

THE BAPTIST HERALD

March 15,
1940



Early Spring
With
All Its Promise
of Greater Glories
Still to Come.

—Photograph by
Martha E. Bonham
of Cleveland Heights,
Ohio.

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What's Happening

● Evangelistic meetings were held in the Zion Baptist Church of Franklin, Calif., from January 1 to 14. The Rev. A. Felberg of Lodi, Calif., assisted the local pastor, the Rev. G. G. Rauser, during the services. Five persons confessed their faith in Christ as Savior, and all who attended the services were spiritually uplifted, as reported by Emma J. Keller of the Church.

● From February 22 to 28 revival meetings were held in the Round Lake Baptist Church of Gladwin, Mich., with the Rev. W. W. Knauf of Alpena, Mich., assisting the local pastor, the Rev. L. F. Gassner, in the services. As a result of these fine meetings there were 17 conversions and many reconsecrations. A report of the dedication of the new Gladwin parsonage appears elsewhere in this issue of "The Baptist Herald."

● The Baptist Church of Steamboat Rock, Iowa, closed the past year with a baptismal service, at which five persons were baptized by the pastor, the Rev. H. Palfenier. Another candidate will be baptized shortly. The minister wrote that "the past year has been one of many blessings, harmony, peace and progress for the church. We are looking forward to the continued blessing of the Lord for this year," he concluded.

● Evangelistic meetings were held in the Gibbs Avenue Baptist Church of Canton, Ohio, from Sunday, February 11, to Friday, February 16, with the Rev. Thorwald W. Bender of Cleveland, Ohio, serving as evangelist. Large crowds were in attendance at all the meetings, and 8 persons made confession of their faith in Christ in response to the appeal of the gospel message. The Rev. Benjamin Schlipf is pastor of the church.

● Recently, the members of the Women's Missionary Society of the Central Baptist Church, Erie, Pa., held a farewell party for several of their number, Mrs. George Neth, Mrs. J. A. Zurn and Mrs. Henry Storz, who with their husbands are spending the winter months in a warmer climate. Each of the women was presented with a travelogue. Mr. and Mrs. George Neth of the Erie Church recently celebrated their 45 wedding anniversary and were pleasantly surprised at their home by their children and friends of the church.

● The First Baptist Church of Elgin, Iowa, was recently blessed with two baptismal services, one on Sunday, February 11, and the other on Sunday,

December 31. Six young people confessed their Lord and Savior through the sacred ordinance, performed by the pastor, the Rev. Paul F. Zoschke. Two other young people were received by letter from American churches and one upon confession of faith. These accessions were due in part to the revival services held in the Fall with the Rev. Pieter Smit of Lorraine, Kansas, as evangelist.

● Sunday, January 23, proved to be a special day for the Sunday School of the Grace Baptist Church of Grand Forks, No. Dak., when 34 scholars received awards for Sunday School attendance in 1939. The names were called by the superintendent, Mr. John Stroh, and the attractive blue and gold pins were presented to the scholars by the Rev. J. C. Gunst. He also extended congratulations to the pupils and encouraged others to earn awards next year. The detachable center in the pin contains the number of years of perfect attendance, and so enables the pupil to continue the record for 6 years.

● The Rev. August Kraemer of Edmonton, Alberta, Canada, for more than 12 years the pastor of the First German Baptist Church of that city, resigned at the special business meeting on Friday evening, February 23. The resignation was accepted by a small majority of the church. Mr. Kraemer will bring his ministry in the Edmonton Church to a close on March 31 and will begin his work in the new field at Medicine Hat, Alberta, on the first Sunday in April. The Medicine Hat Church is eagerly awaiting the coming of Mr. and Mrs. Kraemer and the two children.

● On Thursday evening, February 1, the Baptist Church of Gackle, No. Dak., surprised its pastor, the Rev. G. W. Rutsch, after the midweek prayer service with a birthday program. Although the birthday of Mr. Rutsch was several days later, it was announced that "inasmuch as the president of the United States had changed the date for Thanksgiving Day last year, the program committee has taken courage to move the pastor's birthday ahead several days." A program of readings, songs and congratulatory addresses was held before the large birthday cake was placed before the pastor and refreshments were served to the large, happy audience.

● The Ladies' Missionary Society of the Salt Creek Baptist Church near Dallas, Ore., met at the parsonage on Thursday afternoon, February 1, for its annual business meeting and elec-

tion of officers. The following members were elected to fill the respective offices during the coming year: Mrs. Lydia Tilgner, president; Mrs. Clara Aebi, vice-president; Mrs. K. Schroeder, secretary; Mrs. Clara Loewen, vice-secretary; Mrs. Mable Voth, treasurer; Mrs. Sarah Wiebe, pianist. The Loyal Workers' Class of the Sunday School held a George Washington's Birthday Banquet in the church basement on the evening of February 23. The Rev. Otto Nallinger is pastor of the church.

● From January 17 to 28 the First Baptist Church of Lorraine, Kans., experienced great meetings under the direction of Dr. Charles Koller of Chicago, Ill. The pastor of the church, Dr. Pieter Smit, opened the meetings and preached on Sunday, January 17, with a great prayer service and Dr. Koller took charge on the 19th. The weather was very unfavorable, but the crowds came each night for the services. As a result of the meetings 13 converts were united with the church, and some are still awaiting baptism. Mrs. W. W. Mollhagen as reporter wrote that "Dr. Koller's messages were very stimulating, heart searching, and to the point. He left a warm place in our hearts and will long be remembered."

● On Sunday, February 18, the Sunday School of the Central Baptist Church of Waco, Texas, had an attendance of 72 persons, which represents a total of 30 above enrollment. This was the result of an attendance campaign in which the goal was set at 55. Encouraged by this sign of enthusiasm, Mr. Rayburn Floyd, a student of Baylor University, who is serving the

(Continued on Page 118)

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The BAPTIST HERALD

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EDITORIAL

THE most convincing proof for the disciples of the resurrection of Jesus from the dead was his sudden and dramatic appearance to them behind closed doors and his warm words spoken

The Key Words of the Easter Account. with such radiant assurance: "Peace be unto you!" These are the keywords in the Easter account. They can unlock the secret of how the disciples, who with cowering fright had barricaded themselves behind tightly closed doors, were so suddenly changed that they went forth to battle with the hordes of sin and to challenge the dominating power of the Caesars of that day.

Those few words, "Peace be unto you!", upon the lips of Jesus are always the trumpet call, that announces the procession of God's wondrous acts in the lives of his children. In the upper room in Jerusalem they were followed by the winsome smile of the Master and his undeniable presence with such reassuring reality that every trace of fear was dispelled. There they received their marching orders to go forth into the world as flaming witnesses for the gospel. "As my Father hath sent me, even so send I you." Jesus breathed on them the Holy Spirit as a prelude to the spiritual baptism that was still to come. There one of the disciples, who had doubted most, fell on his knees and cried: "My Lord and my God!"

That greeting, "Peace be unto you!", is like music from heaven, the benediction of God, the guarantee of Christ's living presence. When addressed to the disciples centuries ago or spoken to us in our day, it affirms our faith that Jesus Christ has truly risen from the dead and lives forevermore. His ministry of loving service is recalled, as the Easter greeting falls upon our ears. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto

you." From him alone we hear the words of redemptive love, "Thy sins be forgiven thee!" Whenever and wherever that greeting is breathed into the heart of a living soul, we are constrained to say with awesome love: "It is the Lord!"

How we need to hear those words of greeting in our day of darkness and despair! We must be assured that God has not left us orphans and that he still walks among the golden candlesticks of the churches. In this age fear of devastating wars and of the horrors, that man in his cruel and bestial selfishness can devise, has blown out most of the lights in many hearts, leaving them in frightening darkness. We are shuddering in the midst of a spiritual blackout, which is far worse than that experienced in the metropolitan centers of Europe.

The pilgrimage of life takes most of us into occasional valleys, where the shadows are long and deep and where the agony of human loneliness is so intense. How these valleys of life have multiplied in numbers in these years of depression, drought, uncertainty and change! When life's perplexities multiply and friends grow scarce, we stretch out a hand in search of comfort and love. What a joy it is to feel the warm hand of One, whose words give us courage and hope to go forward in his name!

At this Easter season the living Christ, whom death could not hold in the grave, will speak his greeting to our hearts, "Peace be unto you!" What a sweet comfort those words can be! How much divine meaning they can impart! How they reassure us that our Master is alive—gloriously, triumphantly alive—and that he lives eternally. That Easter greeting of his is always the dawn of a new day with greater blessings and fuller treasures. For the recognition of Christ, as having risen from the dead, makes us the recipients of the blessings of his peace.

The Life Abundant

The author of this assuring Easter message served for several years as a professor at the German Baptist Seminary, Rochester, N. Y., before accepting the call of the Bethel Baptist Church of Anaheim, California, from where his radiant influence extends into the community and state and among the young people of the Pacific Conference.

By the REV. H. G. DYMMELE of Anaheim, California

A MAN in black despair was standing on the railing of a bridge over deep waters ready to plunge in and to end it all. Just then a policeman asked him in tender words to reconsider his step by taking a walk with him across the bridge. The would-be suicide consented. But when they approached the danger spot again, they both jumped to their deaths. To both of them life, upon second thought, looked futile.

So also, as we gaze and read, it seems as though this impression is not without witness. The paper headlines shriek with ghastly news, the blackout is spreading, and in our own country there are ten million unemployed. High school and college graduates seem to be doomed to a life of idleness and futility.

Geraniums That Preach

Yet it need not be that way! A member of my church offered me a bright foreboding. She had cultivated geraniums in Germany in pots on window sills. How amazed she was to find geraniums in Southern California form charming hedges! Science tells us that mankind can become twenty thousand times richer. A professor avers that a child is born with two million dormant capacities.

Dr. J. A. Hadfield instances persons availing themselves of marvelous resources:

"A corporal, whose courage won the V. C., was for several days cut off from our troops and was exposed the whole time to bombardment (subsisting meanwhile on the barest rations), cheerful, elated, and without fatigue. Several men with him had the endurance to pass through the same experience, but at the end broke down. The corporal had discovered sources of power which were not exhausted by the terrible strain he underwent, but provided an ample resupply."

The Fulness of the Christian Life

Jesus calls: "I am come that they may have life to the full." What is this fulness of life? It must obviously be a life that triumphs over the perennial conflicts; a life not shackled by, but rising above obstacles; a life that radiates assurance and joy despite the loss or lack of everything commonly deemed worthwhile.

It need not be a long and honorable life, for

the Savior died on the cross, young and dishonored. It need not be a life of physical vigor, for some of the noblest exponents of abundant living, the apostle Paul among them, rarely passed a day without excruciating pain. It may not consist in education and culture, for now, alas, the most highly educated are employing their astuteness to frightful annihilation. Nor is it love and marriage, for as a Broadway hit of last year declaims: "Love is no solution of life! Au contraire, as the Frenchman says—the opposite! You have to bring a whole balanced normal life to love if you want it to go!"

What is this abundant life? Paul answers in 1. Cor. 15:17: "If Christ hath not been raised, your faith is vain: ye are yet in your sins," that is, your life has no meaning; you are a failure from beginning to end. Christ's resurrection is more than a mere historical fact. It is a revelation! It reveals the heart of God, the texture of the universe. Righteousness must triumph, scurrility dissolve, personality must come into its own, dictatorships of every brand must surrender, for creation is founded upon eternal love and friendship.

A Daring Faith is Needed

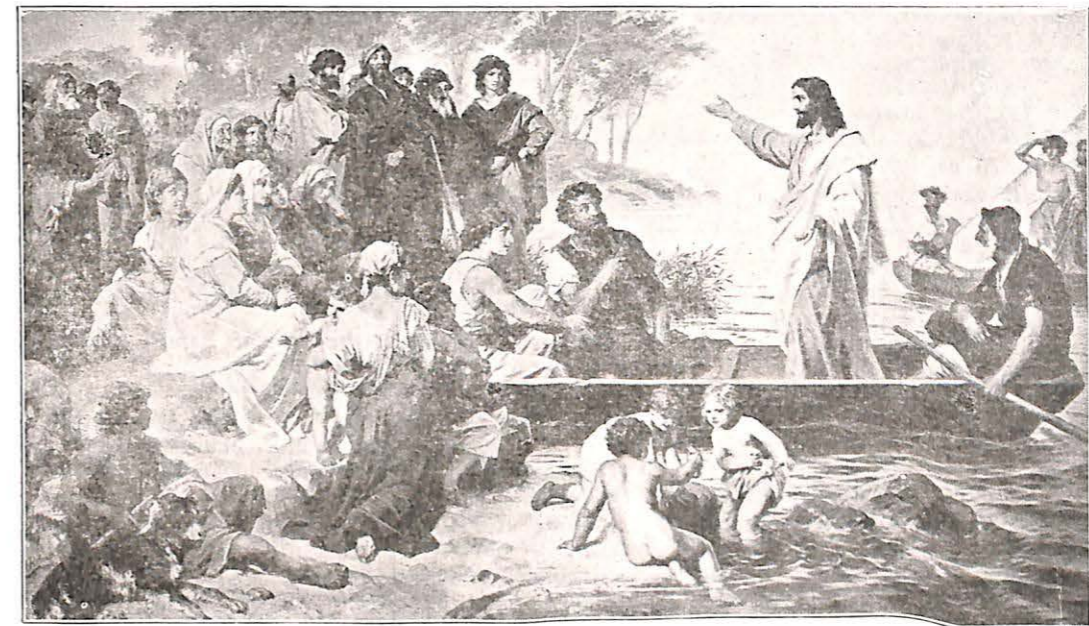
But this foundation is not always self-evident. "The thief cometh not, but that he may steal, and kill, and destroy." That is, life, as it touches us, often takes away, reduces us, puts us into a strait-jacket. "I am come that they may have life" sounds hypothetical. It demands daring faith.

Riding on a bus, a noted New York divine watched a girl with a diamond on the third finger of her left hand. Altogether unconscious of anybody or anything, except her own happiness, she sat quietly looking at it. Now he knew what a diamond is in prosaic scientific terms because he went home and looked it up. "A diamond is a form of crystallized carbon in which every carbon atom is symmetrically surrounded by four other carbon atoms, arranged at the corners of a tetrahedron in such manner that the whole crystal is one continuous molecule." But that was not what the girl cared for. To her the diamond meant daring faith in love's eternity.

Invincible faith is what Jesus added to life at Easter—faith in God's wisdom and love, in his

guidance and providence. In these chaotic times I cannot stress it too much that what we need for abundant life is faith. The depression of 1929 came about, not for lack of resources or money—these never left the country—, but for loss of faith. We developed phobias. It was not a state of affairs, but a state of mind and heart. "This is the victory that overcometh the world, even our faith."

This faith is fundamental. It helps against bodily infirmities. Behold the poetess, Grace Noll Crowell of Dallas, Texas—despite confinement, a blessing to millions; witness John Bunyan—despite the lack of education, a light to millions; follow John Wesley—in the trammels of an unhappy family life, a winner of thousands of souls.



Jesus Proclaimed the Abundant Life to All His Followers

Salvation, the Gift of the Risen Christ

How did Jesus himself live the abundant life? He matched his Father's care with care for others. "I am come that they may have . . ." This prerequisite of abundant living we often conveniently overlook and thus stymie all chances for lasting happiness. Is not salvation all too readily taken to be a heavenly life insurance, absolving the beneficiary from all obligations toward his brother?

Life, however, "is measured in terms of awareness of environment. It is the opening of the eyes to see, of the mind to understand, of the heart to appreciate." Many unemployed would find work if they would start to mend fences and paint houses, if only for beauty's sake. The National Youth Administration attests the fact that those who looked around to accommodate others developed a business of their own. Henry Link in his book, "Return to Religion," urges the maladjusted to go back to their churches and do something for others. As the author of "The Lady of the Decoration" declares in words worth canoniz-

ing: "The most miserable, pitifully smashed-up life could blossom again if it would only blossom for others."

Adding Life to Our Years

Dr. Frank Gunsaulus, a former pastor of the Central Church in Chicago, was once preparing a sermon for the evening. His nephew, Andrew McLaughlin, son of a South American missionary and at that time a student in Chicago, asked him what his text was. "But for this cause came I unto this hour," Gunsaulus explained and he said that he would show that God prepares each life for some definite purpose. Later that night, as McLaughlin meandered through downtown Chicago, he came upon a theater fire. Heroically

he joined in the rescue of unfortunates, until he himself was fatally hurt. As he opened his eyes for the last time, he cried: "I understand it now. Some men get their chance at sixty, some at thirty. I got my chance at eighteen and I am happy."

In the last fifty years the span of the average life has been increased by fifteen years. Yet the deepest problem, says Dr. Luccock, is not to add years to our life, but life to our years. That is the gift that Jesus came to demonstrate. Away with all fractional living, with living by subtraction, with hitting on one cylinder! Let us live by multiplication!

What causes the difference between the potted geranium and the geranium hedge? The climate! That applies to your life. Let your climate be Christ. He said, "I am come," and you must let the Risen One reign. Rabindranath Tagore's father used to keep faithful tryst with his God at a hallowed spot, and there he carved the words:

"He is the repose of my mind
He is the joy of my heart
He is the peace of my soul."

News from the German Baptist Seminary

By PROF. ALBERT BRETSCHNEIDER, Dean, of Rochester, N. Y.

Our seminary in Rochester, N. Y., opened this school year with an entering class of six, all of whom are high school graduates with pleasing personalities and good minds. Their first term's work gives promise of splendid achievement in the coming years. The names of the young men from left to right on the accompanying picture are (upper row) Henry Lang, Edwin Michelson, Robert Konitz, Peter Schilling; (lower row) Robert Zimbleman, Lorenz Michelson.

In our first prayer service, which lasted two hours, the students reported having won fifty souls to Christ during the summer months of 1939. There was great joy in all of our hearts because of this good news.

Reports have reached us, too, from the churches, which the graduating class of 1939 are serving, of large numbers won to Christ and to the church during their first few months of ministry. This is as it should be, for nothing so encourages a young minister as a harvest of souls in his first church, and nothing gratifies the faculty more than to hear of successful soul-winning campaigns led by our seminary graduates early in their Christian ministry.

During the Christmas holidays nineteen of the students went home or visited churches that had invited them for the Christmas season, and all of them

reported having been most cordially entertained. Walter Stein and Richard Grenz conducted evangelistic services for a week in the High Street Baptist Church of Buffalo. Six young people re-dedicated their lives to Christ, and

Paul, and Winnipeg; the three students, Zepik, Huber, and Pekrul, found a warm welcome in Beaver; and Mr. Zinn and Mr. Veninga enjoyed a royal entertainment in Lansing and Benton Harbor, Mich. Mr. Reuben Kern ac-



First Year Students of the German Baptist Seminary, Rochester, N. Y.

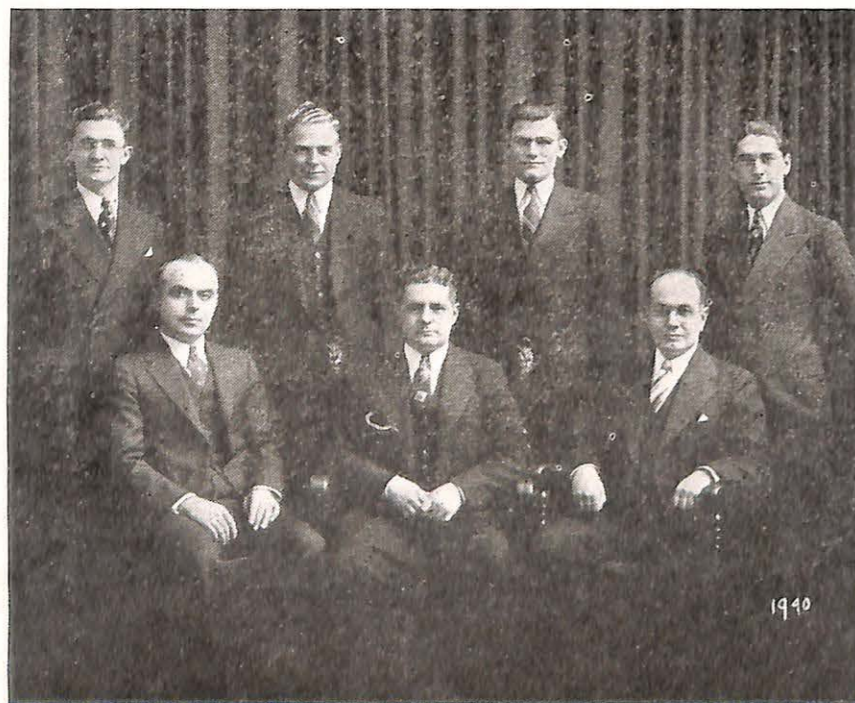
(See Accompanying Report for Names)

one young man yielded to Christ in full surrender for the first time. Messrs. Lutz, Weisser, and Buenning visited churches in Kansas; the brethren Elsesser, Konitz, Hunsicker, and Weinbender went, respectively, to churches in Milwaukee, Kenosha, St.

cepted the invitation of the Munson, Pa., Church, where Robert Schmidt also had gone to be with his family at Christmas time. George Zinz of Neustedt, Ontario, visited his people and later on also participated in a great student conference in Toronto, a glowing report of which he gave to the faculty and student body when he returned, and which has appeared in the February 1st issue of "The Baptist Herald." Edwin Michelson, at the urgent request of his loved ones, made the long journey to North Dakota to be at home at Christmas.

The majority of the students had to remain in BACHELOR'S HALL at 246 Alexander Street, Rochester. Their loved ones and friends in their home churches sent chickens, fruit, candies, and home-made sausage to cheer their hearts. A Christmas tree with a celebration and "goodies" provided by the "House mother," Mrs. Rose Storz, helped to drive "the blues" away from those who were far from home. A number of other churches also provided dinners for the students. To these and all the others we wish to express our cordial thanks.

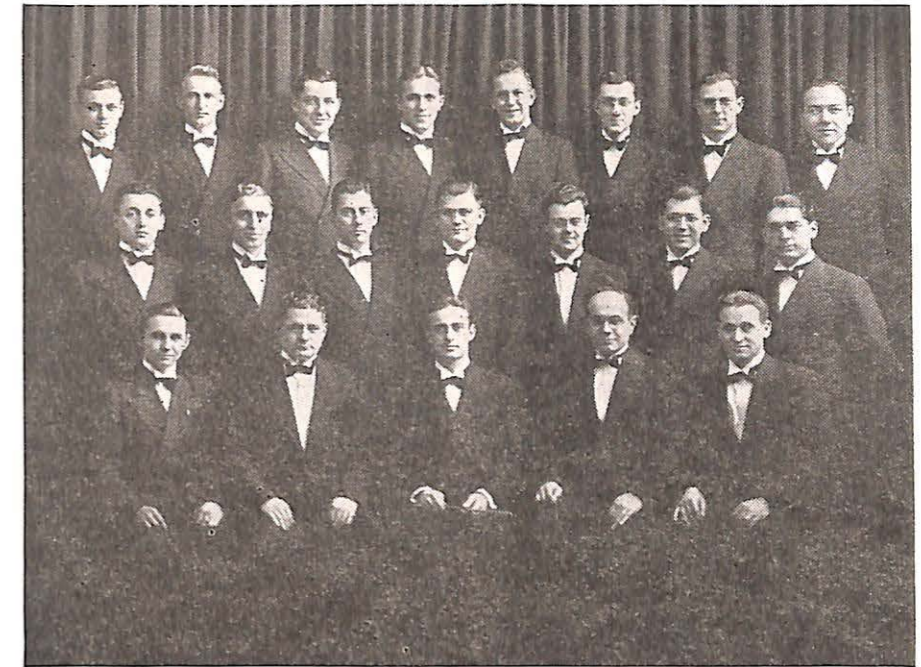
Most of our students are engaged in some kind of religious work in the city. Some of them are teaching in Sunday Schools in ten different churches. Others are engaged in young people's work. A number are singing in choirs. Several have been assisting ministers in their morning worship services. A large number worship regularly in the



Members of the 1940 Graduating Class of the German Baptist Seminary
Left to Right (Front Row)—Otto Zinn, George Zinz, and Peter Pfeiffer.
Left to Right (Back Row)—Ewald Wegner, Walter Stein, Gustav Lutz, and Richard Grenz.

Andrews Street Church, sing in the choir and are active in the B. Y. P. U. and Sunday School and Junior Church. Three of our men have student pastorates. Mr. Peter Pfeiffer is pastor of the Community Church in Hartsville, N. Y. Mr. George Zinz is serving the Folsomdale Church. Mr. Robert Schreiber has just been called to serve the Atlantic Avenue Baptist Church, Rochester, N. Y.

Seven seniors will graduate in May, 1940, at which time Dr. William Kuhn, D. D., our well known and much beloved general missionary secretary, will give the baccalaureate address. Four of the seniors have already accepted call to pastorates. The



Seminary Glee Club of Rochester, New York, Which is Making an Easter Tour to Mid-west Churches. (Mr. Walter Marchand, Director, is Seated Center on Front Row)

The Seminary Glee Club Will Visit Mid-Western Churches During the Easter Holidays

The Seminary Glee Club of our German Baptist Seminary in Rochester, N. Y., one of the two musical organizations of the seminary, is making its second Easter tour, this time to visit several churches in the mid-west. The tour last Spring was made through the Atlantic Conference in the interest of a missionary project of the Young People's and Sunday School Workers' Union of the Atlantic Conference. This year, however, the tour is the Glee Club's own project and is intended to be the means of getting our churches acquainted with seminary life and to share the Easter season's blessings.

The Glee Club is made up of 20 young men who have dedicated themselves to the Lord's work. They come from every walk of life and from various sections of the United States and Canada. They sing under the capable direction of Mr. Walter Marchand, graduate of the Eastman School of Music, who graciously gives his time to train this body of men. The men singing are as follows: First tenor, Michael Kary, Lorenz Michelson, Melvin Pekrul, Gustav Lutz, George Zinz; Second tenor, Jothan Benke, Alex Elsesser, Adam Huber, Paul Hunsicker, Robert Konitz; Baritone, Elmer Buenning, Richard Grenz, Peter Pfeiffer, John Weinbender, Hans Wilcke; Bass, Rubin Kern, Robert Schreiber, Frank Veninga, Carl Weisser, and Gideon K. Zimmerman.

Mr. Peter Pfeiffer heads the Glee Club as its president. The other men aiding in the administrative work are as follows: Richard Grenz, secretary;

Frank Veninga, treasurer; Gustav Lutz, business manager, and George Zinz, publicity manager.

The pre-tour engagements of the Glee Club have been: reception for new citizens (Rochester Chamber of Commerce), Asbury-Methodist Church (Rochester), Hartsville Community Church (Hartsville, N. Y.), St. Paul's Evangelical Church (Rochester), and the First Congregational Church (Rochester).

The itinerary for the forthcoming trip is as follows:

- March 20, Central Baptist Church, Erie;
- March 21, White Avenue Church, Cleveland;
- March 22, Burns Avenue Church, Detroit;
- March 24, Bethel Baptist Church, Detroit, (A. M.);
- March 24, Connor's Avenue Church, Detroit, (Afternoon);
- March 24, Ebenezer Baptist Church, Detroit, (P. M.);
- March 25, Lansing Baptist Church, Lansing;
- March 26, Clay Street Baptist Church, Benton Harbor, Mich.;
- March 27, North Avenue Church, Milwaukee;
- March 28, Oak Street Baptist Church, Burlington;
- March 31, Tempel Baptist Church, Pittsburgh, Pa.

A program of religious and secular numbers will be presented at every church, which we trust will be a blessing to our people. We are eager that our churches will remember us in their prayers as we go forth on this ministry for Christ.

Pastorates!

The following members of the 1940 graduating class of the seminary will begin their first pastorates on June 1, 1940, in the following churches:

Walter Stein—East Ebenezer Church, Saskatchewan, Canada

Peter Pfeiffer—Central Baptist Church, Waco, Texas

Ewald Wegner—Nokomis, Saskatchewan, Canada

George Zinz—Central Baptist Church, Erie, Pennsylvania.

Graduation will take place on Sunday, May 19, in the Andrew St. Church, Rochester, N. Y., with Dr. William Kuhn preaching in the morning service and bringing the address at the commencement service in the evening. He will also be the toastmaster at the alumni banquet on Saturday evening, May 18.

brethren Gust. Lutz, Rich. Grenz and Otto Zinn are still available. Churches that are interested in securing one of these capable young men may communicate with the dean of the seminary, who will be glad to furnish detailed information about them.

Five young men have already indicated their intention of coming to our seminary next Fall. We would like to urge others, who have distinctly heard God calling them into the gospel ministry, to communicate with the dean at once. Our seminary gives two years' of college work as a preliminary to preparation for the regular seminary training. Young men applying should, therefore, be high school graduates. We do make exceptions, however, where men are mature and of unusual promise.

God is also calling men into definite missionary service. While the fields in our homeland are ripe unto harvest, in the foreign field and especially in the Cameroons, the need for reapers is even greater. Miss Reddig reports that there is great need to heal the body as well as the soul but there are so few hands to bind up the open wounds and to heal the broken bodies. God is calling for volunteers to meet this need. Who will say: "Here am I, Lord, send me."? ALBERT BRETSCHNEIDER, Dean.

Children's Page

Edited by MRS. EMIL BECKER of Herreid, South Dakota

Boys and Girls at the Time of Jesus

At this time we are again reminded of the sufferings of Jesus, how he was crucified, buried, and how he rose from the grave. We hear so much about the excitement and the actions of the men and women when they heard the news, but we have never given much thought as to how the boys and girls felt about all this. We do know that Jesus was a dear friend and lover of children. There are a few stories in the Bible that we want now to recall.

There was a very rich man whose twelve year old daughter was very sick. She grew steadily worse in spite of all that was done for her. Finally, they thought of Jesus, who had helped others, and so her father set out to find him. When he found Jesus, he said: "My daughter is sick and may die. Please come, lay your hand on her and she will be well." Immediately Jesus went with him, and Jairus was very happy.

What is this! His servants are coming with the message: "Your daughter is dead." Jesus told him not to worry. When they came to the house, there was much weeping and wailing. Jesus went into the room, took the girl by the hand and said: "Listen, little girl, I want you to get up." How astonished her parents were to see her, first, sit up, then get up and walk around. They were all so happy. The sorrow was gone. How they loved Jesus for this! And the little girl, surely, she loved him most of all.

Then comes the story of the big parade. How many of you boys and girls like to see a parade? I'm sure you all do. So did the boys and girls at the time of Jesus. There was great excitement in Jerusalem. Everyone was running to the entrance of the city, because someone was coming, riding on a colt and people were shouting and waving branches of palm trees. We may well imagine, how the boys and girls joined in the running and shouting. As they came near, they found who had caused the excitement. It was Jesus, their good friend. He was the one who could do things that no one else could and was therefore their hero.

They loved him and knew he loved them, because hadn't he often put his hand on some child's head and blessed him? Once, when his disciples told him



Jesus Always Loved the Little Children

not to bother with little ones, didn't he say: "Let the little ones come unto me and forbid them not"? I can imagine when Jesus passed them there, he smiled and waved at them. Then they smiled and waved back at him.

There was also a day when a large crowd followed Jesus, and one little boy wanted to go, too. Thinking that he might become hungry, he took five loaves of bread and two fishes along. Just as he was hungry and wanted to eat his lunch, one of Jesus' disciples came and said, "Jesus wants it." It was hard to give it up but if Jesus wanted it, he'd get along without it.

He watched Jesus take it and pray. But what was happening to his bread? And his fishes? His eyes grew bigger and bigger. Why, that was like watching a magician pull a rabbit out of an empty hat! Only Jesus had no hat; it was his lunch and the more he breaks, the more there is. The disciples are passing it out and also come to him. How glad he was that he had given his lunch to Jesus.

All these boys and girls, who love and admire Jesus so much, have just heard some sad news. They were told that some men were going to arrest Jesus and perhaps kill him. How could they do such a thing? Jesus never harmed anyone. He was always good

to children, and did so much good for everyone. Another day passed and they see a procession down the street. Running there, they see an angry mob forcing Jesus to carry a cross. They are going toward the place where they crucify murderers and robbers and will nail their friend on that awful cross. They can watch no longer and so they run home crying. Finally, father and mother come home to say: "It's all over." Their friend is dead. Someone was kind and buried him.

The children as well as the grown-ups talk about it everywhere and everyone is sad.

"What was that?" "Oh no, that can't be true!" "Yes, the ladies said so and the disciples say it's true." "Let's go and see!" The children are as excited as their parents, since they have just heard that their friend is alive again. They must see him before they will believe it. The grave is empty—it must be true. "There! there! Yes, that is Jesus." Now, they all rejoice because, "he who was dead, is alive again."

He is our Jesus, too. Do you boys and girls feel badly when you hear that Jesus was treated so cruelly? Are you happy that Jesus is alive again? Do you love him as those boys and girls, of whom we have just heard, loved him?

Missionary Service in the Philippines

Reports from Iloilo by the REV. and MRS. PAUL D. FRIEDERICHSEN

Introducing the Friederichsens!

The Rev. Paul D. Friederichsen, missionary in the Philippine Islands, is the only son of the Rev. and Mrs. P. H. Friederichsen of Chicago, Illinois. He is a graduate of Wheaton College in the class of 1931. He attended the Moody Bible Institute for two years. For several summers and as a student he served the German Baptist Church of Victor, Iowa, from 1931 to 1932. Thereupon, he became pastor of the Open Bible Church of Grand Rapids, Mich., and served the church for 4 years.

On June 30, 1939, he and his wife sailed for the Philippines to be stationed at Iloilo on the isle of Panay, on which Capiz is also located where Dr. and Mrs. F. W. Meyer are stationed. The Friederichsens have gone out as missionaries under the auspices of the "Association of Baptists for the Evangelization of the World." Mrs. Friederichsen is a daughter of Dr. Wm. Hockman, who for 20 years was a missionary in China and at present is the director of the department of missions in the Moody Bible Institute of Chicago. Some of their first reports are presented to "Baptist Herald" readers on this page. (EDITOR)

A Filipino Conference to the Glory of God

By Rev. Paul D. Friederichsen

The annual Thanksgiving Conference at the Doane Hall Evangelistic Institute began on Wednesday, November 22. Some 25 Filipino workers from the provinces were there with members from their churches. Dr. E. J. Pace was to have been our special speaker, but because of the war he cancelled his engagement, and the lot fell on poor "me" to be the fill-in speaker. I prayed that the Lord might not only let me be a "fill-in" speaker but an "in-filled" speaker as well. Glory be to the Lord, who does not forsake them that seek him! He poured out the Spirit of prayer upon us and we were able to lay hold in faith upon the promises of God.

It was my part to give two messages each day of the three-day conference, and Kay gave drawings each day. The theme was "Six Keys to Success in the Christian Life," and this was illustrated by a home-made ply-wood model of a Bible with a door in it. Each day a different key was used to open this door to expose the outline of the message on a moving scroll.

Thanksgiving afternoon the message on "Soul Winning" was followed by the public dedication of the lives of a great number who stood to indicate



Happy Filipinos!

that they would forsake all to follow Jesus. At the last meeting, when the invitation was given, many more came forward to profess Christ as Savior.

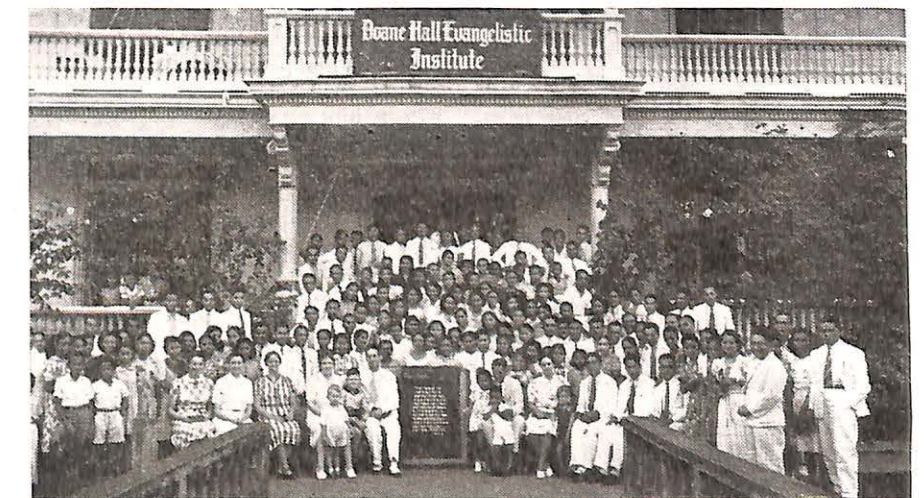
As the conference is now closed, the after-glow is still as glorious as the most beautiful Philippine sunset. The great burden of our prayer, and we would that it be yours also, is that the "fruit should remain."

for the grace he has given me to overcome the horror of insects that I had before coming here. The "flit" gun is still my best friend, but I have to use it less and less.

Our language study has been coming along well but we had to drop it during the past two weeks of the conference, but we are beginning it again with relish now. Here is a sample of our efforts, "Pagkadilimakinabudlayan," meaning laziness. Then the natives say the Visayan is easy! The grammar is even more hopeless.

The highlights of the past months have been the visits to the country chapels and Leprosarium and a trip to Negros, a neighboring island. Especially the Lepers touched my heart. I expected to see a group of dejected humanity, but the joy that rested on those marred faces made me feel the reality of the gospel. One woman said, "I praise God for letting me become a leper, for I might never have found Christ otherwise."

Another of my chief joys is the Sunday School class of high school girls. The attendance averages around 25 and they are most lovable and responsive. I have long forgotten that they have brown skin, for they are so dear to me. How I praise God for those who have accepted as their Savior and those who have consecrated their lives to him during the past three months.



Filipino Young People's Conference at the Doane Hall Evangelistic Institute With the Friederichsens to the Left of the Large Bible in Center

A Missionary's Home in the Philippines

By Mrs. Kay H. Friederichsen

God has supplied our needs to the extent that we are now adequately settled and have a suitable place to put our things out of the way of insects and damp. The fine curtains are native fish net and cost three cents a yard! I particularly praise the Lord

The visits to their homes are novel . . . climbing rickety ladders, picking my way over rotten planks over filthy swamps (and a little urchin jumping up and down behind me to make me fall off!) I count it an honor to be the first to bring the gospel to such places which are stooped in superstition and sin and dirt. I talk as loudly as I can so all the neighbors can hear also.

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. It was Nova's mother, an invalid, who was instrumental in leading Dale to Christ. So it was the natural thing for him to do, after his conversion, to go to the Louverne home and to tell them the story of his new birth. Then with Mrs. Louverne's blessing and Nova's request for his prayers, he went to the City Mission to make his public confession of faith. Afterwards, Dale and a friend observed the men and youngsters who went into "the Dungeon," a tavern, across the street. Clean white anger flamed up within him at the disgusting sight of sin and the awful curse of evil in the hearts of men.

CHAPTER EIGHT

Mere youngsters in the kindergarten school of sin. Young street hoodlums who, unless something was done to save them, would become the scum of tomorrow's society. Young boys for whom Christ died, already far across the border into the prodigal son's country. What—Dale Mars felt the question throbbing in his mind—was being done for the spiritual training of these boys? What, to lead them to a knowledge of Christ?

Then was planted in his heart the seed, which later, watered and cultivated by the Spirit, was to grow into a mighty desire to help save the world's lost boys.

A few minutes later the boys tumbled out, evidently sent out for creating a disturbance. They crowded with curious eyes in front of the open Bible in the mission window, daring each other to go in; like a flock of sheep following a leader, they stomped noisily inside.

Dale looked in through the open door. There were barely seventy-five people on the wooden benches. A young man was preaching. Dale's hand touched the knob, then drew back while he girded himself to do what he knew he must do, confess his Lord publicly before men.

He entered and was greeted by—of all men—Lyle Petersen. He might have guessed Lyle would be here. Lyle, who in spite of opprobrious treatment by the fellows at the college, had dared to confess Christ before them all. To Dale, now, he did not seem eccentric. Rather, he seemed like a brother.

He was ushered to a seat in the center of the mission. Many curious eyes looked in his direction. The sermon soon came to a close and when testimonies were asked for, one after another stood to his feet. Dale marvelled at the earnestness and at the wisdom which came from untutored lips. Dear old white haired saints, serious faced young girls, little children. Occasionally one who had tasted the most vile dregs of sin told how redeeming grace had delivered him from evil habits and from sin of the worst possible kind, and his heart was now filled with happiness.

Now it was Dale Mars' turn. He stood quickly, not knowing what he wanted to say but only that he loved his Lord. In the studio he had read everything from neatly typed manuscripts. It was not going to be easy to talk extemporaneously. He knew that the moment his voice should be heard he would be identified, yet, strangely, he did not care.

He told them earnestly and with increasing fervor the same story he had told an hour ago in Maria Louverne's apartment. When he finished he knew that he had been but a voice transmitting a glad new message, and he could tell from the faces of those who had listened that most of them were tuned in and were hearing without interference. The emotion that rose up within him was clean and fine and satisfying. He loved it and the God Who was its creator.

After the meeting there was handshaking and many congratulations although many of the people seemed shy and stood in little groups talking among themselves.

"I'll drive you home," Dale said to Lyle. "Where do you live?"

Lyle radiated his pleasure. "I'm attending summer school at the college, trying to finish for my Master's degree. I don't particularly care whether I have one, but it sort of identifies one and it may give me more influence among young people—although it couldn't possibly give a man any more spiritual power."

They sat in Dale's car, watching the dispersing mission crowd and the parade of revellers going in and out of the Dungeon. "I can't believe it yet," Lyle beamed, shaking his head wonderingly. "Old Dale Mars getting saved! It's an answer to prayer if ever there was one. I've prayed for you every day for the past two years, especially

since since you've been reading the Bible at that ten o'clock hour. I've been praying that God would strike conviction to your heart and I guess he has.

"That's a terrible hell-hole in there," he nodded toward the Dungeon. "Ever been inside?"

Dale never had. He repeated the words of the drunken blatherer of an hour ago.

"And that reminds me, Mars—I hope you'll excuse me for being frank, but if you are truly born again, what are you going to do about some of the announcements you make over the radio?"

Lyle was always candid like that. Perhaps that was why he had never been popular at college.

"Every time I hear you talking all that rot about Brink's place, I say, 'Oh God, how can he do it! A voice like that spewing out such filth!'"

Dale did not reply. He was thinking of tomorrow afternoon when he would be expected to make that same announcement: "Treat your friends to the beer that is beer. Bring them to the Dungeon. Drink at Brink's. Open all night, every night!"

"It's like the Bible says," Lyle explained. "'Out of the same mouth, proceedeth blessing and cursing.'"

Dale's conscience had not been silent on the matter. Not once had he made that announcement without a quiet voice saying, "What about this, Dale Mars? Is it right?" Through the months he had hushed that voice until finally he scarcely heard it at all. Tonight that voice was like a mighty accusation roaring in his ears—crackling static hindering the incoming of the new message, "What about this, Dale Mars? Is it right?"

He knew that it was not, but to make himself more certain and to help him hate the thing, he resolved upon an immediate course of action.

"Let's go in!" he exclaimed suddenly. He pushed open his car door and came around to the sidewalk. What he was going to do, he told himself, would be approved by the little woman in the Orriston. It could be identified with the Lost and Found Department of which Nova had told him. He would take his fear to the cross, lose it there and find courage instead.

"Old Brink is on a rampage tonight," Lyle objected. "He came storming into the mission a while ago and demanded that we not sing so loud, as

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it was disturbing his customers and hurting his business. It doesn't seem to hurt his business, though."

"I want to see for myself," Dale announced grimly.

They entered the wooden door of the Dungeon. The doorkeeper eyed them skeptically and closed the door after them.

Wooden steps led down ten or more feet to a large rectangular room with a long bar at the farther end. The cement floor was covered with sawdust. Low walled booths, thickly populated with young people, occupied the whole north side. Old beer barrels were scattered everywhere with old boards stretched across them for seats. Bottles were being uncorked, glasses tinkling. The air was stifling with the odor of stale tobacco smoke, beer and pretzels. Wild music was being played by a second rate orchestra. The voices of the customers vied with each other to out-talk and out-sing the raucous voices of the blues singers which accompanied the orchestra.

Dale strained his eyes to see through the smoke which hung like a heavy fog over the room. Like a voice from the dead, his own words repeated themselves in his ears: "Treat your friends to the beer that is beer . . ." The atmosphere was nauseating to him. It did not seem possible that a place like this could flourish in Dresden.

Brink Coyland, evidently in a better humor since the mission meeting was over but still well under the influence of his own beer—with a shot of stronger drink to speed up its action—moved quickly, even if a little unsteadily, from booth to booth and from table to table, stumbling now and then over a barrel that rose up in his path. He greeted everybody cheerily, clumsily patted both boys and girls on the back and laughed loudly at his own jokes.

"Let's get out!" Lyle said. "Quick! before he gets here! He's got his eye on us!"

But it was too late even if Dale had been ready to go, for Brink had indeed spotted them and was on his way up the stairs, his pudgy hand outstretched in greeting.

Dale stiffened.

That pudgy hand found Dale's and pumped it extravagantly in true Brink Coyland fashion. Dale felt that hand, hot and sweaty, and tried to pull away.

"Well, well, if it isn't the kid himself!" Brink shouted. "My best business getter! Hello, Mars! How are you?" He seized Dale by the arm and pulled him toward the stairs. "Have a drink on the house! This your friend?"

Dale struggled free. "Sorry, Brink," he said, "I don't drink!"

"Don't drink? 'Course you do! Say tha's a cu' lil speech you make for me every day—hic! Cu' lil speech! By—! That gets me more business! Look at

'em! The whole place is full of 'em! Why, say, if it wasn't for you . . ."

Brink broke off suddenly, slapped his hands against his legs and laughed long and loud. "Bes' idea I ever had! Ha! ha! You're goin' to make that lil speech right now! Jus' like you do it on the radio! It'll knock 'em cold!"

Brink didn't wait for him to say yes or no. He turned to the stairs, pulling Dale after him. Then he began to clap his hands and call loudly for attention.

Dale knew that he was in for it. A sort of holy recklessness seized upon him. Brink Coyland, intoxicated, was making a fool of himself. Should not Dale Mars, filled with love for Christ and a hatred for sin, dare to be a so-called fool for Christ's sake?

Who cared anyway! Life as he had known it had been highly unsatisfactory. If he were going to be a Christian he had as well let the whole world know it from the beginning. He was not ignorant of religious history, of certain seemingly radical things done by men who had been thoroughly changed from the old life to the new: of Finney, Luther, Bunyan, Wesley, John Knox—of John the Baptist himself, and the apostle Paul. Here was a God-directed opportunity to confess Christ openly.

The orchestra stopped playing, the loud talking and singing of the customers died away and an ominous silence filled the Dungeon. The tops of the booths were low enough so that everyone could see him as he stood on the stairs.

Lyle too saw the opportunity. He seized Dale by the arm and almost shouted his whisper into his ear, "Now's your chance to tell 'em! Tell 'em you've been born again. Tell 'em Jesus has saved you!"

And Dale told them! Again he was but a voice broadcasting heaven's message. He adjusted the volume control, touched the remote key marked LIFE and as he had done at the Orriston and in the mission, he exalted the name of Christ. For five minutes he talked earnestly while the spirit of his God supplied the words and the power. He himself trembled under the influence of the Spirit within him, his voice choked and was no longer perfectly modulated but filled with passion and fire—and tears.

Now it was all over and Dale was alone. There had been a little prayer meeting with Lyle in the car, in front of Lyle's dormitory, the first real fellowship in prayer Dale had ever known.

"It was great!" Lyle told him, "wonderful! You're going to be an evangelist!"

Dale's feelings had been too strong to answer just then. He did not know or care what the future might be, ex-

cept that his life from this day on must be lived wholly for his God.

One other thing he and Lyle had discussed, as young men have a way of discussing such things:

"I may never marry," Lyle told him. "Once I knew a very wonderful girl, but—"

Lyle finished the sentence only after a moment of silence in which it seemed he was suffering because of a painful memory: "She threw me over when she discovered I was going to be a minister. I never did know whether it was she or her mother who was to blame. I think she loved me. That was years ago."

Dale, thinking of his own new love, not only for his God, but for Nova Louverne, and having never loved and lost, could not sense the sadness in Lyle's minds, but he gave the other a warm handclasp in saying good night, and thus a bond of friendship was sealed.

He opened the latticed gate to his mother's garden, closed it after him, and wound his way along the stone path to the little drinking fountain in the very center of the garden. He was still trembling within. He drank deeply of the fragrance of the flowers, stooped to drink at the fountain and then, lifting his face to the stars, he cried out, "Oh Lord Jesus, I love Thee! Speak, oh speak to me! What is Thy will for my life?"

For a long time he stood with face uplifted, eyes wide open, thinking, wondering. Tomorrow was his last day at the studio before his vacation. There were at least six announcements including Brink Coyland's which he could never make again. Also he hated to make those explanatory speeches eulogizing the music of the Serenaders and of Jimmy Cordozi's band. Should he do it one more day, and then during his vacation resign his position altogether? Or should he go early to the studio and explain to the management? That, he reflected, would not be an easy task. If only today had been his last day!

"What shall I do, Mother?" The words came unpremeditatedly.

No voice spoke in reply but he seemed instantly to know what he must do. The decision made, he walked on to the little white bench at the farther side of the garden. The stars, so very bright, made him think of Nova. He too knew the meaning of her name. He God had made him that tonight in an emergency—a Blaze Star. It was a precious thought, even as she was a precious girl. Some day—if she should ever love him . . .

He arose on impulse and walked to the little iron gate, the only exit on this side of the garden. He drew a key from his pocket, unlocked the gate and went through.

And while the moon looked on and his thoughts were of her who was to him like a fragrant, unplucked rose, he

followed the stone wall to where a wandering vine, sprawling along the top, had strayed over on this side, its flowers hinging in rich, crimson splendor just above his head. With his knife he cut the stem of one which in the soft moonlight seemed larger and more beautiful than the rest. He lifted it to his face, felt it cool and soft against his cheek and whispered, "Mine! Some day you will be mine!"

He went back through the gate, locked it after him, followed the path through the garden and went up to his room, the rose still pressed close against his cheek, while in his mind he saw a shabby street in the downtown district of a great city. Not a mere half dozen, but hundreds of prodigal boys played in that city's streets and alleys, boys without Christian parents or Sunday School influence, not a friend in the world who really cared for their souls, boys who in a few years would add greatly to the nation's prison population. He heard himself saying in his musical, perfectly modulated voice, "Treat your friends to the beer that is beer. Bring them to the Dungeon. Open all night, every night."

Dale went to bed and eventually to sleep, and in his sleep he saw that Dungeon like a Dungeon indeed, its ugly door wide open like the yawning jaws of a fire pit, with great red tongues of flame leaping high and wrapping themselves hungrily about the girls and boys who moved in a long parade from every quarter of the city and the country, and, laughing, abandoned in spirit, stumbled blindly in.

Only it was a one-way parade! Those who went in did not come out! He, Dale Mars, stood at the entrance, microphone in hand crying in the raspy voice of a circus sideshow barker, "Drink at Brink's! Drink at Brink's!"

Why didn't they come out again? He saw them walking there in the flames, while the Dungeon transformed itself into the hungry maw of a giant furnace whose appetite could be appeased only by more and more and still more of the souls of boys and girls.

It was a dream of horror. Dale awoke then with a cry of terror: "Oh my God! I see it now! I see it! I see it!" His body was tense and wet with sweat, for it was indeed a sultry night. The little luminous faced clock on the dresser said two minutes to eleven. He lay awake staring toward the dark ceiling. He arose and looked out the window. The moon hung low in the west.

Without turning on the light, he stepped into his slippers and, with a great hunger driving him on, hurried down the hall to his mother's room, where the moon shone in brilliantly. A sob came into his throat as he fell on his knees beside the empty bed and buried his face against her open Bible.

There he cried out to God his vow of self surrender.

When fifteen minutes later, he went back to his room, he was at peace. In an old vase on the window ledge he had placed the rose which had blossomed outside the garden wall. Now he stooped to breathe in its fragrance once more, saying, "If God will give you to me, Nova dear, we will work together with Him."

As if in answer a long thin streak of light shot across the heavens, and faded from sight near the horizon.

He went to bed and to sleep.

Nova Louverne, sitting with Kenneth Remsen on a large flat rock near the Sioux River's edge in the city park, out of hearing and out of sight of passers-by on the footpath some ten yards behind them, saw that star fall.

Kenneth Remsen saw too, and said, "And that settles it. You've been perched up there in space a long time, unowned and unclaimed. At last you have fallen and I have caught you." As he reached out for the third time, she withdrew.

"No, Kenneth," she said, "you must not think of me as a shooting star, but as a Nova, a Blaze Star. 'Shooting stars are not stars at all but are only tiny bodies of stone or metal . . .'" She was quoting the definition as she remembered it. ". . . moving through space with extremely high velocities, and when they strike our atmosphere, the energy of their rapid motion is converted into heat and they shine only until consumed." But a Blaze Star never goes out!

Because she was yearning to tell him of Christ, she added, "Jesus has said, 'I give unto them eternal life and they shall never perish.' Never! And as for falling, Jude says, 'He is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy.'"

"You have become very religious since I last saw you, Nova."

"Religious? I hope not. I'm sure I should not care to be that. I have found fellowship with Christ a very precious thing, but I do not think of fellowship with Him as 'being religious' at all, but rather as a beautiful relationship with a Companion and Friend. Do you know that Jesus Himself did not even once use the word religious or religion? And the apostle Paul never once used those words in any way to describe his relationship to Christ. Before he was born again he was very religious, as he says, in the 'Jews religion,' but he never used the word in connection with his new life."

"I am to understand that you are saying a final No?"

"Yes, Kenneth, a final No." During the days of her nurse's training, when she had let herself love him, she had been indeed like a shooting star, falling! The very friction of the fall had set her soul on fire, not with the flame

of God but with the fire that was of the world and which was fast consuming all her faith and love for Him.

"Then you do not love me? You never have loved me?"

"I cannot say I never have; I think I did once, two years ago."

She kept thinking of her latest lesson in personal evangelism: "It can be done anywhere; all can do it; it hits the mark; it works where other methods fail; find out first whether the person with whom you are dealing is a Christian; begin by asking questions. The questions should be asked courteously: Are you saved? Have you ever been born again? Tact is the art of feeling with . . ."

"Kenneth," she said, "there is one question I've been wanting to ask you and which I have been postponing all evening. I hope you do not mind if I ask a very personal question?"

"I don't mind anything you do, Nova, except—"

"I know." She shut her eyes. It should be the easiest and most natural thing in the world for a Christian to do personal work. It had been so at school. Why should it be so difficult tonight? It was as if a firm cold hand were closed over her lips. Even while she asked the question, it sounded harsh and cruel and utterly out of place:

"Have you ever been born again? Are you truly saved?"

She could feel his body stiffen in resentment and she knew that her question had struck home—a mere wound however.

His answer was slow in coming. At length he said as he tossed a little pebble into the river and listened to it splash and watched the moonlit waves ripple out and out until they disappeared, "Some time next week I'll let you talk with me about it. I'll have my answer ready then."

Next week! She restrained a gasp. Tonight was to have been their final night together. She had gathered all her courage and strength for this one desperate hour. She had given him her final word and this—this must be the end! He must go away to stay!

"Next week?" she asked feebly.

"Yes, Nova, next week. Or whenever you say. Any time rather than tonight. I had wanted tonight to talk about just you, and us.

"It's this way," he continued. "I thought I would wait until tonight to tell you the good news. I thought you would be glad to know."

She could feel it coming, whatever it was, and she did not want to hear it. She was afraid of it.

"Are you ready?"

"I'm listening," she said languidly.

"All right, here it is: I am to be assistant surgeon to Dr. Rogers. We have our first operation tomorrow at ten. Dresden is to be my new home."

(To be continued)

B. Y. P. U. Topics and Programs

Edited by the REV. REUBEN JESCHKE of Dayton, Ohio

Sunday, April 21, 1940

GOD'S FORGIVING LOVE PROCLAIMED BY THE PROPHETS

Scripture Lesson: Hosea 11:8 and 9; 12:6 and 14:4-6.

Planning the Service

It is fair to assert that in the prophets the message of justice is more pronounced than that of love. Yet the latter is not absent. The whole book of Hosea centers around the thought of God's love for his people. Jeremiah also emphasizes God's care. Elsewhere, as in Micah and Isaiah, we can detect a good measure of this spirit.

Several verses from Whittier's beautiful poem, "The Eternal Goodness," are very appropriate here. You may wish to use them in the earlier part of the service:

I see the wrong that round me lies,
I feel the guilt within;
I hear, with groan and travail-cries,
The world confess its sin.

Yet, in the maddening maze of things,
And tossed by storm and flood,
To one fixed trust my spirit clings;
I know that God is good!

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

I know not where his islands lift
Their fringed palms in air;
I only know I cannot drift
Beyond his love and care.

1. Expanding Horizons

One need not read very far in the pages of the early Old Testament books to be impressed by the interpretations of God's anger. The first-born in every Egyptian household is slain because Pharaoh will not let the Hebrews go. (Exodus 12.) Saul is rejected from being king because he did not follow Samuel's instructions to wipe out the Amalekite tribe completely. (1. Samuel 15.) The wrath of God was upon those who disobeyed his will.

The prophetic vision served to expand these horizons. Prophets like Amos, Micah and others began to see God's justice in a larger light. They did not deny that evil always has its consequences. To be sure, it has, and always will have. They did begin to look upon the whole problem more in terms of righteous moral living, or the lack of it. Moreover, they began to see it on a scale which went far beyond narrow national interests.

A still nobler note is struck in today's lesson. Hosea was already prophesying it while Amos thundered his message about justice. It is, that there is manifest in God a further quality, one of loving kindness and mercy.

However, Hosea continued to speak of it largely in terms of Jehovah's concern for his beloved Israel. There finally came one who knew nothing at all of any such differences. That was Jesus. God loves all the world, said he. God cares for everybody, without distinctions.

2. Hosea—"God is Merciful"

In such a manner did Hosea present the love of God that the elements of divine tenderness and mercy were prominent. There is something greater than a practice of rigorous justice, important as that may be. That is the loving mercy which has been revealed in God's dealings with his people. In expressing this truth the prophet made a distinct addition to what had been said before.

Hosea tells his story in a very homely setting. He speaks of a wife and mother who is untrue to her family obligations. Her husband is deeply grieved. Yet he does not hate her for her failings. Nor does he turn against her with vengeance in his heart. Despite his great inward suffering, he labors to restore the broken bonds of home. He, at last, succeeds in bringing that about.

That, said Hosea, is a picture of Israel and God. The chosen people had become wayward, had worshipped idols and run after other false gods. They had not been true to Jehovah, who had done so much for them. Such a sin called for judgment. Hosea agreed that it would come, but not because God is vengeful. God also suffers over their sinfulness, he declared, and yearns to have them return. The divine rebuke is not meant to destroy, but designed to bring about a reconciliation. "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity." That is something more than cold, hard justice. There we can see concern, mercy, love.

3. Jeremiah, Isaiah—"God Cares"

In a vital sense Jeremiah, who lived somewhat later, continued Hosea's teaching about love. His manner was to point out that God cares about each individual person. All, therefore, have personal responsibilities, too. ". . . for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and their sins will I remember no more." (Jer. 31:34.)

The latter part of the book of Isaiah (chapters 40-66) is considerably different from the first section. Biblical scholars therefore usually study it as

a unit by itself. This fact is here mentioned, because from that latter portion comes a significant contribution to this phase of the prophetic message.

The author is a messenger of hope to his people. Their exile is now complete, the day of deliverance at hand. That is because God is really concerned: "He shall feed his flock like a shepherd: he shall gather the lambs with his arms, and carry them in his bosom . . ." (Isaiah 40:11.) He looks farther also. God will raise up for himself a Servant who will minister lovingly, suffer for the sins of others, and at last be given as a light unto the Gentiles . . . "unto the end of the earth." Christians see in this a prophetic picture of the Messiah, come to the world in the person of Jesus. These passages (chapters 49-53) speak, as it were, of God's "saving" love.

Discussion Topics

1. Why does it seem easier for mankind to understand that God is just, than that he is loving? Or, isn't he?
2. Does the highest Old Testament conception of God leave us far from the New Testament?
3. From your general reading explain the term "Messiah."
4. Discuss the relationship between a prophet's experiences and his message.
5. Does it seem likely that there was opposition at first to the idea that God cares equally about all people?

Sunday, April 28, 1940

THE PROPHET'S VISION OF PEACE

Scripture Lesson: Isaiah 42:1-4; Micah 4:1-4; and Zechariah 9:9-10.

Planning the Service

For those who wish other materials, it should not be difficult to secure some from any library, for in recent years much has been written on this subject. Not long ago a vivid argument was given for peace in the form of a widely circulated picture. It showed a young man tied to the mouth of a cannon, while below his loved ones sat in grief. Its title was: ". . . For . . . what?" Where available, it can be used to make this service more impressive. "In Christ There Is No East Nor West" On, O King Eternal," especially the second verse, will also be found appropriate.

1. A Warlike World

Even those most aware of the good (Continued on Page 119)

Reports from the Field

† IN MEMORIAM † LORD TWEEDSMUIR, the Late Governor General of Canada

(Written by the Rev. A. E. Jaster
of Arnprior, Ontario)

The sad news of the sudden passing of our beloved Governor General, Lord Tweedsmuir, on February 12, was received with a great shock and with the profound sense of an irreparable loss by all the people of the Empire.

He was born sixty-four years ago in Elsfeld, Scotland, the son of a humble Scotch Presbyterian minister. He endured hardship as a student and, with the help of scholarships, he was able to pursue studies in some of the leading universities in the British Isles. He became eminent as a writer; achieved distinction as a statesman; and he won the affection of the common people, whom he loved to serve.

Lord Tweedsmuir devoted himself to the study of the ideals and needs of the people in the Dominion, where he served as the representative of the King, in order to bring about more sympathetic understanding between the sister nations of our Empire. He made an inestimable contribution towards this even in South Africa, as the private secretary of Lord Millner. With the passing of Lord Tweedsmuir, Canada has lost a sincere friend and the Empire a great Christian statesman in a time when he was needed so much.

Since coming to Canada, nearly five years ago, he had given unsparingly of his time and talents to further the progress of our Dominion. His talents were great. Lord Tweedsmuir was an indispensable link in establishing and maintaining a sincere friendship between Canada and her neighbor to the south, the United States of America. He was held in high esteem by that great republic.

Lord Tweedsmuir had a deep spiritual awareness seldom surpassed by earthly saints. He was a firm believer in the atonement of the death of Christ.

With all the rest of the Christian churches of our Dominion, we join in paying tribute to the memory of His Excellency, Lord Tweedsmuir. And we remember Her Excellency, Lady Tweedsmuir, and the bereaved family before the throne of God in our prayers.

"How pure at heart and sound in head,
With what divine affections bold
Should be the man whose thought would
hold
An hour's communion with the dead."
—Tennyson.

Notice to All Former Members of the Philomathia Literary Society

The Philomathia Literary Society of the German Baptist Seminary has undertaken to produce an historical album, in commemoration of the fiftieth anniversary of the society, of all members past and present. Therefore, we are endeavoring to procure a picture (snapshot size) of all those who have been members of this society, together with a short biography stating the year of entrance and graduation from the Seminary.

This work is to be completed before May the first, so please let us hear from you as soon as possible, addressing all letters to the secretary at 246 Alexander St., Rochester, New York.

Jothan Benke, Secretary.

Northern Conference Anniversary Program of the B. Y. P. U. of the Bethel Church in Alberta

We, as members of the B. Y. P. U. of the Bethel Baptist Church near Carbon, Alta., Canada, feel that by the help of God we are moving onward.

On Sunday evening, February 11, we gathered at the church to celebrate the 7th anniversary of our B. Y. P. U. At 5 P. M. we all enjoyed a delicious supper in the basement of our church. Then we gathered in the church auditorium, where we as young people rendered a program. The program was ushered in by the orchestra under the direction of Mr. J. E. Neher. Our president, Mr. Ernest Bettcher, presided over the evening service.

Appropriate numbers were rendered by the church choir and the male choir. The program also consisted of a duet, recitations, and two dialogues and a report, "Review of the Past Year."

Then Mrs. J. J. Neher and Mr. M. Bettcher, deacons of the church, spoke a few inspiring words of encouragement to the young people. Our beloved pastor, the Rev. R. Milbrandt, brought a short message on the topic, "Five Stones for the Building of an Ideal B. Y. P. U." Our young people are starting a library, the first book for which has been presented to us by our pastor, the Rev. R. Milbrandt.

It is our constant prayer that each one of us might always be a living testimony for our Lord and King!

IRENE NEHER, Reporter.

Evangelistic Meetings and Active Young People in the Calgary Church

Evangelistic meetings were held at the Baptist Church of Calgary, Alta., Canada, from January 1 to 14. Our pastor, the Rev. Rudolph Milbrandt, conducted most of these meetings. On the last few evenings he was assisted by the Rev. G. Beutler of Olds.

These services were well attended. A fine group of nine persons accepted Jesus Christ as their personal Savior, while others rededicated their lives to Christ as a result of these meetings.

The Thursday evening prayer meetings of our church are well attended by the young people. On Sunday evenings they are also coming more regularly and taking an active part in the services.

MRS. R. BROST, Reporter.

The Nokomis Baptist Church Observes a Birthday Celebration

The Sunday School and congregation of the German Baptist Church in Nokomis, Sask., Canada, held their birthday festival on Friday evening, February 9. This is an annual affair, at which time every member's birthday is mutually celebrated and, as an offering, each member contributes according to his or her age. An exceptionally large crowd attended this year's celebration, which was presided over by Mr. H. Fenske, superintendent of the Sunday School.

A program was presented, consisting of musical and vocal numbers and congratulatory speeches by various members representing branches of the church. Mr. A. Richter spoke for the congregation, Mr. E. Litwin for the Young People's Society, Mr. H. Fenske for the Sunday School, and Mrs. D. Ediger gave a recitation on behalf of the Ladies' Aid. But the most important item on the evening's program was the address given by the Rev. M. L. Leuschner of Forest Park, Ill., general secretary of our Young People's and Sunday School Workers' Union.

The evening's offering amounted to \$36.10 which will go towards missionary purposes and also towards our Christian Training Institute in Edmonton, Alta. After the program, lunch was partaken of in the church basement and another enjoyable evening was brought to a close.

On Friday and Saturday afternoons, February 9 and 10, Mr. Leuschner also gave lectures in the Nokomis Church regarding missionary efforts in the Danubian countries of Europe.

HILDA WEISS, Reporter.

25th Anniversary of the Ladies' Aid of the Bethany Baptist Church of Camrose, Alberta

The Ladies' Aid of the Bethany Baptist Church of Camrose, Alta., Canada, was organized on February 9, 1915, by the Rev. F. A. Mueller, our pastor at the time, with twelve members. Shortly after the organization Prof. J. J. Heinrichs visited our conference. We became greatly interested in his work in India and at once pledged ourselves to support a Bible woman in that field, which we gladly did for twenty-three years. The reports from there were very encouraging and we all felt we were having a share in this great work in far away India. Now we are helping to support Miss Laura Reddig of the Cameroons, Africa. Our meetings are held regularly every month with a good attendance.

February 11, 1940, will be a day long remembered by our group, since on this day we observed our 25th anniversary. Our church was beautifully decorated with flowers and silver streamers. We had hoped to have Mr. Mueller in our midst, but he was getting very feeble, and so was unable to attend. Mrs. Rose Weisser, our first treasurer, has done this work faithfully for 22 years. Mrs. Ben Link, Mrs. C. B. Weisser, Mrs. E. Stark, Mrs. Robert Link, Mrs. Rome Link, and Mrs. Richard Link (Olds), all original members, were present for this occasion.

Our program opened with a piano prelude. A lively song service followed. Scripture was read by Mrs. Philip Link, and Mrs. Rose Weisser led in prayer. A hearty welcome was extended by our president, Mrs. George Traster. A song was sung by the original members. Letters of greeting from a number of our members, who have worked with us in previous years, were read. The minutes of the first meeting were read by our first secretary, Mrs. Rome Link. Then Mrs. Rose Weisser gave a general report of our work. Five of our members have gone on to glory to receive their reward. In honor of these the choir sang that beautiful anthem, "Ruh' von der Arbeit," while the congregation remained standing in reverent silence.

A German dialogue, "Verloren und Wiedergefunden," was presented by eight members. The Ladies' Aid then gave a selection in the English language, following which a cast of about 19 young people and women presented the play, "Crown of Stars." They rendered their parts with such effectiveness that the dramatization became a spiritual experience in our own lives.

Our pastor, the Rev. H. Waltereit, gave a very inspiring message based on John 19:25. He complimented us in many ways for our faithfulness, voiced the opinion that the work of the women is sometimes not sufficiently appreciated, and pointed out that very frequently they should be referred to as

the "backbone" of the church. Silently, we pledged ourselves to do our very best for our Savior in the future. The choir, under the able leadership of Mr. Robert Neske, with Irma Roth as pianist, gave another selection, "Eternal Life."

An offering was taken for missions and after the benediction, which closed the happy event, a social hour and refreshments were enjoyed by a large number of friends coming from far and near to help us observe this 25th anniversary of ours.

MRS. GEORGE TRASTER, President.

Dakota Conference

McLaughlin B. Y. P. U. Enjoys the Cooperation of Young and Old Alike in its Programs

We, the members of the B. Y. P. U. in the Baptist Church of McLaughlin, So. Dak., have progressed and worked faithfully in the past year for our Lord and Master. We have a B. Y. P. U. meeting twice a month, presenting a program for the interest of everyone. Our meetings are attended by young and old, and we are happy to have the elders close at hand, since they are the organization's backbone for the younger generation. We are sure that they are well pleased to be with us. This was shown in the wonderful cooperation by members of the organization and former officers since 1928 in the anniversary program which was rendered on Sunday, January 28.

Newly elected officers for this year are as follows: president, Mr. Henry Schweigert; vice-president, Mr. E. J. Salzsiedler; secretary, Mrs. Henry Schweigert. Cooperating in our work as we have been, we can still cling to the motto of our society which was chosen in 1938 from several that were suggested: "We Choose Christ."

MRS. HENRY SCHWEIGERT, Reporter.

Southwestern Conference

1939 Activities of the Mount Zion B. Y. P. U. of Kansas

During the past year the B. Y. P. U. of Mount Zion in Kansas held several worthwhile programs. Motion pictures pertaining to the trip taken by Dr. Kuhn and Mr. Leuschner to the Danubian lands were shown as well as films concerning our missions in the Cameroons and our missions in America. The pictures not only vividly portrayed the achievements of our denomination as a whole but also showed us forcibly what still needs to be done in the great work of bringing souls to Christ through prayer and the preaching of his word. "Baptist Herald" topics, musicals, Bible contests were among other programs given last year.

Bad books influence people; so also do good books! Therefore, the society decided to form a library equipped with the best of Christian novels, biographies and study books, those to

which the young people could have access at any time. Thus, upon colporter Schantz' arrival, a committee bought a supply of books which were the formation of our library.

A play committee ably directed several plays last year. One of these was presented at several of our neighboring German Baptist Churches.

The officers for this year are listed in part as follows: Kenneth Brenner, president; Homer Reber, vice-president; Marvin Zoschke, secretary; and Merle Brenner, treasurer.

MARVIN ZOSCHKE, Reporter.

Rejoicing in Zion Over the Arrival of the Rev. and Mrs. H. Pfeifer to Okeene, Oklahoma

Friday evening, February 9, marked a happy occasion for the members of the Zion Baptist Church at Okeene, Okla., when a welcome reception was given for our new pastor and his wife, the Rev. and Mrs. Henry Pfeifer and their two children, formerly of Erie, Pennsylvania.

It was with great pleasure and the deep realization that God had answered our prayers that we welcomed a minister to take up the work of our church and community, left by the Rev. Chas. Wagner, now of Linton, No. Dak. Although we were not idle in the intervening six months, it is a joy once more to have a leader to direct our activities in the building of God's Kingdom.

The evening's program was in charge of Mr. O. G. Graalman, secretary of our church, who opened the meeting with a worship service, after which the Rev. R. Klein of the Emanuel Church near Loyal welcomed Mr. and Mrs. Pfeifer into the Oklahoma Convention. All the departments of our church were represented with words of welcome including the Primary Department, led by Mrs. O. G. Graalman, which sang a song of welcome. Mr. Henry Geis, former denominational colporter, represented the church; Mr. D. E. Weigand, superintendent, spoke for the Sunday School; Mr. Wm. Geis, for the trustees; Mrs. Katherine Vogt, for the women's missionary society; Mrs. Alma Hagen for the King's Daughters Class; Mrs. Harry Geis, sponsor for the B. Y. P. U., and Duane Geis, the president, represented the young people's society.

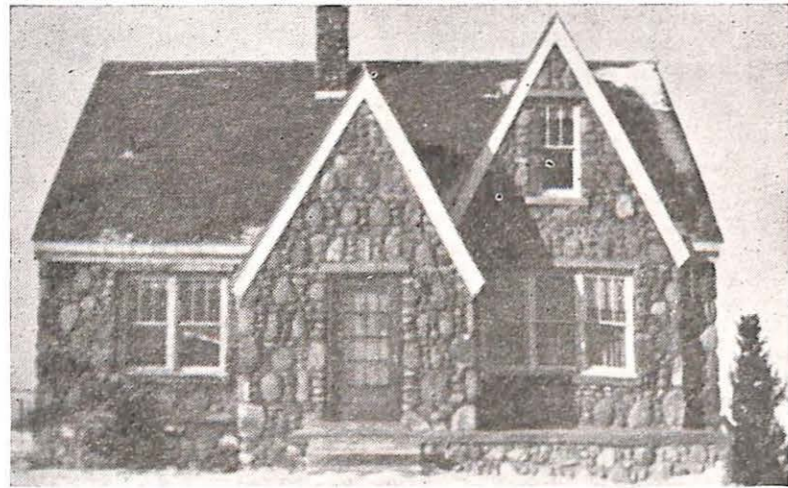
The occasion was also a time of rejoicing over our newly decorated church, remodeled platform, choir loft and the new pulpit chairs.

At the close of the meeting Mr. and Mrs. Pfeifer responded by expressing their thanks for God's leading and protection and their desire to be of service in his work here and a hearty thanks to the members for having prepared the parsonage for them and for bountifully having filled their pantry with many good things.

MRS. HARRY GEIS, Reporter.

Central Conference Farewell Service for Esther Salzman, Missionary to China, in the Immanuel Church, Kankakee, Illinois

On Sunday evening, January 28, the Immanuel Baptist Church of Kankakee, Ill., held a farewell service for Miss Esther Salzman, who has received the appointment as missionary nurse to the Pickford Memorial Hospital, Kinwha, China, by the Woman's American Baptist Foreign Mission Society. Miss Salzman has been a recent member of the First German Baptist Church of Chicago, Ill., but her home church is the Immanuel Baptist Church in Kankakee to which she has again transferred her membership. On



The New Parsonage of the Round Lake Baptist Church, Gladwin, Michigan

February 12 she sailed for China on the S. S. "President Coolidge."

At the farewell service, the pastor, Rev. G. Hensel, gave a brief introductory message which was followed by the reading of two poems written by Betty Stam who, with her husband, became a martyr to the cause in China. The poems were read by Miss Lois Blatt and Miss Evelyn Woodrich, members of the World Wide Guild. Miss Marie Hensel, president of the Ladies' Missionary Society, spoke in behalf of this organization and presented Miss Salzman with a gift. A letter of felicitations from Dr. William Kuhn and Rev. Martin L. Leuschner was also read.

The pastor then presented a gift in behalf of the church to Miss Salzman whereupon she responded with a very fine inspirational message telling the audience how she came to receive this appointment and how she felt about accepting it. The prayer of dedication was offered by Rev. F. P. Kruse, a member of the church.

We know that a new missionary interest has come to the members of Immanuel Baptist Church and our prayers will accompany Miss Salzman in her new field of labor.

GEORGE HENSEL, Pastor.

The Gladwin Church Dedicates Its Beautiful New Parsonage

The Baptist Church of Gladwin, Mich., felt for many years that its parsonage was inadequate. So it decided on August 9, 1939, to pull down the old building and to build a new one. The amount of subscriptions and cash money justified us to begin with the work on August 14.

On January 28, 1940, the new parsonage could be dedicated to the work of our Lord. God gave us exceptionally nice weather and the members worked enthusiastically and donated 453 days of free work. The cash contributions were \$1,573.28 and the collections on the day of dedication amounted to \$511.73.

Dr. Wm. Kuhn of Chicago, Ill., sug-

gested the date of January 28 for the dedication and we are still thankful to him for the suggestion, because it was a beautiful winter day. The Lord heard our prayers and many gathered in the morning for Sunday School in God's house. After the Sunday School session Brother Kuhn brought the message in the German language.

In the afternoon at 2:30 o'clock the friends of our neighbor church, the Mennonite Brethren Church, and the members of our church in Beaver with their pastor, the Rev. H. P. Kayser, arrived. The house was filled to the last place to hear Brother Kuhn again, this time in the language of our country, and again he reached the heart of everybody present. Brother Kayser spoke in the German language, and the congregation dedicated the new parsonage to the service of the Lord.

Then everyone went over to the new house to see the inside. The house is 28 by 32 feet, and has 5 rooms and bathroom on the first floor and 4 rooms on the second floor. A large room was built in the basement for meetings of the young people and Juniors.

Brother Kuhn closed the service in the dedication prayer.

LEO F. GASSNER, Pastor.

Evangelistic Meetings and Sunday School Contest in the Burns Avenue Church of Detroit

Recently we, of the Burns Avenue Church of Detroit, Mich., were privileged to enjoy a special spiritual treat. We were very fortunate in having Mr. Eiven Bjornstad with us for one week of meetings. Mr. Bjornstad is one of America's best singing evangelists. Before he accepted Christ as his Savior, he was a well known opera tenor in Europe, performing in almost all European countries. Since his conversion he has been using his talents in the service of the Lord. He has a unique way of singing his way into human hearts. Most important of all is the way he represents the gospel in song in his lovely tenor voice, and his operatic gestures add much to the rendition of his numbers.

The attendance during this week was extraordinary. The week of meetings started on Sunday, January 28, with a full house. Throughout the whole week the people came in great numbers. The closing Sunday, February 4, broke all previous records. Preparations were made to accommodate an overflow crowd in the basement by means of our public address system. Although only a few confessed Christ as their own personal Savior, we are not able to measure the extent of the blessings of these meetings until we reach glory.

Our Sunday School has been making some attendance strides also, in particular, the Men's Bible class, of which our pastor, the Rev. G. Neumann, is the teacher. The class conducted a nine weeks attendance contest ending on January 14. The following are a few statistics in regard to the results of the contest. Previous to the contest the class had a membership of 40 and an average attendance of 22. One hundred and five new men were brought to the class during these nine weeks. The closing Sunday, January 14, was one of the worst Detroit had seen during this winter so far as the weather was concerned. On this Sunday the class had 111 men present, raising our Sunday School record to 480 present. The average attendance of the class now is 44.

During the course of the contest the class was divided into a red and blue team. A banquet for the men and their wives and sweethearts was given as "payoff" by the losing team.

On Sunday, February 11, our church started a new order of services on Sunday mornings, adding an English worship service to the present program of German service and Sunday School. We pray that this addition will prove a blessing to our community.

LYDIA E. BEKOWIES, Reporter.

Atlantic Conference A Sunday of Rejoicing for the Second Church of Brooklyn, New York

A day of joy was experienced in the Second German Baptist Church of Brooklyn, N. Y., on Sunday, February 4, such as we have had repeatedly in the past months under the leadership of our new pastor, the Rev. Wm. J. Appel. We desire to share this joy with our friends through the pages of "The Baptist Herald," for it is of the kind that concerns all of us who love the Lord.

Our Sunday School met as usual in the morning under the leadership of Mr. Walter Marklein, superintendent. It is continually growing in number and in knowledge of the Word of the Lord.

On this day we had the pleasure of again having our former pastor, the Rev. Wm. J. Zirbes, and his wife, and also his daughter, Dorothea, in our midst for the purpose of fulfilling the wish of Mr. Zirbes to celebrate his 80th birthday among the people whom he served as pastor for 17 years. Mr. Appel had requested Mr. Zirbes to preach the morning sermon in the German language, which he did by speaking on the text, Ephesians 3:10, delivering a very inspiring heart-to-heart message.

The young people's society of the church met at 7 P. M. and presented a play entitled, "The Color Line." A young Chinese from the New York China Mission with some of our own young people rendered a well received program.

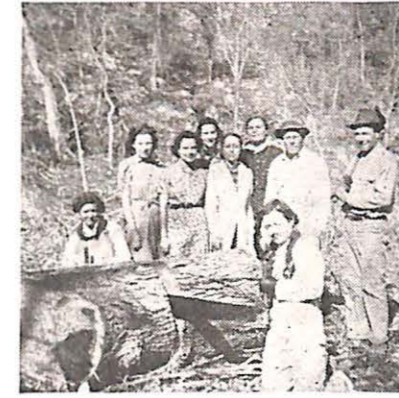
In the evening service we had the joy to have among us seven people who confessed their faith in the Lord and followed him in baptism. This was the third baptismal festival since Brother Appel is with us with a total of 17 persons baptized. After the baptism everybody present was invited to go down in the church's dining room and to participate in the celebration of the 80th birthday of Brother Zirbes.

Miss Laura Zirbes, who was in Washington at the time, had presented her father with a beautiful silver vase as a memorial for his 80th birthday which he in turn presented to the church.

ERNST G. STEINHOFF, Clerk.

Southern Conference The Crawford Church Holds Another Wood Cutting Picnic

Recently, on January 30, the members of the Crawford Baptist Church, Crawford, Texas, gathered in the church wood lot to enjoy their second annual all day wood cutting picnic. While the saws were buzzing and the axes resounding, the ladies were busily preparing a sumptuous lunch that satisfied many hungry appetites.



Young People of the Crawford Church, Texas, at the Wood Cutting Picnic

Now the Crawford Church is again supplied with enough wood to keep its members sufficiently warm physically, while the Lord, through our devoted pastor, the Rev. C. C. Gossen, warms us spiritually.

TILLIE MAE SPROSS, Reporter.

In Appreciation of Mrs. A. Becker of Texas, Who Was Recently Called to Her Heavenly Home

Little did we think last Fall when the Rev. and Mrs. A. Becker left Waco for Denton, Texas, that she would be summoned "Home" so soon. We felt that the change would only hasten her recovery and then perhaps later that they would come back to live with us in Waco again.

But God had a much lovelier place ready for her and he called for her to come and take possession. Our loss is her gain.

"In quietness and confidence shall be thy strength." These words so beautifully characterize Mrs. Becker. Her power and consecration were felt in every department of our little church. As president, for many years, of our women's work she was a master in the art of leadership. Her poise, strength and confidence baffled every situation and she always steered everything through into safety.

No doubt, during the five years when Mr. Becker was state missionary, she sat at the feet of Jesus often seeking wisdom and guidance for her responsibility in leading five little children all alone. Her efforts were blessed for no guest ever entered that home who was not aware of the radiance of Christian graciousness.

In the Council of City Churches Mrs. Becker's consecrated personality was deeply appreciated. She and her little group of women from our church won much recognition in this organization for their faithfulness and work.

May God help us to live more nobly because we were permitted to work with her and may her mantle fall upon our shoulders, that we too may prove faithful to the end.

By MARIE HEUSI of Waco, Texas.

OBITUARY

MRS. WILHELMINE BEHNKE of Alpena, Michigan

Mrs. Wilhelmine Behnke, nee Kramm, was born December 22, 1855, at Marienwerder, Germany, and died with faith in her redeemer on January 22, 1940. Her marriage union with Gottlieb Behnke in 1878 was blessed with 8 children. One of them, as well as her husband, preceded our sister in death. In 1892, a few years after coming to this country, she made a definite decision for Christ, was baptized and added to the fellowship of the Baptist Church in Alpena, where she served her Master with unselfish and untiring devotion. Those to mourn her departure are John, Emil, Reinhold and Miss Laura Behnke, Mrs. Augusta Davis, all of Alpena; Paul Behnke of Detroit; Mrs. Minnie Gross of Utica, Mich.; 21 grandchildren and 15 great grandchildren. Ps. 92:13-16 served as words of comfort.

Alpena, Michigan.

W. W. Knauf, Pastor.

MRS. MARIE WOLF BECKER of Waco, Texas

Mrs. Marie Wolf Becker passed away quietly in the early morning hours of January 30 at the Denton Hospital. She was born July 6, 1875. On August 12, 1896, she was united in marriage to the Rev. A. Becker in Denton, Texas. This union was blessed by the birth of five children, two sons and three daughters.

During the ensuing 43 years of happily married life this devout Christ-loving couple spread cheer, hope and an incentive to others to live more complete and useful lives—first, in Greenville and Brenham for eleven years and then in Denton, Texas, for over twelve years. When Brother Becker became state missionary for five years Sister Becker in her quiet, prayerful way sustained him in his work. The last field of service was for 14 years in the Central Baptist Church of Waco.

Sister Becker in her own sweet gracious way worked side by side with her husband in ministering to the sick and needy and in helping in soul winning, not only in the church but in the City Federation of Churches and throughout the city wherever she could lend a helping or a healing hand. For 16 consecutive years she served as secretary for the W. M. U. of our Southern Conference, and for many years she was president of the W. M. U. of the Central Baptist Church.

When last year she suffered a heart attack it was the doctor's advice that she drop her various church activities and live more quietly. Upon this advice Brother Becker resigned as pastor of the Waco Church, and they moved to Denton, where they hoped to live a quiet life. Only three weeks ago our dear sister again suffered a heart attack which later proved to be fatal.

Funeral services were held on January 31, at Waco, Texas. Long before the appointed hour the church was filled with friends and loved ones from practically every church of the Southern Conference, to pay their respects, and her bier was richly and beautifully graced with floral tokens of esteem. The Rev. W. H. Bunning of Gatesville conducted the services, using as his text 2 Tim. 4:7—"I have fought a good fight; I have finished my course; I have kept the faith." He was assisted by Dr. J. M. Dawson, pastor of the First Baptist Church of Waco. Other pastors taking part in the services were Rev. Wm. E. Schweitzer, Rev. J. E. Ehrhorn of Dallas, Rev. J. J. Lippert of Denton, and Dr. John A. Held of Waco. Mrs. Becker is survived by her dear husband, three daughters, Martha, Ruth and Lydia; two sons, Paul and Ben, and wife, Hanna; two grandchildren and one brother, Chas. W. Wolf of Denton.

Although Mrs. Becker was unable to attend services regularly during her illness, she will be especially missed in the Central Baptist Church of Waco, where only was she a wise counselor to her husband and a loving mother to her children, but her pleasing disposition, her sunny smile and her willingness to serve at all times endeared her to every one with whom she came in contact.

Central Baptist Church,

Waco, Texas.

Mrs. R. E. Engelbrecht

What's Happening News

(Continued from Page 102)

church so faithfully for the present, set the goal for 100 or more on Easter Sunday. The Waco Church has also received the favorable reply of Mr. Peter Pfeiffer, a member of the 1940 graduating class of the German Baptist Seminary in Rochester, N. Y., in response to its call to become the church's pastor. Mr. Pfeiffer will begin his ministry in Waco on June 1st.

● On Sunday evening, February 11, the young people of the Baptist Church in Startup, Wash., were the guests of the B. Y. P. U. of the Calvary Baptist Church of Tacoma, Wash., and furnished part of the program. The Rev. C. E. Schoenleber of Startup brought the message at the church services on that Sunday. The usual Washington-Lincoln banquet of the Sunday School on February 16 was attended by many members and friends of the church. A men's meeting on Tuesday evening, February 6, was attended by 26 men and was addressed by the Rev. W. O. Macoskey of the First Baptist Church of Tacoma on the subject, "Jesus, the Man." At a recent rally of the Puget Sound B. Y. P. U. groups the young

peoples's society of the Calvary Church won the attendance banner. The Rev. W. C. Damrau is pastor of the church.

● The Men's Crusaders' Bible Class of the Second German Baptist Church of Brooklyn, N. Y., is publishing an interesting monthly paper, called "Crusader Courier." Mr. Arthur Macoskey is serving as its able editor. Besides news items and class announcements the Feb., 1940, issue contained stirring messages on the need of Christian neutrality by the Rev. Walter O. Macoskey of Tacoma, Wash., a former member of the class, and by the Rev. W. J. Zirbes of Paterson, N. J., a former pastor of the church, written on his 80th birthday on February 4, 1940. The March issue featured an article by the Rev. Herman P. Bothner of Pound, Wis., another former class member. The Rev. W. J. Appel is pastor of the church and Mr. Walter Marklein is teacher of the Crusaders' Class.

● The town of Eureka, So. Dak., is experiencing a great revival, according to the pastor of the German Baptist Church, the Rev. Fred Trautner. For two weeks, from January 8 to 21,

the Rev. Charles Wagner of Linton, No. Dak., served as evangelist in the Baptist Church. At his "chalk talks" before the evening services the attendance reached a high total of 150. Following these successful meetings the revival continued with united services in the Evangelical Church. After 5 weeks of continuous meetings about 60 persons had confessed their faith in Christ and many were earnestly seeking their salvation. Mr. Trautner wrote that "the talk of the town is the revival. The fact of changed lives stops the mouths of the scoffers. The work of God is evident everywhere in the stores and on the streets. What a blessing for the whole community!"

● On Sunday, February 11, the Rev. William Kuhn, D. D., of Forest Park, Ill., general missionary secretary, preached in the Clay Street Baptist Church of Benton Harbor, Mich., and the First Baptist Church of St. Joseph, Mich., of which the Rev. E. Gutsche and the Rev. L. H. Broeker are pastors, respectively. On Thursday and Friday, February 21 and 22, he spoke at the Christian Training Institute at Edmonton, Alberta, Canada, and participated in the sessions of the Northern Conference mission committee. On Sunday, February 25, he spoke in the Bethany and Ebenezer Churches of Vancouver, British Columbia, where the Revs. A. Warneke and E. S. Fenske are pastors. During the week that followed Dr. Kuhn was the guest speaker at the Oregon Ministers' Retreat held in the Immanuel Church of Portland, Ore. On Sunday, March 3, he served the German Baptist Church in Plevna, Mont., where the Rev. J. J. Renz is pastor.

● On Sunday evening, January 28, the young women of the B. Y. P. U. of the Fifteenth Street Baptist Church of Los Angeles, Calif., presented "a radio program," which consisted of songs, scripture reading and a dialogue, "Margaret's Call." Miss Florence Eiselle was chairman of the program. At the same service the Rev. B. W. Krentz, pastor of the church, baptized two young people, Ernest Jesch and Jack Hershey. On the same Sunday, January 28, the B. Y. P. U. and Young People's Sunday School class gave a farewell dinner after the church service in honor of Miss Florence Wessel, an appointee for the Tanganyika Mission field in Africa. The Fifteenth Street Church edifice is used for several foreign-speaking meetings, besides the English and German services on Sunday mornings and evenings. On every Sunday afternoon a Spanish Sunday School and preaching service are held from 2 to 4 P. M. and from 4 to 5 P. M. a Hungarian preaching service is held. On every Thursday evening a Spanish prayer meeting is also conducted by Mr. Zuniga, a member of the church.

B. Y. P. U. TOPICS

(Continued from Page 113)

in man must admit that ours has thus far been a warlike world. What names are played up in history books? Alexander the Great, Jengis Khan, Julius Caesar, Charlemagne, Napoleon—warriors all. Only in relatively recent years have peace-time achievements more nearly been given their just due.

There is a warlike atmosphere in a large part of the Old Testament. To find a place in Palestine, the Jews had to campaign against tribes who already lived there. On other occasions they were attacked and had to defend themselves. Think, for instance, of such names as Philistines, Moabites, Amalekites, Syrians, Egyptians, Babylonians, Assyrians. With them all Israel had warlike dealings. Joshua, chapter 12, records a long list of "kings"—perhaps they were tribal chieftains—whom Joshua in his day had conquered.

2. The Prophets See Peace

Only a few of the prophets, and these lived quite early, could be called warlike. Elijah was one of these, illustrating that in his dealings with the priests of Baal. Samuel as advisor to kings often also counseled severe measures. Even then, however, they spoke as agents who felt themselves appointed to vent God's wrath upon his enemies.

Those several prophets who emphasized—as we have seen—justice, mercy, God's holiness, the value of the individual, were already as a result not far from the message of peace. Some of them did include it. Besides them it had some new champions.

Refer again to the scripture readings for this study. The day shall come, says Micah, when all nations shall worship the Lord, whose message has gone out from Jerusalem. Peace will then be a fact. The instruments of war will be transformed into others useful for peaceful living. The second chapter of Isaiah includes the same words. (See also Micah 5:1ff.)

The whole book of Isaiah has a great deal to say about peace. Chapters 9 and 11 tell of the Divine Ruler who is to come. One of his titles will be "Prince of Peace." Under his reign "the wild animals shall feed together in harmony. Without danger a baby shall play at the hole of the asp; meekness and innocence shall rule in the new age. In the later chapters this message is not lost. God's special Servant, of whom these chapters have much to say, will—among other things—be a messenger of peace.

Zechariah also speaks of the great King-Messiah for whom the people will wait. His royalty will be revealed in his humility. The instruments of war will he destroy. Then peace shall be proclaimed to all people, and in justice will he govern to the ends of the earth.

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3. God Wills It So

These visions of peace agree in placing that ideal state into the future. Very manifestly, the present was too far from such a goal. They also agree that it will include other people, even the whole earth. Clearly enough, if peace came only to Israel, and the power were not there to spread it, the blessing would be but a limited one.

That it should be is of God's willing. Therefore, it shall come to pass in that Great Day when his Chosen One will govern the earth. The picture used varies somewhat with the different writers, but in essentials it is the same. They do not speak of men as creating peace. This silence apparently means they did not think man strong, good or wise enough to do such a tremendous thing. But men shall share its blessedness, and help to make it real by such acts as that of destroying the implements of war.

4. Its Blessings

The blessings are briefly given, in words that glow. Nation will no more war against nation, shall not even learn the gruesome art any more. There will be no more oppression, suspicion, hatred or fear. People will no longer hurt each other. There will be security for all as men engage in their common toil and dwell together in contentment. In our day, even as in that one far removed, such a picture inspires the troubled human heart.

More clearly than elsewhere perhaps, the 19th chapter of Isaiah envisages the unity of the nations in such terms as: a street from Egypt to Assyria, Egyptians and Assyrians worshipping together, and Israel having fellowship with them all. It would be somewhat of an ideal League of Nations. Tennyson pictured it in his own words when he wrote:

"Till the war-dum throbb'd no longer,
And the battle-flags were furled
In the Parliament of man,
The Federation of the world."

Whatever the results of peace, one is that the nations of the earth can deal wisely with each other and live in harmony together.

Discussion Topics

- 1. In what respects would you now say that Jesus belongs with the prophets?
- 2. Does the power of modern propaganda make it necessary to oppose war long before it ever starts?
- 3. Name some of the factors which cause wars.
- 4. Do you think that the crusades were Christian in spirit?
- 5. Would nations go to war if the people who oppose it all refused to give it any support? Or have most of them come to favor it by that time?
- 6. Discuss the meaning of patriotism in this connection.



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