

“Let us Go Into the House of the Lord”

BAPTIST HERALD

Printed in U. S. A.

June 15, 1942

WHAT'S HAPPENING

• The Rev. E. M. Wegner of Nokomis, Saskatchewan, has accepted the call extended to him recently by the Ebenezer West Baptist Church and the Baptist Church at Spring-side, Sask., with its mission station Homestead. Mr. and Mrs. Wegner began their work on the new field on June 1st.

• The Rev. David Zimmerman of New Kensington, Pa., a member of the Union Baptist Church of Arnold, Pa., has accepted the call extended to him by the Northern Baptist Church of Saltsburg, Pa. He began his ministry in the Saltsburg Church on May 15. His wife is the former Miss Helen Witt of Bison, Kansas, who was prominently active for several years as president of the Kansas Y. P. and S. S. W. Union. Mr. Zimmerman is a graduate of our Rochester Baptist Seminary in the class of 1930.

• The Baptist Churches of Bison and Isabel, So. Dak., have extended a call to Mr. John Giesbrecht, a member of this year's graduating class of the Rochester Baptist Seminary. He accepted the call and has already begun his pastorate on the field following his graduation on May 17. These two churches are a part of the extended field formerly served by the Rev. R. Sigmund who is now pastor of the church at Hettinger and Havelock, So. Dak.

• On Sunday, May 10, the young people of the McDermot Ave. Baptist Church of Winnipeg, Manitoba, presented a very impressive Mother's Day program. It consisted of various musical selections, talks and recitations, honoring our worthy mothers. The play, "Mother, Queen of our Hearts," was most effectively presented by a group of the young people, followed by a pantomime commemorating the mothers who had passed away during the past year. The Rev. Otto Patzia is pastor of the church.

• Miss Lenore Kruse, the daughter of the Rev. F. P. Kruse of Kankakee, Ill., has accepted the call to become educational director of religious activities for all of the Protestant churches of Pittsfield, Mass. There is a large Northern Baptist Church in this city with over 900 members, to which she will devote a large part of her time. She began her work on June 1st with high hopes and much joy in this prominent and promising task! She has been residing in Philadelphia, Pa., where she has been a member of the Fleischmann Memorial Baptist Church.



The Latest Picture of Daphne Dunger, Who on June 22nd Will Celebrate Her Third Birthday in Africa (See Editorial) With Miss Laura Reddig, Our Missionary-Nurse in the Cameroons. The Picture was Taken by Missionary George Dunger Just Before Going to Sunday School on a Bright Sunday Morning at Warwar, Mambila.

• The Baptist Church of Folsomdale, N. Y., will celebrate its 75th anniversary with a special program on Sunday, June 28. Dr. William Kuhn, general missionary secretary, will be present and will deliver the anniversary address in the evening, according to the pastor, Mrs. Irvin E. Domes. An afternoon service is being planned at which oral or written messages from former pastors and friends of the church will be read. Such communications can be addressed to Mrs. Irvin E. Domes, 30 North View Park, Attica, New York.

• The choir of the Oak Street Baptist Church of Burlington, Iowa, has presented a harp to the church as a welcome addition to its fine organ. The organ harp was installed for use early in June. On Thursday evening, May 14, the choir held its annual election with the following results: Mr. Milton Marquardt, president; Miss Lydia Dudycha, vice-president; Miss Vesta Lowenberg, secretary; and Mrs. Herbert Oetken, treasurer. Mrs. Henry O. Kohrs is serving as organist and choir director. For the special musical request numbers to be played on Sunday evenings, Mrs. Kohrs reports a preponderance of requests for the classical numbers by Bach, Mozart and Wagner.

• The Sunshine Class of the Baptist Church in Anamoose, No. Dak., and its teacher, Mrs. C. B. Bartz, sponsored a banquet in honor of the mem-

bers of the class' mothers. The room in which this festivity took place was beautifully decorated. In the course of the evening a well-planned and fitting program was rendered by members of the class. Special music extolled the love of mothers. At the close, a carnation was presented to each mother present by the respective daughters, and also to the Sunday School superintendent and to the pastor, the Rev. A. W. Bibelheimer, and his wife. This class has in many ways spread sunshine and happiness in the church and community.

• On Sunday evening, May 17, the Rev. R. A. Klein, pastor of the Baptist Church of Corona, So. Dak., preached the baccalaureate sermon for the members of the high school graduation class in a service held in the crowded Baptist church. On Tuesday evening, May 12, the women of the church held their annual birthday dinner, following which a Mother's Day program was presented and a mission offering of \$20 was received. From April 26 to May 7 evangelistic meetings were held with the Rev. F. W. Bartel, conference evangelist, bringing the messages. In spite of adverse weather, the attendance was good and 2 children professed faith in Christ as Savior. A Vacation Bible School will be held soon after the close of the Public school term.

• On Sunday evening, May 3, the Wilcox Baptist Church near Colfax, Wash., met at the home of Mr. and Mrs. Edward Krueger to celebrate with them their silver wedding anniversary. Best wishes were extended to the celebrants by the various branches and by the church through the pastor, the Rev. R. M. Klingbeil, who had married the couple 25 years ago in Spokane, Wash. Mr. Krueger is one of the few remaining charter members of the church. In years past he has served loyally as Sunday School teacher, treasurer and secretary of the church and in other capacities. For many years he has been the beloved deacon, and his wife helps him in any way possible. Their children are all helpers in the church work.

• On Sunday, May 3, Miss Gertrude Jeske brought her service as organist of the North Ave., Baptist Church of Milwaukee, Wis., to a close after 10 years of faithful devotion to her task. On the following Wednesday evening the church presented her with a chime clock in appreciation of her services. She was married shortly thereafter to Mr. Orville Luedtke and moved to Washington, D. C. On Wednesday evening, May 6, the church held its annual business meeting at which the

(Continued on Page 19)

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Coming!

"THIS NATION, UNDER GOD"

Governor Harold E. Stassen of the state of Minnesota, a member of the Riverview Baptist Church of St. Paul, Minn., is attaining great preeminence as a political statesman and as a vigorous Christian interpreter of the gospel in its ministry to the needs of our day. This article by Governor Stassen will be featured in the patriotic July 1st issue of "The Herald."

AMERICA'S MOST DESPERATE NEED

This sermon by the Rev. Howard Johnson, the youthful pastor of the Baptist Church in Steamboat Rock, Ia., will not only introduce him to the large circle of our readers but will also bring an inspiring gospel message of lucid clarity and convicting power.

"FOR YOU PERSONALLY"

Dr. William Kuhn, our general missionary secretary, has a message which he wants every reader of "The Baptist Herald" to consider as a personal letter of great urgency. Its contents cannot be divulged at present, but it will be something important that everyone will have to read to be "denominationally informed."

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EDITORIAL



Cleveland, Ohio, June 15, 1942
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Three Candles

ON June 22, a few days hence, a birthday cake with three shining candles will be the center of attraction in the African village of Warwar. Ebony skinned youngsters with eyes popping out in amazement will crowd each other to get one good look at this cake. Two pilgrims of the Cross, wearied by overwork, will find a new light coming into their eyes, as they share this joy with their daughter. For it will be Daphne Dunger's third birthday, each of which has been celebrated in the heart of "darkest Africa."

It is difficult for us here in America to picture the conditions of life into which Daphne was born and in which she is being reared. The customs of the surrounding community, which children absorb so quickly, are heathen to the core. Her only playmates for many miles around are the fat-tummed children of these black tribes. Toys are such a luxury out there in Africa, that most of those, with which she plays, have been made by her father. She still takes her half grain of quinine daily, for one can never tell when the dreaded tropical diseases of Africa will strike at "the white man."

But Daphne has seemingly enjoyed a special bounty from God. Her health has been amazingly fine. Her lovely smile and her cute ways have scattered sunshine wherever she has gone. As a babe in arms she was known as "the white picaninny" of the missionaries and attracted the curious natives for scores of miles around.

She is "a charter member" of the first Sunday School in Mambila, begun by Miss Koppin and Daphne's parents. She is now known as "the little white princess," and pagan chiefs in their superstitious manner think that she can bring "good luck" to their villages. If they had their way, she would spend a few days in all of their villages as an omen of better things to come.

How wondrously God has already used her to change the curiosity of the natives to consideration of Christ as their Friend and Savior and, at times, to commitment of life for Him! Her little pathway is already strewn with bowers of flowers of cheer and sunshine for others. So let us picture to ourselves in far off Warwar that birthday cake lighted by its three candles with little beaming Daphne trying to blow them out. May the flickering light of the three candles for this "white princess" grow to be a flood of light on a long and blessed pilgrimage through many years!

The Greatest Evangelist in America

The Story of Charles G. Finney

by the REV. CARL F. H. HENRY of Chicago, Illinois

THE greatest evangelist in American history, in the minds of many religious biographers, was Charles Grandison Finney, through whose efforts in 1857 to '58 an estimated 100,000 persons were led to Christ. He has even been called "the greatest revivalist since the days of the apostles."

Finney is prominent as a theologian no less than as a revivalist, but some of his doctrinal beliefs have not found the widespread acceptance accorded by evangelistic circles to his soul-winning emphasis. In the great revival which began in his meetings, 500,000 persons professed conversions to Christ, and it is this evangelistic thrust that conservative Christians will commemorate when in the summer of 1942 they sponsor the "Finney Sesquicentennial Memorial Conference."

Finney's Life

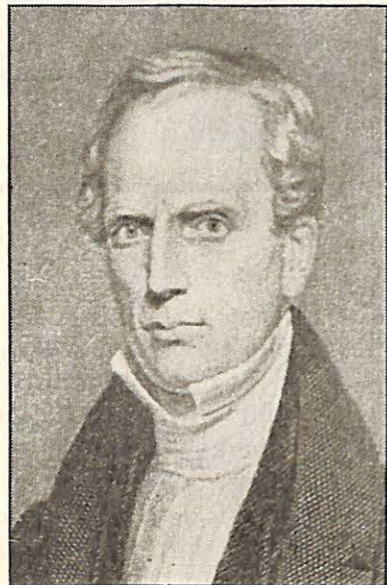
Finney was born August 29, 1792, in Warren, Litchfield county, Conn., the seventh child of Sylvester and Rebecca Finney, poor and irreligious descendants of some of the better families of earliest New England emigration.

After attending an academy, he studied law privately three years and then began practice in Adams, N. Y.

Finney was converted at the age of twenty-nine. The young lawyer reacted negatively to the ultra-Calvinistic preaching of the local Presbyterian pastor, the Rev. George W. Gale. Finney raised such objections that the clergyman concluded the lawyer was thoroughly hardened, and discouraged his congregation from praying for him. Finney's reading of the Bible, growing out of references to the Mosaic legal code, convinced him that it was the Word of God. Finney wrought out his salvation, alone, with God.

The report of Finney's conversion created such a stir that the people flocked to Gale's church that night, though no meeting had been called. The building was packed, but nobody said a thing. Finally Finney arose and narrated his experience. Then the pastor confessed publicly having discouraged the church from praying for Finney, and having said that very day that he did not believe the report of Finney's conversion.

That night Finney gave his first religious talk. He studied theology privately from 1822 to '24 and was ordained by the St. Lawrence Presbytery of New York State. He preached in middle and eastern States as evangelist, until his installation in 1833 as pastor of the Second Free Presbyter-



Evangelist Charles G. Finney, the Sesquicentennial of whose Birth is Being Widely Observed by the Christian Church. (This picture is taken from his book, "Lectures on Systematic Theology," published in 1846).

an Church of New York City. The following year he was installed in Broadway Tabernacle Church.

Finney became professor of theology at Oberlin in June, 1835, and continued his affiliation there until death. From 1851 to 1866 he served as president, also during the first seven years of that period as professor of intellectual and moral philosophy. He was pastor of Oberlin's Congregational Church from 1836 to '72.

Finney died in Oberlin, Ohio, of a heart affliction, August 16, 1875, within a half-month of his 83rd birthday. On Lord's Day at sunset he walked out with his wife to listen to the music at the opening of a service in the nearby church. The worshippers sang, "Jesus, Lover of My Soul." Finney took up the words, singing with the invisible congregation. That night pain gripped his heart; by morning, he had joined the invisible choir above.

Evangelistic Qualifications

Finney's personality and education were vital factors in his success as a revivalist, from the human point of view. His ancestry and upbringing were negligible factors. Although he descended from New England Puritans, they contributed little to his spiritual preparation, and when they moved Finney, at the age of two, to western New York, it was a frontier wilderness with few educational and religious privileges to which he was transplanted.

Impressive in personality, Finney at 29 was a splendid pagan, "proudly conscious of his physical and intellectual superiority," as his grandson writes. His friends "felt the magnetism of his personal presence, and whenever he passed they could not help fastening their eyes on the tall, manly form, erect and vigorous to the end of his days, the elastic step, the earnest, soulful look," writes another.

In 1818 Finney studied law in a private law office, and after his admission to the bar he entered active practice at the age of 28. It was shortly after this that he came in touch with the Rev. Mr. Gale, to whose well-stocked library he had access.

Finney also did much general reading, studying Shakespeare, Blackstone and others, in addition to the Bible writers. His Oberlin library was lined from floor to ceiling with the best English literature—histories, biographies, essays, commentaries, scientific and philosophical works, and in fact, everything but fiction.

His Conversion Experience

There were spiritual experiences also which fitted Finney for his work. His reluctance to agree with the ultra-Calvinistic preaching of the Rev. Mr. Gale "probably led Finney to study the Scriptures much more diligently than though he had agreed with Mr. Gale in everything."

Further, Finney's cataclysmic conversion fitted him for the role of a successful revivalist. He had a clear-cut religious experience.

"... he had become very nervous, and imagined that he was about to die, and sink into hell, but he quieted himself as best he could until morning. Next morning, on the way to the office, he had as clear a view of the atonement of Christ as he ever had afterwards. The Holy Spirit seemed to present Christ hanging on the cross for him. The vision was so clear that almost unconsciously he stopped in the middle of the street for several minutes when it came to him. North of the village and over a hill lay a piece of woods, or forest, and he decided to go there and pour out his heart in prayer."

What took place in that forest, Finney himself describes:

"... the revelation of my pride of heart, as the great difficulty that stood in the way, was distinctly shown me. An overwhelming sense of my wickedness in being ashamed to have a human being see me on my knees before God, took such power-

ful possession of me, that I cried at the top of my voice, and exclaimed that I would not leave that place if all the men on earth and all the devils in hell surrounded me."

Thereupon assurance began to dawn in Finney's heart. Promises of salvation, from both Old and New Testaments, poured into his soul, and he went to God in prayer.

"I prayed until my mind became so full that," he reports, "before I was aware of it, I was on my feet and tripping up the ascent toward the road."

A man with a conversion experience of this kind, who realizes beyond a question that there was a single moment in his life after which he was fit for eternity and before which he was not fit, is equipped for an evangelistic ministry of passion and power. That equipment was Charles G. Finney's.

He was a mighty preacher. Most frequently, he spoke in conversational style, but he often rose to great oratorical heights. His legal training was good background for logical preaching. He sought to make each point clear, and often turned a proposition over and over, presenting it from various angles, until he could see that his hearers understood him. Just as he would plead his law cases before juries, so he looked his audience straight in the eyes and pleaded his case for Christ.

Ministerial Efforts

Finney's labor falls into two classes—spoken and written. The importance of the former is seen in the fact that it was Finney's preaching which resulted in the bringing to Christ of more souls than were brought by any other evangelist of the 19th century. The importance of the latter is seen in the fact that Finney's contributions to theology have aroused as much interest, if not as much of a following, as his success as a revivalist. It must be further noted that while he spoke not from notes, but extemporaneously, yet Finney insisted that the success which attended his evangelistic efforts could be attributed to God's blessing on the special theological emphases to which he adhered.

Finney's first regular meetings were held that year, 1824, at Evans Mills, Oneida county, New York. For two or three weeks there were no decisions, but Finney faithfully pressed his work, sponsored by a Woman's Home Missionary Society. Finally Finney told the people he would preach to them no longer, unless they received the Gospel. He asked those who would accept the Savior to rise, while the others should remain seated. Nobody stood. "You have rejected Christ and his gospel," Finney told them. "You may remember as long as you live, that you have publicly committed yourselves against the Savior." The congregation was angered, and rose to leave. Finney announced that he would speak one more time, the following night.

The house was packed. Finney took for granted that the people were committed against the Lord, and preached a powerful sermon. He asked no reversal of former decisions, but left them to the Holy Spirit. That night scores attempted to reach him, but he could not be found. The revival which followed was mighty. Almost every one was converted, including hardened atheists.

In July, 1824, the St. Lawrence Presbytery ordained him at Evans Mills after considerable discussion, it being the opinion of some that Finney should confine his efforts to school-houses and country districts.

The Rochester Revival

The results of the local awakenings were spread in many directions, and Finney travelled from Auburn to Troy and New Lebanon. There had been a growing opposition to Finney's methods and work, but conversions continued to be numerous.

Finney's message was also preached in Wilmington, and then in Philadelphia where a large German church in the heart of the city was placed at his disposal for several months. His congregation often numbered 3,000 or more. Multitudes were converted.

In 1830 he was invited to New York City, and labored with marked success. In the summer of 1831, again visiting Whitestone, he had an urgent invitation to Rochester. The city numbered but 10,000 inhabitants at that time, but 1,000 conversions were enumerated. That year, more than 1200 members were added to churches within the bounds of the Rochester Presbytery. Finney conducted two subsequent series of meetings there, in 1842 when many of the lawyers were converted during a special course of lectures which they had petitioned Finney to deliver, and during the winter of 1855 to '56 when he gave another course with similar results. The first of these visits had so decreased crime that for years the city jail was nearly empty.

World Wide Influence

The influence of the Rochester revival was felt throughout the land, and extended across the water to England. It inaugurated one of the most widespread revivals the country has ever known, as the result of which, according to Dr. Lyman Beecher, 100,000 were reported as having connected themselves with the churches.

Finney's services were now sought on all sides. He conducted four subsequent revivals in Boston, in 1842, 1843, 1856 and 1857, contemporary with his work at Oberlin, where in 1835 he had accepted the professorship of theology. In connection with his Oberlin work, he had conducted extensive revivals in Providence, R. I., Cleveland and Cincinnati, Ohio; Detroit, Mich.; Western, Rome and Syracuse, N. Y.; and Hartford, Conn. He spent 18 months in 1849 to '51 in England, devoting nine months to London. In 1858 he returned

to England, visiting Scotland also. Both visits were the occasion of extensive revivals. In London, between 1,500 and 2,000 persons sought salvation in a single day's meetings.

A Great Preacher

A conversational preacher, not without oratorical gift when the occasion required, Finney usually preached long sermons, lasting from 1½ to 2 hours, except in his later years. He deluged his hearers with doctrine, in simple but rapid style. He went over and over his argument, until he was sure that every hearer followed him.

Finney's public prayers were especially impressive, and he was a great believer in intercession.

In his preaching, he spoke against specific sins, stirring up men's consciences. He had a vivid imagination, which enabled him graphically to depict Bible scenes while his spectators watched and heard breathlessly.

Finney never used notes or an outline, but preached spontaneously. He avoided theological terms, speaking the plain man's language. He packed his sermons with illustrations from personal experience, especially anecdotes growing out of pastoral visitation.

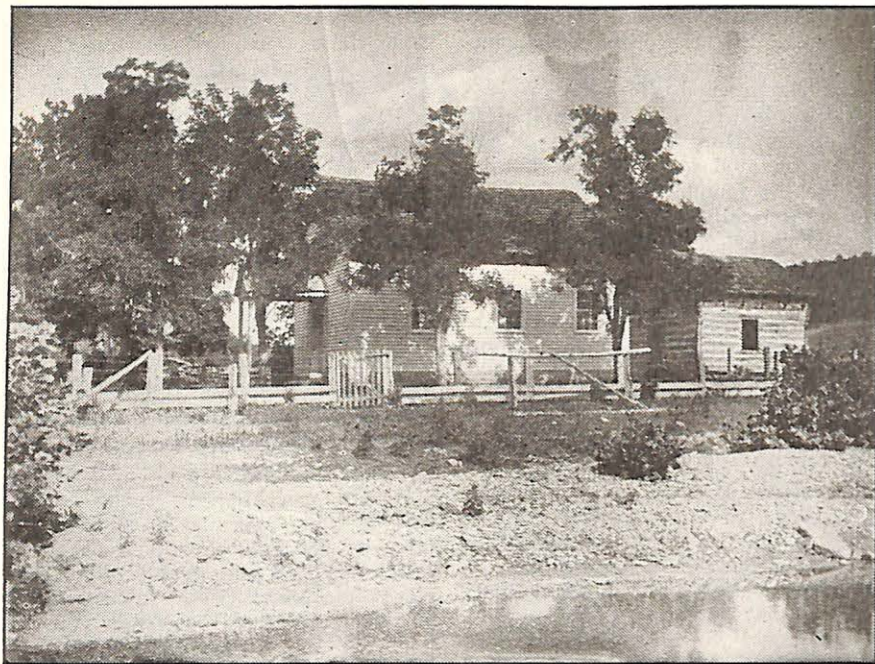
The great evangelist used no schedule, but abandoned himself to the leading of the Holy Spirit. When he went to a hamlet to begin a ministry there, he went for an indefinite period—until God's work was done. Sometimes he was there a day, sometimes for months.

Preaching, visitation and prayer were a triad at the bottom of his evangelistic success. A unique feature of his revivalism was the use he first made during the earliest revival in Rochester of the "anxious seat" as a means to bring out inquirers. Its aim was to hurry the unconverted to an immediate decision as well as to commit them publicly to the service of Christ.

Blessings From Above

The great blessings which followed in the train of Finney's ministry have been suggested. "Greatest evangelist and theologian since the days of the apostles," says Lawson of him, but even those who accuse the biographer of overstatement place Finney in the forefront ranks of the revivalists of all time. "He was loved and he was hated, he was respected and he was feared," writes one appraiser, "as were few men of his time, and as no ordinary man can be at any time."

As a revivalist, as a theologian, and as president of Oberlin college, he left an immeasurable influence that extends beyond his own generation. He has been a vital element in the fashioning of the Christianity of the American Republic, especially in the northern states east of the Mississippi. Probably he led more souls to Christ than any nineteenth century preacher, with an estimated 500,000 persons converted through his instrumentality.



The First Meeting House (Right) of the Pin Oak Creek Baptist Church of Missouri, Used from 1859 to 1869, and the Second Church (Left) Used from 1869 to 1897 With the Pin Oak Creek in the Foreground

God's Servant in Pioneer Days

The Story of August Rauschenbusch

by the REV. CHARLES F. ZUMMACH of Trenton, Illinois

(Continued from the Last Issue)

In 1854 August Rauschenbusch led a group of seventy immigrants by covered wagon drawn by oxen to the pioneer lands of Missouri. There most of them settled in Gasconade County, where he founded the present Pin Oak Creek Baptist Church and became its first pastor. His influence is still felt and his memory revered in that church and community.

In 1858 Rauschenbusch responded to urgent and repeated appeals to become the teacher of a German Department in the Seminary at Rochester, N. Y., since he was the only man in the denomination, at that time, with the necessary educational qualifications for that task. He tells us what finally decided him to accept was the mute appeal in the eyes of the small group of forlorn students, struggling to get an education against almost insurmountable odds. They impressed him as "sheep without a shepherd."

He began his work in Rochester in the fall of 1858, at a salary of \$600 per year. From the very beginning of his connection with the denomination, he had advocated the necessity of an educated ministry, declaring emphatically that the denomination could not survive without it. It was he who had encouraged the first students to go to Rochester in 1852 at the invitation of the University of Rochester and the Rochester Theological Seminary. They were promised \$70 per year support from the New York Educational Union, but they had no German teacher.

Fortunately, Andreas Henrich, whom Walter Rauschenbusch characterizes as one of the ablest men in our group in those days and who was pastor of the small German Baptist church in Rochester, and Phillip Bickel, a fellow student with a good education, were willing to help. But Bickel graduated in 1857, and Henrich left Rochester in the summer of 1858, thus leaving the group of German students literally orphans.

In the columns of the "Sendbote" and at the conferences, Rauschenbusch was untiring in his appeals for support of the students at the Seminary. In this he had to overcome the prejudice against an educated ministry prevalent in many of our churches, who held that the equipment of the Holy Spirit was sufficient if God called a man to preach. While Rauschenbusch admitted that men without theological training had done good work, he stoutly maintained that a good workman could work better with sharp tools.

Difficult Pioneer Days

He stressed the importance, not alone of a theological training, but of a broad culture as well. He was able to evaluate a good education since he himself possessed a good one. Our denomination owes him a great debt of gratitude, for he saved our churches from the many unbalanced tendencies which made their appearance from time to time and often threatened the destruction of some of the churches.

The beginnings were small and difficult. There were only six students. There was no financial endowment. The financial situation of the Seminary at this time became so serious that the trustees proposed closing down the German department at the end of his first year there. But Rauschenbusch scornfully rejected such a proposition. He considered it a breach of faith with the students who had come there at his invitation. The columns of the "Sendbote" bear evidence of his devotion to the cause. To his students he was more than a teacher; he was a father, and he shared with them, as he states, "his last crust of bread." Stern and exacting in his demands upon them, yes, but with a love that knew no bounds.

He was as much a pioneer in this field as the early settlers who hewed their homes out of the forest. Since he was the only German teacher he had to teach every subject himself, and that to men whose education varied from next to none to that of a collegiate. His burden was increased by the fact that he suffered from a chronic nervous trouble, which brought on frequent and severe headaches, which were, for him, a "thorn in the flesh." How he survived the exacting ordeal, God only knows.

Dr. A. H. Strong, who had learned to know him as a student and later as his fellow professor, once said that he often marvelled that one man could know and teach so many subjects. Small wonder that a youth once pointed him out to a small boy saying: "There goes the most learned man in the city of Rochester." He was a born teacher. His love for truth was like a sacred fire that burned in his soul, and he inspired a love for it in the hearts of his pupils.

The Ideal Minister

Here something must be said about the aims he sought to cultivate in a Christian ministry. They might be summed up as follows: 1. An evangelically minded, consecrated ministry, loyal to the truth, with a passion for souls. 2. A well-rounded education, a broad cultural and theological training. 3. A sound knowledge of the Bible. 4. An historic approach to religion. 5. A well balanced theology, free from narrow, sectional or fanatical views. 6. A thorough knowledge of the German language, in which they were expected to preach. Later in life he regretted that he had not been strict enough in admitting some students to the Seminary, while he discouraged others who later became successful workers in the vineyard of our Lord.

How much the seminary contributed toward keeping intact the unity of our denomination through the years cannot be overestimated. This was all the more important in an organization where the spiritual bonds are the only ones recognized, where each church is

an independent democracy that recognizes no central authority, and no spiritual overhead except Christ. How easy it would have been for each group to go off on a tangent considering the widely divergent elements that made up our denomination. One hesitates to say what might have happened had it not been for this unifying factor created by the Seminary under the leadership of Professor Rauschenbusch, and continued by his successors during the following years.

But not alone as a teacher did he exert an influence upon the denomination. He also made a valuable contribution as a writer in the field of literature and religious polemics. He was the first editor of the "Lektions-Blaetter," and the first to insist upon a systematic course of Bible study for our Sunday Schools, instead of the haphazard lessons then in use. For that purpose he wrote a series of studies on the life of Christ. He also wrote a large number of tracts and pamphlets on a variety of subjects, besides numerous articles for the "Sendbote" and other religious journals. He lectured on a variety of subjects on various occasions. His reply to Buechner's atheistic evolutionary lectures created widespread interest and was published by the American Tract Society.

Debates, Pamphlets and Text-books

One of his noteworthy experiences in the field of polemics was the historic debate in Logan, Ontario, with a group of leading Lutheran pastors on the question of baptism. The debate lasted almost three days. His sound scholarship impressed even his enemies, and although it did not convince them, it produced respect for the Baptist position in Ontario. He deplored controversy, but always stood his ground when challenged.

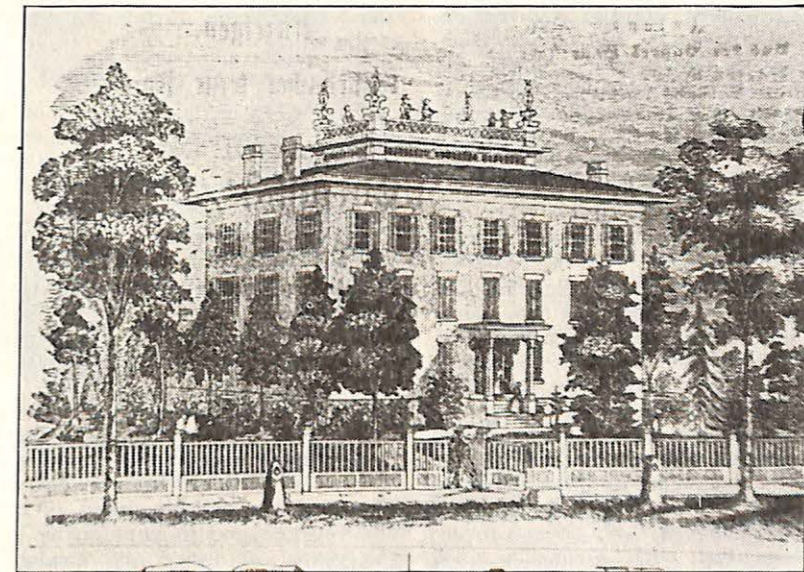
Rauschenbusch also published an exhaustive history of the Baptist movement which provoked a storm of criticism and controversy in Baptist circles, especially in the South, because it upset some of the cherished traditions Baptists had woven about themselves. But subsequent investigations proved his contention that there was "no unbroken continuity" of Baptists from the time of the Apostles down to our own day.

His pamphlets: "The Origin of Sunday" and "Shall We Observe the Sabbath or Sunday" were widely circulated and published in different languages. At the time of the appearance of the "Revised Version" of the Bible, a serious controversy arose in various churches as to its use. His articles on the story of Bible translations, and his reasons for the changes made in the revision, did much to allay the criticism and overcome the objections. He wrote a homiletic textbook for his students and numerous other articles and pamphlets on questions of religion, history and church policy.

His interest in the Baptist movement extended far beyond the boundaries of his immediate denomination. From the early beginnings of his connection with the denomination he advocated the support of foreign missions. He was proud when his daughter, Emma, decided to go to India, where she later became the wife of Dr. John E. Clough, famous missionary and author. When the Russian government persecuted the Baptists, he intervened in their behalf and appealed to the denomination for help. More than \$1200 passed through his hands for the Baptist martyrs in that unhappy land. By this act, more than anything else, he established a bond

to the churches published in the "Konferenz-Verhandlung" of that year. Again, in 1862, he made the Civil War and the social evils of that day the subject of a letter to the churches. This is a remarkable document that deserves to be re-read in our day. Free from all pious platitudes, like a skillful surgeon he lays bare the social, economic, moral, political, and religious evils of his day. Reading that and many of his other articles on social problems, it is easy to see where his illustrious son, Walter, got the impetus for his message of the "Social Gospel."

In his appeal to the churches, he states that "Civil War ought to teach us the danger of disunity, prompted by



First Students' Home of Our Rochester Seminary Used from 1874 to 1890. (Picture Taken by Prof. A. A. Schade from "Der Sendbote" in its Issue of July 19, 1876.)

between them and their co-religionists in America which caused thousands of them to emigrate to America in the years to come.

A Conservative Scholar

Always conservative, he still maintained an open mind to all truth, which must be defended regardless of cost. Thus he opposed his friend, Kuepfer, when Kuepfer preached against praying to Christ, and opposed the trend toward "open communion," in 1859, though some of his friends favored it. He also opposed and killed the movement for "foot-washing" among the churches in Canada. But he was tolerant toward the different denominations, among whom he had many friends, even among Catholic scholars. He never considered the mere form of baptism as a distinctive characteristic of the Baptists. Immersion was an act of obedience that symbolized the peculiar relationship between the believer and his Lord.

First and last a scholar, he was no dreamy mystic, but intensely practical in his outlook upon life, giving to the Gospel a social emphasis in his preaching and teaching. He predicted the Civil War as early as 1855 in a letter

self-seeking individuals under the guise of a greater spirituality or denominational principles, but who in reality are only seeking to promote themselves." He declares that some central authority is necessary in religion, just as it is in civil life. This sounded strange to some who emphasized Baptist democracy, but he foresaw the danger threatening us by an unbridled democracy and warned against it, saying: "Not every man nor church can be permitted to be a law unto himself."

A Great Man of God

He pleads for more regard for their spiritual leaders; they are "God's—not man's—servant." Above all, he pleads for a holy, sacrificial life on the part of the Christians. "To pray for victory is not enough; it is possible to fight for a just cause and yet be defeated because of corruption within." In his attack upon definite social evils he minced no words and was outspoken as few would have dared to be.

Although not a great organizer, he was a wise counsellor, trusted by the English denomination. It was largely due to him that they continued their liberal support of the Seminary. III

(Continued on Page 19)

The Baptist Witness in a Stricken World

Report of the Recent Northern Baptist Convention
by MARTIN L. LEUSCHNER of Forest Park, Illinois

MOST religious conventions are a "holiday pause" in the calendar of the church. There is something innocuous about some of these gatherings from the hasty passing of resolutions to the bombastic display of oratorical fervor. But the banners are seldom set to flying for an inspiring spiritual advance in the days following the conference.

The Northern Baptist Convention, which convened in Cleveland, Ohio, from May 26 to 31, was a notable exception to this general observation. It might well be described as "the Baptist Convention on the March" which recognized the critical social and religious issues of the modern world setting and speedily acted to bring the will of God to bear upon these problems of life.

Almost five thousand delegates and visitors, some of whom had come several thousand miles to the convention, gladdened the hearts of the committee on arrangements, headed by Dr. D. R. Sharpe of Cleveland. Because of the war and travel restrictions a crowd of two thousand would have been large. The actual attendance of five thousand put the faint-hearted to shame. Like a mighty army of God, these convention delegates, with serious outlook and strong Baptist convictions, surged onward to form a new and more formidable battle line for the Lord.

Agitation for Action

Something extraordinary happened at Cleveland on several occasions! It was almost like the day of Pentecost when "there came a sound from heaven as of a rushing mighty wind," and God's Spirit was poured out upon the disciples. Certainly, it was a mighty demonstration of God's wondrous working power in our day. For with a spontaneous outburst of unusual religious fervor, the convention expressed itself in a demand for Christian action in unmistakable demonstrations such as the writer has never seen before at a Northern Baptist Convention.

On Wednesday morning, May 27, Dr. G. B. Cutten of Colgate University, spoke on the liquor traffic in a brilliant address on the theme, "We Are At War." With rapier like thrusts, Dr. Cutten laid bare the tragic and sordid picture of drunkenness in our country. "Beverage alcohol," he said, "has played an amazing part in undermining and ultimately bringing about the defeat of practically every nation that has lost the crucial decision on the field of battle or in conflict with other people. Liquor has defeated more men, more armies, more nations than any other cause."

Immediately following his message in a din of shouting and whistling approval, the delegates jumped to their feet and called for action that the address be printed for the benefit of the delegates, that it be sent to President Roosevelt to read, that five million (!) copies be printed for widespread distribution and that a resolution be passed calling for the enactment of national prohibition during the duration of the war.

Faithfulness to the Gospel

Equally enthusiastic and spontaneous was the response of the convention to an address by Dr. Warner Cole of the Dexter Boulevard Church in Detroit, Mich., on the theme, "The Church Winning Lost Men." His passionate plea for the fervent preaching of the evangelistic message of the gospel to win the lost to Christ was matched by the electrifying response of the people. "That's what we need," they exclaimed near the writer of this report. "Oh, for more preaching of this power!"

The addresses which called for the Christian Church to be true to her mission in proclaiming the disastrous effects of war and bloodshed, of hatred and revenge and in announcing boldly the gospel of peace and goodwill in Christ were unusually numerous. They were epitomized in the resolutions which resolved "that we stand for the spirit of love and good will and against the trend toward the spirit of hatred and revenge which, if permitted to continue, will make impossible a just and durable peace."

Furthermore, the Baptist Convention was the first among the Christian bodies in America to "send Christian greetings to our brethren in Christ who live under the domination of the Axis Powers, and to assure them of our continued love and prayer for them, and with them for peace and for the coming of the Kingdom of God." Boldly the convention dared to "request our government to provide a means of conveying these greetings and resolutions to the Christian churches of the nations with whose government we are now at war." The convention's fervent championing of these pronouncements gives rather conclusive evidence that the Church will remain peculiarly Christian and Christ-like during the days of this war.

Convention Highlights

The highlights of the convention form a galaxy of bright stars in the convention's firmament. Dr. Harold Phillips of Cleveland opened the treasures of God's Word in his four chapel

talks as he interpreted the truths of God's judgment, love and mercy for a world in dire spiritual need. Dr. W. A. Elliott of Ottawa, Kansas, the president of the convention, called for Baptists to "put a spiritual content into our religion in these baffling years." Mr. Charles Wells, whose religious cartoons appear in "Missions" magazine, sketched a map of the Orient and a picture of the cross as he spoke on "American Baptists in the New World."

The honorable Harold E. Stassen, governor of Minnesota, brought the patriotic address on the afternoon of Decoration Day. The convention sermon on Sunday morning was delivered by Dr. Elam J. Anderson, president of Redlands University in California. Two guest speakers delivered memorable and stirring addresses, as Dr. John Mackay, president of Princeton Seminary, spoke on "The Road to Tomorrow Leads Through Yesterday," and as Dr. Charles T. Leber of the Presbyterian Board of Foreign Missions, depicting a recent missionary trip around the world, brought his "Salute to the Unconquerable."

Fifty Visitors From Our Churches

Four open forums considered the crucial issues of peace, our industrial age, evangelism and missions. The presentation of new missionaries on Friday afternoon was a profoundly moving scene. The spectacular pageant on Saturday evening recounted the story of "The Triumph of Religious Liberty." Musical treats were repeatedly offered by Cleveland High School choruses, Redlands University Glee Club, the International Choir of the Cleveland Baptist Association, the Chorus of the Colgate-Rochester Divinity School and the "Wings Over Jordan" Negro Choir. The new president of the Northern Baptist Convention is Dr. J. C. Robbins, formerly secretary of the American Baptist Foreign Mission Society and now at Newton Centre, Mass. Next year's convention will meet in Denver, Colorado.

More than fifty Baptists of our own churches assembled at Anders Cafeteria on Friday evening for a time of mutual fellowship and discussion around the dinner tables. They were everywhere in evidence during the conference days, making their contributions to the blessings of fellowship and the spiritual thinking of the convention. For we, too, will be affected advantageously in our denominational churches by this spiritual advance of the Northern Baptist Convention to prove herself as "A Ministering Church in a Stricken World."

The Author of the New Serial Story

The Personal Account of the Author of the Story, "In the Heart of the Pines," Written by MRS. ELEANOR E. KEES of Grangeville, Idaho, at the Request of the Editor

FIRST of all, I am a Baptist, and the wife of a Baptist minister. I was born and raised in southeastern Nebraska, where I received my education. I am a lover of nature, especially of trees, and the wilder the country the better I love it.

I love people—all types—and I love to study their problems. I am never so happy as when I am ministering to others. I am especially fond of young people, and, because I have raised three myself, I think I understand their problems pretty well. My children were my pals, and they were always free to bring their young friends to the parsonage whenever they wished.

They are all married now. Two of them live in Chicago, and one in Minneapolis, and each of them has a little one, ranging in ages from two and a half years, two years, to one month. My children are all Baptists, and are all married to Baptists.

As a child I was imaginative, and when only a small girl I began making and telling stories to my brother and sister, who were both younger than myself. I used to tell them these stories on the way to school. We lived in the country, and as soon as we were out of the house I would begin a story, and relate it all the way to the school grounds, where I would "continue it" the next day. My sister was especially appreciative of these stories eagerly awaiting the next "chapter."

When I was in my teens I used to gather small children around me and tell them stories. I always made them up as I went along, never being quite sure just how they were going to end when I began them. Quite often, when in the homes of some of my friends, much to my embarrassment I would find I had an audience among the elders when I was about half through with my story, although they were supposed to be visiting among themselves.

It was through the encouragement of Mr. Kees that I first tried writing stories. Every night I would gather my little ones about me and tell them a bedtime story, and, although Mr. Kees was supposed to be studying a sermon, he was an interested listener, and after much persuasion he induced me to try writing for publication. My first three stories were published by our American Baptist Publication Society of Philadelphia, Pa.

In 1930 Mr. Kees and I went to northern Minnesota, where we were in home missionary work for over eight years. We were in the heart of the



Mrs. Eleanor E. Kees
of Grangeville, Idaho,
Author of "The Boy From Hogan's Alley" and "In the Heart of the Pines,"
Now Starting as a Serial Story in
"The Baptist Herald"

tourist section, where the story that begins in this issue of the "The Baptist Herald" had its setting. Northern Minnesota is a most beautiful place, and our work lay among the people of the pines. They had a hard struggle to exist, as the great milling industry had taken the wealth of the country from the great woods, and drought had followed in the wake. We found most of them to be thrifty, honest people, victims of circumstance, but with high and noble purpose, generally speaking. Out of their ranks have come some of our great men and women of the present time.

Very few people know how these people have to live, and it was this that inspired the story, "In the Heart of the Pines." I wanted others to see what I had seen among these people. I wanted them to see the beauty of this country, and to understand the pine country dwellers. I shall always thank God for the privilege of knowing these people of the pines.

We went from this beautiful country to the prairies of North Dakota. What a contrast! It was during the first year of our ministry there that I wrote "In the Heart of the Pines." I think being homesick for Minnesota urged me to write it so soon after leaving the state. After serving the church there for four years and four months, God called us to Idaho to labor for him.

We are at the foot of the Bitterroot Mountains here in Idaho. This is even

more scenic than Minnesota. In 1942 the license plates for automobiles carry the heading, "Scenic Idaho." We minister to three churches here—Grangeville, Stites, and Kooskia. Stites is 24 miles from Grangeville, and Kooskia is 4½ miles beyond. Both the latter towns are in the canyon, and the drive to them is filled with grandeur, but fraught with danger if one were to relax a constant vigilance. For six miles we drop down the mountainside, round and round curves, from an altitude of 3400 feet to 1350 feet. Between Grangeville and Kooskia there are 147 curves in the road, part of which is just wide enough for two cars to meet and pass.

This is in the heart of the gold mining district and one sees many miners. As yet we have not had the opportunity to visit the gold mines, but hope to be able to do so this summer.

The farmers, or ranchers, as they are called here, are extensive stock raisers, many of them raising sheep. We have seen as high as 5000 sheep in a single band being brought in from the grazing sections. Their shepherds take them to the mountain grazing places for the summer, and bring them back in the autumn just before the snows come. The shepherds are stern-faced, rugged young men, who show plainly that they prefer the isolated life of a shepherd to society. For the most part they do not look to be wicked men, but they are neither church-going men when they are back from the summer sojourn.

In these smaller churches there are many things a pastor does besides just the preaching, such as teaching a class, building all the fires in the local church for everything that goes on in the church, besides splitting the wood for the same. There is always something to be done for the ladies, whenever they have their meetings, such as assembling tables, and running necessary errands. The minister is general chore boy when the women clean the church, as well as being general adviser in weightier matters.

We have a garden, and a large lawn to care for, and ours is far from being an idle life. But we are happy in the service, and if we were able to lead only one soul to Christ on each field we would feel it had been worth the effort. However, our labors have all been very fruitful wherever we have been, and we have left behind many dear friends and many sacred memories wherever we have served.

June 15, 1942

IN THE HEART OF THE PINES

By ELEANOR E. KEES

with them, setting them down just outside the door. The train jerked, and he braced himself against the door casing to keep from falling. There was a clatter and squeak of brakes, a succession of tremors passed over the entire train, and it came to a stop. He turned and motioned to the girl to follow, handed his grips to the conductor, and stepped to the platform. The girl followed him, and they both paused for an instant as she took in her surroundings in one furtive glance, then turned to her father.

"Daddy!" she exclaimed, her voice full of anguish, "Is this what you have brought me to—a place completely removed from civilization? If you think for one moment I am going to spend my entire summer up here in a 'hick' town you're absolutely mistaken! I'll stay just long enough to catch the next train back to New York! We'll go inside and you can buy me a return ticket right away! Summer resort! Bah! Why, there's nothing but acres and acres of woods that swallow you up completely! Such a town! Look at it! Maybe thirty houses—shacks—I should say! And look at even the—"

John B. picked up the grips and moved toward the small building which served as a depot and freight house combined, saying, "Let's not air your complaints to the whole community, dear. Come, let's go inside."

Clarissa Hamilton followed her father into the depot, deposited her bag on a seat, and started for the window above which was painted in yellow letters, "TICKETS."

"There's nobody in there now," said her father, setting his grips down. "Besides, I want to talk to you. We're not going to stay here, Clarissa. We're going out to the lodge. It is a charming place. It's some six miles out, situated on the banks of a small lake, and is all that one can ask for in the way of a summer resort. I planned to surprise you, but, now that you're so disappointed in the place here, I'll describe it before we go out."

"I have no interest in hearing about it," said Clarissa, her voice trembling in her disappointment. "If it is six miles out, that makes it worse than ever. Six miles from a town—a 'hick' town at that! Why, I would die! I just know I would—buried in these woods! If there's such a thing as a hotel or a rooming house in this place, take me there, and I'll wait until the train comes back, then rid this section of the world of my presence."

"There isn't a hotel or rooming house in the town, so you'll be obliged to pass the night at the lodge, and, as I told you coming up, this train does not go back until morning, so you might as well plan to make yourself comfortable."

"Then you'll see that I get back so I can leave in the morning?" she questioned eagerly.

"I make no promises," he answered. "I want you to see the lodge first. Maybe you'll want to stay then."

"Are there other people staying at the lodge?" she asked.

"If you mean tourists, no. This is our own private lodge. But there is a married couple there—Mr. and Mrs. Dan Hodge. They are middle aged people whom I have engaged to tend the house and grounds for us. They are wonderful people, excellent companions, and I am sure you will like them."

"My, that does sound interesting, I'm sure," she said scornfully. "Making companions of one's servants! Dad, what has gotten into you? You've never been like this before. Are there other lodges near, where other people stay?"

"There are some about a mile away on another lake, besides many being scattered about at other resorts farther away. Our lake is very secluded, and so far I'm the only one who has built on its banks. There is only one sandbar on it, and that is just in front of our lodge. People do not like to build where there is a poor landing place. Besides other tourists on other lakes, though, there are many little homes scattered among the pines where very respectable and interesting people live. You will find many things of interest up here, my dear."

"And you expect me to put in an entire summer tucked away in such a place! I should say not! You must think I am crazy!" she declared.

"Not at all. We shall make contacts with other people. We will meet other tourists. There is ample room for guests at our lodge. I want you to meet some really worthwhile people. I want you to make contacts with some of the different things in life—different from what you have had. Society isn't all there is to live for. Good times are all right in their place, but there is also a serious side of life."

"So you have brought me up here to bring me in contact with the hideous things in order to make me serious, eh? Ha! You make me laugh!" she said scornfully. "Well, I'll stay overnight, but back I go in the morning!

Understand? I can find plenty of things in the city to make me serious if that's what you want. And why should I be serious at twenty? There's plenty of time for seriousness. How do we get out to the lodge—walk?"

"We're to be taken out in a car, and as soon as we get ourselves established we will have a practical car to convey ourselves about in this territory," he answered, picking up his grips. "Come on, a fellow named Jerry Henderson is going to take us out. We're to go to the store and wait for him."

"Where is the store?" asked Clarissa. "Down here about a block," he answered.

Clarissa followed her father as he headed down a path which led to the store located in the center of the town. There were no sidewalks—not even board walks. There was no need for them. There was never any mud in the pine section of the country—just sand. The harder it rained, the better it was to travel. Continued drought made the sand powdery, but the rain packed it. Besides, Langdon could not afford sidewalks. There were no funds for village improvements.

Clarissa took in the surroundings more carefully as she followed her father. If she had been in a mood to appreciate beauty she could have found it. Not in the town itself, which was made up of squat little houses, quite a number of them covered with tar paper, but in the surrounding country.

Langdon was located in a valley—rather—a basin. Surrounding it were low hills, covered with a growth of beautiful timber. Great pines—Norway and jackpines—with poplar and birch, their gray and white trunks looming up like stately sentinels against the green of the pines and underbrush. Occasionally one could see a spruce tree, somewhat dwarfed, however, crowded out by the others. Along the west line of the timber there was an abrupt break, and lying placid, with the setting sun casting golden reflections into its somber depths, lay a lake.

Clarissa almost caught her breath as she noticed—for the first time—that lake. She had never seen anything more beautiful. But she turned her eyes away quickly. She did not want to see any beauty in this place. She wanted to get away from here as quickly as possible.

She turned to gaze at a tar paper shack, a half block away, in the very center of the basin in which the village was built. A none-too-white wash hung on the line, three children, scantily clad, played in the yard. Parked almost against the house was a car of ancient vintage—no top—the paint worn off—and the windshield cracked. Lolling in the back seat was a man apparently asleep. He might have been drunk, so far as Clarissa could tell. Poverty, thought Clarissa. Gross poverty. The rest of the houses, for the most part, were not much better.

A few had been finished on the outside, and at one time had been painted, and, yes, there were two houses apart from the others which were quite nice—or had been at one time—but even the poorest houses she had seen in the city were better than they were. Oh, she was going back to the city! She wasn't going to stay out here and rub elbows, so to speak, with the people who lived in these terrible places.

She followed her father into the store—such a funny store. She had never seen one like it. It seemed to be a general merchandise store, and in one corner of it was a grating built up to the ceiling which separated a U. S. Post Office from the rest of the building. A post office in a store building! Whoever heard of such a thing?

At the end of the counter was a display of cheap dishes and graniteware, a stack of straw hats of various sizes, and a few toys whose paint had been dulled by much handling. And a small case, apart from the rest, contained a quantity of cheap candies and tobaccos.

Several persons loitered about in the store. They were in very common clothing. Two women were in the front, apparently being waited upon by the clerk who was weighing up the sugar. They were dressed in cotton print dresses, low shoes, and no stockings. One of them was vigorously chewing gum while she talked pleasantly with the other. Evidently they were discussing something that was to take place at their church the following Sunday. Clarissa turned from them in disgust.



The Lounging Room With Its Fireplace and Inviting Chairs Was the Center of Attraction in the Lodge Hidden in the Heart of the Pines

She glanced around at the contents of the building. In the far end was a glass case where a meager variety of fresh and cold meat was displayed. Most of it looked dry and unappetizing. Back of the counter on which the glass case rested, were shelves of groceries—canned goods—breakfast foods—soaps and powders. At the end of the counter was a barrel where a man was scooping up sugar. In front of the case was a basket of eggs, a stack of half gallon pails of syrup, several cases of dry-looking cookies, some potatoes, onions, and cabbages in baskets, and a number of sacks of flour.

Along the side walls were shelves displaying yard goods, men's overalls, shirts, gloves, hose, a row of shoe boxes, a collection of salves, hand lotions, patent medicines, talcum powders, stationery, ink, and various other little household articles.

In a glass case on the counter in front of the shelves were women's stockings, gloves, handkerchiefs, cheap cosmetics, various babies' garments, ribbons, laces, thread, needles, thimbles, and perhaps a dozen other things that Clarissa did not bother to enumerate.

A young man, standing at the window of the post office was smoking a cigarette, and blowing little circles of smoke above his head. He was unshaven, his clothing was ragged, and none-too-clean.

Clarissa felt her anger rising. So these were the kind of people her father wanted to bring her in contact with—this was the side of life he wanted her to see. Well, she had seen all she wanted to see in just about fifteen minutes, and she would get herself away from it as rapidly as she possibly could. If this was what the other side of life looked like she wanted to keep as far away from it as possible. It did not occur to her that these people she had seen might not represent the majority of the dwellers of the pines.

She turned to her father. "How soon will the man be here to take us out?" she asked impatiently.

John B. looked at his watch. "Jerry said he would arrive about eight o'clock. It's a quarter till now," he answered.

"I wish he'd come sooner," said Clarissa. "Why couldn't he have met us when the train came in?"

CHAPTER ONE

The jerky little motor-drawn train began to lessen its speed as the brakeman put his head into the coach door and called huskily, "Langdon," and the horn, somewhere on the front, sounded a warning note that the once-daily local was about to reach the little village nestled among the great pines of the north.

It was a husky sound like the brakeman's call, making one think it must have a cold, away down deep in its metal throat, rendering it unable to make a clear sound. The noise reverberated out in the dense woods, which seemed trying to swallow up, not only the signal of the horn, but the clatter of train wheels, just as it tried to swallow all other sounds.

John B. Hamilton took his feet down from the seat in front of him, and turned to the girl beside him.

"Guess we're almost there," he said pleasantly. "Better get your things together."

The girl who had been peering anxiously out of the window, turned her head, and reaching over to the seat before her took a miniature article composed of straw and lace, set it at a rakish angle on her auburn hair, and began gathering her purse, a magazine, a box of chocolates, her gloves, and a small travelling bag together. She opened the bag, hastily poked the magazine and chocolates inside, pulled the zipper back in place, put on her gloves, and tucked her bag under her arm ready to get up as soon as the train stopped.

John B. pulled two large suitcases from beneath the backs of the two seats which had been pushed together, and strode unsteadily down the aisle

"His wife is sick, and he couldn't leave until a neighbor girl could get there to stay with her. The girl couldn't come until she was released from her work at a tourist camp," replied her father.

"Such service!" said Clarissa scornfully, then contented herself by thinking she would be on her way back to New York City at this time the next day.

She stood rigidly beside the counter for the next fifteen minutes, observing other articles in the store which she had not noticed before.

There were a number of things with which she was unfamiliar, among them the queer little pump on top of the metal barrel, and a wooden barrel where the storekeeper turned a wooden faucet and drew off an amber liquid. She wondered if it was liquor. A long time afterward she learned they were kerosene and vinegar barrels. She learned afterward, too, that the funny little outfit in the far corner was a cream testing equipment, and that the strange looking thing mounted on wheels was scales. She also learned that the queer little lever with a blade was a machine for cutting off tobacco, that the machine on which a man turned a crank, and which made a loud noise, was a coffee grinder. And the little machine clamped onto the counter was for measuring off yard goods.

She wasn't particularly interested in any of them at the time, but she must have something with which to keep her mind off her miserable condition.

The women went out of the store, followed by two of the men. Several others came in; then a noise outside attracted her attention.

"There's Jerry now—and right on time," said John B. picking up the suitcases. "Come, dear." Clarissa followed him outside.

A fairly respectable-looking sedan had drawn up by the store, and an unshaven man, dressed in rough, but clean clothes hopped out. He grasped John B's outstretched hand. "Mr. Hamilton, how are you? So glad to see you!" he exclaimed.

"Fine, Jerry, fine. Glad to see you, too. How's the wife?"

"Doin' just great—just great! Got the finest pair of twin boys you ever laid eyes on, Mr. John!" said Jerry proudly.

"Twins! Well, I'll declare! I didn't know," said John B.

"Yeah. Been pretty sick for two months back, but she's comin' on fine now, so Doc Smiley says."

"Jerry, I want you to meet my daughter, Clarissa. Mr. Henderson, my daughter," said John B.

Jerry Henderson started to extend a work-roughened hand to Clarissa Hamilton, but the cold look in her eyes caused him to drop it immediately and simply murmur something under his breath about being glad or pleased to meet her. For Clarissa merely nodded, and gave him such an icy look that he would have been far more comfortable

in the presence of the King of England than before this young woman. He had expected John B. Hamilton's daughter to be like her kind and jovial father, and was quite taken by surprise to find her otherwise. He turned and placed the luggage in the car, feeling his face and neck getting redder and redder every minute. He felt very much out of place in her presence.

John B. placed his daughter in the back seat, then climbed in beside the driver and they started off. Riding in the sedan, which had traveled many miles over rough roads, was not like riding in her father's limousine. The motor sputtered, and sounded like it was endeavoring every minute to tear itself to pieces. Every part of the body of the car rattled like it was falling apart. The road was not like the smooth pavements of New York City, or the many highways leading into the city. There were terrible bumps, the seat was hard, the back end of the car swung about, seemingly much after the fashion that a small dog wags his tail, bouncing Clarissa from one side of the seat to the other.

She was so jammed in with the big suitcases at her feet that she had scarcely any room for herself anyway. She was so occupied with trying to keep herself in place that she paid no attention to the road over which she was going, or to the beauty that lay around her. She only knew she was being driven over an impossible road, through a vast strip of timber land, yet almost before she realized it they drew up before a low, rambling structure built on the banks of a silvery little lake.

It was already growing a little dark, and lights were on in the lodge, their bright rays penetrating the deepening twilight.

Clarissa took in the structure of the lodge while the men were unloading the suitcases. It was built with a screened-in porch on three sides of it. There must be a fireplace, she reflected, for a huge chimney rose at the back. There were low, wide many-paned windows, and wide doors with glass uppers. Bright colored curtains were at the windows. There were rustic chairs, and a lounging couch on the porch.

The paths surrounding the house were marked off with brightly colored painted rocks, and they wound around the premises and away into secluded nooks, which looked like they might be interesting enough to explore. And high above everything loomed the pines.

Clarissa followed her father onto the porch as Jerry Henderson drove away in his uncomfortable old sedan. There were rugs scattered about on the porch—grass rugs, braided rugs, and a big fur rug of some kind in front of the lounging couch. How homey and inviting the porch looked!

She heard footsteps inside the house, the front door was thrown open, and a jovial, kindly woman called out, "Mr.

Hamilton, I didn't know you had arrived! I was that busy with my cook-in'. I didn't hear a sound until Jerry's car rolled down the drive. And here's the dear girlie," she added, extending both her hands.

But Clarissa drew back boldly. Why, such a brazen woman! A common servant, trying at the first to be familiar!

"Clarissa, this is Mrs. Hodge," her father was saying, "She's very tired, Mrs. Hodge," he added, faintly trying to excuse Clarissa's actions.

"She shall have some rest," said Mrs. Hodge, kindly. "Her room is ready for her."

They passed on into the house, and Clarissa took in the surroundings inside. The first room seemed to be a large reception room, containing a piano, a radio, an overstuffed suite, several extra chairs, a large bookcase of books, a reading table, reading lamps, and the walls were decorated with large hand paintings of various scenes in the north woods. The floor was polished, with scatter rugs here and there.

She saw other rooms opening off this one—several bedrooms—and at the back was a large room—the dining room, which was evidently also used as a lounging room because the fireplace was there, and there was a couch and a number of chairs arranged invitingly along the walls. The entire interior of the house was finished in the rough—chinked logs. Even the rooms were divided by logs, peeled and varnished, bringing out the true beauty of the wood. At the right of the fireplace an open stairway led to a loft above, which was also divided by logs.

Above the fireplace hung a huge moose head, seemingly keeping guard over the entire premises, and below, on either side of the mantle, were mounted birds—several small owls—a pheasant hen and cock—a blue heron—a grouse—a prairie chicken—and a hawk. On a platform over the wide door opening into the living room was a snowy owl, its great wings spread as though it was just ready to sail off into space. Its mouth was partly open, and its eyes gleamed wickedly, making it look like it was ready for a fight. On either side of the room, and over the door which led into the kitchen, were fish of various kinds and sizes mounted on suitable pieces of board for hanging.

Clarissa had forgotten herself and was wandering about, looking at the various rooms and their contents, her coat thrown over her arm, and her purse still in her hand.

John B. was talking to Mrs. Hodge and her husband, who had just come in. He called to Clarissa, who was just mounting the stair on her way to the loft above.

"Clarissa, this is Mr. Hodge," he said.

Clarissa merely nodded. "I want to see what is up here, then I want to go to bed. I won't have time to look it over in the morning," she answered,

(Continued on Page 20)

CHILDREN'S PAGE

Edited by MRS. BERTHA S. JOHNSON of Chicago, Illinois

A Letter from the "Children's Page" Editor

124 N. Albany Avenue,
Chicago, Illinois,
May 26, 1942.

My dear little Coworkers:

"I thank my God upon every remembrance of you." My heart has been overjoyed at your response to the Children's Page, and I thank you for each contribution which was sent. I am sorry that we were not able to use everything that was sent, but because of lack of space we have had to limit ourselves. I would urge each one of you to continue to develop the talent you have displayed during these six months. Above all, use your talent to the glory of God.

I want to thank each one of you for the sweet letters you have written. I am especially glad for those of you who have said that you have given your hearts and lives to Jesus. You will find that He is the best Friend in the world. I have kept a list of those who have written to me, and though I shall not be with you on the Children's Page any longer, I shall continue to remember you as "my family."

As we stated last month, we should like to give you a little farewell gift. We are sending this gift to each of you who has sent in a contribution. If you have not yet written to the Children's Page, will you please send us your name and address and you, too, will receive this farewell gift.

I wish God's richest blessing upon each of you, and I hope I may have the privilege of meeting you sometime.

Yours in Christ,
Bertha S. Johnson.

A Blind Man Who Sees

By Clara H. Clasper.

DJAMBAL stood watching his grandfather, Elonginia, making a rope of strong vines that Djambal himself had helped gather in the jungle. He was learning to tie knots, the kind of knots the men used in tying the palm branch supports of the walls of their mud huts. It was a beautiful rope, Djambal thought. No one could make ropes as strong and beautiful as Elonginia. And no boy in the village was half as clever in Elonginia's estimation as seven-year-old Djambal.

Djambal's keen, bright eyes continually wandered from one thing to another. Often he had to be eyes for Elonginia, for his old eyes were growing dim. Presently, he spied a monkey in a nearby papaya tree, stealing the

An interesting picture and poem for this issue of "The Children's Page" and the names of all the most recent contributors will have to appear in the July 1st number of "The Baptist Herald."

EDITOR.

ripe fruit. He scurried up the tree nimbly as a cat to chase away the monkey and bring down some fruit for Elonginia.

But before he reached the best fruit, he encountered some ferocious Driver Ants. Instead of crying out with pain, he sprang to another limb and picked the tightly clinging ants from his naked body, and did not come down until he had gotten a nice ripe papaya for Elonginia. Elonginia praised the little black boy for his bravery and his kindness. Kindness was not a common commodity in French Equatorial Africa.

It was Djambal's sharp eyes that first saw one day what looked like a distant speck on the river, which turned out to be a huge, floating hippopotamus that had been dead for days. All the people of the village left their work and prepared for a great barbecue. They feasted for days on the stinking beast, the first meat that they had had in weeks.

Sangatumba, his mother, and Elonginia were especially proud of him. But the whole village recognized his cleverness, and Ilapa, the witch doctor, kept an eye on him. When he was a little past seven, he was selected as one of the boys to be tested and trained for a witch doctor. Several boys are selected, as the tests are so severe that few can pass them.

With the others, Djambal was taken into the forest and was whipped almost continually in order that everything that might hinder his being a good witch doctor would be driven out of him. All through the night, the villagers could hear the boy's cries. Their mothers did not sleep at all, but lay huddled on their thin grass mats, cringing and shivering, feeling in their own bodies the cruel lashes that fell in regular rhythm upon their little sons.

Several days of terrible punishment went by. Then one morning, little Djambal staggered into the village, emaciated, his back and legs, and even his face cut to ribbons, dripping blood. When Ilapa saw that the boy's eyes had been blinded from his frightful blows, he had turned him away with a kick, saying that he was fit only for Tiger food. Only through his senses of smell and touch had he been able to

find his way back to the village.

Sangatumba's heart ached for her little son. She took him to the river and washed the blood off his face and body. There was nothing else that she could do except hold him in her arms as she had done when he was a baby.

In time, Djambal's body healed, though it was badly marked with scars. Elonginia began to teach him to make the vine ropes. It seemed almost that he had eyes in his fingers, so skillful did he become as he grew older. But Djambal was very hungry. He could no longer do many of the things in which he had delighted before. When the boys had their races and games, Djambal sat alone, listening to their laughter and shouts.

When Djambal was a grown lad, he went with his father to Fort Archambeau to sell his ropes to the white men at the trading post. There he met a black boy who told him about a strange white man who had been telling the people about Jesus. "Who is Jesus?" Djambal asked.

"The white man preacher says he is the Light of the world," the boy replied.

"Take me to him!" Djambal cried eagerly. "I need light. I've been in the dark a long time."

At the mission Djambal found Jesus. Now he is completely happy. As he sits besides the highway making ropes, he sings hymns that he learned at the mission, and listens for passers-by. When he hears someone coming, he says, "Come here and talk to me." Then he begins to preach, telling about Jesus and his love for unhappy souls, wandering about in the darkness of sin.

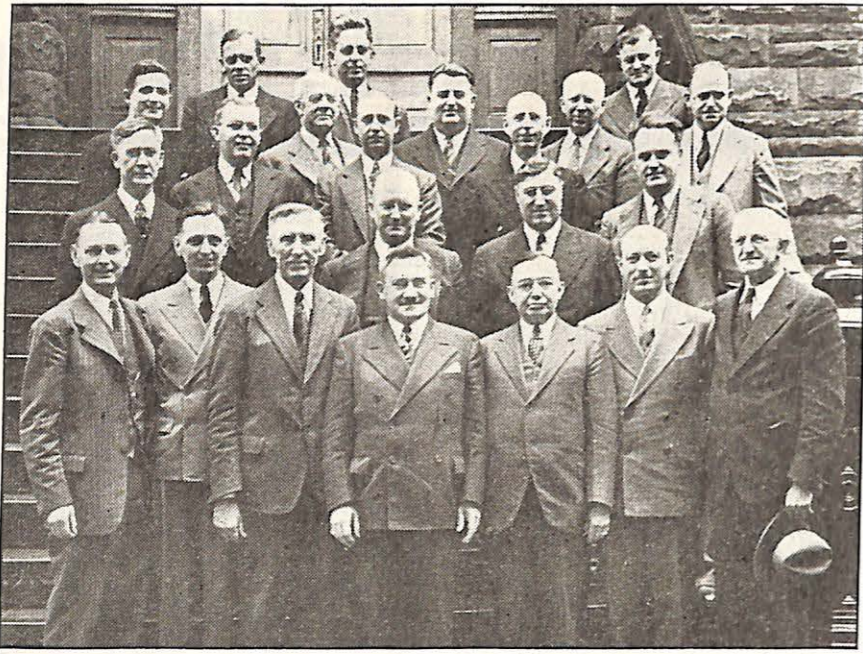
"I am not blind," Djambal tells his friends. "God shows me many things, and I have the Light of the world in my heart."

Djambal lost his eyes, but gained the true Light. Today he is a true missionary in a dark world. — (Reprinted from the "Sunday School Times," March 1, 1941.)

"The Story Book of Christ"

Please read Matthew 28:16-20. This passage is often called "The Great Commission." In answer to the challenge of verse 19, many people go out as missionaries. For this time, I suggest that you copy some missionary story and paste on the page a missionary picture.

Now our book is finished, and I trust that in years to come when you look back upon the work you did in 1942, these stories will still be a blessing to you.



Members of the Board of Trustees and Faculty of the Rochester Baptist Seminary, Rochester, New York, at Their Annual Session

Seminary Commencement Exercises

By PROFESSOR ARTHUR A. SCHADE of Rochester, N. Y.

"EENEZER!" So wrote Samuel after a crisis in the history of the people of God in the long ago, indicating that "thus far the Lord hath brought us." Any institution may do appropriately the same if it is still alive and going about its business when practically all the world has turned aside to do a piece of disagreeable business, and when assurance of survival has become largely reduced to a matter of faith in God and his ultimate sovereignty.

It was said of Moses when, as an old man he was called upon to surrender his post of leadership to Joshua, that his strength had not abated and that his sight had not grown dim. The denominational Alma Mater gives evidence of continued strength and clarity of vision, though the horizon seems to be encroaching upon us and we cannot tell what lies ahead.

The recent meeting of the Board of Trustees was the occasion for a survey of conditions and problems both by the Educational Committee consisting of seven ministers and by the Property Committee consisting of ten laymen and two members of the faculty, and by both in their joint session. In view of the successful year which has just been concluded, all spirits seemed optimistic with regard to the Lord's continued use of this ninety-year old servant.

The report of the Board will come from its secretary, and the present reporter must not encroach upon his field.

My assignment is to tell about the Commencement. This becomes something of a repetition of what has been

reported in former days. The Commencement routine is becoming somewhat fixed. The difference lies largely in the personnel of commencement speakers and graduating students. Usually some feature comes into the picture which gives it a distinctive character.

This year the Reverend William L. Schoeffel was the Commencement preacher, speaking on "Christian Priorities For Our Day." His sermon was the subject of much interest, nodding of approval, and favorable comment. He used as a text the well known benediction, "The grace of our Lord Jesus, the love of God, and the communion of the Holy Spirit."

At the annual banquet our Promotional Secretary, the Rev. Assaf Husmann, was the genial toastmaster and three addresses were delivered by three ministers: Rev. George Hensel, Rev. George A. Lang, and Rev. Louis B. Holzer. A distinctive feature was the unveiling of a picture of Professor Otto Koenig, who ten years ago retired from the faculty. Mrs. Koenig was here as the guest of the Seminary for the occasion. Professor Schade gave a sketch of the life and of the fruitful ministry of Professor Koenig. His memory shall thus be perpetuated among the generations of students who shall go through our school.

The graduation exercises were held on Sunday evening, May 17, with the Rev. E. J. Baumgartner of Milwaukee giving the Commencement address and Professor O. E. Krueger giving the final charge of the faculty to the graduates. Mr. Baumgartner spoke on "The

(Continued on Page 19)

Meeting of the School Committee in Rochester, N. Y.

Reported by the Rev. A. F. Runtz, Secretary

The annual meeting of the Educational Committee of the Rochester Baptist Seminary was held from May 14 to 17. The entire committee, consisting of the following was present: Peter Geissler, chairman; A. Husmann, A. Bernadt, Geo. Hensel, E. J. Baumgartner, G. A. Lang, and A. F. Runtz.

The members of the senior class appeared before the committee. They are Carl Weisser, who has no church as yet; John Giesbrecht, who has gone to Bison and Isabel, So. Dak.; Leslie Albus, who has accepted the call of the church in Arnprior, Ontario; Hans-Joachim Wilcke, who has gone to Olds, Alberta; Robert Schreiber, who has become the pastor of the Wiesental and Wetaskiwin, Alberta, churches; Robert Schmidt, who has no call as yet; Fred Schmidt, who has accepted the call of the church in Whitemouth, Manitoba.

Those who entered the school last fall also appeared before the committee to give their testimony regarding their conversion and call to the ministry. They are William Jeschke, Vernon Link, Edwin Miller, Otto R. Schmidt, Henry Schmuland, Bruno Schreiber, Ben Zimmerman, and Alex Sootzmann. All were accepted as regular students.

Owing to the heavy load being carried by the present staff of four teachers, the matter of hiring another instructor was discussed at length. However, because of the unsettled conditions it was deemed best to take no action at this time. Your committee does, however, recommend that Prof. Frank Woyke be designated as successor to Prof. O. E. Krueger, when Prof. Krueger automatically retires. The committee was delighted with the appearance and upkeep of the property and with the way in which the work of the Seminary has been carried on during the past year.

The annual banquet was held on Saturday evening in the dining hall of the Baptist Temple at which some 250 guests were present. The Rev. A. Husmann was the toastmaster for this brilliant affair. The student chorus and quartet under the excellent leadership of Mr. Edwin Ruff were a delight to hear. Short addresses were given by president Albert Beaven of the Divinity School and by the brethren George Hensel, George Lang, and L. B. Holzer. The graduating class presented the school with a deeply emotional picture of Christ in Gethsemane, which is to be hung in the chapel of the school, just back of the pulpit.

Our school is doing a splendid work and deserves the wholehearted support of our churches. We should pray often for our instructors and for the young men who are preparing themselves for the gospel ministry of our Lord Jesus Christ.

REPORTS FROM THE FIELD

SOUTHERN CONFERENCE

Anniversary Program and Baccalaureate Service at the Immanuel Baptist Church of Kyle, Texas

On Sunday, May 3, the Immanuel Baptist Church of Kyle, Texas, observed the anniversary of its church building. After the usual Sunday School and worship service with our pastor, the Rev. M. G. Mittelstedt, bringing the message, a fellowship dinner was enjoyed by all in the basement of the church.

In the afternoon meeting short talks were given by the Senior and Junior deacons, the Sunday School superintendent, and the presidents of the Women's Missionary Union, Brotherhood and Baptist Training Union. Musical numbers consisting of a trio and organ recital and a saw solo were given by various members. A poem, "It Isn't the Church, It's You," was also rendered.

The treasurer gave a very gratifying report in which he stated that all pledges that were made have been paid up to date and that within another year we would have our church debt paid off. An offering of \$80.00 was received at this meeting which will be used toward our church debt.

On Sunday morning, May 17, the baccalaureate service of the Kyle High School was held at our church, with the Rev. M. G. Mittelstedt bringing the message.

RUBY WIEGAND, Reporter.

Children of the Carroll Avenue Church in Dallas, Tex., Present a Mother's Day Program

On Sunday evening, May 10, the children of the Sunday School of the Carroll Ave. Baptist Church of Dallas, Texas, gave glory and honor to their mothers in a special program. Our Sunday School superintendent, Mr. Henry Nuss, assisted by Mrs. Herman Steindam, Jr., arranged a fine program.

Appropriate recitations for the occasion were brought by Donald Porth, Marlene Vogel, Robert Nuss, Joyce Helwig, Henry Nuss, Jr., Helen Marie Porth, Margaret Starnes, Dobbie Ernst, Marjorie Vogel, Esther Benton, Billie Ernst and Harriett Grinke. The three dialogues were entitled, "Mother's Day Birthday Cake," "A Mother's Love" and "Preparing for Mother's Day."

Musical numbers were given by Miss Angela Friederick, Stanley Helwig, Roy Lee, Otto and Lillian Voss and the Carroll Avenue Church Choir. Paul Petersen brought "A Closing Thought."

Our pastor, the Rev. W. Helwig, spoke briefly and encouraged us to heed the thoughts of Mother's Day and to scatter flowers of appreciation to them throughout the entire year.

LEONHARD KACHOLD, Reporter.

EASTERN CONFERENCE

The Y. P. and S. S. W. Union of the Eastern Conference in Session at Buffalo, N. Y.

The 19th annual Spring Conference of the Young People's and Sunday School Workers' Union of the Eastern Conference held from May 8 to 10, was an inspiration to all those in attendance. The spirit of the conference was closely centered around the theme, "That in all things he might have the preeminence." Col. 1:18.

Prof. O. E. Krueger, Prof. Frank Woyke and the Rev. A. Husmann, guest speakers, and our counselor, the Rev. George W. Zinz, delivered addresses which clearly showed us how we can live always in Christ if we but apply ourselves accordingly. During



our discussion on Saturday morning, ably led by Prof. Woyke, a plan was drawn showing us how to make Christ preeminent in our Sunday School, Young People's Society and personal life.

We were exceedingly glad in being able to attain our missionary goal of \$250 which was for the purpose of building a school at Warwar in the Cameroons. We have set as our missionary goal this year a contribution of at least \$250 toward the centenary missionary offering with high hopes of going well over the top. The name "German Baptist Young People's and Sunday School Workers' Union of Western Pennsylvania," by which we have always been recognized, has been changed to that found at the head of this report.

We as a conference group are sorry to bid farewell to such a willing worker in our midst as the Rev. Peter Geissler, pastor of the Bethel Baptist Church of Buffalo, who is leaving us to accept a call to a church in the Dakotas.

Our conference has been growing larger every year in attendance, and proves itself of definite value to all those who participate in its activities. Through these conferences we do much toward binding together the various societies and Sunday Schools in our Union. The Christian fellowship, as provided by the entertaining church, at the banquet and otherwise, alone makes attending the conference worthwhile.

WALTER SCHMIDT, JR., Reporter.

IS GOD CALLING YOU

To Preach the Gospel
To Reach the Lost
To Teach the Church

OUR CHURCHES NEED

The Eye of the Pilot
The Heart of the Shepherd
The Voice of the Prophet

YOUR SEMINARY

Trains the Mind
Stimulates the Devotion
Develops the Skills

GIVE YOUR SEMINARY

Your Earnest Prayers
Your Loyal Support
Your Best Men

Communicate with

President Albert Bretschneider,

246 Alexander Street,
Rochester, N. Y.

DAKOTA CONFERENCE

Enthusiastic Reception for the Rev. and Mrs. J. C. Gunst at Wishek, North Dakota

May 14th was a special day on the calendar for the Baptist Church of Wishek, No. Dak., not only because it was Ascension Day, but also because on that day the church extended a welcome to its new pastor, the Rev. J. C. Gunst, and his family.

For this purpose the church had planned a reception and program with the Rev. Willy Luebeck of Ashley as the main speaker of the evening. Mr. Luebeck gave a most inspiring sermon, not only to the new pastor but to all the church.

The entire choir from both mission stations sang two anthems. The Beaver Creek Ladies' Aid and quartet rendered a special song, and Mrs. H. Koth from the Wishek Ladies' Aid gave a reading. On behalf of the church Mr. C. J. Herr, first deacon from Wishek, and Mr. John Woehl from Beaver Creek bade them welcome and wished them divine guidance. The Sunday Schools from both stations also extended their greetings of Christian fellowship followed by representatives of the B. Y. P. U.'s.

The Ebenezer Baptist Church of Lehr, No. Dak., Adds 33 New Members by Baptism

Following the blessed revival meetings in the Ebenezer Baptist Church of Lehr, No. Dak., of which a report was published in "The Baptist Herald," we had more of God's blessings by adding 33 members to the church by baptism, one by letter and one by returning to the fold. Others who were accepted for baptism could not come at that time and others, who had planned to come, could not because of sickness, so it may be that we shall have another baptism in the near future.

On Easter Sunday it was the joy of the pastor, the Rev. E. Broeckel, to baptize 12 persons upon their confession of faith in the Lord Jesus Christ as their personal Redeemer and to extend the hand of fellowship to three of them at the communion service on the same day. On Sunday, May 3, I was again privileged to carry out the commandment of Jesus, when I baptized 21 redeemed souls upon their confession of faith in Christ. As stated above, most of these were adults, among them six married couples.

Then again Sunday, May 10, was another joyous day for the church, for on that day we met in the afternoon for communion and to extend the hand of fellowship to 32 new members, 30 of whom came to us by baptism and 2 by letter and restoration. We greatly rejoice and praise God for these blessings, and our prayer is that God may add unto his Church greater blessings.

E. BROECKEL, Pastor.

Central Dakota Association Young People's Assembly, July 13 to 17, at Jamestown College, Jamestown, No. Dak.

Theme: "I Dare You"
Theme Song: "Dare to be a Daniel"

MONDAY—July 13

2:00-6:00 P. M.: Registration.
7:30 P. M.: Service in Chapel, Speaker, Rev. E. P. Fosmark.
8:30 P. M.: Get-Acquainted Hour.

TUESDAY—July 14

7:00 A. M.: Breakfast.
7:30 A. M.: Devotions.
8:30 A. M.: Council.
9:00-9:40 A. M.: Class for Seniors, "S. S. in Action" (Credit Course) Rev. F. W. Bartel. Class for Juniors and Intermediates, "A Dare to Respect God's House," Rev. M. L. Leuschner.
9:45-10:25 A. M.: Class for Seniors, (Continuation of Credit Course Class). Class for Junior and Intermediates, "A Dare to be a Christian," Mrs. G. W. Rutsch.

10:30-11:10 A. M.: Class for Seniors, "A Dare to Have Your Social Behavior Christian," Rev. M. L. Leuschner. Class for Juniors and Intermediates, Bible Stories, Rev. F. W. Bartel.

11:15-11:55 A. M.: Class for All, "A Dare to do What You Know is Right," Rev. M. L. Leuschner.

12:00 Noon: Dinner.
1:15-2:00 P. M.: Open Forum on "Why Have a B. Y. P. U.?" Rev. Edward Kary in charge.

2:00-3:00 P. M.: Class for All on Music, Rev. G. W. Rutsch.

3:00-4:00 P. M.: Class for Clergy-



Mr. and Mrs. Ben Brucks of the Bethel Church, Detroit, Mich., on Their Golden Wedding Anniversary

men by Mr. Leuschner.

3:00-6:00 P. M.: Swimming and Supervised Recreation.

7:30 P. M.: Service in Chapel, Speaker Rev. Emil Becker.

8:30 P. M.: Pictures by Rev. M. L. Leuschner.

WEDNESDAY and THURSDAY, July 15 and 16

Continuation of Classes and Program.

FRIDAY—July 17

7:00 A. M.: Breakfast.
7:30 A. M.: Devotions.—Conclusion of Classes.

12:00 Noon: Picnic Dinner, followed by Outdoor Consecration Meeting, Rev. E. Broeckel in Charge.

PACIFIC CONFERENCE

Dedication of Pipe Organ in the Calvary Baptist Church of Tacoma, Washington

Sunday evening, May 3, marked a memorable occasion at the Calvary Baptist Church of Tacoma, Wash. For many years we had dreamed of having a pipe organ installed, but this had been impossible financially. This year the Lord so prospered our members that we were able to see this dream realized, and our desire is to beautify our worship service to his honor and glory with this newly installed pipe organ.

In a simple ceremony of thanksgiving, Mr. Edward Stabbert, chairman of the organ committee, presented it to the church. In like manner Mr. Jacob Yost, chairman of the board of trustees, gave the acceptance address. At this dedicatory service we had as guest organist Mr. W. J. Bunch of Seattle, who rendered several selections, as well as accompanied the choir and congregation in singing.

We are very thankful for the faithful service which Miss Margaret Stuermer has rendered as church pianist, and she is ably efficient to render the same service as organist, which she is doing to the glory of Christ's name.

Our pastor, the Rev. W. C. Damrau, gave us a very appropriate message, "The Ministry of Music," pointing out the important part that music has played in the worship services throughout Bible days to this present day.

MRS. E. W. HELMRICH, Clerk.

CENTRAL CONFERENCE

A Unique Mother's Day for the Bethel Baptist Church of Detroit, Michigan

The young people of the Bethel Baptist Church of Detroit, Mich., mimeographed a special program and colored it by hand for Mother's Day, May 10. The Sunday morning service was well attended. Music and flowers all contributed to make it a memorable occasion at Bethel Church.

However, the pinnacle of Mother's Day joys was reached in the evening. Over 250 Bethelites and friends gathered to rejoice with Mr. and Mrs. Ben Brucks to honor them on their golden wedding anniversary.

Emma Steuernagel and Benjamin Brucks were married on May 10, 1892, by the Rev. Reinhardt Otto in the home of friends. Of the four attendants at that wedding, Mr. and Mrs. J. E. Rocho are still with us. Emma Steuernagel came to America from Hesse-Darmstadt, Germany, in 1883. As in Longfellow's "Evangeline," the ship that carried her lover to America in 1838 passed the ship that was carrying her back to Germany on the high seas. The ending of this story was not tragic because the future Mrs. Brucks shortly returned. That is when the young people met and laid their plans for a golden wedding celebration in 1942.

The pastor, the Rev. Paul Wengel, brought congratulatory words woven around Ps. 36:7. The loving-kindness of God was certainly manifest in a family that was intact on this great day. There was not a break in the family circle.

The procession at the beginning of the service was led by the two youngest grandchildren. Then came the bride and groom, followed by the four sons, Walter, Benjamin, Leonard and Carl, and their wives. Seven of the grandchildren completed the procession. Two of the grandchildren and one great grandchild were prevented from being present.

Mr. and Mrs. Brucks have made a vital contribution to the life of Bethel Church through their unflinching devotion to the Lord's work. This was recognized in the congratulatory addresses and in the gifts presented to the Jubilee couple by the various church groups. An hour of fine Christian fellowship brought this perfect Mother's Day to a close.

Echoes of the Guild Girls' Tea of the Bethel Baptist Church, Detroit, Michigan

The following invitation was sent to 100 friends of the Girls' Guild of the Bethel Baptist Church of Detroit:

On Saturday the twenty-fifth
In weather rain or shine,
We're going to have a "Silver Tea"
From two till five, the time.

Our sponsor? 'Tis Ruth Rocho
Who will meet you at the door
At Two Fifteen East Grand Blvd.,
You'll be welcomed, we are sure.

To you we'll give a little gift
A token of this day
When you with silver helped
The cause of missions far away.

We had a very enjoyable time, with perfect weather in our favor. The table was beautifully decorated in silver and adorned with white double phlox and roses and fern. Virginia Schultz poured and the Guild Girls served, while the grand piano, played softly by Natalie Zannoth and Sam Thomson, formed a beautiful background for the ladies to chat while enjoying their tea.

At intervals vocal solos were rendered by Dawn Wright and Ruth Rocho. We received \$50, of which \$25 was sent toward our Centennial Offering pledge.

All present expressed the desire to have more such gatherings so they could help in the "Mission Cause," for most of our guests were non-members of our denomination, or girls of other societies.

This is a lovely way to make new friends and gather love offerings to help further the Kingdom of our Christ.
WINNIFRED BRUCKS, Secretary.

The Promotional Secretary Visits the Benton Harbor Church and Children's Home

On Sunday, May 3, the Clay Street Baptist Church of Benton Harbor, Mich., and the Children's Home of St. Joseph, Mich., were honored with the visit of our beloved promotional secretary, the Rev. A. Husmann and family. Mr. Husmann made it possible to spend an entire Sunday with us. It surely was a busy day for all.

In the morning Mr. Husmann preached in two languages to a large congregation. The Sunday School under the able leadership of our energetic superintendent, Gust Maikowsky, omitted the lesson period and listened to brief speeches by our visiting missionary, Miss Edith Koppin, Mr. E. Roman of Racine, Wis., and our denominational secretary, Mr. Husmann. In the afternoon the party visited the Rev. G. Wetter and family, formerly of Watertown, Wis. Finally, in the evening Mr. Husmann delivered a very positive and evangelistic message to eager listeners. The Male Choir of the church sang at both services.

The friends of the Children's Home will be glad to know that it is still in existence and craves your unlimited interest. With more or less all of our denominational "grand officials," Mr. Husmann too intended to get closer acquainted with the parents, children, officials and work of the Home. He succeeded in this effort and became the friend of all in the Twin Cities.

We trust that in all his promotional efforts the Children's Home will receive its necessary share of "promotion." "Pa" Steiger especially expressed his satisfaction with the appointment to such a position of a man like Mr. Husmann. He expects great things of a man with such sterling and apparent qualities.

To all friends of the Children's Home we send greetings with the request for your prayers and substantial support.

E. GUTSCHE, Pastor.



The Remodeled Baptist Church of Bellwood, Illinois, Recently Dedicated at Festive Services

Remodeled and Enlarged Edifice of the Baptist Church of Bellwood, Ill., Is Dedicated

Members of the First Baptist Church of Bellwood, Ill., have completely remodeled their building and improved its facilities. The Rev. Lloyd George Gibbs reports that an addition of twenty feet has been made to the former building and many other improvements have been made. A very adequate baptistry and new body form pews for the auditorium and choir loft are among the new features of the sanctuary. Other conveniences in the new building are a new oil heating plant, new lighting fixtures, new pulpit furniture and carpeting for the floor, supplied by the Women's Missionary Society. It is hoped that a new Everett Orgatron electric organ will be installed soon.

The Baptist Church in Bellwood was founded some twenty years ago as a mission of the Forest Park Baptist Church. At first only a Sunday School was provided for those who found their way to its doors, but soon a hearty response was given the evangelistic message and the work continued to grow. Soon there was a preaching service in the morning and later in the evening also. Then came the mid-week prayer service, the Women's Missionary Society, the World Wide Guild for girls, B. Y. P. U. and other organizations.

One year ago the mission became a full-fledged church affiliated with the Central Conference of German Baptist Churches and with the Chicago Baptist Association. This year witnesses a second great forward step with the dedication of the new and adequate building recently erected by Alvin H. Adolphson, contractor. Every indication is that the work in Bellwood will continue to thrive.

The Rev. Lloyd George Gibbs came to the church in May, 1940. Since that time many new members have been received into the church and several advances in church organization have been made. Mr. Gibbs had his training at William Jewell College and Northern Baptist Theological Seminary

where he received the B. A. and B. D. degrees. He also had work at Eastern Baptist Theological Seminary in Philadelphia and at the University of Chicago.

The service of dedication was conducted on Sunday, May 17, at 3:00 P. M. Dr. William Kuhn, secretary of the North American Baptist Association, and Dr. A. M. McDonald, superintendent of the Chicago Baptist Association, spoke at the service and the Rev. Stanley George L. Johnson, former pastor of the Bellwood Church, brought the dedication address.

NORTHERN CONFERENCE

Thirteen Converts Are Baptized and Received Into the Elm St. Church of Medicine Hat

We of the Elm Street Baptist Church of Medicine Hat, Alberta, are very happy to report that God has wonderfully blessed us in recent days. Easter Sunday was a day long to be remembered by all of our people.

Our pastor, the Rev. A. Kraemer, brought the message at the morning service on the theme, "He Is Risen!" In the afternoon we gathered in the English Baptist Church which consented to our use of its baptistry. Mr. Kraemer brought a message on Mark 16:15-16 in the German language. Then the Rev. S. J. Waterman, minister of the First Baptist Church, gave a brief testimony on how he became a Baptist.

While the audience sang, "Shall We Gather at the River?" Mr. Kraemer stepped into the baptismal waters and baptized 13 converts. The choir also rendered several selections and a mixed quartet brought a very appropriate message in song.

In the evening we again gathered in the Elm Street Church, where the newly baptized converts were given the hand of fellowship followed by the Lord's Supper. This was, indeed, an inspiring and blessed day for us!

ELSIE JASTER, Reporter.

SOUTHWESTERN CONFERENCE

Kansas Association Ministerial Retreat Is Held at the Strassburg Baptist Church

Quoting one of the men present at the Kansas ministerial retreat at the Strassburg Church on April 28th: "This is more of a ministerial advance than retreat!" The misnomer is since Pearl Harbor! But it was a "treat," if not a retreat!

Our pastor-hosts, the Rev. and Mrs. Roy Seibel, seemed unusually eager to entertain the Kansas ministers. Already in January Mrs. Henry Reh had prepared for the dinner by providing "Fryers" which the Strassburg ladies prepared most deliciously. Incidentally, Mrs. Reh was also the provider of gorgeous floral decorations, all of which helped the ministers to enjoy the dinner.

Spiritual dinners began at 9:30 in the morning with the Rev. B. Fadenrecht speaking upon the subject, "Dwelling in the Secret Place." Then followed the business session under the able leadership of the Rev. T. Lutz, with the Rev. J. Broeder serving as our clerk. The reins for the next year were given into the hands of the Rev. B. Fadenrecht, with the Rev. P. Potzner as vice-chairman. The Rev. J. Broeder was retained as secretary.

The papers of the day were in the form of Bible studies: "The First Beginnings from Genesis," "The Beginning of the Chosen Nation in the Promised Land from Joshua," "The Beginnings of the Prophets in Israel," "The Beginning of the New Dispensation According to John." The brethren Broeder, Weinbender, Smit and Potzner discussed the above subjects, respectively. Each paper was followed by a very helpful discussion. It all provided much spiritual food as well as information and sermon material. The Rev. F. Klein, the new pastor at Stafford, then spoke upon the subject, "The Ministry to the Soul." This closing message of the afternoon stirred our hearts to be better pastors and shepherds.

But the climax of spiritual refreshing came when our dearly beloved brother, the Rev. R. Vassel, took us into "The Presence of God" from Isaiah 6. Brother Vassel says he is "retired." But the program committees fail to take him seriously. He is on every association program with Holy Ghost-given messages.

The evening service led by our host-pastor, the Rev. Roy Seibel, was enriched by special numbers from the Strassburg musicians. Afterwards moderator Lutz preached his farewell sermon to the Kansas Association. For eight years the Rev. Thomas D. Lutz has worked with us in the Kansas Association. His services will bless Wisconsin hereafter, and his footprints will continue to bless Kansas.

NORTHWESTERN CONFERENCE

Encouraging Signs of Progress in the Immanuel Baptist Church of Milwaukee, Wisconsin

On Tuesday evening, May 12, the Immanuel Baptist Church of Milwaukee, Wis., held its annual meeting. The reports of the church were most encouraging. Our budget for the last year amounted to \$9956.00 and we were able to close the year with a comfortable balance. The church saw fit to give the pastor a very substantial raise in salary and made it retroactive to the first of January.

Recently we were able to extend the hand of fellowship to twelve new members, eight of whom came to the church through baptism. Since last summer we have been privileged to add 24 new members to our church roll. Several others were received on confession of faith at the communion service on June 7, and another young couple has applied for baptism.

The attendance at the services is still on the upward trend. However, we anticipate the customary summer lull any Sunday since some of our families are already at work, getting their lake-side cottages in trim. The evening services have already been concluded.

Immediately after school closing we are planning to begin our Vacation Bible School for which a fine group of workers has volunteered.

Looking over the past year we have every reason to be most grateful. The cooperation of our people has been everything anybody could desire. There has been a lot of hard work and there still are great hurdles before us, but by the grace of God we shall come out on top.

THORWALD W. BENDER, Pastor.

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Wisconsin Association and 60th Anniversary of the Watertown Church in Combined Festivities

From Sunday, May 10, through Tuesday, May 12, pastors and delegates from most of our churches in the Wisconsin Association gathered at the First Baptist Church of Watertown to attend the association and to join the local church in celebrating its 60th anniversary.

The meetings were begun with an inspiring message by Dr. William Kuhn, our general secretary, in the Sunday morning worship service. Dr. E. G. Roth, executive secretary of the Wisconsin Baptist State Convention, spoke at the evening service.

On Monday afternoon after the singing of several hymns, extemporaneous talks were given by those pastors who were present. In the evening the Rev. A. Schlesinger of Kenosha gave us a very fine sermon on Mark 9:34.

Tuesday morning the program was begun with devotions in charge of the Rev. B. Schielke, pastor of the Polish Baptist Church of Pound. After a short business session the Rev. R. Schlader of Racine spoke on "The Beatitudes in Times Like These." The Rev. H. Bothner of Pound next gave a review of the book, "This Is the Victory" by Leslie D. Weatherhead of London. In the afternoon devotions were led by the Rev. V. Wolf of Lebanon, after which the Rev. Wayne Williams of Wausau spoke on "Bible Foundations of Faith." The Rev. Frank Veninga of Milwaukee followed with a message on "Foundations of Christian Living."

The highlight of the Tuesday evening was a drama entitled, "The Baptist Church in Dialogue." This presented the history of the church with its various pastors since its beginning 60 years ago. Letters from 4 former pastors still living, and a telegram from our next pastor, the Rev. Rudolph Woyke, were read during the play. The characters were taken by Mrs. H. Schroeder, Mrs. Paul Albrecht, Mrs. B. V. Krueger, and Miss Erma Goetsch. Prior to the address of the evening, delivered by the former pastor, the Rev. G. Wetter, a duet was sung by Shirley Bender and Mrs. H. Senn. After the message the male quartet composed of A. W. Krause, Henry Krause, B. V. Krueger, and Walter Stalker closed the program.

OBITUARY

LAWRENCE E. MEYER of Watertown, Wisconsin

Lawrence E. Meyer was born in Watertown, Wis., on June 27, 1910, and died after a brief illness on May 6, 1942. He was baptized on the confession of his faith as a youth by the Rev. G. Wetter and became a member of the First Baptist Church of Watertown. Lawrence was a faithful church member and active in the Sunday School and young people's work of his church. His untimely death is mourned by his parents, Mr. and Mrs. Edward Meyer, one brother, two sisters, and his grandmother, Mrs. Augusta Yake. The numerous floral tributes and the large attendance at the memorial service testifies to the esteem in which he was held by the community. Since the church is temporarily without a pastor, the undersigned was asked to conduct the burial rites.

T. W. Bender, Pastor.

What's Happening

(Continued from Page 2)

church mortgage papers, amounting to \$5500, were burned. The ceremony was held with Mrs. N. B. Neelen as the oldest trustee, Mr. George W. Strauss and the chairman of the board; and Miss Bernice Goertz, secretary of the Debt Retirement Fund, participating.

● On Sunday morning, May 17, the Rev. F. P. Kruse preached in the Immanuel Baptist Church of Kankakee, Ill., and the evening service was in charge of the "Mission Circle" of which Mrs. Ed Woodrich is president. The pastor, the Rev. George Hensel, was in Rochester, N. Y., for the weekend, attending the session of the school committee and delivering the alumni address on "The Dawning of a Better Day." Mr. Hensel also served as chairman of the Staff Committee for the Vacation School project in Kankakee. His task was to secure sufficient teachers and workers for the large school held from June 8 to 19, in which an attendance of about 1000 children was realized.

● On Thursday evening, May 21, wedding bells rang out for Miss Irma Giegler and Mr. Gerhardt Koch of Forest Park, Ill., at the Forest Park Baptist Church. The Rev. Herbert Koch, pastor of the East Side Church of Chicago and a brother of the groom, officiated. The Rev. Henry Koch, the 79 year old father of the groom, offered the wedding prayer. Both young people are prominent in many church activities, and the crowded church was an evidence of the high esteem in which they are held. At the reception held in the Church School room afterwards, an informal program was rendered and the Rev. O. R. Schroeder, interim pastor, spoke. The day also happened to be the 44th wedding anniversary of the Rev. and Mrs. O. R. Schroeder.

● Miss Edith Koppin, our Cameroons missionary nurse now in America on furlough, was the guest speaker on Sunday evening, May 19, at the anniversary program of the Women's Missionary Society in Pound, Wis. During the following week, she visited a number of our Iowa churches, of which a more complete report will appear in the next issue. On Sunday, May 17, she spoke at the Faith Baptist Church of Minneapolis, Minn., and in the Riverview Baptist Church, at the Dayton Bluff and Riverview Churches were present. On Tuesday afternoon, May 19, she brought a missionary message in the Baptist Church of Ableman, Wis., and in the evening at the North Freedom Church, of which the Revs. C. F. Stoeckman and Thomas Stoeri are pastors, respectively. On Thursday afternoon, May 21, she addressed the meeting of the Chicago Women's Missionary Union at the Grace Baptist Church in Chicago.



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GOD'S SERVANT

(Continued from Page 7)

health and advancing years compelled him to relinquish his work at the Seminary in 1889, and he returned to his "Fatherland." But he continued to labor in various ways until December 5, 1899, when he quietly went to sleep, like a tired child, on his father's breast.

The inscription upon his tombstone perhaps best portrays his life: "They that be wise shall shine as the brightness of the firmament." And, at the bottom, these words: "I shall be satisfied when I awake in His likeness." But his real monument is a strong denomination to which he gave a sane, rational, yet warmly evangelistic theology, that kept the denomination on an even keel amidst the storms of the passing years.

He provided the denomination with a loyal and consecrated ministry, of whose achievements we can be justly proud. He left us a Seminary, that after more than ninety years still continues its blessed ministry, and is strong and virile in spite of its years. His colleagues at the Seminary paid him this tribute: "He was a great man of God."

SEMINARY EXERCISES

(Continued from Page 14)

Heart of the Minister" and Professor Krueger on "Jesus Dares You."

Professor Schade, the Registrar, presented the graduates to President Bretschneider to receive the diplomas which are offered by the Seminary upon completion of the prescribed course of two years of academic work and three years of theological study! Following the service a reception was held at which the graduates were feted.

Within a few days Leslie Albus was on his way to Arnprior, Ontario, where he will at least temporarily take over the pulpit vacated with the going of the Rev. A. E. Jaster into the chaplaincy of the Canadian Army. Mr. John Giesbrecht has accepted the call extended to him by the churches in Bison and Isabel, So. Dak. Mr. Fred Schmidt has taken up the work at Whitemouth, Manitoba; Robert Schreiber has gone to Wetaskiwin, Alberta; and Hans-Joachim Wilcke has become pastor at Olds, Alberta.

Messrs. Robert J. Schmidt and Carl Reuben Weisser are still awaiting a definite call. Churches which would like to give one of these men a field in which to begin their ministry are asked to correspond with them directly, or with President Bretschneider, or in the event of missionary churches, with the chairman of the missionary committees of the respective conference.

The Seminary rejoiced to have the retired faculty still in the enjoyment of sufficient health to participate in the commencement exercises. Visitors from Buffalo and elsewhere honored the occasion with their presence.

IN THE HEART OF THE PINES

(Continued from Page 12)

and went on upstairs.

There were four rooms in the loft. One was evidently occupied by the housekeeper and her husband. The others were guest rooms, comfortably furnished. She turned and went back downstairs, where her father waited in the living room.

"How do like it?" he asked, smiling at her.

"Oh, it's very pretty," she answered wearily. "I presume if I were going to stay I would be more interested in it. Where is my room? I want to get some rest." Not for anything in the world would she tell him she had never seen such an interesting place in all her life. But, interesting as it was, she wanted to get to bed so she could be rested for her trip tomorrow.

"Right off the parlor here," answered her father. "Your grips are in here. I'll have Jerry get our trunks tomorrow. They will have to come out in the trailer. He didn't have time to get them tonight."

Clarissa caught her breath. Oh, that was right. Their trunks were not with them. Well, hers would never come out

Front Cover Picture

The front cover picture is an unusually fine photograph of the interior of the Forest Park Baptist Church of Forest Park, Ill., taken by Mr. George Krogman. He is a son of the organist of the church, Mr. William J. Krogman.

George Krogman spends his working hours in the accounting department of an insurance company, but his spare moments are devoted to photography, in which he and his brother, Art, are skilled. Some of their pictures have been sold to "Oak Leaves," a suburban publication, and have been viewed with intense interest by many friends.

here. It would be checked right back to New York. It was a good thing it hadn't been brought out.

She followed her father into her room—such a charming little room. A big window opened onto the porch, admitting the fresh northern air. There were dainty yellow curtains at the window, which matched the spread on the Jenny Lind bed. There was a vanity

dresser, a chiffonade, a small table, on which rested a bowl and pitcher of water, and a low chair. There were scatter rugs on the polished floor, and several pretty pictures on the wall. An attractive floor lamp sat near the head of the bed.

Clarissa was surprised to see that the house was lighted by electricity, but why shouldn't it? A millionaire would hardly expect his daughter to stay at a lodge where there was no electricity. Yet, she knew some of her friends had lodged in summer cottages where kerosene lamps were used, and had thought it was fun.

She removed her tiny hat and turned to her father, putting up her lips to be kissed. It was a custom she had never outgrown, although she sometimes resented it a little.

"Let me get some rest," she said petulantly. "I'm ready to drop in my tracks. Now be sure and call me early in the morning."

She closed the door and immediately prepared to undress and get into bed. She took some silk pajamas from her small grip, disrobed, washed her face and hands in the bowl, turned back the covers on the bed, hopped in, and in fifteen minutes was asleep.

(To be continued)

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as to the special feature announced herein: The Publication Society of Philadelphia placed this hymnal at the disposal of the Northern Baptist Convention in session in Cleveland the last week of May. They were accordingly used by that throng of people only a few times. It was our good fortune to buy the entire quantity that was left over at the close of the Convention. There were, however, only a few more than a thousand copies and these we are offering to our churches at a reduction of the hundred dollar per hundred price to

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It is obvious that this price can only apply to this lot and when it has been picked up there will be no more to be had for the same money.

An important word is to be added. This lot belongs to the second printing. After the book was placed on the market a number of mistakes were discovered. These have been corrected and so this particular lot is an improvement on the first edition.

Churches interested in this proposal should order out a returnable copy at once.

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