

California Roses in June

BAPTIST HERALD

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June 1, 1942

WHAT'S HAPPENING

● The Rev. Julius Ehrhorn has been serving as pastor of the Baptist Church of Bessie, Okla., since March 1st. He was formerly residing at Vickery, Texas, and his last charge was an interim pastorate at Elberta, Ala. At Bessie he has succeeded the Rev. John Kemnitz, who is now residing in Houston, Texas.

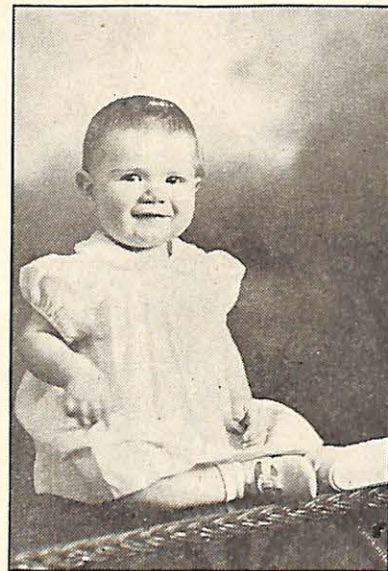
● The Grace Baptist Church of Grand Forks, No. Dak., recently extended a call to the Rev. Edgar Klatt, pastor of the Calvary and First Baptist Churches of Killaloe, Ont., Canada, for the past 5 years, to which he has given a favorable response. Mr. Klatt will succeed the Rev. J. C. Gunst, following his change of pastorate to Wishek, No. Dak., and he is expected to begin his services in Grand Forks on June 21st.

● Recently the young people of the Grace Baptist Church of Sheffield, Ia., sponsored a service in the church at which Mr. Maurice Nelson showed his "Baptista Films" to a very appreciative audience. The pictures depicted the following themes: "I am the Door," "Are You Ready?" and "The Rapture." Miss Ruth Stover is secretary of the B. Y. P. U., and reported this special service. The Rev. John Walk-up is pastor of the church.

● The Rev. A. Kujath, pastor of the Victoria Ave. Baptist Church, Regina, Sask., Canada, resigned his charge recently and accepted the call extended to him by the German Baptist Church of Kelowna, B. C. He hopes to begin his pastorate on the new field on the first of September after closing his ministry in Regina on August 2nd. In Kelowna Mr. A. Kujath will succeed the Rev. A. Krombein, now of Bismarck, No. Dak.

● The annual spring banquet of the Philathea Class of the Central Baptist Church of Erie, Pa., was held on Monday evening, May 18. The pastor, the Rev. George W. Zinz, Jr., has been teaching a class on "Child Psychology" at the Erie County Bible Training Institute held on Tuesday evenings from April 21 to May 19. The Rev. Assaf Husmann, promotional secretary, was the guest speaker at the midweek service of the church on May 13.

● Mr. Leslie Albus, a member of this year's graduating class of the Rochester Baptist Seminary, has begun to serve the First Baptist Church of Arnprior, Ont., Canada, for the summer months. He will take up graduate studies in Rochester, N. Y., in the



Lovely Jeanice Seibel, Daughter of Mr. and Mrs. Roy Seibel of the Strassburg Baptist Church of Kansas, Who Has an "All-Out Smile" of Joy for Children's Day to Be Observed by Our Churches Everywhere on Sunday, June 14. She is Given This Place of Honor in "The Baptist Herald" for Another Important Reason, Since Her Father Has Prepared a Fine Article Which Appears on Page 4 of This Issue. May the Sunshine of Children's Smiles Brighten Our Churches Always!

Fall. The pastor of the Arnprior Church, the Rev. A. E. Jaster, has an extended leave of absence from the church while serving as a chaplain in the Canadian Armed Forces.

● On Sunday, May 10, the Rev. John C. Schweitzer, pastor of the Bethany Baptist Church near Portland, Ore., baptized 6 Sunday School scholars at an impressive Mother's Day service. The Community Vacation Bible School was held from May 18 to 29 under the auspices of the church. The pastor and his family were greatly encouraged recently by the 25 per cent salary increase beginning with the month of May.

● The Rev. Fred W. Benke of Edmonton, Alta., the district missionary and Bible School instructor for the Northern Conference, is spending the larger part of his time during the forthcoming year as the pastor of the Glory Hill and Onoway Baptist Churches of Alberta. His services on these two fields are deeply appreciated by the churches, which have been without a pastor since the departure of Mr. Emil Riemer for Forestburg, Alberta.

● A surprise party for Miss Gertrude Helms of St. Paul, Minn., former president of the Minnesota Y. P. and S. S. W. Union, was held on Tuesday eve-

ning, April 28, by the young people of the Twin Cities in the Riverview Church of St. Paul. On May 9 she was married to Mr. Les Carlson in a church wedding, at which the Rev. John Wobig officiated. Mr. Rodney Stassen presided over the informal program on April 28, during which many expressions of friendship were extended to Miss Helms.

● On Sunday, May 3, the Rev. August Lutz, pastor of the Minnetrista Baptist Church at St. Bonifacius, Minn., baptized 3 persons on profession of their faith in Christ. On Saturday evening, May 9, the "Willing Workers" with Miss Pearl Krotzer as president, held their annual Mother's Day party. Mr. M. L. Leuschner, editor of "The Baptist Herald," showed several films of missionary pictures at a special service on Tuesday evening, April 28, at which the offering of \$13.00 was designated for the Minnesota young people's missionary project.

● Carrying its Sunday morning services by sound system to the neighboring Western German Baptist Old People's Home, the Humboldt Park Baptist Church of Chicago, Ill., has extended its ministry to the 85 occupants of the home, many of whom are too old to attend services. The first service was broadcast on Sunday, May 3. The amplification system is part of a church sound unit recently installed to provide neighborhood chimes and which, according to the Rev. Carl F. H. Henry, pastor, can be used, if necessary, for air raid warnings.

● On Sunday, May 3, the Temple Baptist Church of Pittsburgh, Pa., held an impressive service in which the new "Honor Roll" was dedicated to the boys of the church now serving in the service of their country. Mrs. F. A. Kullina, student counsellor, had charge of the roll call. Mr. Edward Collins unveiled the plaque after the dedicatory prayer by the pastor, the Rev. L. B. Holzer. Fourteen names are already inscribed on the plaque. The annual meeting of the church was held on Wednesday evening, May 13, with departmental reports and an address by the pastor brought after the dinner.

● On Sunday, May 10, the Salt Creek Baptist Church near Dallas, Ore., dedicated its new Hammond Electric Organ in memory of the late Rev. Gustave Schunke, the first pastor of the church. Beginning with May 18 and continuing for two weeks the church held evangelistic meetings with the Rev. and Mrs. R. Bronleewe, during which the church experienced an outpouring of God's Spirit and power.

(Continued on Page 8)

The Baptist Herald

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Contents

Cover Design	Keystone Photo
What's Happening	2
Editorial—	
"Lovely As a Rose"	3
"Glad News for Sad Times"	4
by Mr. Roy Seibel	
"A Bright Star in God's Firmament"	5
by Rev. Charles F. Zummach	
"A Distinguished Biography"	7
Book Review by Prof. Wm. A. Mueller	
Plays and Dramatizations for the Entire Year	9
Reports from the Field	13
Changes in Conference Arrangements	13
"Do You Know That . . . ?"	20

Coming!

THE GREATEST EVANGELIST IN AMERICA

The sesqui-centennial observance of the birth of Charles Finney, who has been called "the greatest revivalist since the days of the apostles," will be launched at a great memorial conference in Chicago late in June. The Rev. Carl F. H. Henry, publicity chairman for the conference, has prepared an unusually interesting article for "Baptist Herald" readers about this outstanding man of God.

IN THE HEART OF THE PINES

This new serial story by Mrs. Eleanor E. Kees, which will run in "The Baptist Herald" for about seven months, will captivate the heart of every reader. As an added feature to heighten the interest in the story, a brief biographical sketch of the author as a Baptist preacher's wife in Idaho and her picture will appear in connection with the first installment of the story.

SOMETHING TO DELIGHT THE HEART OF EVERYONE

An unusual variety of "good things" for every reader of the next issue will include letters from our Service Men (promised for this number), the report of the Commencement Festivities at the Rochester Baptist Seminary, a surprise for all friends of the Children's Page, the account of the Northern Baptist Convention at Cleveland, Ohio, and a lovely interior picture of one of our well known churches.

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EDITORIAL

Cleveland, Ohio, June 1, 1942
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Lovely As a Rose

THERE is no flower that can be compared with the rose. In royal splendor and with matchless fragrance it stands in a class by itself. Its beauty continues to delight the hearts of June brides and garden lovers, of hospital patients and departing travellers. For it is the acme of beauty to say of something that "it is as lovely as a rose."

The rose has long been a symbol of perfection. Solomon uses the words, "like a rose," as his most cherished simile. In describing "the glory of the Lord and the excellency of our God" that shall come upon this earth, he says that "the desert shall rejoice and blossom as the rose." The Hebrews and the Greeks considered the rose to be their highest standard of grandeur. The Eastern nations were accustomed to associate it with Paradise. Roman generals usually added a rose to their shields after gaining a victory.

England cherishes the rose as a national emblem, even as many states in this country have chosen it as their official flower, because it denotes courage and honor. The annual "Rose Parade" of Pasadena, California, takes its place at the head of all flower processions held in this country, and the fame of Portland, Oregon, as "the City of Roses" is as widely diffused as the fragrance of a rose garden.

It is even said that the rose might be selected as "the world's flower," for its habitat is widespread, ranging from Greenland and Kamchatka in the icy North to Mexico, India, Northern Africa and the Philippines in the South. It appears in at least two hundred species, of which more than sixteen thousand named varieties are known to exist.

It is no wonder, then, that Solomon, centuries ago, pictured Christ in his love to the Church, the bride, as "the rose of Sharon." This was love in its perfect beauty, "having loved his own which won in the world, even unto the end." His life and words were the revelation of the Most High God with perfect splendor. His sacrifice of love on the cross was for the redemption of the whole world. "If, if I be lifted up from the earth, will draw all men unto me."

As we marvel at the beauty of the rose during the days of this month of June, may a prayer of rejoicing surge upwards from the altar of our hearts to God's heavenly throne for his unspeakable gift of love in Christ Jesus, who alone is and always will be the matchless "Rose of Sharon."

Glad News for Sad Times

A Sermon on Psalm 46 by MR. ROY SEIBEL, Pastor of the Strassburg Baptist Church of Kansas

AMERICA and the world face "perilous times" in the coming days. Present world news presents a very sad picture. As we sit comfortably in our homes, there are uncounted thousands who lie crushed beneath invading armies.

Human life is wasted without mercy and nations fight on, heedless of price or sacrifice in their titanic struggle for world supremacy. America faces her supreme crisis with three-fourths of the world locked in a death struggle that is unequaled in all history. What the future holds only God knows.

Amidst this tragic turmoil men are eagerly seeking something to cling to, something that can help them bear their burdens. In response, Hitler offered promises of early victory through the might of his invincible army. However, the early victory is gone, and the invincible army has been stopped and even pushed back. Hitler has been forced to withdraw his promises.

England and the United States are drawing up their plans with which to reconstruct the world after the conflict. Even Japan has her "Empire of the East" to offer as an encouragement to her suffering people. Each seeks to offer something that can bring cheer and encouragement in this dark hour.

The challenge now comes to the Church. What can she offer to the world? To remain aloof and unaffected is impossible because we cannot remove ourselves from the present situation. But what are we to do? Are we now to lay aside our convictions and lose ourselves in an all-out effort to crush the enemy? Regardless of what position we take or anything we might do, we must remember that God has intrusted to us his "Glad Tidings" of the gospel. We have the message of cheer and comfort the world is seeking today.

The very heart of the Christian's message is expressed in the first verse of this Psalm: "God is our refuge and strength." The men who founded America knew God and they planted the seed of a Christian nation. They wanted a nation that would put its trust in God alone. Today after 167 years of independence and growth, we are tempted to place our trust in an industry that can produce 60,000 planes and 45,000 tanks. We are prone to forget the lesson that others have learned before us.

On June 5, 1940, the report came from Dorn, Holland, that the former Kaiser Wilhelm had died. Some 20 years ago he had built an army that was rated first in all the world. But, he was defeated in war and exiled to



Mr. Roy Selbel,
Pastor of the Strassburg Baptist
Church of Kansas

Dorn. At lonely Dorn he came to realize that God is the only true refuge and strength. He requested that the hymn, "A Mighty Fortress is Our God" be sung at his funeral. This hymn is based upon the forty-sixth Psalm and expresses the hope of the world in the language of today.

The encouragement to trust in God runs through the entire Psalm. In verses two and three the psalmist draws a picture to show us how far we can go in trusting God. It is a natural temptation for us to lose confidence and to begin questioning as soon as we are thrust into extraordinary circumstances such as sickness or a great loss or war. Doubts challenge our faith immediately. This is the reply of Scripture to our fears: "Though the earth be removed, and the mountains be carried into the midst of the sea," we can still trust.

Picture such a scene for yourself. The world has suffered from severe earthquakes in the past, but imagine one so great that it would shake the entire earth, one that would dislodge the giant Rocky Mountains together with the Andes and then slowly slide them into the Pacific, crushing everything in their wake. At the same time news would come from Europe that the Alps were shaken into the Atlantic and even the Himalayas of Asia, the largest mountains in the world, were buried in the Pacific.

Such a storm staggers the imagination. No world wide quake has ever been recorded but suppose such a storm should happen. Scripture says

that even then God would be our sure refuge. How small our national strife and social disorder is in contrast with the scene suggested in verses two and three. If God's promise can stand such a test, we can trust him to help in our times of need.

The psalmist continues in the Psalm and gives us reasons why we can have such faith in God. In contrast to the raging storm in verses two and three we are told of a quiet river that feeds the city of God. It is the river of God's overflowing grace poured out upon his people. It is like the river found in Ezekiel's vision that started at the altar and the longer it flowed, the wider and deeper it became.

God's grace starts flowing from Calvary and carries the Christian on through life. The real test of any faith is in the moment of greatest need. In that moment the soul looks up to God for help and he replies: "My grace is sufficient for thee; for my strength is made perfect in weakness."

The psalmist then compares the power of the nations with the power of God. The nations, by spending billions and sacrificing armies, can change kingdoms, but God needs only to speak a word, only a soft whisper, and with that he can make the world vanish before him. 2. Corinthians 4 says, we may be troubled on every side, but never in distress; many times perplexed, but never in despair. At times we are forsaken and cast down, but we cannot be destroyed!

In the last few verses we are given the results which follow our trust in God. First, there will be peace. Men attend peace conferences and draw up peace pacts. They spend vast fortunes for a two ocean navy and a four million man army to secure peace. We even wage wars for the sake of peace. Then, after a cycle of twenty-five years or so we have war again. We must be made to see that Christ alone is the Prince of peace.

Even greater than world peace is peace of soul. God says, "Be still!" It is the voice of him that stills the stormy waves and quiets the howling winds that whispers, "It is I-peace; be still."

There is the last and crowning result recorded in verse ten. God says: "I will be exalted in the earth." The blind man lived in a world of darkness that the works of God might be made manifest in him. Lazarus suffered the pangs of death for the glory of God, and Paul suffered the thorns that he might glorify Christ. We, too, are willing to suffer all things if God will be glorified through our suffering. We have the assurance that out of this tangled maze of life God is weaving a pattern that will bring glory to his name.

We can say this Psalm is glad news for sad times because it presents the answer to our present needs and gives us a hope in God and an assurance for the future.

A Bright Star in God's Firmament

The Story of August Rauschenbusch,
One of the Earliest Church Leaders, Vividly Related
by the REV. CHARLES F. ZUMMACH
of Trenton, Illinois.

"Whoever does not respect the achievements of distinguished ancestry is not worthy of such noble ancestry."

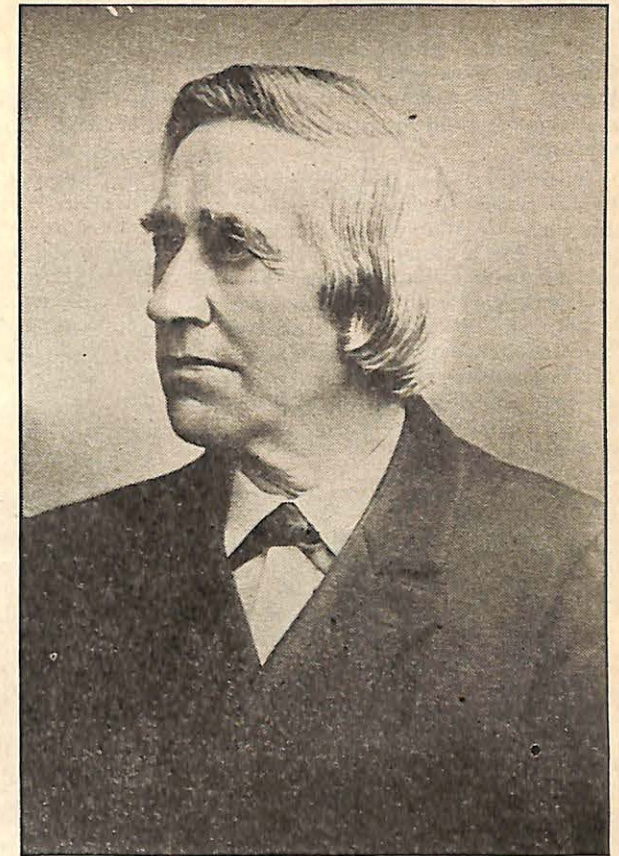
ON the honor roll of outstanding leaders in the early period of our denomination is Professor August Rauschenbusch. One is tempted to write a book on this remarkable man, but space forbids. Nor is it our purpose to write his biography but to evaluate his contribution to the early history and development of our denomination.

He was not a pioneer preacher or organizer of churches in the same sense that others were. The only churches he helped organize were in Gasconade County, Missouri, and in Bridgeport, Ontario. His great contribution lay in the field of literature and ministerial education, especially the latter, for he was the founder of our Seminary, and its guiding spirit for thirty years. By far the strongest influence he exerted upon the denomination was through the men he trained for the Christian ministry.

A Serious Youth

Born in Altena, Germany, on February 13, 1816, he was the sixth in an unbroken lineage of pastors in his family covering a period of more than two hundred years. Events that occurred in his home before his birth left a certain seriousness in the home, which seems to have had a definite influence upon his life. His father, a devout and prominent pastor of the Evangelical Lutheran Church, served as chaplain in the Napoleonic Wars, from which he returned, broken in health, only to find that his two lovely daughters had died during his absence.

True to the tradition of his family he, the oldest son, was destined for the ministry and educated accordingly. He acquired as thorough an education as it was possible for a young man to obtain in those days. During his student days at the university, he imbibed many of the radical views then prevalent among the younger set, who dreamed about "Freiheit und Gleichheit." (Liberty and equality.) At the earnest request of his father he refrained from joining them, although he sympathized with their views.



Professor
August Rauschenbusch,
A Devoted Servant of
God and the Founder
and First Teacher of
the German Department
of the Baptist Seminary
in Rochester, New York

During his study of theology, he came under the influence of the great church historian, Neander. This was fortunate, for it had a definite bearing upon his future career. Rationalism was then the predominating tendency in the German universities. Torn between the rationalistic views advocated by some of his teachers, and his innate pietistic nature and passion for truth, he passed through a prolonged spiritual struggle. He finally broke with the rationalists and definitely aligned himself with the "believing" group and the exponents of the evangelical faith.

Emigration to America

In 1841 he succeeded his father as pastor at Altena, where he soon distinguished himself by his zeal and by the earnestness of his preaching. His insistence upon "conversion" and his opposition to the prevailing evils in the community won for him many friends but also made bitter enemies. Among the latter were the Roman Catholics and the liquor element, whose trade he denounced and fought. This, coupled with the unsympathetic attitude of the rationalistic clergy, some of whom were his superiors, caused him to consider going to America. However, this was not the only reason.

The political and social unrest then prevalent in Germany had caused some two and one half million Germans to emigrate to America between 1830 to 1850. Since very few pastors went with them, their spiritual condition soon became deplorable. There were few, if

any, theological seminaries in which to train a ministry. Among one thousand organized Lutheran churches there were less than two hundred and fifty that had pastors, and many of these were rationalists or adventurers with an unsavory past at home. News of these conditions came to his attention and determined him to go to America and to minister to the "lost sheep of Israel."

He left Germany on a sailing ship on July 5, 1846. The voyage took six weeks, which time he employed in perfecting his knowledge of the English language. In this he succeeded so well that he could speak fluently upon his arrival in New York. From here he followed the trail of the immigrant over Albany, Buffalo, Chicago and St. Louis into Missouri, where some of his countrymen had settled.

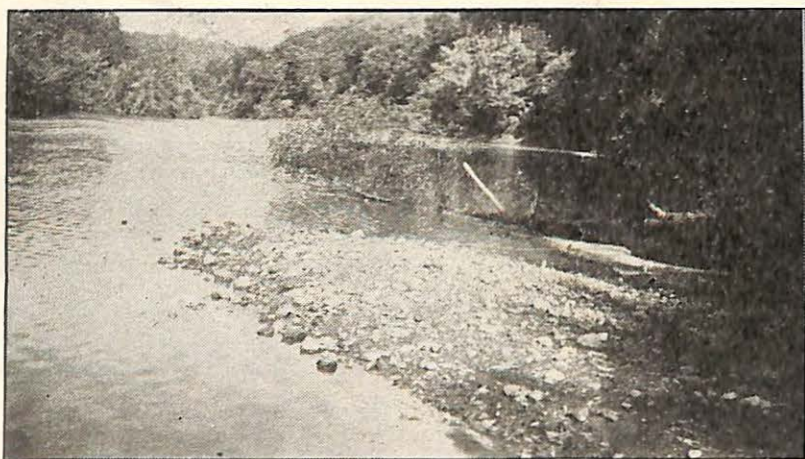
A Bible Colporteur

He accepted an appointment under the American Tract Society at a salary of \$150 per year, plus travelling expenses. He threw himself into this task with the same ardor that marked his whole career. Travelling in all sorts of weather and under all sorts of conditions, his health broke down after three months. He never fully recovered from this attack of malaria and it plagued him all through the rest of his life.

He was pained to find among his countrymen, not alone an almost total indifference, but also an open hostility to religion, to an extent unheard of in Germany. He felt therefore that he could do more as a preacher among

them than as a "peddler" of books. During his illness he wrote a pamphlet describing the conditions which he found among them entitled: "Die Nacht des Westens," (Night in the West). This pamphlet was published in Germany and created widespread interest.

Repelled by the dead formalism of the old Lutheran church, he sought an approach to the various evangelical groups. For a time he preached for a German Presbyterian church. The Baptists, however, impressed him most favorably; in the first place, because of their insistence upon regeneration before baptism, a view toward which he felt inclined, and, secondly, because of their democratic form of church government.



The Gasconade River of Missouri, As It Looks Today, Where the Rev. August Rauschenbusch Baptized the First Seven Members of the Gasconade County Baptist Church.

Shortly afterwards, he accepted an offer from the American Tract Society to become the editor of their new publication, "Amerikanischer Botschafter." (The American Messenger). In this capacity he displayed such ability, that he was made the head of the German department of that organization, a position he held for seven years, till ill health compelled him to resign.

Joining the Baptists

His first intimate contact with the Baptists took place during the winter of 1847-1848, while he was rooming with a family named Wagner in New York City. They were Baptists. When the daughter of the family informed him that she was going to be baptized on the following Sunday he promised her to be present. He kept his promise and for the first time witnessed a believer's baptism by immersion. It made a deep impression upon him and he was compelled to say: "This is a New Testament baptism!"

The following summer he returned to Missouri where he made the acquaintance of a small group of Dutch and German Baptists in St. Louis. He decided to be baptized, but the question remained by whom. Not wishing to be baptized in a "slave state" and by the pastor of a "slave holding church," he sent for his friend, S. Kuepfer, then

pastor in Newark, N. J., and was baptized by him in the Mississippi River on the Illinois side in a "free state."

To Rauschenbusch immersion meant more than a mode of baptism. He saw in it a fundamental principle of the Christian faith, as set forth by the apostle Paul in Romans 6:2-4. From the viewpoint expressed there he never wavered. What this step meant to him is hard for us to realize today. It not only made his position as an Evangelical Lutheran pastor impossible but also jeopardized his position with the American Tract Society.

He had no other denomination behind him, for the German Baptists of those days consisted of a few small, scattered, poverty stricken groups, not yet organized into a denomination.

However, he continued to work for the Tract Society and joined a small German Baptist church in New York, which had been organized by John Eschmann in 1846. In 1851 he was admitted to the Baptist ministry.

That summer he visited Ontario, Canada, upon the urgent invitation of his friend, Heinrich Schneider, who had requested him to come and baptize his child. Rauschenbusch convinced Schneider of believer's baptism and baptized him and four other converts, the first German Baptists in Canada. A notable revival broke out, others were baptized and, on September 10, 1851, they organized the first German Baptist Church in Bridgeport, Ontario, later called Berlin, and now Kitchener.

Gasconade County Church

In 1853 he visited the "Fatherland" and utilized the time on the ship to prepare the first hymnal used by our denomination, namely, "Die Pilgerharfe." While in Germany he married Caroline Rung, and, in October, 1854, returned with his wife to America. The journey proved a difficult one, for he had assumed responsibility for a group of seventy immigrants on their way to Missouri. They travelled by way of the Gulf of Mexico and New Orleans, and then up the Mississippi to St. Louis, and overland by way of "covered wagon" drawn by oxen.

Most of them settled in Gasconade County in the state of Missouri, although some moved farther west. He established himself on a farm in Gasconade County, built a log house and shared the life of the pioneers, cutting his own wood, working in his garden, teaching school in his own home, and preaching in the homes of the settlers. Amusing and interesting stories concerning his eccentricities are told about him by some of the older settlers; but space forbids recording them here. A stern, yet kindly, schoolmaster, he firmly believed that to "spare the rod was to spoil the child."

The people were poor and could give him little. Food was poor and his health suffered in consequence. Poverty and hardships were his lot. How he managed to live remains one of the unsolved riddles of his life.

The response to his preaching was discouraging. Added to the previously mentioned indifference to religion, was the fact that most of the settlers viewed him with suspicion as a dangerous "Wiedertaeufer" (Anabaptist). In July, 1855, he baptized his first seven converts, one of whom, Andreas Hoffman, became his successor as pastor in Gasconade County. In January, 1856, he organized the first German Baptist church there with eleven members.

The Church Constitution

Something of his views concerning the church may be gleaned from the constitution which he prepared for that church. The introductory articles are significant. "We are a union of souls who have surrendered themselves to the Lord Jesus and entered into a bond of Christian brotherhood for the purpose of seeking how best to follow him. . . . As children of God we must not assume lordship over our own household and presume to receive into it strangers who have not been accepted as children by the Spirit of the Father."

The first article is a pronouncement against slavery, as "wholly adverse to the teachings of God." For that reason they declined to fraternize with Baptist congregations who admitted slave holders to their membership. They stipulated that "no slave holder shall ever be a member or a communicant of this church." This is significant, for it brought upon their heads the hatred of the pro-slavery element, and during the Civil War four of their members were murdered by roving rebel bands, the homes of the members were burned and the families plundered of their possessions.

Once a month a collection was to be taken and the proceeds allocated alternately to missions and current expenses. Any surplus in the church treasury was to be designated for some benevolent cause.

(To be continued in next issue)

A Distinguished Biography

Dores Sharpe's Recent Book on "Walter Rauschenbusch" Reviewed by Prof. William A. Mueller of Eastern Baptist Seminary, Philadelphia, Pa.

THE executive secretary of the Cleveland Baptist Association, Dr. D. R. Sharpe, has laid all social minded Christians under a great debt by writing this beautiful biography of Walter Rauschenbusch. He has given us a work of real merit, written in a lucid style, interpreting step by step the life and thought of a man who explained his mission thus: "My sole desire has been to summon the Christian passion for justice and the Christian powers of love and mercy to do their share in redeeming our social order from its inherent wrongs."

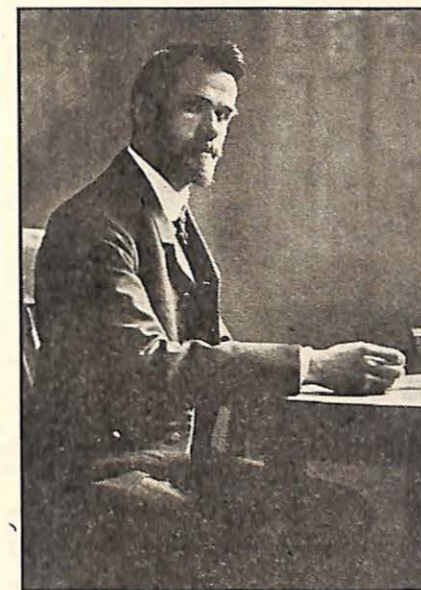
One of Our Fellowship

As German Baptists we ought to be particularly grateful for this splendid biography of Walter Rauschenbusch, for, while his influence eventually extended to the far corners of the world, he was and ever remained one of us. That the life and labors of Walter Rauschenbusch should be told in this year of 1942 is the more significant since this tragic World War II epitomizes many of the ills and flaws of a social order which the prophet of the Kingdom of God labored long and arduously to correct.

While the theological climate of the hour differs somewhat from that of the days prior to World War I, and while many of us have been led to see things through the sobering experiences of the intervening years, the challenge that Walter Rauschenbusch presented in his day with so much vigor and earnestness needs to be faced by all those who are concerned about making Christ regnant in all of life's relationships.

Childhood Days

The first four chapters present the antecedents and the days of childhood and early beginnings of Walter Rauschenbusch. It is a story of intriguing interest. The era into which Rauschenbusch was born was one of unbroken progress in commerce, industry, science, and religion. It was the era of the Civil War, of imperialistic expansion, the accumulation of vast fortunes, but also of an intoxicating optimism. Yes, "there was wealth, there were also unemployment, poverty, slums, corrupt city and state governments, cut-throat competition in business and industry. In sprawling and ungainly cities, blatant exhibitionism on the part of the newly-rich concealed the disease, the undernourishment, the insecurity, the suffering and the fear in crowded tenement houses a few blocks away." Walter Rauschenbusch,



Professor Walter Rauschenbusch in the Year 1909

born as he was in a professor's home, might have chosen to live a life of comparative ease and unconcern, but God touched his heart and stirred his imagination so that his compassion went out to all those that had fallen among the robbers.

Walter Rauschenbusch had received a noble heritage from his ancestors. "He was seventh in a direct line of clergymen and authors, some of them quite prominent; . . . there is extant a goodly shelf-full of Rauschenbuschiana of the past century. It comprises hymnals, controversial brochures, educational textbooks, sermons, historical treatises, theological, devotional, and belletristic works, and it also contains several biographies of Walter's forebears." Thus our author, Dr. Sharpe.

Formative Years in Germany

It is to be noted that although Walter Rauschenbusch was born in the fair city of Rochester, N. Y., where he wrought as a teacher for more than twenty years and where he also died an untimely death in 1918, yet he spent some of his most formative years in Germany, the land of his fathers. For we find him spending four years in western Germany from 1865-1869, that is, between his fourth and eighth year, and then again, between 1879-1883 as a student in the Gymnasium of Gutersloh and at the University of Berlin.

"WALTER RAUSCHENBUSCH" by Dores R. Sharpe, \$2.75. Order Your Copy from the ROGER WILLIAMS PRESS 3734 Payne Ave., Cleveland, Ohio

The first stay in Germany brought happy experiences in the Rhinelands, for he lived in Neuwied and also in Barmen, visited Altena in Westfalia, his father's birthplace, where the writer of this review also roamed in his youth. Before returning to America in the summer of 1869, young Rauschenbusch met Oncken, our Baptist pioneer in the European continent, at Hamburg. During the second stay in Germany Walter Rauschenbusch gave himself assiduously to the study of the classics and art, visiting the great art centers of Dresden, Leipzig, Cologne, and Munich.

Early Religious Experiences

Rauschenbusch's religious experience was molded by the pietistic milieu of his parents' home, a vital conversion at the age of 17 when he consciously committed his life to Jesus Christ and still another "shake-up" in his Seminary days when he resolved upon the *imitatio Christi*, that is, "to live literally by the teachings and spirit of Jesus." This radical commitment to the Lordship of Jesus Christ became a decisive element in Walter's life and purpose.

In a student pastorate at Louisville Walter Rauschenbusch first tried to put his gospel to work. Eagerly he visits the sick, reconciles quarreling members, wins the lost, and in three months' time almost doubles the congregation. His life aim he sums up in these words: "I want to be a pastor, powerful with men, preaching to them Christ as the man in whom their affections and energies can find the satisfaction for which mankind is groaning." After graduation from Rochester University and Seminary there follow eleven difficult, yet triumphant years in the Second German Baptist Church in New York City.

A Pastor and Teacher

One may say that his New York pastorate brought still another spiritual crisis in the life and thought of Walter Rauschenbusch. Here, in "Hell's Kitchen," in the midst of tragic and sinful social conditions young Rauschenbusch became aware of the incongruities of a social order that de-personalized human beings. Here, too, the idea of the Kingdom of God dawned in his soul as an all embracing, all compelling, redemptive message to people lost in the web of personal as well as social sin.

From now on Rauschenbusch sought to teach this new insight wherever God gave him an opportunity. Said he in 1907: "The saving of the lost, the

teaching of the young, the pastoral care of the very poor, the quickening of starved intellects, the study of the Bible, church union, political reform, the reorganization of the industrial system, international peace—it was all covered by the one aim of the reign of God on earth."

German Baptists, at least the older generation, are mostly familiar with the subsequent career of Walter Rauschenbusch, how he taught in our German Department for five fruitful years, then transferred to the English Department of Rochester Theological Seminary, where from 1902 until his death in 1918 he was the esteemed professor of church history. And what a teacher he must have been! Though deaf, his lectures, discussions, his wit and humor, together with his deep devotion to the cause of Christ and the Kingdom, and his passion and fervor, all these endeared him to his students and enabled him to make an indelible impression upon all who sat at his feet.

Rauschenbusch was precipitated into fame when in 1907 he published his first major book entitled, "Christianity and the Social Crisis." His beautiful "Prayers of the Social Awakening" followed in 1910. Two years later appeared "Christianizing the Social Order" and in 1917 "A Theology for the Social Gospel." Altogether we have 10 books from the pen of the "prophet from Rochester," four in German and seven in English. But the richest contribution Rauschenbusch has made to the life and thought of Christendom was not his books but in a life of rare devotion and highest purpose on behalf of God and his Kingdom.

Rauschenbusch was not a utopian dreamer, but a hard hitting realist. But unlike some of his contemporaries he had become deeply troubled over the exacting demands of the Lord of history, even Jesus Christ. "...When it comes to the moral demands of Jesus, I step out, I am smitten with conviction of sin, when he applies his standards to me." He came to realize that "Christianity is a terrible thing when you get it undiluted from the very source."

Long before Karl Barth sensed the "terrores conscientiae" over a world without God, steeped in sin, Walter Rauschenbusch discovered that God is holy, an all consuming fire, and that holiness becomes his people, not only in the mystic citadel of one's own soul, but also in all the avenues of economic, social and political life.

Read this biography of Walter Rauschenbusch in your young people's societies, in your homes; discuss the implications of its message for our day; appraise it critically in the light of the whole range of scriptural truth; allow it to stir your imagination, to arouse your compassion, to provoke you to prayer and to urge you to labor unceasingly for winning a lost world to Jesus Christ.

What's Happening News

Seminary Students in Our Churches for the Summer Months

Jothan Benke, (*Senior*),
Minitonas, Manitoba
(*Assistant to Pastor*)

Fred Mashner, (*Senior*),
Valley View, Alberta

Edwin Michelson, (*Middler*),
Gladwin, Michigan

Bruno Schreiber, (*Sophomore*),
Scottsbluff, Nebraska

Robert Zimelman, (*Middler*),
Craigmyle, Alberta

(Continued from Page 2)

The church has a large assortment of German hymnals and choir books to be given away. Any church that is interested can make inquiry of the Rev. Otto Nallinger, Route 1, Dallas, Ore.

● The Rev. W. S. Argow of Erie, Pa., is busily engaged on most Sundays in supplying pulpits in or near Erie, even though he does not have a regular pastorate of his own. On Sunday, May 31, as well as on Thursday of Holy Week he preached in the Burns Ave. United Presbyterian Church of Erie. In March he preached in Christ Church, and on Sunday, May 10, in the Central Baptist Church of Erie, of which Mr. Argow is a member. Mr. Argow wrote: "I love to preach the gospel more than ever, and this gives me an opportunity to keep in practice."

● On Sunday evening, May 10, the Rev. Thomas Lutz, pastor of the Mt. Zion Baptist Church near Junction City, Kans., preached the baccalaureate sermon at the Woodbine Rural High School. Mildred and Robert Brenner, members of the Mt. Zion Church, were among the graduates. Miss Mildred Brenner also had the honor of serving as valedictorian with an average of almost 95% in her grades. Mr. Warren Brenner of the Mt. Zion Church preached in the Faith Baptist Church of Minneapolis, Minn., on Sunday, May 10. He was graduated from the Northwestern Bible School of Minneapolis on May 27.

● "The Sunny Hearts" Girls' Club of the Southey Baptist Church of Southey, Sask., Canada, held its business meeting on April 29, which brought to a close its first year of service. A resume of past events was given by Mrs. Karl Korella, founder of the club, at a luncheon in honor of their mothers, some of whom wore fresh flowers for their mothers on Mother's Day, provided fruit for the sick, a Christmas box for the Children's Pavilion at Fort San., and new curtains for the church, and held a bazaar. Each member took part in the program, uniquely

carrying out the theme of their motto, "Loyalty and Service." The pastor, the Rev. Karl Korella, was guest speaker for the evening, and he also installed the new officers. Their pledge for 1942 is "We're Sunny Service."

● Dr. William Kuhn of Forest Park, Ill., general missionary secretary, was one of several guest speakers at the 60th anniversary of the First Baptist Church of Watertown, Wis., on Sunday morning, May 10. On Sunday afternoon, May 17, he addressed a large gathering in the Bellwood Baptist Church of Bellwood, Ill., in the dedication service for the rebuilt and enlarged church. On Sunday, May 24, he preached in the Immanuel Church of Milwaukee, Wis., and in the Bethel Church of Sheboygan, Wis., and on Sunday morning, May 31, he was the guest speaker at the Chicago Young People's Assembly held at Camp Duncan. On Sunday, June 7, he will be in Missoula, Mont., for the dedication of the new church building there. The Rev. F. Alf is pastor of the Missoula Church.

● The Immanuel Baptist Church of Kenosha, Wis., held its annual Mothers' and Daughters' banquet on Thursday evening, May 7, under the auspices of the Young Ladies' Bible Class, of which Mrs. A. G. Schlesinger is the teacher. About 60 mothers and young women were present. The program consisted of readings, musical numbers and a playlet. On Thursday evening, May 14, the young people's society held a missionary program in the interest of the Wisconsin State mission project for the maintenance of Miss Reddig's dispensary in Africa. Missionary pictures were shown by the Rev. M. L. Leuschner as the feature of the program. Mr. Roger Norman, president of the Wisconsin Y. P. and S. S. W. Union, also attended the program. The mission offering amounted to \$16.21.

● On Sunday, May 17, the Rev. C. Fred Lehr of Aplington, Ia., preached the baccalaureate sermon for the Aplington High School in the service held in the Reformed Church. He also addressed the Baptist Student Center group of the Iowa State Teachers' College at Cedar Falls early in the month. Miss Mildred Lehr, the youngest daughter of the Rev. and Mrs. C. Fred Lehr, was graduated from the Mounds Park Sanitarium in St. Paul, Minn., as a nurse on May 10. Mr. M. L. Leuschner of Forest Park, Illinois, preached at both of the services in Aplington during the pastor's absence. The first church wedding in the history of the Aplington Church in more than 60 years was held on Sunday, May 3, at which Miss Jane Block of Aplington and Mr. Harold Olson of Chicago, Ill., were married by the pastor.

Plays and Dramatizations for the Entire Year

The Completed List of 250 Plays Recommended for Church Purposes

EASTER (Continued)

The Christ the Children Knew. One scene. Time, 15 minutes. 7 girls. Several girls, disputing the importance of Jesus, are all won to him as they learn of his resurrection from the dead. 25 cts.

The Cloth of Sundry. An Easter pageant play in three short acts. 6 men, 2 women, and 3 to 5 priests. Time: One hour. In a reverent and exciting panorama we see unfolded the dramatic story of the crucifixion and the resurrection as it affected the lives of a little band of people. 35 cts.

Darkness and Dawn. A mystery play in three episodes, a dramatic study in contrasting moods which pictures the thoughts and feeling of children and simple folk during the darkness of the Crucifixion, the night of Entombment, and the dawn of Easter Morning. Simple stage setting and properties. Characters: 3 men, 2 women, 11 children. One hour for presentation. 50 cts.

The Eyes of Faith. A play in one act. 10 women. Varied scenery. 35 minutes. Antonia, on the eve of the Passover, is fired by the thought that Jesus may return from the dead and she will be healed of her blindness. She joins with Magdalena in her search for the risen Christ saying, "No one that believes in him will remain in the dark." 35 cts.

God So Loved the World. A Passion play for Easter by KARIN ASBRAND. Three episodes 5 men, 5 women. 45 minutes. 50 cts.

The Great Dawn. A sacred Easter drama, calling for learning of parts, costumes, scenery. Suitable for Easter Sunday performance. Six characters. Time, about 45 minutes. 30 cts.

The Half of My Goods. One act. 4 men, 3 women. Interior of a Hebrew-Greecian home. A dramatic story of the influence of Jesus' life and teachings upon the home of Zaccheus and his wayward son. 30 cts.

He Lives. By GERTRUDE GOUDEY. One act. 5 men, 5 women. 30 minutes. Simple setting. Theme of the play centers about the life of the rich young ruler and presents a possible sequel to the single recorded incident. A dramatic story of the surrender of the young man to the Christ through the stirring events of the crucifixion and resurrection. 35 cts.

His Cross. By RALPH P. CLAGGETT. One act. 5 men, 2 women. The story of Obed, the carpenter who made the cross on which Jesus was crucified. May be used for general as well as for Easter presentation. 25 cts.

In the Bethany Home. The play opens in the home at Bethany during the illness of Lazarus. The scene is unchanged throughout the action of the drama. The contrast between the characters of the two sisters, Mary and Martha, makes an interesting study. 2 male and 7 female characters. 30 cts.

In the Garden. A pantomime based on the hymn of the same title. Contains the story which influenced the writing of the hymn, also words and music. Few gospel songs have enjoyed greater popularity and a wider use than "In the Garden." 25 cts.



"If any man would come after me, let him deny himself, take up his cross daily, and follow me."

In Joseph's Garden. An Easter biblical pageant. There is an elastic personnel, the costumes are simple but colorful and the music of an inspirational type suitable for all choirs. Time, about 45 minutes. 35 cts.

Into Thy Kingdom. An Easter play in one act. 5 men, 3 women. Most any platform set will answer. 40 minutes. Into the home of Caiaphas, Jewish high priest, and his wife, Adina, comes the ground swell of the stirring events that followed the crucifixion of Christ. Hope is the keynote of this reverent, thoughtful and lovely Easter pageant. 35 cts.

The Kingdom of Eternal Life. A one-act Easter drama. This drama tells in a stirring, interesting way an imaginative story of two Roman soldiers, Liberius and Lucius, who were sent to guard the tomb of Jesus and who heard Joseph and his lovely daughter talking and then met the daughter, Naomi, and her foster mother in the garden near the tomb. The characters are strongly contrasted in their attitude toward the Christ and his promised kingdom. 30 cts.

The Light in the Window. The light in Aunt Hope's window threw its beam into the lives of a varied group of persons and brought a home to a lad who was just beginning to discover that the wages of sin are paid in full. 3 men, 5 women, and carolers. Time: 40 minutes. 35 cts.

Nazarene. An Easter pageant for the Sunday School presenting in a fresh and impressive manner a biblical narrative centering around the life of Timothy. 35 cts.

The Other Cross. 3 men, 4 women, 3 extras. The story of the family of John, the man on the other cross at Calvary, and of John himself, who is seen only through the words of his widow and his beloved brothers and sister in Bethphage. Through his experience on the cross, his family are shown that there is nothing hideous and final about death. There is a life beyond and beauty. 35 cts.

Our Christ Liveth. By SARA KINGSBURY. Three acts. The Garden of Gethsemane, beginning with the disciples in the garden on the evening before the crucifixion, the Master praying apart, and ending with Easter morning. Interwoven with the events of the hours preceding the resurrection is a motif concerning Nicodemus. 25 cts.

Our Master Lives. A drama of Eastertide in poetry and song. One act. A very effective combination of children and adults. Easy to stage. 25 cts.

Pontius Pilate. By PAULINE HOBBS. A one-act religious drama in three scenes for Passion Week or general use. This drama is an attempt to portray the conflict of responsibility, ambition, and humanity that shaped Pilate's conduct and determined the tragic events of Passion Week. 10 male and 1 female characters. About 40 minutes. 35 cts.

Portal. An Easter play in three periods. 4 men and 4 women, and others for a chorus if desired. Time: 1 hour. The story concerns Jessica, who was betrothed to Judas, and portrays her sadness when she learns Judas has betrayed his Master. Jessica is later reconciled when the news comes that Jesus is risen. 35 cts.

The Power and the Glory. Three scenes. Time, 20 minutes. 4 women, 1 man. Chorus. The Easter message comes to Martha, Mary and Lazarus in three brief and exceedingly effective scenes. 25 cts.

The Promise. Two scenes. Time, 40 minutes. 17 characters. A pageant-play depicting the victory of life over death as a result of Christ's resurrection. 35 cts.

The Resurrection Proved. A dramatic presentation. A Judge sits in judgment. An attorney presents eye-witness testimony. A semi-transparent veil is placed behind the judgment seat. Out of the past come biblical characters to testify. The entire audience becomes intensely interested in this reverent and touching presentation. Three other presentations are in this book. 25 cts.

The Rock. By MARY HAMLIN. A three-act play which shows the character development of Peter as influenced by the life, death and resurrection of Jesus. Peter is presented as a real personality, vigorous and enthusiastic, sensitive and loyal. Through his experiences it is dramatically pointed out that life often succeeds best when it seems most to fail. Characters: 6 men, 5 women. Complete plans given for stage scenery and properties. If produced by amateurs with no admission charge, no royalty fee required. Time, 1½ hours. 50 cts.

So Great Faith. One-act drama of the Centurion who sent for Jesus to heal a beloved servant. 3 women, 4 men. Time, 1 hour. 30 cts.

Simon the Leper. The four episodes may be enacted in a single set, a garden in Bethany. Simon the Leper, having been healed of his affliction, returns home to carry on the work of the Master. Beset by doubts and fear and disloyalty, he comes at last to a deeper realization of the task that all loyal followers of the Christ must accept. 4 men, 4 women. Time, about 1 hour. 35 cts.

The Splendid Quest. Matthias, a follower of the Galilean and son of Jethro, a wealthy merchant, is a young man with spiritual longings not quite understood by his father. To satisfy his father, Matthias enters the business world. The strange outcome of the young man's first business journey brings the play to a powerful climax. Here are set forth important steps in Matthias' life as he is influenced by the Master. 35 cts.

Spring Has a Secret. This is an Easter play for Beginners, Primaries, and Juniors. In a garden, two little girls are grieving because of the loss of a playmate and because the garden is so brown and dead. They see the miracle of new life as raindrops and sunbeams help spring to waken the flowers who were not dead but just "away for awhile." The children learn that Jesus, "away for awhile," came forth alive from the tomb, and said, "There is no death." They realize that what people call death is only sleeping; and they join in a song of praise to the Easter King. 35 cts.

The Symbol of a Cross. This drama tells the story of the influence that Jesus' life, death, and resurrection had upon an oriental carpenter and his family. To this carpenter had fallen the task of making the cross. 3 men and 3 women. Time, 30 minutes. 30 cts.

The Third Day. Two scenes. Time, 1 hour. 38 characters. The story is told of a mother, whose son has been seriously injured, who has little faith in God until she has three visions and awakens again with faith in God and a knowledge of Christ. 35 cts.

There Is No Death. A one-act religious drama. The story of the rich young ruler, who lacked one thing and found it on the morning of the Resurrection, is told in a reverent and deeply interesting presentation by three female and two male characters. 25 cts.

Thomas and the Risen Lord. A sacred dramatic cantata suitable for Sunday performance, but calling for actors, scenery and costumes. Six characters. Sixteen musical numbers. Time, 1 hour. 35 cts.

Three Dramas for Easter. By ELSIE DUNCAN YALE. "Claudia, Wife of Pilate." Short interesting drama of 2 young men, 4 young women. Based upon the Scripture reference to Claudia's dream. "The Seven Lamps of Easter." A dialogue in verse; for 8 girls. "The Pilgrim." 11 principal characters. The Pilgrim seeking the Way, the Truth and the Life, finds his heart's desire in the resurrection. All three in one book. 25 cts. each

The Triumph of the Cross. One act. Time, 30 minutes. 10 men, 3 women. A portrayal of the Biblical incidents in connection with the resurrection of Christ. 25 cts.

The Way of Life. This drama has for its inspiration the words of Matt. 27:35. One of the main characters of the play is the Roman soldier who received the robe of Jesus and the story of the drama tells the effect that Jesus' death and resurrection had upon this young man and his two sisters. The cast consists of 2 male, 3 female characters and a group of young people. 30 cts.

The Way of the Cross. One scene. Time, 40 minutes. 6 women, 4 children. A certain man, for whom the Easter story holds little of living reality, suddenly finds himself thrust bodily into the center of those strange events of Good Friday and Easter morning. 35 cts.

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Further copies of these lists of plays can be secured from the Rev. M. L. Leuschner, Box 6, Forest Park, Illinois. He will also be glad to assist you with more sample copies of plays or with further information about the best plays to be presented by your group.

The Broken Seal. By Edward J. Kirkley. An Easter pageant. A 16 page pamphlet. The cast consists of eight young ladies and fifteen young men. 10 cts.

The Easter Song Bird. By Bell Elliott Palmer. One Act. Time, 45 minutes. 8 Men, 8 Women. The choir director feels that the choir members lack the true spirit in singing Easter songs and searches for a singer with a real soul. 25 cts.

He Lives. By Gertrude Gowdy. An Easter biblical drama based on the Christ in the passover season. 18 page pamphlet. 35 cts.

When the Sun Was Risen. A simple, beautiful play for Easter time. The deep sorrow of Peter, the steadfast faith of John, their eager journey to the tomb, their triumphant joy, their determined purpose as followers of the risen Christ are deeply appealing. Characters: 2 men and a group of singers. 2 scenes, 1 setting. Time for presentation, about 30 minutes. 15 cts.

Why Weepst Thou? An Easter play in one act. 8 men, 4 women, and off-stage voices. 40 minutes. Biblical costumes. In biblical rhythms this play is fashioned from what is only a hint in the gospel. It is an episode which tells how Joseph of Arimathea attained to the courage of his faith. 35 cts.

MISSIONS

An Adventure in Friendship. By BARBARA ABEL. One act. 6 principal characters and as many club girls as desired. About 30 minutes. Setting, a girl's room. An entertaining play about a girl who learned that she could not forget the girls of other countries. Clever and unusual presentation of world friendship. 50 cts.

Adoption. Because he is a Christian, the son of a Japanese family refuses to divorce his childless wife. He is forced to leave home to make possible the adoption of a nephew who has a child. Seven characters. About 30 minutes. 25 cts.

Amelida. Shows the need for schools among the Mexican railroad laborers and other migrant groups in the United States and how a Sunday School missionary helped solve the problem. Requires 2 adults and 10 to 20 children; 5 speaking parts. About 25 minutes. 25 cts.

A Barrel of Fun. A playlet for 17 girls. Having been called on to fill the missionary barrel, this class brings the usual "cast offs." Much good humor with the lesson of the joy of real giving. Time, 30 minutes. 25 cts.

The Betrothal of Mai Tsung. A love story of a Chinese boy and girl who become Christians, attend college in America, and object to the old Chinese betrothal customs. There is trouble, but a solution is found. 15 characters. About 1 hour. 25 cts.

Better Than Gold. An excellent mission play about the Gypsies of Bulgaria, how Christ and the Bible came to them, written by the REV. E. J. BAUMGARTNER of Milwaukee, Wis. Time for presentation, 1½ hours. Cast of about 25 persons. Native costumes can be secured from Dr. Wm. Kuhn. 25 cts.; (10 copies, \$2.00)

The Color Line. A remarkably strong play of present-day China. Characters are: President of an American College, 3 college girls, 2 college boys (one a Chinese). Simple setting and no special costumes except one military uniform. About thirty minutes. 25 cts.

The Challenge of the Cross. A sacred drama for seven young ladies and choir. The success of the exercise depends much upon young ladies being chosen for the different parts who can enter fully into the spirit of the selection. The choir should sing softly and without instrumental accompaniment. Time, 25 minutes. 25 cts.

Chinese Gold. By ELLIOT FIELD. Prologue and 2 acts. Chief characters in prologue—1 man, 4 women; in main play—3 men, 11 women, and several bit parts. 1½ hours. Scenery not difficult. Costumes, Chinese and American. The aim of the play is to show that the gold in the Chinese character, as in all of us, can be richly mined under the influence of Christian teaching, example, and experience. 35 cts.

Color Blind. One scene. Time, 35 minutes. 22 children and young people. A mother, who has lost a five year old child, asks an artist to paint a picture of "children around the throne of God" but he paints only the white children of the parish. 10 cts.

Dinah, Queen of the Berbers. Three acts. Time, 1 hour. 11 persons. A dramatic story of great historical and religious significance as well as real beauty. 50 cts.

For He Had Great Possessions. The story of Ben Azel, the rich young ruler, and Asenath, his selfish wife, and how they are affected by the Crucifixion and Resurrection. One act, 5 men, 4 women, 1 child. 35 cts.

Girl Meets Girl. A brief India dramatization in one act. 3 young women, 1 little girl. Time, 30 minutes. 10 cts.

Go Ye Into All the World. 20 characters. Full evening. A new presentation of home and foreign missions. 50 cts.

A Greater Vision. A missionary play in three acts. Requires a cast of 14 girls or women and a group of children. Time, about 20 minutes. The play presents a great many missionary truths. 25 cts.

He Is Here. From the story of the same name by Dr. Charles M. Sheldon. Doctor Brainard is called upon for an emergency operation, only to find that the patient is his wayward son, Edwin, who has been injured. 4 men, 5 women. 30 minutes. 35 cts.

Helen Enlists. A missionary play about Japan. 12 or more characters. 30 minutes. 15 cts.

The Heroine of Ava. A tale of Burma in the days of Adoniram Judson, showing her husband's heroic efforts to get her out of prison. 12 to 18 characters. About 1½ hours. 25 cts.

The Honorable Mrs. Ling's Conversion. Four acts. 14 persons. 1 hour. 3 through the medium of a little daughter-in-law, who puts "the Jesus doctrine" into her everyday life. 35 cts.

How Much Owest Thou Thy Lord? An effective presentation of one's responsibility for sharing Christ with others. For adults or young people. 11 characters. Time, 45 minutes. 10 cts.

I Will Not Leave You Orphans. This inspiring play about our Cameroons Mission work in Africa requires about 1½ hours for presentation. It is based on historical facts and written by the REV. E. J. BAUMGARTNER of Milwaukee, Wis. Large cast of 30 persons. 25 cts.; (10 copies, \$2.00)

Jancy. By MRS. GURNSEY WALKER. Two scenes. Time, 40 minutes. 7 women. The story deals with the transformation of a girl of the Kentucky Mountains. A very fine missionary play. 20 cts.

Kanjundu, or From Fear of the EnEMY. Shows the waning of the witch-doctor's power in Africa when challenged by Christianity. 15 characters (6 children). About 1 hour. 25 cts.

Kasim. A play in two scenes showing the new movements in Moslem life in Persia. Contains a delightful romance and much humor. Deals especially with the new freedom of Moslem women and shows the influence of mission schools. 5 men and 5 women. 1 hour. 50 cts.

La Senorita Doctor. Shows the value of White Cross supplies. The mission hospital at Managua is the setting for one scene. 14 characters (women and girls). 10 cts.

Lifting Hands. By ANITA B. FERRIS. Seven episodes. 34 characters. Shows the work of missions around the world. 25 cts.

Margaret's Call (for 6 young ladies). Unusual and impressive; a strong plea for foreign missions; convincing argument pleasingly presented. Every Foreign Missionary Society should be vitally interested. 25 cts.

The Mission Barrel. One scene. Time, 20 minutes. 11 women. The story deals humorously but with a real message with the Ladies' Aid Society which has met to pack a Home Mission barrel. 25 cts.

No Lantern For Wu Lee. One scene. 16 or more boys and girls or young people. 1 hour. Shows the influence of a missionary doctor in breaking down prejudice. 25 cts.

Missionary Arithmetic. Four scenes. Time, 45 minutes. 9 women, 1 man. An effective story that shows how it pays to be missionary-minded. 10 cts.

The Necessary Nine. Mrs. Freeman, an indifferent member of the missionary society, has a dream in which the Necessary Nine appear and tell her about their work. She awakens with a new realization of the importance of the missionary work in her local church. 10 cts.

Operation at One. One act. 5 men, 3 women. 30 minutes. A mission hospital in China serves as the ground for the struggle between Christian and pagan principles. 25 cts.

Ordered South. A short play of great strength. Shows why a young man decides to go to Africa instead of entering his father's profession, and the effect on his father and his fiancée. 4 men, 2 women. About 30 minutes. 15 cts.

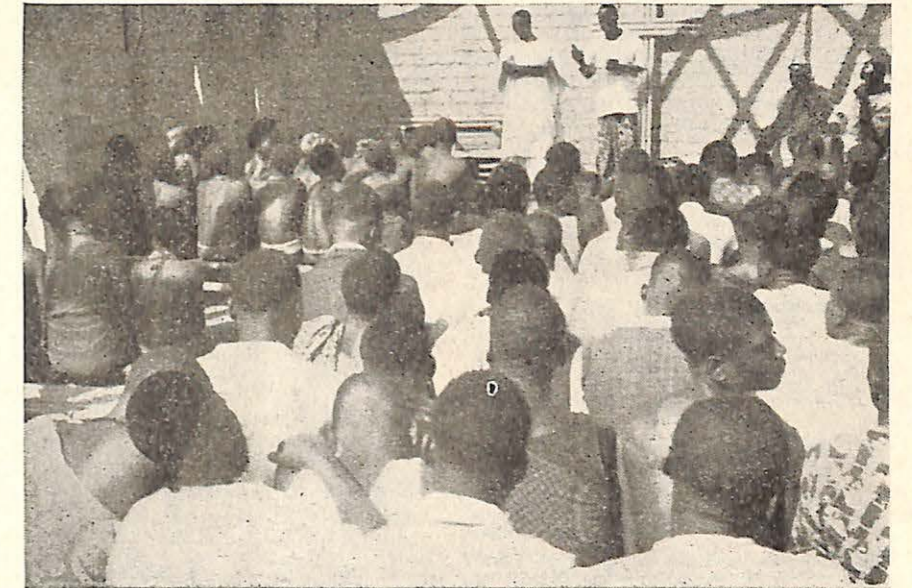
The Other Point of View. The Christian daughter of a rural family suffering from poverty refuses to become a geisha. The parents are astounded. A missionary calls and presents the other point of view. 6 characters. About 30 minutes. 25 cts.

Pandora and the White Cross Box. A play for women's groups and older Guild chapters, featuring White Cross gifts on home mission fields. Characters: 9 or more. Time, 30 minutes. 10 cts.

The Pill Bottle. Four scenes. Time, 1 hour. 24 characters. An interesting and gripping account of medical missions. 20 cts.

Pin Holes. An effective two-act play, depicting the present need on our missionary fields. The setting is that of a modern office. Characters: 3 men and 3 women. Time, about 30 minutes. 10 cts.

Pueblo Pioneers. A one-act play of Indian life in the Southwest. Shows the conflict of old and new ideas when Indian students return from school to their homes, also one of the most pleasant and interesting ways of adjusting these differences. 3 men, 4 women. About 30 minutes. 25 cts.



The Missionary Play, "I Will Not Leave You Orphans," is a Marvelous Dramatic Depiction of Our Cameroons Mission Work in Africa During the Past 50 Years.

The Red Flower. A play of exceptional power. The scene is laid in Armenia. It shows the courageous spirit of the Armenian Christian and the need for continued and vital interest in this martyr nation. 17 or more characters. About 45 minutes. 50 cts.

The Ring of Rama Krishniah. A pageant-play of Christian Stewardship. The participants fall into two groups—Hindu and American—and these may rehearse independently of each other. 25 cts.

Robert and Mary. Three acts. Time, 1 hour. 10 women, 3 men. A missionary romance adopted from the true story of "The Moffatts" and very effective in its message. 25 cts.

The Sacrifice. A stirring 3-act play for 7 men and 6 women, and others if desired. A story of the struggles of Rev. Travis to meet the missionary obligations of his church. Bright and capable Jean, his niece, is a wonderful help and her party "with an unusual kick" turned out to be a splendid reorganization of the young people. Plays about 1½ hours. 35 cts.

The Singing Woodchopper. A stirring play, requiring 1½ hours for presentation, about a home mission pastor and pioneer of Wisconsin, written by the REV. E. J. BAUMGARTNER of Milwaukee, Wis. A large cast of 30 players required. Highly recommended. 25 cts.; (10 copies, \$2.00)

Slave Girl and School Girl. Shows a Chinese bookseller's experiments with "Western learning," and his daughter's friendship for a kidnapped slave. 7 characters. 25 to 30 minutes. 15 cts.

The Soldier of the Cross. Two acts. Time, 45 minutes. 3 men, 3 women. This is a stirring missionary play about a young college lad who heard the missionary call, while his girl friend is influenced by her selfish mother and does not go with disastrous results. 25 cts.

Soup, Sand and Sagebrush. Three acts. Time, 45 minutes. 6 women, 2 men 1 child. A good dramatization dealing with the difficulties and needs of Home Missions. 25 cts.

Standing By. An outstanding missionary play for 2 men and 6 women with several members of the "Uplift Literary Club." Time, 1 hour. One interior setting. 25 cts.

The Street of Ivory. One act. 4 men, 1 woman. 30 minutes. An ivory shop in China. An effective play showing the effect of Christian principles in a Chinese industrial situation. One of the best missionary plays. 25 cts.

Sunlight or Candlelight. An American heiress unexpectedly meets some Japanese acquaintances in their home town and learns several things about America. Five characters. About 35 minutes. 25 cts.

Tara Finds the Door to Happiness. A play of India in three scenes showing the life of Hindu child widows and Moslem women and girls and the happiness brought to them by mission schools. Requires 2 women, 7 girls, and 2 boys. About 30 minutes. 25 cts.

Tardy April. One act. 1 man, 4 women. 30 minutes. Living room. A vibrant play with a missionary background. Full of real entertainment. The plot is essentially one for women and will serve as a means to inspire greater church activity for missionary purposes. 35 cts.

The Tail of the Dragon. A play of modern China in one act. Shows the difficulties confronting young Chinese who wish to break away from old family traditions. 3 men, 2 women. About 30 minutes. 25 cts.

Through the Dark. A short one-act play of Africa showing the power of Christianity to banish superstition. About fifteen minutes. Three speaking parts. 15 cts.

Two Masters. A play showing why the daughter of missionaries in China decided to become a missionary. 8 characters. Time, about 45 minutes. 10 cts.

Two Thousand Miles for a Book. The story of the Nez Perce Indians who traveled from the Northwest to St. Louis seeking the White Man's Book of Heaven. 30 or more characters. 25 speaking parts. About 1½ hours. 25 cts.

Unto the Least of These. A strong church play especially suitable for Missionary Societies. Tells the story of Hannah Blain and her mother, very poor, but filled with the spirit of sacrifice. A missionary's plea causes Hannah to give up her prospective "new bunny," the first in years. You'll be glad to know she gets her new hat, however. 7 women and 1 boy part can be taken by girl. Plays about 40 minutes. 25 cts.

The Waiting Guest. A one-act play showing the influence of Christian schools in Latin America. A village expects a visit from the Madonna, but finds a greater guest in the waiting Christ. 8 characters. About 30 minutes. 15 cts.

A Wheelbarrowful of Life. One act. Time, 30 minutes. 11 persons. A play which shows the Christian influence on present industrial problems in China. A thought-provoking sketch. 15 cts.

When Their Missionary Came. By SARA GOSELLINK. Sketch in 3 acts, full of humorous situations. The Girls' Church Club is supporting a missionary, Dr. Smith, whom they are expecting home for a visit. The plot centers around the arrival of the friend of one girl's brother, who is mistaken for the missionary. The real one turns out to be a woman. Time, 45 minutes. 2 men, 9 women. 25 cts.

Where the Trails Cross. A one-act play of Navajo life, showing the influence of a mission school. Especially good for production by young people. 3 women, 2 men, 1 boy. About 15 minutes. 15 cts.

The Years Ahead. One act. 5 men, 4 women, extras. A play built on the problem of choosing between a business career and the foreign mission field. Eight copies of play must be purchased for production. 35 cts.

MOTHER'S DAY

A Mother's Devotion. By BETHEL COOK. A pageant in five scenes. 7 pages. 20 cts.; \$2.00 dozen

Behold Thy Mother. Every Heart and Spirit of Mother's Day discuss the qualities of mother. The Streamer-Bearers portray the seven qualities of mother-love as named by Dr. Daniel A. Poling. Requires 25 to 30 characters, and a quartet off-stage. 35 cts.

Crown of Motherhood. A program of story, tableaux and song portraying the life of an average mother from her marriage day through the years of home-building. 30 cts.

The Golden Mean. A play for Mother's Day or Mothers' and Daughters' Banquets. (Prolog and three acts.) The characters are all for women and the play is about mothers and daughters. Eleven characters. Time, 1½ hours. 40 cts.

Honor to Motherhood. By HELEN WELSHEIMER. A playlet requiring 9 adult characters and 4 children. 16 page pamphlet. 8 cts.; 85 cts. dozen

The Ideal Home. Scene: An ideal living-room. Characters: Father, Mother, Grandmother, 2 sons, 2 daughters, 3 friends, minister, and a young woman to impersonate the "Spirit of Appreciative Childhood." 25 cts.

Magnificent Motherhood. Fine for any Mother's Day program, or banquet. Beside the Mother, the characters in the play consist of a woman, same age as Mother, 3 young women, and 2 young men. Time, 30 minutes. 35 cts.

Memories. A pageant in three parts. Stage settings are simple; parts are easy to learn. Interspersed with music. Presenting in verse and pantomime the cares and trials of rearing a family, with "Memories" taking us back to childhood days, growing youth, mature manhood and womanhood. 25 cts.

Mother Blessing's Job. A clever 1-act play, very suitable for Mother's Day, or Mothers' and Daughters' occasions. Plays about 45 minutes. 9 women. 35 cts.

Mother's Day Campaigners. For 6 women or 5 women, and a little girl. Simple setting. A humorous play for a Mother's Day party or program which can be effectively given in a home or church. Plays about 12 minutes. 25 cts.

Mother's Day. By CORA JACKSON. One scene. Time, 25 minutes. 2 men, 5 women. This story has to do with a family's plans for Mother's Day in which mother does all the work and has little pleasure. 25 cts.

Mother's Devotion. Makes a wonderful appeal; portrays a mother's sacrifice and devotion to her family. Easy to render. Interspersed with songs, closing with pantomime in four scenes: A Well-regulated Family; Family Worship; The Broken Home; The Reunited Family. Time, about 1 hour. 20 cts.

Mothers of Long Ago. By LOUISE M. NOVOTNY. A pageant containing several songs, one of which, a cradle song. 10 cts.

Mother, Queen of Our Hearts. A beautiful playlet which may be as elaborate or as simple as is desired. It may have in its flower groups as many children as space will permit. It is not difficult to stage or costume, and requires but four or five rehearsals. 10 cts.

My Christian Mother. A one-act religious play. Time, 1 hour. 5 characters: a mother, a son, daughter, and her girl friend about high school age, and an uncle. Deals with some of tragedies of every day family life and how a Christian mother meets them. 35 cts.

My Mother. This pageant requires few characters, with brief speaking parts and no costuming. The songs and hymns are all familiar. A group of young people discuss the meaning and history of Mother's Day, and each recalls some precious memory of motherhood. Six simple tableaux. Time, 25 minutes. 15 cts.

A Mother's Tribute. Members of the family unite in arranging a surprise for Mother Wells on Mother's Day. The gifts are given, songs are sung, and as a happy climax, Paul, the absent oldest son, returns home. 35 cts.

Our Heritage of Faith. By MATTIE B. SHANNON. A pageant of holy women of the Bible for 15 characters. Easy to produce. Quite complete. 24 pages. 35 cts.

Our Mothers. A play for Mother's Day or for Mothers and Daughters Banquets. Eleven girls or more. The girls have a party in honor of mother. This may be used as a background for a complete program. 25 cts.

A Real Mother's Day. A one-act play showing how thoughtless and selfish children, thinking only of their own wants and whims, realized this in time to make mother happy for Mother's Day. 25 cts.

A Timely Shower. One scene. Time, 20 minutes. 2 adults, 3 children. The children argue with father about the things which they will give Mother for "Mother's Day" and what strange gifts she receives! 25 cts.

The Woman by the Way. By ELIZABETH Jenkins. A Mother's Day pageant including three songs and a lullaby. 12 pages. 15 cts.

PEACE AND BROTHERHOOD

Four Peace Plays. Compiled by LYDIA GLOVER. The four short plays are "The Pact of Paris," "A Morning Call," "The Portrait" and "Rome or the Kingdom." 35 cts.

An Adventure in Friendship. One scene. Time, 30 minutes. 6 characters. An entertaining play about a girl who learned that she could not forget the girls of other countries. 50 cts.

The Color Line. One scene. Time, 30 minutes. 3 men, 3 women. A dramatic story of present-day China, depicting some distorted racial attitudes. 25 cts.

Light in Darkness. A play of three scenes that presents the biblical and modern setting for "peace on earth, goodwill to men" by 6 men and 6 women. Time, 1 hour. 15 cts.

Peace I Give Unto You. One act. 4 men, 1 woman. 30 minutes. A peace play. Into the humble cottage of Joseph and Marta comes a sequence of happenings that encompass the whole depth of human emotions as they affect the glorious tellings of "the first Christmas" in their relation to universal peace. 35 cts.

The Things That Are Caesar's. This fine peace play by DOROTHY C. WILSON is biblical in background. Cast of characters include 5 men and 2 women. Time, 1 hour. 35 cts.

The Unknown Soldier Speaks. One scene. Time, 30 minutes. 2 men. This play is a dramatic dialogue between a minister and the Unknown Soldier at Arlington Cemetery on the futility of war. 15 cts.

PLAYS WITH HUMOR

The Barnesville Choir Spruces Up. A laughable yet effective entertainment suitable for choirs or church societies. granges which have some musical talent. 4 men, 7 women speaking parts, with as many as desired in choir. 35 cts.

Father and Sons. A 15-minute sketch for 4 men and 1 woman, and suitable for Father's Day or other meetings. Shows the tactful way Father and Mother Holt handled a bad situation when a bit of jealousy developed between their two sons. 25 cts.

First Aid From the Ladies' Aid. A funny one for 9 women. Plays about 50 minutes. 25 cts.

How They Ran the Church Bazaar. A humorous sketch for 7 women and 1 man part, which is optional. Good short sketch for church socials, etc. Plays about 25 minutes. 25 cts.

The Ladies' Aid Beauty Parlor. A shadow play. Here is an hour of laughs and unusual "operations." In order to raise money the Aid opens a Beauty Parlor. The different customers afford opportunities to make the shadows do strange things. They even operate on the Pastor. Fun and many good lessons. Plays about 1 hour. 35 cts.

The Making of a Minister. An unusually fine play with a deeply spiritual message as well as with wholesome humor for presentation by 6 men and boys and 4 women. Time, 1½ hours. 25 cts.

The Men's Aid. A laughable burlesque with a good lesson. For 4 men and 4 women principals and others. A good 15-minute number for adult classes. 25 cts.

Miss Nancy's Legacy. 1 man, 5 women. Scene: A room in a very old house. 45 minutes. Modern Nancy Bolton inherits the ancestral home and quite through mischief comes back to it with her place and wavers, too, in making a choice between Wayne, a lover of the soil, and Bruce, an idler, the possessor of a large fortune. A flashback to the coming of the First Nancy, showing her so fraught with a richly reminiscent background that modern Nancy is able to make the right choice both as to husband and home. 35 cts.

THANKSGIVING DAY

The Coming of the Mayflower. A presentation of the Pilgrim theme, for use in Churches and Church schools. May be given in- or out-of-doors. 6 episodes. 50 or more characters. 1½ hours. 50 cts.

The Courtship of Miles Standish. adapted from Longfellow's poem. Four characters. 20 minutes. Graceful and delightful. Weekday performance. 30 cts.

Faith of Our Fathers. Two parts. 35 or more women, 12 or more children. Part I has four episodes showing events in Pilgrim's history; Part II, in three episodes, gives a modern interpretation. (May be omitted if desired.) A pageant commemorating the coming of the Pilgrims to Plymouth. 25 cts.

Founders of the Faith. Forty or more characters. 1 hour. A pageant-play adapted from the Acts of the Apostles, suitable for Thanksgiving and other anniversary occasions. 30 cts.

Love's Utmost. Two scenes. 5 persons. 30 minutes. May be used for Thanksgiving Sunday. The widow casts all that she has, two small mites, into the treasury out of gratitude to the Master. 75 cts.

A Pilgrim Mother. One act. 3 men, 4 women, 1 eleven-year-old boy, and 1 thirteen-year-old boy. A play built around the struggles of a Pilgrim mother who tries to hold her brood together in spite of a shiftless husband. 50 cts.

Thanksgiving Through the Ages. Five scenes. Time, 15 minutes. Large cast with few speaking parts. Thanksgiving in 1620, 1781, 1918 and present shown.

REPORTS FROM THE FIELD

Changes in Conference Arrangements

June 4 to 7

Northern Dakota Association at Germantown Church
Miss Edith Koppin, additional speaker.

June 15 to 18

Iowa Young People's Conference at Baileyville, Ill.
(The date was formerly set for June 9 to 12 and appears incorrectly in the Assembly schedule.)
Rev. Torrey M. Johnson of Chicago, Ill., Guest Speaker.

June 18 to 21

Minnesota Y. P. and S. S. W. Assembly at Mission Grove, Medicine Lake, Minnesota
Guest Speaker: Prof. A. Bretschneider of Rochester, N. Y.

July 2 to 5

Saskatchewan Young People's Assembly at East Ebenezer
Rev. Theo W. Dons and Rev. E. S. Fenske, Additional Speakers.

Southern, Southwestern and Northwestern Conferences
Miss Edith Koppin, additional speaker at the women's sessions.

Great Lakes States Assembly at Linwood Park, Ohio
Not to be held in 1942.

August 26 to 30 Eastern Conference at Neustadt, Ontario, Canada
Guest Speaker: Rev. Martin L. Leuschner of Forest Park, Illinois.

PACIFIC CONFERENCE

Welcome to Salem, Oregon, for the Pacific Conference

The Pacific Conference is to convene with the Bethel Baptist Church of Salem, Ore., from June 24 to 28.

We extend a hearty invitation to all delegates and visitors of the Pacific Conference to meet with us during these dates.

We would request that all who come should announce their coming not later than June 10, either to Rev. J. F. Olthoff, Box 645, Salem, Ore., or to the address of the undersigned, 232 Park Ave., Salem, Oregon.

HENRY SCHRENK, Clerk.



Rev. A. Felberg of Lodi, Calif., and Private Albert Arthofer of Bethlehem, Pa., in front of the Lodi Baptist Church

Several Interesting News Items from the First Baptist Church of Lodi, California

"The Baptist Herald" is being appreciated by our boys in uniform as well as serving as a guide in helping them to make contact with the churches of their own faith. At least, so it was proven by Albert Arthofer of Bethlehem, Pa. Upon reading a report of Lodi, Calif., in "The Baptist Herald," he was anxious to attend the church of his own denomination. So he started out on a Saturday from his post, 125 miles from Lodi. Not knowing anyone here, he was graciously welcomed by our pastor, the Rev. A. Felberg.

Albert Arthofer attended the Sunday morning services, and when called upon to say a few words, he expressed his happiness in again being able to attend and feel at home in the church of his own denomination. We were glad to have such an eager visitor in our midst, as well as the other boys in the service who have been attending our services.

The Ladies' Aid gave its annual program on Sunday evening, March 15th. A pageant entitled, "Do Missions Pay?" was well rendered by Mesdames Albert Felberg, Ted Reinicke, Minnie Engel, Rudy Helm, Julius Berndt, Dave Weigm, Pete Chappins, Anton Burgstahler, Alvin Woehl, Dan Kosanki, Emil Boese, Elmer Woehl, and Miss Inge Felberg.

Readings were given by Mesdames Gus Schmidt, Gus Burgstahler, and J. S. Howen. The entire ladies group sang, "At Jesus' Feet." A ladies' quartet sang, "He Will Hear and Answer Prayers." A piano duet by Mrs. A.

Grieser and Mrs. J. Berndt and a number by the ladies' octet were also appreciated.

A favorable report for the year of 1941 was given by the secretary and treasurer. Among some of their activities were the boxes of fruits, nuts and candies distributed to the boys in the Preston Boys School, the Christmas boxes sent to our soldier boys, missionary and benevolent expenditures amounting to \$542.91, and local contributions totalling \$176. The balance in the treasury is \$290.19.

Officers for the ensuing year are Mrs. Albert Felberg, president; Mrs. J. S. Howen, secretary; Mrs. J. J. Meidinger, treasurer; Mrs. Adolph Grieser and Mrs. August Boese, pianists. The society of 111 members is divided into four groups, headed by Mrs. Gus Leischner, Mrs. Sam Martin, Mrs. J. J. Schmiedt and Mrs. A. Woehl.

Our pastor was given a \$300 annual raise by the church. This was willingly given by active members of the congregation, for they not only recognize the need for this in these times, but also greatly appreciate the diligent and faithful service rendered by our pastor and his wife, the Rev. and Mrs. A. Felberg.

BERTHA MEYERS, Reporter.

DAKOTA CONFERENCE

News Glimpses and an Assembly Welcome From the Chancellor B. Y. P. U. of South Dakota

Although it has been quite some time since we as a B. Y. P. U. of the Baptist Church in Chancellor, So. Dak., have sent a report to "The Baptist Herald," we are continuing in Christ's service.

It seems more difficult to solve the many problems that arise with no regular pastor to share our work. But we praise God that his hand is always outstretched to help, if we only call upon him faithfully in prayer. We have had interim pastors serving us faithfully, and blessings have been realized. Now we are anxiously awaiting the coming of our new pastor.

Our president was recently married and is now Mrs. Lawrence Weeldreyer. We wish her and her husband much happiness and trust they will continue serving with us in the work.

As many of you may know, we shall be entertaining the South Dakota Young People's Assembly from June 9 to 12. From the program highlights, we are sure that we can expect great blessings if our hearts are in tune with God's Spirit. We should like to enlist all our fellow-workers in earnest prayer for these days of fellowship and study. We extend an invitation to our friends, especially our co-workers of South Dakota, to come and share the blessings of God with us.

Activities of the American Falls Ladies' Missionary Society of Idaho

The Ladies' Missionary Society of American Falls, Idaho, is glad to report that they are still at work for the Lord. Although we are a small group, we gather regularly on the first Thursday of the month.

During the past year, the Rev. A. Stelter, our minister, opened the meetings with Bible studies which were very interesting. We also worked for our Children's Home in St. Joseph, Mich., and for the Red Cross and did other mission work. We bought calamine and paint for the parsonage and presented Mr. and Mrs. Stelter with a new kitchen linoleum for Christmas.

Due to bad weather and roads in winter, we have changed our election time to June. The past winter was a hard one and it still threatens to snow, even though it is the middle of May.

May God give us courage and peace to keep up the work.

MARTHA ISAAK, Secretary.

Highlights of Spiritual Victories and Inspirations in the Baptist Church of Corona, So. Dak.

The love of Christ and God's saving power have been revealed to us anew during the past few weeks. Although war clouds hang heavily over our dear nation, still our joy in the Lord has not been dimmed.

On Palm Sunday afternoon our pastor, the Rev. R. A. Klein, had the joy of baptizing 5 young people upon confession of their faith. This service was held at the Baptist Church in our neighboring town of Summit, So. Dak. We are, indeed, happy for these young people who dedicated their lives to Christ and now use their talents in his service.

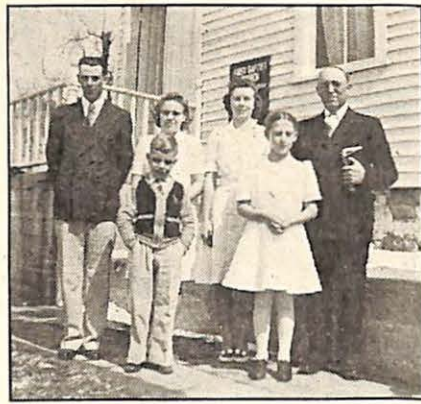
On that Sunday evening we were privileged to have the Baptist young people from Holloway, Minn., present a program in our church. They presented the play, "Better Than Gold," besides selections in song.

Easter Sunday evening the choir rendered the cantata, "The Victorious Christ," with the Easter message in scripture and story given by Miss Esther Peters. Although our choir is small, we love to sing and so proclaim the gospel of Christ in song.

On Sunday evening, April 12, our young people's society gave its annual program. We had special numbers in songs and readings and also two plays, "Little Margaret's Mission" and "It Is Too Late." We received a wonderful offering of over \$80 which was designated for mission purposes. We also presented our program at the Baptist Church in Marvin, So. Dak., on April 19.

We are happy in our work for the Lord here in Corona. We are thankful for the cheerful, unselfish efforts of Brother Klein as he joins with us in working for the Master. His sincerity as a messenger of God has won the hearts of the members of the Church and all friends in this vicinity. We are not ceasing to pray that God may bless him and our church.

MARTHA WIESE, Reporter.



Rev. R. Klein of Corona, So. Dak., (Right), and Five Baptismal Candidates

SOUTHERN CONFERENCE

Dedication of United States and Christian Flags by the Cottonwood Church of Texas

On Sunday morning, April 26, the Cottonwood Baptist Church near Lorena, Tex., held the dedication of the United States and Christian flags. The United States flag was brought on the platform by our Sunday School superintendent, Mr. Edwin Gummelt, and the Christian flag by Eleanore Bremer, our educational director.

The pledges were led by Viola Hansen, our Primary superintendent. A reading was given by Charles Hansen, entitled, "Our Flag." "The Star Spangled Banner" and "Onward, Christian Soldiers" were sung by the Male Choir.

Then the Rev. C. H. Seecamp brought a message on "Our Flag," his scripture text being Matthew 22:21. Everyone received a great blessing from this wonderful message and special numbers. We are, indeed, grateful to Mr. and Mrs. Seecamp and children who are doing a wonderful work in our church and community.

EDNA FREDRICH, Reporter.

Summer Encampment of the Southern Conference Youth at Latham Springs, Texas

Place: Latham Springs, Central Texas Baptist Encampment Grounds.

Time: June 8 to 14.

Encampment Theme: "Prepare for Service."

Scripture: 2. Tim. 2:15.

Courses and Faculty:

"Fields of Service in the Church" by Rev. C. H. Seecamp of Lorena; "The Meaning of Church Membership" by Rev. Harold Ekru of Chicago, Ill.; "The Christian Life" by Prof. Frank Woyke of Rochester, N. Y.

Opening message by Rev. W. Helwig of Dallas.

Sunday School in charge of Mr. R. E. Engelbrecht of Waco.

Sunday morning sermon by Rev. C. H. Seecamp of Lorena.

Sunday afternoon message by Prof. Frank Woyke of Rochester, N. Y.

TILLIE MAE SPROSS, Secretary.

Annual Session of the North Texas Association at the Carroll Avenue Church of Dallas

The North Texas Association convened with the Carroll Avenue Baptist Church of Dallas, from April 9 to 12. On Thursday evening the Rev. M. Mittelstedt preached the opening sermon on "Living on Higher Grounds," an appropriate message for the beginning of this association.

Friday morning's session was opened with a devotion led by the Rev. W. H. Buening with the Scriptural reading of Eph. 1:3-13. The reports from all the churches represented were presented. "The Quiet Half Hour" was devoted with an exultant message on "The Unchangeable Christ" (Heb. 13:8) by the Rev. C. C. Gossen.

The afternoon assembly opened a devotion led by Mr. Charles Bohmer with the reading of Joshua 24:14ff. The topic, "The Church As Its Members Fashion It," was thoroughly discussed in an address by the Rev. P. Pfeiffer. "The Church's Attitude Toward World Conditions" was well expounded in an address by the Rev. W. H. Buening. Rev. M. Mittelstedt delivered an explanatory address on "The Lord's Day and Midweek Prayer Services of the Church."

Rev. J. K. Warkentin read the 145th Psalm in the devotional hour of Friday evening. The Rev. P. Pfeiffer brought a very timely message from Genesis 5:9-11.

The Saturday morning's meeting opened with a devotion led by the Rev. P. Pfeiffer with the reading of Psalm 127. "The Deacons and Their Duties in the Church" was clearly analyzed in an address by the Rev. C. H. Seecamp. The Rev. J. K. Warkentin pointed out "The Church's Obligation to the Lost and to Herself" in a further address. The Rev. C. C. Gossen favored us with another "Quiet Half Hour" sermon on Phil. 3:14.

The B. Y. P. U. sponsored a wiener roast in a Dallas park. Mr. William Benton, president of the B. Y. P. U., took charge. After the outdoor feast every one was seated comfortably and the Rev. C. C. Gossen led in an active chorus song service. The Rev. J. K. Warkentin led in a testimonial hour, closing with a Bible contest on "Who's Who Characters." The boys' side won. The Rev. C. H. Seecamp continued with the leading of chorus singing, after which all were dismissed with prayer.

On Sunday morning the Sunday School gathered at the regular time. Four speakers had been appointed to speak briefly. After some fine singing rendered by the choir in the morning service, the Rev. W. Helwig delivered a message with a dynamic challenge on "God's Call to the Christian Church."

In the afternoon a well planned program was rendered by the Young People's and Sunday School Workers' Union with Mr. W. J. Benton presiding. Rev. C. H. Seecamp brought a very illustrative message, "The Game of Life," based on Matt. 16:26.

Once more a wholesome song service was enjoyed in the evening period, and the Rev. J. K. Warkentin brought the closing message on "The Bright and Morning Star" based on Rev. 22:16.

J. K. WARKENTIN, Reporter.

NORTHWESTERN CONFERENCE

Forty-second Anniversary Program of the Buffalo Center Young People's Society of Iowa

The young people's society of Buffalo Center, Iowa, held its annual program in observance of its 42nd anniversary on Wednesday evening, April 29.

The main feature of the program was a "songologue" presented by the society. Cathryn Popkes was the main reader. After the program a fellowship hour was enjoyed by all in the basement of the church. An offering of \$85.00 was taken which will go to the Laura Reddig Hospital Crusade.

We have held a party and presented a gift to the four boys who have left for the service of their country, who are Bill Brass, Rudolf Winter, John Snyder and Ale Brass.

We feel that we have been greatly blessed in the past year, and we are striving to make Christ our only aim in life.

PEARL JEAN FRERICHS, Secretary.

The Play, "Better Than Gold," Is Presented by the Young People of Holloway, Minnesota

The play, "Better Than Gold" written by the Rev. E. J. Baumgartner, proved to be very satisfactory in more ways than one in the Holloway Baptist Church of Minnesota where it was recently presented. It gave our young people some wholesome and very worthwhile work to do; taught us how our mission work began in the Balkans; and, last, but not least, helped us to raise a substantial sum toward our mission project in Mbem, Africa, a project which we feel is very worthwhile.

The play was also given in the Baptist Church in Corona, So. Dak., and there it was well received. One of the women told us that it made her shed tears. May we all be moved to tears of compassion for the people burdened with sin, and for those especially who have not yet learned of our Christ, and may our hearts as well as our pocketbooks be opened to the call for help.

Standing from left to right in the accompanying picture are Roy Giese, Evelyn Giese, Mrs. Roy Giese, Mrs. Alfred Ulstad, Mahlon Friedrich, Jens Mikkelsen, Edith Hoidal, (our leading character); Bernard Hoidal, Mrs. Leonard Smith, and seated are: Allen Smith, Milton Hoidal, the Rev. Herman Wedel, co-director; Merrian Smith, Eleanor Sorenson, and Gordon Wedel, stage director.

MRS. ALFRED ULSTAD, Registrar.

Memorable Events in Racine, Wis., Under the Leadership of the Rev. Ray Schlader

Since the coming of the Rev. and Mrs. Ray Schlader to the Grace Baptist Church in Racine, Wis., not many months ago, we have been enjoying and receiving a real spiritual blessing.

These have been a marked increase in attendance at the various services as well as renewed activity on the part of the members.

Good Friday services were held at our church from 1:00 to 3:00 o'clock with seven other churches in the city participating. In the evening our senior robed choir of 28 voices presented the cantata, "From Olivet to Calvary," which was enjoyed by a fine audience.

On Easter morning a sunrise breakfast was sponsored by the Young People's Society. A splendid program was given and the Rev. L. Petersen, an evangelist of Minnesota, brought an Easter message.

Our Easter Day services were especially inspiring. Appropriate music was furnished by the three choirs of the church. At the evening service, we had the pleasure of witnessing the baptism of ten young persons and on the

tended the Spring Rally at the Immanuel Baptist Church in Milwaukee.

Following the supper which marked the opening of the rally, a song service led by Alfred Klein was enjoyed by those attending. The evening service opened with remarks and expressions of welcome by our president, Roger Norman; Robert Lembeck, president of the host society; our dean, Rev. Frank Veninga; and the Rev. Thorwald W. Bender. In this service the Immanuel young people presented a play entitled, "Conversion." The recreation for the evening was sponsored by the Bethany and North Avenue Societies.

On Sunday afternoon William Erbach of the Bethany Society opened the meeting with a song service with Gertrude Friedrich of Kenosha as pianist. The Scripture reading was read by Marcella Meyers, and the customary roll call was taken by the state



Holloway Young People of Minnesota and Rev. H. Wedel (Center) Who Presented the Play, "Better Than Gold"

following Sunday the hand of fellowship was extended to them at the communion service. We are happy that these young people have accepted Christ and have expressed their intention to follow Him.

The men and boys of the church have undertaken quite a task. They are at present excavating a part of the church basement in order to provide two extra rooms in which to hold their class meetings. Work is progressing nicely and they expect to have the job completed soon.

A number of our young men are in the service of our country and we are proud of them. Dr. and Mrs. Frederick Meyer, who are located in the Philippines, are safe so far as we have heard. Our prayer is that God may protect and keep them in these trying times.

We are looking forward to greater things under the leadership of our pastor and his wife.

VIOLA D. GOEDEKE, Reporter.

Rich Spiritual Blessings at the Wisconsin Young People's Rally in Milwaukee

April 25 and 26 proved to be a week-end of rich spiritual blessing to those young people of the Wisconsin Baptist Young People's Association who at-

secretary. We were also favored with several musical numbers, such as a vocal duet by the Franke brothers of North Freedom, a duet by two Wausau members, a solo by Shirley Bender of Watertown, a vocal duet by Esther and Lynda Klein of Kenosha, and a solo by Louise Borenitsch of the Bethany society.

The highlight of the afternoon was a message by our guest speaker, the Rev. A. Husmann. His was a stirring challenge to youth to labor on in the Kingdom's work.

In the evening our hearts were, indeed, blessed by another uplifting message by Mr. Husmann, a dramatic sketch entitled, "Laura's African Birthday Party" presented by the Watertown B. Y. P. U., and interesting motion pictures telling the story of "The First Easter."

Also included in the evening service was a report as to the maintenance of the Laura Reddig Dispensary Project, a violin solo by Elaine Senn of Watertown, and a baritone solo by a member of the Immanuel Society.

We were again inspired and uplifted as we partook of the blessings of the rally, and now we are anticipating a glorious adventure with Christ at our Summer Camp from July 20 to 26.

LYNDA KLEIN, Reporter.

CENTRAL CONFERENCE

Mothers' and Daughters' Banquet in St. Joseph, Mich., Is Addressed by Mrs. T. W. Dons

On Friday evening, April 24, a Mothers' and Daughters' banquet was held in the First Baptist Church of Saint Joseph, Mich., with about 200 persons in attendance. The banquet was held under the auspices of the Senior Service Guild.

Mrs. Marguerite Kovalska, president of the Guild, presided over the fine program. Phyllis Yates brought a musical recitation entitled, "Mother's Voice," and a trio of mothers sang "Rosebuds." Aunt Emma Habel spoke for the mothers, and Carrie Freitag responded for the daughters.

The guest speaker was Mrs. Theo. W. Dons of Forest Park, Ill., who addressed the banquet gathering on "Christian Motherhood." We deeply appreciated her coming to us. Our pastor, the Rev. L. H. Broeker, was present and offered the invocation and closing prayers.

MRS. PAUL SCHMANSKI, Reporter.

Women's Baptist Missionary Union of Detroit, Michigan, Holds Its Annual Session

On Tuesday, April 21, the Women's Missionary Union of Detroit, Mich., held its annual meeting at the Ebenezer Church. The afternoon speaker was a colored missionary who works in the Gleiss Baptist Memorial Christian Center. She spoke on the moral and racial problems of her people.

New officers, who were elected, are as follows: president, Mrs. Wm. Hoover, Connors Ave. Church; vice-president, Mrs. E. Kliese, Ebenezer Church; 2nd vice-president, Mrs. R. F. Felberg, Linden Ave. Church; secretary, Mrs. Adolf Rossel, Burns Ave. Church; treasurer, Mrs. P. Wengel, Bethel Church.

As our meetings have been mostly in English for the past two years, we voted to change the name of the Detroit Schwesternbund to "the Women's Baptist Missionary Union."

Reports were given by all five churches about the work for the past year. Our budget for the next year was set up to remember the following organizations: The Women's American Baptist Home and Foreign Missionary Societies, Superannuated Ministers' Pension, Children's Home at St. Joseph, Mich., General Missionary Fund, and Baptist Missionary Training School Scholarship Fund.

Dinner was served by the ladies from the Ebenezer Church and musical numbers were rendered by all five churches for the evening and afternoon meetings. The Rev. Adrian Heaton was the speaker at the evening service. He is the assistant pastor in the Burns Avenue Church.

OLGA ROSSEL, Secretary.

The Ministry of the Bethel Church Choir of Detroit, Mich., Is Deeply Appreciated

The choir of the Bethel Baptist Church of Detroit, Mich., has struck a tender chord in the hearts of its listeners, and especially of the members of the Music Committee, who, through sheer appreciation of the marvelous work rendered, recently gave the choir a chicken dinner at the Hannan Memorial Y. M. C. A.

The guests numbered forty-five, including the pastor, the Rev. Paul Wengel, and his wife, and members of the Music Committee. Miss Alice Bourziel had charge of the entertainment, and there was plenty of fun and good fellowship.

The committee has been treating the choir to several dinners a year and also to light refreshments occasionally at weekly rehearsals, which is certainly a practical way of expressing its appreciation! The choir has been rendering outstanding music under the direction of Mr. Elmer Wengel, its very efficient director, and it is accompanied by Mrs. Lillian Zannoth, the organist of the church.

Our prayer is that this choir may be a continuous blessing, stirring the hearts of its listeners with its beautiful music, and perhaps sounding the perfect chord to set some wayfarer aright and in harmony with God.

AUDREY ZANNOTH, Secretary.

Many Spiritual Activities in the Clay Street Baptist Church of Benton Harbor, Michigan

Beginning with the new year the Clay Street Baptist Church of Benton Harbor, Mich., observed the Prayer Week. These services were conducted by our pastor, the Rev. E. Gutsche. Following this, evangelistic services for two weeks were conducted by the Rev. Robert Lietz, the results of which proved to be successful. The entire congregation was strengthened in faith and spirit, and 11 persons from 10 to 17 years of age accepted Christ as Savior.

On March 29, Palm Sunday, these eleven converts were baptized on confession of their faith in Christ and the hand of fellowship given to them by our pastor.

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On March 26 we were privileged to have Miss Edith Koppin, missionary from the Cameroons, with us. She gave an inspiring and interesting talk about the work from her field. Before the meeting was closed, an offering was taken for foreign missions.

Our Sunday School sessions are well attended. Mr. G. Maikowski is in charge of our progressing school. All departments are very active. The average attendance is from 224 to 245.

Our B. Y. P. U. meets once every week. The numbers have decreased in the last few months, because so many of the young men have been called to the colors to serve in the Army. On March 1 the Baptist Youth League was organized, consisting of members up to the age of 16 years. Mr. and Mrs. Mabs are in charge. They hold their meetings every Tuesday evening.

The mixed choir and the men's chorus are very active and faithfully serve the church with their talents. Their messages in song are very inspiring and impressive.

The Ladies' Aid is loyally doing its part and continues its ministry of Christian service, contributing to the church and the Kingdom of God in many ways.

The successful experiment of having both a German and an English service on Sunday morning has proved to be a blessing for young and old alike. The gospel message of the Cross and salvation is proclaimed in truth and spirit by our pastor, the Rev. E. Gutsche. We pray for God's guidance that he may provide for his church in these dark and trying days.

PHILIP MAUCH, Clerk.

ATLANTIC CONFERENCE

Ladies' Aid of the Willow Ave. Church of Hoboken, N. J., Holds a Birthday Party

The Women's Missionary Society of the Willow Ave. Baptist Church in Hoboken, N. J., with the Rev. Frank Orthner as pastor, held a successful "Birthday Coffee Party" on Tuesday, April 28. Seated around the tables, which were decorated with beautiful Spring flowers, were the members and friends from our neighboring churches.

Mrs. H. Ahrens, president of the society had charge of the program which consisted of songs, special musical numbers and several readings. The speaker was Mrs. William Swyter of the Second Church of Union City, N. J. A social hour with refreshments followed.

The society is small in numbers, but it is also true and faithful in the work for the Lord and his Church. Meetings are held on the first Tuesday of the month. The group supported missionary and local needs during the past year to the extent of about \$120.

M. ANDERSON, Clerk.

Wedding Bells for Two Sons of the Orthner Family in Brooklyn, N. Y.

Wedding bells have been ringing at the Evergreen Baptist Church (formerly Second German) of Brooklyn, N. Y., for the family of the Rev. Frank Orthner who has been privileged to perform the ceremony for two of his sons. On March 8th, in a very beautiful church ceremony, Lawrence Orthner was united in marriage to Miss Helen Stokey of Brooklyn, and on April 11th relatives and friends gathered again to witness the marriage of Alfred Orthner to Miss Eleanor Blumberg of Corona, N. Y. Because of the groom's activity in the Y. P. and S. S. W. Union of the Atlantic Conference and the Baptist Youth Union of New York and vicinity, and also his present position as 1st vice-president of the Young People's Baptist Union of Brooklyn and Long Island, and Miss Blumberg as Intermediate superintendent of this organization, a large number of friends were present to witness the stately ceremony, and to extend congratulations to the happy pair, when the opportunity was given.

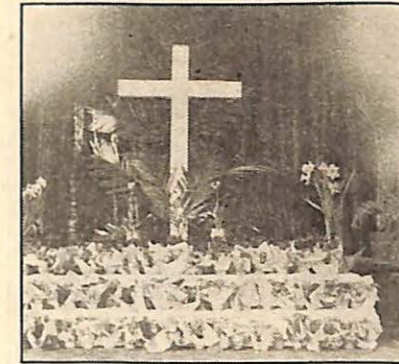
About 80 guests remained for the wedding supper at tables arranged and daintily decorated in white and gold and the beautiful spring daffodil. After a delicious repast the Rev. Winfield Ruelke acted as genial toastmaster and called upon various representatives among friends and relatives who extended good wishes and much good advice to which the Bride and Groom responded graciously.

After a short honeymoon in historic New England, they are back and ready for service. W. J. APPEL, Pastor.

Encouraging Events of Spiritual Progress at the Baptist Church of Jamesburg, New Jersey

For many months the faithful members of the Baptist Church at Jamesburg, N. J., had been praying for a much needed revival. Through God's leading, the Rev. George Zinz, Jr., of Erie, Pa., came to us for a series of meetings during the month of January. (A report of this appeared in the March 15th issue of "The Baptist Herald.") At that time only one definite conversion was the visible result. However, many hearts were touched and later accepted Jesus Christ as their personal Savior. On Easter Sunday morning, 4 young people followed Christ in baptism and were accepted into the fellowship of our church at the communion service which followed.

The young people's society held a very impressive sunrise service in the church. Members of the Methodist and Presbyterian churches united with us for this glorious service. The Rev. Paul M. Carson, pastor of the Methodist Church, brought a very inspirational message concerning "The Living Christ."



The Lighted Cross and Easter Decorations in the Baptist Church of Jamesburg, N. J.

At our Easter Sunday evening's service, the Sunday School presented their annual Easter program. Mrs. Fred Fowler, the director of our Beginners' and Junior Departments, had charge of this wonderful program. Over 100 people filled our little church to capacity. Recitations and exercises helped center our thoughts as well as our eyes upon the cross that served as a background for this service, as seen in the accompanying picture.

On Sunday, April 26, the members of the Baptist Church of Jamesburg, N. J., were more than happy to rejoice with Mr. and Mrs. Fred Ziegler, Jr., on the occasion of their twenty-fifth wedding anniversary. Mr. and Mrs. Ziegler have been almost life-long members of our church and are very active and influential in all the branches of it.

They are prosperous farmers, especially in the growing of potatoes and know what hard work is. They have one daughter, Ruth, who has just been elected Church Clerk. She will finish High School this June. The church is most happy to extend to them hearty congratulations and good wishes for at least an equal number of years of happy married life to that already past.

On Wednesday evening, April 29, the first annual Fellowship Supper of the church was held in the church basement with about sixty members present. A covered dish supper was arranged by the committee and a very lovely time was enjoyed by all those who attended. The entertainment was arranged and delivered under the direction of Mrs. Florence Schroeder.

Following the supper hour, the regular annual business meeting of the church was held and several new officers were elected. We must say that since our new minister, the Rev. Gustave T. Lutz, has come to us the church has advanced materially both financially and spiritually. The year ending March 31st showed a considerable balance over years past. Several new members have been added to our roll and we are looking to Christ to keep us going in the good work for the advancement of his kingdom.

G. T. LUTZ and JAMES MARTIN, Reporters.

Memorial Service for the Rev. Herman Kaaz is Held by the Harlem Church

On Sunday afternoon, March 22, a memorial service for the late Rev. Herman Kaaz was held in the First Baptist Church of Harlem, N. Y., of which he had been pastor for nearly five years up to the time of his death on Feb. 16, at New Haven, Conn., the home of his brother, the Rev. Julius Kaaz.

The Harlem congregation mourned the loss of their devoted and much-beloved pastor, at their midweek devotional service on the eve of his burial at New Haven, Conn., and again on the following Sunday. These, however, were not enough to satisfy the sorrowing hearts of pastor Kaaz' devoted members and friends. Therefore, this memorial service, to which all of our churches in the metropolitan area were invited, was arranged, and about 140 persons responded, comfortably filling the rather small edifice.

Deacon Richard Willuweit presided, and, after the customary opening exercises, he spoke the eulogy fervently for the Harlem congregation, emphasizing the grief of the entire body, upon learning of the sudden decease away from home of him who had held them together through all difficulties.

The choir of the Immanuel Church, of which Mr. Kaaz had been an interim pastor, rendered an anthem. The president of the Women's Missionary Society, Mrs. R. Willuweit, then paid equal tribute for Mr. Kaaz' many services to their group, particularly in masterful Bible studies. The Sunday School was represented by the superintendent, Mr. Fred J. Maeder, who stated that a dictionary was needed to find enough adequate terms with which to praise this fine and good man.

The next speaker was Deacon Pridu Tubala who brought the tribute for the Men's Society, and glowingly complimented Mr. Kaaz for always being in his place, always prepared to take an active part in the proceedings and programs at their meetings, and being a splendid counselor. The eulogy address was delivered by the Rev. William Kahlert of Union City.

Mr. John C. Lotz, president of the Maennerbund of New York and Vicinity, lauded the service of Mr. Kaaz as interim pastor of the Ridgewood Church, as counselor to the Union, and as member of the male chorus. "These services," he said, "were all too short. The Lord's open doors cannot be shut against such a leader."

Mr. Frederick A. Wurzbach, president of the Bronx Society for the Prevention of Cruelty to Children, who first met Mr. Kaaz 44 years ago, when the latter was pastor in St. Paul, Minn., brought "Words of Friendship" in his customary earnest and eloquent manner, praising his cordiality, hospitality and sincerity through the long years of their friendship.

Our gracious Lord gave Pastor Herman Kaaz to the Harlem Congregation for nearly five years. He has taken him unto Himself to reward him for many years of faithful service as His messenger in the churches at Minneapolis and St. Paul, Minn., in Chicago, Ill., in Philadelphia, Pa., and in New York City, N. Y.

FRED. J. MAEDER, Reporter.

The Semper Fidelis Class of Wilmington, Delaware, Sponsors a Tea and Program

The Semper Fidelis Class of the East Baptist Church of Wilmington, Del., entertained the ladies of the church at a tea on Tuesday, May 5. Mrs. Emma K. Hoffman, former teacher of the class, poured the tea at this occasion.

Miss F. K. Strickland of the North Baptist Church gave an illustrated lecture on her trip to the Holy Land. She helped us to see the important part that Jerusalem will play in coming world events and its relationship to the reign of our Lord Jesus Christ when he comes with his Bride, the Church.

MIRIAM SHOESMITH, Secretary.

Days of Inspiration and Blessing at the Immanuel Baptist Church of New York City

During the week before Easter the Immanuel Baptist Church of New York, N. Y., experienced great days of inspiration and blessing. The Rev. Assaf Husmann, our promotional secretary, was our guest speaker. He spoke from the fullness of his heart to unusually well attended meetings. It was highly gratifying to have so many good friends in our midst. They came to us from our neighboring churches as well as from the unchurched circles.

In addition to our own church choirs, young people from the First Harlem Church of New York City and from the Second Church of Union City, N. J., brought messages of song and cheer. Three of our neighboring pastors, as well as two students, Messrs. Hans Wilcke and Alex Sootzmann from our Rochester Seminary, added to our joy with their presence. Mrs. Assaf Husmann and Mrs. John Schmidt of Chicago, Ill., surprised us with their presence on two different evenings. One of our young men surrendered his life to the Lord and many children of God re-consecrated their lives.

To our great regret it was impossible to have Mr. Husmann with us al-



Students and Teachers of the Bible School Recently Held at Serath, Saskatchewan

so for the Easter Sunday. Nevertheless, God blessed abundantly. During our morning service the Lord sent us two other young men from our seminary in Rochester. Mr. Alex Sootzmann of the seminary spoke to the Sunday School. The evening service, which is now being conducted in the English language, will long be remembered by all. The brethren Edwin Miller and Henry Schmuland of the Rochester Seminary brought us most sincere and spiritual messages.

Following their testimonies, five young people were baptized upon confession of their faith in the Lord Jesus Christ. Immediately after the baptismal service, the church celebrated the Lord's Supper and our five young people were given the hand of fellowship.

JOHN E. GRYG0, Pastor.

NORTHERN CONFERENCE

A Spring Awakening on the Canadian Prairie at Southey and Serath, Saskatchewan

During the winter months in some of the churches on the Canadian Prairie there is always some apparent tendency toward hibernation, which in numerous cases may be quite legitimate. Some people stay away from

church and its activities because of lack of transportation, of bad roads, and of insufficient warm clothing. Some others, quite contrary, stay away because of lack of interest. The warmer days, however, invariably bring new life and enthusiasm. And that alone would give the minister and his faithful few sufficient reason to thank God that he also created the season of springtime.

The first spring clarion call in our churches, Southey and Serath in Saskatchewan, was sounded by the Rev. A. Husmann during the last week in February during his Canadian visit. His fervent messages and his spicy humor are still remembered in our homes with great delight. They also refer to his violin and his "Schwae-bisch." One can hear them say, "That man surely knows his business!"

The second call was sounded by a local Bible School conducted at Serath from March 16 to 27. Here most of the Serath young people participated. Some students also came from Southey and one from the neighboring church of Edenwold. In fact, there was a better attendance than originally anticipated. At nights, after class periods and chores, cottage prayer meetings were conducted in the homes of friends and members of the church. The joyous result was two conversions.

The Rev. A. R. Weisser of Edenwold, one of the teachers, brought the messages. We are very grateful to him for his noble effort and also to Mr. Alex Huva who assisted the pastor, and who is a member of our Glidden Church in Saskatchewan. He spent the winter months at Serath and, not only assisted in Bible School, but served in numerous capacities in church and B. Y. P. U.

Another spring effort in the Southey Church originated with the Ladies' Aid Society. It was a program of extensive interior renovation of the pastor's home. This entailed the three famous P's: "plastering, painting, and papering." The work is already completed. But we still ask the age-old question, "What would we do without the Ladies' Aid?" God bless you!

KARL KORELLA, Pastor.

SOUTHWESTERN CONFERENCE

Revival Meetings and Seminary Lecture in the Baptist Church of Ingersoll, Oklahoma

"Who hath believed our report and to whom is the arm of the Lord revealed?" These words from Isa. 53:1 are in a proper place at the beginning of this report from the Baptist Church of Ingersoll, Okla. The time of the meetings from March 8 to 20 were mostly favored with fair weather, making it possible for people to come to church.

Being a new man in this field our pastor, the Rev. Elmer Buenning, conducted our revival meetings. His messages were both soul stirring and conscience awakening. We were sure of the presence and help of God and certain that the unsaved who would hear these messages would be impelled to think earnestly about getting right with God.

On Sunday evening, March 22, Mr. E. Buenning presented the lecture prepared by and circulated in the interests of our seminary at Rochester, N. Y. The lecture gave us information and insight into this educational side of our denominational work, of which we can feel justly proud. An evening with that lecture is well spent. The collection taken at this occasion was designated to our Centenary Offering.

HERBERT A. MEYER, Reporter.

Reception by the Bison Church of Kansas for the Rev. and Mrs. J. Weinbender, Jr.

After a seven month's absence, the Rev. John Weinbender, Jr., resumed his charge at Bison, Kansas. He and his wife were given a reception on Friday evening, April 10th.

Various speakers contributed to the program. The Rev. Pieter Smit, D. D., of Lorraine was the main speaker. His subject was "The Seven Sins of the Minister and the Seven Sins of the Church." This topic was interspersed with some very versatile humor. The Rev. F. E. Klein spoke very adequately on the topic of "Prayer, Work and Giving."

Mr. Gus Koch of the Ellinwood Church spoke welcoming words to the new minister and his wife. The Bison Methodist Church was represented by its minister, the Rev. W. O. Knowles, whose message of welcome and of his experiences at Bison was both enlightening and encouraging.

The various church organizations were also represented by speakers who stressed their spirit of cooperation and loyalty. The retiring minister, the Rev. R. Vasel and his wife, added brief words of farewell, and thanked the church for its devotion and unstinting work during their ministry.

The Rev. and Mrs. John Weinbender acknowledged with gratitude the kindness and generosity shown them, and expressed the desire that their work here would bring many blessings in years to come.

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THE MOLOCH OF MARIHUANA. By R. J. Divine. The curse of Indian hemp or marihuana is one of Satan's latest methods of attack. The Christian public needs to be informed. A new danger in the cigaret. 72 pages. 25 cts.

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Easter Cantata and Other Activities in the Immanuel Church Near Loyal, Okla.

During the past five months our little country church, the Immanuel Baptist Church near Loyal, Okla., has been a beehive of activity. Young and old are taking enthusiastic part in the church program. Sunday School, Young People's Society and Women's Missionary Society are pulsating with life. In spite of external difficulties and hindrances, the work in God's vineyard must go on. Congregation and community have responded marvellously to the challenge of the Master.



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On Palm Sunday the Pilot Class presented the Easter story in drama. The well-known pageant, "The Way of the Cross," was given before a large audience. The offering was designated for the building fund for the parsonage.

Easter Sunday was a day of praise and joy. The newly organized choir of 32 voices gave I. B. Wilson's cantata, "The First Easter." The reward of weeks of hard work and often disappointing rehearsals was experienced in glorious choruses and in the thrill of being able to sing with deepest conviction, "Christ, the Lord, is Risen; Hallelujah."

Mrs. Emil Weber, Mrs. Wm. Sturhahn and LaFredda Meissinger sang the solos for women's voices. A tenor solo was well rendered by Mr. Geo. Lorenz. Instead of having one bass soloist, we used a bass ensemble of Messrs. Sam Geis, Ezra Geis and H. H. Winters. The singing was excellently accompanied by Miss Rocile Geis at the piano. A missionary offering of \$45 was taken.

Our reception as pastor's family into the homes and hearts of these good Oklahoma people has been a most loving one. Not only do we receive verbal expressions of appreciation, but almost daily gifts of valuable farm produce are brought. In addition we produce one of those happy—oftentimes too rare—surprises, which makes any pastor's heart rejoice, a substantial increase in salary. During our Sunday evening evangelistic services several persons confessed Christ as Savior.

WM. STURHAHN, Pastor.

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BAPTIST LIFE ASSOCIATION

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IN A WORLD AT WAR

THIS Association was organized by pioneer Baptist pastors in 1883 who were establishing churches among immigrants from Germany. They keenly felt the need for a society of Baptists that could offer insurance and benefits in time of sickness to their church members to counteract the activities of secret lodges which sprang up like mushrooms, at that time, all over the country—literally thousands of them. The Swedish Baptist pastors also felt this and established their own association. The leading men of the German Methodists, Reformed, United Brethren, Evangelical Association, Lutheran and Mennonite churches also organized their own separate fraternities. The internationally well known Knights of Columbus had its beginning at that time in New Haven, Connecticut, founded by Reverend Michael J. McGivney of St. Mary's parish, supported by the Right-Reverend L. F. McMahan, Bishop of Hartford.

Today, this Baptist Life Association is no longer judged solely by old standards of sixty years ago. Instead, it is judged largely by what it has done—what it is doing—and what it can and will do for the benefit of Baptist people and in the world struggle to preserve human freedom. The famous Johann Oncken and his followers were persecuted in Germany a hundred years ago—thrown into prison, their properties confiscated. Many of them and their children had come to America and found a haven in the German Baptist churches, where they could worship freely and enjoy intimate brotherly fellowship with their kinsmen. Naturally they also identified themselves with this purely Baptist insurance society which soon began to pay benefits to Baptist widows and orphans and to the members themselves in time of sickness and accident.

Since 1883, these benefits have continued, the association thus far has paid almost two million dollars. Life insurance dollars are not idle.

The organization of this society is democratic. All officers and directors are elected by its supreme governing body composed of duly elected delegates by local branches. As directors have served judges, bank presidents, lawyers, doctors, manufacturers, state senators and retired businessmen—all Baptists of German parentage.

During the first World War, during the inflationary expansion of the twenties and during the depression of the thirties, this association exerted quietly, yet powerfully, a beneficial influence in stabilizing economy and providing security for Baptist families. It is playing an equally vital role today.

There are many ways in which you can help in this Baptist endeavor during these trying times. One is, to see that so far as possible your own family has made ample provision against emergency. This association issues all modern plans of life insurance, for adults and children, for amounts up to \$10,000. By identifying yourselves with this organization, it enables you not only to accomplish necessary objectives, but also to perform your necessary duties with a freer and surer mind.

Comparatively speaking, the Baptist Life Association is financially as strong as the strongest life insurance company in the United States. Its last year's death rate was only 57.27%; it earned 4.66% interest on its invested funds and has maintained a solvency, since 1911, of over 110%.

The greatest need of the Association is state managers and local representatives. Correspondence for a commission contract invited.

Do You Know That...?

Column Edited by the
REV. A. R. BERNADT
of Burlington, Iowa

1. Only one per cent of the Chinese people are Christian, but from this one per cent comes eighty per cent of the Chinese leaders! The "Who's Who" of China reads like a listing of Christian leaders.
2. There are now 46 Baptist conscientious objectors in camps throughout America, with 28 of them being helped directly out of the Baptist World Emergency Fund!
3. The pastor of the Broadway Methodist Church in Chicago, Illinois, preached a sermon recently surrounded by whiskey bottles that had been picked up on the church lawn. The sermon was aimed at those who threw the bottles.
4. A splendid Christian slogan for Americans might be "Remember—Pray Harder"!
5. There are now thirty-six young men from our Burlington Church and Sunday School who are in the military services of their country. Four of them are in the Philippines and Australia.
6. Baptists are the only Protestant denomination that have met their full quota of chaplains for the Army and Navy.
7. More money but less time for religion seems to be the war trend, according to a report of Buffalo Lutherans, for they have had a fifty per cent increase in church contributions, but only a two per cent increase in church attendance.
8. Evansville, Ind., Ministers flayed the "Pagan" Sunday war program of our country recently, pointing out that the Axis used Sundays for their great offensives, but that America should preserve the peace of the Sabbath as the "bulwark of our way of life."
9. The hymn, "The Old Rugged Cross," was the favorite named in two camps of ten where the survey was made. Other favorites were "Sweet Hour of Prayer," "When the Roll is Called up Yonder," "In the Sweet Bye and Bye," "Day is Dying in the West," "Rock of Ages," "Holy Holy Holy," "Abide With Me," and "Onward Christian Soldiers."
10. "Church Management," a religious publication, includes a schedule for reading the entire Bible from the pulpit in 70 hours. Some churches carry out this six-day program by appointing readers to serve for 15 minute periods beginning at 7 A. M. and continuing until 7 P. M. each evening. People come and listen when they can.

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