



—Lambert Photos

"The Fields Are White Already to Harvest."

BAPTIST HERALD

Printed in U. S. A.

November 1, 1942

WHAT'S HAPPENING

● The Rev. Rubin Kern of Camrose, Alberta, Can., has accepted the call extended to him by the Bridge-land Baptist Church of Calgary, Alberta, where he will succeed the Rev. R. Milbrandt, pastor-elect of the Baptist Church of Goodrich, No. Dak. Mr. Kern will begin his ministry in Calgary about November 15th.

● The Grace Baptist Church (formerly First German) of Union City, N. J., celebrated its 75th anniversary on Oct. 1, 2 and 4. Special programs were held to commemorate this event with former pastors bringing greetings and messages in writing or in person. The services on Sunday, Oct. 4, were especially well attended with the Rev. Herman G. Kuhl, pastor, in charge.

● On Friday afternoon, Oct. 16, the Rev. Alfred R. Bernadt of Burlington, Iowa, addressed the Iowa State Baptist Convention meeting in Cedar Rapids, Iowa, by request, on the work of the North American Baptist Churches in Iowa. He reports a response of keen interest in the convention in the message of his report. On Sunday, Nov. 8, Mr. Bernadt will supply the pulpit of the Forest Park Baptist Church in Forest Park, Ill., at all of the services.

● Mr. Edmund Keller, a senior student of the Rochester Baptist Seminary, served the Columbia Ave. Christian Church of Rochester, N. Y., during the summer months besides working for the National Postal Meter Company. Mr. and Mrs. Keller have now accepted the full time ministry of this church for the school year. They are thankful for the challenge and feel that God is abundantly able to save, as they continue to witness to his saving grace.

● On Sunday, Sept. 20, the Rev. Thomas Stoeri had the joy of baptizing three young people on confession of their faith in Jesus Christ and of receiving them into the fellowship of the Baptist Church of North Freedom, Wis. They were a young woman whose husband is in military service, a young man and a girl of 12 years. On Sunday, Oct. 4, Mr. Stoeri began his service as the pastor of the Round Lake Baptist Church near Gladwin, Mich.

● The mission festival program of the Benedict Baptist Church of North Dakota was held at both of its mission stations of Benedict, South and Sawyer on Sunday, Oct. 4, with the Rev. A. Husmann, promotional secretary, as guest speaker. The Centenary Offering pictures were shown in the Sawyer



One of the Many Strange Fetishes of the Natives of the Cameroons, Africa.

All of the Cameroons pictures in this issue of "The Baptist Herald" were taken by Miss Laura E. Reddig of Soppo. This number features the announcements about our annual Thanksgiving and Sacrifice Week to be observed from Sunday, Nov. 22, to Sunday, Nov. 29, and the offerings of which are to be designated to the Centenary Mission Project.

Church on Monday evening. The mission offerings amounted to \$106 in the Benedict South Church and to \$22 in the Sawyer Church. The Rev. Fred Trautner is pastor of the church.

● On Sunday evening, Oct. 4, the Seminary Quartet rendered a concert in the Andrews Street Baptist Church of Rochester, N. Y., in place of the church service. A large and appreciative audience greeted the quartet composed of Messrs. Lorenz Michelson, Melvin Pekrul, Gilbert Schneider and Gideon Zimmerman, who toured the United States from coast to coast last summer. The meeting was sponsored by the young people of the church, of which the Rev. Daniel Fuchs is pastor.

● The Men's Brotherhood of the West Center Baptist Church of Madison, So. Dak., has presented Shaeffer fountain pens to each of the church's 16 young men who have entered the Armed Forces of our government. Mr. Hilmer Richter is the Brotherhood president, and Mr. Emil Kolafshefsky its vice-president. The October meeting was a provocative discussion on "Cooperation" with a number of men taking part in the presentation. The Rev. H. R. Schroeder is pastor of the church.

● The B. Y. P. U. of the Baptist Church of Parkston, So. Dak., is study-

ing the book, "Bender in the Cameroons," at its meetings once each month from 7 to 8 o'clock before the evening church services. The first of these interesting studies was presented on Sept. 26 and the second on Oct. 25. Those young people participating in presenting the life story of Missionary Carl Bender have been La Verne Mehlhaff, Lydia Radel, and August Kludt. The Rev. H. G. Braun is pastor of the Parkston Church.

● Mr. Albert O. Tiemann, talented Christian artist and a member of the Immanuel Baptist Church of Milwaukee, Wis., is painting a scene from the life of Christ for the front wall of the Humboldt Park Baptist Church auditorium of Chicago, Ill. The church, of which Dr. Carl F. H. Henry is pastor, is looking to its 50th anniversary next June. Dr. Henry spoke on Oct. 17 at the annual rally of the "Echoes of Heaven" radio staff rally of the Burns Avenue Baptist Church of Detroit, Michigan.

● "Homecoming or Teepee Day" was celebrated on the campus of Sioux Falls College at Sioux Falls, So. Dak., on Friday, Oct. 2. The climax of a day's program, which included a chapel service, pep rally, various games and the erection of teepees, was the coronation of the queen for the evening festivities. Miss Magdalene Luebeck of Ashley, No. Dak., who was "the runner up" to the queen had the honor of being the first attendant to the queen. Magdalene and her sister, Marianne, who are Sioux Falls students, are daughters of the Rev. and Mrs. Willy Luebeck of Ashley, No. Dak. Another college student is Miss Lorraine Harms, a daughter of Dr. and Mrs. A. J. Harms of Omaha, Neb., formerly serving a number of our churches.

● From Monday, Sept. 7, to Friday, Sept. 18, the Rev. Theo W. Dons, general evangelist, conducted meetings in the Forest Baptist Church near Munson, Pa., of which the Rev. George W. Zinz, Sr., is pastor. There were a number of conversions in the meetings. From Oct. 11 to 22, Mr. Dons brought the messages in a series of evangelistic meetings in the Second German Baptist Church of Philadelphia, Pa. From Oct. 25 to Nov. 6 he will conduct similar meetings in the Calvary Baptist Church of Kansas, and from Nov. 8 to 20 he will be in Ellinwood, Kans., where he served as pastor of the church from 1916 to 1920. Mr. Dons will finish his trip to the Southwestern Conference by spending two weeks in Ingersoll, Okla., from November 22 to December 4.

(Continued on Page 19)

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Coming!

SPECIAL THANKSGIVING MESSAGES
Several messages of unusual interest for the Thanksgiving season are being prepared for publication in the next issue of "The Baptist Herald." These will inspire the reader to a greater praise and deeper gratitude to God for the glory of his material and spiritual blessings.

THE LORD'S SOLDIER OF THE CROSS

One of the most rugged of our early pioneer preachers was William E. Grimm, to whom we owe the beginnings of our work in Wisconsin and St. Joseph, Mich., the story of whose life will be related with color of description and warmth of understanding by the Rev. Charles F. Zummach in another of his series of historical sketches.

THANKSGIVING POEMS

A full page of poems by one of our well known minister's wives, which are to be beautifully illustrated with scenic pictures, will be welcomed with surprise and joy by many of her friends and will be a blessing to all of our readers.

Subscription price—\$1.50 a year
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EDITORIAL



Cleveland, Ohio, November 1, 1942
Volume 20 Number 21

The 1943 General Conference

IN less than ten months the time for our next General Conference will have arrived. Elaborate preparations had been made for the largest and most inspirational conference ever to have been held in Philadelphia, Pa., in celebration of the Centenary Jubilee of our denomination.

"But man proposes, and God disposes." Governmental restrictions are tightening every day during the course of the war which are affecting automobile and train traffic, hotel accommodations, conference gatherings and all phases of sightseeing. Naturally, our General Conference preparations had to be modified in accordance with these restrictions.

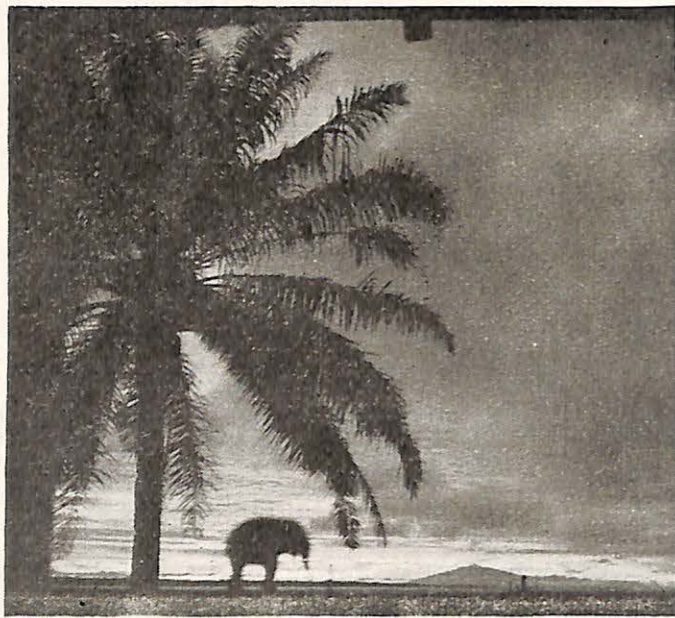
The General Council and Seminary Board, meeting in a joint session in Chicago, Illinois, recently, has passed several important resolutions regarding the 1943 General Conference. Due to the great distance of Philadelphia from most of our other churches and the serious restrictions regarding conference gatherings along the Atlantic seaboard, it was definitely voted not to attempt to hold the conference in Philadelphia in 1943. This seems to be the wise and sensible thing to do in view of all the many circumstances.

However, there was a great deal of fervent enthusiasm expressed by the members of the council and board that the General Conference ought to be held in some central midwestern city. No one felt that the conference ought to be called off or postponed.

These convictions were crystallized in the following important resolution: "Since the possibility or advisability of holding our General Conference in accordance with the vote at the last Burlington Conference session has been questioned in view of present conditions and probable future developments, it was voted at the joint session of the General Council and the School Board that we definitely plan for that General Conference meeting in 1943, but at some centrally located place."

The place for the General Conference has now been set for Chicago, Illinois, which is the most central site for all of our churches. The conference will meet in August of 1943, opening on Wednesday night, rather than on Monday, and closing on Sunday night of the scheduled week.

The centenary Jubilee program will be presented at that time. It is hoped that, in spite of the war and its attendant restrictions, a great host of our people will be present to enjoy the sessions and plan God's work for the future.



From a Window in Her Soppo Hut Missionary Laura Reddig Has Caught the Mood of an African Sunset in This Notable Photographic Study

Visions and Dreams!

A Message to Our Churches
in the Interest of
Thanksgiving and Sacrifice Week
from
November 22 to 29, 1942,
by

DR. WILLIAM KUHN,
General Missionary Secretary

THERE is a recognized difference between a visionary and one who sees visions by the enlightenment of God's Holy Spirit. The ordinary dreamer may build castles in the air, while the God-inspired dreamer builds castles with unshakable and abiding foundations.

That glorious promise given on Pentecost, "It shall come to pass in the last days, says God, I will pour out of my Spirit upon all flesh: and your young men shall see visions, and your old men shall dream dreams," has had innumerable fulfillments throughout these intervening centuries.

Spirit-Given Visions

Speaking conservatively, we believe that every worthwhile Kingdom project has only been inaugurated after some young enthusiast had a Spirit-inspired vision, or some aged saint has experienced a Spirit-inspired dream.

Many instances to prove this can be cited. The gospel was first taken to Europe after the Apostle Paul in that night at Troas had seen the man from Macedonia who pleaded: "Come over into Macedonia, and help us!" While that same Apostle was languishing in prison, the conviction took hold of him: "I must see Rome."

While hammering shoe soles in his cobbler's shop in England, William Carey had that vision of the responsibility of God's people constantly before him to carry the gospel to the heathen. Doubtless, it also disturbed his night's sleep. Because of this vision, Carey became God's prophet to awaken the Christians of his day to engage in the foreign mission enterprise.

Denominational Beginnings

Our fathers in those early days, when they laid the foundations for our denominational work and made the

plans for the future, were doubtlessly, although unconsciously, under the influence of Spirit-given visions and dreams. By their own wisdom they would not have planned for a theological seminary in those days of small beginnings, and then a little later organized the Publication Society, and thereafter the General Missionary Society.

One of the strongest factors for the consolidation of our denominational enterprise has been the General Missionary Committee. It may be that no one now living had a part in the inauguration of this committee. It is an undisputed miracle that our nine conferences even to this day give all of their missionary income into the General Treasury, refraining from the right of disposing of one dollar of that income. The disposition of that missionary income rests with the General Missionary Committee.

Thinking soberly of all the progress that we have made in our denominational organization, we readily confess that we have made no fundamental changes from the plans laid down by our fathers. In grateful acknowledgment of their wisdom we say: "This is the Lord's doing, and it is marvellous in our eyes."

Memorable Offerings

The General Conference of 1919, meeting in Chicago, was especially memorable because of the launching of the Million Dollar Offering. No one seems to know who first made the suggestion for the Million Dollar Offering; this honor seems to belong to the laymen. Whoever may have made the suggestion, it was doubtlessly under the inspiration of a Spirit-given vision.

No one who was present in Chicago at that conference will ever forget the waves of enthusiasm that swept over

that conference. Before leaving Chicago, \$100,000 had been secured in cash and pledges for the Million Dollar Offering. Rich and poor, men and women, individuals and organizations contributed joyfully and even hilariously.

Who can ever forget that beaming countenance of Mr. Christian Schmidt, who has since been called to the Father's House, when he pledged \$15,000 to the Million Dollar Offering! Without any doubt, the Million Dollar Offering was one of the many Spirit-inspired projects of our denomination.

We are happy to believe that these Spirit-inspired visions and dreams are a very frequent occurrence among us. Before the last General Conference in Burlington, our oldest living pastor, the Rev. F. A. Licht, had the conviction that we should raise a special offering for our centennial jubilee. His was the first suggestion that finally materialized in the Centenary Offering of \$100,000.

To be sure, many details had to be clarified. Some thought we should establish an endowment of \$100,000. Finally, and we believe it was under the influence of God's Holy Spirit, it was unanimously agreed that we use the \$100,000 in strengthening and advancing our denominational work in our present day.

Centenary Offering Purposes

After careful consideration, the Council approved that the \$100,000 should be used for the following purposes:

1. To assist in raising the salaries of underpaid pastors. While the cost of living has been constantly increasing, this need has become acute. It was a revelation to us to learn how many of our pastors were actually underpaid. By vote of the General Council

November 1, 1942

many of these underpaid pastors have received a modest bonus from the Centenary Offering. Every such bonus has been accepted with deep gratitude as a gift from heaven through us.

2. Strengthening our Christian Training Institute in Edmonton. Because of the ministry of this new Bible school, many of our Northern Conference young people are growing in mental and spiritual stature, so as actually to become pillars in our churches.

3. The strengthening of our work in the home base. manifold are the means and the methods for accomplishing this; evangelization and the care of our youth have first place in importance.

Foreign Mission Advance

4. Advancing in our foreign mission work. Because of the present war situation, mission work in the Danubian countries and in the Cameroons is being hindered. For the present, our missionaries in the Danubian lands are being supported by others. Our obligations in the Cameroons have become decidedly heavier, since accepting the four stations formerly belonging to Germany.

With the end of the war, many doors will open wide, calling us to advance. Into those open doors there will press many of the benighted, God-estranged and superstition-fettered natives who will incessantly cry: "Come over to the Cameroons, and help us!"

5. Providing for the unforeseen emergencies that will arise in every one of our affiliated societies.

Thanksgiving and Sacrifice Week

During the past years we have always observed in connection with the national Thanksgiving Day a Denominational Thanksgiving and Sacrifice Week. Many of our churches and also individuals have made special contributions during that week. As many of our members individually and the churches collectively find themselves in more favorable financial circumstances than formerly, we would urge everyone to make this year's missionary contribution proportionate to the present increased income.

The General Council is requesting every one to designate the missionary contributions during this Thanksgiving and Sacrifice Week to the Centenary Offering. Knowing from our experience of many years that our churches are always willing to cooperate with such a request, we are looking forward to receiving contributions for the Centenary Offering during the Thanksgiving and Sacrifice Week that will far exceed our records of past years.

Honestly, we can say that our Centenary Offering has need of an influx of money almost like a deluge. During the eleven months ending July 31, 1943, we must receive at least \$50,000 in order to complete our Centenary Offering.



This Baptist Chapel, Completely Surrounded by Billowy Clouds and Towering Hills and Jungle Trees, Was a Glorious Vision in the Heart of Missionary Bender Before It Became a Wondrous Reality

While promoting the Million Dollar Offering years ago, a word spoken at the Apostolic Council in Jerusalem and recorded in Acts 15:28 and reading, "It seemed good to the Holy Ghost, and to us," was often used, and quite often a certain member among us, with a trace of doubt in his voice would ask: "Who is 'us'?" He would always receive the answer: "'Us' in that day comprised the members of that Apostolic Council, while today 'us' comprises the members of our denomination."

Obedient to the Heavenly Vision

The Million Dollar Offering could never have been successfully completed, if it had not appealed to our membership in general, and if many of our members had not also beheld this

Spirit-given vision and had been obedient to the same. This same principle applies to the completion of our Centenary Offering. It will not suffice that the Rev. F. A. Licht had the vision of this Centennial Jubilee Offering, whether in a vision or in a dream. It will not suffice that the members of the General Council received the Spirit's illumination to approve of this project. Much more than that is necessary in order to complete successfully our Centenary Mission Project. Would we carry the Centenary Offering to a successful conclusion, then many of our 38,000 members must see and come under the influence of this vision. We are happy to report that 1475 have already had that experience in some measure. By the contributions amounting to \$48,760 they enthusiastically announce: "It seemed good to the Holy Ghost, and to us."

Our High Calling Before God

Our youth groups have distinguished themselves by their voluntary and generous cooperation. Individual members of our churches can purchase shares for the Centenary Mission Project at \$10.00 per share. Church organizations like Sunday Schools, organized classes, young people's societies, women's societies and also men's brotherhoods, can secure shares at \$25 a share. The General Council urgently requests that the usual missionary offerings given during the Thanksgiving and Sacrifice Week for this year be designated for the Centenary Offering.

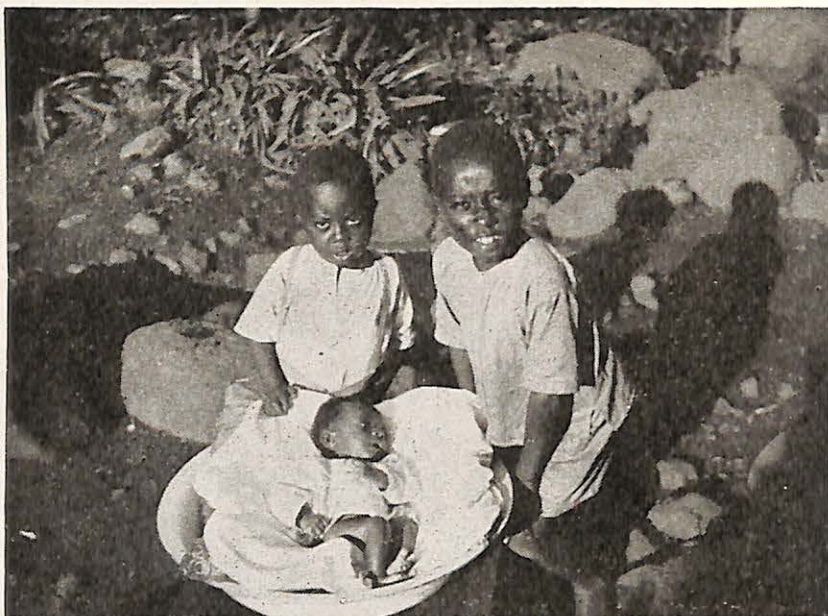
We hope and pray that all our members, the men-servants and the maid-servants, the young men and the old men, be granted that revitalizing spiritual experience of seeing visions and dreaming dreams, which will enable us all to serve our Lord in our own individual spheres in a manner worthy of our high calling.

New "Centenary Offering" Play

Rev. E. J. Baumgartner, our denominational playwright, has produced a new play with the title, "Give These Their Daily Bread." The play is fascinatingly interesting, touches the emotions, moves the will and strengthens denominational loyalty, especially in the interest of our Centenary Offering.

Many churches are planning to designate a Sunday for the Centenary Mission Project. Young people's groups will do well to present the play on that Sunday evening. Any average young people's group can present the play. Time required, about 25 minutes.

Mimeographed copies are ready to be sent to any address. There is no charge made. Write to Rev. William Kuhn, P. O. Box 6, Forest Park, Ill., for copies of the play.



After the War the Training of These Bright, Curious Children of Africa Will Be More Important and Imperative Than Ever So That They May Also Come to Love Jesus Christ, the Friend and Savior of Us All

After the War, What Then?

By MARTIN L. LEUSCHNER, Young People's Secretary

"AFTER the war, what then?" No more crucial question can be asked today by the leaders in every walk of life than this. For the problems of a post-war world will be great deal more baffling and difficult of solution than those facing the warring nations of today.

The outstanding political leaders of our country are keenly aware of this tremendous task of preparing now for the peace that is to follow after the war. In this respect Governor Harold E. Stassen of Minnesota, a member of our Riverview Baptist Church of St. Paul, Minn., has helped to lead the way by his outspoken and statesman-like utterances.

A Vision of Things to Come

"The walls of isolation are gone forever and in their place we must build bridges of understanding and constructive influence," Governor Stassen told the Northern Baptist Convention in his Memorial Day address. "Peace must mean a new birth of freedom and must mean greater opportunities and liberties for the people of every nation, including South America, India, China, Burma and Africa."

If political leaders are earnestly concerned about shaping the world's course in the days following the war, how much more should Christian people be ready for that day when they can surge through the opened gateways into the continents of the world with good will in their hearts and the message of God's Word upon their lips! Here is a vision of a world that ought

to haunt every true disciple of Jesus Christ.

Open Doors for Missions

This is the unanimous verdict and prediction of the great Christian and missionary leaders of our day. The close of the war will open the flood gates of opportunity for a missionary exodus into foreign lands such as the Christian Church has not witnessed in many decades. The Presbyterian Church is considering the establishment of a school for prospective missionaries in order to have several hundred young people trained and prepared for that day.

This profound conviction is shared by our Cameroons missionaries and by Dr. William Kuhn, our general missionary secretary. As soon as the war ends, if not before, the Cameroons of Africa will loom before us like the man from Macedonia in the vision that came to the apostle Paul at Troas, crying: "Come over and help us!"

We want to be ready for that memorable day! We MUST be ready if we want to be true to God's guidance! As a faithful pledge to Him, whom we love as Lord and Savior, we are striving to raise the Centenary Offering of \$100,000, of which about \$30,000 are to be used for foreign missionary advance at the first signs of opportunity in the Cameroons.

The Summons to Advance

This program will call for many things. They are gigantic tasks, which will demand heroism, sacrifice, vision and faithfulness. But God wants such

servants in his vineyard of labor today. Paul and Clara Gebauer and Edith Koppin will return to Africa with the first ship that will take them to those shores after the passports are granted. New missionaries, including nurses, doctors, teachers and evangelists, will follow the Gebauers as soon as possible.

For we now have four new fields in the Cameroons besides the provinces of Kakaland and Mambila where we began our missionary ministry. These fields of Nsungli, Bekom, Balondo, and Soppo, that formerly belonged to the Baptists of Germany, have been definitely leased to our "Cameroons Baptist Mission U. S. A." These fields will need immediate attention for intensive evangelism, medical work and missionary teaching.

They include 85 stations with a total of more than 5000 church members and inquirers, 102 native mission workers, 12 schools with 185 vernacular school pupils and 370 English school pupils. All of this has come like a stirring challenge from God to "attempt to do great things for him!"

As soon as building materials can be released, the leper hospital will have to be built in the Cameroons. Miss Reddig has written repeatedly about the pitiful state of the lepers of the Cameroons, for whom very little is being done. The picture of three million lepers in the world is one that staggers the imagination and strangely moves the heart strings of sympathy in their behalf.

A Glorious Centenary Jubilee

New chapels, mission schools, dispensaries and huts for patients will have to be built as quickly as the material can be secured and the plans can be finished. An ever increasing number of native and Christian workers, evangelists and teachers will have to be trained for the new field, as the light of Christ penetrates darkest Africa.

And what shall we say about the Danubian lands of Southeastern Europe? God alone knows what a tidal wave of hunger, hopelessness, despair, revolution and sheer human madness will follow in the wake of the war with the defeat of the Axis nations. The bony fingers of these starving people will reach out to America for aid. What a privilege it will be to give a cup of cold water and a loaf of bread, symbolic of relief and help, in the name and spirit of Jesus Christ to these suffering millions in Europe!

Certainly, there is no nobler or better way in which to celebrate our Centenary Jubilee as a denomination than to prepare ourselves to advance and to go forth in Christ's name unto the ends of the earth, whenever and wherever God opens the doors of opportunity. With a great faith and a generous spirit we shall respond to every call of Jesus Christ. Then the success of our Centenary Offering will be assured beyond a shadow of doubt!

Heroes on the Home Front

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

"They climbed the steep ascent
to heaven

Through peril, toil, and pain;
O God, to us may grace be given
To follow in their train."

(The following story continues the narrative account of the early pioneers of our churches that was published in the Oct. 15th issue of "The Baptist Herald.")

EDITOR.)

In 1849 von Puttkammer baptized a young immigrant in Buffalo who was destined to play an important part in our denomination for almost half a century. He was Andreas Henrichs, who became the father of our orphanage. Born in Germany in 1819 and left an orphan at an early age, he was "let out" to the highest bidder, in accordance with the custom in that community, for thirty "Gulden." When the successful bidder was asked how he expected to get his money out of such a small boy he replied that he "would beat it out of him." This threat he literally carried out. His childhood years were filled with hard work and abuse which resulted in his becoming embittered and hating everybody.

After his confirmation he was apprenticed to a carpenter, where further mistreatment made him sullen and stubborn. In a reckless moment he jumped into a millpond which act nearly cost him his life. This turned his thoughts to religion and eventually led to his conversion in 1840. He now began to associate with a better element and secured employment as secretary to a large land-owner, a position he held until his emigration to America in 1849. Little did von Puttkammer dream, when he baptized this young immigrant, what an important part Henrichs was to play in the denomination he had helped to found.

In 1850 August Rauschenbusch met Henrichs in Buffalo, and recognizing the latent abilities in the young convert, encouraged him to enter the ministry.

Prophet, Teacher, Scribe

During the previous year a group of German Baptists from the First Church in New York had settled in Rochester. Too poor to afford even a rented hall, they met in their humble homes for prayer and worship. A devout deacon of the English Baptist church, Orrin Sage, whose name deserves more than passing mention by our denomination, secured for them a room over a blacksmith shop which had been used as a paint shop. To this group Henrichs came at Rauschenbusch's suggestion, preached for them and organized them into a church in 1851.



Rev. Andreas Henrich,
One of the Many Pioneer Heroes on
the Denomination's Home Front

This year also marks the beginning of our Rochester Theological Seminary, which had been organized in connection with the Rochester University in an old abandoned hotel. The first five German students arrived in 1852 in response to an invitation sent out by the seminary. But there was no provision for a German teacher. Henrichs, in addition to his pastoral duties, assumed this task and continued to serve in this dual capacity until 1858, when ill health compelled him to seek a different climate. He thus became the real "father" of our Seminary.

From Rochester he went to Lycoming County, Pa., and became the successor of Fleischmann as editor of the "Sendbote." Here he began to manifest his literary abilities. He wielded a facile pen and combined an imaginative mind with the ability to write in a manner that would grip the readers. His articles on Christian life and church polity played an important part in shaping the life and character of our denomination during those formative years.

During the years in which he served as editor, he secured the first funds for the founding of our Publication Society, purchased the first printing press the society owned, and set it up in Williamsport, Pa. Thus he became the real founder of our Publication Society.

In 1868 he moved to Louisville, Ky., where the church had passed through a period of distress. "Sins of pastors and sins of members had created distrust and contempt among outsiders."

Internal dissension had almost wrecked it. The building had been sold for debt, and there were only twelve members left. He writes of it as a "zerruettetes und zerfahrenes Feld." The English Baptists had lost all confidence in the work and had withdrawn their support. Among the German population in the community their influence was entirely gone. The German press called Henrichs a "lunatic," and ridiculed his attempt to revive the work.

Founding of the Orphanage

But Henrichs was not taken aback. He reestablished the work on a sound basis, built a church, and at the end of the first year was able to report a membership of twenty-five.

But his greatest contribution here lay in the founding of our orphanage. The first incentive for establishing this institution was to provide a home for the orphans of those of our members who had lost their lives in the Civil War. This appeal struck a responsive chord. With the aid of Mr. Burghardt, who contributed \$500 cash and donated the free use of a building for five years, the institution was opened in 1871 with six children.

It required faith to launch out on such a project, for the denomination was small, its membership poor, for the most part, and other denominational enterprises were making heavy demands upon their slender resources. How his faith was justified the future history of our present splendid institution records.

But his health compelled him to seek a drier climate and in 1875 he moved to Nebraska. Here he laid the groundwork for several of our churches in that state, organizing them, building chapels, and serving as pastor. His chief literary activities fall in these years. Besides a weekly contribution to the "Sendbote," he wrote several books and numerous pamphlets, all of which were widely read in our circles. Among the best known are: "Die Wiederkunft Christi," and "Die Wallfahrt nach Zionstal." These books played a large part in shaping the life and thought of our membership during the past generation.

"Their Works Follow Them"

His ability as a writer was second to none among his brethren. He was considered an authority on Baptist doctrine and church practice. He was a wise leader, an eloquent preacher, as well as a gifted writer. Unquestionably he was one of the ablest leaders in our denomination during its early years and we owe his memory a debt of gratitude.

(Continued on Page 18)

What Happened in the Prayer Meeting?

By PROFESSOR O. E. KRUEGER of Rochester, New York

AT two conferences in rural areas I asked the pastors to write on anonymous slips of paper the answers to several simple questions regarding their prayer meetings. The results of this questionnaire are informing and helpful. Whether rural churches have a better showing than city churches, is difficult to say. I shall use the symbol "p-m" for prayer meeting.

1—Do you have a regular p-m?

Of the 25 churches in this questionnaire only one has no p-m; one has no church p-m, but the young people (65) meet for prayer every Sunday night; seven have seasonal prayer services; 16 have regular p-ms. During harvest time and when the roads are very bad, it is not easy to carry a full church program.

2—What is the average attendance?

Many years ago Protestantism reported 10% as the average attendance of its membership at the p-m. Only one of these churches reported 10%, the average being 30%. One pastor reported 60 out of a membership of 64. That is phenomenal!

A passenger asked the Pullman porter about his average fee. The answer was: "Well, sir, about a dollar, but I never gets it." One prayer meeting is attended by 5 to 10 persons. That is a small group, but we must remember that God is not limited by numbers. The promise goes to "two or three."

Share Your Prayer Meeting Experiences With Others

"The Baptist Herald" will be glad to accept all contributions by ministers or the laity about a happy or inspiring prayer meeting experience of yours. These contributions must be limited to 300 words. From time to time they will be published in "The Baptist Herald." Share such an experience of yours with others!

M. L. Leuschner,
Box 6, Forest Park, Illinois.

3—Do any young people attend regularly?

One pastor reported that only one young person attended the p-m. All honor to such an individual. It would be easy to say: "Why should I go, when no one else shows up?" One p-m is visited by 75 young people. The age boundary is, of course, very flexible. Two churches report "a few"; one has them "occasionally"; and one has "some." Nineteen out of 25 churches are privileged to see young people in their prayer service.

4—Do any of the children attend?

Here again 19 churches report attendance of children. It possibly is easier to get children to go to p-m in the country than in the city. Here they must break away from something or somebody, while there they go to see

somebody. One pastor answers the question with an emphatic "yes," and then adds, "And they take part in scripture quotation if given an opportunity."

5—Is the participation poor, medium, good, very good?

Answer: medium, 10; good, 7; very good, 4. One says that the participation is good but that it is in German, meaning that the children would not understand it even if they did attend. "The same people take part every time." It is that way in baseball, too!

To listen to the same prayers by the same persons year after year does require considerable Christian grace. Then if some brother has an axe to grind and to swing at some other brother in his "testimony," even more grace is required to sit still and take it. No doubt every p-m is subject to an intermittent chill. We are on the mountain top one week; the next week we go home without having seen the Lord.

6—Is the p-m a happy occasion?

Answers: "It is to me; I doubt if it is to the attendants"; "At times"; "Not too happy"; "Usually"; "Occasionally"; "Often a disappointment"; "Yes and no"; "Sorrow inspiring"; "Stale and stiff"; "Sometimes very happy, then again very dull"; "Yes, really!" Ten out of the twenty-five affirm that the p-m is a very happy occasion.

The prayer meeting should be one of the brightest spots in the week. If the pastor succeeds in making it so, the problem of the p-m will vanish. How to make it so, is a real problem for the pastor. When he sees only fifteen out of 200 who could and should attend, he becomes depressed and may even begin to scold these faithful few for the indifference of the others and a spell of gloom comes over the meeting.

Cannot some of the pastors who have happy experiences in the p-m share these with the rest of us and tell in a few words just what happened? Is the prayer meeting the thermometer of the church the temperature must be very low in the majority of our churches!

There is not very much any individual can do about world conditions. The war has gotten pretty well out of the hands of men; but God is the ruler of the kingdoms of the world. At least, he overrules the plans of men. We need to pray to discover his plan and to get ourselves to accept his guidance. There can be no happiness in individuals nor in nations so long as they continue to fight against God.

Laura Reddig's African Album

Left — Bender Memorial Church at Soppo.

Right — Missionary Laura Reddig.

Center — Latest Picture of Daphne Dunger.

Left and Right, Middle — Christian Workers of the Soppo Baptist Church.

Left, Lower Row — Missionaries George and Louise Dunger With Daphne.

Right, Lower Row — An African Baptismal Scene.



GREETING GOD'S SAINTS



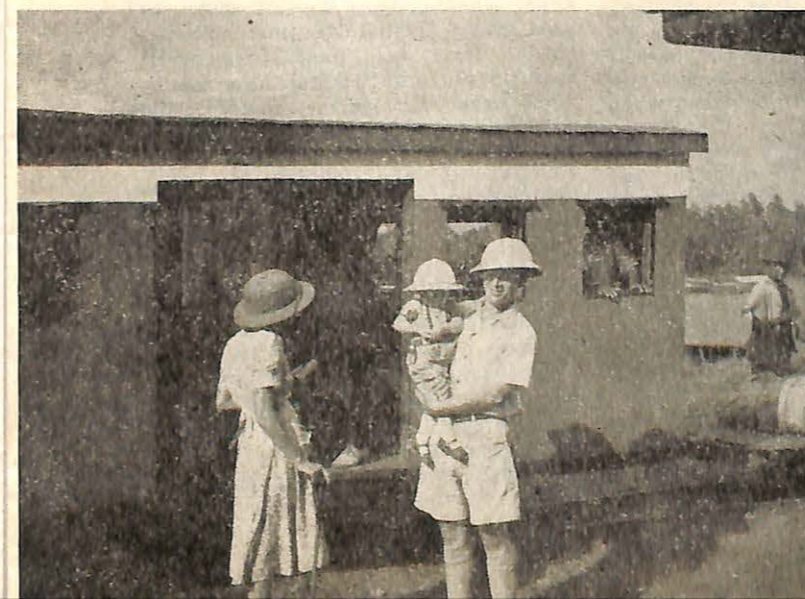
The aged saint "snapped" in this photo, has already passed the ninety-second milestone in her life's pilgrimage. In her own church, where she seldom misses a service, she is revered by all, because of the many Christian graces which adorn her personality. She, with her departed husband and her family, have proved their love for Christ's church and his Kingdom.

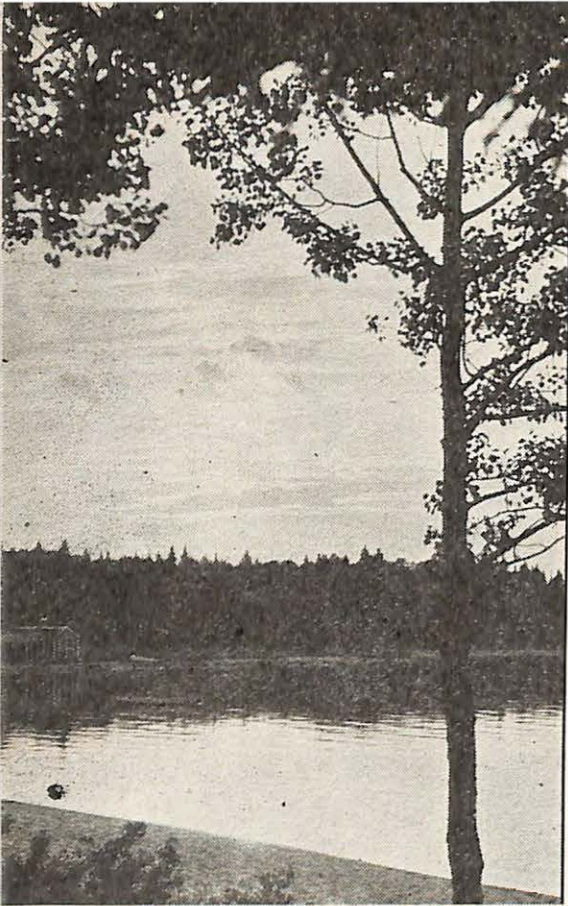
While her husband was still living, they created an unusually large annuity with the General Missionary Society. Being such sincere-generous Christians, they very soon declined to accept any more of the semi-annual interest checks.

Other annuitants who were financially able have done the same. However, we glory in the fact that we have never been delinquent in paying a semi-annual interest on an annuity promptly when due.

For further information write to

REV. WILLIAM KUHN,
P. O. Box 6,
Forest Park, Illinois.





SYNOPSIS

Clarissa Hamilton, the only daughter of a millionaire widower, was indignant at her father for having taken her away from her society friends in New York City and having brought her to his lodge out in the heart of the pines. But in these new surroundings she made some strange experiences. When Mrs. Hodge, the cook, left because of her sister's illness, Clarissa helped with all the housework, much to the father's surprise and joy. Even greater was his amazement when he learned that she had decided to take care of Mrs. Andrews' little baby, Diana, while the mother was at the hospital. But caring for the baby was a far greater task than she had imagined it to be. Even the night's rest was rudely interrupted by the baby's crying and wailing. Finally, late in the night Clarissa, too, fell asleep.

CHAPTER TEN

She was aroused by a series of gurgles and coos, her tired brain functioning slowly until she was awake enough to remember the baby. There she lay, her bare feet and legs free from the blanket which she had kicked off, waving her fat little arms, and wriggling in great glee.

Clarissa jumped out of bed and knelt beside the basket. "You darling!" she cried. "Raising babies isn't all care and trouble, is it? Oh, but you feel good!"

She hurriedly dressed, then turned to her schedule for the baby. She fed it before she had breakfast, then after she had eaten retired to the kitchen where Baby Diana was to have her bath in the gleaming white porcelain tub Clarissa had bought for her.

Clarissa and Mrs. Hodge enjoyed the bath as much as the baby did, and before she was through Dan and John B. had to be allowed to "see the fun" which they suspected must be going on by the sounds of laughter coming from the kitchen. It was strange what effect an infant, clad only in a loin

IN THE HEART OF THE PINES

By ELEANOR E. KEES

cloth, and splashing water in every direction, could make in a household. Clarissa had just finished dressing her in soft, new clothes, and had put on a fresh dress herself, when Percy drove up to the lodge. She stationed herself at the front door to greet him, the baby in her arms.

Percy stopped short, and gasped in astonishment as he reached the door and saw what Clarissa had in her arms.

"Clarissa Hamilton, what's that thing you have there?" he cried.

"Well, Percy, what a remark to make!" returned Clarissa, just a little icily. "In case you don't know—this is a baby."

"Cut the sarcasm!" he retorted. "I'm not that 'dumb'—but you took me by surprise. Have you company?"

"No," answered Clarissa. "Come in." "But this child—who does it belong to?" he asked, stepping inside. "Surely it didn't just drop down out of the sky!"

"Of course not. Isn't she a darling? Here, take her a minute. See, she wants to go to you," she added, as Baby Diana extended her plump arms to him.

But Percy backed away. "Get it away from me!" he cried. "I wouldn't touch it for a fortune! I can't stand babies!"

"Oh, Percy! Why, you're positively ugly about it! I think babies are adorable," declared Clarissa.

"Oh, they're all right, I suppose," answered Percy in a kinder tone. He couldn't afford to disagree with Clarissa. "I guess it's just because I'm not accustomed to them, is all. But where did you get this one? Is it some of Mrs. Hodge's relation?"

Clarissa explained the whole thing to Percy.

"Do you mean to tell me you are going to keep this child, and tie yourself down—maybe for weeks to come—with the care of an infant?" he cried, when she had finished.

"I intend to keep this cherub until her mother is able to care for her again," answered Clarissa, kissing the soft folds of Baby Diana's fat little neck.

"Clarissa, it's time I took a hand in things here!" declared Percy vehemently. "Either you give this baby up, or you get a nurse for him right away!"

"It's a 'her', Percy. And her name is Diana," corrected Clarissa. "Now decide right away! Which is it—a

nurse, or a new home for this child?"

"Neither," answered Clarissa calmly. "I'm taking care of her myself."

"Clarissa, you're not going to take care of this child, and make yourself sick doing it!" he declared vehemently. "You know you'll be worn out! Maybe you'll bring on nervous prostration, and have to be taken to a hospital yourself. Where's your father? I'll talk to him!" and he moved as though to look for her father.

"You know you wouldn't have the nerve to talk to Dad about this," answered Clarissa. "Anyway, he thinks it's quite proper for me to take care of Diana."

"Is that all your father thinks of you?" cried Percy, in feigned surprise. "Clarissa, this can't go on forever! Please be reasonable," he pleaded, trying other tactics. "Here I come all the way out to this wilderness and bury myself in these woods just for your sake. Mother was set on going to Canada to a fashionable resort, and I could have gone where I could have had a good time, but I chose to come here on your account."

"But what do I get in return for my efforts? You go running off to Ladies' Aids, or dine out with ordinary people—public servants! You try a house-keeping stunt, raising babies, and goodness only knows what you'll be doing next! What becomes of me? I'm left to amuse myself, while you turn housekeeper, nurse, gad-about, and no telling what else! I won't have a minute of your time from now on!"

"Percy, there's no reason why you can't be with me just as much as you wish," answered Clarissa. "We can sit and visit while I watch the baby."

"A lot of comfort that will be!" he answered angrily. "We sit down to visit. Baby squalls! He must have his bottle! Here, hold him, Percy, while I warm his milk! After he's fed he must sleep. 'Excuse me, Percy, while I rock him to sleep!' He wakes up. 'Oh, the baby must have some attention—excuse me, Percy!' He cries again. 'Please run and tell Mrs. Hodge to give you his bottle, Percy!' Percy becomes the real baby-tender when it's all brought down to a fine point!" he ended mockingly.

Clarissa threw back her head and laughed at his mockery. "Percy, a psychologist would say you were simply jealous," she declared. "Please, remember this is a girl!"

"Jealous of a baby!" he answered scornfully. "Never! But I am sensible

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enough—even if you and your father are not—to see where it will end. You will be sick—mark my word!"

"How do you suppose mothers take care of from one to a dozen children?" asked Clarissa.

"I'm not concerned with what anybody else does!" he declared. "I'm only concerned about you. I think too much of you to see you kill yourself taking care of somebody's infant."

"I think I shall come through in a very fair degree of health, seeing I am perfectly sound to begin with," answered Clarissa. "Why not drop the subject? I intend keeping the baby. Oh, there, she's kicked one of her shoes off! And there goes the half sock after it. Get them for me, please. Aren't they adorable things? I got them for her yesterday. Mrs. Hodge said she should have something on her little feet on chilly mornings. The darling didn't have anything but some old, patched stockings."

Percy obediently picked up the sock and shoe. He could see his finish, but he couldn't afford to have Clarissa peeved at him. He must bend to her will if he ever expected to win her. She was headstrong as could be, but he must put up with it. He had too much at stake now to offend her. He gingerly handed the articles to her, merely touching them with his thumb and finger as though they were something which might pollute him.

He did not enjoy the day at all. Clarissa was so occupied with the baby that she had little time for him. Besides, he didn't enjoy carrying the basket in and out of the bedroom, picking up the baby's bottle, and running numerous errands for Clarissa. It was astonishing how much work just one small baby could make for people. He excused himself early and went home, and he had been only a short while when Gene drove up to the lodge. He, too, stopped short when Clarissa greeted him with the baby in her arms.

"Clarissa, whose baby?" he asked. "Do you have company? If you do I won't come in."

"No, we have no company," answered Clarissa. "Come in."

"Well, who does this cherub belong to?" he asked, taking hold of a tiny fist. "My, what a beautiful baby!"

Clarissa explained, just as she had explained to Percy.

"And you took the baby!" exclaimed Gene. "Clarissa, that was splendid of you! You have no idea what it will mean to those parents! I saw Mr. Gates today, and he told me they had taken Mrs. Andrews to Grafton and operated on her, but he didn't tell me you were keeping the baby."

"Oh, Mr. Gates told you they had operated, did he? How is Mrs. Andrews?" she asked eagerly.

"Mr. Andrews telephoned she had come through in fine shape. They operated as soon as they got her there. Of course she is pretty sick—they always are after such an operation—but she's young, and healthy otherwise, so they

think she will soon be out of danger. How about this young lady? Is she afraid of strangers? I'd like to hold her. I love babies."

"No, she's not afraid, and it will be nice of you to hold her. It's time for her feed and nap, anyway, so I'll let you take her while I get her bottle and basket ready," she answered.

Gene took the baby, and Clarissa went to the kitchen to warm the milk, musing while she worked. How different Gene was from Percy! He had thought it a fine thing for her to care for the child. Was it because he was uninterested in her own welfare? She couldn't believe he was. And what a different attitude he had toward the child! Oh, well, she wouldn't think about it. She knew Percy didn't mean to be unkind. It was just his way.

She returned with the bottle and basket to find Gene awkwardly struggling with a tiny shoe and sock, which Baby Diana seemed bent on kicking off.

"My fingers are too big for such tiny articles," he laughed, handing them to Clarissa. "Here, Angel, hold still while your 'godmother' dresses you up," he commanded, holding the wriggling little leg still while Clarissa buttoned the shoe in place.

They laughed together over the kicking infant, Gene laid her in the basket, then they placed her on the porch swing, Gene gently pushed the swing back and forth until the little eyes closed, and the wee bit of humanity drifted away into Slumberland.

There were days when Clarissa was weary beyond words, but never for a moment did she regret having taken over the care of the baby. She had never imagined just one small person could cause one to take so many steps. She did not wonder that these mothers here, who did not have money with which to hire help, looked tired, and most of them old beyond their years.

Baby Diana was perfectly healthy, and never awakened more than once in the night, but, nevertheless, she required much care. Of course Clarissa knew that when she was at home she did not receive the attention she herself was giving her here—could not receive it. Mrs. Andrews could not spend all the time caring for just one baby. There were four others to care for. Five tiny folks to be washed, ironed, and cooked for. Five to be done for, when one would have been a plenty for her to have looked after. No wonder she was ill.

Percy came almost every day to see Clarissa, but he did not stay long. He ran errands at her command, but with no heart in the service. Never once did he agree with Clarissa that Diana was a "darling," and she tried in vain to interest him in the child. The only time he was his usual self was when the infant was asleep, and Clarissa was free to spend a little time visiting with him. Clarissa had to admit to herself that she was sorry to see him come and glad to see him go, but when Gene came, as he often did

in the evenings, it was a pleasure to have him with her. He always helped her slip Diana's little dresses off, and her soft "nighties" on, tuck her in her basket, and swing her to sleep.

It was strange how four grown people could become so attached to a tiny child who was nothing whatever to them—the child of people who were in no way connected to them. The lodge took on new life, and everything seemed to center around one small person. They all began to look with dread the day when they must surrender Diana to her parents.

The time drew near for her to leave when she had been with them six weeks. Mrs. Andrews had left the hospital in a little over two weeks, and a cousin came to stay with her. The twins were brought home because they cried so for their mother, but the other children were permitted to stay away longer.

Clarissa and John B. took Baby Diana to see her parents two times, and Mrs. Andrews shed tears because her baby turned from her to Clarissa. Not tears of jealousy—just mother tears of mingled joy and pain. Joy because others were so kind to her baby, and pain because she was still unable to do for her darling. Then the day came when Diana must be taken home to stay.

There was a "funerally" air about the entire household as Clarissa and Mrs. Hodge packed all the little new garments—along with the old ones—into a box, and set them inside the big basket which was to go with Baby Diana.

The baby herself kicked and cooed on her blanket on the floor, knowing nothing of the big lumps in the throats of four grown people, which they tried hard to swallow as they realized this was the parting of the ways. Dan and his wife each took their turn at kissing and cuddling the plump bit of humanity, then each hurried to separate parts of the house, Dan to swallow more lumps, and wipe his misty eyes, and Mrs. Hodge to bury her face in her apron in the kitchen, and shed scalding tears. It was going to be dreadfully lonesome at the lodge for a while.

John B. placed the basket in the car, got in behind the steering wheel, and looked straight ahead. Clarissa, sitting beside him, buried her face in the baby's soft neck and fought back her tears. They controlled their feelings as they turned the baby over to her parents, and in a sort of a daze heard themselves being thanked over and over again for what they had done. It had only been a pleasure, and no more than they should have done, they assured the grateful parents.

They wished they might have done more. They had enjoyed having the baby with them, and so forth, and so forth. Not one word of how they were going to miss her—not one farewell kiss—they didn't dare trust themselves. They got away as gracefully as they could, and drove silently home. To a

casual observer they might have been driving away from a newly made grave, so silent were they, and so downcast were their faces. And when they reached home, just as the sun was setting, they found Percy waiting their return.

John B. gave an inward snort as he saw the young man sitting calmly on the porch. Why didn't he stay at home and mind his own business? John B. didn't have much use for the Trevors. Oh, they were nice enough people, he guessed. They came from a fine old family, but the Trevors had always been terribly "high-nosed." Moreover, they had always been hard-hearted business men—yes, even unscrupulous many times.

They had always been unfeeling so far as their fellow-men were concerned. He remembered to this day—with a sting—how Percy's father, Justin Trevor, had coldly "turned him down" when, years ago, at the time Clarissa was a small child, and he needed money so badly, he had appealed to Justin for a small loan, with the best of security. He had never forgotten Justin's harsh words as he had called John B. a "visionary young parasite" because he had a vision of what a certain project he had originated in his small business would become if he had the necessary funds to promote it. It was this same project, which another man with only a few hundred dollars to spare, had helped him to develop, that had netted him the millions which were now his.

He remembered how Justin Trevor would have liked, when the project had been developed by others, to have made an investment in it which would have brought himself a few millions. He recalled, with a great deal of disgust, how Justin always slapped him on the back when they met now, and called him "John" in such an intimate fashion. A "fair-weather" friend—that was what Justin Trevor was.

Yet it was not because of the past that he disliked Percy Trevor. He disliked him solely because of himself. He could see what Clarissa could not see—was too young to see—that Percy was a shallow-natured young man. He was lazy because his society-loving mother, and indulgent father had raised him that way. He was selfish because he had been brought up to think of nobody but himself.

John B. was too wise to impart his knowledge to his daughter, however. He was afraid of the friendship, but he was wise enough to know that if he opposed it a determined young woman like Clarissa would be quite likely to decide Percy's friendship was the most desirable thing in the world, and that the friendship might develop into something deeper.

His only hope for her, then, was to try to bring her into other contacts. He had hoped she would find them out here among other tourists, but Percy had spoiled that by following them out here. Back home he had

**The
THANKSGIVING
and
SACRIFICE WEEK
Will Be Observed in Most of
Our Churches
from
Sunday, November 22,
to
Sunday, November 29.**

**The Missionary Offerings of
This Thanksgiving Season
Are to Be Designated for the
Centenary Offering of the
Denomination.**

**Centenary Offering Leaflets
for Distribution in Our
Churches Are Available at
Box 6, Forest Park, Illinois.**

spoiled other contacts by constantly pursuing Clarissa. Out here he was doing the same thing.

He was certain Percy had matrimony in view. Not because he loved Clarissa, John B. was quite certain, but because he was determined to marry wealth. John B. did not want Clarissa to have that kind of a husband. He wanted her to marry a man who loved her for her own sake, and who was worthy of her, even though he might be a poor man. He wouldn't care how poor he was, just so he was fine, and clean, and noble. He wanted Clarissa to be happy, and he was sure she would never be happy with Percy Trevor. Well, all he could do was to wait, and hope—and pray.

Clarissa was not glad to see Percy either. She had been wanting so badly to get to the secrecy of her own room, where she might give vent to her feelings which were welling up within her, but she saw no chance of doing it now. Percy rose to meet her as she went onto the porch.

"Well, I hear you've got rid of your pest, and are free to rest once more—although I'm wondering what stunt you're going to try next. You look like you're ready for the hospital yourself," he said, as she dropped into a chair.

"I'm not tired, Percy," she answered. "I'm—I'm just terribly lonesome—that's all."

"Lonesome for what?" he mocked. "I'd think you'd be so glad to be free you'd feel like shouting! Just think—for six weeks you've been tied down to a squalling infant, and—"

Clarissa did not wait to hear more.

"If that's the only comfort you can give me, you might as well go home!" she cried, and rushing to her room banged the door shut after her.

She threw herself onto the bed and burst into tears. Her heart was simply breaking! For six long weeks she had had a soft bit of humanity to kiss and cuddle, and to entertain herself with, and now it had suddenly been snatched

from her. Of course, she had known all along it would be, but the knowledge had not made it any easier now. Oh, she had thought she had known what utter desolation was when she had found herself isolated from her friends, but it was nothing compared to this loneliness now—nothing! What would she do with herself now—oh, what would she do? So she continued to weep tears of loneliness and self-pity, while the shadows grew long, darkness stole over the land, and in her loneliness she fell asleep.

She was awakened by a strange sound. Oh! The baby! She jumped from her bed, and had turned the light on before she realized just what she was doing, or what had happened. Oh, she had gone to sleep while weeping! She looked at her watch. It was after midnight. The sound came again, and she realized it was only thunder.

She looked about the room. How bare and empty it seemed! No familiar basket in sight, with a sleeping cherub in it! No tousled basket, with a kicking, squealing infant begging for its bottle! No laughing, cooing, bit of humanity, ready for a morning play!

A lump rose in her throat, and tears sprang into her eyes, but she choked them back, and hastily undressed. She might as well pick up life and go on with it the same as before. She couldn't expect to keep the baby forever. She supposed life was full of disappointments and heartaches like this, and she was just beginning to realize it.

If she hadn't taken the baby in the first place she would have spared herself all this misery, but, well, she wasn't a bit sorry she had done it! There was something rather—something rather—what should she call it? Oh, something rather sweet about her loneliness. A memory—a lovely memory of happy, although anxious hours. A memory of something sacred, something holy in the clasp of those tiny arms about her neck, that soft face against her own. Besides that, there was a memory of having done something for somebody in need—of having helped to ease somebody's burden.

What was that bit of scripture the minister had quoted last Sunday? Something like—"Inasmuch as ye have done it unto . . . these . . . ye have done it unto me." That must be what it meant—doing for others was doing for Him. She had never thought of doing for others until she came out here, but she certainly found great pleasure in it!

Then suddenly she thought of Percy. Oh, poor Percy! What had become of him? She had been real ugly to him last night. She was sorry now. He had been glad she was free to have a good time, and she had not appreciated his interest. Well, she would try to make up to him for her outburst of temper. She would call him the first thing in the morning. She turned back to covers, got into bed, and was soon asleep again.

(To be continued)

Revised Leadership Training Courses

An Important Announcement by M. L. LEUSCHNER in the Interest of the National Y. P. and S. S. W. Union

THE National Young People's and Sunday School Workers' Union of the North American Baptist General Conference is endeavoring to promote Christian Leadership Training in all of our churches. The most feasible plan for our groups with such a great variety of interests and needs has seemed to be the accrediting of the best available textbooks and courses and the giving of our own credit cards and diplomas for the work completed.

One hundred and thirty of these Christian Leadership Training courses have been listed in a new leaflet, now ready for distribution from Box 6, Forest Park, Ill. They represent the best available and most recent courses of study recommended by the Southern Baptists through their Southern Baptist Sunday School Board, by the Northern Baptists in the First and Second Series Courses of the Standard Leadership Curriculum, and by the Evangelical Teacher Training Curriculum with their own courses and textbooks.

Ten periods of forty minutes each must be held for the successful completion of a single course. In summer assemblies or under special circumstances this arrangement may be altered to include eight periods of fifty minutes each, or any other plan with the equivalent of the total time. An examination should be held at the close of every course for which the teacher will be held accountable for the grades which are given.

New and very attractive diplomas have also been prepared which will be sent to those students having completed four of the courses, including one course from each of the first three groups entitled, "The Bible," "Sunday School Administration" and "The Art of Teaching." The fourth completed course can represent any course from the other 7 groups.

A full page in this lovely diploma lists the ten groups of accredited courses with a number of blank spaces following each. Any student completing one or more courses after receiving his diploma will also receive a special star for each course which can be pasted upon the line following the group heading.

Any student may secure the diploma at once if he or she has sufficient credit cards and can show that he or she has completed the basic courses in the first three groups. Such credit cards or this information should be sent to the young people's secretary and the diploma will be forwarded at once. Further information will be gladly sent by the young people's secretary to any individuals or groups requesting it.

Christian Leadership Training courses can be conducted by the pastor or any church leader at any time or in accordance with any plan which seems to suit the local conditions. Several conferences are making special efforts to enlist every church in the conference area in some kind of a Christian Leadership Training program during the year. Any pastor may add a course to this list for which he has selected a textbook or prepared the material, if he will notify the young people's secretary of such action.

It is hoped that many of the young people's assemblies and institutes will want to incorporate some of these courses for credit in their summer

Leadership Training in the Dakotas

Report by the REV. J. C. GUNST of Wishek, North Dakota

A year ago when the Young People's and Sunday School Workers' Union of the Dakota Conference launched a new project in the conference area on Christian Leadership Training, we had no idea that the results in a year would be so gratifying and encouraging.

All the pastors, the key person of each church, and all those who cooperated so harmoniously on the project deserve a word of thanks. Such cooperation in a fine Christian spirit makes the work in this undertaking a very pleasant one, indeed.

We have made a great stride forward in our first year in this field of Christian service. We shall never know what great good has come to all the churches that have cooperated so splendidly.

It is a joy to report that thirty-four out of the fifty-three churches in the Dakota Conference have responded in one way or another to the suggestions and information sent out by the conference chairman. Nineteen churches held Leadership Training Courses. A grand total of 602 persons attended these studies and 269 pupils were awarded credits. Several churches had more than one course during the year.

It is heartening, indeed, to report that all of these churches are very eager to continue that work in the coming year. The great benefits derived from these efforts are gradually being realized. Our teachers and officers of the church school and young people's societies are not only more confident in their work, but a fine number of other young people are receiving training so that, whenever there will be an opportunity, they can take over in efficient leadership.

programs. The credit cards, diplomas or special stars for the students will be forwarded to the assembly leaders in advance of the gatherings so that the awards can be given at the close of the sessions.

The Braese Loan Library at headquarters in Forest Park, Ill., has a number of copies of some of these Leadership Training books which are available to those requesting them for a loan of several weeks. Write to the general secretary if you would like to look over some the books before making your final selection of a course for your church.

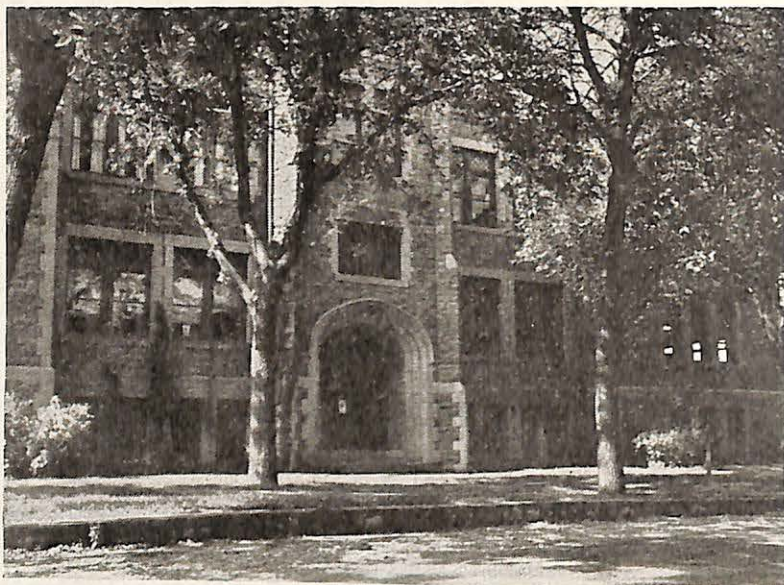
Our motto is "A Training School in Every Church and Conference for All of Our Young People." It is a high goal which we have set before ourselves, but it is a worthy ambition which we shall strive to achieve with the help and guidance of our leader and Savior, Jesus Christ.

The project has again been heartily endorsed at our annual meeting of the Dakota Conference at Madison, So. Dak. The committee members, consisting of Rev. M. L. Leuschner, our general field secretary; Prof. B. Heitzmann, the president of the Dakota Conference Union; Rev. F. W. Bartel, our council member; and Rev. J. C. Gunst, the chairman for Christian Leadership Training, have met as a promotional committee and made plans for the coming year.

Great changes in this work are forthcoming. These changes are all made with prayerful eagerness to serve our churches more effectively and to make the Christian Leadership Training more practical as well as attractive and suitable to meet the needs of our times. We urge you to read this important announcement in this issue of THE BAPTIST HERALD and especially in your local conference papers edited by our three assembly unions.

Very gratifying and encouraging work has been done in Christian leadership training at all three of our assemblies. At each assembly accredited courses were taught. Over seventy-five cards were issued at these three assemblies. Our young people are keen to sense the value of these courses and are eager to take advantage of the opportunities.

Plans for more extensive work for the 1943 assemblies have already been made. There is still a great deal that can be done in this phase of the Christian service. If we shall continue to cooperate as workers and leaders of our churches, our churches are bound to grow in leadership efficiency and also in spiritual fervor.



This Attractive Administration Building or Jorden Hall on Sioux Falls College Campus Contains the Science Laboratories, Commercial Department, Library, Chapel, and Class Rooms Besides the College Offices.

Rochester Seminary Plans Affiliation With Sioux Falls College

News Release Prepared by MARTIN L. LEUSCHNER

THE affiliation of the Rochester Baptist Seminary of Rochester, N. Y., with Sioux Falls College of Sioux Falls, So. Dak., is receiving serious attention in a study that is now being undertaken by representative leaders of both schools and of the North American Baptist General Conference. Such an affiliation, if successfully consummated, would restore Sioux Falls College to its former standing of an outstanding Baptist collegiate center with a well recognized four year course and would establish a greatly needed Baptist seminary in the heart of the Five State Area of the midwest, according to several well known Baptist leaders.

On Saturday, Sept. 26, 1942, a joint session of the Board of Trustees of the Rochester Baptist Seminary and of the General Council of the North American Baptist General Conference voted unanimously to "approve in principle the possible affiliation of the Rochester Baptist Seminary with Sioux Falls College" and provided for an exhaustive study of the practical possibilities of such an affiliation to be made by a joint committee, consisting of representatives of the Rochester Baptist Seminary, of the North American Baptist General Conference and of Sioux Falls College. This joint committee must submit its report to the Seminary and Sioux Falls College Boards of Trustees and to the General Council before any definite and final action of any kind is taken by the General Conference.

In fact, it was further resolved that "it is the sense and intention of this joint body in session in Chicago, Ill.,

that final approval or disapproval of the removal of the Rochester Baptist Seminary from Rochester, N. Y., and of the proposed affiliation with Sioux Falls College shall rest with and be determined by the General Conference upon report by the joint body to the General Conference at its session in 1943." The final decision in this matter will rest with the delegates to the 1943 General Conference which is in keeping with Baptist principles and our conference traditions.

This action by the joint body of the Seminary Board and General Council of the North American Baptist General Conference is similar to the decision made by the trustee board of Sioux Falls College at its annual session in Sioux Falls, So. Dak., on Tuesday, Sept. 22, 1942. The Sioux Falls College board approved in principle the proposed affiliation and voted to continue a study of the practical ways and means of effecting such an affiliation, according to Dr. John L. Barton, executive secretary of the South Dakota Baptist Convention and chairman of the Sioux Falls College Board of Trustees, and Dr. Barrett Lowe, president of the college.

It is important for all interested parties to keep a number of things in mind. No decision has been made as yet to affiliate the two schools. The proposed affiliation is approved in principle only by the several boards. At no time has there been any proposal for the union of the seminary and college. The two schools are to carry on their respective ministry on the same campus at Sioux Falls, So.

Dak., and are to be associated together in the work of collegiate and ministerial education. Both schools are to continue their separate, independent organizations as heretofore under separate charters. It is understood that there is to be no organic tie-up of the North American Baptist General Conference with the Northern Baptist Convention in this proposed plan of affiliation of the schools.

In the meantime, the study of the practical difficulties and possibilities of such an affiliation has been begun. The members of this group, which is to be known as "the Rochester Baptist Seminary-Sioux Falls College Joint Committee," are President Albert Bretschneider, Prof. A. A. Schade, Dr. P. A. Trudel and Rev. P. Geissler representing the seminary; Prof. O. E. Krueger, Dr. H. Theodore Sorg and Dr. William Kuhn representing the North American Baptist General Conference; and Dr. Earl V. Pierce, Dr. Roy W. Hodges, Dr. William Park, Dr. John L. Barton and Dr. Barrett Lowe representing the college.

This joint committee will report during the ensuing year to the Seminary Board of Trustees and to the General Council, presenting a definite plan of action on the basis of which it will be possible for the seminary to be removed from Rochester, N. Y., and to affiliate with Sioux Falls College. If this plan is satisfactory to these groups, they will present their recommendations to the 1943 General Conference for the final decision to be made by the delegated conference body. Similar action will be taken by the Board of Trustees for Sioux Falls College.

This plan now envisioned by all interested parties is to establish a conservative, doctrinally sound seminary centrally located in the Five State Area of North and South Dakota, Nebraska, Montana and Minnesota that will provide ministerial education and the Bachelor of Theology degree to those students having completed the junior college and seminary courses and the Bachelor of Divinity degree to those completing the college and seminary courses. At the same time Sioux Falls College is to be strengthened by the resumption of the four year curriculum, by additional financial assistance and by an enlarged student body including the pre-theological students taking their collegiate courses in the college.

Every endeavor will be made to be sensitive to and to follow the guidance of God. From the first informal discussion of this plan between Professor A. A. Schade and President Barrett Lowe to the most recent deliberations this has been true. No hasty or ill advised action will be taken. For all concerned it is the ardent hope that this proposed affiliation will become a practical and glorious reality only if "it seems good to the Holy Ghost" as well as to us!

REPORTS FROM THE FIELD

PACIFIC CONFERENCE

Laurelhurst Church of Portland Observes Its Fifth Anniversary and Recounts Its "Blessings"

"Spiritual Blessings" was the subject chosen by the Rev. Fred W. Mueller to portray the experience of the Laurelhurst Baptist Church of Portland, Ore., at its fifth anniversary observance on Sunday morning, Sept. 13.

Yes, God has showered many material blessings as well as an abundance of spiritual blessings upon our church, among which we can mention our fine church edifice, free of debt, and a splendid parsonage, acquired during the past year. The church has doubled its membership since September, 1937.

The anniversary service was most inspirational. Mrs. Martha Proppe had arranged an exceptionally fine floral decoration around a candelabrum. Mr. Wm. Schunke, choir director, had charge of the beautiful program of music rendered by our choir. In the evening the church's young people brought an appropriate presentation with the thought, "Saved to Serve Others," at the close of which our pastor, the Rev. Fred W. Mueller, gave an inspiring message.

We are now looking forward to an even greater season of "spiritual blessings" during the coming year, and we shall always be happy to praise our Lord for his bountiful goodness.

MRS. ANNA WARDIN, Reporter.

Oregon Association to Be Held With the Stafford Church from November 12 to 15

(Church's 50th Anniversary in conjunction with the Association.)

Theme: "The All-Sufficiency of Christ," taken from the Letter to the Colossians.

Thursday, 7:30 P. M.: Opening Sermon, W. Kuhn.

Friday, 9-10 A. M.: Devotion, J. F. Olthoff. 10-11:15: Business, Elections, Church reports. 11:15-12: Col. I: "The Superiority of Christ." J. C. Schweitzer. 2-2:30 P. M.: Devotion, B. J. Friesen. 2:30-3:15: Col. II: "The All-Sufficiency of Christ." F. Friesen. 3:15 to 4:30: Program. Oregon Ladies Missionary Society. Speaker, W. Kuhn. 7:30 P. M.: Missionary Sermon, J. Leyboldt.

Saturday, 9-10 A. M.: Devotion, F. W. Mueller. 10-10:45: Col. III: "Unity With Christ and Its Fruit in the Believer." O. Nallinger. 10:45-11:30: Col. IV: "Christian Fellowship." Otto Roth. 11:30-12: Quiet Meditation, W. Kuhn.

Sunday, 9:45 A. M.: Church Bible School. Addresses by Visitors. 11: Anniversary Address, W. Kuhn. 2-3 P. M.: Program by State Young People. 3: Church Anniversary Service. Brief greetings by pastors. Each church to respond with musical number. 7:30 P. M.: Closing Service. Message of Consecration, W. Kuhn.



Rev. Fred W. Mueller, Pastor, and Mr. Sam Weiss, Senior Deacon, of the Laurelhurst Baptist Church, Portland, Oregon

SOUTHWESTERN CONFERENCE

Annual Report of the Ladies' Missionary Society of La Salle, Colorado

We, of the Ladies' Missionary Society of La Salle, Colo., can report with thanksgiving in our hearts that we are still busy in the Kingdom of our Lord Jesus Christ.

Our attendance is always good. We have 26 active members and 4 honorary members. The monthly meetings help us to grow spiritually. We read the "Missions-Perlen" and have started to study the lives of great Bible women as well as getting better acquainted with our missionaries who carry the light of salvation to heathen countries. Since we cannot go abroad ourselves, we let our light shine by giving to missions at home and across the seas.

As a society we made 201 "sick calls" in the past year and tried to cheer those in sickness and bereavement. We remembered the Old People's Home in Chicago as well as our Seminary in Rochester.

Under the leadership of our capable president, Mrs. F. Meyer, we celebrated our 36th anniversary on Sept. 6th. A varied and good program was presented. The Rev. A. E. Reeh gave the address of the evening and he encouraged us to help our denomination reach the goal for the coming Centenary Jubilee. The offering we received was designated for our Centenary Fund.

We were indeed happy to welcome Mr. and Mrs. A. E. Reeh, our new pastor and his wife, into our midst in March to guide us as a church. With God's ever present help from above, we are looking forward to great blessings in the future.

MRS. DAN. BOHLANDER, Secretary.

NORTHWESTERN CONFERENCE

Rally of the Wisconsin Young People's Union at Milwaukee on November 21 and 22

The North American Baptist Young People's Association of Wisconsin will meet with the North Ave. Church of Milwaukee, Wis., on November 21 and 22, 1942. The theme of our rally will be, "Jesus Saves."

SATURDAY, NOV. 21:

5:30 P. M. Supper.
7:30 P. M. Evangelistic Address by Rev. Rudolph Woyke. Social hour after evening service.

SUNDAY, NOV. 22:

10:45 A. M. Worship service.
2:30 P. M. Rally service, Roll Call, Address by Rev. Martin L. Leuschner.
7:30 P. M. Evening service at Immanuel Baptist Church. Presentation of play: "Give These Their Daily Bread." Address: Rev. M. L. Leuschner. Centenary Offering.

All reservations to be mailed to Rev. E. J. Baumgartner, 915 West North Ave., Milwaukee, Wisconsin.

The Iowa Baptist Association Enjoys Three New Successful Ventures at Steamboat Rock

The Iowa Association of Baptist Churches met from Sept. 28 to 30 with the church of Steamboat Rock, of which the Rev. Howard Johnson is pastor. The church with its efficient pastor had made every preparation for cordial hospitality and fellowship.

The conference text chosen was: "And what I say unto you I say unto all, watch." Three new ventures for the association were the following. Instead of the correlated subjects on the theme usually assigned, each pastor selected his own message, and thus a varied spiritual menu was enjoyed. The women were given one hour and by their special request it was voted to make this a regular part of the association. A third phase was a question box which proved of high interest. Besides a few Biblical questions, the deacons, pastors and even pastors' wives received due consideration.

Although the attendance was not as large as in previous years, a few churches not being at all represented were extremely missed, yet the Lord's presence and blessing were felt throughout. All messages seemed especially burdened with the vital issues of our day, and we all felt keenly the challenge to go back to our churches and to demonstrate a fuller life of faith and power.

The moderator, Rev. H. W. Wedel was succeeded by the Rev. Paul Zoschke; Rev. J. Walkup, secretary; and Mr. L. Johnson of Steamboat Rock, treasurer. If the Lord tarries, we hope to meet with the First Church of George next year, of which the Rev. C. Swyter is pastor.

PETER H. PETERS, Reporter.

NORTHERN CONFERENCE

Ten Persons Are Baptized and Received Into the Fenwood Baptist Church

Sunday, Aug. 23, will be a day long to be remembered by the German Baptist Church of Fenwood, Sask., Canada, when the Rev. P. Daum presented 10 candidates who followed the Lord in baptism as a result of evangelistic meetings held here by different ministers and at different times during the summer.

The day was perfect for the open air service at the water, and a crowd of about 300 persons gathered there. The orchestra led the group in choruses and songs, after which Mr. Daum spoke on the topic, "One Lord, One Faith, One Baptism." The baptismal service followed.

With much rejoicing the church members and the newly baptized gathered in the church again to listen to another very inspiring message by Mr. Daum, followed by special choir numbers, after which those who were baptized were received into the church and partook of the Lord's Supper.

LENA DOHMS, Reporter.



Some of the Many People in Attendance at the South Dakota Convention Held in the Plum Creek Church Near Emery, South Dakota

DAKOTA CONFERENCE

Dr. Kuhn is the Guest Speaker at Turtle Lake's Mission Festival

On Sept. 20 the Baptist Church of Turtle Lake, No. Dak., held its annual mission festival. We were specially thankful to Dr. William Kuhn who accepted our invitation to be our guest speaker. In three messages he brought consolation, edification and inspiration to the congregation. The mission offering was \$332. Out of this the evening collection \$56 were designated to the Centenary Offering.

We also renovated the interior of our church last summer at a cost of \$430. All woodwork, walls and ceilings were redecorated.

The Mission festival at our Alta station was held on Oct. 18th with the Rev. E. Broeckel of Bismarck, No. Dak., as guest speaker.

AUG. ROSNER, Pastor.

The Editor Meets the McCoy's of Jamestown, North Dakota, in Their Radio Ministry

One of the most popular radio preachers in North Dakota is the Rev. N. E. McCoy, whose daily broadcasts from 9:00 to 9:30 A. M. are heard over station KSIB (600 kilocycles) of Jamestown, No. Dak. Mr. McCoy was formerly the pastor of our Baptist Church at Carrington, No. Dak., and has frequently served as guest preacher and evangelist in a number of our churches.

In March of this year the Rev. and Mrs. N. E. McCoy observed the fifth anniversary of their broadcasts. A spirit of friendly, good cheer pervades their programs with lots of gospel singing and a brief, practical message with a stirring note of spiritual victory for times like these. A daughter, Arva Dell, aged 11 years, often helps her parents by singing over the air, and it will not be long before Noel, born on Christmas Day of 1941, will also be included in the programs.

Recently the editor of "The Baptist Herald" spent several days in Jamestown, during which he had many opportunities to hear from people in all walks of life how the broadcasts of "The Church of the Air" have been a blessing to them. Even the governor

Flag Dedication Program is Held by the Tyndall and Danzig Young People's Societies

On Sunday evening, Aug. 30, a very impressive flag ceremony and program were presented in the Baptist Church of Tyndall, So. Dak., by the Tyndall and Danzig Young People's Societies, assisted by their pastor, the Rev. Albert Ittermann. New American and Christian flags were presented to the church by the Tyndall young people and these were formally dedicated.

The congregation arose as the procession, led by suitable music, brought the new flags down the center aisle to their respective places.

Attorney Frank Vladyka, Jr., of Tyndall, So. Dak., was the guest speaker of the evening, bringing an inspiring address on "America, the Home of the Family." The following appropriate readings were very successfully rendered: "History and Meaning of the Christian Flag" by Miss Ruth Lehr; "History and Meaning of the American Flag" by Rayburn Rueb, who is now in the armed forces; and a reading entitled, "No Slave Beneath the Flag," by Mrs. Irvin Finck.

The offering amounted to \$18.00. Loud speaker facilities were installed on the outside of the church for those who were unable to find room in the church. MARTHA LEHR, Reporter.

South Dakota Association at the Plum Creek Church Holds Inspirational Sessions

We who had the privilege of attending the South Dakota Association which met at the Plum Creek Baptist Church near Emery, So. Dak., from Sept. 28 to 30 do, indeed, thank God for the blessings which we received. We were given a hearty welcome by the pastor, the Rev. J. C. Kraenzler, and by the members of his church. "The Church of Jesus Christ" was the convention theme.

The opening message on Monday evening was brought by the Rev. P. Geissler of Avon on the text, "What the Spirit saith unto the churches." (Rev. 2:7.) Inspirational devotions on Tuesday and Wednesday mornings were led by the Rev. H. Braun of Parkston, and on Tuesday afternoon by Mr. Ed Jucht of the local church. The "Quiet Hour" at the close of each morning session which was led by Mr. M. L. Leuschner was a time of heart searching.

The following messages were brought during the day sessions by our association pastors: "The First Church of Jesus Christ" by H. Schroeder, "Teaching of the Church of Christ" by Arthur Ittermann, "False Teachings of Our Day" by P. Geissler, "Tasks and Responsibilities of Local Churches" by R. Klein, "Baptism and Communion" by Arthur Schultz, "Qualifications and Duties of Sunday School Teachers and Officers" by John Epp, "Organization and Teaching Material of the Sunday School" by Arthur Fischer, "Church Discipline" by Albert Ittermann.

During the Tuesday business session these officers were elected: Moderator, A. Fischer; vice-moderator, R. Klein; secretary, H. Braun; and treasurer, Mr. L. F. Jacobs.

Wednesday afternoon was given

over to an interesting women's meeting and program, in which members of each society present took part. The offering of \$71 was designated for a medicine kit for Miss Koppin's work in the Cameroons of Africa.

The Tuesday and Wednesday evening messages were brought by the Rev. M. Leuschner of Forest Park, Ill., on the topics, "A Race with Time" and "The Walk With God." The Wednesday evening offering of almost \$250 will flow into the Centenary Offering. KAY BLEEKER, Reporter.

Central Dakota Young People Hold Annual Rally at Venturia, North Dakota

Probably due to the sunny weather the Baptist church at Venturia, No. Dak., was crowded with people, both young and old, on Sunday morning, Sept. 6, who were eager to hear what was presented and offered to them there at the Central Dakota Young People's Rally. The following societies were represented: Linton, Venturia, Napoleon, Wishek, Lehr, Berlin, Streeter, Herreid, Eureka, and Ashley.

The Rev. J. Weinbender and the Rev. P. G. Schroeder started the day in speaking to the Sunday School. They stressed the need for the annual development in the life of a Christian. For the morning service the Rev. J. C. Gunst gave an inspiring message on the topic, "A Discreet Christian."

At the dinner table the Venturia Church informed us that together with the celebration of the rally, we were also celebrating the 7th anniversary of the Rev. A. Guenther as pastor of



A Number of Pastors of Our South Dakota Churches (Left to Right: Reverends John Epp of Chancellor, Arthur Ittermann of Emery, H. R. Schroeder of Madison, Arthur Fischer of Wessington Springs, H. G. Braun of Parkston, Rudolf Klein of Corona, J. C. Kraenzler of Plum Creek Church, and P. Geissler of Avon.)

the church. The church showed its appreciation of what its pastor and his family had done by presenting them with flowers and money.

The speaker for the afternoon service was Mr. Melvin Pekrul, a member of the Rochester Seminary Quartet, who had for his topic, "How David Got the Job."

All of the societies present were prepared to render their musical selections. As usual the mass choir took a part in the program under the direction of the Rev. W. Luebeck and

sang "The Ivory Palaces" and "Jesus Lover of My Soul." For the evening service our evangelist, the Rev. F. W. Bartel, brought a heart-searching message and spoke many challenging words.

We were all happy to have the Rochester Seminary Quartet with us and wholeheartedly enjoyed the selections they rendered.

During the day the offerings amounted to \$61.04 which will be given to the Bender Memorial Trek.

EMILY SCHAUER, Reporter.

OBITUARY

WILMA MAE SCHAEER of Elgin, Iowa

Wilma Mae Schaeer was born on June 8, 1905, in Oklahoma, and died in her home in Elgin, Iowa, on Sept. 8, 1942. Her family located in this vicinity when she was six months old. In 1922 she was converted and baptized by the Rev. Philip Lauer. Always faithful to her Lord, she especially enjoyed the thought of his presence in her lingering illness. Her parents having preceded her in death, she is survived by her two brothers, Fred and John, three nieces and two nephews.

Elgin, Iowa

Paul F. Zoschke, Pastor.

REINHOLD GOTTLIEB MEYER of La Salle, Colorado

Reinhold Gottlieb Meyer was born on October 25, 1889, in Palisade, Neb., and died on July 28, 1942. On February 25, 1914, he married Miss Josephine T. Staudinger, which union God blessed with four children: Robert Max, married and residing in Philadelphia, Pa.; Agnes Frances, married to Mr. Wilhelm of Greeley, Colo.; Donald and Ralph, who are still at home. A number of years ago the happy home life was darkened when a dark cloud enveloped his health. In the years of suffering and pain he manifested a most wonderful Christian spirit in bearing the cross which he accepted as from God.

As a church we have lost a loyal and true brother in Christ. At the funeral service the pastor, the Rev. A. E. Reeh, assisted by the Rev. E. R. Hodson, minister of the First Baptist Church in Greeley, spoke words of comfort and assurance based upon 2 Tim. 4:7. May God, our heavenly Father, comfort and uplift all who mourn his departure!

La Salle, Colo.

A. E. Reeh, Pastor.

FANNIE JOHANNAH JURGENS JACOB of Elgin, Iowa

Mrs. Fannie Johannah Jacob, nee Jurgens, was born on Oct. 10, 1912, in Buffalo Center, Iowa. At the age of 14 she came to a vital faith in Christ as her Savior and Lord and was baptized by the Rev. A. G. Lang into the fellowship of the Buffalo Center Baptist Church. Besides the school of her community, she attended the Northwestern Bible School in Minneapolis. Fannie took active part in church life, not only in attendance but as Sunday School secretary and treasurer, vacation school teacher, and B. Y. P. U. pianist.

She was married to Lloyd Jacob of Elgin, Iowa, on Oct. 18, 1941. A baby girl was born to them Sept. 12, 1942. Mrs. Jacob was very unexpectedly called to her heavenly home on Sept. 27. She is survived by her husband, Lloyd Jacob; her daughter, Kathleen Marie; her parents, Mr. and Mrs. Joseph Jurgens; one brother, William; and one sister, Anne. One sister had preceded her in infancy.

Elgin, Iowa

Paul F. Zoschke, Pastor.

EDWIN H. LEEB of Jersey City, New Jersey

Our brother, Edwin H. Leeb, passed away suddenly on Sunday evening, Sept. 27, after an operation. He was born in Jersey City, N. J., on Dec. 1, 1909, and attended the services and Sunday School of the Pilgrim Baptist Church of Jersey City, N. J., from his youth. At the age of 15 he accepted the Lord Jesus Christ as his personal Savior and was baptized on April 12, 1925.

He wanted to serve his Lord in any way possible. He was one of the first members of the Junior Society and its president for a few years. Later he was also president of the young people's society. He did his share of work in the larger group of our youth organization in New York and vicinity and served one year as its vice-president. In his church he served as usher and financial secretary.

On May 15, 1936, he married Anna Art-

hofer. God gave them two children, Janet and Diana. There are also his father and mother; two sisters, Ruth, and Mrs. Grace Cooper; and grandmother, Mrs. B. Wichmann.

Pilgrim Baptist Church, Jersey City, N. J.

Victor H. Prendergast, Pastor.

ELLA NEUMAN of American Falls, Idaho

Our sister in faith, Ella Neuman, was born in Rosedale, Calif., on Aug. 3, 1911. When still a child, her parents moved on a farm here in Aberdeen. She accepted the Lord Jesus Christ as her personal Savior at the age of 12 years, and was baptized into the church in American Falls, Idaho, by the Rev. Mr. Heinrichs.

She entered the Bible Institute of Los Angeles, and graduated in 1940, ready to serve her Lord at any place he might call her. This winter a call came to her from the migratory camps under the leadership of Migrant Gospel Fellowship. She accepted this call, and entered into this work in February, 1942.

During these few months of work she spoke of experiencing great joy to have been able to have led lost souls to the knowledge of needing a Savior. Every letter she wrote mentioned that someone had accepted Christ as his personal Savior through her.

At Firebaugh, Calif., on Sunday, Aug. 31, at 9:30 P. M. on her way home from church, she was struck by a hit and run driver, killing her instantly. Her age reached 31 years, 1 mo. and 17 days.

Preceding her in death were her father and mother, one brother and one sister in infancy. Mourning the passing of our sister are 4 brothers and 3 sisters, 10 nieces and 2 nephews, and a host of friends. Her Christian life was characterized by her generous and willing spirit and her loyalty to Christ and the church. She will be greatly missed by her relatives and the Church.

Words of comfort were spoken by Rev. P. A. Wedel of Aberdeen on John 16:16 and Rev. A. Stelter on 1 Thess. 4:17-18.

American Falls, Idaho

A. Stelter, Pastor.

HEROES ON THE HOME FRONT

(Continued from Page 7)

His end came suddenly and unexpectedly on November 28, 1895. Failing to appear at the appointed hour for a meeting of the Nebraska "Vereinigung," then meeting in his church, friends went to him only to discover that his spirit had taken its flight. Thus ended a long and useful life. "They rest from their labors, but their works follow them."

Heinrich Schneider

For one of the most heroic figures among the early pioneers we must turn to Canada. Here in the wilds of Ontario we find a young devoted colporteur and his heroic young wife breaking the bread of life to the isolated settlers and lost sheep of Israel in that region, now known as western Ontario. Travelling through forests, where there were often not even roads, to the isolated settlements, battling insects in summer and bitter cold in winter, they continued their sacrificial labor alone for years.

Heinrich Schneider was born in 1822 in Germany, and at the age of nineteen years became one of the converts of August Rauschenbusch during his pastorate in Altena. A wild and dissolute youth, he had become a confirmed drunkard by the time he reached his seventeenth birthday. The evangelical fervor of the young pastor, Rauschenbusch, and his zeal in behalf of temperance saved this young man from filling a drunkard's grave. A friendship developed between these two men which continued even after Rauschenbusch came to America.

A Baptist Colporteur

In 1848 Schneider responded to an invitation from Rauschenbusch to come to America and work for the American Tract Society as a colporteur among the Germans in Ontario, whose relig-

ious condition at that time bordered on destitution. Most of these settlers had come from Pennsylvania, lured to Canada by the offer of "free land."

Schneider began his work under difficulties which few of us can visualize today. The immigrants were poor and widely scattered in the wilderness. The few roads were bad and more often than not almost impassable. In the winter deep snow and bitter cold made travelling even more difficult.

There were no churches and few schools. The meetings were held in the humble homes and bare rooms of the settlers or in the school houses where there were any. There was no pulpit and in many places not even a table or a chair. Privileges for the young people were unknown. Thus he labored for three years alone in the wilderness, out of which a civilization was hewn.

First Churches in Ontario

In 1851 he requested his friend Rauschenbusch to come and baptize his child, since he did not care to have him baptized by any of the Lutheran pastors he had learned to know. Rauschenbusch responded to the invitation to visit him but convinced him of believer's baptism and baptized Schneider, his wife, and five others, the first Germans to be thus baptized in Ontario.

The event created a sensation and resulted in a widespread revival. Others were baptized and on Sept. 10, 1851, Rauschenbusch organized the first German Baptist Church in Ontario at Bridgeport, later known as Berlin and now as Kitchener. Schneider was ordained and became the pastor.

Soon he had eight preaching places on his circuit, serving at least two churches every Sunday, travelling eighteen miles on foot to do it. During the week he preached in various places having no church as yet, in the homes or in the school houses, averaging at least twenty-five sermons a month. By 1853 he could report three well organ-

ized churches with 78 members. His success attracted wide attention but also drew the fire of his enemies. He writes: "The Baptists are the most hated and defamed people in Canada. Yet in spite of it all they cannot prove any evil against us."

Difficulties Within and Without

But his difficulties were not merely physical or from enemies without. Internal dissension in the churches threatened for a time to destroy the work. The much vaunted "Baptist Democracy" ran riot. He writes: "Not alone each church but each member considers himself an authority on all matters. My days and nights are filled with anxiety and fears, and evil forebodings, tears are my daily portion, for the future is dark." Bitter opposition developed from the Lutheran pastors, who violently resented any encroachment upon their domain and what they considered their prerogative. But in spite of these difficulties the work made remarkable progress. Church after church was organized, so that by 1860 he could report four churches and 154 members.

Materially, also, the settlers prospered. One by one their humble log cabins gave place to modern frame or brick buildings, so that when the first General Conference met in Wilmot, Ontario, in 1865, the visitors could report that there were few "block-houses" left. Their plain log churches had for the most part given place to substantial brick buildings. While others subsequently labored in Ontario, the honor for having laid the foundations of that flourishing work in that part of our country must go to Heinrich Schneider.

Sacrifices for Christ

He was a man capable of great self-sacrifice, who never thought of his own comfort or ease, but labored with great self-denial and at the cost of tremendous personal sacrifice. After the death of Fleischmann he declined a call to become his successor. His last field of labor was a mission in South Philadelphia, where he died in 1878.

One dramatic incident in his life deserves to be recorded. In 1856 he paid a visit to his friend Rauschenbusch who had become pastor of the newly organized church in Gasconade County, now Mt. Sterling, Missouri. Rauschenbusch's wife was not a Baptist, and after their marriage had become a fanatic defender of infant baptism.

Schneider accomplished what her husband had been unable to do, for he convinced her of believer's baptism and baptized her in the Gasconade river on Sept. 9, 1856. Thus he repaid the debt he owed his friend, who five years before had undertaken the arduous journey to Canada, convinced him of believer's baptism and baptized him and his wife. The "bread cast upon the waters returned after many days."

What's Happening

(Continued from Page 2)

● The Fourth Street Baptist Church of Dayton, Ohio, celebrated its 60th anniversary with special festive programs on Sunday, Oct. 18. Among those taking part was the Rev. E. J. Baumgartner of Milwaukee, Wis., a former pastor. Recently the church showed its high esteem for the pastor, the Rev. Reuben P. Jeschke, by increasing his salary one hundred dollars. The church kitchen has been newly decorated and is now ready to serve the young people who are holding their Sunday evening suppers and devotional services indoors.

● Inspirational and evangelistic meetings were held in the Baptist Church of McClusky, No. Dak., from Monday evening, Oct. 5 to Sunday, Oct. 11, with the Rev. M. L. Leuschner bringing English and German messages every evening. On Wednesday and Saturday evenings of the week denominational pictures were shown. The mission festival of the church was held with morning, afternoon and evening services on Sunday, Oct. 11, at which Mr. Leuschner spoke. The mission offerings of the day amounted to \$350. The Rev. Rudolf Kaiser is the pastor.

● On Sunday afternoon, Sept. 27, the Rev. Albert Ittermann, pastor of the Emanuels Creek Baptist Church of South Dakota, baptized 5 persons in an impressive service in the Baptist Church of Tyndall, So. Dak. Four of these were from the Danzig station and one from Tyndall. The Rev. E. Broeckel of Bismarck, No. Dak., was present as guest and assisted in the communion service that followed. These baptismal candidates were converts of meetings held last winter with the Rev. Arthur Ittermann of Emery, So. Dak., serving as evangelist.

● Four young people of the Dayton's Bluff Baptist Church of St. Paul, Minn., took part in the radio Bible Quiz of the "Bible School of the Air" over Station WCCO of the Twin Cities on Sunday morning, Sept. 27. This school is conducted by the Rev. Edwin T. Randall of Monticello, Minn., who is the author of several books. The Dayton's Bluff young people who took part were Olga Beckert, Mola Gutsche, Herbert Jahn and William Benert, all between the ages of 12 and 13. They gave a good account of themselves at this radio Bible Quiz. The Rev. Emanuel Wolff is pastor of the church.

● The interior of the Baptist Church of Emery, So. Dak., has been beautifully renovated by the placing of celotex boarding against the walls and over the ceiling at an approximate cost of \$700. The acoustics in the church have also been improved thereby. After an extensive vacation trip in Canada, the Rev. and Mrs. Arthur

Greetings from Mrs. Frieda Koester Priestley Following Her Return From England

Dear "Baptist Herald" Friends:

With many other men, women and children, my two children and I were permitted to board the "U. S. West Point" to return from England to our native land recently. The U. S. Navy proved itself able to combat with disturbances at sea. We were guarded on every side by Uncle Sam's fleet until safely in New York's harbor on September 5th. Above all, we sailed under the constant vigil of our heavenly Father.

Again in my homeland, I take this manner of expressing my sincere thanks to all "Baptist Herald" readers who have prayed for us, especially during the sickness and after the death of my husband, the Rev. A. E. Priestley. May God bless you, dear friends, who wrote to us and prayed for us. Eternity will reveal the answer to your prayers.

I am yours in Him,
(Mrs.) Frieda Koester Priestley,
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15 The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.
16 The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.
17 I shall not die, but live, and declare the works of the LORD.
18 The LORD hath chastened me sore; but he hath not given me up unto death.

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Do You Know That...?

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

1. More than 95% of our denominational pastors would receive a substantial increase in salary if they were all eligible for enlistment as Chaplains in the Military Forces. Some men would more than triple their income, for a Chaplain receives 165 dollars monthly, plus \$1.25 daily food allowance, plus 60 dollars monthly allowance for rent and housing.
2. Joe Emerson of the "Hymns of all Churches" radio fame has more than 700 hymnals in his possession! Most frequently requested on this well-known program are a small group of old favorites, like "The Old Rugged Cross," "Beautiful Isle of Somewhere," "In the Garden," "God Will Take Care of You," and "Ivory Palaces."
3. Dr. Will Houghton claims the Holy Spirit is being denied, ignored, and challenged at every turn today. He said a noted religious magazine in 46 years has failed to use a single article on the Holy Spirit.
4. At a recent Presbyterian Conference it was pointed out that when Church people move into a new area, after six months 80% feel the need of a Church, after three years 40% feel the need, and after six years but 20% feel this need. It is the Church's great challenge today to cope with the great migrations of Church people that are taking place in these days of defense work.
5. When the World is at Its Worst, the Church Must Be at Its Best.
6. There are more Baptist Chaplains in the military services than any other Protestant denominational group.
7. Every month the pastor of the Burlington Church sends a personal letter to the 60 Church boys away in the services and also encloses a copy of the Church bulletin for each Sunday of that month. Everyone also receives a copy of the New Testament when he leaves.

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Suggestions for the Joyous Observance of the Denominational THANKSGIVING AND SACRIFICE WEEK from Sunday, November 22, to Sunday, November 29

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 THE WORD OF GOD WITH THEIR GIFTS AND PRAYERS.**