her say to the man in the other room.

It was not an apology, merely an explanation.

What playing! From beginning to end while she led the way through pleasant pastures and beside the still waters, he marvelled at the simple beauty of gospel music. It was the touch, he decided, that made music musical, and beauty beautiful.

Nova came back into the room. In the interval of playing the hymn something had changed the expression on her face. The star that was herself had blazed forth in sudden brilliance. Gone was the haunted look in her eyes. Triumph shone there, and the same holy look he had seen last night.

No one but Nova herself would ever know what went on during the playing of that hymn. Discouraged, tempted as she had not been tempted since last she had seen Kenneth Remsen, she knew she was facing the crisis of her life. Her love for him was not yet dead, his sway over her as overmastering as before. It was not that she wanted the luxuries of the social status that would be hers as the wife of Dr. Kenneth Remsen. These things she did not care for, but it was Ken himself, that she wanted him so terribly, so inexplicably, so blindly. His coming today had revived all her old desire for him. All through the long afternoon she had fought against the temptation his very presence generated. Feebly she had cried out in prayer that she might let her light shine bravely for her Lord.

There had been a brief respite in the park when Dale Mars, brown and clean and glowing with health, had come tearing down the hill after his tennis ball, when—yes, she admitted to herself—when their eyes had met in that sacred sort of way. But when he had gone and she was alone with Ken again, she was once more under his spell. The light that had flared up so quickly had as quickly dimmed, gone out entirely, it seemed.

Then at home, listening to Mrs. Brownstone Waring's vacuous chatter, she had suffered still more, knowing that in the evening Ken would come again and that she must give her final answer.

Dale and Adalene Waring were engaged to be married! Mrs. Waring had declared it to be a probability, and Adalene's telephone call had seemed to confirm it. Nova had been thrown back on her own resources, which were exhausted, and upon her faith in God, which now was like a candle burned out.

In November she would be alone in the world. In November she and Ken would be married. He was begging her to say "Yes." Tonight she must decide. If only Dale would come for his pen, she had thought. For all Mrs. Brownstone Waring's boasting, what his eyes had said seemed to deny the fact entirely.

No, no! It wasn't true! Dale was not engaged to be married! God had sent him into her life to save her from Kenneth Remsen! Dale might not be a Christian but he would become one. She did not love him, but she could learn to—and he, her.

At seven-thirty Ken had come and the battle had raged on. But now! Dale was here and the climatic hour had arrived!

"Savior, like a shepherd lead us,
Much we need Thy tender care,
In Thy pleasant pastures feed us . . ."

All the way through her playing was like an anguished heart cry.

"We are Thine, do Thou befriend us
Be the guardian of our way,
Keep Thy flock, from sin defend us,
Seek us when we go astray . . ."

At last came the grand pronouncement of faith:

"Blessed Jesus, Blessed Jesus,
Thou hast loved us, love us still;
Blessed Jesus, Blessed Jesus,
Thou hast loved us, love us still."

"You are blessed, Lord Jesus! And I am going to trust in you!" her soul cried believingly. She could feel His fire burning within now, her faith glowing warm and pure, brighter and brighter, her love more radiant, her faith more sure, lighted by the light of God for this emergency. She knew now that when she and Ken should be alone later in the evening she need not be afraid of the darkness his very presence created.

Dale recognized the glow. It was the light he had seen last night and that had so distinguished her in his mind from all other women he had known. No vision of Abou Ben Adhem could have been more faith-inspiring, for Dale saw

"Within the starlight in his room,
Making it rich, like a lily in bloom,
An angel . . ."

Now, he decided, was the time to tell them his heart, that he had found the station broadcasting the one and only way of LIFE. Forgetful—at least only partly aware—of the man in the other room, he told them the story from beginning to end: of the deep dissatisfaction that had been his for a long time, of the conviction for sin that had given him no rest since his mother's death, of the recurring waves of that conviction that swept over him and carried him into periods of despondency, of the letter that had helped him to realize how lonely he was, of how he seemed to know when he left the apartment last night that he had discovered that the whole difficulty lay within himself. The reception was poor because he was not tuned to hear from heaven. But God had given him a new receiving set, a new life; and now, like the waters that covered the

sea, the Message was everywhere. The old hymn, so loved by his mother, "Praise God from Whom All Blessings Flow," had become a reality since he had learned that all those blessings flowed from the Father, through Christ the Son.

He finished and stood tear-dimmed, his eyes upon Maria Louverne. Her faded blue orbs seemed no longer faded but young and sparkling. Watching, he saw those eyes close and knew that they were still seeing. He saw her lips move and heard her whisper, "Thank you, Father." To Dale she said, "Yes, all blessings flow through Him, but always past the Cross—from His wounded hands and side. 'He that spared not His own Son but delivered Him up for us all, how shall He not with Him also freely give us all things?'"

He nodded, believing, understanding.

Because Maria Louverne was a wise Christian and knew the value of public testimony for the new born babe, she urged him to confess Christ at every God-directed opportunity.

"Tonight is testimony night at the City Mission," Nova suggested.

He was startled at the prospect of what would be expected of him and he set himself to fight against the temptation to retreat within himself. Had he not spoken over the radio to a potential five hundred thousand people, "confessing" the value of certain manufactured products! Should he be ashamed to confess his Lord tonight in that lowly and—to the upper stratum of society—despised place!

Maria Louverne's manner changed. She was as a mother commanding her son, "You must go there tonight and testify to Christ's saving power in your life, 'for if thou shalt confess with thy mouth, the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness and with the mouth, confession is made unto salvation.'"

He looked helplessly into the faded blue eyes, now aflame with earnestness and happiness. His beautiful, resonant voice was like dry leaves in the wind as he promised, "I will, Mother." And he did not realize he had called her "Mother" until afterward.

He knew now that he must go. He turned toward the door.

"Your fountain pen," Nova said. "I'll get it for you."

He said good night to Mother Louverne and went out into the other room. Kenneth Remsen, Bachelor of Arts, Doctor of Medicine, was still engrossed in his magazine. A mighty overture had been broadcast within the radius of his hearing but to him it had been but static, for his thoughts were of fame and success and of a stubborn

girl who tonight must say "yes" to his proposal of marriage.

He looked up when Dale came in and said cheerfully enough, "Good evening, Mr. Mars." He even stood as a gesture of politeness.

Dale responded with a perfunctory, "Good evening, Dr. Remsen."

Nova came from her own room then to relieve the tenseness of the atmosphere. "Excuse me," she said as she passed in front of the doctor. She extended the pen—last year's Christmas gift from Adalene Waring—to its owner and said, "I am so happy for you that you, too, have been found. This is a sort of 'Lost and Found' department, isn't it?"

"I'll know where to come when I lose anything, won't I?" he smiled.

His hat was in his hand. Dr. Remsen had seated himself and was reading his magazine—upside down.

"Do you mind," Nova asked, "if I tell you a little secret? I have just relearned it tonight."

"I'm sure I'd like to know it," he said.

"It's this—" She lowered her voice. "The Lost and Found department for the Christian is the Cross. There we lose our sins, our burdens, our heartaches, and there we find His peace, His will and Himself."

He nodded. "Thank you," he said gravely. He was feeling the sweet sincerity of the girl.

She opened the door for him and when he went out she whispered, "Will you pray for me tonight?"

"I will," he promised solemnly, and went happily, a little blindly, down the stairs and out to his car.

.....

It was nine o'clock in Maria Louverne's room. The only light was that which shone in dimly through a tiny crack in the doorway. Nova and Dr. Remsen had gone riding in his car, and Mrs. Blanch was on duty. It was comforting to know that if she wanted help all she need to do was to call ever so softly, and help would come. Many years ago when she had spent a few weeks in a hospital, she had needed only to press an electric button with her finger tip.

"Poor old twisted fingers!" she commiserated, lifting them to her cheek. "You've had your day of service, you have played the martial strains of Wagner's 'Lohengrin,' the glamorous cycle of operas in 'The Ring of the Nibelungs': 'The Rhinegold,' 'The Valkyrie,' 'Siegfried,' 'The Dusk of the Gods,'—such a title! Ah! but for the Gods,—such a title! Ah! but for the one true God there was no dusk. Not for the one who truly served Him, 'For it shall come to pass that at evening time, it shall be light.'" That meant, as Nova had read to her this morning from Dr. Day, "Not an unusually bright twilight, but a fresh sunrise!"

Her mind was so very, very active

tonight. There had been five curtain calls that night in Paris. That was the night Carth Bronsen had asked her to marry him, to leave her career and fly away to America and live with him a secluded life in some quiet place. There would have been a lovely home and children and wealth—she had not wanted wealth, but fame—but if love had ruled . . .

The old clock ticked slowly on—un . . . til . . . un . . . til. She rebelled against that thought tonight, not because she was afraid of what lay beyond that until, for "In my Father's House are many mansions," but because she wanted to live. She had hoped and prayed to be able to win just one soul; then she could die satisfied, she had told herself.

"Now I am not satisfied!" she wanted to live and live and live, not in the next world—not yet—but here in this world, to win another and another and still another . . .

Poor Mrs. Waring! Egotism and selfishness oozed from her like wine from a winepress. It was the pressure of selfish thoughts and purposes that caused it. How, oh how to lead a woman like that to Christ! There was no music in a soul like that of Mrs. Brownstone Waring. Not even the Master Himself could play upon such an instrument until he had first tuned it. She loved the world so very much.

Sleep was so slow in coming. So many cars were whirling by in the street, and the din and roar of the busy city whirled in her ears. Tomorrow at ten the little Swedish lady, wife of Mr. Grayson of KEL, would undergo a major operation. She must pray for her and for her unbelieving husband.

She was sleepy now. She sighed. Dale Mars' voice was so like Carth's. Dear Carth! If only she had known how very much he cared and what a terrible thing it would do to him to spurn his love! After all, what were music and a career to marriage and love and children and making a good man happy!

While Dr. Remsen and Nova Louverne drove and talked and continued to drive and talk, Dale Mars was keeping his promise to pray for her. Real prayer was new to him, a little frightening to think about when one considered that prayer was having an audience with the King, but it was a normal experience when he knew that it was a Father and son relationship.

If earnest, unselfish desire were prayer, he was praying from the moment he left the Orriston; and when prayer flew on wings of hope, it was prayer indeed. He drove straight to the City Mission, found a vacant parking place directly in front of the Dungeon, the entrance to which was a long, dark, board-walled vestibule. The door was of old lumber nailed together in slovenly manner.

Four teen-aged young couples saunt-

ered down the street, stopped in front of the plate glass window of the mission, looked in at the open Bible and at the neatly lettered sign which said, "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

One of the young ladies laughed and the others joined in, then hurried past and into the Dungeon. In the interval of the opening and closing of the door, Dale saw a large dimly lighted smoke laden room. Steps led down to a lower floor.

Other young couples staggered out into the street, laughing and muttering inarticulate gabble. Young girls in their early teens, young men, no older.

The doorkeeper opened the big wooden door, came out and stood in the street entrance, looked up and down the street and at the starry arch above, yawned sleepily and went back inside.

During that five minute interval in which Dale sat watching, he counted twenty young people entering the Dungeon and a dozen who came out. In that same interval, six older people entered the mission, one of them apparently a derelict, one who was even now taking a post graduate course in the school of sin. The youngsters who had gone in and out of the Dungeon were in sin's high school.

Across the street was a modern pretentious three-story building, brilliantly lighted. "Police Headquarters" an electric sign said.

Two drunken men stumbled out of the Dungeon, ushered by the doorkeeper. One of them rubbed his eyes, staggered against the doorway, yawned, rubbed his eyes again and stared at the sign in the mission window. Then he seized his companion by the arm and shook him awkwardly, and pointing with unsteady finger he guffawed, "See there, Friend! That's Heaven! And over there"—pointing across the street—"that's purgatory! And back there where we cum from, that's hell!" The words spilled out of his mouth like stale beer from a too full mug, held in an unsteady hand. He laughed loud and long, put an arm around his companion and together they shuffled down the street.

Clean white anger flamed up within the man who was watching, not against the victims of sin but against sin itself, against the awful curse of liquor and the evil in the hearts of men that made them license and drink and sell it.

Then he saw them—seven boys of intermediate age, shabbily dressed, boisterous, several of them smoking. They came gang fashion down the street and stopped in front of the Dungeon daring each other to go in. Their language was rough. One of the boys, a little taller than the rest, was talking the loudest. "Who's afraid," he shouted, and led the way in.

(To be continued)

Children's Page

Edited by MISS VIOLA HANSEN of Lorena, Texas

Surprises!

In the beautiful brick house next door to Dolly Ann's lived Mr. and Mrs. David. To the children of the neighborhood, they were known as "Aunt Peggy" and "Uncle Roy." The big, pretty yard had many flowers in it. All the children liked to go there, because they could have so much fun with the playthings, and Aunt Peggy always had cookies or fruit for them. She also tried to have a special surprise for her "little girls and boys," as she called them.

One day when Dolly Ann went over to visit, Aunt Peggy said, "Come, I have a good surprise for you today." Dolly Ann and Aunt Peggy went into the barn and then up the ladder into the loft. There in one corner of the straw was Aunt Peggy's dog, "Queen," and three tiny puppies.

Dolly Ann asked, "May I play with them?" Aunt Peggy said, "Yes, if you are kind and gentle with them." Queen watched but was very quiet and let Dolly Ann play with her puppies because she knew she would not hurt them, for she had played with Dolly Ann many times.

"What are their names?" asked Dolly Ann. "They have no names as yet. Would you like to name them?" "Oh, may I?" said Dolly Ann. "Then the white one will be 'Snowball' and the one with the two black feet and black spot on his body will be 'Spot,' and the other one 'Fido.'" Dolly Ann could hardly wait until Mr. Davis came home to tell him what she had named the three new puppies. Uncle Roy was pleased with their names and said, "Dolly Ann, you may have one of the puppies for your very own when they are big enough. Which one would you like to have?" "The white one, Uncle Roy." So Dolly Ann rushed home to tell Daddy and Mother about the surprise and about little Snowball, which she would soon get as her very own.

Three weeks later the front door bell rang, and Dolly Ann ran to see who was there. A man asked if Miss Dolly Ann Mitchell lived there.

Dolly Ann said, "Yes." He said, "I have a large package for you. Where shall I put it?" Dolly Ann said, "It will be alright to put it on the porch." So the man went to the truck and brought back a large box. It was so heavy that Dolly Ann could not lift it. She ran in the house and called Daddy and Mother to come see what she had received.



What a Pretty Smile This Little Girl Has Who is Aboard a Big Ocean Liner

Daddy said, "My, we will have to get a hammer to open this package." While Daddy was opening the box, Dolly Ann kept saying, "What can it be?" "We'll see in a little while," her mother assured her. After Daddy had the first small board off, he said, "I wonder what it could be?" And when the next board came off, Dolly Ann cried, "Oh, it's a doll house." Daddy said, "I don't believe it is, but we shall soon see." Off came the last board and Daddy and Mother both lifted and out came a little house. When they turned it over, above the door were painted the words, "Snowball's House." "Oh, how nice! A house for my dog," cried Dolly Ann. Mother picked up a small card and read, "Happy Birthday from Aunt Peggy and Uncle Roy!"

"Mother! it's my birthday today and I had forgotten," Dolly Ann cried. "Daddy and I didn't forget," said her mother. "Come into the dining room and see what we have for you." On the table was a beautiful birthday cake, and beside the window stood a little desk on which Dolly Ann could do her home work. She thanked her Daddy and Mother for the lovely gift.

After they had eaten the birthday dinner and part of the cake, Dolly Ann asked, "Mother, may I take Aunt Peggy and Uncle Roy some of my birthday cake?" Mother was glad that Dolly Ann remembered her dear friends.

Dolly ran over and called, "Aunt Peggy! Aunt Peggy! I have something for you, some of my birthday cake. I also want to thank you and Uncle Roy for the nice house for Snowball." Aunt Peggy said: "How nice of you to bring

us some of your birthday cake. Oh, how I wish I had a little girl just like you." When Dolly Ann looked at Aunt Peggy she saw tears in her eyes.

Dolly Ann went home very sad and asked her mother, "Mother, can I be Aunt Peggy's little girl? She is so sad and said she wants a little girl just like me." Mother said, "What would I do for a little girl?" Dolly Ann threw her arms around her mother's neck, kissed her and said, "I'm your little girl, but I feel so sorry for Aunt Peggy."

The next day, Dolly Ann and her mother went to the hospital to see a sick lady whom they knew. There they heard the nurses talking about a little baby whose mother had died and who had no one to take care of her. When the nurse left the room Dolly Ann followed, and asked if she might see the baby. "What a pretty baby and no home to which to go!"

Then Dolly Ann remembered that Aunt Peggy wanted a baby and here was a little girl who the nurses said someone could have. She must hurry home to let her know about it.

"Aunt Peggy!" Dolly Ann exclaimed, as she rushed in the house. "I have a big surprise for you. Guess what it is?" Aunt Peggy guessed and guessed but finally she had to give up. Then Dolly said, "There is the sweetest baby girl in the hospital that you may have for your very own." Aunt Peggy called Uncle Roy and told him the big secret. Soon they were on their way to see the baby. "How sweet she is," exclaimed Aunt Peggy, as she saw the tiny baby.

After everything was arranged, Aunt Peggy and Uncle John took the baby home for their very own. One day while Dolly Ann was playing with the baby in Aunt Peggy's home, she said, "This was a sure enough surprise, wasn't it?" Aunt Peggy said, "Yes, you gave me the sweetest surprise I've ever had. But I feel that our baby is truly a gift from God!"

Dolly Ann said, "Aunt Peggy, God sending you little Helen makes me think of how my Sunday School teacher told us that God sent the baby Jesus many long years ago, and how God sent the angels to tell the shepherds and put a star in the heavens to tell the wise men that the King was born. She also told us how the wise men followed this star and their camels and found the tiny baby Jesus in a manger."

"Yes, Dolly Ann. Isn't God wonderful?" said Aunt Peggy.

Reports from the Field

Atlantic Conference

Ridgewood, Brooklyn Church Celebrates Its 85th Anniversary

Two days of special celebration marked the 85th anniversary of the Ridgewood Baptist Church, formerly the First German Baptist Church, of Brooklyn, New York.

The first of these celebrations took place on Sunday, January 14, when two former ministers of the church occupied the pulpit. At the German preaching service Dr. Wm. A. Mueller, professor at Eastern Baptist Theological Seminary, Philadelphia, Pa., brought the message, while the speaker of the evening was the Rev. Paul Wengel, pastor of the Bethel Baptist Church, Detroit, Michigan.

On Wednesday evening, January 17, former members of the church as well as friends from various German Baptist churches of New York and vicinity, gathered to offer their congratulations. An hour of fellowship followed the service.

A remarkable feature in the church's long history is the fact that there are four families connected with the church which are now in the fourth generation of service. The present pastor of the church is the Rev. Adolf E. Kannwischer who has served the church since 1937.

MRS. HELEN NEITHARDT, Reporter.

Reception for the Rev. and Mrs. Wm. Swyter at the Close of a 26 Year Ministry in the Second Church of Union City, N. J.

The Rev. William Swyter closed a pastorate of 26 years in the Second German Baptist Church of Union City, N. J. Mr. Swyter has been ill for some time and will retire from active ministry after more than a quarter of a century of service in North Hudson. At a recent meeting the pastor's resignation was received with regret and he was made pastor emeritus of the congregation.

On Saturday evening, January 27, which was his 70th birthday, the congregation gave him a party in the social hall of the church. The hall was crowded with members and friends of the church, and of neighboring churches.

Herbert Dorbandt, superintendent of the Sunday School, was master of ceremonies. Tribute was paid also to the work of Mrs. Swyter, who came to North Hudson as a bride 26 years ago, and who has worked tirelessly in the interests of the church.

Rev. Herman Kuhl of the First Ger-

man Baptist Church, Union City; Rev. Victor H. Prendering of Pilgrim German Baptist Church, Jersey City; Rev. William Schade and Rev. John Grygo of New York also made short addresses.

Mrs. Rosa Banga, 82 years old, one of the oldest members of the church, recited a poem and made an address, and there were words of greeting from Otto Weber, representing the Young People's Society; Mrs. Herbert Dorbandt, for the Cross and Crown Mission Circle; Mr. Dorbandt for the Sunday School, and Mrs. Traugott Aeschlimann for the Ladies' Aid Society. Alfred Metzger, who spoke for the church, presented the pastor with a large basket of flowers and a gift of money, and Mrs. Swyter also received a gift of money, presented from the congregation by Mrs. Aeschlimann.

Although Mr. Swyter closed his pastorate this month, it is the wish of the congregation that he and Mrs. Swyter continue to live in the parsonage for the present.

Northwestern Conference

Joys and Sorrows in the Sheffield German Baptist Church of Iowa

The Rev. Carl J. Sentman, pastor of the German Baptist Church of Sheffield, Iowa, until January 1, 1940, served us faithfully for three and one-half years. He has purchased Radio Chapel in Mason City, Iowa, where he ministers to a large group. Toward the close of his service, the people, who love and support our church, made the final payment on the mortgage against the building.

We rejoiced over this achievement, and invited the Rev. William Kuhn of Forest Park, Ill., for a Thanksgiving Day service. In the afternoon service the oldest and youngest members of our church, Mr. Frank Melberg and Carroll Stover, respectively, burned the twelve year old mortgage after which Dr. Kuhn gave a message on "The Building of the Church and the Coming of our Lord."

A Watch Night service was held on New Year's Eve. The Rev. A. G. Annette brought us the message, after which refreshments were served in the basement. The Rev. Roy H. Boldt of Brownsdale, Minn., responded to our invitation to minister to us on January 14. The Rev. H. Lohr of Parkersburg, Iowa, served us on Sunday, January 28. Mr. Sentman has graciously helped us in every way, serving us whenever we have no leader.

VERNON KOESTER, Secretary.

Women's Missionary Society of Buffalo Center, Iowa, Reports Its Activities

We, as members of the missionary society in the Baptist Church of Buffalo Center, Iowa, are still at work through the grace of God. We are small in membership, because we still have our meetings in the German language.

We come together once a month for Christian fellowship and prayer. We do what we can for missions. We also remembered our Old People's Home and our Children's Home in St. Joseph, Mich., with cookies and other things.

On Thanksgiving Day we again observed our anniversary with a church program. We had Mrs. Groom from the Northwestern Bible School of Minneapolis, Minn., as our guest speaker. Two instrumental numbers were played by several young people. The ladies of the society sang a German song. A ladies' and male quartet also rendered selections. The missionary offering amounted to more than \$100. Several Negro spirituals were sung by the male quartet during the social period in the basement.

We are very grateful to the Rev. and Mrs. Peter Peters, who work so faithfully among us.

MRS. J. FREY, Secretary.

Dakota Conference

Miniature Baptist World Congress in Sioux Falls, South Dakota

The greatest and largest Baptist gathering ever to be held in South Dakota is planned for March 12, 1940, in Sioux Falls, So. Dak. For only one day more than 1500 Baptists of all languages are expected to come from all parts of the state for a great Baptist Convocation. The Northern Baptist Convention is sponsoring 100 of these convocations all over the country in central cities.

There will be outstanding spiritual leaders of the denomination, such as Dr. Wm. Axling, widely known for his great missionary work in Japan; Dr. J. C. Robbins, one of the greatest authorities on foreign mission work; Mary Beth Fulton, Dr. M. E. Bratcher and Pearl Rosser.

The purpose of these meetings is purely spiritual and inspirational.

The committee is very anxious that we, as German Baptists of South Dakota, participate whole-heartedly. For more information ask your pastor and see special bulletins.

WILLIAM STURHAHN, Reporter.

Southern Conference

Activities of the Cottonwood Church in Texas During 1939

As the Cottonwood Baptist Church of Lorena, Texas, looks back on the past year of 1939, we are thankful that we can count our many blessings. Our Sunday School now has an enrollment of 208, with good regular attendance in 11 classes, some of which are 100% classes almost every Sunday.

Our School is divided into 2 departments, the adult and primary, with Mr. Edwin Gummelt, general superintendent, and Mrs. W. B. Marstaller as primary superintendent.

The Sunday School remembers those who are seriously ill with a beautiful plant, and has assisted the church in repairs, etc., to the sum of \$75. The Sunday School and Baptist Training Union have purchased two pianos during the past year, now providing a piano for each of the Adult, Senior, Intermediate and Junior Unions.

The North Texas Association

The North Texas Association will meet with the Cottonwood Church near Lorena from March 7 to 10. Since a closer cooperation between the Southern and Northern Association is planned, a hearty invitation is extended to all.

The general theme of the association will be "The Greatest Need in Our Baptist Zion of Today." Since we shall have a number of visitors and pastors from other fields, we shall have a varied program and so are looking forward to a very fruitful gathering of God's people.

The Program Committee.

Our B. T. U. has an added union, "The Story Hour," for our primary children. The enrollment for the 5 unions is 113. Recently our church has added to our many other services a Junior Prayer Meeting and a Junior Choir, which meet every Wednesday night in connection with the adult prayer meeting and choir rehearsal. These have been very successful and a blessing.

We are especially thankful to God for the preaching of the gospel, so sincerely brought by our beloved pastor, the Rev. H. G. Ekrut, and his fine cooperation with every branch of the church. Our services have been beautified by the singing of the mixed, male, ladies' and junior choirs under the faithful directors, Mr. W. B. Marstaller, Mrs. C. F. Kincannon and Mrs. Theodore Nehring. Last but not least, our Women's Missionary Society, led by our president, Mrs. Bremer, is always busy looking after the interests of the church, and wherever they can carry on missionary work.

MRS. EDWIN GUMMELT, Reporter.



The "Baby" Class That Won First Place in the Winnipeg Sunday School Contest

(Miss Lily Sorge, Teacher, on the Right)

Northern Conference

Spirited Sunday School Contest in the Winnipeg Church

During the year 1939 the various classes of the McDermot Avenue Baptist Sunday School of Winnipeg, Manitoba, Canada, engaged in a contest. Points were given for attendance, punctuality, offering, church attendance, visitors and new members. Our Sunday School secretary, Ted Colley, drew up a large chart and gave each class a different colored rocket. Which ever rocket travelled around the chart most frequently by the end of the year was the winning class.

The contest was a close one. One rocket would dart ahead for a while only to be overtaken by another one. In the past few years the Young Ladies' and Young Men's classes were the leading ones. Not so this year! Our "Baby" class, with Miss Lily Sorge as teacher, led the race for the last few months. The girls' class of Miss Frohmutter Streuber, with ages 13 to 16 years, were second, and Miss Tillie Miller and her young boys, aged 6 to 8 years, were third. Pictures of the first two prize winning classes appear elsewhere on this page. Mr. Hans Schirmacher, our able young superintendent, appears on one of these pictures.

Thus, we wish to inform our friends, the readers of the "Baptist Herald," that our Sunday School is very much alive and active in its work.

FROHMUT H. STREUBER, Reporter.

God's Gracious Blessings Upon the Camrose Church of Alberta

We of the B. Y. P. U. of the Bethany Baptist Church of Camrose, Alberta, Canada, praise the Lord for the many blessings we have received during the past year. We can truly say that this was a memorable year in fellowship and service with God.

The young people have been active in various ways under the wonderful leadership of our minister, the Rev. H. Waltereit. We have visited several of our Baptist churches, presenting programs of music and dramatics.

These churches included the Wiesen-thal Baptist Church near Leduc, the First Baptist Church of Leduc, and the Forestburg Church. We also held many fine devotional, prayer and testimonial meetings in our regular Sunday evening services throughout the year.

During two weeks of evangelistic meetings held last November under the leadership of our pastor and the Rev. F. W. Benke of Wetaskiwin a number of young people were converted and others were strengthened in faith. Thirteen of these converts recently followed Jesus in baptism, confessing to the world their stand for Christ.

A fine Christmas program was presented by the boys and girls to an appreciative audience. The auditorium was artistically decorated. A number of fine musical selections were rendered by the choir under the leadership of Mr. R. Neske.



The Girls' Class That Won Second Place in the Winnipeg Sunday School Contest

(Mr. H. Schirmacher, Superintendent, on Back Row)

On Christmas evening, December 25, we held our first candle light service of the year. People returned home with a better understanding and a greater appreciation of Christ whom God sent to us on that first Christmas day.

Many turned out for the Watch Night service, which was of an informal nature. At the conclusion of the young people's program, a social hour was held in the basement. At eleven o'clock we again gathered in the auditorium of our church for another impressive candle light service. It was at this service that our pastor received thirteen persons into the fellowship of the church. Following this, we observed the Lord's Supper together.

We thank the Lord for his many gracious blessings, for we are encouraged to work with a greater desire to live closer to Christ and to serve him more faithfully.

LILY LAMPRICHT, Reporter.

The Wetaskiwin Church Reviews the Past Year

We, as young people of the First German Baptist Church of Wetaskiwin, Alberta, Canada, have been endeavoring to carry on the Lord's work in our own vicinity and surrounding districts as much as opportunity permits. Our society is not large at present, but we are looking to our Leader, Jesus Christ, in following out his plan and purpose. During the last year we had a number of meetings consisting of Bible studies, lantern slides, contests and other programs.



The B. Y. P. U. of the First German Baptist Church of Leduc, Alberta

The officers for this year are the following: president, Mr. Arthur Sommers; vice-president, Mr. Raymond Dickau; secretary, Miss Bernice Strohschein; treasurer, Mr. Ruben Hammer; organist, Miss Minnie Strohschein; chairman of program committee, Mr. Paul Strohschein; chairman of promotion committee, Mrs. Freda Dickau.

We had a blessed Watch Night service conducted by the young people. Mr. Wm. Dickau gave a talk on "A Backward Look" and Mr. Raymond Dickau spoke on "Looking Forward." We also hear other short but inspiring messages. In entering the New Year we were in prayer asking God for guidance in 1940. For the next meetings we are planning a series of Bible studies.

BERNICE STROHSCHNEIN, Secretary.

Sunshine and Clouds Over the B. Y. P. U. of Leduc's First Church

"Rejoice! Another year of grace.
To plow, to sow, to strive;
To pause a moment at the stile
To thank God we're alive!"

With this thought in our mind, we as young people of the First German Baptist Church of Leduc, Alberta, Canada, entered the year 1940.

During the past year we were privileged to hold 19 varied meetings, consisting of Bible contests, quiz programs, addresses given by our former pastor, the Rev. E. Gutsche, visitors and members, a lantern slide lecture, and Bible study hours.

As young people we try to stress the Christian fellowship at our special

gatherings. One of these occasions will long be remembered during a wiener roast held on a beautiful moonlight night out on a meadow. It was just during this time that two of our former members, now students of our seminary in Rochester, N. Y., took their leave after a short stay with us during the summer months. Under the starlit dome of God's heaven we brought praises to God in song and testimony after spending a joyous time in recreation.

At present our membership consists of 52 members. On December 12 we

held our annual business session. Our last year's president, Myrtle Hein, who has worked faithfully and untiringly in our midst during the past year and also during two years before attending the Winnipeg Bible Institute, insisted that we elect a new president in order to give others an opportunity.

The officers for 1940 are as follows: president, Fred Sonnenberg; vice-president, Myrtle Hein; secretary, Agnes Priebe; assistant secretary, Milbert Benke; treasurer, Walter Zulke; pianist, Leona Bienert; assistant pianist, Tabea Goltz; ushers, Milton Hein, Milton Brown and Ewalt Price, program committee, Elsie Zulke, Violet Grabia, Ewalt Price. A picture of our group with some of the officers in the front row accompanies this report.

At the close of one of our programs we had a basket social, the proceeds of which were \$100, that were given toward the furnishing of a kitchen in our new Christian Training Institute.

A cloud crossed our horizon in the latter part of October when the Rev. and Mrs. E. Gutsche bade "Adieu" to the members and friends of our church. Their stay of 2 1/4 years was far too short and we miss them greatly, but their friendly and sunny dispositions will long remain a link in our treasured memory chain. The Rev. E. P. Wahl is temporarily serving the church every second Sunday and we pray that God may bless this work.

During this year we ask God to give us courage to be thankful for shadows as well as sunshine, and to rejoice in tribulation as well as in triumph.

AGNES PRIEBE, Secretary.

Southwestern Conference

The Ladies' Missionary Society of Oklahoma's Emanuel Church Presents Its Annual Report

Once again the Ladies' Missionary Society of the Emanuel Baptist Church near Oklahoma can report and thank God for keeping us safely through another year. Our membership at present numbers twenty-seven.

Eleven meetings were held in the past year, which were well attended. Most of our meetings were held at the church. Our program material consisted of the "Missions-Perlen," "Baptist Herald" and the book, "Farther On." The society was divided into four groups, with each taking charge of a meeting. There were five new members added to the society during the year 1939.

We contributed a sum to the scholarship of Miss Helen Burgers, a student in the Baptist Missionary Training School of Chicago. Six dollars were sent to an Old People's Home. New curtains were purchased for the church basement. We decided to discontinue serving refreshments at our meetings, and instead the hostess will give one dollar into the treasury of the society. The orphans were remembered at Christmas with a nice box of home made cookies and pop corn balls. We also share in the work of home and foreign missions.

MRS. HARRY STEVENS, Secretary.

"Five Years—What Now?" As Viewed by the Lorraine Baptist Church and Its Pastor, Dr. Pieter Smit

The first Sunday in January, 1940, marked the 5th anniversary of Dr. Pieter Smit's coming to the First Baptist Church of Lorraine, Kans., to become its pastor. In observance of his fifth year of labor and service, he brought an anniversary message at the morning worship hour on January 14, entitled "Five Years—What Now?"

He called to mind a few of the hurdles of those years—the turmoil over which class should have the use of the south wing of the old church; the dispute about the clock and the oily spots on the wall paper back of the choir seats; the meetings in the school house for nearly a year while the new edifice was under construction; and the foundation pouring for which 40 men turned out, that the foundation walls might be poured in a single day and that the walls of our new church might be like unto the one built in Nehemiah's day, "without seam." Dedication Sunday was held on November 28, 1937, a glorious day in the memory of our people, with our revered missionary secretary, Dr. Wm. Kuhn, as dedication speaker assisted by the pastor, Dr. Smit.

Lest we live so close to the forest that we miss the beauty of it, Dr. Smit

called to our minds some of our achievements in these 5 years, namely, membership, organization, finances and resources.

The church membership has grown from 302 when Dr. Smit came to a membership of 338 on January 1, 1940. During this interim there was an actual total of 106 additions to the roll, but death, erasure, marriage and a change of abode took a toll of 71. We now have the largest membership in the history of the church.

Our realized weakness in organization was the evening services, and during 1939 special emphasis was placed on the building up of the B. Y. P. U. groups and attendance at the evening worship service. The B. Y. P. U. groups—Senior, Junior, Intermediate, Primary and Adult—provide 45 minutes of instruction and discussion every Sunday evening, with an attendance of over a hundred. Formerly, there was only a hand full out for the evening preaching hour, but now the average attendance has been 42 less than for the morning. The average for the year 1939 has been: morning, 260 persons; evening, 216.

The same condition prevailed in the prayer services. There were a faithful few who attended the prayer meetings in the north wing of the old church. Since we have been in the new church there has been an average attendance of 61 plus. The Sunday School has shown a steady increase, with an average for the year of 275 and frequently hitting the 300 mark. In the old set-up, the work of the church was carried on by a few. Now about 150 members are at work in some phase of the church's effort. When Dr. Smit came to Lorraine he was advised that a choir "simply couldn't be had." With much prayer and the faithful service of the choir leaders and members, two choirs are now singing praises unto the Lord. The adult choir sings at the morning worship hour, and the young people's choir at the evening service.

Truly, this community has been blessed of God financially. In these five years of our pastor's ministry, \$45,000 has been contributed to missions. About \$80,000 have been expended for local expenditures, including our new church building at a cost of \$65,000. During the past 5 years a total of \$125,000 has gone through the hands of the church treasurer. The building investment, including all equipment, amounts to about \$75,000 with an indebtedness of less than \$10,000 only two years after dedication, with never a public appeal for funds.

"Five Years—What Now?" Our pastor brought the challenge of the danger to a church which glories in its past days and loses the vision of the future.

MRS. W. W. MOLLHAGEN, Reporter.

Pacific Conference The King's Daughters Class of Portland's Trinity Baptist Church Enjoys an Active Program

The King's Daughters Class of the Trinity Baptist Church of Portland, Ore., with Mrs. J. Leypoldt as its teacher, is an organized class with a membership of 54 active members and 7 regular Sunday School teachers. Regardless of the fact that we have a number of young mothers in our class, we have an average attendance of 35. Within the last year we have gained a number of new members. We thank the Lord for the increase.

We have a class meeting practically every month. At some of these meetings we sew for the natives in Africa, as well as enjoy being together in a social way.

We have also been blessed financially. We have been able to give towards foreign as well as home missions. We try to help the needy and spread sunshine wherever we can.

A picture of the class taken during the Christmas holidays accompanies this report. The class teacher, Mrs. Leypoldt, is seated at the extreme right of the front row in the picture.

The officers of the class are as follows: Miss Lillian Lohr, president; Mrs. Helen Leuthold, vice-president; Miss Jessie Weiss, secretary; Miss Theresa Homoke, treasurer; Mrs. Grace Teschner, librarian; and Mrs. John Leypoldt, teacher.

The class is grateful to Mrs. Leypoldt for her loyal and devoted service to our group as its teacher. Her lessons are constantly a joy and an inspiration to us.

May the Lord be with us in the future and bless us as a class!

BETTY K. PFAFF, Reporter.

The Large King's Daughters Class of the Trinity Baptist Church, Portland, Ore., With Mrs. J. Leypoldt, Teacher, at Extreme Right on Front Row



Recent Mountain Top Experiences in the Bethel Church of Salem, Oregon

The Bethel Baptist Church of Salem, Ore., is grateful to the Lord for all the blessings which he bestows upon us from time to time. During the early part of November we had the privilege of having Dr. William Kuhn with us. He spoke in a prayer meeting, was guest speaker at the annual program of the Women's Missionary Society, and gave an inspiring message on a Sunday morning.

On the evening of Thanksgiving Day a large group of the church enjoyed a fellowship supper, after which there followed an interesting program, consisting of various renditions from the Sunday School Classes. An offering was given for missions.

From November 26 through December 10 our church held a series of special meetings with the "Kraft Party" as evangelists. We are very thankful to the "Krafts" for their services in music, song and word and for their real Christian influence. The meetings were well attended. A goodly number accepted Christ as their personal Savior and several rededicated their lives to the Lord.

On New Year's Eve nine converts followed the Lord in baptism and received the hand of fellowship at the Lord's Supper, which was observed during the last hour of 1939. Our pastor, the Rev. J. F. Olthoff, baptized the converts and was in charge of the service. This Watch Night service was one of the most impressive and memorable services, that we have ever had.

Our church with all its organizations is active in the Lord's work. At the annual meeting the treasurer's report showed an increase of 12% in

missionary contributions and, also, a substantial balance in the church treasury. Recently the inside of our entire church was redecorated. The cost amounted to \$500.

We are looking forward with happy anticipations toward the fiftieth anniversary of our church, which will be observed from June 20 to 23, just preceding the sessions of the Pacific Conference to be held in Portland.

VIOLA SCHRENK, Reporter.

Eastern Conference

A Review of Last Year's Activities in the German Baptist Church of Killaloe, Ontario

The annual business meeting of the First German Baptist Church of Killaloe, Ontario, Canada, was held on New Year's day. Encouraging reports were given. Financially the church is in good standing. During the past Fall we had the privilege of having the Rev. Mr. Fisher of Pembroke in our midst for two weeks of evangelistic services. We had the joy of seeing seven of our Sunday School scholars come forward to pledge their allegiance to Christ as their personal Savior.

The Sunday School entered upon the new year in a flourishing condition and with prospects for a larger growth and usefulness.

Donation Day at Chicago's Home for the Aged on March 25

The annual "Donation Day" for the benefit of the German Home for the Aged in Chicago, Ill., will be held on Easter Monday, March 25, 1940, at 2 P. M. in the Home.

The exercises will be under the auspices of the Women's Union of the German Baptist Churches of Chicago and vicinity, to which everybody is most cordially invited.

All donations will be thankfully accepted and may be sent or brought to the German Baptist Home for the Aged, 1851 N. Spaulding Ave., Chicago, Ill.

Come and cheer the old folks! It will make them happy, and bring joy to you as well.

Mrs. Julia W. Deutschman, Secretary.

Our B. Y. P. U. has experienced a most successful year. We have 24 members and have a good attendance at our regular meetings. During the winter months we meet once a month, at which time special topics are considered. We contributed \$10 towards missions and sent a quilt to the Old

People's Home. We have also taken charge of the club plan for "The Baptist Herald."

Our Ladies' Aid has reorganized its work. They have been faithful in coming together on the first Sunday of each month. The society has been able to add five new members to its membership enrollment, totalling 10 members. We are small in number, but we are looking forward to doing great work in the vineyard of our Master.

MRS. VIOLA GETZ, Reporter.

Central Conference Annual Fellowship Supper of the Bethel Church of Indianapolis

The Bethel Baptist Church of Indianapolis held its annual "Fellowship Supper" in the recreation hall of the church on Thursday evening, January 25. The attendance was very good. The delicious dinner was prepared by Mrs. J. C. Linder.

After the supper the reports of the treasurers were read. The Auditing Committee, which consisted of Mr. Bruno Bredy and Miss Hulda Schaefer, brought its report. Shirley Maurice brought pleasant diversion into the meeting with her two vocal selections. Miss Bernice King and Mrs. Ruth Mock sang "It Pays to Serve Jesus."

Our pastor, the Rev. A. Bredy, called for speeches from officers and outstanding members. Mr. J. George Schaefer spoke as the oldest deacon. Mrs. Sarah Norkus spoke as president of the Ladies' Missionary Society. Mr. J. C. Linder spoke in behalf of the trustees. Mrs. Lombard spoke as the Sunday evening song leader. Mrs. Ruth Mock spoke in behalf of the "True Blue Class," the choir, and the summer soft ball team, of which Mr. Alfred Mock was manager. Personal testimonies were given by Mrs. C. Hofmann, Mrs. C. J. Linder and Mrs. Becker.

In behalf of the teachers and officers of the Sunday School, Mr. Bredy presented our Sunday School superintendent, Miss Emma Schaefer, with a pair of boudoir lamps in recognition of her loyal service through 1939. She then spoke in behalf of the Sunday School.

Important dates on the 1939 calendar were reviewed as follows: Over Labor Day we held the "D. C. I." young people's convention at which the Rev. M. L. Leuschner was our guest speaker; on November 26 we celebrated the tenth anniversary of Rev. A. Bredy's ministry as pastor of our church; on December 3 we dedicated 15 new art glass windows; on Christmas Eve the young people went carolling, chaperoned by Mr. and Mrs. J. A. Mock; and on New Year's Eve our church held a Watch Night service.

RUTH MOCK, Reporter.

WITH THE RAINMAKERS

(Continued from Page 84)

tips of its wings and pastes one on the center stone, using some sticky sap. Slowly he rises, and proceeds toward other stones consecrated for the purpose of sacrifice. There he offers the same symbols of food to the ancestors, and leaves the grove with the others.

The following days continued to be rainy. And the river does not recede. Had the Rain Makers lost their power? Was their sacrifice refused by the ancestors?

Several days pass. The rains become less! And within a week's span there are only occasional thunder showers. The river flows within its banks and the fields are dry. The people, working on their farms, laugh and sing and chant again . . .

Here is what the "Medicine Men" knew and the people did not know. The "medicine" was made approximately one week before the wet and dry season equinox.

The people and their leaders are bound by age-old customs. Men, women and children alike are haunted by fear and superstition. A few know the power of the "Medicine Man" to be vulnerable and question his authority. These few search for light and truth. God will grant them both in due time.

God accomplishes his plan in and through the lives of his children. They must be cross-bearers if they are to plant the cross of Christ in Africa's forgotten lands. Christ must be exalted in their lives before they can exalt him among benighted, fearful people.

Books for Easter Remembrances

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Unusual in their appearance and just the thing for the girls to carry in their handbag.

Very attractive.

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A lovely white flexible, easily kept clean with an occasional rub of a damp cloth. Round corners, gold edges, gold title, presentation slip case. Size 4 1/4 x 2 11/16 inches. 60 cts.

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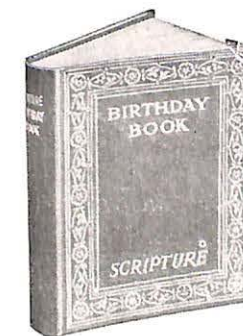
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German Baptist Publication Society, 3734 Payne Ave., Cleveland, Ohio



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OBITUARY

REV. CARL EMIL PANKE
of Buffalo, New York

The Rev. Carl Emil Panke of Buffalo, N. Y., died on January 2 after several years' illness. Mr. Panke was field manager of the Baptist Life Association of our denomination from 1929 to 1936, when he traveled extensively, preaching in churches throughout the country.

He was born in Schoenfeld, Germany, on September 11, 1883. In 1895 he was baptized at Zeineke, Germany. Later he went to St. Paul, Minn., and practiced his trade as a piano maker. After a year he moved to Tacoma, Wash., where he served for 13 years as lay leader in the German Baptist church, and in other churches in the state.

Active in church work since he was 19, he studied for the ministry in Germany and completed his training at the German Baptist Seminary in Rochester, N. Y., in 1924. Upon his ordination he served as pastor of the German Baptist Church in Spokane, Wash., for four years.

Mr. Panke moved to Buffalo with his family when he was appointed field manager of the life association in 1929. He was an active member of the Spruce Street Baptist church, now combined with the High Street Church as Temple Baptist Church. He retired as field manager three years ago because of illness.

Mr. Panke is survived by his wife, three brothers, Gustav E. of St. Paul; Paul and Albert of Schoenfeld, Germany; a son, Gerhard G., and two grandchildren.

The funeral took place on Saturday, January 6, with the Reverends Arthur Kannwischer and Henry Habel, co-pastors of Temple Church, and the Rev. Peter Geissler, pastor of Bethel Baptist Church, officiating. His favorite verse of Scripture was Job 19:25-26.

Henry W. Habel,
Arthur Kannwischer, Pastors.

Temple Baptist Church,
Buffalo, N. Y.

REV. JOHN H. PASTORET
of Philadelphia, Pennsylvania

Another faithful servant and good minister of the Lord Jesus Christ has answered the final call of his Master. On the morning of January 16, the Rev. John H. Pastoret passed quietly from this world to the world beyond. Born in the city of Philadelphia on August 10, 1863, Brother Pastoret was 76 years of age at the time of his departure. At the early age of fourteen he professed faith in Christ as his Savior and was baptized by the Rev. S. Gubelman into the fellowship of the First German Baptist Church.

Feeling a call in his heart to the gospel ministry the church encouraged him to prepare for his Master's service. Accordingly he entered the German Department of the Rochester Theological Seminary, from which institution he was graduated in May, 1888. Only one other member of that same class, the former Prof. F. W. C. Meyer, still survives.

Immediately following their marriage Mr. and Mrs. Pastoret went to Kansas where they began their joint ministry for their Lord. Their first charge consisted of a group of three missionary churches in Leavenworth, Atchison and Topeka. It was in the latter church that Brother Pastoret's formal ordination service was held. After a period of fruitful service in those churches, he accepted a call to the church in Lorraine, Kansas, where once again he had a blessed ministry and where he was able to crown his labors with a new church edifice that was erected under his leadership. From Lorraine he went to Higginsville, Missouri, at which place also he was privileged to lead in the building of a new church.

Following this Missouri pastorate he came eastward to New York City to become the pastor of the Immanuel Baptist Church. Once more his ministry proved to be a great blessing and for the third time he undertook the responsibility of erecting a new church edifice. His next pastorates were with the Second German Baptist Church of Union City, N. J., and the Third German

Baptist Church of Philadelphia, Pa. His last period of service was with a small church in Egg Harbor, N. J. Ever since he relinquished his duties there he has lived in retirement in the city of Philadelphia, joining the fellowship of the Fleischmann Memorial Baptist Church in 1930 and remaining with that church as a loyal and devoted member until the time of his death.

Brother Pastoret will long be remembered by all who knew him, particularly by those who came directly under the kindly and helpful influence of his ministry, finding Christ through his direction, being baptized by him, being aided and blessed in the various experiences of life by his gracious assistance. Others, likewise, who knew him not as pastor but merely as friend, will remember him for his radiant faith, his deep love for spiritual realities and his magnanimous heart. His life was truly one of service and consecration for his beloved Master.

For the last several years Brother Pastoret did not enjoy the best of health, feeling very keenly the effects of old age. Since last Spring he was a patient in the Philadelphia Home for the Incurables where, although he was not seriously ill, he was able always to receive the best of care and attention. Shortly after New Year's day he was confined to his bed because of extreme weakness, and on the morning of January 16, quietly and without any kind of suffering, he went to be with his Lord. Surviving Brother Pastoret are his sorrowing widow, Mrs. Anna Pastoret, two daughters, Anna and Viola, one son, Eugene, one brother, three sisters, as well as a large circle of friends and acquaintances. A service of comfort and remembrance was held on January 19, 1940, led by the Rev. Milton R. Schroeder. Assisting in the service were the Rev. W. J. Hayes and the Rev. A. Husmann. The interment took place in the West Laurel Hill Cemetery of Philadelphia. "Blessed are the dead who die in the Lord."

Milton R. Schroeder, Pastor.
Fleischmann Memorial Church,
Philadelphia, Pa.



One of the Shy Mambila Women

Making Contacts for Christ!

From Edith Koppin's Recent Letter

"Our Mambila women are quite shy and timid of us, and so we must go slowly and with much wisdom. A few women have had the courage to come to our places to greet us.

"These native women don't know what to make of me. You know that Mrs. Dunger was here before me, and they got used to seeing her as a white woman. She is small and thin. Now I come along—large and husky—and, of course, they don't know what to make of this difference in white women.

"They are actually afraid of me, but I hope that in time this will be overcome and confidence won. It is a great work, winning women for Jesus. May He give us grace and wisdom!"

Your Easter Offerings Will Enable Our Missionaries to Make Vital Contacts for
Christ and to Lead Many from Darkness to Light!

THE EASTER OFFERING, EASTER SUNDAY, MARCH 24, 1940