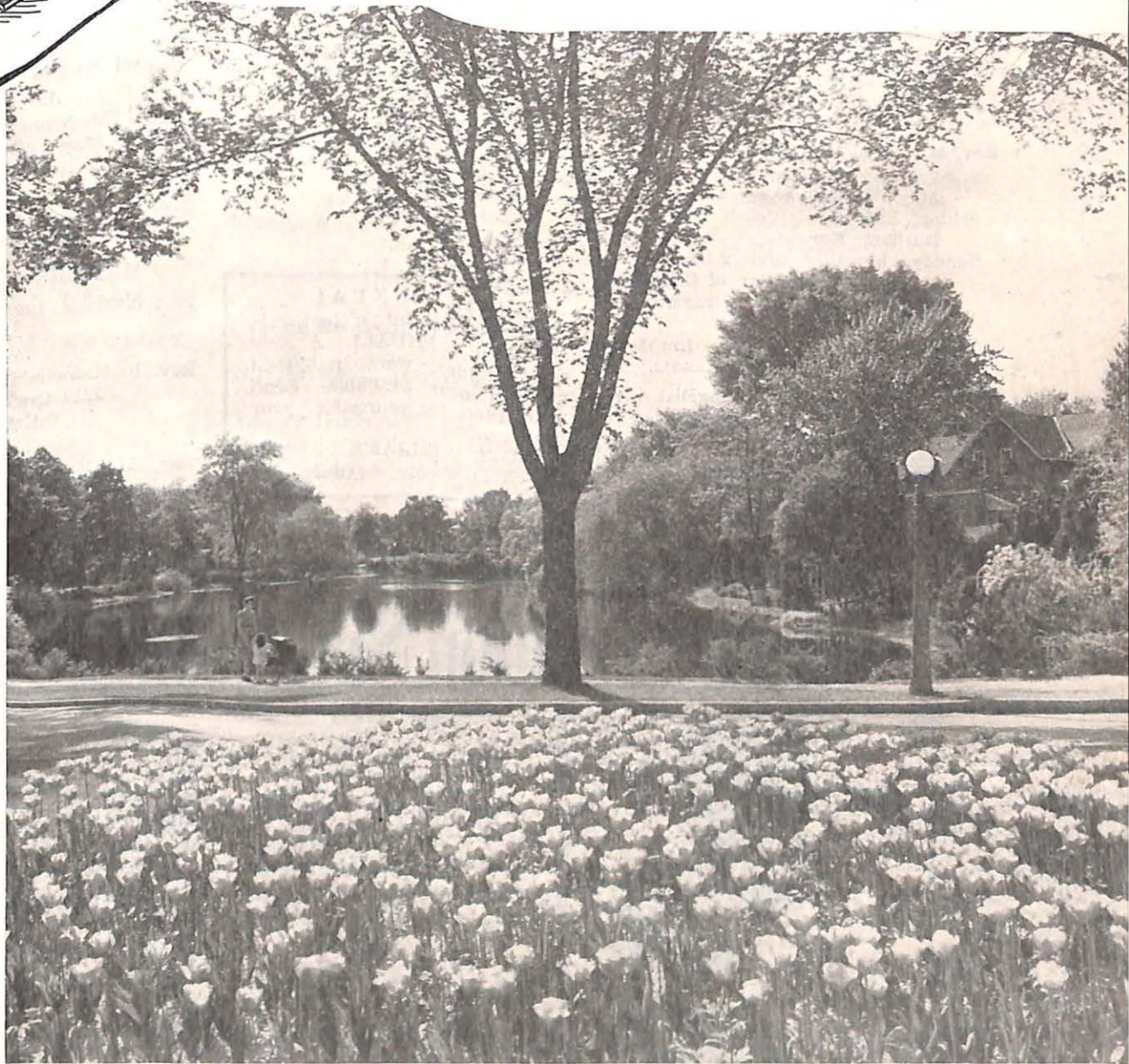




Baptist HERALD



Blossoming Tulips Beside the River, Ottawa, Canada

DENOMINATIONAL REMINDERS

ENGAGEMENTS

Rev. H. G. Dymmel
 Sunday, May 7 — First Baptist Church, George, Iowa.
 Sunday, May 14 — Churches of New York, N. Y.

Rev. J. C. Gunst
 Sunday Morning, April 30 — East Side Church, Chicago, Ill.
 May 3-7 — Grace Church, Kelowna, British Columbia.

Rev. Martin L. Leuschner
 Sunday and Monday, April 30 and May 1 — Sheboygan, Wis.
 Friday, May 5 — Youth Meeting, Durham, Kansas.
 Sunday Morning and Afternoon, May 7 — Dedication of Church Improvements, Strassburg, Kansas.
 Sunday Evening, May 5 — Immanuel Church, Marion, Kansas.

Rev. Herman Palfenier, Evangelist
 April 23-May 7 — Salt Creek Church, Dallas, Ore.

Rev. Henry Pfeifer, Evangelist
 May 2-14 — Bismarck, No. Dakota.

MYRTLE HEIN'S ITINERARY

April 27 — Trinity Church, Portland, Oregon.
 April 28 — Immanuel Church, Portland, Oregon.
 Sunday Morning, April 30 — Salt Creek Church, Dallas, Ore.
 Sunday Evening, April 30 — Bethel Church, Salem, Ore.
 May 2 — Startup, Washington.
 Sunday, May 7 — Northern North Dakota Young People's Rally, Carrington, No. Dak.
 May 9 — Lehr, No. Dak.
 May 10 — Linton, No. Dak.
 May 11 — Ashley, No. Dak.
 May 12 — Herreid, So. Dak.
 Sunday, May 14 — Wessington Springs, So. Dak.

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CONFERENCES ON EVANGELISM

South Dakota Association
 Place — Parkston, South Dakota.
 Dates — May 5, 1950.
 Committee: Rev. D. S. Wipf, Chairman.
 Guest Speaker, Dr. George A. Lang of Sioux Falls, South Dakota.

Alberta Association
 Place — First Baptist Church, Leduc, Alberta.
 Dates — May 9-10, 1950.
 Committee: Rev. C. H. Seecamp, Chairman.
 Guest Speaker, Rev. Herman Palfenier, Denominational Evangelist.

Central Saskatchewan and Alberta Association
 Place — Medicine Hat, Alberta.
 Dates — May 11-12, 1950.
 Committee: Rev. R. Milbrandt, Chairman.
 Guest Speaker, Rev. Herman Palfenier, Denominational Evangelist.

CHANGES OF ADDRESS

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 Henrietta, Texas

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 Rev. E. J. Baumgartner, Business Manager

AMONG OURSELVES

A large map of the Cameroons, Africa, showing our eight mission fields from Soppo at the coast to Warwar in the grassland interior, is now available to all churches and missionary organizations. The map is about two by four feet in size and was prepared by the Rev. George A. Dunger. It has a border of intriguing African trinkets and objects. A single copy of the map has been sent to every active pastor. Other maps will be sent without charge to those requesting them of headquarters, Box 6, Forest Park, Illinois. The number of maps is limited to one for each organization.

IN THIS ISSUE

The theme of the Baptist Congress, "The Light Shineth in Darkness," sounds throughout this number. It reveals God's truth in Rev. Robert Zimbelman's sermon. It is the story of God's grace as shown in Rev. O. E. Krueger's article on the cross. It is the splendor of Dr. Wm. Kuhn's biographical article and the glory of the Baptist World Congress program. It is God's blessing upon our Seminary solicitation for funds for the new building. It describes the life ministry of our pastors. May this Light ever shine brightly through these pages into the world's darkness!

COMING

Mother's Day Sermon — This sermon by the Rev. Peter Pfeiffer of the Temple Baptist Church, Milwaukee, Wis., will have an unusual challenge for all readers against the background of Mother's Day.

The Secret of His Presence — Mrs. Robert Eichler of Erie, Pa., a Christian mother, artist and author, has prepared a brief message that will give you the secret for joyous living and for happy days!

The Divine Gift-Peace — This sermon in advance of Pentecost Sunday is by the Rev. Otto R. Schmidt, former pastor at Fessenden, No. Dak., and in May a graduate of the Berkeley Baptist Divinity School.



Volume 28 April 27, 1950 No. 9

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IMMORTAL WORKS BY Charles Haddon Spurgeon



Condensed and Edited by David Otis Fuller

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Editorials

by Martin L. Leuschner

Encouragement in the Lord

ENCOURAGEMENT is the best tonic for troubled minds. All of us need "the extra push" that comes to us through the encouragement of others. But there is a higher and better source of encouragement which David sought for himself. We are told in 1 Samuel 30:6 that when he "was distressed, David encouraged himself in the Lord his God."

David at the time was being hard pressed by adverse circumstances. King Saul and his armed men were seeking his life. David had succeeded in surrounding himself with a small army, but now his own soldiers had turned against him. Their city had been burned with fire and their families had been taken captive. The people blamed David and spoke of stoning him. Things looked bad on every hand, so that we can easily understand that he "was greatly distressed."

In that crisis "David encouraged himself in the Lord." In the presence of the Most High he was reminded anew of God's great faithfulness and he remembered the marvelous wonders of his power revealed to the shepherd lad in days gone by. He was strengthened to send forth courageous commands and to be God's man in the hour of need. As he encouraged himself in the Lord, he was enabled to put on the whole armor of his God. The Lord's encouragement wrought wonders in young David.

"The same encouragement is open to us today, for God is unchanging," as "The Secret Place" reminds us. Everyone of us needs to encourage himself in the Lord his God, even as David did. Such encouragement will remind us that faith is a gift of God, a shield placed into our hands by the Almighty, "wherewith ye shall be able to quench all the fiery darts of the wicked." Faith is the conqueror's weapon, the soldier's shield, the hero's banner. By it we shall remove mountains. With it we shall overcome the world. But we must remember that this faith is the gift of God as the result of encouraging ourselves in the Lord. Out of weakness, HE makes us strong!

Such encouragement will also open our eyes to the grandeur and greatness of our hopes. We must see beyond "this place of wrath and tears" the promises of God that never fail, the things which God has prepared for them who love him, the everlasting arms of our God which enfold us securely. This encouragement can never come to us "while we look at the things that are seen" (1 Cor. 4:18).

The inward man is renewed day by day with this Christian hope only as we encourage ourselves in the Lord.

But the greatest of these encouragements is God's love, which takes in the whole world and from which nothing shall be able to separate us. This is the greatest power of the universe. This is the most marvelous blessing of life. "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God" (1 John 3:1). Such encouragement, like the bonds of love, can never be broken asunder.

David went to the Lord and encouraged himself! May that be a sacred meetingplace for us when we too encourage ourselves in the Lord our God!

BIBLE TEXT

"And these words, which I command thee this day, shall be in thine heart" (Deut. 6:6).

There is a commanding power about God's words. They speak with authority. They call us to unswerving obedience. They must be treasured in the heart. They must send us forth to battle.

George Adam Smith, the great Biblical scholar and teacher, was one day lecturing before a group of ministers. He read a passage of Scripture with such effect that they broke into applause. Professor Smith rebuked them. "Gentlemen," he said with intensity, "we accept God's Word. We do not approve it."

This unequivocal acceptance of the words of God until they become commanding orders like the sound of bugle notes is the challenge of this verse in Deuteronomy. "These words . . . shall be in thine heart."

MISS MYRTLE HEIN

One of the greatest joys in our denominational fellowship is the acquaintance of our people with our Cameroons missionaries, Miss Myrtle Hein, who served as missionary on the Soppo field for four years, is now visiting more than a hundred churches in seven conferences, everywhere telling the story of God's wonder working power of the Gospel in Africa and inspiring people to pray and to give for this great work. During May she will visit many of our churches in the Dakota Conference, closing her promotional ministry in Michigan on Sunday and Monday, May 28 and 29. Following a rest period of another month, which she certainly deserves, she will terminate her official connection with the General Missionary Society and will sail for England and Africa to be married (probably in August) to Mr. Jack Funnell, a Christian engineer of England who is on duty in the Cameroons. All of our people who know her and have heard her will say: "God bless you, Myrtle, even as you've been a blessing to us."

THE BAPTIST CONGRESS

The tentative program of the Baptist World Congress, which will be held in Cleveland, Ohio from July 22 to 27 appears in this issue. The last News Letter of the denomination presented some of the Congress highlights to our readers. Interest in the sessions by our people is constantly mounting. Hotel reservations and housing accommodations will be definitely limited. If you are intending to go, you ought to fill out registration blanks as soon as possible. These can be secured from our headquarters office in Forest Park, Ill., or by writing to Dr. D. R. Sharpe, 900 Schofield Bldg., Cleveland 15, Ohio. The registration fee is \$5.00.

Stewards of the Mysteries of God

A Sermon for Christian Workers by the REV. ROBERT ZIMBELMAN
of the Evergreen Baptist Church, Brooklyn, New York

"LET A MAN so account of us, as of the ministers of Christ, and stewards of the mysteries of God." 1 Cor. 4:1.

When Dr. Wilfred Grenfell was a medical student in the city of London, he heard Dwight L. Moody telling the story of Christ. Grenfell accepted Moody's invitation to follow Christ. After the completion of his education, he found his field of service on the bleak coasts of Labrador, where he became famous for his work. Fourteen years later he was talking with Mr. Moody in Boston.

"I want to thank you for leading me to know Christ."

"That was fourteen years ago," responded Moody. "What have you been doing since?"

"Doing?" Grenfell asked, "I have been living and working that others may know Christ!"

A WAY OF SERVICE

One of the great blessings of the Christian way of life is that it is a way of service. It is well for us to remember that as Christians we are workers, employed by God, if one wishes to use that phrase. In John 15 Jesus clearly impresses this matter upon the disciples: "Herein is my Father glorified, that we bear much fruit; so shall ye be my disciples." The Apostle Paul spoke to the Corinthians with these words: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God."

If we then realize that we are workers in the Kingdom of God we need to be conscious, that even as in daily occupations, so in this work also, there are many specific factors and requirements that need to be understood and fulfilled if justice is to be done to these God-given tasks.

One basic, seemingly simple factor is that we must remember for whom it is that we are working. We are "stewards of the mysteries of God." It is from him that we have our instruction. It is in his spirit that we work. It is his will that we seek to fulfill. It is not enough for us to feel that we are working for the "good" or for the "truth." We must know the source of our commission.

The incident is told of a man who had the responsibility of blowing the whistle at the factory where he was employed. On his way to work he would pass a store window in which



Rev. Robert Zimbelman of Brooklyn, N. Y.

there was a large clock. He would take his pocket watch and set it by the clock in the window. Then he would proceed to the factory and blow the whistle calling the workers to their tasks. One day he chanced to be in the store, and expressed his appreciation to the owner for the use that he had been making of the clock in the window. The owner of the store turned to him with anxiety and said, "My goodness, I wish you had told me of this sooner. I have been setting that clock in the window by the factory whistle that you blow every morning at eight o'clock."

As Christian workers we have certain guidance so long as we remember that we are employed by God as he has revealed himself in the prophets of old, and particularly in our Lord and Savior.

FULL CONFIDENCE

We must believe, heart and soul, in our work. Employers in secular occupations inform us that those employees who are most efficient and desirable are those who have a basic interest in their tasks. Many firms are eager to sell company stock to employees, because such workers will think of themselves as a part of the firm. Our Christian work is such that we can give it our whole hearted support in the confidence that it is the most important work in all the world.

A newspaper carried an advertisement for a liquor selling group word-

ed after this fashion: "Wanted — inexperienced men, over 30, to train for bartender positions. If you drink, you need not apply." In contrast, as "stewards of the mysteries of God" we need full confidence in our work.

HUMILITY, STEADFASTNESS

I wish here to call attention to one of the unique requirements of the Christian worker, a quality of character that is magnificently illustrated in the life of Jesus. As Christians we are proud, and justly so, of our work. But if we take upon ourselves a false pride, we lose one of the most necessary qualities demanded for our task. Ours must ever be an attitude of sympathetic concern for those whom we are trying to win. Ours cannot be a spirit of utter contempt or of blind condemnation of those whom we believe to be living in sin and in the wrong. We need but remember that had it not been for the sympathetic care, prayer and patience of other noble Christian souls we might even now be without a personal knowledge of our Christ.

The Rev. Gerald Watkins of the Lake Avenue Baptist Church in Rochester, N. Y., after the recent war, visited locations in Europe where some of the great horrors of the war were committed. He saw the concentration camps, the gas chambers, where the hundreds of so-called "lesser ones" were killed, and as he saw the depth to which the would-be rulers of men had fallen in their dealings with their fellow-men, Dr. Watkins tells us that he recalled a line from John Bunyan's "Pilgrim's Progress": "There but for the grace of God go I." The Christian worker reveals his Savior primarily, not through judgment and condemnation, but in service and in compassionate love.

The desperate needs of our time can be met only as workers respond to the challenge of Christ and give to this greatest of tasks the loyalty and intelligent devotion that is demanded.

Sometimes trees that stand on the bank of the river are strong and have a rootage that enables them to withstand the onward rush of the waters. These trees actually have the force to change the river's course. The Christian worker, employed by God, with faith in his task, with compassionate concern for the needy, fulfills the Psalmist's description of old: "And he shall be like a tree planted by the rivers of water . . ."

How Heavy Is Your Cross?

Through the centuries there is the challenge of the Lord to his disciples: "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24)

By the Rev. O. E. KRUEGER, Pastor of the Andrews Street Baptist Church, Rochester, New York

not generally known. Though they do not bear directly upon my theme, I do want to refer to some of these. There are about four hundred different kinds of crosses, many of which are used in meaningless decorative art, and a few having symbolic significance. Among the Egyptians the simple cross stood for savior, avenger, protector, power. Quite naturally it stood, in many nations, for the four winds, the four points of the compass, for boundlessness. In China the enclosed cross stood for the earth, the open cross for the heavens.

Coming back to Egypt, the cross within a circle meant inherent strength; the cross above the heart stood for pardoning power and goodness; a cross surmounted by a circle symbolized the key of life, eternal life. In the hand of the Indian Vishnu the cross signifies the power that triumphs over evil. The swastika, known in many lands, is an omen of good luck. How Plato came to speak of a trinity in the godhead may not be too strange, but how he came to select the cross as the symbol of the second person goes beyond the horizon.

The pagan idea of magical power found a receptive mood among Christians who soon endowed the cross with such power. If all the pieces of wood exhibited as parts of the "true cross" were assembled, a great structure could be erected. But the masters in magic are not at all embarrassed. It is all very simple: "The cross has the power to reproduce itself!" What a travesty!

Better known to us is the cross as an instrument of torture. As such our records go back 2000 years B. C. when Semiramis crucified Farno, king of the Medes, and his queen together with seven princes. Six hundred years B. C. Cyrus crucified the Scythian king. Alexander the Great, doing everything on a large scale, crucified two thousands citizens of Tyre to teach them a lesson. The Romans were past masters in the use of this instrument of torture. Any slave owner had the legal right to crucify a slave at any time on any provocation. During the siege of Jerusalem,

Titus crucified five hundred Jews every day to soften them up. We are told that they ran short of beams.

A CRUCIFIXION

The agonies of crucifixion beggar description. Think of nails driven through nerve centers, fever, heat by day, cold by night, congestion of blood in the head, choking feeling because of impaired breathing, dogs gnawing at the legs! Some victims lived several days. But the Nazis and Communists too have had a satanic fertility of mind in thinking up torture procedure to force confession of crimes never committed.

The agony of Jesus lasted only several hours. As far as physical pain is concerned, others suffered more than he did. Some African tribes execute their condemned by pegging them down on an ant hill where the body is immediately covered with a hundred thousand meat ants tearing away at the body's thousand surface nerves.

The major element in the suffering of Jesus is not physical. For the Son of God, the Lover of Man to be rejected and despised, for the Sinless to die for sinners — that seems at the center of his agony, expressed in the cry, "My God, my God, why hast thou forsaken me?" The instrument of his death is of minor importance. When we sing about "The Old Rugged Cross" we must beware lest we make an idol of a beam of wood with its crosspiece.

Jesus regarded his cross as a symbol of all-out devotion to God and his cause, going as far as one could go, even unto death in absolute obedience, and all of this because of the sins of the world and for the sins of mankind.

BEARING ONE'S CROSS

As Jesus bore his own cross, so must the disciple. No one can carry the cross of Christ for him. But did not Simon of Cyrene do just that? Yes, he carried the wood, but he did not carry the real "cross" of Christ. No one can carry that for him. The disciple must carry his own cross. "Must Jesus bear his cross alone and

all the world go free? No, there's a cross for every one and there's a cross for me." "Whosoever does not bear his cross and come after me cannot be my disciple."

Peter took up his cross declaring his willingness to die with Christ. When he saw the reality of the consequences he became frightened, cast the cross aside and fled for his life. But he returned and took it up again. During the persecution in Rome, so we are told, his friends advised him to flee from the city. On his flight he met his Lord and asked him, "Quo vadis, Domini?" (Where are you going, Lord?) Jesus replied, "I am going back to the city to be crucified again." We know that Peter became a true cross bearer until the cross bore him, but in a position with his head downward, for he felt unworthy to be crucified as his Lord had been.

Paul could have had a life of security, ease and popularity, but he suffered gladly to "fill up what was lacking in the suffering of Christ." There was nothing lacking in the atonement. The disciple's suffering comes in the process of declaring and living up to the standards of the Good News.

Common human afflictions have erroneously been called crosses. Inevitable burdens have been accepted philosophically with a resignation expressing itself thus, "Well, that is just my cross everybody has to have one, and that is mine." The loss of a position because of inefficiency would not constitute a cross, but the same loss brought on through loyalty to Christ would be the disciple's cross.

We pastors are very apt to regard every form of opposition as cross-bearing. Very often this opposition is not brought on through faithful preaching of the Gospel, but by loveless haranguing and moronic tactlessness. Poverty brought on through lack of industry, inefficiency, depression, bank failure, crop failure or illness is not the cross which Christ asks his disciples to take up. Poverty brought on through loyalty to him, however, falls into that category.

FOR CHRIST'S SAKE

It is needless to amplify the arguments any longer. The issue is clear. The cross is something which the disciple can take up or leave. He can carry it or cast it into the ditch. The disciple's cross, then, is simply what he suffers for Christ's sake.

And so the question comes back to me, "Just how much have I suffered for Christ and his cause?" Would I be rich if I had become a farmer, a doctor, a lawyer? I once heard one of our old embittered ministers say, "If I had not gone into the ministry, I would now be a millionaire." How could he know about that? He might have been a pauper. The potter's



"The cross is something which the disciple of Christ can take up or leave. It is simply what he suffers for Christ's sake."

field is the restingplace of many an erstwhile millionaire.

In the letters mentioned above I asked my friends, "Have you a cross? What is it, or are conditions so christianized that cross-bearing is no longer necessary?" I can touch upon a few points only in their replies.

One respondent became impatient with me. He wrote, "You ARE bearing a cross for Christ and sometimes it is so heavy you would almost rather do anything else than keep on bearing it. Now see here, you came to Jesus like the young ruler, asking what you must do to inherit eternal life. You were told to give up your prospects of worldly possessions and follow Jesus. You did not turn away sorrowfully. You proved your willingness to go to the uttermost parts of the world to preach the Gospel under circumstances against which the life of the foreign missionary is a dress parade. And now since the Lord has led you into green pastures and beside the still waters for a little while to gather new strength for a possible new conflict or to do his work in the steady grind of organized church work you are oppressed by your prosperity!"

OTHER ANSWERS

Another respondent answered with a two thousand word letter. One of his most constructive points is that the disciple's cross does not necessarily imply constant suffering. In the Lord's balances our actual willingness to die weighs as much as actual death.

Persecution is not necessarily a constant thing. He referred to Acts 9:31, "Then had the churches rest throughout all Judea, Galilee, and Samaria, and were edified, and walking in the fear of the Lord and in the comfort of the Holy Spirit were multiplied." In Acts 2:47 we find that the disciples had favor with all men. Naturally the cross of a disciple in Russia is much heavier than in our country because we are not persecuted for our confessions.

I might have found considerable consolation in this presentation but for the fact that the disciples did not remain long in this peaceful state in Jerusalem, and because of the challenge that came in another letter. These are the words: "I have often said in public addresses that the only way to experience the cross today is to attack some wrong from which men are making profit. Ordinary goodness wins respect and confidence, not martyrdom. I asked a friend of mine who is a conspicuous exponent of the higher life whether he ever in his life suffered anything for Christ. He could remember nothing! I asked him if a close friend of his of national reputation had. He said he did not think so! I said, 'What is the matter with your Christianity?' (He had talked to me on the assumption that any social Christianity was not close to Christ.)

"But my voice did not reach the men who were making profit out of wrong-doing and so the cross was not forthcoming. As an outspoken pacifist my pen did reach the militaristic crowd which was just about ready to give me a real taste of the cross when it seemed only the part of wisdom to desist from further agitation. I soon discovered that if one does not help his own country in war, he is giving aid to the enemy. In an all-out war as carried on today one can be a pacifist only in theory, not in practice. Home resistance is enemy assistance."

"NO CROSS, NO CROWN"

But how about the wrongdoer in your church who is not making profit thereby? If you will deal with such a man privately in love, you will find that he will never throw stones at you. Christ's dealing with Peter sets the pattern. Of course, there are all kinds of irritations in the ministry, disagreeable experiences, some things that "burn you up."

When a meager salary is doled out as a gift of charity, when the minister is regarded as a lazy, non-productive citizen, as a useless ornament in society, when he is ridiculed for believing "all that old stuff," when his best plans for progress are met with a consistent, "I am opposed," when he is accused of partiality and

(Continued on Page 17)



A Woodcut of St. Christopher, the Legendary Bearer of Christ Across the River, as Interpreted by Lucas Cranach, German Painter of the Sixteenth Century

IT IS OVER FIFTY years ago since I began the study of theology in Rochester, N. Y. At that time there came into my life the influence of a man whose teaching robbed me of every bit of self-complacency which I may have had before. He did it by placing an emphasis, new to me, upon the significance of the disciple's cross.

Every reference to the cross had simply implied the Lord's cross. But there it had been through the centuries, the challenge of the Lord to his disciples: "If any man will come after me, let him deny himself, and take up HIS cross and follow me." I have always been satisfied with Jesus, but never with myself. While I may be some sort of a "Christopher," poor-carrier, I feel I am but a very poor "Cruxopher," cross-bearer.

ALL KINDS OF CROSSES

Often it has seemed to me that I have not been carrying the disciple's cross at all. What has my suffering for Christ really amounted to, after all? How heavy is my cross? Its lightness has often distressed me. I have no martyr complex. I am not looking for a crucifixion. I do not want a heavy cross. But does the weight of the cross indicate the measure of my faithfulness? The deep concern about this question reached a crisis thirty-six years ago. It led to a re-study of the meaning of the cross and to the writing of several letters to friends with whom I have shared this concern.

In a reading about the cross I came upon many interesting facts that are

The Seminary Solicitors Speak

Testimonies by Several of the Seventeen Solicitors for the Seminary Building Fund Campaign

THANK YOU, AND GOD BLESS YOU!

By DR. JOHN LEYPOLDT
of Milwaukee, Wisconsin.

When I undertook to visit some of the churches in the Atlantic Conference, I realized my absolute dependence upon God. He helped in a wonderful way and I thank him for it. The cooperation of the pastors in that area was splendid, even from ministers who are not graduates of our seminary. The people who have our background were among the best givers. One of the reasons for not securing more single large contributions was because some of the best contributors have passed away.

What made my extensive trip pleasant was that one met good people, enjoyed good meals and always had a good bed. I was impressed how ministers and widows gave liberally, how ministers' children honored their parents by pledging \$250, how old friends in various churches gave toward the cause and how a number of guests in the Baptist Home for the Aged in

Philadelphia who are members of the Pilgrim Baptist Church gave out of their pin money a total of \$74.88.

Our pastors in the East, especially in the small churches, have no easy task. And yet most of our professors and denominational leaders have come from the Atlantic Conference. This trip has convinced me more than ever how vital it is to have our own seminary, so that young men trained by conservative teachers will become loyal supporters of our own denominational and missionary enterprises.

OFFERINGS UNTO THE LORD!

By REV. ARTHUR SCHULZ
of Crawford, Texas.

It is with real pleasure and keen joy that I look back to the days of visitation among the church members of the Southern Conference. I'm sure that every solicitor is happy to know that our goal of \$225,000 will probably be reached. Some may ask, "How was it done?" Exodus 35:5 will throw much light upon this question: "Whosoever is of a willing heart, let

him bring it, an offering unto the Lord." I believe that as the need was presented, God laid it upon the hearts of his people to give. Both young and old gave enthusiastically.

I wish to thank all the pastors and churches of the Southern Conference for the whole-hearted support which they gave to the Seminary Building project. I count it a great privilege to have visited you. I shall never forget the heart-warming fellowship with you. Although some days were tedious and some nights short because of long reports that had to be filled out; although there had to be much driving done that left the body weary and the spirits jaded, yet I must say that it has been a rare experience for me. Much time had to be spent in prayer, and, oh, how God undertook gloriously!

The Seminary Building Fund Committee did a fine job to make this undertaking a success. The publicity was excellent; the management of the campaign superb. I'm sure that the office workers at Headquarters were not traveling on the Primrose Path either. Their faithful services are much appreciated.

In Nehemiah's day the walls were rebuilt because the people had a mind to work. In our day, our people have paid for our new Seminary buildings because they had a mind to give. May God's blessings rest upon our denomination!

Approaching the Goal of \$225,000

A Statement for the Seminary Building Fund Campaign
by Mr. ARTHUR SCHWERIN of Burlington, Iowa

SINCE THE LAST report was published in the March 30th issue of THE BAPTIST HERALD about the Seminary Building Fund, additional cash and pledges have been received, so that as of March 31st the sum of approximately \$200,000 can be reported as having been received, \$135,000 of this amount being in cash. There are still a number of churches as well as individuals to be solicited. The Fund Raising Committee has decided to continue to accept contributions until Sept. 1, 1950 at which time the books will be closed and a complete summary published in our denominational papers. This summary will list all of our churches and show the total amount contributed as well as the average gift per member.

Never before in the history of our denomination have we engaged in a money raising project where virtually all of our churches were visited within a sixty-day period. Never before have we had such a large number of enthusiastic and local solicitors.

Naturally their expenses were paid. The only reward they have received has been the pleasure and satisfaction in a job well done.

Before starting out, they were told that they were to be ambassadors of good will. High pressure methods were to be avoided. They were to tell the story of the Seminary's ministry, present its needs and then let everyone's conscience and pocketbook be his or her guide as to the amount to be given. The results show that they have done a wonderful job. The new Seminary Buildings in Sioux Falls, South Dakota will be a monument for years to come of their labor of love and the generosity of our membership.

Not only have we contacted our churches, the various organizations in the churches, but even the children in the Sunday School. The Rev. J. C. Gunst sent out 16,000 dime folders and returns from these are just beginning to come in. Thus the Seminary Building Fund campaign has

been instrumental in interesting even the children in our denominational work. It is our hope that this interest may be retained and grow during the years ahead.

One of the most interesting and pleasurable features of the campaign were the letters containing money received from people who are not even members of any of our churches, but who had heard of the new Seminary Buildings and wished to have a share in them. Another pleasant feature was the sum of \$1225 contributed by the Seminary students themselves. All told, these various contributions ranging from \$5.00 to as much as \$1,000 amounted to quite a few thousand dollars and all helped to swell the total realized.

As previously stated, the final reckoning will be made on Sept. 1st. In the meantime to those who have not made a contribution, may I ask that you do so now, either through your own church or by sending in your cash and pledge to Forest Park, Illinois.

The Eighth Baptist World Congress

Cleveland, Ohio — July 22 to 29, 1950

Tentative Program

Congress Theme: "And the Light shineth in the Darkness." John 1:5.

Saturday, July 22

First Session 2:00 P.M.

Music by Congress Choir.

Addresses of welcome.

Response by President Johannes Norgaard of the Baptist Theological Seminary, Denmark, Vice-President of the Baptist World Alliance.

Keynote address: "I am the Light of the World" (John 8:12) by Rev. W. L. Jarvis, Australia.

Address: "Christianity in the Atomic Age." Rev. Robert J. McCracken, New York.

Second Session 7:00 P.M.

Mass meeting in Cleveland Stadium.

Music by Congress Choir.

Roll Call and March of the Nations.

Address by the President of the United States.

Address: "The Basic Freedom." Rev. E. McNeill Poteat, North Carolina.

Sunday, July 23

Congress Worship Services, 11:00 A.M.

Worship Services in churches in Cleveland area with sermons by visiting preachers.

Worship Service in City Auditorium, conducted by Rev. Louie D. Newton, Georgia.

Sermon by Rev. Gardner Taylor, New York.

Second Session 2:30 P.M.

Music by Congress Choir.

World Glimpses — Speakers from five continents.

Presentation of Presidents of Conventions.

President's address: Rev. C. Oscar Johnson, President of the Baptist World Alliance.

Third Session 8:00 P.M.

Congress Youth Rally, with program arranged by a special young people's committee, and speakers from various parts of the world.

Address: Rev. Joel Sorenson, Youth Secretary of the Baptist World Alliance.

Monday, July 24

First Session 9:30 A.M.

Devotional address: "I am the Door." John 10:9 — Rev. F. Townley Lord, England.

Business: appointment of committees on business, nominations, resolutions; changes in Constitution.

Report of General Secretary.

Personal experiences of Displaced Persons.

Music by Displaced Persons Choir.

Address: "The Place of Europe in Kingdom Strategy" by Rev. W. O. Lewis, Associate Secretary.

Sectional Meetings 2:30 P.M.

Youth, Women, Laymen, and Ministers.

Second Session 8:00 P.M.

Music by Congress Choir.

Address: "The Light of Peace."

Congress Sermon: Rev. M. E. Aubrey, England, President and General Secretary of the Baptist Union of Great Britain and Ireland.

Tuesday, July 25

First Session 9:30 A.M.

Devotional Address: "I am the Way." John 14:6.

World Glimpses.

Report and Pronouncement on Religious Liberty.

Address: "Totalitarianism and the Individual Conscience." Prof. Herbert Gezork, Massachusetts.

Report on Social Justice.

Address: "Christ and Labor." (Speaker to be announced.)

Address: "Christian Light on Human Relationships." President Benjamin Mays, Georgia.

Sectional Meetings 2:30 P.M.

Sectional meetings for: Youth, Women, Laymen, Ministers.

Second Session 8:00 P.M.

Pageant: "The Light of Liberty."

Wednesday, July 26

First Session 9:30 A.M.

Devotional Address: "I am the Way." John 14:6.

World Glimpses.

Report of Commission on Baptism.

Address: "Baptism in Present Day Theology." Prof. Ernest Payne, England.

Address: "The Light of Education." President W. R. White, Texas.

Report of Commission on Evangelism. Address: "Evangelism Today." Rev. Edwin T. Dahlberg, New York.

Address: "Every Baptist a Missionary." Rev. Robert G. Lee, Tennessee.

Second Session 2:30 P.M.

Report of Committee on Nominations and election of officers and members of Executive Committee.

Other business.

Report of Baptist World Alliance Relief Committee. Rev. R. Paul Caudill, Tennessee, Chairman.

Youth Committee. Rev. T. G. Dunning, Chairman.

Report of Women's Committee. Mrs. George R. Martin, Virginia, Chairman.

Short addresses: "Mobilizing our Resources."

Third Session 8:00 P.M.

Address: "The Missionary Outlook Today." Prof. Kenneth S. Latourette, Yale University.

Music by Congress Choir.

Short addresses on "Darkness and Light" by nationals or missionaries.

Address by Secretary Baker J. Cauthen, Foreign Mission Board, Southern Baptist Convention.

Thursday, July 27

First Session 9:30 A.M.

Devotional address: "I am the Resurrection and the Life." John 11:25. Rev. Henri Vincent, France.

Report of Committee on Resolutions. Report of Commission on Contemporary Religious Movements.

Address: "The New Testament, the Basis of Baptist Fellowship." (Speaker to be announced.)

Commission on the Doctrine of the Church.

Address: "The Body of Christ." Rev. M. F. McCutcheon, Canada.

Address: "The Christ of Every Day." (Speaker to be announced.)

Address: "Ye are the Light of the World." President Ellis A. Fuller, Kentucky.

Sectional Meetings 2:30 P.M.

Sectional meetings of Baptist Historians, Missionaries and Board Officials, Educators, Ministerial Students, Social Workers, Sunday School Workers, Journalists, Rural Church Work, City Mission Work, Radio and Television.

Final Session 8:00 P.M.

Presentation of Cleveland Committee. Presentation of the President-elect. Music by Congress Choir.

Address: "The Meaning of this Congress." Rev. Theodore F. Adams, Virginia.

Coronation address. Rev. Guy Ramsay, Scotland.

Adjournment.

My Missionary Travels to Europe

In 1920 Dr. Kuhn, accompanied by the Rev. Frank Kaiser, was sent to Europe as our representative on the first of several important trips to the European continent

By DR. WILLIAM KUHN of Forest Park, Illinois

IMMEDIATELY after the close of the first World War, we followed our convictions and sent relief to our suffering brethren in Germany, Austria and Poland. Without any undue promotional effort, our churches and individual members responded very generously in supporting this project. In response to our own sympathetic hearts and to the letters of grateful acknowledgement from our brethren in the above named countries without special promotion, the General Conference unanimously approved the suggestion that we send one of our own brethren as a commissioner of goodwill to these European countries. Our representative was to take our most cordial greetings to our brethren and study the relief situation from his own observations. The General Missionary Committee then voted to send the general missionary secretary and the Rev. Frank Kaiser, pastor of the Andrews Street Baptist Church in Rochester, New York, on this mission.

WELCOME IN GERMANY

We planned to leave New York in June 1920. Since Germany was not yet permitted to issue visas, we undertook this European trip on a Swiss visa. Ocean transportation was still very limited and expensive. We succeeded in getting a passage on the former Pacific steamer MANCHURIA, then in Atlantic service. The cabins left much to be desired. We had a cabin mate who according to his story had sung in the choir of our Second Baptist Church in Chicago. After spending those days and nights in the same cabin together, we were of the conviction that unless he made a more spiritual experience he would never sing the new song of redemption before the Throne of God.

At Cuxhaven we were met by our warm-hearted and genial brother, the Rev. Karl Mascher, secretary of the Cameroons Missionary Society. From the first day and during many following days, we felt ourselves in a new world. Fortunately, we could speak German, but we were living in a different atmosphere from America. Many of the customs, although different, pleased us, especially the attitude of children to their elders. Brother

Mascher proved to be a wonderful host.

Since we were the representatives of our denomination, the donors of this bountiful relief, we were received everywhere with the most sincere and spontaneous expressions of gratitude. Not long before our arrival in Germany, we had sent a large freight-car load of condensed milk. Milk being one of those scarce articles of food during the war, everybody, whether rich or poor, was in need of milk. The brethren in Germany therefore decided that every church member should receive a can or two of condensed milk. At one church I was introduced as "the American milk man."

Our hosts, who were the Rev. Karl Mascher and later the Rev. F. W. Simoleit, arranged for us to acquaint ourselves not only with the relief situation in Germany but also to visit some of the historical places of which there are so many in Germany. We spent a day and a night at the Blankenburg interdenominational conference, which was attended by at least 2500 from the State and the Free churches. Karl Mascher was the leader of the morning prayer meetings and he arranged that both Frank Kaiser and I received opportunity to speak.

Then we visited the Wartburg where that great reformer Martin Luther had translated the Bible. We were in other cities made famous by their connection with Luther. These were Eisenach, Erfurt and Wittenberg where this courageous monk nailed the 95 theses on the door of the cathedral.

NEEDS OF THE PEOPLE

Although the entire population of Germany, including the Baptists, had suffered many privations due to the restrictions placed upon them during and after the war, visitors such as ourselves could not see those needs as we stood before the large congregations. The German people have a pride in their personal appearance, more so than people of other countries. I often noticed that some man might be wearing shoes with many patches, but they were always polished.

Two years had elapsed since the end of the first World War. Living was again moving more normally. The most acute need because of the privations of the war had been overcome. For these and other reasons we discontinued our active participation in sending relief to Germany.

We were not sending any relief goods to Switzerland, but all of Switzerland was suffering from a depression brought on by their isolation during the war years. Some of the largest hotels were still closed in 1920, because the usual stream of tourists had not yet begun to flow into Switzerland. The German-speaking Baptist churches in Switzerland had always been a numerically small group and, now because of the depression, our Baptist brethren were not able to carry on with their own resources.

Besides assisting in some necessary church building projects in Switzerland, the Missionary Committee had approved some grants toward the pastors' salaries during this emergency. Certain of our members in our American churches because of their Swiss parentage and their undying love for their beloved "Schwyz" made large money contributions for this work, thereby reducing our financial obligations.

VIENNA, AUSTRIA

No one can go to Switzerland on any mission without seeing those glorious Alps. Under the able leadership of the Rev. Johannes Hornung, then pastor of our church at Zürich, we spent about three days in the Berner Oberland. That is the heart of the mountainous district. We not only looked up to the heights of the wonderful peak, "Jungfrau," but we were up there ourselves. Let me hasten to say that we did not climb those steep heights, but we chose the more comfortable way of using the cable road.

From Switzerland we went to Vienna, Austria, and there in Vienna we found the Baptist Church located in a basement with but a minimum of church facilities. At the entrance there was a tablet but not with the name of the Baptist church, but to our surprise it bore the name, "Blaukreuzverein." That was the well-

known society of total abstainers. In that basement-room our brethren for about twenty years had been meeting as a church and proclaiming the Gospel of the Lord Jesus Christ in the face of opposition and actual persecution. In this church the Rev. Hans Steiger served as pastor and years later the Rev. Henry Koch.

Roman Catholicism was the dominant church in Austria, and it influenced every phase of life. Scattered throughout Austria there were not more than 300 Baptists at that time. Our admiration for these courageous witnesses grew with every day that we spent among them. During our brief visit in Austria we discussed the erection of a new church building there, but that was a happy dream which might never be realized.

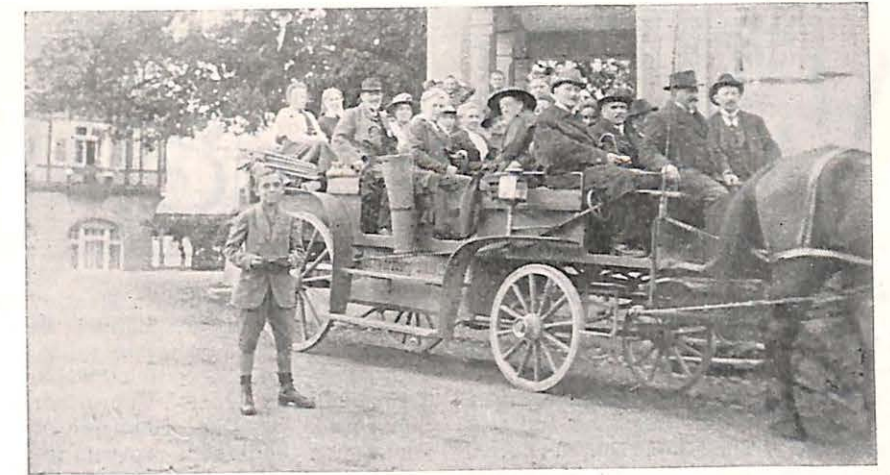
Many years later when we were assembled in their present new building which had only become possible with the financial assistance given by our Missionary Committee, the pastor, the Rev. Arnold Koester, requested all those present who had come into the church from Baptist families to arise. Then he requested those who had come out of Roman Catholic families to arise. Much to our surprise and great joy this group outnumbered those from Baptist families. Then the pastor asked those who had come from Israel to arise. Timidly three or four arose and thereby testified.

On my first visit to Austria I was surprised and actually shocked to see at many crossroads and other places a huge crucifix, often larger than a man's size. Austria and many other Catholic countries have the crucifix, but we have the living Christ who died on Calvary's cross, was buried in Joseph's tomb and on the third day, according to his own promise, came forth from the grave victorious, and now lives for evermore. At the time of this writing our crucified, resurrected and ever-living Christ is working victoriously through his witnesses in old Austria, bringing many from the kingdom of darkness and death into the Kingdom of light and life through Jesus Christ.

BAPTISTS IN POLAND

According to our plan we were to go from Vienna, Austria to Warsaw, Poland. Under the leadership of God we were experiencing one miracle after another in carrying out our travel program. We went to the Polish consulate in Vienna for our Polish visa to Warsaw. Brother Metz, one of the members of the Vienna church, accompanied us.

At the consulate we found a long line of persons extending into the street ahead of us. The doorkeeper at the consulate told us to go to the end of the line, and so we were standing out on the sidewalk in the rain. Brother Metz, who knew the Euro-



Dr. Wm. Kuhn and Rev. Frank Kaiser Are Taken on a Sightseeing Tour in Germany by the Rev. F. W. Simoleit and Other Baptist Friends in 1920

pean customs better than we did, went to that doorkeeper and told him that he had just sent two gentlemen who formed an American commission for relief out into the rain, and therefore he would be likely to lose his position. Immediately we were ceremoniously ushered into the consulate. We had an eloquent and persuasive intercessor in the person of Brother Metz. Due to his influence we received our visa gratis instead of paying \$10 each for them.

In order to secure sleeper accommodations, we went to the Reisebureau which is the ticket office and were told explicitly that for that train from Vienna to Warsaw all berths had been taken. While bemoaning the fact in a group of our own church members that we would have to sit up on that long trip from Vienna to Warsaw, a very modest young man spoke up and asked if we wished to have sleeping accommodations. Upon saying that we were most anxious to sleep comfortably on that long journey, this brother said that he could secure these berths, and he did. He

may have paid some extra tip but we were not disturbed about that, because at that time the Austrian money was already inflationary.

Upon our arrival in Warsaw we were surprised that not one of our brethren was there to meet us. Personally I knew Brother Lenz from Lodz and Brother Bauer from Warsaw. All trains to Lodz were overcrowded, but we finally did succeed in pushing through the crowd and finding a place.

At the railroad station in Lodz there was another surprise awaiting us, because there was no one there to meet us. We took "a droschke" and were driven to the large Baptist chapel at Nawrot Street 27. Riding along through those streets of Lodz it seemed to me that the air was filled with evil spirits. At this time the Russians were making a drive on Warsaw and Lodz.

As we stopped before the chapel, we noticed that there was a meeting, very probably a prayer meeting, in session. Pastor Otto Lenz whom I

(Continued on Page 22)



Dr. Wm. Kuhn (Center, Front Row) and Rev. Frank Kaiser (Left, Front Row) With Baptist Leaders of Poland on Their Visit to European Baptist Churches in 1920

What's Happening

● The Rev. and Mrs. Daniel Fuchs of Winnipeg, Manitoba have announced the birth of a son on March 14. He has been named Daniel, Jr. This is the fourth member of a quartet in the Fuchs family with two sons and two daughters. The Rev. Daniel Fuchs, Sr., is the pastor of the McDermot Ave. Baptist Church of Winnipeg.

● In pre-Easter services, the Rev. Richard Schilke, pastor of the Bethel Church of Anaheim, Calif., preached on "The Son of God" in the morning services and on "The Son of Man" in the evening services. For the evening messages from March 5 to April 2 his topics were: "The Man of Men," "The Man of Sorrows," "The Man of Tears," "The Man of Suffering," and "Men Watching This Man."

● The Baptist Church of Baileyville, Illinois has called the Rev. Merle R. Booth as its pastor. He is already on the field, succeeding the Rev. Herman Renkema who is now the representative of the denomination's Publication Society. The Baileyville Church has been served very faithfully during the intervening months by the Rev. Louis Johnson of Chicago, Ill., as the supply pastor.

● The Victoria Ave. Baptist Church of Regina, Sask., Canada has called the Rev. R. Kanwischer of Springside, Sask., as its pastor to which a favorable response has been given. Mr. Kanwischer has served as the minister of the Springside and West Ebenezer Baptist Churches since 1945. He will begin his ministry in the Regina church on May 1st and will succeed the Rev. Hugo Lueck, now of Onoway, Alberta.

● A "Revival Crusade" was held at the Baptist Church of Lorraine, Kansas from March 26 to Sunday morning, April 2, with the Rev. John Walkup of Minneapolis, Minn., a director for the National Association of Evangelicals, as the messenger. The Rev. Fred Ferris is pastor of the church. From Sunday evening, April 2, to Easter Sunday, April 9, Mr. Walkup served as evangelist at the Calvary Baptist Church of Stafford, Kansas of which the Rev. A. A. Stackhouse is the minister.

● On Sunday, April 2, the guest speaker at the Baptist Church of Emery, So. Dak., was the Rev. H. G. Dymmel, general missionary secretary. On Wednesday evening, April 5,

"the King's Stewards," a quartet of the North American Baptist Seminary, rendered a program with the youth group of the church in charge. The Seminary Male Chorus from Sioux Falls, So. Dak., composed of 17 young men rendered a program in the church on Saturday evening, April 15. The Rev. D. S. Wipf is the pastor.

● The Rev. and Mrs. Edwin Michelson and their children, Paul and Judy, sailed for Africa from New York City on Friday, March 31st. Mr. Michelson has fully recovered from the illness which necessitated their return to the United States for special medical attention. On Thursday evening, March 31, Mr. Michelson spoke at the Evergreen Church of Brooklyn, N. Y. He will resume his ministry on the Soppo field in the Cameroons following his arrival in Africa in about six weeks time.

● Evangelistic meetings were held for one week from Feb. 23 to March 2 in the Immanuel Church of New York, N. Y., with the Rev. William Hoover of Benton Harbor, Mich., serving as evangelist. The meetings were well attended with special music by the choir of more than 35 voices directed by the pastor, Rev. Assaf Husmann. There were also a number of converts. On Sunday evening, March 12, the Rev. Martin L. Leuschner, promotional secretary, showed missionary pictures to an audience that filled the church auditorium.

● On Sunday evening, March 5, the young people of the Ebenezer Church of Elmo, Kansas presented the one act missionary play, "The Kingdom of God." A generous offering was received to apply to the Kansas Young People's Missionary Project. A musical program given by Elmer, Glen and Mervin Carlblom of Jeffers, Minn., together with the Rev. and Mrs. Wm. G. Trow of the Ebenezer Church followed the play. The Carlbloms are members of Mr. Trow's former pastorate at Jeffers. They were visiting at the Ebenezer Church parsonage for the weekend.

● A Youth Banquet was held by the Bethel Baptist Church of Ingersoll, Okla., on Friday evening, March 31st, with Miss Edith De Werff of Ellinwood, Kansas, president of the Southwestern Conference Youth Union, as the speaker. On Saturday evening, April 1, a special film was shown at a

young people's rally. From April 2 to 9 evangelistic meetings were held in the church with the Rev. Henry Pfeifer serving as evangelist. From April 10 to 14 the Rev. John Heer of the Ingersoll Church conducted meetings in the Southern Baptist Church of Driftwood, Okla.

● The Rev. Otto R. Schmidt, formerly pastor of the Baptist Church at Fessenden, No. Dak., has been studying during the past year at the Berkeley Baptist Divinity School of Berkeley, Calif. He will receive his Bachelor of Divinity degree at the commencement exercises of the school on May 2nd. As soon as he graduates, he will be ready for service in a church, wherever God leads. His wife, the former Eunice Ontjes of Aplington, Iowa, has been teaching and studying voice at the University of California. Their address is 2715 Channing Way, Berkeley 4, Calif.

● Special Lenten services were held at the Humboldt Park Church of Chicago, Ill., from March 26 to 30 with the Rev. C. B. Nordland of Forest Park, Ill., bringing stirring messages. On Friday evening, March 31, the annual Church Fellowship Night was held with the Rev. M. L. Leuschner showing a number of missionary films. One of the organists of the church is Miss Darlene Thole of Stafford, Kansas. She and Mr. Leon Bill, also of Stafford, Kansas, are students of the Northern Baptist Seminary of Chicago. Both are serving as teachers in the Sunday School and as student workers in the Humboldt Park Church.

● The Hurnville Baptist Church of Henrietta, Texas has called the Rev. E. J. Ruff of Weatherford, Oklahoma as its minister to which a favorable response has been given. Mr. Ruff lived for some time in the vicinity of Gackle, No. Dak., and Benton Harbor, Mich. He was ordained into the Baptist Ministry by the Live Oak Baptist Church of Dallas, Texas in 1942. For the past 3½ years he has been pastor of the Zion Congregational Church of Weatherford, Okla. He began his pastorate at Henrietta, Texas on April 1st. A parsonage is being built alongside the church and will be ready for occupancy by the Ruff family in several months.

● Several of our churches have received prominent publicity in national magazines recently. LIFE magazine

in its issue of March 27, 1950 reported the explosion which destroyed the edifice of the West Side Church of Beatrice, Nebraska on March 1st with an article entitled, "Why the Choir Was Late," and with 13 accompanying pictures. LOOK magazine on Feb. 28, 1950 in its accurate and colorful article about "The Baptists" featured a full page picture showing the Rev. J. Lester Harnish of the Bethel Church of Detroit, Mich., leading his congregation in a lusty rendition of "Jesus Shall Reign," accompanied by a local Salvation Army band.

● The Rev. William Hoover, pastor of the Clay St. Church of Benton Harbor, Mich., was recently reelected president of the Southwestern Michigan Ministerial Association and also elected director of "Youth for Christ" for that area. On Sunday, March 19, a grand piano costing \$2700 and 500 copies of "Service Hymnals" were dedicated for service to the glory of God in the use of the church. From March 26 to April 9 pre-Easter services were held with the Rev. Fred Brown as evangelist and the Rev. Clyde Taylor of Wheaton, Ill., as song leader and musician. An all night prayer meeting on Saturday, March 25, preceded the meetings.

● The Rev. and Mrs. J. F. Niebuhr of Ocean Grove, New Jersey were privileged to attend the hearing and petitioning of the Langer Bill (S. 1847) before the Interstate Commerce Commission in Washington, D. C., from Jan. 12 to 15. The bill calls for drastic controls and curtailment of liquor advertising. They also attended meetings of the National Temperance and Prohibition Council held in the chapel of the Methodist Building in Washington, D. C. In February, Mr. and Mrs. Niebuhr gave reports about their attendance and participation at these important sessions in Washington, D. C. to the Women's Christian Temperance Union (WCTU) in Ocean Grove, N. J.

● The commencement exercises of the Christian Training Institute of Edmonton, Alberta were held from April 2 to 5 with Prof. R. P. Jeschke of Sioux Falls, So. Dak., as the principal speaker. Other speakers were Dr. Henry Wingblade, president of Bethel College and Seminary, St. Paul, Minn.; Miss Myrtle Hein, missionary in the Cameroons; and Rev. Robert Reid of Spruce Grove, Alta. Seven students were graduated from the Bible School and three from the High School department. Eighteen students were awarded the Christian Workers' Certificate. The Rev. E. P. Wahl, president of the school, has assured "The Baptist Herald" that a descriptive report and several pictures about the closing exercises will be forthcoming for "The Baptist Herald."

C. B. Y. and S. S. U. Herald News

Appears Every Issue To Keep You Up-to-date on North American Baptist Youth and Sunday School Activities

YOUTH WEEK ECHOES

This year's observance of Youth Week again proved a rich blessing to hosts of our North American Baptist churches and their youth. In our column this issue we will "tune in" on societies across the continent for a brief report on their Youth Week activities. "Come in, C.B.Y.'s of North America!"

GRAND FORKS, No. Dak. Reporting:

"We had a great week, using some of our students preparing for the ministry. One spoke at the prayer service; another on Sunday evening. On Friday evening we had a young people's banquet."

BETHLEHEM, Pa.:

"Our young people had charge of the prayer meeting and spent two nights in visitation. On the last Sunday we were in charge of the evening service, with Mr. Michael Sansvick, a student at King's College, as our special speaker."

STARTUP, Wash.:

"A feature of our week was a film service, with Rev. Daniel Klein showing 'One Door to Heaven' and 'The Man Who Forgot God' on Thursday evening. On the closing Sunday night our new C.B.Y. officers were installed."

PHILADELPHIA, Pa.:

"The excellent youth talent of our Pilgrim Church was featured in the prayer meeting and on Sunday night, with numbers by a male quartet and

a girls' ensemble. The C.B.Y. was in complete charge, using the program, 'Following God's Blueprint'."

ELMO, Kansas:

"The highlight of our Youth Week was a banquet at Ebenezer church on Friday evening, to which five neighboring church groups were invited. About 80 young people were present. The Rev. Loyal Funk of our Strassburg church was the guest speaker."

LINTON, No. Dak.:

"This was one of the best Youth Weeks ever held. Our C.B.Y. was divided into six groups which undertook visitation in homes. In each home the leader read a passage of Scripture, several led in prayer, and all joined in the singing of songs and choruses. There was some specialized activity every night but two."

ST. PAUL, Minn.:

"We had a wonderful time and turn-out during Youth Week at Dayton's Bluff Church. On Tuesday we had a 'Talent Night' with marimba, violin and organ music and singing. The C.B.Y.ers led the prayer meeting, participated in a Sunday School Valentine party, and took over an evening service at our Randolph church."

PORTLAND, Oregon:

"Our young people at Bethany Baptist Church spent Thursday evening canvassing a new building project, contacting new friends for the C.B.Y. and church who might be picked up

(Continued on Page 22)



Young People of the Seventh Street Baptist Church, La Crosse, Wisconsin With Their Pastor, Rev. Fred Lemmert (Right) Singing in the Corridor of the Lutheran Hospital as Is Their Custom Every Sunday Afternoon from 5:00 to 6:00 P.M.



—Photograph by Harold M. Lambert

The Arden house on the old homestead stood a little back from the road, so sweetly pleasant and cosy, yet spacious in the lovely setting of trees and lawn

Mary Arden

A Christian Novel by GRACE LIVINGSTON HILL
and RUTH LIVINGSTON HILL

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SYNOPSIS

For three generations there had been a Mary Arden at the old home on the edge of the village of Ardenville, now called ARDEN, and now the fourth Mary Arden had come back there to live. She loved everything about ARDEN. She even felt that way about the place when she went back to be the maid of honor at Floss Fairlee's wedding, and again met Brooke Haven, a former suitor of hers. She disliked his making love to her and resented his clever maneuver of announcing their engagement at the wedding rehearsal and in the early edition of the morning newspaper without her consent. Before the wedding ceremony for Floss, Mary Arden told all her friends that the announcement was not true, even though this was shocking to some of them and especially to her mother and Brooke Haven. She left the wedding reception, because of a fainting spell, and then suddenly decided to take the next train for Arden. On the train she thought happily of the old house and of friends in Arden, and especially about the tall, strong, young pastor of the little Ardenville chapel.

CHAPTER ELEVEN

THE TRAIN jogged on and on, now and then stopping for a minute in a small city. Each time it left a city behind and travelled again through fields and farms and forests Mary felt

relieved.

"I'm just a little old country girl, I guess," she laughed at herself. "Why am I so different from mother?"

Then she fell to thinking of her mother and what she would say when she discovered that her daughter bird had flown. Poor mother! Why would she try so hard to force those around her into her own molds? This much Mary was determined on: she would not leave Arden again until she wanted to, for any reason whatever! Her mother would leave for Castanza now in a few days and the gay life there would occupy her. Perhaps she would let her alone for a time. But Mary had yet to discover that the very thing she vowed she would not do was the one generally laid out by her Heavenly Tutor for her to do.

At last the darkness came and with it the old depression settled down once more. Would Arden be as she had thought? Or would even that turn unfriendly if she knew it better? On and on went Mary's tired discouraged thoughts until she heard with great

relief the raucous voice of the conductor shouting "Arden, Arden!"

Mary had sent a couple of telegrams ahead while she waited at the station for the train. One was to Alvin Burgett, Arden Garage.

Arriving 10:20 tonight. Please leave my car outside. I have duplicate keys. Thank you.

And now there was her car waiting for her, drawn up to the platform, and there was Alvin Burgett himself, a lean soiled young man with kind eyes and a two or three days' growth of dark beard. Mary found herself wondering how he kept it always just that length. If he ever did shave, why wouldn't it sometimes look clean? And if he didn't why didn't it get longer? Or perhaps he knew how to shave it to just the length to give that two-day effect!

But she was glad to see him. It seemed as if somebody cared that she had come home.

"Thought ya might uv fergot yer other keys, mebbe, an' I was down taown here anyhow. Ya okay? Okay, then. G' night." And he loped away to his own jalopy.

Oh, it was good to get home, even to see Alvin Burgett, mechanic.

There was a bright welcoming light on the wide front porch as Mary drove up the long drive to her house.

Nannie and Randa had rejoiced when they received her telegram that she was returning that evening. Randa hustled up and made up Mary's bed freshly with sheets just off their lavender scented shelves. She flung open the windows and let the June breezes fluff out the white ruffled curtains. Then she sped downstairs and picked a large handful of flowers. Their stems were all the same length, almost mathematically accurate, and there was precious little foliage to frame their bright pinks; they were bunched tightly together and thrust into a thick-necked shiny blue vase — but they were fairly bursting with affection and Mary noted them when she came with a queer twist of warmth in her heart.

Nannie baked brown bread and cherry pies and made feathery doughnuts enough for an army, so that Orrin when he trudged in from his work at suppertime asked if they were expecting the church meetin' there.

"If our Miss Mary really stays awhile," prophesied Nannie gleefully, "we'll be havin' plenty o' meetin's o' some kind, I reckon."

"Oh. Humph. She coming' back? Didn't I tell ye?" Orrin carefully scraped his boots on the backdoor mat. "I said she was jes a-runnin' away from that feller that come here after her, and —" Orrin chuckled as he wiped his hot wet forehead with his dusty cotton handkerchief — "it's my guess she's a-runnin' back here

away from him again. Don't you say so, son?" He turned to greet the tall figure that suddenly filled the doorway.

"Say what?" questioned Laurie in a tired voice. He was not wearing his usual joyous smile and his face looked white and drawn into deep lines.

Orrin looked puzzled at him as he repeated his surmise. He had never seen Laurie look so depressed, even when his father died.

For answer Laurie took a clipping of newspaper out of his pocket and handed it to the old man. Laurie opened his mouth but no words came at first. Then he managed in a dull voice, "Looks like you're wrong this time, friend."

Nannie and Randa seeing the expression on the two faces came over to look, too. A heavy silence settled on them all.

Finally Orrin took out his cotton handkerchief and blew his nose hard. Slow tears rolled down Nannie's wrinkled cheeks, and Randa's face was red with indignation.

Then Orrin spoke gruffly and he tossed the bit of paper back to Laurie as if it did not matter.

"Somethin' wrong there. Miss Mary ain't two people. The Miss Mary that was here couldn't love that feller that come after her. She may be fooled for a spell, I'll admit that, but it won't last. When's supper, Nannie?"

The tension broken, Nannie and Randa scurried around getting a spic-and-span cloth on the big kitchen table.

It seemed a ray of hope, the confident way that Orrin had said it. Even Laurie almost allowed himself to wonder if maybe, maybe, there was some mistake. But his reason told him better instantly, and his step was slow and heavy as he took the milk pails out for Orrin.

He wouldn't admit to himself why he had stopped in here on his way home from work. He took for granted that it was what he often did, and it being a hot day, old Orrin would appreciate a little help. Had he looked farther into his heart he might have found a hidden yearning for just such comfort as Orrin had given, groundless though it might be.

The day had been a long dreary plod for him, with his heart like lead in him. He kept trying to tell himself that it was just because that fellow was so worthless; it was a shame for any nice girl to be tied to a man who was obviously a selfish boor. But every time he would even contemplate the picture of Mary Arden in that man's arms his heart would give an awful lunge and sink away down till he felt he couldn't carry the burden any longer.

He had sought out these plain people who loved Mary Arden in the hope that they might have further

news of her. Well, they did. She was coming back. Tonight. Small comfort in that, though, he thought as he squirted the sweet warm milk into Orrin's shining pails. He had better keep a good distance or he might let Mary see how he felt about her accepted lover. No need in hurting Mary, if she really cared enough about him to marry him.

He said a pre-occupied sad good night to the three waiting in the Arden house for their beloved mistress and went home with his heart still heavy.

During supper Nannie and Randa had a lengthy discussion over what they should say to Miss Mary about her engagement, or whether they would let her tell them and pretend not to know of it.

"I declare," announced Randa hotly, "I've a mind just to keep Miss Mary home here next time she tries to go off, and I'll not let that city slicker see her at all."

"I'll be gormed!" ejaculated Orrin after two platefuls of his hash had been peppered with their worries. "Why can't you two let things be? You're still fond o' Miss Mary, ain't you? An' you're nothin' but her servants anyhow, are you? You don't need to try to run her life for her. Keep out o' this thing fer land's sakes and let the Lord have a little say in what he'll do with her."

So the two distraught women obediently quieted down, but the welcome they had planned for their Miss Mary was somewhat dampened. However, they were there, all three of them, when her car swept up the drive, though it was long past their usual bedtime, Mary knew.

"Oh, it's so good to be back!" she called eagerly to them. Orrin took her car around to the garage while Randa grabbed her light suitcase.

"You wait on me hand and foot, you three. It isn't good for me, but oh, I'm glad to be back here with you all."

Nannie took her in her motherly arms and gave her a good warm hug. She had forgotten all about her worries as to how she should meet Miss Mary and what should be said to her.

They ushered Mary up to her peaceful airy room and left her, glad that at least tonight she was theirs, and safe.

With thankful heart Mary rested at last between the sweet smelling sheets Randa had smoothed with such loving care, and as she drifted off to sleep she felt as if some of the horror of the past two or three days had dropped away.

But Laurie was still on his knees beside his bed in the hot little room that he had insisted on taking, because the other bedroom in the tiny house had two windows, cross ventilation, and his mother must have that.

Over and over he poured out the

hurt of his soul to God, but still the grief was there, eating and burning him, for he at last admitted to himself that he loved Mary Arden, loved her with all the strength of his heart. Gladly, he told his Heavenly Father, he would have died for her, but to see her loveliness soiled by the touch of that man seemed more than he could bear.

At last when he was so exhausted with his sorrow that his mind did not seem to function any more, he folded his hands like a child and looked upward. "Father," he said simply, "if this thing is according to Thy will, show me the rightness of it, and help me bear it, but if it is not Thy plan, then for the sake of Thine own Son stop it!" And then he crawled into bed.

It was Sunday morning before Mary saw him.

The two days after she got home were filled with resting and enjoying Nannie's delicious cooking, between intervals of going about her beloved house and grounds, planning what she would do. She made Orrin hunt up the old swing and finding that the rope was old and worn she went down town and bought new rope. But she insisted on having the same old wooden seat that she had used when she had had such good times years ago. It had Laurie's initials cut on one end of it and hers on the other. She cherished it. But she did not mention those initials to Orrin.

Then she decided that the pretty vine-covered summerhouse near where the swing hung from the old oak tree, needed paint. She went down again and bought some white paint — Orrin told her what kind to get — and she painted it herself. Orrin carefully pulled back the thorny rose ramblers from the bars they clung to, so that he could put them back after the paint was dry. The little place had a lovely flagstone floor and after the second coat of paint was finished, Randa came out and scrubbed the stones till the soft pastel colors shone out like an oriental rug. But Mary looked at the two old white wooden benches and decided there should be something more comfortable there. So she called a big store in the nearby city and ordered a delightful rolling chaise longue and three chairs all with gleaming chrome frames and bright varicolored cushions.

Although Nannie and Orrin had always kept the place immaculate, the little brightening changes that Mary made here and there gave evidence that someone was living there now who had a right to dress it up. The townspeople noticed, and nodded toward the place, as much as to say that the old Arden home had come alive again.

And Mary made up her mind to get acquainted with the people of Arden. She wanted to be counted as

one of them. She hoped that many of them would soon feel free to drop in, and she meant to interest herself in the town doings.

It was on the way to church Sunday that she asked Randa to introduce her to some of the young people.

"Oh, my lands!" exclaimed Randa. "Why, I'd hardly know how, Miss Mary! I never know which name to say first an' I'd get all flustered, trying to interduce you. Besides, the folks I'd know wouldn't be the kind you'd want for friends."

"Now, Randa, I thought we had had that all out," remonstrated Mary. "I want you to understand that I live here in Arden now. I want to belong! I really do! I have chosen this place as my home and I intend to consider it so. I don't suppose my mother will come here often, but I'm sure my father will, if he ever gets done with his government work and gets home from abroad."

"Well, I think that's very nice that you are going to stay, Miss Mary, and I'm sure all the people of the town will be glad to hear it but, you see, I don't know any but the plain common people, and they aren't the ones you'll want to invite to your home."

"I want them all, Randa, I want to be friends with everybody."

"Oh, you are so nice, Miss Mary! But much as you feel that way yourself there are all your city friends to think of. When you're married you'll —"

A loud harrumph came from the front seat where Orrin was driving silently along beside Nannie whose ears were well tuned to the conversation on the back seat.

Randa well knew what that sound meant from her father and she stopped short.

But Mary just laughed, a merry, but decided laugh, "I'm not thinking of getting married any time soon, Randa," she said, then had to hold tight to her side of the car for Orrin had nearly thrown them off their seats by swerving just in time to avoid a telephone pole he had evidently forgotten about.

When they were seated in the church Mary had a glimpse again of Laurie. His dark brown head was bowed reverently in prayer. A thrill shot through her to think she was here at home, where this splendid young man lived and worked and she could listen to him again. Would he seem as interesting now as he had before? Would he make the Bible seem real again. Oh, if only she might find some of the answers to her own problems. It suddenly occurred to her that that would be a valid sensible reason for going to church. In her experience, church going had been a fine respectable thing to do but only that. It was done because nice people did it. If

one wanted to be correct in every department of life, that was one thing that must be attended to, like keeping oneself well groomed and repaying social obligations. It had never entered her mind before that some people found help and strength in fellowship with God's people.

The little organ ceased its murmur and Laurie stood up and gave a fleeting smile of good morning to the people. How delightfully informal and genuine this place seemed to be, thought Mary. Yet she noted a background of — was it sadness? — in Laurie's face that she had never seen before. She did not know that the very sight of her there had set Laurie's heart to thumping and he cried out silently again for strength.

"Oh, God, hide me today. May that little girl down there find Jesus Christ as her Savior, but let me forget her, Lord, and be only Thy messenger."

To Mary his face seemed as the face of an angel as he sang in his rich baritone the wonderful words of the opening hymn.

"The soul that on Jesus hath
leaned for repose
I'll never, no never, desert to his
foes."

The tide of song swelled out and Mary glanced around the little building. It was full, but even at that there were comparatively few people, less than two hundred, probably. Yet they sang with their hearts and the place rang with their praises. A face here and there shone with a glad light as if the singer was delighted to have this chance to reaffirm his trust in the Savior he sang about. The faces were lined and worn, and had evidently seen sorrow and trouble, yet there was peace in most of them, and real joy, Mary decided. How did they get that way?

She herself had had a very easy happy life thus far, barring the trying events of the past few days, and yet she felt she had never known such depth of joy as shone out in some of those worshippers.

They all paused after the song while Laurie spoke to the Lord simply, without any intoning or hypocritical piety in his voice, just, as it were, saying a glad good morning to Him for them all, rejoicing in the brightness of another new day untouched as yet by sin or waywardness, and then he ended with an earnest petition that they all might behold His glory as they delved into His Book and waited humbly before Him.

It was refreshing to Mary. She had never heard anything like it, only that other time she was here at the little chapel. She was glad that it all bore the test of a second visit. These people had a reason for coming here; it was a vital part of their everyday lives.

Laurie read a fascinating story from the Old Testament that Mary vaguely recalled having heard but it never had seemed real before. It was about a great multitude of people who were on a journey through the wilderness and had no water to drink. The story told of how God commanded Moses to strike a certain rock with his rod and water gushed forth, enough for all the people and all their animals.

"Now we know," explained Laurie, "according to the word in First Corinthians, that all these things happened —" he interrupted himself, smiling his merry smile — "oh yes, they really happened! But they happened for a reason! We are told that these things happened as types, or pictures, of spiritual things, and are written for our learning. What then, does this story mean? Why did God take this strange spectacular way of providing life-giving water for His people? Does the Bible itself give us any clue to understanding it? For of course we dare not make up our own explanation. We read the Psalms and find that David many times refers to God as a rock: 'a rock in a weary land,' 'my rock and my fortress,' he calls Him. Then we come back to our New Testament and the letters to the churches, and what do we find? Why, here in First Corinthians again, in so many words, referring to this very story of Moses and the rock, Paul says 'and that Rock was Christ!' Could any teaching be plainer?" Laurie smiled again as if in delight as he said intimately, "That is the way the Spirit of God teaches us, you know, for we are only little children, all of us."

Mary thought, This man is a master teacher! He has these people completely won. His words are clear as crystal and his pulpit manner is charming. Why, he should be in a great city church! Why doesn't someone discover him? Then she forgot the man in her interest at what he was saying. But Nannie glanced now and again out of the corner of her loving old eye to see and rejoice that her young lamb was listening with eagerness and taking in the words of life.

"Now let us see how Christ was struck as Moses struck the rock. Hear the words of Isaiah foretelling His sufferings. 'It pleased Jehovah to bruise Him!'. It was God the Father who struck His Son on the Cross in punishment for your sins and mine! And what was the result? 'Whosoever will, let him take the water of life freely.' His death meant life for us.

"Of course, there might have been some foolish persons among that crowd on the mountain who refused to drink of the water! Just as there are some poor foolish ones today who

We, the Women

News and Views of the National Woman's Missionary Union
By MRS. FLORENCE E. SCHOEFFEL, President

SPRINGTIME IN THE SOUL

Spring is here! The singing of the birds, the soft green grass, the delicate spring flowers bear witness to the re-birth of nature, the re-awakening of life. It is a joyous time! There is song and laughter everywhere.

"There's music 'mid the whispering trees,
The brook is singing as it flows;
And murmurs, murmurs soft the morning breeze."

"All nature sings, and round me rings the music of the spheres."

Many people walk through life oblivious to the beauty round about them. Weighed down with their cares and burdens, they do not lift their eyes nor open their ears. They fail to hear the song of nature because there is no song in their own hearts. They have not experienced the springtime of the soul.

Jesus came into this world to fulfill the promise of new life for all men. His death and resurrection, which we have again commemorated, bring us the assurance that we too may be born again and may have new life in him. There is joy in this assurance of salvation; a song in the heart which should never be silenced. This beautiful passage in Isaiah 61 speaks to me of the springtime of the soul:

"To give unto them beauty for ashes, the oil of joy for mourning; the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he may be glorified. . . . I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness. . . . For as the earth bringeth forth her bud, and

refuse salvation. But there was enough for all and it was offered to all. Do you see it? Is it any wonder that the Lord Jesus when He talked with the Samaritan woman at the well, offered her water that would satisfy her so that she would never need to thirst again?"

Mary was listening now in amazement. Never before had she seen any reason satisfactory to her own mind why Jesus Christ let Himself die on the cross, if He had the power He seemed to have. Now she saw, and felt she had a starting point for answer to other problems.

(To Be Continued)

as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."

Even as all nature sings praises to the Creator, may we, who have passed through the Calvary and Easter experience, carry in our hearts a song of praise to our Redeemer. We will then walk through life with a new awareness of the beauty round about us, and our lives will have a glow and radiance which will be an inspiration and blessing to others.

A LABOR OF LOVE

There are many places of service for women in the Kingdom of God, and our Lord recognizes them all, great or small. Each of you who takes part in the activities of her local woman's society has a share in the work, and the Lord will bless it accordingly. Your Union officers serve on the same basis, in a somewhat different capacity. We do not seek the approval or praise of our fellow-men. However, in order that you may understand a little better all that is involved, let me take you "behind the scenes" with the Missionary Education Committee, which has prepared the packet of program material recently sent out.

Much of the material in the packet was actually written by members of the committee. Contributions sent in by others were carefully read and edited. You may think that is all there was to it — but not only the creative part, but also the mechanical had to be taken care of by this committee.

As a Woman's Union we have no Executive or other paid worker, as do all the other cooperating societies of our denominational family. There-

HOW HEAVY IS YOUR CROSS?

(Continued from Page 7)

of selfishness, when his best efforts seem futile, he may regard these as his cross. But every man has similar irritations. An honest politician may have all of these and more.

An old motto in our home read, "No cross, no crown!" We think of the cross here, and the crown over there! But I have had more coronations than crucifixions. Happy pastoral relationships extended through a number of churches through thirty-five fruitful years.

fore we have no office — no secretarial help — no office equipment — no place or person to keep official records. Through the kindness of the denominational secretaries and because our committee members almost all live in Forest Park, we were able to use the facilities at headquarters building for mimeographing the material and assembling the packets. Most of this was done after office hours, so as not to interfere with the routine of the office. A number of evenings the women were there until after midnight, in order to complete the work in time to fill the orders as they came in.

Mrs. Roland Ross and Mrs. H. G. Dymmel did most of the stenciling and mimeographing. When you realize that over 70 stencils had to be cut, you can appreciate the amount of work involved. Mrs. Frank Woyke, also on the committee, and Mrs. Schoeffel, member ex-officio, helped in the work of assembling the material. Mrs. W. W. Grosser, the efficient chairman, was the guiding spirit who kept everyone inspired by her own devotion to the task.

Mrs. T. W. Dons, who is the only member of the committee not living in Forest Park, did her share by writing much of the German material. Grateful thanks are also due all others who contributed program material.

After the initial task of preparing the packets, the responsibility of filling the orders remained with the chairman, Mrs. Grosser, and Mrs. Ross. Around 200 packets have been sent out. This, too, is a time-consuming job, involving considerable bookkeeping and correspondence.

We are grateful to God for the vision of these women who give so freely of their time and talents. We know from your enthusiastic response that you appreciate this service; and we feel assured that our Lord will accept this labor of love, done to his honor and glory.

By the way, if you have not ordered your copy, you may still receive a Program Packet, German or English, for 50 cents, from Mrs. W. W. Grosser, 158 Harvey Ave., Oak Park, Ill.

Everywhere the good people responded with love and respect. If I had any enemies they were incognito. The twelve years at the Seminary too had more crowns than crosses.

So the joys of the ministry far outweighed and overpaid the burdens involved. In the very shadow of the cross Jesus spoke about his joy desiring that the disciples might experience the same joy — the joy of the Holy Spirit. To get our balance we must not forget that Jesus also said, "Take MY YOKE upon you and learn of me — My yoke is easy and my burden is light." My complacency rests in HIS cross and HIS yoke.

REPORTS FROM THE FIELD



Dakota Conference

Special Programs and Activities at the Baptist Church, Cathay, North Dakota

On Wednesday, March 15th, members and friends of the Cathay Baptist Church of Cathay, North Dakota met for a fellowship supper in the church basement. After a delicious meal, prepared by the women of the church, a program was enjoyed by all. Representatives from the various organizations of the church spoke on the topic: "How to Improve Our Church." One of the young women told us about some of the Youth for Christ services she attended while visiting in California this winter. Special musical numbers included a children's choir, ladies quartet, men's chorus and an instrumental number.

On March 21st a Men's Fellowship was organized. The officers are: Albert Reddig, president; Fred Helm, vice-president; Abner Edinger, secretary; and Edward Pfeiffer, treasurer. We have 17 charter members.

We are glad that Spring is here making possible a fuller church program. The C.B.Y. meets twice a month for worthwhile programs. The choir presented special numbers during the Easter season. We are considering "Baptists: Their Message and Mission" in our Sunday evening services. Walter Schmidt, Pastor.

Northern Conference

Youth Week Programs at the East Ebenezer Baptist Church of Saskatchewan

Monday evening, Feb. 6, marked the opening of Youth Week at the East Ebenezer Baptist Church of Ebenezer, Sask., Canada. The weather being very favorable, the Lord's house was unusually well filled. The choir and male chorus sang selections at all evening services. Many fine duets, solos and men's quartet numbers were enjoyed. The success of Youth Week was due to our pastor, the Rev. John Engel; our president, Miss Alice Patzer; and all members who participated.

At the Monday evening service the Rev. John Engel brought a challenging message on the origin of our society. The Rev. Henry Schumacher of Fenwood, Sask., was guest speaker on Wednesday night, Feb. 8. His message on Philippians 4:8 was an inspiration to a large audience. On Friday evening, Feb. 10, a film entitled, "A Child's Prayer," was shown. Mus-



Members of the Woman's Mission Society of Paul, Idaho Who Presented the Play, "The Challenge of the Cross," With Mrs. J. J. Lippert, Director, to the right

ical selections were given by Rev. and Mrs. J. Elhart. Mr. Elhart was also the guest speaker.

On Sunday night, at the close of our Youth week, we again had the privilege of having a neighboring pastor, Rev. R. Kanwischer, of Spring-side, Sask., as guest speaker. We can joyfully say that we as a church were all richly blessed and spiritually uplifted throughout this Youth Prayer Week.

Mrs. Arnold Patzer, Reporter.

Anniversary Program of the Woman's Missionary Society of Temple Church, Leduc, Alta.

On Sunday evening, March 5, the annual program was held by the Woman's Missionary Society of the Temple Baptist Church of Leduc, Alberta. Many blessings were received by the audience from the program which featured short dialogues as well as various musical numbers, including those by the orchestra.

We as a society meet once a month for our meetings in our members' homes or in the church. Each time uplifting songs are sung for our inspiration. The Word of God is always read, and many earnest prayers are sent to the throne of God. For a Bible study chapters 1 to 15 of the Gospel according to John were chosen.

We were privileged to have several guest speakers in our meetings throughout the year. They were the Rev. Miss Ethel Ruff; Miss Berg; Mr. and Mrs. Weklen, missionaries to South America; Miss Myrtle Hein, our own missionary; and the Rev. David Berg of Three Hills. They brought us heart stirring messages, which will long be remembered.

The sum of \$50 was sent for the work of our missionary, Miss Ida

Forsch, and \$50 for the Bansa Hospital in the Cameroons of Africa. The sum of \$49.50 was designated for the Indian mission at Whitehorse, Yukon. The sum of \$25 and bedding were sent to the Bethany Children's Orphanage at Wetaskiwin. Eleven parcels were sent for needy ones in Europe. Canned fruit and vegetables were sent to the Christian Training Institute at Edmonton. The back rooms of the church were also re-decorated.

There were 158 visitations to the sick during the year and many were made happy by "get well" cards and fruits. We now have 37 members on the roll with 24 active members and 12 members on the honor roll.

The officers for this year are as follows: president, Mrs. John Adam; vice-president, Mrs. H. Kuhnert; secretary, Mrs. John Brown; asst. secretary, Mrs. H. Bollman; treasurer, Mrs. W. Halsmith; pianist, Mrs. H. Schamuhn; "Buying Committee," Mrs. A. Klatt, Mrs. J. Huber and Mrs. H. Bohlman.

Mrs. John Brown, Secretary.

Pacific Conference

Baptist Anniversary Program of the Ladies' Missionary Society of Paul, Idaho

We the women of the Missionary Society of Paul, Idaho have had a wonderful time working together the past year. We have enjoyed studying the lives of the women of the New Testament, and being led into quiet meditation for our devotionals by the different members at every meeting.

We were able to do some things for the Kingdom of God in sending 83 pounds of used clothing for European needy and distressed people and a large White Cross box for our Cameroons mission field. Our Children's Home at St. Joseph, Michigan received a good sized box of linens and towels, the Mexican Mission a box of toys and layettes and our aged folk were remembered.

Our National Project for the women received the offering of our annual program held on February 19. This program consisted of group singing, duets and a play, "The Challenge of the Cross," with our president, Mrs. J. J. Lippert, as our director and our pastor, the Rev. J. J. Lippert, our guest speaker. We were privileged to bring cheer to 64 sick people during the year. Our prayer is that God will continue to guide and bless us.

Leona Riedlinger, Secretary.

Trinity Baptist Church Choir of Portland, Oregon, Presents Concert at Baptist Home

On Sunday afternoon, February 19, the choir of the Trinity Baptist Church of Portland, Oregon gave a musical concert at our Baptist Home for the Aged in Portland. The program consisted of several choir anthems, solos, numbers by a ladies' sextet, male octet, and a short devotional by our student pastor, Mr. Robert Penner. The auditorium was filled to capacity with eager listeners for the concert. Truly it was an afternoon well spent in singing to the aged and shut-ins who were pleased and grateful for our visit.

Mr. and Mrs. Adolf Weisser, who are the superintendents of the Home, ably supervise all of the functions of the Home. They are loyal and faithful servants of the Lord. Each Sunday we have a chartered bus that brings our aged people to and from the services.

We have 29 members in the choir. It is under the capable leadership of Mr. Arthur Strainger, director, and Mrs. James Billeter as organist. Our prayer is that the Lord may bless our choir as we continue to sing praises to the glory of God.

Martha Kepl, Reporter.

Church Programs, Improvements and Birthday Surprise by Vancouver's Bethany Baptist Church

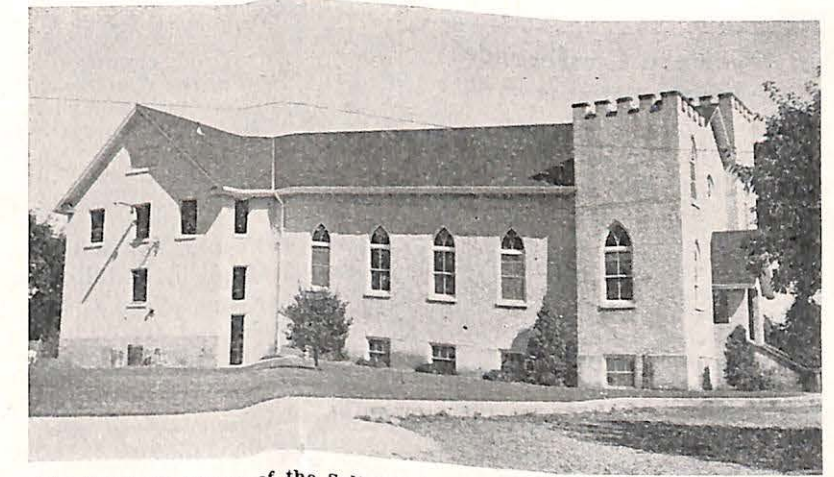
We of the Bethany Church in Vancouver, B. C. Canada are able to report the grace of God abounding in our midst. On New Year's night we baptized four persons and received two others by letter. The choirs render an invaluable service. An Easter cantata was rendered and an evening in song about our earthly and heavenly home will follow shortly.

The church kitchen has been renovated and a triple-size gas range installed. The church building has been insulated and the grounds planted with beautifying shrubbery. To create more parking facilities, the street boulevards have been surfaced for parking space.

In March, the church remembered the pastor's birthday with a surprise gathering at the parsonage. Thirty-six of the members spent a lovely evening with refreshments and an informal program. The pastor, the Rev. John C. Schweitzer, was presented with a huge paper box, which after a careful and lengthy search revealed fifty shining silver dollars to remind him of each year of his life. Mr. A. Hass, church elder, was in charge of the program and Mr. C. Pudlas, deacon, spoke words of appreciation. The male chorus rendered several choral numbers.

On Sunday, March 5, the Rev. Gottlieb Schmidt, one of our German pastors who has recently come to Canada, was the speaker at the evening service. A large group of children, bringing their filled offering folders for the Seminary buildings, made an impressive picture during the Sunday School opening services.

John C. Schweitzer, Pastor.



The Enlarged Edifice of the Salt Creek Baptist Church Near Dallas, Oregon With the Sunday School Annex Costing \$23,000 at the Left

Dedication of New Sunday School Annex for Salt Creek Church of Oregon

On Sunday afternoon, March 5, members and friends of the Salt Creek Baptist Church near Dallas, Oregon met for the dedication of the new Sunday School annex. Many of our friends from our neighboring churches came for the occasion. The visiting pastors brought greetings and the Rev. John Wobig of the Trinity Church in Portland brought the message.

The new addition provides us with eight additional Sunday School rooms, an enlarged choir loft, a large fireplace room for various group gatherings, a new oil furnace for the entire church, and a completely modern and fully equipped kitchen. The women are to be congratulated especially for their work in the kitchen, contributing over \$800 in cash and donated labor (they must have figured their labor at 15 cents an hour) for this purpose alone. The inside of the church, both upstairs and downstairs, was also redecorated. The cost of the entire project, including about \$4,727.65 in donated labor and material, came to \$23,064.66. Of this amount all but \$5,500 has been paid.

We deeply appreciate the very fine spirit of cooperation shown by all of our members throughout the entire undertaking and for their exceptionally fine financial response. We are thankful for our Sunday School which is growing steadily under the leadership of Mr. Richard Nallinger and his staff of consecrated workers. Above all, we thank God for his constant blessings upon us.

E. Wolff, Pastor.

Evangelistic and Baptismal Services Are Held by Baptist Church, Elk Grove, Calif.

From January 29 to February 12 we of the First Baptist Church of Elk Grove, Calif., were privileged to have the Rev. Henry Pfeifer with us who conducted evangelistic meetings at that time. God worked in a mighty way through him and Christians re-way through him and Christians re-dedicated their lives and sinners were brought to the saving knowledge of

their Savior, Jesus Christ.

Prior to our meetings our church became united to hold cottage prayer meetings as a preparation for the meetings which were to follow. Each week we met at a number of homes, groups ranging from ten to eighteen in number and fervent prayers ascended to the Throne of God.

God gave us a harvest of fourteen persons, seven adults and seven children. One was a family group, mother, father and two children. On February 27 these converts followed the Lord in baptism. It was an impressive service. The church was filled and God's message of salvation was powerfully proclaimed by our faithful pastor, the Rev. W. W. Knauf. It was, therefore, a very distinct pleasure to welcome into our fellowship nineteen persons by baptism, letter and confession of faith on the following Sunday, March 5.

Theodora G. Wuttke, Reporter.

Eastern Conference

Mid-Winter Bible School Is Held by Bethel Baptist Church, Buffalo, N. Y.

The Bethel Baptist Church of Buffalo, N. Y., held one week of Mid-Winter Bible School from March 6 to 10. We had an enrollment of 70 children, with an average attendance of 65. The daily schedule of the week included periods of Bible study and handwork. The children were divided into five classes.

Under the capable direction of Mrs. P. Loth, the school was a great success. The teaching staff was composed of members of the church, who willingly and faithfully sacrificed time and talent. Because of the coal shortage, the children had no school, and since the church is heated with gas, we could have these classes.

Our pastor, the Rev. P. Loth, conceived the idea of having a Mid-Winter Bible School. Although the children were deprived of their secular education, they gained in spiritual teaching. Our prayer is that the seed sown into these young hearts may bring forth fruit.

Mrs. John Cappeller, Reporter.

Northwestern Conference

Inspirational and Missionary Services at the Baptist Church of Steamboat Rock, Iowa

On Sunday, February 5, it was the privilege of the First Baptist Church of Steamboat Rock, Iowa to have the Rev. J. C. Gunst, our young people's secretary, as the speaker at both services. His messages were a real blessing to all who were present.

It was a joyous occasion, when on Thursday evening, February 16, about 250 of the church family and friends gathered for the annual fellowship supper, which was also in honor of the Rev. and Mrs. Asaph Tobert and children, who had just arrived from Africa. The Toberts are missionaries in Nigeria under the Sudan Interior Mission. Mrs. Tobert is the former Carrie Swyter and is a member of our church. After partaking of a very fine supper, prepared by the Dorcas Society, everyone enjoyed a time of



Members of the Ladies Aid of the Baptist Church, Steamboat Rock, Iowa With the Rev. and Mrs. Howard Johnson of the Church at the Extreme Left, Standing

spiritual blessing. The pastor, Rev. Howard Johnson, was in charge of the program. Several musical numbers were given by a trio, duet and a men's quartet. Rev. Carl Sentman, pastor of Radio Chapel in Mason City, Iowa, who is a former member of our church, gave a very challenging and inspiring message.

On Thursday evening, March 16, we were privileged to have a missionary team composed of Miss Laura Reddig, Rev. Arthur Ittermann of Elgin, Iowa and Mr. Carroll Stover of Sheffield, Iowa with us to conduct a young people's meeting promoting the Bansa Hospital Project, which the Iowa young people have taken as their goal in the Cameroons for this year.

The pastor, Rev. H. Johnson, conducted meetings at the Minnetrista Church in St. Bonifacius, Minnesota from March 8 to 19. During his absence, the pulpit was supplied by Rev. Asaph Tobert, returned missionary from Africa, and Mr. Will Everson, a

representative of the Chicago Hebrew Mission.

The accompanying picture is one of the Ladies Aid of the church, which is composed of the older women of the church. Mrs. Jake Cramer is president of the group.

Howard Johnson, Pastor.

Mid-Winter Institute of the Minnesota Youth Union at Northside Church, Hutchinson

A group of sixty young people from our Minnesota and La Crosse, Wisconsin churches gathered together for a week-end of fellowship in February at the Northside Baptist Church at Hutchinson, Minnesota.

The Institute opened on Friday evening with the Rev. E. W. Klatt's message, "Christ Crucified for Me." The offering from this service was slightly short of a long sought goal of \$1,000 for a room in our Seminary. After the service donations were made and as a result we went over our goal and were able to start on a new project.

Saturday consisted of classes on "Atonement" directed by Rev. R. G.

Blank of the Dayton's Bluff Church, St. Paul, Minnesota; and Prof. Clifford Larson of Bethel College, St. Paul, Minnesota. On Saturday afternoon everyone had a wonderful time "Roller Skating." Other recreational moments were spent in "Get Acquainted" games and a few skits.

In the evening we were privileged to have the Rev. and Mrs. Roy Johnson and son of Litchfield, Minnesota bring an inspirational hour of "Word and Song." The music consisted of the playing of the marimba, solos, trios and duets. Some of these were illustrated by flannelgraph with appropriate lighting effects. On Sunday afternoon the Rev. L. B. Berndt of Minneapolis, Minnesota spoke on "I Am Crucified with Christ." Other guest speakers over the week-end were the Rev. R. G. Blank of St. Paul and Rev. Fred Lemmert of La Crosse, Wisconsin.

The challenging messages brought to us and the wonderful time we all

enjoyed drew us closer to each other and to our Lord. We are looking forward to other get togethers of this kind with a prayer in our hearts that our group will strengthen and win souls for Christ.

Phyllis Fratzke, Secretary.

Southern Conference

South Texas, Louisiana and Alabama Association and Evangelistic Conference at Elberta, Ala.

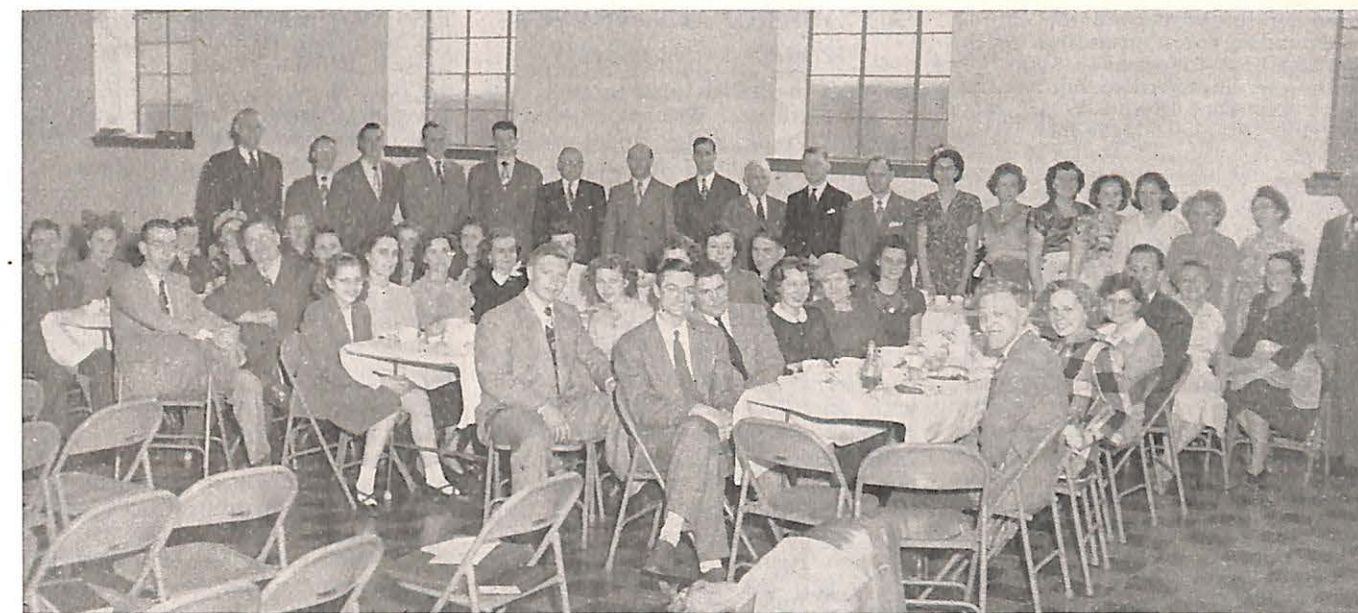
A Conference on Evangelism preceded the South Texas, Louisiana and Alabama Association at Elberta, Ala., in which several brethren were designated to take part as guest speakers. As it was impossible for them to be present, we were very glad that Rev. L. H. Smith of Corn, Okla., Rev. Roy Seibel, Rev. Wilfred Helwig and Rev. Kenneth Nelson, all from North Texas, came and helped us out in such an efficient way from March 2 to 5.

A challenging message was given on the opening evening by Rev. K. Nelson on "A Saving Gospel." After this Rev. Philip Potzner, the local pastor, extended a hearty welcome to all. Messages during the Association were brought by the following brethren: Rev. Roy Seibel of Waco, Texas, "The Origin of the Gospel"; Rev. Frank Armbruster of Greenvine, Texas, "Our Obligation Toward the Gospel"; Rev. Kenneth Nelson of Gatesville, Texas, "Spreading the Gospel Abroad"; Rev. Wilfred Helwig of Dallas, Texas, "The Gospel to the Poor"; and Rev. L. H. Smith, "The Gospel to the Rich". Devotional messages were given by Rev. A. Rosner of Mowata, Norman Lengefeld of Kyle and Rev. Frank Armbruster. On Friday evening Mr. Armbruster spoke on "A Sanctifying Gospel."

In a business session Rev. Philip Potzner was elected as next year's moderator and Norman Lengefeld as secretary-treasurer. Saturday afternoon was spent on an outing trip to the U. S. Naval Air Base at Pensacola, Florida. At the "Youth for Christ Meeting" on Saturday evening Rev. Roy Seibel brought a message. The Sunday School hour was devoted to the unified lesson with Rev. K. Nelson in charge of the adults and a local Sunday School teacher for the Juniors, with Rev. Roy Seibel bringing two Bible stories at the close of the Sunday School hour. The missionary message on Sunday morning was brought by Rev. L. H. Smith, using as his text Matt. 10:7-9. The mission offering amounted to \$68.18.

There was a good attendance in the afternoon meeting when Rev. Vernon Albern of Foley, Alabama spoke on John 1:50-51. The Sunday evening service brought the meetings to a close when Rev. Wilfred Helwig used for his message the words of the beautiful song, "I Would Rather Have Jesus."

The conference was well enjoyed by all present. The fellowship was very fine throughout the meetings and the hospitality was praiseworthy. Norman Lengefeld, Reporter.



Young People of the Atlantic Conference Churches, Pastors and Leaders at the First Christian Workers' Conference for that Area Held in the Pilgrim Baptist Church, Philadelphia, Pa.

Atlantic Conference

First Christian Workers Conference in the Atlantic Conference Area at Philadelphia, Pa.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

Surely, this Scripture passage describes the mood of the workers who attended the first Christian Workers' Conference for the Atlantic Conference area, held at the Pilgrim Baptist Church of Philadelphia, Pa., during the weekend of March 10 to 12. In all respects this conference sponsored by the Pilgrim and Fleischmann Memorial Churches of Philadelphia proved to be trail blazing and banner event.

The conference began on Friday evening as all delegates were invited to sit in on the closing sessions of the Leadership Training School of the two Philadelphia churches. (Reported in April 13 issue.)

On Saturday morning the workers renewed their tasks with the Rev. W. C. Damrau and the Rev. John F. Crouthamel sharing the moderating duties. Equal emphasis was given both to Sunday School and young people's work. All day long the workers eagerly attended such classes as Teaching Preparation, Sunday School Recruiting, Devotional Life of S.S. and Youth Leaders, Evangelistic Emphasis in the S.S. and C.B.Y., and Missionary Emphasis. The excellent caliber of the faculty including Rev. Martin L. Leuschner, Miss Myrtle Hein, Rev. A. Husman, Rev. Richard K. Mercer, Rev. Robert Hess and Rev. Victor J. Hammond made each class a "mountain-top" experience.

Among the highlights of the conference were the two panel discussions. These were "C.B.Y. Problems of Programing and Leadership" mod-

erated by the versatile Don Middleton, and "Problems of Sunday School Officers and Teachers," moderated by Mr. Harry Schroeder of the Jamesburg church. Both of these panels had the faculty as their "experts."

Another outstanding feature was the Question Box period. Here the individual questions of our workers were analyzed and answered by the entire faculty and staff. The Saturday evening session moderated by Milton Orthner, president of the Atlantic Conference C.B.Y. and S.S. Union, was devoted to the topic, "You and Your Denomination." We had the privilege to hear Miss Myrtle Hein briefly describe her work in the Cameroons, and Dr. Leuschner showed us the latest films of the Rev. H. G. Dymmel's recent trip to Africa. The evening was closed by relaxing to an hour of social entertainment by the young people of the Fleischmann Memorial Church.

The conference was brought to a grand climax on Sunday afternoon as Ralph Kletke moderated and led the singing at the session. Miss Hein

again thrilled our hearts as she presented to us a "Missionary Challenge," speaking about her work in the Soppo, Kumba and Belo areas of Africa. Following Miss Hein, the indefatigable Dr. Leuschner concluded the meeting as he exhorted those present to fully realize that they were "Commissioned by God to Serve" in their individual churches, using Acts 27:23, as his theme.

It certainly was an inspiring sight to see approximately seventy key Young People's and Sunday School workers of the nine churches represented, enthusiastically studying and fellowshiping together. Here the opportunity was given to analyze and solve problems common to our churches. Certainly, as never before our workers must be briefed on all of the latest techniques in Christian education. To this end it is hoped that by the enthusiastic testimony of this and previous reports, each conference area will promote a Christian Workers' Conference.

To enthusiastically was this event received, that a resolution was passed to make it an annual affair under the sponsorship of the Atlantic Conference C.B.Y. and S.S. Union. It is certainly hoped and expected that the blessings of this conference will in the future net concrete results in all the participating churches.

E. Ralph Kletke, Reporter.

COME AND SEE!

The members of the Atlantic and Eastern Conferences have heard much about the Old People's Home in Philadelphia lately. If our field representative has not visited your church to date do not fail to hear him when he does come. Hearing is one thing but seeing is another. Therefore we invite you to come for a visit to the Home in Philadelphia on Memorial Day, May 30th. A special program with a guest speaker will start at 2 P.M. and meals will be served from 4:30 to 7 P.M. The address is 7023 Rising Sun Ave., Philadelphia, Pa. We'll be looking for you!

Southwestern Conference

Awoik Class of La Salle Baptist Church of Colorado Sponsors Banquet

The members of the Awoik Class of the First Baptist of La Salle, Colo., were hostesses to approximately 60 guests at their annual spring banquet held in the church parlors on March 17. The banquet was prepared by the girls of the Awoik Class and

served by six boys from the church. We extended our appreciation to the following boys for the swell job they did in serving: Allen Zimmerman, Robert Croissant, Eddie Vogel, Marvin Renke, Stanley Meyer and Jimmy Geis.

Frances Meyer, president of the Awoik Class, welcomed our guests after which a special program was presented. First on the program was a duet, "No One Ever Cared For Me Like Jesus," sung by Evelyn Meyer and Mildred Schmidt. A poem, "My Little March Girl," was read by Edna Moser. Harriet Geis favored the group with singing "God Understands." "Pat Patrick," a hand story was presented and led by Frances Meyer. Our four youngest members, Betty Renke, Joan Oster, Lorene Croissant and Ruth Zimmerman, presented the song, "Now I Belong to Jesus." The Rev. David Zimmerman, pastor of the La Salle Church, talked on his version or meaning of the word AWOIK.

Our sponsors, Mrs. Adam Moser and Mrs. David Zimmerman, sang, "He Is So Precious to Me." The reading, "A Prayer," was read by Virginia Staudinger. Norma Lesser played two selections on the accordion. "In De Morning," a reading, was given by Irene Croissant. Concluding the program Harriet Geis, song leader, led the group with favorite songs and choruses.

Norma Lesser, Reporter.

C.B.Y. HERALD NEWS

(Continued from Page 13)

by bus. After the visitation the group previewed some late Cameroons missionary pictures."

DETROIT, Mich.:

"Youth Week was a big event here at Burns Ave. Church. On Wednesday, the C.B.Y. put on a debate on the question, "Has the church failed the youth of today?" The weekend brought a winter retreat at Lapeer Baptist Camp that combined fun and real spiritual growth. Young people took part in both Sunday services, presenting a one-act play on the final Sunday evening."

Some of our C.B.Y.'s report that weather conditions and impassable roads make the February date unsuitable. To all such groups we send the suggestion to have Youth Week later this Spring. It is the idea, the participation, and the blessing that we want you to have, regardless of the date. Our heartiest thanks go to the many pastors who cooperated so loyally in this venture of our Conference Union. Meantime, plans are being laid for 1951's Youth Week, with the striking theme, "Christ Calls — In Faith We Serve."

COMMISSIONED TO SERVE —
General Conference Union Theme for the Triennium. Text: "Whose we are and Whom we serve." Acts 27:23.

MY MISSIONARY TRAVELS

(Continued from Page 11)

had met in Philadelphia in 1911, was on the platform. Without any excuse the Rev. Frank Kaiser and I went to the platform and I introduced ourselves. There was quite another atmosphere that pervaded this house of God where his saints were assembled. I did not feel the presence of evil spirits, but the Holy Spirit was consciously present.

During the following days we had opportunity of acquainting ourselves with conditions in the Home for the Aged and in the Deaconess Home and with the needs of the members of that large church. It may not be generally known that this church in Lodz was one of the largest if not the largest German Baptist Church in the world. At that time there were 2000 members. A great share of our relief went to Poland and was distributed from Lodz.

IN CHRIST'S NAME

In the conferences with the pastors they told us that they had often wished that relief goods had never been sent to Poland, because they were constantly charged with injustice and partiality in distributing the relief. At the first opportunity in that Nawrot Street Chapel, seating more than 2000 people, I went before the congregation and told them that their pastors were not responsible to them for the distribution of the relief. With kind but strong words I admonished that congregation to accept the relief in the name of Christ just as we had given it.

While I was pastor of the Second church at Philadelphia, Pa., we had received many members from Poland, principally from Lodz, Warsaw, Zywardow and Zdunska Wola, so that at one time at least 50 percent of our membership consisted of immigrants from Poland.

The last Sunday spent in Lodz was a memorable occasion. In the morning I had preached from the high pulpit on the same level with the gallery. In that strange place I did not feel very much at home. In the afternoon service the Rev. Frank Kaiser and I were seated on the lower platform. The program consisted of expressions of gratitude from many of the leaders of that large church. It was about five o'clock in the afternoon and in the dim light of those many gas jets there came upon that large assembly a very serious mood. We as the representatives of our American brethren were receiving the acknowledgements from those who had been helped by our ministry of love.

In spirit we were transported to that Coronation Day of Jesus Christ

when he will have separated humanity into those two classes and when he will solemnly declare to those on his right hand: "Come, ye blessed of my father, inherit the kingdom prepared for you before the foundations of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

Then we as your representatives felt richly compensated for every ministry of love that we had rendered. We rejoiced to know it clearer than ever before that Jesus Christ is not only present with each of his own while suffering in his adversity but that he actually identifies himself with each suffering child of his, and counts everything done to one of the least of these as having been done to himself.

TRAVEL ADVENTURES

We were fortunate to have secured a sleeping reservation from Lodz to Berlin, but when that train arrived from Warsaw in Lodz there were no sleeping cars. Our strong-hearted and strong-armed preacher brethren forced their way into a compartment and then dragged us into the compartment. We spent that night sitting on our upturned suit cases.

At the Polish-German border we found we had no permission to leave Poland, but after telling of all of our relief work we secured not only the permission to leave but a compartment for ourselves. There was a large paper poster with the word "besetzt" (occupied) put on the window of our compartment. Many would have liked to have shared that compartment with us, but we preferred to stretch out comfortably, each one of us on that long seat upholstered with red plush, and make up for the lost sleep of the former night.

While resting in that private compartment I developed a severe case of pleurisy. On the following afternoon this pleurisy announced its presence with a terrific chill. For more than two weeks I was bedfast in the Bethel Deaconess Home in Berlin where I had the best of care with a day and night nurse, Schwester Mary. Because of this illness we had to change our reservation for the homeward trip and sailed on the SS MONGOLIA.

This first European trip was in preparation for others that followed. Many contacts were made which proved mutually helpful in later years. Some seeds were planted which have grown to be important missionary projects for our North American Baptist General Conference.

Obituary

MR. JOHN LINDENBACH
of Edenwold, Sask., Canada.

Mr. John Lindenbach of Edenwold, Sask., Canada was born on Dec. 20, 1891 at Hlyboka, Buchavina in Austria. When he was twelve years old he came to Canada with his parents who settled down in the Edenwold District of Saskatchewan in the latter part of December, 1902.

He was baptized on confession of his faith by Rev. F. A. Mueller and received into the Baptist Church where he remained a member. He was united in marriage to Amalia Huber on Dec. 26, 1914. The Lord blessed this union with six sons and three daughters.

On Tuesday, January 17, 1950 at 11 o'clock in the morning, Mr. Lindenbach suffered a stroke and passed away at 4 o'clock that afternoon at the age of 58 years, 28 days. His parents and three sisters preceded him in death.

Left to mourn are his wife, at Edenwold; Herman, at Davin; Albert, at Fort William; Mrs. Sylvia Ast, at McLean; Arthur, at Edenwold; Edwin, at Regina; Mrs. Dorothy Wolfe, at Balgonie; Ernest, at home; Robert, at home; Evangeline, at home; 12 grandchildren, three brothers, four sisters, and a host of relatives and friends.

Edenwold, Sask., Canada

E. L. THIESEN, Pastor.

MR. FRED HEPPERLE
of McLaughlin, South Dakota.

Mr. Fred Hepperle of McLaughlin, So. Dak., was born on May 7, 1886 in Annetal, South Russia. He was united in marriage to Miss Margaret Oswald on May 8, 1908. A year later they came to America and made their home in Herreid, So. Dak., later moving to McLaughlin, So. Dak. Nine children were born to them, two of which died very early. His wife preceded him in death in the year of 1943.

His children are: Bertha Deibert, Herreid, So. Dak.; Hulda Quenzer, Stockton, Calif.; Katharine Schneider, Lodi, Calif.; Klara Martin, Stockton, Calif.; Helen Haerol, Las Angeles, Calif.; Jacob Hepperle, Stockton, Calif.; Fred Hepperle, Stockton, California.

Mr. Hepperle accepted Christ as his personal Savior in 1918. Two years later he followed Christ in biblical baptism, and was accepted in the fellowship of the Baptist Church in Herreid, So. Dak. In the year 1943 he married Elisabeth Klingman. Mr. Fred Hepperle was one of the founders of the McLaughlin Baptist Church, which in her early days was known as the Baptist Church of Selfridge, No. Dak. On February 27 he was called to his heavenly home.

McLaughlin, South Dakota

ALEX SOOTZMANN, Pastor.

MR. HERMAN HODEL
of Crawford, Texas.

Mr. Herman Hodel of Crawford, Texas was born on July 21, 1895 near Osage, Texas. Here he spent all the years of his life as a farmer. He died March 9, 1950 as the result of a malignant cancer. Although he had to suffer much, yet he bore it sweetly and bravely as a true soldier of Christ. The 23rd Psalm became very precious to him during the days of his lingering death.

On June 21, 1930 he was united in marriage to Miss Lydia L. Wiese. On Sept. 25, 1909 our brother was converted to a living faith in Christ. Brother Sydow baptized him that same day and he joined the Canaan Baptist Church of Crawford, Texas. From that time he served the Lord in various ways. He played the organ for several years; he was president of the B.T.U.; he served as trustee of the church for several years.

He leaves to mourn his wife who indefatigably and lovingly served at his bedside; two sisters, Mrs. F. Schantz of Gotebo, Okla. and Mrs. F. Jackle of Valley Mills, Texas; six brothers, John Hodel of Lockney, Texas, George Hodel of Blue, Okla., Adam Hodel of Gatesville, Texas,

"Let us then be true and faithful,
Trusting, serving every day;
Just one glimpse of Him in glory
Will the toils of life repay."

Frank Hodel of Crawford, Texas, Jacob Hodel of Gatesville, Texas, and Henry Hodel of McGregor, Texas. He also leaves many relatives and friends.

"Precious in the sight of the Lord is the death of his saints."

Canaan Baptist Church,
Crawford, Texas

ARTHUR K. SCHULZ, Pastor.

MR. FRED ZANTOW
of North Freedom, Wisconsin.

Mr. Fred Zantow of North Freedom, Wis., was born in Samoschin, Germany on November 18, 1875 and passed away at the home of his brother, Herman, near Baraboo, Wisconsin on March 10, 1950 at the age of 74 years, 3 months and 20 days.

In June of 1880 he and his mother came to America to be reunited with his father who had emigrated to this country earlier. For a while the family lived in Baltimore, Maryland, and then came to Ableman, Wisconsin. Brother Zantow spent most of his life on the farm, but had to retire from such strenuous work due to an injury which he received early in life. After retiring from his own farm he stayed with one of his brothers and a sister, helping with whatever work he was able to do at each home. He suffered much physically but his strong Christian faith helped him when the suffering became severe. He looked forward with great joy to the time when his Lord and Savior would release him from these earthly bonds and take him to his eternal home.

Upon the confession of his faith in Jesus Christ as his Savior he was baptized on December 18, 1933 by Rev. H. Palfenier and became a member of the North Freedom Baptist Church. He leaves to mourn his departure two brothers, one sister, other relatives and a host of friends. His parents, three brothers and one sister preceded him in death. The words, "It is appointed unto men once to die" (Hebrews 9:27), served as a basis for the words of comfort spoken to us all at the service.

North Freedom, Wisconsin

THOMAS LUTZ, Pastor.

HERMAN JOHN BRANDT
of Forreston, Illinois.

Mr. Herman Brandt of Forreston, Ill., son of Hermina and Peter Brandt, was born on August 1, 1877 in Baileyville, Ill. Early in the morning of February 3, 1950, in his sleep, he went to his eternal reward. His age was 72 years, 6 months and 2 days.

He was associated with the Forreston State Bank for fifty years and was its president since 1945. On November 28, 1907 he was united in marriage with Miss Edna M. Piper. To this union one son and two daughters were born. He was a good husband and a kind and loving father.

He was baptized on his confession of faith in Christ in the Baileyville Baptist Church on June 13, 1897 by Rev. H. G. Bens, and remained a faithful member until the end. He taught a Sunday School class there until he established a home in Forreston where later he taught a boys' Sunday School class in the Evangelical United Brethren Church. He was also a member of the Gideons.

Those remaining who mourn his departure besides Mrs. Brandt are three children: Mrs. Mildred Schulz (Marie) of Belmont, Mass.; Bartelle Brandt of Stockton, Ill.; and Mrs. Lawrence Eisele (Isabelle) of Naperville, Ill.; four grandchildren, one brother, Bernard of Avon, So. Dak.; three sisters: Mrs. Bena Frey, Estherville, Iowa; Mrs. Minnie Voigt, Mt. Sterling, Miss.; and Mrs. Mary Frei of Forreston, Ill. A brother and sister preceded him in death.

Funeral services were held on February 6, 1950 in the Evangelical United Brethren Church of Forreston with Rev. Louis Johnson of Baileyville, interim pastor, giving the message and Rev. F. K. Mertz of the Forreston Church assisting.

Baptist Church,
Baileyville, Illinois

HERMAN ZIMMERMAN, Moderator.

MR. JOHN A. BRAESE
of Madison, South Dakota.

Mr. John A. Braese of Madison, South Dakota was born in Germany on October 21, 1870. There he was also born again through faith in Christ and baptized into the fellowship of Christ's Church. At the age of 20 years he came to America, settled in Madison, So. Dak., and united with the West Center Street Baptist Church, where as an active and faithful member he supported the Lord's work with unflinching interest and prayer, with conviction and persistent diligence. He always had a good word for Jesus and appreciated the fellowship of his many Christian friends.

In 1891 Brother Braese married Pauline Krueger, which marriage was blessed with eight children, of whom two passed away at an early age. After a happy wedded life of 53 years, Mrs. Braese went on to glory in April 1944. Brother Braese continued in his earthly pilgrimage for six more years and during that time did much to help in overseas relief. On Sunday morning, March 5th, the Lord called him to his reward at the age of 79 years and 6 months. He now rests from his labors and his works do follow him.

Surviving him are one son, George Braese of Sioux Falls, So. Dak.; and five daughters: Mrs. Fred Baumann of Portland, Oregon; Mrs. A. Reynolds, Mrs. Wm. Appel, Mrs. C. H. Lee, and Miss Hattie Braese, all of California; one brother, H. O. Braese of Chicago, Ill.; and one sister, Mrs. G. P. Funch of Calif.; eight grandchildren and three great-grandchildren. Relatives and friends will miss him. May the God of mercy comfort the bereaved!

West Center Baptist Church,
Madison, South Dakota

HERBERT HILLER, Pastor.

MR. CHRISTIAN LUFU
of Mound Prairie, Minnesota.

Mr. Christian Lufu of Mound Prairie, Minnesota, son of Mr. and Mrs. Oswald Lufu, was born on October 4, 1882 in Mound Prairie Township, where he resided until his death. He went home to be with the Lord on Monday afternoon, March 20, 1950 at the age of 67 years, 5 months and 16 days. He had a prolonged illness of nine years and spent the last 2½ years in bed.

He was converted in his early youth and followed the Lord in baptism by the Rev. Emil Berger in April 1910 at the Seventh Street Baptist Church in La Crosse, Wis. and later joined the First Baptist Church of Mound Prairie. Mr. Lufu served the Lord faithfully all his life. He was Sunday School superintendent and church treasurer for a number of years and he served 25 years on the board of trustees and deacons until his departure to be with Christ.

Mr. Lufu was united in marriage with Clara Senn on October 4, 1910. To this union was born one daughter, Mrs. Dorothy Addington of Austin, Minnesota. Those who mourn his departure are his wife, Clara of Mound Prairie; one daughter, Dorothy; three brothers, Ulrich of Mound Prairie, Wis.; Nicholas at Everett, Wash.; Jacob at Isanti, Minn.; three sisters, Dorothy Guggisberg at Kewaskun, Wis.; Katherine Von Moos at La Crescent, Minn.; and Miss Margaret Lufu at Crosby, Minn.; one granddaughter, Charlotte; twin grandsons, Leonard and Lawrence; and many other relatives and friends.

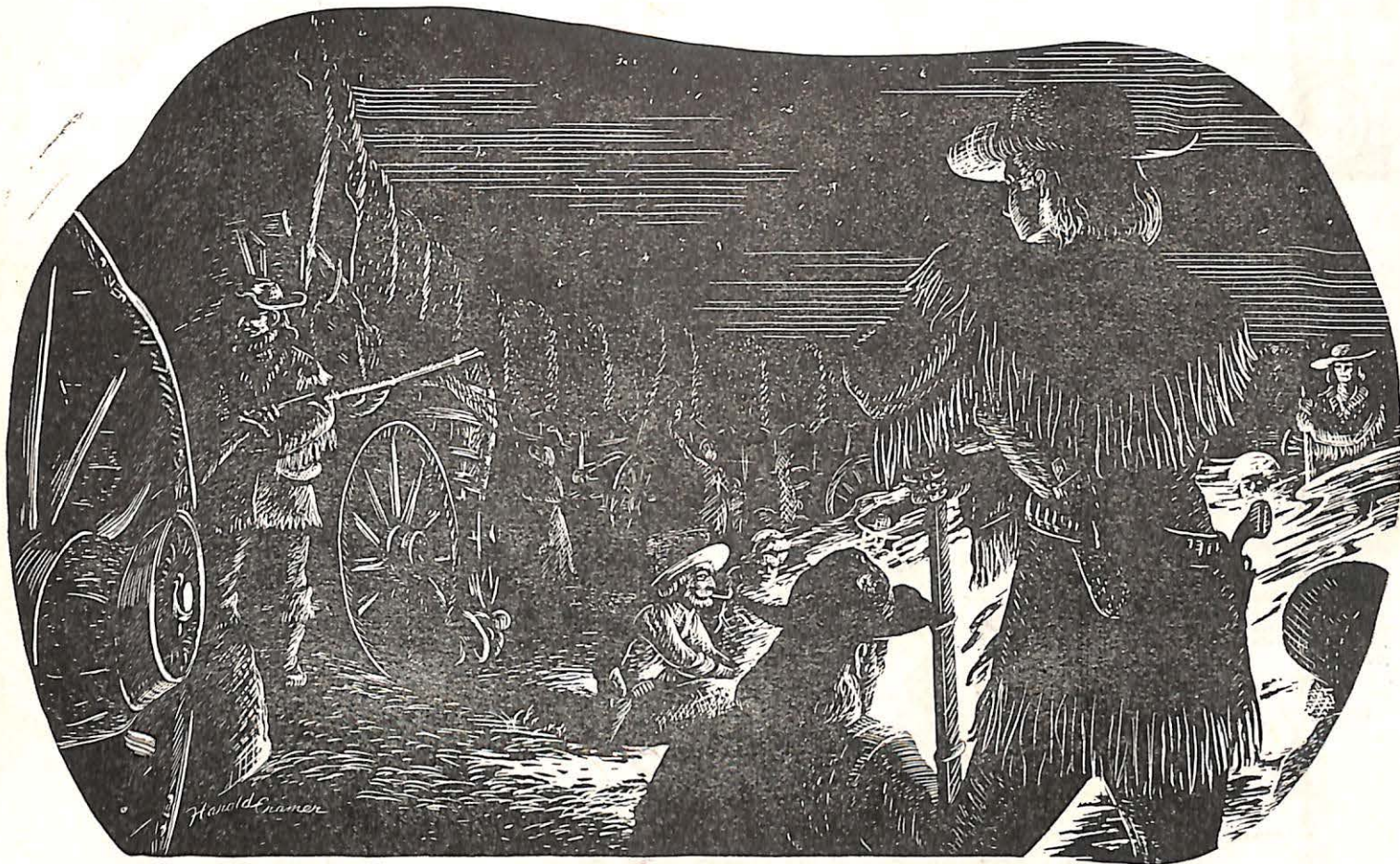
Mr. Lufu was preceded in death by his father, mother and two brothers, Oswald and Arnold. His patience in suffering, and confinement were a living testimony and demonstration to the keeping and satisfying power of our precious Lord and Savior, Jesus Christ, whom he loved and carefully followed all his life.

Of him it can well be said, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me that day."

The services were attended by an unusually large attendance with the Rev. Oscar Olson as speaker from the First Baptist Church of Houston, Minn., and the Rev. Fred R. Lemmert from the Seventh Street Baptist Church in LaCrosse, Wisconsin.

Mound Prairie, Minnesota

FRED R. LEMMERT, Correspondent.



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