



Sufficient Power for the Needs of Man

BAPTIST HERALD

March 15, 1942

WHAT'S HAPPENING

● On Sunday, Feb. 15, the Rev. John Leyboldt, pastor of the Trinity Baptist Church of Portland, Ore., had the joy of baptizing 5 converts on confession of their faith in Christ. A baptismal service was also held on a Sunday shortly before Christmas at which Mr. Leyboldt baptized 3 converts.

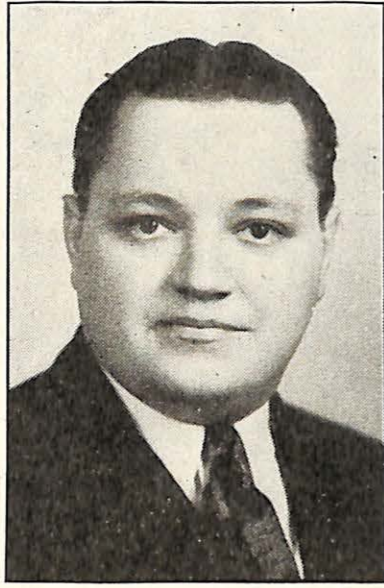
● The Rev. C. Rempel of Whitemouth, Manitoba, Canada, pastor of the Baptist Church of Whitemouth with its mission station at Bousejour, has recently resigned his charge and has accepted the call from the Baptist Church of Trochu, Alberta. He will begin his pastorate there on April 1st, succeeding the Rev. Otto Fiesel, who is now serving the Baptist Churches of Lambert and Vida, Montana.

● The Rev. Albert Ittermann of Wishek, No. Dak., resigned as pastor of the church on Sunday, Feb. 8, and announced his acceptance of the call extended to him by the Emanuels Creek Church of South Dakota with stations at Danzig and Tyndall. On this field Mr. Ittermann will succeed the late Rev. A. W. Lang, who passed away several months ago. He hopes to begin his ministry in the Emanuels Creek Church on May 1st.

● The Rev. W. S. Argow of Erie, Pa., preached in the Weis Library Evangelical Church of Erie on Sunday, Feb. 22. He is also conducting a course in stewardship on Wednesday evenings from Feb. 25 to April 1 at the regular "Church Night" in the same Evangelical Church. This is his second successive year in this similar ministry in the church. Mr. Argow is a member of the Central Baptist Church of Erie and usually supplies the pulpit when the Rev. George Zinz, Jr., is away.

● On Sunday, Feb. 22, the Erin Ave. Church of Cleveland, Ohio, enjoyed the services of two of the Rochester Baptist Seminary students, Messrs. Fred Schmidt, who preached in the morning service, and Fred Maschner, who showed seminary pictures in the evening. From Palm Sunday to Easter Sunday the Rev. H. Hirsch, pastor, will conduct evangelistic services in the church. At the recent annual business meeting the encouraging report was also given of a balance in the treasury of more than \$1000.

● The combined choirs of our churches in Detroit, Mich., will render an unusual program of music on Good Friday evening, April 3, at the New Arts Building with Mr. Elmer Wengel of the Bethel Church serving as director.



The Rev. Adrian Heaton, Director of Christian Education and of Radio of the Burns Ave. Baptist Church, Detroit, Michigan.

Plans are being made for a large audience from the public at large to fill the auditorium with its seating capacity for more than a thousand persons. All readers of "The Herald" living in the vicinity of Detroit are urged to avail themselves of this inspiring opportunity. Mr. Howard Ziel is chairman of publicity for the occasion.

● The Calvary Baptist Church of Tacoma, Wash., is busily engaged in installing an Estes organ in the church, which it hopes to dedicate by Easter Sunday. The organ was originally built for a private Seattle dwelling at a cost of \$20,000. It is being rebuilt for the purposes of the church by a reliable firm of organ builders. The total cost of \$1750 was almost completely on hand or pledged at the time of going to press. The church is naturally enthused over the organ, according to the pastor, the Rev. W. C. Damrau.

● The Rev. W. J. Zirbes of Paterson, N. J., served as guest preacher in the Second Church of Brooklyn, N. Y., on Sunday, Feb. 1, speaking on "The Fatherhood of God" at the morning service and on "Children of God" at the young people's meeting. In view of his 82nd birthday on Feb. 4 the church, through its pastor, the Rev. W. J. Appel, presented him with a lovely bouquet of flowers. Mr. Zirbes was pastor of this church from 1915 to 1931. On Sunday, March 1, he served as guest preacher in the Pilgrim Baptist Church of Jersey City, N. J., of which the Rev. V. Prendinger is pastor.

● The Holmes Street Baptist Church of Lansing, Mich., held its first young

people's banquet on Thursday evening, Feb. 19, with "the George Washington theme" carried out in the decorations and program. About 60 young people were present to hear the address on "The Victorious Life" by the Rev. P. G. Neumann of Detroit, Mich. Mr. Fred Pletz served as toastmaster and introduced the various members on the program which included instrumental solos by Erich Kuhn and a reading by Mrs. Harold Pletz. Prayer was offered by the pastor, the Rev. J. J. Abel, and the song leader was his son, Earl Abel.

● The Rev. and Mrs. David Zimmerman of New Kensington, Pa., are spending several weeks in March on an extensive trip to Kansas, Oklahoma and other states in the Middle West. Mr. Zimmerman preached in a number of churches en route. He served the Beth Eden Baptist Church of the North Side, Pittsburgh, Pa., from Oct. 1, 1941, to Feb. 22, 1942. Although not engaged in the active ministry at present, he hopes to find a church opening soon for the renewal of the service which he loves. His wife is the former Miss Helen Witt, prominent for several years in young people's activities in Kansas.

● More than 200 men and boys of the Burns Ave. Baptist Church of Detroit, Mich., attended the Fathers' and Sons' banquet on Friday evening, Feb. 20. Mr. Fred Holzimmer served as the witty and efficient toastmaster with the Rev. Adrian Heaton leading the singing. Following a variety program of vocal and instrumental numbers, the Rev. M. L. Leuschner, editor of "the Baptist Herald," brought the address. On Sunday morning, Feb. 22, the Wheaton College Chapel Choir of 37 voices rendered a program of song and testimonies in the church service. Mr. H. Wm. Nordin served as director of the choir. The Burns Ave. Church has 3 of its young people in Wheaton College near Chicago, according to the pastor, the Rev. P. G. Neumann.

● On Sunday, Jan. 11, an ordination council met at Southey, Sask., Canada, to consider the advisability of setting Mr. Stewart Thomas aside for the gospel ministry. Five churches of the province were represented by 18 delegates. Mr. Thomas, who was presented by his pastor, the Rev. Karl Korella, brought a convincing testimony, and the ordination service was held in the evening. The messages were brought by the Revs. Arthur Weisser of Edenvold and E. Wegner of Nokomis. The Rev. A. Kujath of Regina offered the ordination prayer. The Rev. Stewart Thomas is associated at present with

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Coming!

AND THE SUN SHALL GREET THEM!
The Easter sermon on this bright and unusual theme is being prepared by the Rev. William L. Schoeffel, the pastor of the White Avenue Baptist Church of Cleveland, Ohio.

CHRIST, OUR IMMORTALITY
The Rev. Herman Lohr of Parkersburg, Iowa, has contributed a timely and thought provoking article on a profound Easter and Christian theme, which will merit the intense interest of every "Herald" reader.

EASTER PICTURES AND POEMS
By popular request the lovely Easter picture for the front cover will be repeated from an issue of several years ago. This will be the first "repeat picture" for the front cover in more than seven years. A full page will also be devoted to some very distinctive Easter poems.

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EDITORIAL

Cleveland, Ohio, March 15, 1942
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The Proverbial "Blue Monday"

MONDAY is the least appreciated day of the entire week. Its reputation has been tarnished and its blessings have been abused by all those who have called it "Blue Monday." The unfortunate day needs a champion to restore it to its rightful place of honor on every Christian's calendar.

Housewives fret over the weekly wash and bemoan the menial tasks which seem to be their lot in life. Children grumble over the brevity of the week-end holiday as they hastily prepare to return to school. Office workers wish that they had another hour to sleep when the alarm clock rings at its accustomed early hour. Ministers complain about the hard and tiring Sunday, which they have had, as they face the new day like wilted flowers. Everywhere it's the same story of the proverbial "Blue Monday."

That is not as it should be! We want to say this most emphatically. A "blue Monday" in a Christian's life is a sin in the sight of God. For every Sunday to the child of God should be an experience on the Mount of Transfiguration where spiritual inspirations in worship and a study of God's Word leave their glorious benediction upon one for the days to follow. Every Sunday should bring us into the presence of God until that glory transforms the most menial tasks in the kitchen and barn, in the office and factory, with "a light that has not been seen on land or sea."

"Let us call it a "Merry Monday," fellow-Christians! This, too, is "the day which the Lord hath made." On this day the minister goes forth in the name of the Lord to proclaim by his life what he has spoken about in words from the pulpit of the church. How his eyes ought to radiate with joy over this adventure! On this day the housewife hums again the melodies of the hymns and songs which she sang in church on Sunday, as the echo of that day of worship resounds in the midst of her work. That is the impelling practise of Christianity! On this day we go forth as those who are stronger in our faith and brighter in our spirits and more Christ-like in our deeds because of Sunday's blessings in our lives.

That is what Monday ought to mean to every one of us. Any presence of the "Monday blues" is probably a revealing commentary on our failure to have appropriated the blessings of God on the previous day. In Christ's name, with merriment of soul and strength of heart, cross the threshold of every Monday, singing as you go!

March 15, 1942

Pioneers Like Unto Spiritual Giants

A Story of the Early Pioneers Who Founded Our Churches
by the REV. CHARLES F. ZUMMACH of Trenton, Illinois.

thing in common. They refused to accept any other authority for their religious belief than the Bible. For this they were called heretics and the pages of Christian history are replete with the stories of their persecution. In the days of the Reformation some of them came to be called "Anabaptists," because they not alone rejected infant baptism but insisted on "baptizing again" those who came to them.

The story of the German Baptists of North America goes back much farther than the founding of the first church by that name in Philadelphia, Pa., in 1843. The first immigrants who held that belief landed in Philadelphia in 1683 from Switzerland, whence they had fled to escape persecution. They were followers of Menno Simon and simply known as "Anabaptists." The prospect of religious freedom offered by William Penn prompted others to follow. "Germany at that time was shattered by religious and political disension following the disastrous Thirty Years War, which left her a broken, bleeding, poverty stricken land, unable to feed her own inhabitants." In spite of this, several groups managed from time to time to make their way to America, especially those upon whom the hand of persecution rested most heavily.

Pennsylvania "Tunkers"

During the decade from 1719-1729 several groups of German Baptists known as "Tunkers" settled in Lycoming County, Pa. They differed from the earlier groups in that they baptized only by immersion and upon confession of faith. However, they differed from the Baptists of later days in that they practiced "triune-immersion," forward, with the candidate kneeling in the water.

Some of them settled in Indiana and Illinois and were erroneously called "German Baptists." They practiced "foot-washing," refused to take the oath or participate in war, were anti-missionary, narrow in their views, demanding that even Baptists, who wished to join them, be rebaptized according to their practice. Early in their history they discontinued the use of the German language and never exerted any great influence upon the German-speaking population.

More important is the part played by the English Baptists among the German-speaking population. Many

Germans were converted in English Baptist Churches and united with them, where they and their descendants made an important contribution to that denomination. It is estimated that by 1850 among the approximately 600 known German Baptists in America, some 200 were members in English churches. In several cases, these groups formed the nucleus of a German Baptist church in their respective communities. Such was the case in New York, Newark, and in Chicago, for example.

Adventurous Pioneers

The beginning of our denomination, strictly speaking, cannot be traced back to any one man or any one locality, for the beginnings were made in widely separated communities, where we find small groups of Baptists who scarcely, if at all, knew of the existence of any other similar group. Nor is the German Baptist movement in America the offspring of the Baptist movement in Germany, although in the course of the years it received many members from that land and from other parts of Europe. The movement peculiarly indigenous to America, was born on American soil.

In Pennsylvania, for example, we find a pious, spirit-filled man named Konrad Anton Fleischmann, who was moved by George Mueller of Bristol to go to America and to preach the gospel to his countrymen. In western New York a young German nobleman, Alexander von Puttkammer, tiring of army life and moved by the proverbial German "Wanderlust," sought adventure in a new land, was converted in an English Baptist church and almost immediately began missionary work among his countrymen.

Illustrious Names

In New York City, a young immersionist pastor from Switzerland, named John Eschmann, began a mission among the Germans of that city with the aid of the Baptist Home Mission Society. In St. Louis a Dutch Pietist, named Christoph Schoemaker, witnessed the baptism of some Negroes in the Mississippi River, which caused him to search the Scriptures and, convinced of the Scriptural basis of immersion they led him to seek baptism at the hands of John Mason Peck, pioneer Baptist missionary of the West.

In Illinois we find a small group of German Baptists, who had been baptized by Oncken in Germany, who, because of persecution there, decided to emigrate to America and to settle in Springfield. In Wisconsin, an aggressive lay preacher, William Grimm, who after he had endured bitter persecution and imprisonment in his fatherland, fled with his flock and sought freedom for himself and his followers in the new world.

In Missouri, a cultured German Lutheran pastor, August Rauschenbusch, whose study of the Scriptures had convinced him of the Scriptural position of the Baptists, sought baptism at the hands of an old friend, S. Kuepfer. In Ontario, a consecrated colporteur, named Heinrich Schneider, not yet a Baptist, was visited by his friend Rauschenbusch, who convinced him of Scriptural baptism, baptized him, and founded the movement in Canada.

Not to be forgotten, is the work of a group of scarcely known colporteurs, who endured hardships, privations, and self-sacrifice to a degree almost unknown today in order to bring the "bread of life" to the isolated and widely scattered settlements of their countrymen.

It is with these and other early leaders that we must concern ourselves in order to understand the character of our history, for each made his particular contribution and left his specific imprint upon the young movement. What manner of men were they? What did they believe? What did they accomplish?

Heroic Leaders

It is impossible, of course, to go into detail concerning the life and work of each of them, but a brief sketch of the outstanding leaders is necessary. No history of any movement can be written without a knowledge of its leaders. One could not write the history of Christianity without Paul, nor the story of the Reformation without Martin Luther, nor the story of Methodism without John Wesley, nor the story of the Baptists of North America without Roger Williams. Neither can the story of our denomination be written without the name of Konrad Anton Fleischmann and others, who were the pioneers of our movement.

Our denomination was singularly blessed in the quality of its early leaders. They were men who "dreamed dreams and saw visions." Without any theological training for the most part, they knew what they believed and why, as few in our day know. They were born warriors, like Luther and Knox, who neither gave nor asked for quarter. They were intolerant, perhaps, as we view it today, passionate and stubborn to a degree, but they were not weak men. They believed in their cause and were sure that in the end the victory would be theirs.

They were possessed of an iron will and an indomitable spirit, coupled with volcanic energy, courage, fortitude, en-



A Striking Photograph of the Rev. and Mrs. Konrad A. Fleischmann, Which is Being Published for the First Time With the Kindness of Prof. and Mrs. J. Heinrichs of Canton, Ohio.

durance, unselfishness, and in many cases a statesman-like vision and prophetic spirit. For the most part they came from humble circumstances, but from such sources and soil do the sons of God come. Though few of them possessed any great degree of learning, they knew God and were possessed of a desire to make him known to their countrymen. They lived in days when "denominationalism" was a banner to fight under, and the word, "compromise," was not in their vocabulary.

"A Man Sent From God"

Among those who deserve first place on the honor roll of heroes in our "Hall of Fame" is Konrad Anton Fleischmann. Without him it is hard to say what course the movement would have taken.

Born in Nuremberg, Bavaria, in 1812, the son of a well-to-do business man, he was destined by his father for a business career. In accordance with the custom of those days he was obliged to spend some time as a journeyman, (Wanderbursche), to complete his training. In this capacity he came to Switzerland in 1831.

On an excursion steamer on Lake Geneva he was accosted by a pious colporteur, who inquired about his soul's salvation. This was a new thought to him, but it set him to thinking. He began to attend the meetings of a "Separatist Church" in Geneva and was converted. The church considered baptism by immersion as optional, but Fleischmann was convinced of it and demanded it. Accordingly, he was baptized in Basel in 1835 and united with a "free church" there.

Impelled by a desire to work for the Lord, he entered a theological training school in Bern. After a year, he began preaching in a small church at Emenstal. Persecuted by the established church, stoned by the mob, and imprisoned by the authorities, he returned to Germany where he was treated as a heretic. The German government refused to renew his passport to Switzerland but was willing to grant him one to America.

Bound For America

He went to England first, where he made the acquaintance of George Mueller in Bristol, who persuaded him to go



The Baptist Church in Philadelphia, Pa. That Bears the Name of Its Founder, Konrad Anton Fleischmann.

"Give me men to match my mountains,
Give me men to match my plains,
Men with empires in their purpose,
Men with eras in their brains."

THIS part of our history is perhaps the most difficult to write, and yet in many respects it is the most important. The existing material is fragmentary and even such material is difficult to secure. With the exception of Professor A. J. Ramaker, no one has ever made an attempt to compile a record of the origin and development of our denomination and this, on account of the limited space in his excellent little book, "The German Baptists of North America," had to be confined to the barest facts.

In many cases it is impossible at this late date to secure detailed and authentic information. Not alone were the records of the early churches poorly kept for the most part, but in many cases the churches themselves have ceased to exist without leaving a trace; "spurlos versenkt," as it were. A notable exception is the case of the churches in Gasconade County, Mo., founded by August Rauschenbusch.

Early Beginnings

History nowhere goes back to the beginning. Wherever we find that people have lived, others have lived before them. So it is with the history of our denomination. From the time when Christianity became the state religion of the Roman Empire there have been dissenters. They were known by different names at different times and in different localities, but they had one

to America and preach to his countrymen there. Although no financial support was promised, it was from Mueller that he received part of his support during his first two years in America.

He landed in New York in March 1839, preaching wherever opportunity presented itself. Shortly after his arrival he received an invitation from a group in Newark, N. J., which had fallen out with their Lutheran pastor, to preach for them. His preaching proved acceptable, but when he refused to baptize their children and administer communion to the unregenerated, they turned against him. However, a small group stood by him, and, in November 1839 he baptized the first three converts, who joined an English Baptist Church.

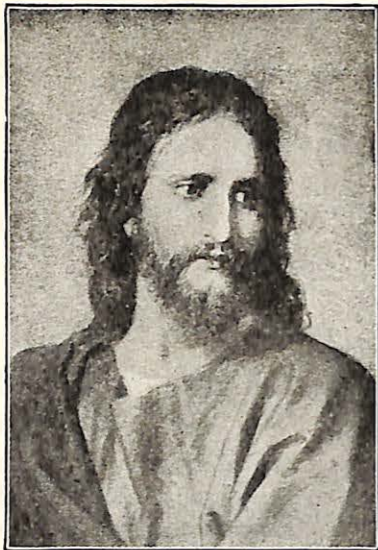
About this time he received an invitation from the Pennsylvania Baptist State Convention to work among the Germans of that state. But since he had scruples about accepting a fixed salary, he declined the twenty dollars per month offered him and became an independent colporteur for the American Baptist Publication Society, making Reading his headquarters. Thereupon he spent three years riding up and down the hills and valleys of Eastern Pennsylvania with a pack of books, Bibles and tracts, preaching wherever doors were opened to him, in school houses or in the homes of the settlers.

The Pennsylvania Germans

Here, it is necessary to say something about the type of people among whom he labored. For the most part, they were the descendants of the immigrants who had settled there around the middle of the 18th century. They had acquired American ways and in the course of the years had developed a peculiar dialect known as "Pennsylvania Dutch," of which the following is a classic: "Jump up, ich geb dir eine ride; quick, ik bin in der hurry. Sit down! halt just die lines recht tight! Erzaehl mir eine story."

For the most part, primitive conditions prevailed in their homes, which were mostly rude log cabins set in tiny clearings and hewn out of the forest. Their household utensils and furniture were hand-made; their fare, though plentiful, was frugal; their clothing was made of home-spun, hand woven and hand fashioned. Of book learning they had little, for educational opportunities were scant.

There was much illiteracy and superstition among them. Belief in "Hexerei" was common. Religiously their condition was deplorable. Though they still maintained a form of godliness, to its power they were strangers. The young people were wild and unruly. Without pastors or church edifices, Sunday became a day of carousal instead of worship. Drunkenness, profanity, and irreligion were common. Horn in his "History of Lehigh County" states that, among 28,000 Germans there, scarcely a religious leader could



Our Churches From Their Earliest History Have Recognized No Spiritual Overhead Except Christ.

be found.

Such, then, were the conditions under which Fleischmann began his labors. He was not the first to attempt to evangelize these "lost tribes of Israel."

Other Laborers

Around 1800 an American born German, named Albrecht, had begun to labor among them. But, like Fleischmann, he failed to organize his converts and his efforts largely came to naught. About 1830 the Methodists commenced their work. They had the wisdom to organize their converts and consolidate their gains.

In all, Fleischmann labored here about three years, meeting with a ready response on the part of many. After years of spiritual famine there was a real hunger after God in the hearts of the people. A notable revival broke out in Lycoming County and more than 200 were baptized during the winter and summer of 1840. He declined an invitation to settle there and modestly retired in favor of another colporteur, named Michaels, who came here in 1841.

In 1845 Michaels fell into sin and, leaving the Baptists, sought to swing his followers into the Methodist camp. Fleischmann returned in 1846 and tried to save what he could, but much that had been won was irretrievably lost. His great mistake during these three years was that he failed to organize his converts, a thing which he never ceased to regret in later years. The result was that others reaped where he had sown.

Up to this time, Fleischmann had no connection with any Baptist Church, although he shared their conviction concerning believer's baptism. He had felt that his mission was "not to baptize but to evangelize." He did, however, succeed in organizing three small groups in Fairfax, Hepburn, and Anthony Townships, which later became known as the churches in Lycoming County.

Work in Philadelphia

In August, 1842, he moved to Philadelphia upon invitation of a small group of believers there, whose origin is unknown. They met in a dingy back room, reached by a rickety stairway at the end of a dark, narrow passage. In the face of bitter opposition from Lutheran church groups and an atheistic and godless element, he began his labors.

One of the families gave him shelter, and he subsisted on the meager offerings which this poverty stricken group could give him. How he managed to live at times is a miracle. He was not without his moments of discouragement. In his diary he writes: "I am despised and hated by every self-righteous person in the city." To add to his woes, dissension broke out among his followers. Again he writes: "There are only a few souls left upon whom I can depend. I do not know whether I should remain here or not. God's will be done." Again we find this notation: "We are hated on every side; we are the 'sect that everywhere is spoken against.'"

As yet he preached only regeneration and did not insist upon baptism. But, in February, 1843, at a midweek prayer meeting, he discussed the question of baptism and urged his followers to go the whole way in their obedience to the Lord's command. Eight persons expressed their willingness to be baptized but he accepted only five. On March 20, 1843, he baptized these before a large crowd, most of whom had come out of curiosity and some to create a disturbance, but no disturbance occurred. On April 4 of that same year eight more were baptized, and, with these thirteen, he organized the first German Baptist Church in America on April 25, 1843, in the city of Philadelphia.

Early Organization

On July 8 he presented a simple confession of faith to the group entitled: "Memorial of the German Church of God Meeting on Poplar Street." He asked those in agreement with it to subscribe to it. This they did and thus the church was formerly organized. It had no organic relation to any other Baptist group, nor did they call themselves "Baptists." The Memorial specifically states in Article I that the reason for the organization was that they knew of no other group or organization in Philadelphia that fully met the requirements of a New Testament church.

His views on the church may be summed up as follows: 1. The church consists of baptized believers. 2. Its confession of faith must be founded on the Bible. 3. Membership must be voluntary, and the church recognizes no spiritual overhead except Christ. 4. Each church is independent, and no other body has the right to interfere in its internal affairs. 5. There must be

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Remember Pearl Harbor!

A Graphic, Eye-witness Account of Events on December 7th
by MRS. LOIS DONNER BELL of Honolulu Which Has Passed
the United States Censors.

ON Sunday morning, December 7th, I awakened about 8 A. M., conscious of a great many planes flying low, but I did not think much of that since there are frequent early morning maneuvers. However, at the same time, I heard a great many cars rushing out of the driveway, which was unusual for the Niualu of a Sunday morning. Later I learned that they were the Navy and Army men rushing off to their places of duty.

I then got up and, as is my custom as soon as I got out of bed, turned on the radio to hear the announcer say, "We are being attacked from the air by the Japs; everyone must stay off the streets, and not use the telephone; all firemen off duty must report, all policemen must report, the doctors called by name to report to Queen's Hospital—all emergency units to report—all truck drivers, etc., principals to report to their schools," as many were opened for injured and evacuated. These messages were repeated constantly but by many people were thought to be only an alert.

Stunning News!

I dressed and went over for breakfast, and the guests were standing around with perplexed faces; some of the officers' wives even thought it was not true, but the radio kept saying, "This is the real thing." We could hear the anti-aircraft guns thunder their protest and from the water front, where we all spent the morning, we could see the planes in combat over Pearl Harbor, and the bombs dropping in the water around our fleet, as well as large fires and tremendous amounts of smoke arising from that area. The fact that it was happening here stunned people into the fact that we were not invulnerable and that we were caught unaware by those Japanese at the time when peace terms were being talked about in Washington.

People's reactions were so different! Some packed their belongings to evacuate. Some got away to friends in the hills, for our hotel is adjacent to Fort DeRussy, the large artillery base. However, one of the intelligence officers returned then and told us to stay put as we were as safe as anywhere.

Called to Duty

In the afternoon there was a call for nurses and Betsey Boylin called the registry and reported for both of us. They told us to stay close to the phone, as we would be called soon. I then wrote a message to my husband and



Mrs. Lois Donner Bell of Honolulu, a Daughter of Mr. H. P. Donner of Cleveland, and the Author of the Accompanying Article.

one for home, just in case, found my duty watch which was carefully packed away, put on a white dress and comfortable shoes and my white turban on my head, and was starting for supper at 4:15 P. M. when we were called to report to the registry to be sent to Ewa plantation hospital, which is about 20 miles from town, not far from Pearl Harbor and the Marine base.

We grabbed our chicken in a napkin and I started driving in our first black-out.

Arriving at the registry, I left my car there and we were driven to Ewa (pronounced Evva) hospital in an Army ambulance by two young soldiers who did not know the road, who had to drive in the dark on the Pearl Harbor road against ammunition trucks all the way, and who were exhausted from having nothing to eat and from carrying dead and wounded all day from Hickham field, the Air base which was so severely attacked.

Many planes and men were completely demolished without a fighting chance. We finally picked up a civilian worker who directed us to the hospital where the nurses met us with subdued flash lights and led us into the hospital where our ambulance drivers were given food and coffee.

The nurses and doctors were fatigued from a heavy day's work and all the bad cases had been given heavy doses of morphine as they were not prepared to work at night in a black-

out and as the hospital had been hit that day. So they could take no chances nor give the enemy any encouragement.

More Excitement

We were then led over to the nurses cottage, where we were told to rest until dawn. We had been settled for an hour when we heard planes again flying quite low, and anti-aircraft and machine guns not far distant. Their regular staff dashed to the hospital and we could not even find a door since they left us no flashlight.

As the bombing got closer, there seemed to be a terrific pounding on the doors in the living room and our immediate thought was that the Japanese from the plantation were joining in the attack. We put on our shoes and jumped out of the window into a cane field and called, hoping they could hear our voices and direct us to the hospital. There was no response, and by that time tracer bullets were shooting around us like firecrackers. So we laid down in the field near some shrubbery until it passed over, which was not long but it seemed like an eternity.

No one was hit around us in that attack; the noise was caused by the reverberation of the bombs, and we again retired, to be tormented by mosquitoes which came in at the screen window from which we had jumped.

At dawn, the Flying Fortresses and all types of aircraft were patrolling the Island, and we got up to see what could be done to help those poor civilians who were injured in the attack. Ironically, most of their cases were Japanese, and quite a few amputations were necessary because of their type of injury. They are regular stoics as to pain and are expressionless as to face and emotion. We did up the worst cases and the transfusions, and went back to town, as they were not overloaded nor understaffed, and we felt we were needed more elsewhere.

Intense Suffering

On the following morning I went out to the Naval Hospital with one of the Captain's wives, who also volunteered, and was assigned to Ward J containing 50 burn cases, the like of which one could not even imagine. They were most all complete body burns, and such bravery and gratitude I have never seen in any place before.

I will not go into detail as even the thought of what those men have suffered sickens me. I will just say that

(Continued on Page 20)

CHILDREN'S PAGE

Edited by MRS. BERTHA JOHNSON of Chicago, Illinois

Ndibi's Happy Day

THE rain was coming down in torrents in a small village in South Africa. But it was not a welcome rain, for Ndibi lay sick of a fever and her parents could not get her to the witch doctor when it was raining.

Ndibi's father was sure the evil spirits were displeased about something, since it continued to rain so hard. He had done everything he knew of to appease the spirits—he had put out the "Akattoo" pole, he had turned a carved wooden bowl upside down outside the hut, and he had sprinkled red ashes all over the ground to drive away the evil spirits—but still the lightning flashed, the thunder roared and the rain came down in sheets.

Asamba, Ndibi's brother, stood in the door of their hut, looking very sad because Ndibi was so sick. How he wished the rain would stop so they could do something for Ndibi!

Suddenly, a young man ducked into the hut beside Asamba. Asamba looked up into a bright smiling face. How could he look so happy when Asamba was so sad!

The young man smiled at Asamba and said, "Good morning!"

"What are you doing here?" asked Asamba.

"I just stopped in to get shelter from the rain," answered the man. "But why do you look so sad?"

And then Asamba told him all about Ndibi and that they couldn't take her to the witch doctor.

"Why don't you take her to the Jesus people over at the mission station? They can do anything. Why, they can even tell the time just by looking at a little round button-like thing! I know, because I've been there and they made me well."

That was the best news that Asamba had heard for a long time. He ran to his father and said, "Oh, daddy, there's a man here who says there is someone at the mission station who can heal Ndibi. Can't we take her, daddy?"

So Ndibi's father talked it over with her mother and they decided there would be no harm in trying it.

So Ndibi's father and her uncle proceeded to make preparations for the journey. They took two bamboo poles and strung strong vines across them to make a hammock in which to carry Ndibi. Ndibi's mother packed a lunch for them, for it was a long journey.

The next morning all was in readiness and the sun was shining brightly, so the two men put the poles on their

shoulders and with Ndibi in the hammock, they started on their way. The ground was very hard because of the rain so it was hard for the men to walk. Squish! Squish! — their feet were sinking in the mud to their knees.

With every step, there was a terrific jolt. The cords would cut into Ndibi's feverish little body and the pain was so severe, she almost wished they hadn't come.

But toward evening they arrived at the mission hospital. There were many others there, too, so they had to wait for the doctor. Ndibi was so tired she didn't much care what happened.

While they were waiting, a very kind man came and told them a story about Jesus—about his love, about how he died to save people from their sins. As Ndibi listened, she wished she knew more about Jesus.

Soon the doctor came to Ndibi. It happened that there was only one bed left in the hospital, so Ndibi was put to bed. Everyone was so kind to her. She liked being in the hospital. Every morning someone came and told her more about Jesus.

By the end of a week, Ndibi's fever was gone and she was well. But better still, she had given her heart to Jesus, and he had made her happy. Now she was anxious to get home to tell Asamba about this Jesus who loved her and whom she had come to love.

Jesus' Place For Me

*There's no place here on the earth
That I love so well,
As the place where Jesus sends
Me His love to tell.*

*Other places may be nice,
But they cannot be
Sweet and precious, for they're not
Jesus' place for me.*

*Jesus' presence makes a place
Heavenly and grand;
And I want to ever be
In his loving hand.*

—Anonymous—(sent in by Paul Claasen, Parkersburg, Iowa)

Page 2. "Story Book"

Read Luke 2:40-52, and write the story in your own words as you did for your first page. At the top of the page paste a picture of the boy Jesus (I am sure you can all find that picture), and at the bottom of the page, answer these questions:

1. How old was Jesus when He went to the temple?
2. Why could He astonish the doctors? (John 8:58)

3. What did Jesus mean when He said, "I must be about my Father's business?"

We shall have something special for page 3, next month!

Who Are They?

1. He built a boat when the world was new,
And led in the animals, two by two.
2. He killed a giant with a stone,
And won a kingdom of his own.
3. She helped him disobey the Lord,
And fled the fire of an angel's sword.
4. Looking back was her greatest fault;
They say she was changed to a pillar of salt.

Special Announcement

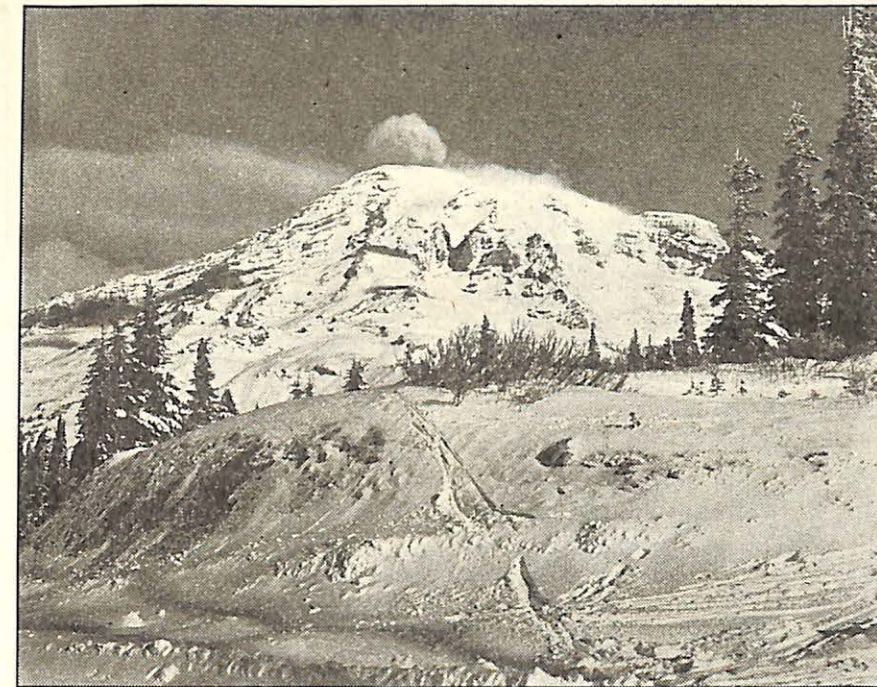
Do you like to sing? Then watch for the April 15th issue. Surprise!!!

My address is Box 6, Forest Park, Illinois. Send me the answers to the questions of "Who Are They?"

Contributors

Those sending in contributions to the "Children's Page" in February were:

- Elaine and Virginia Becker of Herreid, South Dakota
- Alice Bentz of Martin, North Dakota
- Lola Boeck, 2580 Lakewood Blvd., of Detroit, Michigan
- Doris Engelbrecht of Crawford, Texas
- Dahlia Frey of Aplington, Iowa
- Marla Fritzsche of Fenwood, Saskatchewan
- Marella F. Hamm of Durham, Kansas
- Janie Ruth Hodel of Gatesville, Texas
- Vivian G. Hoff of Venturia, North Dakota
- Anna Lou and Eugene Hoppe of Valley Mills, Texas
- Violet Karlin of Missoula, Montana
- Rhoda Kranz of Killaloe, Ontario
- Betty Kuehl of Killaloe, Ontario
- Mavis A. Miller of Elgin, Iowa
- Isabelle Neubauer, 3943 N. E. 9th Ave. of Portland, Oregon
- Clarence Oberlander of Plevna, Montana
- Agnes Ohlhauser of Carbon, Alberta
- Marle Quenzer of Pollock, South Dakota
- Mildred Remus of Wolfe, Ontario
- Leona Riedlinger of Paul, Idaho
- Donna and Wanda Stalcup of Stafford, Kansas
- Darline Thole of Oids, Alberta



Majestic Mount Rainier Clothed in the Beauty of the Winter's Snow

The Psalm of the Human Heart

A Sermon on Psalm 139 by the REV. VICTOR PRENDINGER, Pastor of the Pilgrim Baptist Church of Jersey City, N. J.

FROM the very beginning of life there is a tendency in the human heart to hide and flee from God. His purity and holiness are so bright that we shy from him. Deep down in the human heart is the acknowledgement of sin and darkness, and we try to avoid the presence of God, or anything that may remind us of that fact.

But we find his footprints, feel his presence, and hear his voice. Nothing can prevent it. We are before God as an open book. The darkest cellar or prison cannot hide, and the greatest distance cannot separate us from him. The ears of the heart cannot be stopped against his voice. "O Lord, thou hast searched me, and known me."

God's Search for Us

F. Thompson writes in "The Hound of Heaven":

*"I fled Him, down the nights and down the days;
I fled Him, down the arches of the years;
I fled Him, down the labyrinthine ways
Of my own mind; and in the mist of tears
I hid from Him, and under running laughter.
Up vistaed hopes, I sped;
And shot, precipitated,
Adown Titanic glooms of chasmed fears,
From those strong Feet that followed after.*

*But with unhurrying chase,
And unperturbed pace,
Deliberate speed, majestic instancy,
They beat—and a Voice beat
More instant than the Fect—
"All things betray thee, who betrayest Me."*

David also heard the dogging steps of a loving Father following him wherever he went. "Thou hast beset me behind and before, and laid thine hand upon me." It was the still small voice of the Spirit of God that he couldn't get away from. "Whither shall I go from thy spirit? or whither shall I flee from thy presence." And today? Yes, we still hear it above the noise and confusion of our modern time. Even the noise of the battle and the roar of the cannons cannot stifle this Voice. God speaks to the human heart!

To the one who has wandered from God, it is a constant and unpleasant reminder of a severed relationship. But when God wins out and the soul yields to the loving call of God, what joy! There is sweet fellowship, indescribable peace, joy, comfort to those that live in him.

In persecution, what a comfort it was to Peter in that prison where he was waiting for his execution. His Lord was there beside him. Nothing else mattered. Paul and Silas were in the prison, hands and feet in stocks, their backs torn by the cruel lashes of the whip, yet they sang joyous Psalms at midnight. He was there with them.

Later Paul wrote in his letter to the Romans, "For I am persuaded, that neither death, nor life—shall be able to separate us from the love of God, which is in Christ Jesus our Lord." What else have we in the days of trial, when all human help is gone? "Even there shall thy hand lead me, and thy right hand shall hold me."

Power in His Presence

We find that there is power in his presence. The day of miracles is not past. Again and again we find that when all medical wisdom and skill are powerless to save a life or heal a broken body, the Great Physician is there to save and to heal. "Underneath are the everlasting arms."

Weary and homesick Jacob lay on the sand of the wilderness, with a stone for his pillow. Home and God seemed so far away. Yet, in that night he experienced God's very presence, made a covenant and a decision that shaped the rest of his life. "When I awake, I am still with thee."

God is able to lift us out of the depths of disappointment. Joseph of old experienced this. There in that foul prison he found himself, not only a slave, but also a prisoner for two long years. Yet God was there all this while, and at the end of his appointed time, the prisoner and slave was made the ruler of a great nation.

Joshua stood before a great task. He was to lead the people of Israel into the Promised Land, inhabited by giants in great, walled cities. What gave him the courage? It was the word of the unseen captain: "Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

God's Way is the Best Way

Why should God hound us? What is his purpose? Because we often get into a heathen way of thinking. God seems to be a little God, who is unable to help us in our problems and difficulties. Or he seems to be a blind and deaf grandfather behind whose back we can do anything, without him knowing anything about it. Or he seems to be a force without any feeling or personality. This is heathenism! Sometimes even Christians, who think themselves faithful, read their Bible and pray in the morning, live all day without the realization of God's presence. These are the reasons why God is hounding us. He is trying to have his way with us.

Sometimes even the church of God seems to be a dominating force that hinders us from the free exercise of our will. A young man writes: "Ever since I can remember I took God and church as a punishment. That was because I didn't know any better. But now it's different. I just had to learn that God's way is the only way."

God's loving guidance leads to the highest achievement. There were two

(Continued on Page 12)

★ The Prodigal Returns ★

By HAROLD GARNET BLACK

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SYNOPSIS

Benoni, the younger son of the Hebrew farmer, Ezra ben Israel, felt an irresistible desire to be free of all parental restraint. He left his home and father and traveled to Damascus where he became familiar with the pagan city and its sights, its pleasure gardens and its gay night life. At Ctesiphon in the Mesopotamia Valley he made the acquaintance of Hormuz, a young Parthian military officer who claimed he had noble blood in his veins, an ardent lover of swift horses and a gambler by instinct. He told Benoni how he could make a fortune on the chariot race at the festival games, but, as usual, the tip was not good and Benoni lost his last possession on earth, a shimmering, white pearl. All of his friends now deserted him and left him penniless and alone. Even Hormuz refused to help him as he spoke sternly and rudely to him.

CHAPTER EIGHT

He Came to Himself

"I can't help it. There's nothing more to be said, Benoni. Any further discussion is quite unnecessary." And with these words the heartless Hormuz got up and strolled nonchalantly away.

Benoni's world had turned to ashes in his hands. Life, which a year or so ago was rosy with promise, had suddenly become dark and murky. He felt as if night were rapidly closing in upon him and choking him to death. Life, like Dead Sea apples, had become powder and dust, and left nothing upon which to rebuild. He was sorely disappointed, utterly grief-stricken, completely disillusioned. Benoni had no relative upon whom to lean, no one to care or offer him aid. He was absolutely without money and likewise without friends. While he was rich, he had had friends aplenty; now that he was poor, he found himself quite deserted, and no man gave unto him.

He wondered why he had been so stupid and so blind as not to have recognized in his boon companions the utter lack of those worthy and abiding qualities which make for lasting friendship. He was stunned by the bitter realization that all those with whom he had been most intimately associated were interested in him chiefly because of what his wealth, coupled with a free and generous nature, had provided. They had turned out to be only fair-weather friends. It was a sobering reflection, but, unfor-

tunately, the horrible truth came to him too late. He had indeed played the fool!

Through the long hours of that never-ending night Benoni tossed about restlessly on his pillow, wondering, wondering what he should do. Of all men he was most wretched and miserable. The more he thought, the less clear the way seemed. Why should he, he kept asking himself, the son of a rich Hebrew, have met with such cruel disaster? Why had fate been so unkind? He remembered that the ancient writings had said to "be joyful in the day of prosperity." Had he not been joyful? Had he not obeyed that Scriptural admonition? He remembered also another saying: "In the day of adversity consider." Was it that he had forgotten Jehovah and the teachings of the prophets of Israel?

Now that he came to think of it, he must confess that he had given but scant regard to the commandments that the great Jehovah had given to Moses amid the thunders of Sinai. Perhaps this was a just retribution because he had not followed the teachings of his forefathers but had given himself over to the giddy pleasures of this world, to the unbridled license of those who followed after the false gods of the Mesopotamian cities, or after Ormuzd, Ahriman, Anahita, and other Parthian deities.

Towards morning he fortunately fell into a restful, dreamless slumber, from which he awakened much later, greatly refreshed and surprised to find the sun half way up the heavens. As he rose, a feeling of homesickness stole over him. He longed for a sight of his beloved Idumean hills—and for his father and brother. He had never consciously missed them before.

He had traveled far, it is true, had seen many strange cities, had drunk deeply of the pleasures that the world offered him, had quaffed the wine of life, had exercised, free and untram-

meled, all the liberties that his building young manhood had so eagerly desired. Now he woke up to the fact that he had paid far too great a price for the privilege of becoming a mere libertine.

It must have been well nigh two months later that Benoni found himself far to the north in the hill country, just east of the great river. He had not even bidden farewell to any of his companions at Ctesiphon, but, instead, had quietly gathered together such things as still remained and, going along on foot, had taken the road that ran nearly parallel to the Tigris. Sometimes he overtook other wayfarers journeying north, who were glad to share with him some dried fruit or oaten or barley cakes. After many days of traveling, footsore and weary, he at length struck off to the northeast where the rolling hills began and gradually changed into low mountain ranges. Lucky it was that he was used to this kind of country—the hills had been his native heath—for at length he came upon an elderly hill dweller, to whom he offered his services for food and lodging.

"My friend," said he, "may I serve you? I have just come from the south, but I have been used to caring for flocks and herds in my native country and am eager to return once more to pastoral life."

"I perceive you are a Hebrew," replied the stranger. "Do you come from Syria—perchance from Antioch?"

"You are right in the first," spoke Benoni. "I am a Hebrew, though I do not come from Antioch. I was born in the land of Idumea beyond the Dead Sea, not far from the city of Jerusalem. My name is Benoni, son of Ezra ben Israel."

"And mine, Phraates," returned the other. "I was named for the Parthian king who was on the throne when I was born, though I confess," added he with a smile, "that I have never been proud of having been named in honor of a man who murdered his father and all his thirty brothers. But let that pass. The growing burden of years compels me to do less and less as time goes on. I feel that if you care to come, we shall be glad of your help. We have a good number of cattle, goats, and a flock of sheep that my son cares for back in the more mountainous district."

Benoni looked pleased.

"Here, however, where my wife and

I live," continued Phraates, "I have only a herd of swine to feed. They are in the little valley below. Perhaps you could care for them."

To Benoni, brought up among the strictest Jewish sect, swine had always been, of course, an abomination. He remembered the words of the ancient Hebrew law: "And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you; ye shall not eat of their flesh, nor touch their dead carcass."

"You think you could help me with them?" repeated Phraates. "It's all I have to offer."

Benoni could not afford to refuse, nor even to hesitate. It was the only chance he had.

"Yes,—yes, I'm sure I could," he forced himself to say, for his words did not come easily. He suddenly found himself asking himself why swine should be anathema to his race, but could not find a ready answer.

"The watercourses, as perhaps you have noticed," continued Phraates, "have been drying up lately, and that has very naturally increased our difficulty, for animals must have water. But we hope the dry season will soon be over now—when the winter rains have come."

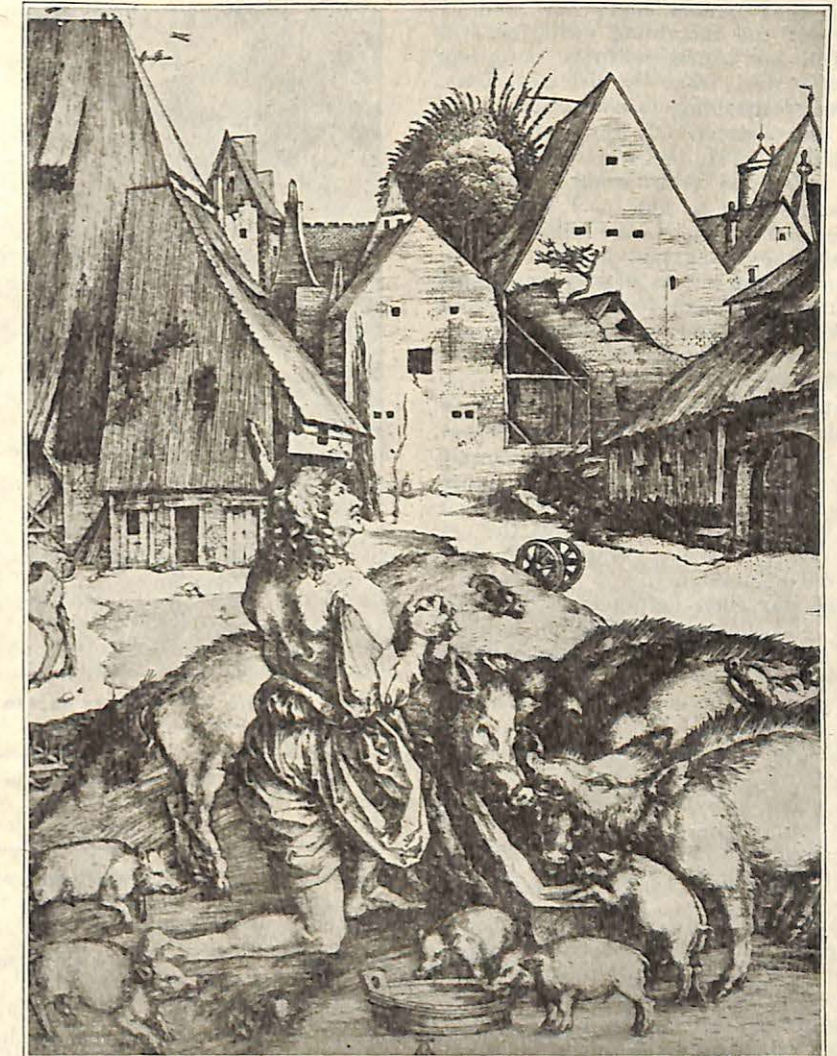
Phraates conducted Benoni to his little self-made stone hut nestling in the lower foothills. It reminded the latter of his native land of Idumea. He was glad once more to scent the air of the hillsides, for it was so clear and invigorating. The freshness of the neighboring woods in the morning was like wine to a thirsty traveler. Behind the small hut that Phraates and his good wife occupied, rose range on range of mountains, quite heavily wooded and stretching as far back as the eye could see, though the trees had already turned brown, as if feeling the steady approach of a severe drought.

Benoni had arrived at the height of the dry season; but as the weeks passed, the country became dryer and dryer and the heat more and more unbearable.

"The winter rains should soon be here now," said Phraates one morning, as Benoni started to walk across the narrow ravine on his way to feed the swine. "I've never known the country to be so parched up before."

"Yes, we must have them very soon, if they are to do us any good, for all the watercourses have completely dried up," replied Benoni somewhat hopefully.

But they were sadly disappointed. Though the weeks were now taking them into the winter months, there was no rain; in the sky never a cloud, not even so big as a human hand. Occasionally Benoni met travelers going south on the main road some miles farther down the mountain side toward the Tigris, but from them he got the most discouraging reports. No rain had fallen anywhere in the back coun-



Albrecht Duerer's Etching Showing the Prodigal Son Tending the Swine in a Strange Country Far Away From Home

try, they said. The brooks and fountains had ceased to flow. Smiling districts, both near and far, were being transformed into veritable wildernesses.

By the time spring had come, there was only the scantiest supply of life-giving water in some of the larger streams flowing into the great river. The smallest wadis had utterly dried up. The cattle and sheep and goats were suffering dreadfully; crops refused to grow; the earth became everywhere more and more parched and burnt up. By summer time the Tigris itself had diminished to only a narrow ribbon of water. Nothing like this, or even approaching it, had been heard of within the memory of men then living. There was no snow, it was said, on the far-away mountains in the interior of the Parthian empire. By autumn vegetation itself had ceased and the wild animals of the forest, the beasts of the fields, and the fowls of the air were everywhere perishing in vast numbers. Wild life, even reptiles, disappeared. Never before had there been such a terrible and devastating drought.

Under such conditions as these, famine was bound to set in. With crops

failing entirely and with scarcely any water in the wells, it could not be otherwise. All over the land the poor were dying; some left their miserable homes and sought the lower valleys in the hope of preserving their lives, but often in vain. Even the rich had the greatest difficulty in sustaining life, and then only by means of food and water and wine imported from vast distances.

The home of Phraates was not immune from the dire famine which threatened destruction to all living things. For months all of them had felt the sharp pinch of hunger. Never did any of them rise from the board with appetites satisfied.

Phraates' son, who lived with his wife and babe a few miles above them, kept his father's cattle and a few fat-tailed sheep alive as long as possible; but when nearly all the animals succumbed one after the other, he too left for the plains below, hopeful that they might escape the gaunt spectre of famine which stalked everywhere and which, like death itself, is no respecter of persons.

The pods or husks from the ever-green carob trees that grew near the bottom of the ravines were the only

thing that Benoni could now find as food for the remaining swine he still tended, for nearly half the herd had already died from the drought. Even these green things were getting scarcer and scarcer. Of water there was next to none. He had watered the thirsty creatures with scant quantities brought from a tiny pool that must have been fed from some hidden spring whose source he had been unable to discover, but it was utterly impossible to provide enough for all. Indeed two more animals had died within the week from heat, lack of food, and insufficient water.

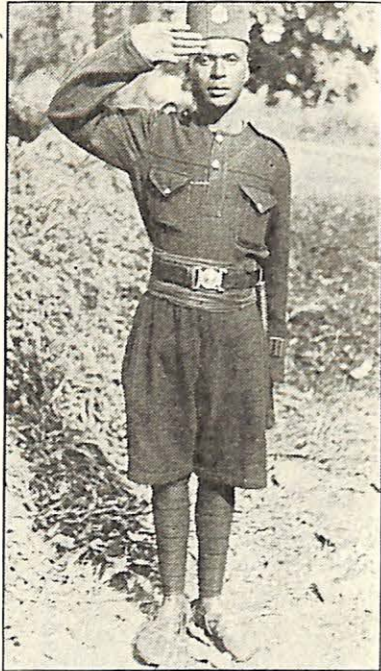
Hunger likewise gnawed at his own vitals. So hungry was he at times that he would gladly have filled himself with the sweetish pulp of the long, sickle-shaped carob pods upon which the swine fed, for hunger was the order of the day everywhere, with man as well as animal.

One day, just before noon, tired of body and distraught of mind, hungry and thirsty, Benoni flung himself down in the shade of a huge rock between two dying scrub oaks, and made a pillow for his head with the crook of his bare arm. It had been an unusually oppressive day, and he could not help wondering how much longer he could keep going. His spirits were at their lowest ebb, and he was thoroughly disheartened, not knowing which way to turn.

As he lay there with relaxed body, he must have dropped asleep from sheer weariness, for presently he seemed to see his own Idumean hills again in all the lovely verdure that winter rains had made so commonplace to him in the days of his childhood.

In imagination he saw the winding road that led down to the main highway from his old home, the stone cottage of his boyhood; he saw Chislon gathering huge clusters of luscious grapes from the purpling vineyards; he saw two maidservants busy about their household tasks and well-fed menservants tending their flocks of fat-tailed sheep and herds of lowing cattle; he saw his dear old father seated, cross-legged, on a bench outside the door, looking expectantly toward the north, where the road suddenly turned and lost itself beyond the shoulder of the next hill.

It was all so real for the moment that he thought himself back again as if the intervening years had not been. Presently the vision vanished, like friendships in old wine, and he found himself rubbing his eyes and wondering just where he was. His parched throat brought him quickly back to stark reality—the two gaunt dwarf oaks, the huge rock, the dry ravine sprinkled with dying willows and poplars and carobs, the dried-up mountain sides. There was no song of lark or thrush in the air. In a moment he realized that a merciless sun was beating down upon him as he stared up blankly into the midday heavens. The only things he saw above him were two



His Majesty's Pollee Force in the Cameroons, Africa

Be Sure to Read Laura Reddig's Article, "ANOTHER YEAR IN AFRICA!", in this issue of "The Baptist Herald"!

vultures circling about ever lower and lower, ready to swoop down upon the putrid flesh of some dead animal.

As Benoni looked up into the cloudless vault of blue above him, he became suddenly aware, for the first time, of what a colossal fool he had been. He wondered that he had not seen it before, because it was now all so obvious. Here he was, living—perhaps dying—in a country far from home, having spent all that he possessed, and now reduced to abject poverty and on the verge of actual starvation. Back in his Palestinian home, even the servants had enough bread and to spare; here was he, on the other hand, the son of a rich father, now perishing with hunger. As the hart panteth after the water brooks, so had panted his soul after transitory pleasures. He had been eager to see life, but, instead, he had found death.

He had asked for the division of the inheritance in order that he might enjoy life in the rapid pursuit of worldly delights. He had reveled in luxury and vice. His wasted years had left him with nothing but a horrible, haunting memory of his sin against himself, against his father, and against God. He was now reaping the harvest of wasted opportunity and riotous living, things which always bring their own reward in accordance with inexorable law.

To his own deep shame and mortification, he had nothing to show but bitter experiences and recollections of sin, memories that haunted him like a ghost. His pleasures, he now realized, had been short-lived and empty; his

rollicking companions, having used him for their own selfish purposes, had deserted him. With a light heart and a foolish head, he had started out with all the buoyancy and eager enthusiasm of headstrong and inexperienced youth to achieve his one ambition, that of having his fling at life, of following his own passionate impulses and low desires, forgetting that bodily thrills and worldly pleasures are but fleeting. He had sought freedom from restraint and had found only bondage. Like Esau, he had sold his birthright for a mess of pottage. It was not until this moment that he really came to himself. Want had at last humbled him and made him penitent.

Fully aware now of his supreme folly, Benoni saw that there was but one thing left for him to do.

"I'm going back home," he said half aloud, "back to my father. I'll tell him that I've been all wrong—that I was a headstrong fool in insisting that I be given my inheritance and be allowed to go away and live the life of a libertine. I'll tell him that I am sorry for what I've done, and should like to be taken back again, just as I used to be. But perhaps he will not want to do that now, and I couldn't blame him. I know what I'll do: I'll ask him to make me one of his hired servants, though I know that I do not deserve even that."

So saying, he sprang up from where he lay near the bottom of the sun-parched ravine with a new set to his jaw, a new gleam in his eye, a new determination in his face, and climbed up to the narrow road above, and then started down in the direction of the Tigris, which for many weeks past had been reduced to a tiny silver thread.

(To be concluded)

The Psalm of the Heart

(Continued from Page 9)

boys in the Taylor family. The older said he must make a name for his family, and so turned his face toward Parliament and fame. The younger decided to give his life to the service of Christ, and so turned his face to China and duty. Hudson Taylor, the missionary, died, beloved and known on every continent. But if we look in the encyclopaedia to see what the other son had done, we find these words, "The brother of Hudson Taylor."

Practise the Presence of God!

God has only one purpose for us. It is our best for time and eternity. How much heartache and sorrow we could avoid, if we would live and practice this very presence of God in our lives.

*"Closer is he than breathing,
Closer than hands and feet."*

We all need the prayer in the closing verses of this Psalm: "Search me, O God, and know my heart: try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

What's Happening News

(Continued from Page 2)

the Sunday School mission in Manitoba, and he is awaiting God's guidance to go to India as a missionary at the earliest opportunity.

● The Rev. Carl F. H. Henry, pastor of the Humboldt Baptist Church of Chicago, Ill., has recently been appointed assistant professor of theology and philosophy at the Northern Baptist Seminary of Chicago, beginning with the Fall term of 1942. He has been serving as instructor in the Greek gospels and religious journalism. He will continue to serve as pastor of the Humboldt Park Church besides his work at the seminary and at Wheaton College. He will receive his Th. D. degree from Northern Baptist Seminary in May. From Tuesday evening, March 24, to Palm Sunday, March 29, the Humboldt Park Church will hold a series of inspirational and evangelistic services with the Rev. Martin L. Leuschner, young people's secretary, as the guest speaker.

● On Sunday evening, Feb. 8, the Rev. Reuben P. Jeschke, pastor of the Fourth St. Baptist Church of Dayton, O., preached on the theme, "When Christ Calls You." At the young people's meeting on that same evening Mr. O. E. Maple discussed the intriguing subject, "Helpful and Harmful Dreams." On Thursday, Feb. 5, Mr. John Tapper, Sunday School superintendent, was honored by the National Cash Register Company for his 50 years of faithful service with the company. The well deserved recognition was expressed in the gifts of a gold watch, an amount in cash and a bouquet of fifty roses. The story of the prodigal son, depicted in a religious moving picture film, "The Wanderer," was shown in the Dayton Church on Sunday evening, Feb. 15.

● On Tuesday evening, Feb. 10, the Friendship Class of the Union Baptist Church of Arnold, Pa., held its 16th anniversary banquet with about 35 persons present. The class was organized by the Rev. C. E. Cramer and is at present being taught by Mr. Chas. H. Guenther. Musical programs, congratulatory talks, and a message by the Rev. Arthur Kannwischer, pastor, composed the program. Mr. Max Heskke is president of the class. The Union Church has reduced its church debt by \$1000 recently and its organ fund debt to less than \$100 besides increasing its pastor's salary. Mr. Kannwischer completed his first year of service as pastor of the church on March 1st. On Tuesday evening, Feb. 17, the Rev. M. L. Leuschner of Forest Park, Ill., was a guest speaker at a well attended service in the church.

● The Washington's Birthday rally of the Young People's Union of New York City and vicinity was held on Monday afternoon and evening, Feb. 23 in the Evangel Church of Newark, N. J.

Front Cover Picture

Mr. Charles Remus of Forest Park, Ill., who contributed the front cover picture for this issue, is interested in photography, amateur radio and travel. In 1939 a friend and he bought a 1928 "Whippet" car for \$10 and travelled 6600 miles to the West Coast. He also belongs to the Bicycle Club of Villa Park, Ill., and to the American Youth Hostels.

He is a member of the Forest Park Baptist Church and serves as the pianist of the young people's society as well as a teacher in the Sunday School.

Almost \$300 was sent to our general missionary work by the union during the past year. It was voted to apportion 10 percent of all profits from the Bradley Beach Cottage to our mission program. The election of officers resulted as follows: Ed Baumfolk, president; Arnold Veninga, 1st vice-president; Elenore Ohlsen, 2nd vice-president; Ruth Tipton, secretary; Dorothy Beyer, corresponding secretary; Rev. Wm. J. Appel, general secretary; Walter Marklein and Ed. Neithardt, trustees. Speakers for the afternoon and evening programs were the Rev. A. E. Kannwischer of Brooklyn, N. Y., and Rev. M. Leuschner, editor of "The Baptist Herald."

● On Sunday, Feb. 22, the Central Baptist School of Erie, Pa., held its annual "Decision Day Service." The Rev. George W. Zinz, pastor, was in charge of special Sunday School services during the Sundays in February. A number of scholars made their earnest decision for Christ as Savior. Mr. Zinz broadcasts every Thursday morning from 8:30 to 8:45 A. M. over a prominent station in a program called, "Sunshine Hour," under the auspices of the city mission. Every third Thursday afternoon from 1:15 P. M. to 1:30 P. M. he broadcasts over Station WERC of Erie conducting an interesting program with Professor Albert B. Mehnert at the organ entitled, "Your Church Speaks Through Poetry and Music."

● On Sunday evening, Feb. 22, the members and friends of the Forest Baptist Church of Munson, Pa., attended in goodly numbers to hear a message by the Rev. M. L. Leuschner of Forest Park, Ill. On the following Thursday evening the members of the Eastern Conference Mission Committee, including the Revs. L. B. Holzer of Pittsburgh, P. Geissler of Buffalo, George Zinz, Jr., of Erie, and A. E. Jaster of Arnprior, Ontario, spoke at another special service. The mission committee session was held during the day. A new heating plant and new lights for the church at a cost of \$215 were recently installed. Miss Dorothy Schmidt of the church is serving as secretary of the Center and Clearfield County Baptist Young People's Fellowship. The Rev. George Zinz, Sr., pastor, reports much encouraging progress in the church.

● The Clay Street Baptist Church of Benton Harbor, Mich., with the Rev. E. Gutsche as pastor, held a series of revival meetings recently. The Rev. R. Lietz of the Baptist Community Church, Flint, Mich., served as evangelist. A number of young people accepted Christ as their personal Savior. At present the church has about 14 members and friends in military service. The Sunday School voted to order "The Baptist Herald" for each of them, thus enabling them to remain in contact with their denomination. Sunday, March 1, Mr. R. G. Le Tourneau of "The Interstate Evangelistic Association" visited the Twin Cities of Benton Harbor and St. Joseph and spoke in several churches and the St. Joseph High School.

● A number of missionary rallies were recently held in the Atlantic Conference area with Miss Edith Koppin bringing graphic reports of our Cameroon mission fields and the Rev. M. L. Leuschner showing some of the latest missionary pictures. On Thursday evening, Feb. 26, a union service for the New Britain, Meriden, Bridgeport and New Haven churches was held in the Central Church of New Haven, Conn., with a large attendance present. Mr. Myron Schuster, president of the New England Y. P. and S. S. Workers' Union, presided. On Wednesday evening, March 4, a similar service was held for both of our Brooklyn churches at the Ridgewood Baptist Church with the Rev. A. E. Kannwischer in charge. On Thursday evening, March 5, the last of this series of services was held for the members of the Fleischmann Memorial and Second German Baptist Churches of Philadelphia, Pa., at a well attended meeting in the Second Church.

● The 3rd annual missionary conference of the Rock Hill Baptist Church of Jamaica Plain, Mass., was held from Feb. 27 to March 1 with Miss Edith Koppin, one of our Cameroon missionaries, and the Rev. M. L. Leuschner of Forest Park, Ill., serving as guest speakers. Miss Koppin spoke on Friday evening, Feb. 27, on "The Gospel in the Cameroons" and on Sunday evening, March 1, on "The Cameroons for the Christ." She also addressed the Sunday School and showed her many interesting African curios. Mr. Leuschner was a special speaker on Saturday evening and Sunday morning. A number of Cameroon films were shown on Sunday evening. The offering for the Cameroons Mission amounted to \$58.25. Attendance at the services was unusually large for the small church. Pictures of South American missions were shown by the Rev. Clyde Taylor of Columbia and on the New England Fellowship work by Miss Kathryn Evans and a message on Europe was brought by Mr. Carl Falkner, who had arrived from Budapest, Hungary, only a few days before. The Rev. E. S. Kalland, pastor, had made all plans for this fine missionary conference.

DAKOTA CONFERENCE

Almost Fifty Conversions During Revival Meetings at the Rosenfield Station of Lehr

Revival meetings were recently held at the Rosenfield Station of the Baptist Church of Lehr, No. Dak., for 24 evenings in succession, including Saturdays. The Rev. E. Broeckel, pastor, brought the messages, and we were very richly blessed. The Spirit of the Lord worked mightily among the congregation and Mr. Broeckel worked untiringly.

We had a real old-fashioned revival, and the results showed that 47 persons confessed Christ as their personal Savior. These were mostly young married people, also young men and women from the Sunday School and such who had not been to church for some years. These were great meetings for us. The Christian people have received new faith that God still lives. Some of these young men are leaving for the training camps these days. A baptismal service will be held soon.

CHRISTINA HARR, Reporter.

Missionary Activities and Special Programs of the Berlin Ladies' Aid

We of the Ladies' Aid of Berlin, No. Dak., can report that we are still very busy in the Kingdom of our Lord Jesus Christ. Our attendance is excellent. We took first prize in attendance for all the Ladies' Aids at our Dakota Conference last summer. We read the "Missions-Perlen" and give for missions at home and abroad.

We contributed \$50 to furnish a room in our Old People's Home in Bismarck and gave \$20 for our mission work besides \$5 for the Centenary Offering. We also remembered our Old People's Home, Children's Home and the family of our pastor, the Rev. Wm. Jaster, at Christmas time.

Last summer, when our church was redecorated, we bought a fine rug for the church platform, matting for the aisles and a velvet scarf for the piano. Last Fall we held a food and fancy work sale. At present we are making useful articles for our next sale.

A picture of our society members accompanies this report. The officers, who are seated in the picture, are as follows: (left to right, front row): Mrs. H. Goehring, treasurer; (Mrs. A. Goehring is now serving as treasurer in her place); Mrs. Fred Wolf, vice-president; Mrs. Wm. Jaster, president; and Mrs. Martin Schlenker, secretary.

MRS. MARTIN SCHLENKER, Secretary.

The Influence of Christian Literature in the Baptist Church of Hebron, North Dakota

We of the First Baptist Church of Hebron, No. Dak., are beginning to feel the influence of good literature upon young and old. Our church library, now in its second year, is growing in size and only lately we received a number of good books from the Braese Loan Library for a limited time, which are very much in demand by our people.



Members of the Ladies Aid of the Berlin Church in North Dakota

This is the second year in which we have the Club Plan of our publications. We have 107 subscribers, (32 "Send-bote" and 75 "Baptist Herald" subscribers). We feel that this is a real home missionary undertaking. It acquaints us with our denomination and its work, and gives us a realization that we are a part of a world-wide missionary enterprise. The work, which was distant, is being brought right into our church, into our homes, and into our very own life.

Another phase of missionary work was the placing of the "Secret Place" in every home. Eight copies are being distributed each quarter. Our missionary calendar is being used for daily family worship in practically every home. One hundred calendars were distributed. In less than a month 43 Reference Bibles were sold in our church.

Our people, young and old alike, are girding themselves with the "whole armor of God." It is only through the Word of God that we are able to withstand the evils of the present day when nation rises against nation. We, as his children, must be fully armored with "the sword of the Spirit," which is God's Word.

J. E. GRENZ, Reporter.

Mighty Accomplishments by the Small Baptist Church of Napoleon, North Dakota

Napoleon Bonaparte was a man, small of stature, yet mighty of deed! So it has been with the newly-organized Baptist Church of Napoleon, No. Dak. Though their records show a membership not overly large in numbers, yet this small group has truly shown what can be done within the space of a few months, when the spirit is willing to follow the guidance of God.

It was only a few months before May, 1941, the date which marks their independence, when the mission station of Napoleon caught a vision to organize its group as an independent church and to call its own pastor to shepherd this flock. Naturally, such an undertaking presented difficulties and called for sacrifices that many a person would hesitate to face. But the people of Napoleon progressed in the determination to accomplish their goal and in a short time their vision became a realization.

The first step had been made. Now came plans to provide a home for the pastor whom they intended to call. A suitable house was found which, after having been remodeled and completely modernized, has become a pride to the people of the Napoleon Church as well

as a joy to the minister's family and all who have entered its doors.

The afternoon of Feb. 1st was devoted to the dedication of the newly-acquired parsonage. The neighboring churches of Wishek, Gackle and Linton and their pastors were invited as guests. The weather being somewhat chilly, all of the services were held in the church.

In his dedicatory address the Rev. Albert Ittermann of Wishek stressed the characteristics of a Christian home, following which prayers of dedication were offered by the deacons, Dr. W. C. Heringer and Mr. Fred Grenz, the pastor, the Rev. Edward Kary, and Mr. Ittermann. The Rev. Chas. Wagner of Linton in a unique way spoke briefly on "The Ideal Home." Following this, the Rev. Gustav Rutsch of Gackle congratulated the church on its accomplishment and encouraged it in its undertaking.

An offering of \$145 was taken, which was to go toward the building fund. All in all, the Napoleon people with the help of its friends have raised over \$1400 within the space of about six months, leaving a debt of only \$525. Plans are being made to erase even this sum in a short time.

Truly, God has been abundantly gracious to the people of Napoleon! May they use what has been entrusted to them in the building of his Kingdom!

MRS. EDWARD KARY, Reporter.

NORTHWESTERN CONFERENCE

Annual Report of the Girls' Guild of the Watertown Baptist Church in Wisconsin

We as the Girls' Guild of Watertown, Wis., although we are only a small group, try to bring sunshine and gladness to others, and we thank the Lord for his guiding hand over us during the past year.

We meet once a month at the homes of the different girls and open with a devotional meeting followed by our business session. Some of the things we have done during the past year are as follows. At Easter time we remembered a very poor group of children in the northern part of our state with candy. We also sent clothing to them. During the summer months we prepared and embroidered a quilt and sent it to the needy. At Christmas time we filled stockings and sent them to the Children's Home at St. Joseph.

Recently we had our annual business meeting and the following officers were elected: president, Elayne Senn; vice-president, Marlis Fralich; secretary, Phyllis Krueger; treasurer, June Fralich; pianist, Mrs. Elmer Bender; "Sunshine" secretary, Lorraine Rabenhorst; "White Cross" leaders, Shirley Bender and Eunice Rabenhorst; membership committee, Lois Hoffmann and Marlis Fralich; monitors, Mrs. Elmer Bender and Mrs. Elmer Fralich.

We were sorry to lose Mrs. G. Wetter from our midst. In appreciation and gratitude for working with us so faithfully these past years, we presented her with two beautiful dresser lamps shortly before her departure with the Rev. G. Wetter at the end of February for Benton Harbor, Mich.

LORRAINE RABENHORST, Reporter.

The Missionary Society of Racine, Wis., Celebrates Its 60th Anniversary

With members of the Immanuel Baptist Church of Kenosha, Wis., among the guests, the Women's Missionary Society of the Grace Baptist Church of Racine, Wis., celebrated its 60th anniversary on Thursday evening, Feb. 19, with a program at the church. Mrs. L. Whittington, the president, presided and welcomed members and guests.

Three charter members of the society, which was organized on Feb. 19, 1882, with Mrs. Gustave Schunke as its first president, were present, and two of them gave short talks on the early history of the society, as also did Mrs. C. Truetsch. The charter members, who are Mrs. Margaret Schacht, Mrs. Anna Schacht, and Mrs. Emma Falk, were presented with corsages.

Two numbers on the program were presented by Kenosha guests, namely, a xylophone solo by Arthur Klein, accompanied by his sister, Miss Gertrude Klein, and a reading, "From a Far Country," by Mrs. Fred Marquardt. The program also included two quartet numbers by Miss Clara Hilker and Mssrs. Henry Binder Jr., O. Boss and O. Jander, besides a piano and organ duet by Miss Adeline Jander and Alfred R. Hilker, a reading by Mrs. Wm. Griep, and a message by the pastor, the Rev. Ray Schlader.

Officers of the society are Mrs. L. Whittington, president; Mrs. Charles Meier, vice-president; Mrs. Hugo Schacht, secretary; and Mrs. James Fenton, treasurer. It has a membership of fifty and is still growing.

MRS. HUGO SCHACHT, Reporter.

Outstanding Speakers and Reception for the New Pastor at the Faith Church of Minneapolis

The Faith Baptist Church of Minneapolis, Minn., has been blessed with the messages of many fine speakers who have occupied the pulpit since its pastor, the Rev. H. Hirsch, left us last November.

We were glad to have the Rev. L. Berndt of Sheboygan, Wis., in our midst in November, and after his inspiring messages, we gave him a call, which we were glad he accepted.

We appreciated also the presence of the Rev. A. Husmann, promotional secretary. He delivered helpful messages in the regular church services, and was also the speaker at a young people's meeting. We had two speakers from the South Side Mennonite Mission who gave us some fine messages, both in English and German. The Rev. August Lang from Britt, Iowa, brought us inspiring messages on two Sundays. He also officiated at the communion service.

On Jan. 11th we had a somewhat different type of speaker, since he was dressed in uniform. Many boys from the northwest who are in the army have met this man, Chaplain Longfellow, a Baptist pastor at Fort Snelling, Minn.

The Rev. Rudolph Woyke of Washburn, No. Dak., led us to higher ground with his messages, as well as several students from Northwestern Bible School and Bethel Institute. We greatly enjoyed having Dr. Wm. Kuhn of Forest Park, Ill., in our midst on Feb.



The Rev. A. Felberg, (Center), Pastor of the First Baptist Church of Lodi, California, and Nineteen Baptismal Candidates

1st and the Lord greatly blessed his messages. The Rev. D. Aikenhead of the Canadian Sunday School Mission kindly consented to be with us the following Sunday.

Prayerfully and joyously we welcomed our new pastor, Rev. L. Berndt, who began his work with us on Sunday, Feb. 15th. On Wednesday evening, Feb. 18, a reception was held for Mr. and Mrs. Berndt, to which our sister churches in St. Paul were invited. M. E. G. Brachlow, our honorary deacon, the Rev. E. Wolff and the Rev. John Wobig welcomed our new pastor. The various societies including the Sunday School and choir, presented a novel song, welcoming the Berndts into our midst. Mr. and Mrs. Berndt are living in our new parsonage at 3415 North James St., Minneapolis, Minn.

ALBERT W. LANG, JR., Reporter.

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PACIFIC CONFERENCE

Bountiful Answers to Prayer in the First Baptist Church of Lodi, California

We of the Baptist Church at Lodi, Calif., again enjoyed the spiritual and awakening meetings conducted by our young evangelistic friends, the Revs. Roy and Ralph Kraft, and their assistants, Lucille and Don Allen, and our own pastor, the Rev. A. Felberg who especially worked hard in contacting people by his earnest prayers to win souls for Christ. These meetings were held for two weeks from Jan. 4 to 16.

After the baptismal service that was held on Sunday evening, Feb. 8, Mr. Felberg had the pleasure of extending the hand of fellowship to 32 persons, of whom 19 had been baptized that evening, and 8 had come by testimony and experience and 5 others by letter. This was indeed a joyous occasion for all and was proven so by the attendance of a packed church, all participating in the Lord's Supper, which followed immediately afterwards.

At this time the newly elected members of the board of deacons served communion for the first time. They are Mr. Adolph Grieser, and Mr. Calvin Lohr. Other deacons serving on this board are Messrs. David Weigum, Emil Kliewer, Phillip Goehring, Jacob Goehring, John Klein and Albert Melcher.

We are happy to announce to the many friends of Mrs. Emma Lohr, wife of the late Rev. G. E. Lohr, of Miss Frieda Melcher, violinist in our Sunday School orchestra, and of Mr. Elton Burgstahler, church organist, that they are on the road to recovery after severe illness. Mrs. Lohr has been in a cast since late November, but she has now been removed to her house in Lodi from a San Francisco hospital. Frieda has been in the hospital over two months, but she writes that she knows that definitely prayers are answered in her behalf. Elton soon expects to be back at his organ duties, having left the hospital only recently.

BERTHA MEYERS, Reporter.

CENTRAL CONFERENCE

Decision Day and Birthday Surprise on the Rev. George Hensel in Kankakee, Illinois

Sunday, Feb. 22, was observed as the annual Decision Day at the Immanuel Baptist Church of Kankakee, Ill., at which time four of our Intermediates responded to the appeal to accept Jesus Christ as their personal Savior. It was also a day of surprises for the pastor, the Rev. George Hensel, whose birthday happened to be on the same day. The Junior Choir, under the direction of Mrs. Harold Seedorf, sang a special number and presented their pastor with a beautiful bouquet of flowers.

After the morning service there was another surprise. The Ladies' Missionary Society at the suggestion of its president, Mrs. Emil Seedorf, prepared a special dinner for its members at which the pastor and his sister, Miss Marie Hensel, were the guests of honor. A delicious meal was served after which Mrs. M. Krueger extended the congratulations of the society in a very fine message. Mrs. Emil Seedorf also expressed the sentiments of the ladies for this occasion and the pastor responded by giving expression of his sincere appreciation.

The evening service was well attended, and at the close the pastor was again congratulated on behalf of the church by its moderator, Mr. Albert Salzman, Jr., and Mrs. W. T. Edwards, who had responded heartily. Personal gifts, plants and cards from members and friends were much appreciated by the guest of honor who began his eleventh year of ministry in Kankakee on Jan. 1st.

GEORGE HENSEL, Pastor.

Annual Fellowship Dinner of the Detroit Young People's and Sunday School Workers' Union

The annual Fellowship Dinner of the Detroit Baptist Young People's and Sunday School Workers' Union was held at the Burns Ave. Baptist Church on Friday evening, Feb. 6. Each church represented decorated its table for which a prize was given, originality and beauty being the deciding factors. The tables were judged by four pastors and the guest speaker. The prize was awarded the Ebenezer Baptist Church who used the theme, "Forward with Christ," in a floral design.

After the dinner, everyone enjoyed a variety program highlighted by the presentation of the "Truth of the Gospel" through magic tricks. The guest speaker of the evening was the Rev. E. W. Palmer of the Gratiot Baptist Church in our city. His topic of "Youth" was very interesting and inspirational. The banquet attendance was approximately 250 young people and Sunday School workers.

Plans are under way for the rendering of the cantata, "The Seven Last Words of Christ," to be presented at our Good Friday service. The four German Baptist Churches of Detroit are combining their talents for a mass choir which will be supported by special solo numbers.

MRS. C. ORTHNER, Secretary.

Donation Day at the Chicago Home for the Aged on April 6

The annual Donation Day for the benefit of the Western Baptist Home for the Aged in Chicago, Ill., will be held on Easter Monday, April 6, at 2 P. M., at the Home.

A very interesting program will be rendered under the auspices of the Women's Mission Union of Chicago and vicinity.

Donations will be gratefully accepted and may be sent directly to

Western Baptist Home

for the aged,

1851 N. Spaulding Ave.,

Chicago, Illinois.

Mr. and Mrs. Wm. Hecht of Chicago Celebrate Their Golden Wedding Anniversary

The Gross Park Immanuel Baptist Church of Chicago, Illinois, was the scene of a very happy occasion on the night of Jan. 16th. Two of its most devoted members celebrated their fiftieth wedding anniversary with the aid of approximately 150 relatives and friends. Mr. and Mrs. William J. Hecht stood before their pastor, the Rev. Ralph Rott, and reaffirmed the vows which they had taken fifty years ago before the Rev. Mr. Scholtz.

After the ceremony, a program of music, readings and tableaux was presented by members of the immediate family. The festivities were climaxed by refreshments which were tastefully carried out in the gold and white motif suitable to the occasion. The wedding cake, which held the place of honor at the buffet table, was topped by the tiny figurines of the bride and groom which had held that same place on the original wedding cake fifty years ago.

Mr. and Mrs. Hecht have four children and four grandchildren, all of whom are active participants in the work of the church. The children, all of whom were present, are Mrs. Paul Martens and Mr. Herbert W. Hecht, of Chicago, Mrs. R. H. Lindstrom of Southport, Ind., (the wife of the Rev. Mc. Lindstrom, pastor of the Southport Baptist Church), and Mrs. John Knaak of Portland, Oregon. Mr. and Mrs. Paul Martens and their two children, and Mr. Herbert W. Hecht, are all members of the Gross Park Immanuel Baptist Church.

This anniversary represents a cherished milestone in the lives of these two Christian people. Both have lived in the Chicago area for nearly sixty years and during all of that time each has been actively engaged in furthering the work of the German Baptist Churches. It is indeed a pleasure to see the influence that these Christian lives have had, and both Mr. and Mrs. Hecht can feel that this anniversary was not only a personal achievement but also a milestone in the progress of the work of bringing Christ's Kingdom on earth.

MARTHA VANCE HECHT, Reporter.

The Forest Park Baptist Church Honors Mrs. Pistor on Her 80th Birthday

One of the most highly respected and honored members of the Forest Park Baptist Church of Forest Park, Ill., is Mrs. Verena Pistor, a minister's widow, who has been totally blind for the past 18 years. On Friday, Feb. 13, she observed her 80th birthday, and in celebration of that memorable event the members and friends of the Forest Park Church held a program in her honor on the preceding Wednesday evening.

The Rev. O. R. Schroeder was in charge of the informal and inspiring program that followed the brief regular prayer meeting. Dr. William Kuhn brought the main address of the evening, in which he paid tribute to Mrs. Pistor's cheerful spirit and bright Christian example. "It is a wonderful thing," he said, "to get to be 80 years of age and to be a happy Christian."

The church choir through its director, Mr. William Krogman, announced that it had elected Mrs. Pistor an honorary member of the choir before its rendition of the anthem, "My Redeemer." Mrs. Herbert Gnass sang the solo, "The Lord is My Light," especially in her honor.

Mrs. A. P. Mihm, president of the Women's Missionary Society, brought a message of congratulation in behalf of the society and presented a lovely bouquet of red roses to her. The church also expressed its best wishes to this devoted member through Mr. Schroeder and another bouquet of flowers.

Mrs. Pistor was a very conscientious and helpful minister's wife during the years of her husband's pastorates, which included the Forest Park Church many years ago. She is the loving mother of a large family, the members of which are prominent in many activities of life and in several churches. But, most important of all, she is a Christian of beautiful, serene spirit whose greatest joy is helping others in the name of Jesus Christ whom she serves with unbounded love.

MARTIN L. LEUSCHNER, Reporter.

OBITUARY

EDWARD GEORGE FIEDLER of Newark, New Jersey

Edward George Fiedler, born October 28, 1881, in Newark, N. J., passed on to his reward on January 30, 1942, after only two days of illness. In 1921 he was married to Miss Freda Kramer and they were blessed with two sons. He was baptized by the Rev. Henry Schroeder, and taken into the membership of the Walnut Street Baptist Church of Newark, where he continued as a faithful member of the church. His Christian life was characterized by a humble spirit, by sincere friendliness, and by thoughtfulness. On every side are tributes which testify of his untiring efforts to lighten in some way the burdens of others, and of his constant thoughtfulness of the needs of others. He is missed not only in the home-circle, but by all of us who knew him. We rejoice, however, that he went "Home" in the faith of our Lord Jesus Christ.

He is survived by his wife; two sons, Edward, Jr., and Robert; two brothers, Fred of Newark, and John of York, Pa., by other relatives and a host of friends.

John P. Kuehl, Pastor.

Pioneers of Our Churches

(Continued from Page 6)

no respect of persons in the church, no social cast among its membership, or gradation among its ministers. Cooperation must be based on love, and spiritual freedom is its very cornerstone. It will be noted that these still constitute the basic principles of the denomination to this day.

At first, it appears that immersion was not required for membership and open communion was practiced. No mention of either is made in the first confession of faith. Article III states: "We do not consider ourselves as having fully understood all the requirements of our Lord, but we are prepared to accept any new light he might reveal to us." Again in Article V: "We do not desire to inflict any man-made rules upon the conscience of the believers, who desire to unite with us in the future. We only ask that they divest themselves of any human regulations and accept only the Word of God as their guide."

Views on Communion

Gradually, however, certain views crystallized and by 1847 baptism by immersion became a requisite for membership and close communion became the practice of the church. Although Fleischmann never changed his views on communion, he conformed to the decision of the church. As late as 1857 he wrote an article in defense of open communion, to which Prof. August Rauschenbusch replied, defending his position on close communion.

Both men argued ably and logically, but from a different premise. Fleischmann made "regeneration" the basis for communing at the Lord's table, stating that he would "rather commune with a devout Methodist than with a degenerate Baptist, who had no other claim to the communion than that he had been immersed." Rauschenbusch, on the other hand, made "baptism" the requisite for communion, and held that no unbaptized person should be admitted to the Lord's table. Since he did not recognize infant baptism as such, it followed that he could neither receive nor commune with them.

Thus the two ablest minds in our group of that day, both sincere and devout, differed widely on this question. Yet they respected each other's views, and in spite of differences, remained staunch friends. When Fleischmann died in 1867, Rauschenbusch mourned him as David did Jonathan.

His Larger Contribution

By this time Fleischmann had married. His wife, Maria Margareta Walz, was one of his first converts, and the daughter of a staunch but devout Lutheran, who turned her out of the house when she was baptized. Space does not permit a detailed bio-

THE EASTER OFFERING

Our annual Easter Offering will be received during Passion Week from Palm Sunday, March 29, to Easter Sunday, April 5. It is not too early for individuals and churches to make definite plans for this offering. Reach your decision about your own Easter Offering after discussing it with HIM!

The purpose of the Easter Offering will be to strengthen our missionary enterprise at home and abroad. An enlarged missionary program on the home field is about to be undertaken, of which further particulars will be announced soon. The work in the Cameroons requires our prayers and gifts as much as ever. New African fields have been taken over by us, on which native evangelists and workers are serving and receiving aid from us.

Your Generous EASTER OFFERING Will Be an Evidence of Your Victorious Life With the Risen Lord!

Should a Christian Go to War?

By WILLIAM L. PETTINGILL.

A new pamphlet on an extremely interesting subject just at this time when our government has embarked on an aggressive war to which our young men are summoned or drafted.

This is a warmly disputed question and it concerns the draftee immensely. He wants to know whether he can serve his country with a good conscience. He wants to get the Bible viewpoint. The reading of this little pamphlet may give him that desired assurance.

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graphy of this remarkable woman. We refer the reader to "The Baptist Herald" of May 1, 1935. How they managed to support a family on a salary of \$300 per year remains one of the riddles of his life. At the time of his death, there were nine children in the family, the youngest of whom became the wife of our beloved Prof. Jacob Heinrichs of Canton, Ohio.

But his greatest importance lies in the contribution he made to the denomination at large, and it was here that his wise statesmanship manifested itself. In 1851, he called together the representatives from eight known German Baptist groups in America for a conference in Philadelphia. This was the beginning of our conferences.

Realizing the need of some medium to act as a unifying factor among the churches, he started a denominational paper, "Der Sendbote," in 1853. He had no capital except \$100 given to him by an American friend for that purpose. The subscription price was 25 cents per year, not enough to pay the postage. For nine years he acted as editor without any compensation. When in 1859, at his insistence, the conference took over the paper, he was in debt.

A missionary society was organized for which he acted as secretary for many years, traveling extensively in Ohio, Indiana, Kentucky and even in Ontario. He was a wise counsellor, patient yet firm. Indefatigable in his labors, he never spared himself. To a brother pastor who admonished him for not merely "wearing but tearing himself out" he replied: "How can I take a rest when there is so much to be done."

Fleischmann's Memorial

He was a great student and voluminous writer. His "diary" is a masterpiece of neatness and precision. In spite of his poverty, he managed to acquire a splendid library. Among his possessions was a Greek grammar, which he had copied by hand when he was too poor to buy one. His theology was a moderate Calvinism. He believed that we are "saved by grace." He was repelled by the extreme emphasis placed on "free-will" by the Methodists, but we do him wrong when we impute to him views on "predestination" which he did not hold.

On the eve of the twenty-fifth anniversary of his ministry in Philadelphia his weary body suddenly collapsed and he died on October 15, 1867, at the age of only fifty-five years. His memorial, after one hundred years, is not merely the beautiful church named after him in Philadelphia, Pa., but a denomination with more than 38,000 members, with its own seminary, Publication House, Orphanage, four Old People's Homes, a vigorous Missionary Society, splendid church buildings and property valued at millions of dollars. Truly for us: "There was a man sent from God and his name was Konrad Anton Fleischmann."

Remember Pearl Harbor

(Continued from Page 7)

they still used the tannic acid spray and then, later, packs of sulfanilamide in mineral oil; also gave sulfathiazol by mouth to all patients with temperature of 100 or over and frequent transfusions of blood plasma sent from the blood bank at Queens. The attitude of doctors, nurses, corpsmen, and less ill patients was most commendable and all worked until they could have dropped in exhaustion.

I worked out there for a week until things were under control, and never was a service more appreciated.

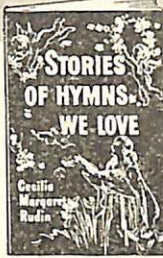
I am joining an emergency mobile surgical unit which the registry suggested to me. One can be called at any time in case of emergency, but it is work of a transitory nature and will not tie me down.

I have also an official pass with my finger prints, which allows me extra privileges, if needed for work, such as extra gasoline, permission to be on the streets after dark and entry into defense areas. This I have not used as yet. The Paradise of the Pacific is a greatly changed Island.

We, as you know, are under military law and must live accordingly. We are allowed 10 gallons of gasoline per month.

Food is procurable but not all food. We particularly miss lettuce and celery, but are fortunate in securing frozen vegetables, so we do get a balanced diet.

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Hawaii's "Aloha"

All public utilities are protected with barbed wire, sand bags and trenches, and the beautiful gardens are being dug up for trenches.

All are on alert now and if there was a laxity before, there is double caution now. On Christmas we went to the docks to see them load some of the boats which left in a convoy the following day. We saw injured soldiers and sailors slowly boarding the gang-planks, then Navy families, who already have parted from their husbands.

All the beautiful white Matson boats are now a smeary black, and the silent loading and leaving in a convoy with submarines, lurking both here and around California, is quite a contrast to the "Aloha" of Hawaii with its music and flowers.

Do You Know That...?

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

1. We have 20 of our Rochester Baptist Seminary students available this summer for work in our churches. This is a golden opportunity for churches to use men who are peculiarly trained for our particular work.
2. Our Publication Society at Cleveland, Ohio, does more than \$10,000 worth of business annually in Sunday School and religious literature through the fine services rendered by Mr. H. P. Donner and his staff.
3. The Boy Scouts of America report a gain of 5.7 per cent in their membership this year, which makes their total enrollment 1,570,962 boys and men. Our churches have a very definite share in this great national boys' program.
4. A number of our seminary students have organized a "Rescue Band" that takes part in the services conducted in the Front Street Rescue Mission in Rochester, N. Y. Other students are very active in many other church activities throughout the school year.
5. For the first time within the memory of local citizens the City Council of Olean, N. Y., opened its session with prayer. This manifestation of the feeling that spiritual guidance is needed is most encouraging.
6. "The Church Times," a Presbyterian weekly publication, urges that all Protestant ministers might well return to the practice of wearing clerical garb, that the public might identify them and that they might give their silent witness everywhere they go.
7. "Burning Facts" as published by the Northern Baptist Convention a few years ago indicate that 47% of the average church membership are members in name only; 14 occasionally worship and give; and only 39% of the membership are anywhere near regular in their giving and serving.
8. There are 20 unrelated Baptists for every 100 members who live in the vicinity of the average local Baptist Church.
9. Some Christians are like wheelbarrows; they have to be pushed!
10. The Church is bound to seem cold if you sit in the Z-row.
11. When a woodpecker goes out to get a square meal, he uses his head.
12. The church is full of willing people. Half are willing to work, and the rest are willing to let them!
13. A thirty percent Christian cannot be a 100% American, the way things look today.
14. The trouble with this fast age is that it is more concerned about speed than it is about direction.

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