

The Baptist Herald

A DENOMINATIONAL PAPER VOICING THE INTERESTS OF THE
GERMAN BAPTIST YOUNG PEOPLE'S AND SUNDAY SCHOOL WORKERS' UNION

Volume Twelve

CLEVELAND, O., DECEMBER 1, 1934 Number Twenty-three

A Gilt-Edge Security

I HAVE a deep appreciation of the value of the Sunday school in the life of a nation for the following reasons:

I believe the world has gone astray, and needs the infusion of high moral and spiritual qualities into all its relationships—personal, social, industrial, political, national and international.

I believe there is no surer way to achieve this result than by purifying the springs of youth.

I believe that the Sunday school is the finest agency for this purpose.

I believe that if the Sunday school had the full support of all men and women of good will, it would soon be possible to allay the anxiety of the statesmen who declare that the moral and spiritual progress of mankind is not keeping pace with its scientific and material advancement.

If I were beginning life again I would as a patriot, back the Sunday school as a gilt-edge security.

—Edward Sharp, Kent, England.

What's Happening

Rev. C. Fred Lehr closed his pastorate at the Shaker Square church, Cleveland, at the end of October after a ministry of something like nine years. During this incumbency the present beautiful church edifice was erected.

Thomas Lutz, Jr., a recent graduate of our seminary at Rochester and who continued his studies at the University, has accepted the call of our Geary County, Kansas, church and is settled on his new field. It is our hope that this first pastorate will enjoy the favor of God and be enduring.

Pastor Friedrich Mindrup of the Greenville church, Texas, died after a protracted illness November 11. He was graduated from the Rochester Seminary in 1910, since which time he has served several churches, accepting his last charge in 1924. May the God of all comfort be the support of the bereaved!

Budget Receipts for the first three months of the new triennium are encouraging and are cheering the hearts of our officers at Forest Park. Our people are doing better, which fact indicates that their income-ability has improved and a greater interest has been laid upon their hearts. The receipts were fully four thousand dollars better than for the corresponding period in 1931. This is stimulating for our entire constituency.

General Missionary Secretary William Kuhn spent the greater part of November on the Pacific coast, making an extensive tour of visitation of our churches. After taking part in the associational meeting at Anaheim he passed through California and Oregon into British Columbia to bring encouragement to the Vancouver church. The work at the latter point is enjoying a season of accelerated activity. According to recent reports the services there are well attended crowded audiences attending the ministry of Brother J. C. Schweitzer.

Missionary Paul Gebauer is passing through our churches in whirlwind fashion, impressing our people with the vastness and worthwhileness of the mission to the Cameroons, which is jointly fostered by the Baptists of Germany and the German Baptists of America. A new interest has been focused on this field by his sane appraisal of proper approach and conduct of the work. After visiting the East and spending much of November in the middlewest and Texas he departs December to the Pacific coast. Our people should, by all means, hear him—this Paul to the tribes of Western and Interior Africa.

Pastor E. J. Baumgartner, Dayton, O., has completed his lecture tour of the Central Conference. Wherever he went he was enthusiastically received. The well-prepared graphs worked out by this analyst of our denominational history carried conviction with them. It was

repeatedly deplored that they could not be shown to all our churches. The suggestion is made that other churches apply, on occasion, for this lecture. It is just the thing for our young people's institutes and assemblies.

Another feature of this tour of visitation was the book exhibit furnished by the Publication House and which was put on display at each point included in the itinerary. Many were the surprises expressed at the attractive books and holiday wares viewed by many for the first time. The loyal Dayton church has rendered a wider ministry by granting their pastor this leave of absence. That's denominational co-operation.

"The Baptist Herald" will very soon complete its twelfth year of service. It is saddening to think that the first editor was obliged to lay down his pen so abruptly to answer the summons to his better home. But his career was brought to its consummation. The intervening numbers are being gotten out by the publication office with the aid of the Publication Board, eagerly awaiting the assumption of his editorial control by the General Secretary-elect Martin L. Leuschner who will enter upon the role of friend to the youth at the beginning of the new year. To be more accurate the first issue of the "Herald" for 1935 will bear the new editorial impress which means that the planning and the changing will have taken form several weeks before the publication date. We confidently believe the new "Herald" will have a strong appeal. There should be a host of new subscribers enrolled before that time.

Immanuel Baptist Church, Kankakee, Ill.

We have just concluded a series of six Sunday night Illustrated Lecture-Sermons on "Five Crises in the Life of Jesus" and "The Greatest Question in the World." The slides are reproductions of the best work of the world's master artists and the lectures present the earthly life of Jesus from a new and helpful viewpoint. Our orchestra, which was revived for these services, will continue to add new inspiration to our Sunday evening meetings. Our attendance averaged 105 for the six nights, and the added offerings more than paid for the expense of renting the slides, the cost of which was only \$10 for the six sets. The express charges are extra. If any of our pastors are interested in these lectures they may address "The New Idea Service System," 312 E. Wisconsin Ave., Milwaukee, Wis., for information. GEORGE HENSEL.

News from the Rio Grande Valley

A successful mission is conducted by the churches of Texas at Donna. Here a small number of God's children have been gathered, and though they are

without a pastor, they are very loyal and do good work. The Mission Board of the Texas Conference has arranged with the ministers of the various churches in the conference to visit the group at Donna from time to time. On November 11 Brother W. H. Buening baptized five young converts. During the visit of Brother Ehrhorn and Brother Gossen several of the young people took their stand for Christ. Brother Chester Buening, the newly elected Council member for the Texas Young People's and Sunday School Workers' Union, also paid us a visit and spoke very effectively to the young people. We thank God for his manifold blessings, the Texas Mission Board and the various brethren for their helpful service. D. W. HEIDLAND.

Farewell at Martin, N. Dak.

The members of the church and Sunday school of the Berlin German Baptist Church met at the home of one of our members to give a farewell surprise party to our departing pastor, the Reverend Karl Gieser, and his family.

Brother Gieser labored seven and one-half years in our midst, doing very commendable work in our Sunday school. We are indeed very sorry to let them go, but wish them God's blessing on their new field of labor with the church at Turtle Lake, N. Dak.

At the close of a splendid evening of Christian fellowship, a practical present was handed to our departing pastor and Mrs. Gieser.

A Correction

By an unfortunate omission the name of President Norman J. Boehm as representative of the Young People's and Sunday School Workers' Union did not appear on the official order of service published in connection with the memorial service to the late General Secretary A. P. Mihm in the last issue of the "Baptist Herald." It was wholly inadvertent. In order to participate he found it necessary to fly from Detroit on a stormy day. His public tribute was exceedingly appropriate and impressive.

The Baptist Herald

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The Baptist Herald

Let the Laughter Out

JUDGE HARRY BROKAW

It takes a lot of courage
To keep from feeling blue,
And antidotes are needed
To keep the spirits true;
But when just loads of trouble
Are locked within the heart,
The man that keeps on smiling
Oft plays the hero's part.

Your friends may never know
The effort that it takes,
To show a grin that's cheerful,
And cover up the aches;
But the world cares not for trouble,
It likes to see you smile,
So if you're sad and gloomy,
You'd better change your style.

We find, somehow or other,
A good wide healthy grin,
Oft makes the best impression,
And proves the chance to win.
If you would make life cheerful,
And put the foe to rout,
You'd better touch the button
That lets the laughter out.

—Smiles and Sunshine.

What Hitler Has Meant to Germany

H. VON BERGE

This is the second of Prof. von Berge's series on German conditions. The first number appeared in the issue of November 15. There are three still to follow, making the last numbers of the "Herald" for this year and the first two in the new year of significant value. They have grown out of personal observation and are therefore more authentic than newspaper agitation.

WE here in America do not like Hitlerism. It is contrary to all our American ideals. We are a democratic people, and a dictatorship has no appeal to us. But Hitlerism frankly is a dictatorship, and does not deny it. However, as Dr. John Bradbury in his report to the "Watchman-Examiner" about the recent Baptist World Congress has pointed out, Germany has the kind of government it wants. With about 90% of its population it stands behind Adolf Hitler and his policy. In their official declaration our German Baptist brethren at the Congress in Berlin have declared their confidence in him and their loyalty to him. And to them it is no longer just a matter of accepting his theories, but he has now had a little more than a year of power and opportunity to demonstrate what he really has in mind and what he can and will do. He can no longer just be laughed out of court as a political buffoon. I confess that some months ago I

did a bit of that laughing myself, but little as I like Hitlerism to this day, "the inescapable fact remains that the Nazis must be reckoned with whether the rest of the world likes it or not, that the future of Europe largely rests in the hands of the ridiculed and reviled Hitler" (Colonel E. Alexander Powell, in "The Long Roll on the Rhine"). What has he done to merit such enthusiastic backing by the German people?

He has restored order and confidence in Germany. Before Hitler came into power, Germany was hopelessly party-torn. At the Reichstag election of 1932 no less than 38 different political parties offered their candidates for election. There was no hope of permanency for any cabinet. There was no possibility of the adoption of any policy to solve the constantly mounting difficulties and problems of the German people. Party was fighting party not only by literature and oratory but by ever recurring bloody street fights and riots. And all this hopeless division in the face of the ever tightening wall of enemies around them. There was no united front against the pressure from without. The German people had become utterly demoralized. No one was safe on the streets after dark. There was corruption in the government, a thing unknown in Germany before, and there was crime in the alleys and highways. All that is ended now. Crime has stopped. Corruption has been stopped. There is order, and there is absolute safety by day or by night. And there is confidence and there is new hope. That tremendous change has come about since Hitler came into power. There is simply no denying the fact of that great change.

Hitler has brought about the unification of Germany. For that her former enemies, especially France and Italy, do not thank him. While before the war there was a German Reich, yet there were in that Reich or empire the elements of disintegration. When in 1871 the empire was founded, it was done by treaty between the North German Federation and the South German States, bringing 26 states together into the new federation. But all the federated states retained their autonomy, and the horde of kings, dukes, and princes retained their sovereignties. In the federation Prussia had the predominance of power with its 62% of the total area of the empire and 61% of its total population. Under these conditions a genuine unity was impossible. All that is changed now. The kings and grand dukes and dukes and princes are gone. There are no more kingdoms and duchies, etc. All Germany is divided into provinces which no longer conform to the old state borders. Statthalters over these provinces are directly responsible to the central government. For the first time in its history Germany is now completely united. And with a united Ger-

many the other powers from now on will have to reckon. That has immensely strengthened its councils of the nations. No longer can it merely be dictated to. "It may be said that Adolf Hitler's place in history would be secure were his political career to end tomorrow without his having accomplished anything else" than the unification of Germany.

Hitler stopped communism. Here in America we are not much worried about communism. We look upon it as a harmless political philosophy, something for academic discussion and debate. In Germany that was different. One of our pastors told me that in all the larger cities of Germany howling mobs of communists were constantly parading through the streets with banners flying bearing the inscriptions: "Down with the churches!" "Down with religion!" "Down with the Christians!" We do not hear much of that here in our country. But how dangerously real these threats were we can easily learn when we go to Russia and see what the communists may be expected to do where they have the power to do it. We know from our own brethren in Russia whom we know by name and whom in days gone by we have supported in their missionary work with our contributions what they and their families have had to suffer and are still suffering. It is a story of heartless and bloody persecutions. Many have been arrested and have never again been heard from. Others have been shot down. Others have been sent to Siberia for years of banishment from their own under conditions of extreme suffering. When communistic headquarters were raided in Germany it was discovered that many of the leaders of our Baptist brotherhood were marked to be shot. One of our pastors who headed up a large deaconesses work in one of our large cities told me that he had been secretly and confidentially warned to secure civilian clothes for all his deaconesses, for they too had all been marked for purposes I must leave to the reader's guess. The resolution adopted by our German brethren at the Congress speaks of the salvation that God has brought through Hitler "in the eleventh hour." Some have said that it was the eleventh hour and fifty-ninth minute, for the communistic revolution was just about to be inaugurated and everything was ready for it, when Hitler stopped it. One good brother over there told me he wondered whether the world realized what it owed Hitler for having dammed up the westward sweep of the tidal wave of communism, for if Germany had gone communistic, there would have been no stopping it in France and in Spain, and we would have felt the impact here in America. That may be only too true.

What Hitler will mean for the economic life of Germany remains largely yet to be seen. From our own experience with our President Roosevelt and his new deal we know how difficult it is to bring about a radical change in social and economic conditions in the brief span of a year or two. But already Hitler has taken hold of the situation with a firm hand, and what has been accomplished are creditable achievements. There are no beggars on the streets of Germany; I have not even seen those

who were selling lead pencils and shoe laces, a supertuge for begging. There is no need of that, and so begging is forbidden. A supreme effort is made to provide work for every one who is able to work. Great public projects are undertaken for that purpose, such as the building of great arterial highways, bridges, railroad lines, etc., etc. Those who are unemployed have a claim upon welfare assistance, which is allowed without question. Those physically unable to work and the aged are provided for. But none who can work, and will not, has any claim on public charity. There are no doles. Hitler's government promises that none need go hungry and none needs be homeless or without shelter; and the most earnest efforts are made to redeem that promise. I am writing here from personal knowledge, for a number of people who are reaping the benefits of Germany's welfare provisions are among my personal friends and acquaintances.

This then is sure, that Germany, when it enthusiastically backs up Hitler, does not do so because of fear, but because it believes in him and believes to have the evidence that he is leading in the right direction. Our own brethren over there tell us that they believe God has given them Hitler in these difficult times, as God had given the railsplitter Abe Lincoln to the American people when they needed him in the time of their emergency. History may well justify them in their conviction ere many years shall have gone by.

Dayton, Ohio.

Stewardship of Time

GRACE KOESTER

This paper is one of a symposium on "Stewardship," read at the California Young People's Convention held at Los Angeles in July.

STEWARDSHIP should be considered in the mind and practiced in the life of every Christian. It not only concerns money, but time also. A steward manages the property of another, and the property in this case is time. Christians acknowledge God's ownership of their lives, therefore stewardship means little to the unsaved. We can never be a faithful steward of the Lord Jesus Christ until we acknowledge the fact that we were bought with a price. 1 Cor. 6. 19, 20: "What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's."

God has given to each of us twenty-four hours a day. He wants us to spend part of that time in work, part in recreation and part in communication with him and in the study of his Holy Word.

Here in California Christians have a greater temptation, it seems to me, to spend more than their allotted time for recreation. There are so many beautiful things to see that God has provided for us. We have the ocean and mountains to enjoy and a common alibi is, "I can worship God in the great out-of-doors as well as in church." It is easier to be comfortable in an out-of-doors mountain re-

sort than perhaps listening to a dry sermon. If we only realize that our presence in a church on Sunday stimulates the pastor and his sermon. He perhaps too would like to be sitting out on a park bench enjoying the cool out-of-doors and admiring the gorgeous scenery. He doesn't get much inspiration from empty church pews. If we would realize the benefit we derive from a sermon on the kingdom of God and the food it means to our souls, the uplifting of our spirits from the humdrum of the everyday world, we would not deny ourselves the blessed privilege of attending a church service.

If we would but realize the benefit of daily prayer with our Lord, the great power-plant, that is ever available and that we often take as a matter of fact and cast aside so easily, we would set aside each day a specific time, preferably the first hour in the morning, for communion with God. What a blessing we would all enjoy and the worries that seem so enormous some times would be mere nothingness. So often, though, we are so busy with other things and only have time to mumble a few words to God. Do you think he is necessarily pleased with such neglect? We all can pray to God when we are in trouble or when things go wrong, but even non-Christians do that. But Christians should love to praise God and thank him when things are going smooth. Prayer is a thing that grows on one. First it may seem a duty, but after daily practice it becomes a privilege and a necessity that we can't live without. Don't underestimate this wonderful gift that God has given us, but use it always; the more we use it the more valuable it becomes.

So often we find that the busiest people in this world are the ones who find the most time for prayer.

According to widespread tradition, Martin Luther once said to his wife, "I have a particularly hard and busy day ahead of me; therefore I shall spend three hours at the start of the day in prayer."

It seems to me when a busy man, as Martin Luther probably was, found it necessary to spend three hours on a busy day at the throne of grace, would we not profit by his example? I just wonder how many of us in this audience spend as much as three hours in prayer in one day. Even one hour is a long time for many of us to devote to daily prayer.

The days that we are now living in are hard days for all of us and most of us believe that we are living in the last days before Christ's coming. He has asked us to pray without ceasing during these times.

When he comes will he be able to say to each and every one of us, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord"?

John D. Rockefeller, Jr.

THE magazine "Forbes" for August brings a very interesting article from which we copy: John D. Rockefeller, Jr., founds his money philosophy squarely on biblical precepts. This largest of all givers accepts unabridged the teachings of the Founder of Christianity—the Golden Rule; man

is his brother's keeper; we are but stewards of earthly wealth; riches are a most grave responsibility; their owners are strictly accountable for utilizing them for the greatest good of the greatest number; wealthy men are not entitled to indulge in a life of ease and pleasure.

Rockefeller, Jr., goes down on his knees every morning and asks the Lord to help him fulfill worthily the unique opportunities opened up to him through control of the gigantic wealth entrusted to him by his father. And he prays each night that he might not have fallen too far short of meeting his responsibilities—for forgiveness for his failures.

The most modest of men, John D., Jr., disclaims the slightest credit for his philanthropic activities; he is but striving to carry out his father's will and wishes with the means supplied wholly by his parent. "I have never earned a dollar," he protests.

The only credit he does in a way claim is for having "disappointed those who are quite certain every son of a rich man must prove an utterly worthless fool." Glimpses of his philosophy:

"Vast wealth is not a blessing, but a tremendous responsibility.

"Wealth, when unwisely used, is likely to be a stone around a man's neck, a power for destruction.

"The only real justification for power is service.

"I can conceive of nothing so unpleasant as a life devoted entirely to pleasure.

"Many, many others are doing, in proportion to their means, quite as much as father and I are doing. I never for a moment regard our family's resources as merely a personal possession to be used or misused without accountability to anyone or to my Maker.

"But it is all fascinatingly interesting."

Lloyd George's Prophecy

DAVID LLOYD GEORGE, Great Britain's wartime Premier and life-long Baptist, recently said: "If the churches throughout Europe and America allow another war to fructify they had better close their doors." Dr. Michael Hoke, President Roosevelt's chief physician at Warm Springs and the occupant of "The Little White House" during the Chief Executive's absence, a man of wide professional experience, thus diagnoses our disorder as a people: "The trouble with our nation is a lack of character among our people. First of all, character must be built in homes and people or all the efforts made to better society will fail. You people of the church must more earnestly take on this task." With all the earnestness of his soul President Franklin D. Roosevelt recently said to his friend, Harry Earl Woolever: "Woolever, get all the preachers you can to preach sermons this year on the building of character and all the people you can to practise the principles of the Man of Galilee. This is the only hope we have." The year nineteen hundred and thirty-four will write the verdict.

God's Great Gift and Our Sacrificial Giving

The Germans used to call the month of December "Christmond" = "Christ-month." This name reminds us of the great gift the heavenly Father has bestowed upon mankind, and also of Christ who is the giver of all the riches included in the gospel. It would seem to be quite natural that we who are permitted to accept this twofold gift should be eager to bring a special thank offering to the great object for which Christ was given to us, namely the spread of his gospel and to have an open heart and hand for our neighbors in need and distress.

Our denomination of German speaking Baptists is doing a fine and extensive missionary work both in the homeland and in foreign lands. The officers are eager to go to the limit of their responsibility. They are limited in their efforts—not because of lacking possibilities in the missionary field, and not because there are not enough willing workers in the Lord's harvestfield—but because of the very limited funds so necessary for the promotion of our missionary endeavor. In a time of financial depression like this help has more than a double value.

The same may be said of our benevolent enterprises. We think of the many in our denomination who are in utter need and who are thankful for any help we are able to offer them. We think of our aged ministers and their wives who conscientiously did a great work for many years and who were not able to provide for their old age and disability. We render them our thanks by helping to provide for their needs. We think too of our widows who need our help in their effort to take proper care of their children maintained in their own homes. We think of our Children's Home at St. Joseph on the shores of Lake Michigan. Our Home-family is at present not so large as it used to be. Twelve of our children left during the summer months as we had not the means to keep them any longer, and the budget simply has to be balanced. Of course, we saw to it that these twelve were not left helpless on the street. Some found work so that they could help themselves, and others were placed with their nearest relatives. Our family numbers now but twenty-seven. All are healthy, good eaters and, all in all, they are a lively bunch. We also need lots of clothing, because, of course, a boy's suit doesn't last as long as Pa's does. Many other things are necessary for the proper care and upkeep of house and grounds. All this runs into money, and we are not always successful in keeping the expenses within the bounds of the receipts. In the former better years we had been told to turn a dollar twice before spending it, but now we turn a penny three times before we let it go.

Churches, Sunday schools, ladies' societies and many friends have been do-

inating Christmas offerings to our Home. This is a commendable practice and we shall be very thankful if this thoughtfulness of our needs will continue for this "Christ-month" and Christmas-day. It is understood that all money-donations will be included in the Denominational Missionary and Benevolent Offering. We prefer that these donations be directly sent to the office of the Finance Committee at Forest Park. Offerings sent to the Home will be reported to the office and included in the Missionary and Benevolent Offering. A generous sacrificial Christmas offering will help all our missionary and benevolent objects.

We can easily understand the longing of our children for the coming of the glorious Christmas day, for it is, in a sense, the day of "The Child" for the children. Quite a number of our friends, classes and societies have already asked for a list of the names of our children; this sounds very promising. The children will receive whatever Santa may have in store for them with the most hearty "thank you"—and the Home will appreciate very much what the chicken coop and the noodle- or candy- or cooky-kitchen may produce or provide.

As always has been our custom we acknowledge everything that is received at the Home with a letter of thanks. If Uncle Sam should get a little bit mixed up in his deliveries during the Christmas and New Year's rush and our letters should fail to arrive, we would like to be notified and shall be ready to make good any loss. In closing we would suggest that our good friends make a note of our correct name and address: The German Baptist Orphans' Home, St. Joseph, Michigan.

True, we do not often receive letters addressed to "The German Lutheran Home" or "The German Baptist Orphans Home for the Aged" (whom did the good writer have in mind—maybe Ma and Pa?). But since there are two homes in our city, ours and "The Michigan Children's Home and Aid Society," letters and parcels addressed "St. Joseph Orphanage" are often delivered at the wrong place and must then be exchanged between the two homes. So, if our friends should not remember the correct corporate name of our home, please do not forget the "Baptist" and we will surely get and enjoy whatever is sent.

With our sincerest wishes for a blessed Christ-month and Christmas-day
THE GERMAN BAPTIST ORPHANS' HOME.

The Young People's and Sunday School Workers' Union of the Texas and Louisiana Conference

The sessions were held under the able leadership of Norman Lengefeld, president of our union, with the Gatesville Baptist Church, Texas. A splendid group of young people gathered for our annual session on August 3 and 4, 1934.

Bennie Spross of the Crawford Church led the devotional period, using Romans 10 for his talk.

The newly elected officers are as follows: President, Adolph Guderian, Cottonwood; vice-president, Rev. Philip Potzner, Dallas; secretary, Mathilda Hirsch, Waco; treasurer, Paul Loewer, Louisiana; Council member, Chester Buening, Gatesville.

An interesting letter from Brother Adolph Orthner was received. Walter Schaible gave a most interesting report of his very efficient work as Council member. During his time of service he visited every church in our union and kept in constant touch with the societies through correspondence. He also edited a small paper which kept us constantly informed on all important items. His services were greatly appreciated. He also had the privilege to install the newly elected officers of the union.

During the evening service we enjoyed a wealth of material in the form of readings, vocal and musical numbers and deeply regret that Brother Gossen of Crawford refrained from giving his address due to the late hour.

A revised constitution was adopted and a resolution passed to share in the expenses of Brother Chester Buening, our Council member, to the General Conference at Milwaukee, Wis. Another resolution ordered that, with the exception of \$25, all funds be sent to our General Missionary Treasurer.

An enjoyable afternoon was spent at the "Fauntleroi Springs" on Saturday. The committee had worked out a good program and prepared a delicious lunch.

The Saturday evening meeting was held out of doors, with Brother Ehrhorn from Cottonwood as leader. God's presence seemed so much nearer out under the twinkling stars.

The closing session was held Sunday afternoon. A male quartet from Corn, Okla., rendered several numbers. Also each society had a special number on the program. Brother Schwandt from Louisiana delivered the address: "The Witnessing Power of German Baptist Pioneers." Our noble heritage is indeed a splendid encouragement to "carry on" the work of our Master. We trust that the ensuing year will reveal many hidden talents and gifts that will be consecrated to the service of our Master and Lord.

MARIE HENSL.

Report from the Spring Valley Church

We rejoice to report the baptism and giving the hand of fellowship to one man who confessed the Lord Jesus as his personal Savior. This event took place Sunday, October 7.

On October 1 a surprise party was given to Dale Dean, the year-old son of our pastor, Rev. J. G. Rott. Young Dale was presented with a useful birthday present.

The evening was spent in a very practical way. Almost the entire membership of Spring Valley attended the ladies quilting, while the men mended the song books of the church. Refreshments concluded a happy evening.

The Sunday School

The Main Thing

It needs to be said over and over again. We make no apology for saying it once more. In our Sunday school plans, arrangements, methods, equipments, and achievements, we must not overlook *the main thing*. What are all our facilities, instruments, and methods for? Why do we wish to have an adequate plant? That is, buildings and complete equipment for conducting our Sunday schools. Why do we wish to have the best organization possible? Why do we need interested pastors, capable of leading and earnest in character and work? Why must we have competent and consecrated superintendents to look out for the interests of the school and supervise its actual work? Why in large schools, and as far as possible in smaller ones, must we have a well-organized school, consisting of various departments, provided with suitable literature and rooms? Why must we have capable, pious, devoted teachers? The proper answer to all these questions and others is the main thing.

What then is this main thing? Every reader knows before it is stated. *The main thing is to teach the Word of God to the members of the classes.* On this one purpose everything connected with the Sunday school converges. The main object of the whole thing is to get the thoughts and language of the Bible, the Word of God, over into the minds and hearts and lives of the pupils. We must not lose sight of this in details of administration and equipment. These are important only as they minister to *the main thing*. We must have suitable superintendents, both general and departmental in order that the teaching may be rightly and successfully done. We must have suitable rooms for different classes and ages in order that attention may be directed to *the main thing*. Sometimes there is danger of losing interest in the principal objective by giving disproportionate heed to machinery. In driving an automobile the machine must be in good order, but the object of driving an automobile is to get somewhere quickly. We can't go without the machine, but a machine standing still, even if the engine is running, gets nowhere. Too much attention can be paid to the details of machinery.

We all agree theoretically that the main thing in the Sunday school is to teach the Word of God. Preachers sometimes divert attention from the main purpose by taking upside issues, or unduly spreading out anecdotes and illustrations. If it is a humorous illustration, people are likely to remember the joke and forget the gospel that the joke was intended to illustrate. One of the old poets wisely said for the benefit of

preachers, that it was a shameful thing "to court a grin where they should win a soul." In Sunday school work, also, there is danger of magnifying trifles to the harm and hurt of the main thing. We teachers must never lose sight in our thoughts, or preparations, or co-operations in the activities of the school, and in our actual meeting in classes—of *this main thing*. Everybody knows, or ought to know, that one of the emphatic, indispensable needs of a Sunday school is teachers that teach.

Of course, some are better than others, and none is perfect. But after all, everyone who undertakes in the brief half hour of a class session on Sunday morning to put in the minds and lives of a Sunday school class the living, burning Word of God, ought to know how to do it. Humdrum recitation, mere passing on what others have said, reading out of a "Quarterly," asking a few obvious and formal questions—this is not teaching. It is a poor attempt to try to do it. In order to teach there must be preparation, preparation, preparation.

Helps are rightly named. They are only helps. To do the main thing and to do it well, the teacher must know the lesson and the pupil and bring the two helpfully together. Of course, all the helps available for a correct understanding of the Bible should be employed. But nothing can take the place of the teacher's own prayerful, personal study beforehand of the lesson that is to be brought to the class. So let us repeat it once more, Do not neglect the main thing!

Teacher or Special Lecturer

It has been the writer's good fortune frequently to be called upon as a special speaker before various men's classes. And although the work is immensely enjoyable and speaker and class have a good time, I want to point out, in this brief article, the advantages which would come to the class if it would secure a good teacher to present the lesson week after week.

I think that the luncheon club practice has done a great deal to encourage the special speaker habit in men's classes. And because these clubs have appeared to be successful the class committee has sought to use the same plan. Men, it is thought, like variety, and it is secured in this way. But there are four arguments in favor of the teacher plan which seem to settle the question as far as efficiency is concerned.

The first is the *educational* argument. Any educational system requires continuity in instruction. The teacher of the class will definitely plan a course of lessons covering a vital theme. He may

use as a basis courses already established or he may develop his own. But it is bound to have continuity. This is lost entirely in the special speaker plan. The guest one Sunday may talk on the Panama Canal and the next speaker discuss the Soviet government. Both are good themes but the plan lacks educational continuity.

The second is a very *materialistic* argument. It is that a history of men's classes reveals very few strong classes, developed by the special speaker method, which have persisted over an extended period of time. When one thinks of great men's classes one thinks of Dr. Taubman's class in Long Beach, the Evans' Class in Kansas City, the Buena Fellowship class of Chicago, the Community class at Ludington, Mich. All of these were builded on the steady teacher plan. So if you want your class to have a long and honorable career the best procedure is to find a capable teacher and then give him support.

The third is both *materialistic* and *spiritual*. The class which selects a regular teacher will have his active co-operation in the class organization and appeal. And this means a great deal. Under a special speaker plan a committee advertises the wonderful man who will address the class the following Sunday. The speaker shares none of the burden of organization. He presents his message and leaves. But when the class has a teacher, regardless of the class organization, he is going to use his genius to hold it together and make it a power worth while. It is a matter of personal reputation and conscience with him. He does not want his class to fail.

And the fourth reason is a *spiritual* one. With a regular teacher the lessons are going to be built around the Bible or a spiritual theme. That is not true with the special lecturer. He usually has some message he wants to give. It may be social, political or religious. Now social and religious questions have their place in men's forum, but the sensible class will insist that the course major in the spiritual realm. The regular teacher can be trusted to strike the right norm between the various fields of thinking. He is giving himself to a great task and he intends to put the spiritual emphasis first.—William H. Leach in Int. Journal of Rel. Educ.

A Card from Mrs. Mihm

We wish to express our sincere appreciation to the many kind friends who have sent us such comforting letters and cards of sympathy in our recent bereavement and they are hereby gratefully acknowledged by

MRS. A. P. MIHM AND FAMILY.

From Anarchist and Socialist to Christ

WM. A. MUELLER
(Continuation)

*From daylight and midnight
Confusion of sound
From chorus dreamy and profound
Came tumbling to pieces the satanic
night
Despite it a heavenly song I write.
F. Binde.

Fritz had received deep impressions through his confirmation experience. Even his father, the freethinker, noticed the change in the boy. Fritz determined to love his father even if he would sometimes maltreat him. Had he not asked for strength at the altar to live a noble life henceforth?

The test came. A painter named Fritz had come to the house of the Binde family. As usual he succeeded also this time to drag Father Binde to the village inn in order to engage him in spirited conversations until deep into the night. Mother Binde was sewing while sister tried to comfort her during father's absence. Fritz also sought in his own way to dry his mother's tears; very earnestly he said to her as only a fourteen-year-old boy can say it: "Mother; don't worry! Jesus helps us. I'll show you." Fetching his confirmation motto from the drawer he directed mother's attention to it saying: "You see this? Let us draw near with a true heart in full assurance of faith having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering for he is faithful that promised." Then he continued to read the poem written underneath the Bible verses and with a loud voice he read:

*Oh joy! I found my Savior and Lord
And to him ever will I flee.
I am accepted, can trust his word:
'Tis this: "My peace I give to thee."
My treasure, heritage and share
Is Jesus only everywhere.

While Fritz was reading his father entered the room quite unexpectedly. He looked at his pious son with an angry, mad look. Just as he was about to jump at his boy's throat Mother Binde interfered with a wild and wailing cry, but her husband thrust his powerful hand around her weak wrist, forcing her to the floor. In that crucial moment Fritz grasped the long kitchen knife which lay on the table. His mother noticed it. "Fritz, for God's sake, Fritz," she wailed. Father looked up and saw the knife in his boy's hand. He halted. Then he hissed like a snake. His eyes met the burning eyes of his son. Then Fritz, in one hand the confirmation motto, and in the other the kitchen knife, hurried out of the room. He went up into his little attic room locked the door behind him and as though prompted by a demoniac

*Translated by Rev. Carl A. Daniel.

power he stared into the mirror. There he beheld the eyes of his passionate father, his own eyes. This sad incident destroyed in the boy's soul every vestige of faith. It was evident now after what had just happened that confirmation had not helped him a bit. Doubt like a serpent crept into his soul and never left him until he was converted. Fritz Binde has masterfully described for us the subsequent development of his spiritual outlook in these words:

"Like an extremely wise and clever gentleman Mr. Doubt followed my footsteps for the next two decades. His superior voice from now on meddled in all my affairs. I soon noticed that Mr. Doubt became my master. I began to hate him with a bitter hatred, for I felt that his enticing words robbed me completely of all my inward joy and peace; he made me restless, unhappy, poor, dejected and most miserable, barred every attempt on my part to find the unknown God, and disintegrated and ruined me utterly. And still, whenever this clever sap opened his mouth, I found myself listening to him, though something within me rebelled against his intrusion, and I assented to his fiendish wisdom. Numerous times I wanted to assert my rights and cast out the wicked, vicious intruder, but his superior airs always prevented me from carrying out my intentions. More and more he settled in my soul as the commanding boss, he disposed of my time until he went so far as to identify himself with my very personality. Mr. Doubt slept with me in the same bed, he wore my clothes, walked in my shoes, talked, ere I could prevent it, through my mouth and even took possession of mine eyes so that I finally looked into the world as fresh as he did. But we never really became friends; instead we remained enemies, but I languished like a slave under his grip and control."

Fritz Binde was about fifteen years old now. His faith in God had been shattered. Mr. Doubt became his constant companion. He began to brood and to think. Weeks and months passed after the tragic incident with his father, but there was no joy in his life. Father had long forgiven him. Yet Fritz thought of committing suicide. But something held him back. He looked around and saw how his chums and friends had the times of their lives. So he mixed smoke cigarets, and soon he was a member of the gang. He could tell stories as cleverly as his father, much to the delight of his beer drinking comrades. Sometimes, however, he felt ashamed of himself as he sat among these carousing companions. But then Mr. Doubt would assure him that he was all right. Satisfied he was not, therefore he devoted his leisure time partly to carousing, and

partly to painting and drawing. The doctor of the town noticed his talent and suggested that it be developed. Maybe the court painter would take him into his studio. Father Binde was not a little flattered by his proposition. But things did not turn out the way the doctor had thought. Instead Fritz Binde was given into the apprenticeship of a painter of Neustadt where he soon attracted attention by his abilities as well as by his absent-mindedness. Through overwork his health was undermined so that his father, who had meanwhile moved his business to Sonneberg in Thuringia, and who needed the boy's help in his own store, felt compelled to discontinue his apprenticeship. Fritz's ambition to become a real painter was thus shattered. He became a watchmaker instead. That master's wife who said to the young apprentice as he left the painter's studio; "You won't be a watchmaker all your life either. You are a born rebel, and you always will be a rebel! God only knows what will become of you," unknowingly prophesied the boy's future destiny.

Fritz Binde did not have an easy life under the eyes of his father. Moreover he hated watchmaking. It was all too tedious for young Fritz. His dad had the habit of introducing him to new customers in the most offending fashion: "He is feeling his oats! His head is full of nonsense; has the hands of an awkward imbecile, his mouth is full of back-talk." But I shall bring him to reason yet." Under the circumstances, Fritz took to carousing once more. But the louder he talked the unhappier he felt within. The death of his little sister made him very miserable. The riddle of existence became more and more mysterious and awful to him. Yet, at times he yearned for love and companionship with the unknown God. To a friend of his he said in a gloomy mood one day: "You know, I am often so miserable. I am always thinking about God and the Bible and our confirmation, and I wonder what one must do to be really good and true." If only there and then a real Christian had entered his life to guide and counsel him, Binde would surely have made the decision for God, but there was no one to lead him into the sunlight of the redeeming grace. Thuringia had orthodox preaching in those days, but not much spiritual life. Thus Binde for the next twenty years went deeper and deeper into the darkness. He describes these twenty years in his own words as follows:

"I had made a plan. I wanted to be a seeker. I determined to be ambitious every hour of the day and to follow my task with relentless zeal. But after what was I to aspire? What was to be my ultimate goal? I wanted to become a painter. But I could paint only on Sundays. Were the precious evenings of the week to be wasted in the company of loquacious friends? No, this would not do. There, as I stood in front of a bookstore, I saw displayed in the show-window a series of books. 'The Knowledge

of the Day' was the promising title of these books. Each book cost one mark (25 cents). Suddenly I knew what my ambition should be. I knew my goal, namely to seek knowledge at all events. I should possess more knowledge than school or father's library could impart to me. I wanted to know the whole scope of contemporary knowledge. I wanted to know all about God. Yes, I must continue to search for the unknown God. From that time I was no longer in doubt as to what I should do with the one mark which father gave me every week for spending money. I would buy each week one of those little blue books dealing with the knowledge of the day. I began buying these books, reading one every week. I read about light, sound, electricity, about stars and planets, the earth and its history, the structure and growth of plants, the structure and functions of man, the civilizations and arts of the human race, and the history of peoples and nations. Out of this reading a new world grew before and within me, and I gazed upon this new world with wondering, baffled eyes. My thirst for more knowledge, in fact, was so strong and so powerful that I read not only one book, but two and three books a week. I studied far into the night, and often I labored over my little blue books until the lamp paled before the rising dawn of day. Soon I was in debt at the bookstore, and I also owed twenty marks to the cabinet-maker who had made a bookcase for me. I was possessed of the book-devil so that I grew pale and became short-sighted in consequence of too much reading.

"The worst of all was the fact that through 'The Knowledge of the Day' I acquired so much knowledge of the great, wide world that God was more and more crowded out of the picture, until at last the world became more familiar to me while God became still more the great unknown. Finally, I no longer said: 'I am seeking God,' but instead: 'I seek the truth.' For never until now had I found Mr. Doubt so clever and so talkative as when I studied 'The Knowledge of the Day.'"

Fritz Binde's nightly reading orgies were soon found out by his father. An ugly scene ensued; the bewildered boy fell under the blows of his dad's fist, and if he had not covered his precious treasure with his own body, they would have become the prey of fire. The boy promised to discontinue his night reading, but the relation between him and his father grew more and more unpleasant as the days went on. Fritz could not control his tongue, nor could father control his fierce temper. The aspiring youth, now eighteen years of age, bade adieu to his home after his father, in a terrible fit of temper, had thrashed him like one would thrash a dog. On a lovely September morning of the year 1885 Fritz turned his back on his home town to seek his fortune beyond the beautiful mountains of Thuringia. He had turned a new leaf. What would the future hold in its bosom?

(To be continued)



Junior B. Y. P. U., Wishek, N. Dak.

Wishek Junior B. Y. P. U.

Under the very able leadership of Mrs. Ernest Hess, a very commendable work among the juniors was done. A study of our missionary work in China was made during the year using the text book "New Joy." The society consists of 27 members and raised over \$20 for various purposes. STELLA HESS.

Silver Wedding Bells at Bethany

Twenty-five years ago, in the city of Sheboygan, Wis., August Giesecke and Helen Schmidt were united in matrimony. Mr. Giesecke is the capable moderator of Bethany Church, Milwaukee, and its genial Sunday school superintendent. His wife is an active member of the Mary and Martha class and the Ladies' Missionary Society.

On Thursday evening, September 20, members and friends of Bethany church assembled to celebrate their silver wedding. In the beautifully decorated room a program was rendered in which short addresses and musical numbers alternated. The presentation of a gift from the church and the serving of refreshments followed. It was a joyous occasion and one which gave all an opportunity to wish Brother and Sister Giesecke God's blessing for the future.

Grand Forks, N. Dak.

The work of our young people's societies is very encouraging and promising. We have a Senior B. Y. P. U. under the leadership of President Morice Kraenzler and a Junior B. Y. P. U. under the leadership of Alice Krominga. The Senior B. Y. P. U. is divided into two groups with Elizabeth Werrle and Emma Kraenzler as group leaders.

Quite a number of our members are college students at the local university, among them the president of the State B. Y. P. U. At the beginning of the college year our society gave a "Welcome Home Party" to the returning students who are members of our various churches in the state.

On October 7 our Sunday school observed the annual Harvest Festival. Our little church was crowded to the doors. We enjoyed immensely the various numbers of the program especially two talks by Pastor Balogh and Mr. Osborn.

JOHN STROH, Sec.

The Young People of Nebraska Meet in Semi-Annual Session

The Young People's societies of the Shell Creek, Fremont and Creston Baptist churches had their meeting in connection with the Fall Convention which was held at Creston, Nebr., on Sunday afternoon, October 28. The president of the Creston society, Herman Kallweit, had charge of the meeting. We were especially pleased to have such a large attendance and such a glorious fall day. The societies present added their share to the program in the form of dialogs and singing. After the program Rev. J. J. Renz of Creston gave a brief talk on Matthew 5:41: "The Gospel of the Second Mile." We realized that most of us doubtless had the first mile gospel, but just how many of us were going the second mile was a thought that impressed us deeply, and we resolved that henceforth we were going to do our "dead level best" to possess that gospel of the second mile. The meeting was brought to a close with an offering that amounted to about \$13. To our God may be given all the praise and glory, and may he richly bless each society in our entire denomination. God be with you till we meet again next spring in Beatrice!

J. R.

Sunday School Convention of the Western Dakotas and Montana

The fourteenth Sunday School Convention of the Western Dakotas and Montana convened on October 9 and 10, 1934, with the church at New Leipzig, N. Dak.

The church is without a minister at the present time, so they called in Brother J. R. Matz to assist during the convention. Brother A. Stelter brought the opening message, taking for his text John 15:16: "Our Duty is Fruitbearing."

On Wednesday morning Brother Matz led the devotional meeting, stressing the thought, that we should be cautious not to bind the hands of our Lord Jesus Christ in the work of the Sunday school through unbelief, unwillingness or ignorance.

The following papers were delivered during the day: "How Can a Teacher Inspire His Class for a Higher Ideal in the Christian Life?" by Brother A. Stelter. "To What Extent Is the Church Responsible for the Success of the Sunday School?" by Brother D. Klein. "What Do I Owe as a Preacher to My Young People?" by Brother Fred Trautner. "How to Lift the Sunday School Work on a Higher Plane." by Brother J. Koschel. "May a Christian Play Cards, Smoke, Gamble or Play Pool?" by Brother Fred Trautner. A lively discussion followed each one of the papers. At the evening session Brother Koschel brought the closing message on the theme: "The Way of Access to God or How Can Sinful Men Approach the Holy God?"

FRED TRAUTNER, Reporter.

ROMANCES OF THE BIBLE

The Romance of Esther

CHAS. F. ZUMMACH

(For such a Time as This)

The place of the book of Esther in the Old Testament has been objected to from time immemorial, chiefly because the name of God does not once appear in the book. To overcome this objection an addition (*Zusatz zu Esther*) was later added. In this supplement the name of God is mentioned over and over again. However, this was not necessary, for the story itself is a simple story of the watchful Providence of God over his people.

Five people stand out in bold relief in the book: The King Ahasuerus; Haman his minister; Mordecai the Jew, who held an important office under the king; Queen Vashti; and Esther, a Jewish maiden, an orphan, who had been raised by her cousin, Mordecai. The two heroines in the book, however, are Vashti and Esther, the others are mere actors in the drama. The story is characterized by supreme dramatic power and moves swiftly to its climax.

A Royal Orgy

The scene is laid in the palace of Xerxes at Shushan. The king is definitely identified in 1:1: "This is the Ahasuerus which reigned from India unto Utopia, over one hundred and twenty provinces." It was at a time when Persia was at the height of her power.

The story opens with a feast proclaimed by Xerxes to celebrate his exploits and display his power. All the princes and nobles are assembled. The scene is one of dazzling and riotous splendor, typical of an Oriental despot. The floor was of red, blue, white and black marble, great marble columns held up the roof, under which hung rich tapestries of white, green and blue velvet, caught up with streamers of fine linen, purple and silver, fastened on the columns. The beds upon which they slept, and the couches upon which they reclined, were of solid silver and gold; while the dishes from which they ate, and the cups out of which they drank were of pure gold.

For seven days the feast had been going on. Many of the revelers were dead drunk, lying on the floor, or carted off on litters by weary slaves. On a raised platform dancing girls wound in and out in voluptuous dances to the mauling shouts of the drunken revelers. On an elevated seat sat the king. Like so many despots of old, he ruled the world, but could not rule his own spirit. After seven days of this, the edge of the entertainment had worn off. Something new was needed to "pep up the party." Suddenly an idea flashed into his drunken brain: *The Queen!* He would send for her, and display her physical beauty to the crowd, as a grand climax to his drunken orgy.

We can easily imagine the dazed look upon the faces of his chamberlains, when they were commanded to summon the queen into such a place. But it is

still easier to imagine the fury of the king when she refused to appear. It was a thing unheard of in his day. Not one of the nobles present would have dared to refuse the slightest whim of the king. He possessed them body and soul. But over the soul of Vashti he possessed no dominion. She answered his command with a fearless NO, that still rings down the corridors of time. The NO of this heathen queen marks a milestone in the emancipation of womanhood. Mothers call their daughters Esther, we often wonder why none of them ever call them Vashti.

Every woman has a royalty in her breast, and when she is loyal to that the world is lifted up; when she betrays that, she drags down with her not alone her own sex, but the whole world. In "Measure for Measure" Isabella is tempted to procure the release of her brother by selling her virtue. Shakespeare never wrote anything finer than her reply: "And 'twere the cheaper way; Better if a brother die at once Than a sister by redeeming him should die forever."

A Royal Decision

In a world where men and women are constantly thrown together, a woman's NO is even more important than a man's. Woman is always strategic, because her acts lie at the source of human conduct. What this age needs more than anything else is a race of Christian women, who will have the character to say NO to some of the things that are now being sponsored in the name of freedom. Years ago it was my privilege to hear Mrs. Emily Pankhurst, one of the most remarkable women England ever produced. She suffered imprisonment, ridicule, persecution of all kinds, to attain equal suffrage for womanhood. She believed that all the ills of mankind could be cured if this could be attained. She never dreamed of the abuse of this freedom that would result. Of course women have the right to drink and smoke as well as men, but no woman ever raised the status of her sex by aping the vices of man. A beer guzzling, cigaret smoking woman is both a disgrace to her sex, and a dishonor to her Creator.

Vashti had counted the cost. She knew what her refusal would mean. Her divorce was made necessary by the demands of the Nobles, who feared that if word of the queen's refusal got back home, all their wives would likewise defy them. So Vashti was sacrificed upon the altar of cruel tradition that woman is inferior to—and the chattel of man. Socrates thanked the gods for three things daily: That he was a Greek and not Barbarian; that he was a free man and not a slave; and that he was a man and not a woman.

A New Queen

The curtain falls upon the first act of the drama, and swiftly rises again upon the second act. A search is made for a new queen. All the beautiful maidens are summoned to the palace.

Among them is Esther, a Jewish orphan. Upon the advice of her uncle Mordecai she kept her identity secret. The reason for this we can easily guess. Mordecai had a deadly enemy at court, Haman, who was jealous of his rival for the king's favor. After a period of preparation and rehearsing the maidens were presented before the king. The choice fell upon Esther. The Jewish orphan became the queen of Persia. Little did she dream what the fates held in store for her, and how her loyalty to her race was to be tested.

In his hatred for his rival Haman plotted the destruction of the whole Jewish nation. Lots are cast to find the lucky day upon which to carry out this hellish plot. The king's consent is obtained and a royal decree goes forth fixing the day of slaughter. The announcement is followed by universal mourning among the Jews, news of which is brought to Esther. She is torn by conflicting loyalties. Loyalty to her nation, and to her own interests. Her position as queen, her very life are at stake. What shall she do? Well, what would you have done?

The crux of the story is contained in the words of Mordecai, 4:14: "If thou holdest thy peace at this time, then shall enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this."

For Such a Time as This

The history of Israel finds its most powerful situations in the exploits of some of its women folks: Deborah, Jael, Judith, Delilah, Athaliah and Jezebel. Esther embodies the best there is to be found in Jewish womanhood: true patriotism, a sacrificial spirit, and good judgment. She places the welfare of her people above her own interests, the common good above personal happiness. She realized that her exalted position involved new responsibilities which she could not escape, and she acted accordingly. It was the wilful blindness of the dancers in the Tuileries to the misery of the serfs that caused France to run red with blood in 1789. Esther did not succumb to the degrading influences of her surroundings. The royal harem was a hot-house of narcotics, vice and intrigue. But Esther survived the subtle influences of these evils. By sacrificing her own interests, she saved not alone her own soul, but the life of her nation as well.

We are living in days that try men's souls. Our homes, our morals, our educational institutions are in peril. Who will rise to defend them? Mistaken ideals about marriage abound on every side. To many it means just having a good time, or indulging in the lusts of the flesh. Many there are who demand all the privileges but refuse the responsibilities. What will be the outcome? Can civilization live when we wreck the very foundation upon which it has been built?

The action of the Nobles was inspired by selfish reasoning. They thought only of themselves but their names are forgotten. The proud empire of which they formed a part has crumbled into the dust. The place where the grand palaces stood in a mass of ruins, covered by desert sands, where the jackals howl and the hoot owl builds its nest. But posterity still honors the name of a woman who dared to fight for the honor of her sex, and who placed the welfare of the common good above her own personal happiness.

Conclusion

In concluding this series of articles, let me call your attention to a few observations which I have made in the course of my 25 years in the ministry.

A common expression too often heard from young people, when they are advised upon this great question of marriage is: "It is my life, and I can do with it as I please." Well, is it? And can you? Have others no claim upon it besides yourself? "No man liveth unto himself." No person has a right to wreck his life any more than he has a right to wreck his body. We do not permit people to commit suicide if we can prevent it. In many countries such an attempt is punishable. You cannot wreck your own life without affecting the lives of others.

To begin with, *God has a claim upon your life.* It is a sacred trust. You cannot live your life without taking him into consideration. You may pretend to, or attempt to ignore him, but you will have to reckon with immutable laws which you ignore or violate at your peril. *Christ has a claim upon your life.* He died to redeem you. "You are bought with a price." Anything that you do that will mar that life or detract from its usefulness is a sin against Christ.

Your parents have a claim upon you. In most cases they have made tremendous sacrifices for you. They nourished you through your childhood, educated you, often denying themselves for your sake. You have no right to disregard them in planning your life. Some parents are selfish, it is true, and interfere in love affairs of their children for selfish reasons; but most of them have only the welfare of their children at heart, and see much farther than most young people do.

How many of us feel a lump rise in our throats when we think of our student days; the threadbare garments, the barren room, the lonely hours, and our meager resources, supplemented by the small sums of money often coming from impoverished parents. David refused to drink the water that had been brought to him from the well at Bethlehem at the risk of the lives of his soldiers, and poured it out as a libation to the Lord instead. Have we any right to misuse the blood sacrifice of our parents for selfish ends, instead of pouring it out unto God?

Unborn generations have a claim upon you. No young man or woman has a

right to foist upon an unborn generation parents which they themselves would not want to have. These are yet unable to speak for themselves, but they have a right to demand that they be considered. We do not find ourselves in agreement with Hitler on every question, but we do when he says to the youth of his country: "Marry only for love. A short intoxication of the senses is no real love. Never marry the one good person in a bad family. Consider whether your marriage will help the nation. You will die, but what you transmit to your descendants will live on; in them is your resurrection. Your nation will live eternally."

Society has a claim upon you. You represent an investment. Your education, etc., is largely the gift of society at large. Society has a right to demand that you so order your life that they receive a return on their investment in the way of a useful, productive life. To do anything that will compel your offspring to be a further charge upon society is criminal.

Lastly, *You owe it to yourself.* Gladstone once explained his capacity for work by saying: "I am happy at home." No man or woman can be at their best, when they are not happy in the most intimate relations of human life. A recent biographer of Chas. H. Spurgeon (Day: "The Shadow of the Broad Brim") says: "Three forces made the Heir of the Puritans: 'The Young Son of God,' 'The Shadow of the Broad Brim' and 'Susannah of Westwood' (the wife). What the power of her influence was only eternity will reveal. After the Surry Hall tragedy she alone kept his sanity upon the throne. What she meant to him may be gleaned from a letter he wrote her in 1889, during the 'down-grade.' 'You are as an angel of God to me. . . . bravest of women, strong in the faith, you have ministered unto me. . . . God bless thee out of the Seventh Heaven.'" Spurgeon was God's gift to his generation, but the value of that gift was greatly enhanced by Susannah of Westwood, who came into his life, "For such a time as this." Verily: "A worthy woman who can find? Her price is far above rubies."

Ordination of Walter Damrau

On October 16, 1934, representatives from the churches of Chicago and Vicinity met at the Immanuel German Baptist church to set apart to the gospel ministry one whom the Lord had ordained, Brother Walter Damrau.

Brother Damrau had begun his education in Germany but finished his academic and theological preparation in the institutions of learning of our country, attending among others, the Y. M. C. A. College in New York City and the Northern Baptist Theological Seminary, Chicago.

The candidate was examined by both, the Prudential Committee and the Permanent Council of Chicago and also by a council representing our German Baptist churches of Chicago and Vicinity.

Before both of these councils Brother Damrau gave very satisfactory testimony with regard to his conversion, his call to the gospel ministry and his religious convictions.

Brother Walter Damrau has accepted the call to the pastorate of the German Baptist Church at Alpena, Mich., but at the request of this church the ordination service was held at the candidate's home church, the Immanuel German Baptist Church, Chicago. The services were conducted by the pastor, Rev. P. A. Friederichsen. Dr. John Knechtel, acting pastor of the Second German Baptist Church, Chicago, read the scripture lesson. Rev. William Kuhn, our general missionary secretary, preached the ordination sermon based on the text 2 Tim. 2:1: "The Strong Ministry for Jesus." Dr. William Mefford Fouts, professor at the Northern Baptist Theological Seminary, spoke the dedicatory prayer. Rev. F. L. Hahn, pastor of the Humboldt Park German Baptist Church, welcomed the candidate into the ranks of the ministry and Prof. Dr. A. J. Harms gave to the candidate some practical hints for a successful ministry.

Brother Walter Damrau is well prepared for the task of the gospel ministry of our day, and we have reasons to believe, that he will become a successful servant of our Lord, both to the churches he will serve and to our denomination. E. R. LENGFELD.

Dakota Central Sunday School Convention

The Dakota Central Sunday School Convention was held at Streeter, N. Dak., October 9 to 11.

The Baptist church being too small, the meetings were held in the Evangelical church, which was filled to capacity.

The ladies of Streeter served delicious lunches in the church basement.

We were sorry that Brother Mihm could not be with us because of illness, but we are glad to report that Rev. A. Guenther from Minneapolis very acceptably filled his place. The brethren G. D. Bertsch and Gottlieb Harr led the devotionals. The brethren W. Luebeck, E. S. Fenske, B. W. Krentz, A. Guenther, J. J. Abel and F. Alf spoke on different topics.

H. G. Braun, A. Krombein and J. J. Lippert took care of the evening services.

Rev. G. Eichler brought us the story of Robert Raikes, founder of the Sunday school in 1783.

The election of officers for the next year took place and the following were chosen: Rev. J. J. Abel, president; Rev. W. Luebeck, vice-president, and Rev. A. Krombein, secretary.

We had the privilege of adding the Jamestown Sunday school to our Convention.

A question box, conducted by Rev. G. Eichler, provoked keen interest.

Musical selections by the Streeter and Gackle choirs and a song by a Sunday school class were enjoyed by all.

These were three days well spent.

Thanksgiving

MRS. WILLIAM H. SCHINDLER

For the harvest of ripe grain,
For the bountiful fruit of the tree,
For thy love and forgiveness, Lord,
We bring our thanks to thee.

For thy guidance of the past,
For thy nearness, that's so real,
For thy promises to come,
Lord, it's only thanks we feel.

For souls that in thee found
Forgiveness full and free,
For these our hearts are full
Of Thanksgiving Praise for thee.

Detroit, Michigan.

A Letter from Nigeria

Egbe, via Ilorin, Nigeria, West Africa,
August 10, 1934.

Iowa Jugendbund.

My dear friends and prayer helpers:

Another convention has passed and I have been hearing little reports from here and there about the times of spiritual refreshing you had. How I wish I could have enjoyed the messages given. I also read the report in the "Baptist Herald" and was much pleased to see what you have been doing for the Lord. May our heavenly Father bless each and every society in the service for him!

I also wish to thank you for the gift of money you sent me. It was a direct answer to prayer for we had been praying definitely for some money to carry on this work and even before we put the need before him he had put it into your hearts to send it.

At present I am not at my station but twenty-five miles away where we have a school for girls. There were twenty-seven of them here last term. They come from different kinds of homes and surroundings, also different tribes, but they can all speak the Yoruba language.

Some of the older girls have run away from home, because their parents wanted them to marry pagan husbands. They had already taken money for them and so are anxious that they go to their husbands' homes. Moreover the husbands want them. The girls have had no say in the matter and now that they are fully grown up and know their minds they want to have Christian husbands, because they themselves have come to believe in Jesus as their personal Savior.

One girl's father caused us quite a bit of trouble lately. The girl refused to marry the man her parents had chosen. They know it is hopeless for them to insist on her going to the man, so the father came and tried to persuade the girl to take another young man whom she doesn't want either. The father was after a position in the town and had to have some money in hand and so thought if the girl would want the man he had in mind he could get some dowry money from the man and so get his position

and rank in the town. It's surely sad, when one thinks of what sin has done to the hearts of these people. Father and mother do not have the love for their children, but sell them off, as it were, for something which will bring a little honor to themselves, never thinking about the future of the girl.

Continue to pray for these people in heathen darkness and the women in particular.

Yours in his glad service,
MARGARET LANG.

The Benton Harbor B. Y. P. U. at the Twenty-fifth Anniversary of the Church

On Monday evening, Nov. 12, 1934, our B. Y. P. U. had an opportunity to co-operate in making the 25th Anniversary of the Clay Street Baptist Church of Benton Harbor a happy celebration. As at the other meetings the auditorium and part of the Sunday school room were filled to capacity. The platform was beautifully decorated with huge bouquets of chrysanthemums.

The history given by the secretary revealed some interesting facts. Rev. F. G. Wolters organized the society Nov. 23, 1909, with 20 members. The first officers elected were: President, Rev. F. G. Wolters; vice-president, Wm. Behlen; secretary, Paul Schmanski; treasurer, Ben. Grieser.

At the first meeting a decision was made to hold meetings on second and fourth Tuesdays of the month, the second Tuesday being set aside for the study of the Life of Christ and the fourth to be either a literary or social evening. They further decided that the dues would be 25 cents a quarter or \$1 a year, but those who were not financially able were permitted to pay 60 cents annually. In 1910 William Behlen succeeded Brother Wolters as president. Following are the names of those who have presided in the past: Ben Grieser, Paul Schmanski, A. H. Schmidtman, Chas. Prillwitz and at present Conrad Sommerfeld. The program generally followed during this time included various Missionary and Bible talks, unusually interesting musical programs, Valentine parties, Box Socials and Beach picnics. The enrollment at the present time is 68 members. The meetings are held exclusively on Sunday evening preceding the usual church service. Much talent is displayed and an unusual amount of co-operation is exhibited. Up to the present time the society has paid out \$1041.97 toward local expenses and \$722.65 toward missions, thus making a total expenditure of \$1764.62.

The main feature of the evening was the production of the play "The Lost Church," which included a large cast. Besides good performance, a very fitting background and lighting effect was produced. Much time and conscientious effort was expended to make this number a real live one.

GERTRUDE L. ROSS, Sec.

The Young People of the Bethel, Anaheim, Church Make Another Annual Report

Our society during the past year has been under the leadership of Herbert Stabbert, president; Eugene Bressel, vice-president; Louise Schroeder, secretary; Adolph Hein, treasurer, and our pastor as advisor.

Our membership at the present time consists of 109 active members and seven non-resident members.

We did not commence our monthly program in November, as we usually do, because of the Gypsy Smith meetings that were held in Anaheim at that time, but started with a Christmas pageant, continuing each month thereafter, with the exception of our summer vacation. The programs were of a varied nature and consisted of a question box, debate, evening of song, Easter play, Mother's Day program, Father's Day program, conference reports and Bible study.

We had nineteen prayer meetings during the past year; this figure may sound small, but considering the Sunday evenings omitted for the Gypsy Smith meetings, monthly programs, miscellaneous church programs, and two months vacation, you can readily see that we took advantage of every opportunity. Fifteen of the meetings used the leader and group system, eight of which were included in a contest between married and single members, one was in charge of the Executive Committee, one in charge of our pastor, Rev. O. R. Schroeder, and two, under the leader and group system, were included in our contest between women and men members, which carries over into the new year. Our prayer meetings were interesting and inspiring and we often wished the time allotted could have been lengthened to allow for a continuation of the interesting discussions.

We also visited the church of Carl Jungkeit at Silver Acres one week day evening, and some of our members joined the pastor in visiting the County Jail on several occasions.

The social committee ably performed their duties and through their efforts we enjoyed a Christmas party, snow party, tri-union get-together, entertainment for conference delegates at the city park, beach party and carnival; the latter being our money making feature from which we made a net profit of \$51.66 for our Church Building Fund.

Due to an opportunity to gain certain benefits by paying off a stated amount on our church debt the greatest part of our disbursements has been given to the Building Fund. It is also interesting to know that our income this year increased \$35.65 over last year.

The sick committee has diligently visited the sick and reported 109 visits during the past year.

As a society we thank God for his patient and kindly guidance in the past and we put our trust in him for the coming year with the knowledge that the same loving guidance will be with us.

LOUISE SCHROEDER, Sec.

An Annual Institute in Detroit

The Annual Institute of the Young People's and Sunday School Workers' Union of Detroit, Mich., was held November 5-9 this year. We assembled at the Burns Avenue church. It was encouraging to the executive committee who did the planning, to see the attendance climb to 380. The Institute took on a different form from previous years. Two speakers spoke alternately to the assembly. Our president, Ed. Strauss, was the leader. The second vice-president, Stanley Ernst, was song leader. Following prayer Rev. Paul Gebauer brought our work in the Cameroons to us in picture and speech, the latter being so penetrated with his personality which is so fully yielded to the work that we were riveted and inspired to a willingness for greater sacrifice to do what we can in prayer and gifts for the work. We hope that some one heard the call to "Come over to the Cameroons and help us." On the closing night Brother Gebauer was presented with a gun which will serve as a means of protection as well as to enable him to procure meat for his carriers thus diminishing the expenses on his trips in the Cameroons.

Following the necessary announcements and offering the second speaker, Rev. Mr. Devine, presented his message. For this purpose he used a chart which pictured according to his conception the Book of Revelations, depicting the Church Age, Tribulation, Judgment, Resurrection, Millennium, New Heaven and the New Earth. The Lord has again not only revealed to us his divine plan but challenged us to yield our very best in the upbuilding and extension of the cause of our Master that his name be exalted above every other name and Jesus Christ alone be praised.

HELEN L. KLEISE, Sec.

Annual Session of the Oklahoma Association

The Oklahoma Association met with the German Baptist Church near Shattuck, Okla. The theme for the session was "Christ is All in All," Col. 3:11. It proved to be a happy selection and found expression in every essay and sermon. The devotional periods were conducted by the brethren F. Dobrovolsky on "True Disciples," Sam Geis on "True Riches," H. Weber on "Willing Hearers" and F. Schantz on "Blessed Assurance."

Two very helpful Bible studies were given by the brethren A. G. Rietdorf and Chas. Wagner. Also three papers by the following men: "Christ for Us," by Rev. F. W. Socolofsky; "Christ in Us," by Rev. A. Knopf, and "Christ Through Us," by Rev. R. A. Klein.

The evening addresses were given by the following men: Rev. R. A. Klein, Rev. A. G. Rietdorf, Rev. A. Knopf. Rev. Chas. A. Wagner gave an interesting talk on his trip to Europe and the World Baptist Alliance at Berlin, Germany. He also gave the address to the young people on Sunday afternoon.

Rev. F. W. Socolofsky preached the missionary sermon on Sunday morning. The offering of the association was designated for the building fund of the Emmanuel Baptist Church.

The passing of Brother A. P. Mihm was felt very keenly in our midst and a committee was appointed to draw up the following resolutions:

Whereas the heavenly Father has seen it wise to remove from our midst our beloved brother and fellow worker Rev. A. P. Mihm, we of the Oklahoma Baptist Association assembled at its regular session of 1934, together with the representatives of the B. Y. P. and S. S. W. Union at Shattuck wish to express:

First: Our esteem for the faithful and worthy service of our beloved brother and leader in the young people's work, and also as editor of the "Baptist Herald" for the past twelve years, to which he gave himself with such singular devotion. We pray the Lord of the harvest to grant a large ingathering from the wide and extensive sowing of our brother.

Second: That because of such a faithful devotion of all his powers to our Lord and Master, we cannot but feel keenly the loss of his counsel and the influence of his quiet faith and friendly presence, which we have been privileged to enjoy so often in this association. Truly a faithful leader in Israel has fallen.

Third: That because of the many personal friendships that grew out of the associations with him throughout the years, we would express our deepest sympathy and love to the bereaved family and loved ones.

R. A. KLEIN, Reporter.

Happenings at Baileyville, Ill.

On Friday evening, October 5, after the regular prayer service our church observed the second anniversary of the coming of Dr. and Mrs. Harms and family to Baileyville.

Talks given by the various officers of the church, the Sunday school superintendent and president of the Ladies Missionary Society all expressed a feeling of gratification in looking over what had been accomplished in the past two years. They were years of blessed fellowship together with our beloved pastor, and family. During this time fifty new members were added to the church.

Special meetings were held by our own pastor, Rev. Mr. Meeker, Miss Moreland and Miss Johnson of the Chicago Hebrew Mission, Dr. Virgin of the North Shore Baptist Church of Chicago, Dr. Conant and Rev. Mr. Broeker of the Albany Park Baptist Church of Chicago.

One of the marked improvements made in these two years was the Departmentalization of the Sunday school. We now realize that our classes of boys and girls are receiving much more in the way of instruction than they were before they were graded into departments according to the proper age. Mrs. A. J. Harms is the capable and efficient superintendent

of the Primary and Junior Room, and much could be said about the fine work that she is doing there.

The adoption of the Standard of Excellence with the six point record system has shown improvements in the Sunday school in many ways.

The B. Y. P. U. also was reorganized. The officers are now elected semi-annually. The program committee plans very interesting programs about a month in advance, and great interest is shown in these programs by a splendid attendance. Prayer services are also well attended, we are at present studying the book of Romans.

The church was the recipient of New Baptist Hymnals, a gift from our pastor; also song books for the Primary and Junior Room.

The pastor and his wife had the privilege of attending the Baptist World Congress at Berlin last summer, and while abroad visited six different countries.

The work of the kingdom of our returning Lord must go on in Baileyville as in other places; and the words of the apostle cheer and encourage us as we work: "Let us not be weary in well doing; for in due season we shall reap, if we faint not." REPORTER.

Home Coming and Golden Jubilee at Beatrice, Nebr.

A very enjoyable day was spent at the West Side Baptist Church on October 21 when a general "Home Coming" was combined with the Fiftieth Anniversary of the church. The Sunday school and morning worship services were largely attended by old members and friends who came to renew old friendships, and who were an inspiration to the present members and their friends.

The church was beautifully decorated with yellow and white chrysanthemums, dahlias and green ferns. There was also a large sign in gold letters over the pulpit with the word, "Welcome" and the years "1884-1934" on it.

The church was organized in 1884 by Rev. J. J. Valkenaar of Glenville, Nebr., who served the small group once a month, until they could call their own pastor. The following ministers served here during the fifty years: Rev. Ewald Meier, Rev. A. Transchel, Rev. A. J. Marquardt, Rev. R. M. Klingbeil, Rev. F. G. Wolter, Rev. Oscar Autritt, Rev. J. Huber and Rev. J. H. Pankratz.

At noon a basket dinner was served to about 150 people and at two-thirty P. M. the Jubilee services took place, which were in charge of the pastor, Rev. J. H. Pankratz. The only two charter members still remaining in our church are Mrs. Wm. Nieman and Mrs. Gustav Stuermer. They gave accounts of the organization and its hardships, joys and sorrows. Rev. A. J. Marquardt, who served the church as pastor for 19 years and who makes his home here now, gave

(Continued on page 16)

Our Devotional Meeting

August F. Runtz

December 16, 1934

What Missionary Opportunities Exist Within Ten Miles of Our Church?

Matt. 9:35-38

The Great Commission Misunderstood. Just before his ascension our Lord said to his disciples, "Go ye into all the world and preach the gospel to every creature" (Mark 16:15). We often read these words as though they meant for us to send missionaries to China, and India, and to the heart of Africa, etc.—which they do mean, but they mean a great deal more than that. Our Lord said "all the world," not only the world that is far away, but the world that is right in our community. He told his disciples to begin at Jerusalem, that meant right at home. Our Lord went to the cities and little towns of his own country and preached the kingdom of God, and if we really investigated we might be surprised at the missionary opportunities all about us. How many there are who are sick of soul, who are weak, who have no moral strength, and so they fall a prey to the ravages of sin.

The Shepherdless. Jesus saw the great crowds of people without a shepherd, and he was moved with compassion for them. What moved him was not their physical weariness but their harassment and perplexity under the burdensome ritualism imposed on them by the Pharisees. They had many scribes, but no shepherds. No one cared for their souls. They were simply neglected. Are there not many folks within a short distance of our churches whom we are neglecting? Say not, there is no missionary opportunity. "The field is white unto harvest," said Jesus. Note here and in John 4:35 the plain intimation that the impediment to the spread of the gospel is not the hardness of the heart and unpreparedness of the world for it, but the lack of activity in the church. The harvest of souls is ready; but there are either no laborers, or they lack the true spirit of Christ.

Neglected Children and Youth. The first Sunday school was started by an earnest Christian who took the plight of the waifs of the street to his heart. He gathered them together and taught them to sing and instructed them in the Bible. Since that day until this many a boy and girl has been saved from a life of sin by the work of the Sunday school. Christ wants to save not only the soul from eternal destruction, but the entire life for goodness and for God. There are many children both in city and country who are not attending any Sunday school. There are young people who for want of a better place are meeting on street corners and so often getting into mischief.

Are the doors of our churches closed too much? Would delinquency be decreased if the church provided more wholesome recreation? Is it true that we are satisfied in our snug complacency and content to let the rest of the world go by, go where it may?

December 23, 1934

Why Did Jesus Come?

John 10:7-18

To Save from Sin. Before Jesus was born an angel of the Lord appeared to Joseph and told him that the babe which was to be born into his home was to be named "Jesus." Now there was a very special reason for that name, as the angel explained: "For he shall save his people from their sins." The angel that announced his birth to the shepherds who watched their flocks said that a "Savior" had been born. Later in the ministry of Jesus, as he had entered into the house of Zacchaeus one day he said that salvation had entered that home that day, and then he announced that he had come to earth to seek and to save that which was lost. Everywhere the New Testament brings the message, "Christ died to save us from our sin." There are many by-products of his coming, but the one great, outstanding and important reason is to save from sin.

To Gather Together. Toward the close of Christ's earthy life the high priest, Caiaphas, "prophesied that Jesus should die for the nation; and not for the nation only, but that he might gather together into one the children of God that are scattered abroad." It is here explicitly stated that Jesus Christ came into the world to gather into one the scattered family of the Most High. "It is the great work of Christ to heal the wounds, to make dissensions cease, and to bring the world around himself into a sacred brotherhood in the Fatherhood of God."

To Give Life. "I am come that they might have life," said Jesus. There is such a thing as spiritual death. Outside of Christ all are dead in trespasses and sin. A man in a dying condition receives blood-transfusion, and soon the white lips show the signs of life. When a soul turns to God in repentance and faith the life of God comes into that soul. In Christ all are made alive. When the living Christ lives in us we are no more dead.

To Give Abundant Life. "False religion comes to deprive men of their liberty, their property, their earthly happiness, to kill their natural and free life, and to destroy, finally, the soul. The true religion comes first to give this present life more abundant development, and then through that to give eternal

life. Hence, whatever form of religion tends to deprive mankind of its free, natural, and joyous life is anti-Christian; the constant tendency of Christ's teaching and influence is to make the whole life, social, intellectual, moral, and spiritual, more abundant."

To Give Eternal Life. Immortality and eternal life are not one and the same thing. Every person has immortality, but not every person has eternal life. Eternal life is something which begins here when we receive Jesus Christ. It may be only a bud here, but it will blossom out in all its fullness in the hereafter. "The gift of God is eternal life through Jesus Christ our Lord." It is the great quest of the soul to have eternal life, the life that will eternally enjoy the fellowship of God and Christ, freed from all sin, and hurt, and wrong, knowing the fullness of joy, and peace, and blessedness. All these, and more, Christ came to bring us.

December 30, 1934

How to Make Our Dreams Come True

Gen. 37:5-11

The Necessity of Dreams. What a dreamer Joseph was! Eleven sheaves bow to his sheaf; Sun, moon, and eleven stars make obeisance to him. Idle dreams are not only useless but dangerous. One who is always lost in wild imaginations and vain schemes will never get anywhere. However, we must have dreams, and hopes, and aspirations, and visions of higher things. "Where there is no vision the people perish," said the writer of Proverbs. Every invention first was formed in the mind of the inventor before it became visible reality. We must see the possibilities of a better world and a better life before we will try to make them real. The prophet Joel said, that when the Holy Spirit would come the young men would see visions. And what visions those young apostles had of a Christ-ruled world, and how they went about to secure it!

Make the Best of Circumstances. Yes, the day came when those eleven brothers and even the old father bowed down before Joseph, but there were many heart-rending experiences from the time of those dreams until he became Prime Minister of Egypt. He had been thrown into a pit to be destroyed, and was sold as a slave into Egypt. Here was a trying experience, but he seems to have borne himself up so well that a prominent man of that country bought him as a slave. Because he refused to sin he was thrown into prison accused of the very sin he refused to commit. Here again he made the best of a bad mess and was soon the trusted prisoner of

the dungeon. When later he held the destiny of a nation in his hands he used all his mental and spiritual power to save that nation from starvation and utter ruin. We believe that he was given such an exalted position and was able to execute it because in every circumstance he looked to God and trusted in his Providence. "God did send me before you to preserve life."

Resist Temptations. If our dreams are to come true we must not permit ourselves to look to the right or the left. Having put our hand to the plough we dare not look back. Having started on the journey to Canaan we must not hanker after the garlic and onions of Egypt. Joseph had high ideals for his life, but there were many temptations thrust in his way to prevent him from achieving them. When he had been sold as a slave he did not sink down in despair, saying he did not care what became of him now, but rather kept plodding on to improve himself intellectually and spiritually. When he was tempted to commit that great sin he did not say, what does it matter anyway, nobody sees, nobody knows, nobody cares. "No!" he said, "God forbid, how can I do this great wickedness and sin against God?" In the prison he might have become ugly and sour. When he came to power he might have become vindictive and wreaked vengeance upon his brethren. He did not know what God had in mind for him through all these years, nevertheless he resisted every temptation and at last his dreams came true.

January 6, 1935

What Do I Know About God?

Psalms 89:1-34; 1 John 4:16

God Is a Person. We must be careful what we understand by person. It does not mean that God has hands and feet, and eyes and ears as we have, nor that he is limited as we are. When we say that God is a person, or personality, we mean that he is a being with self-consciousness and self-determination, a person with intelligence and emotion and will. No one can long contemplate the marvel, the order, and the accuracy of the great universe, nor study the wonderfully intricate machinery of the human body without knowing that a great intellect is back of it all. Then God is a person of emotion and feeling. The Bible says that God can be angry. We know that he is benevolent, and that his heart goes out in mercy toward his erring children. Above all we know that God loves. Then this person has a will. He can choose to do a thing or not to do it. God is not a mere abstract principle without heart or head. He is a person as we are persons, for we are made in his image. He thinks, he feels, he wills.

God Is the Creator. Have you ever noticed that man never created anything, but simply organized existing material into beautiful or useful creations? Taks the radio, for instance. Men discovered ether waves. They are as old as the world. Then through a great deal of

thought and effort men learned how to plan and organize existing materials into apparatus to transmit and to receive messages over these waves. But the creator is God. Our world did not always exist in its present form. Neither has life always existed on the earth. They never came by chance. There must have been a first cause. The very first verse of the Bible clears up the whole mystery. "In the beginning God created the heaven and the earth." God is the source of all created things. He is the source of all life. Life can come only from life. He is the Life from which all life comes.

God Is Love. To think of God as the Creator and the Source of all being, to think of him as almighty and omniscient, might still make him appear as hard and cold and very distant from the yearning heart. But when we think of him as "love," then he comes very near to us. And we know that he did come near to us, and revealed himself in Jesus Christ as a God of love. And this is what we must need to know about God. He is not hard and cold and indifferent, but he is as a father who yearns for his erring children. God so loved that he gave his Son. Jesus said, "I and the Father are one." "He that hath seen me hath seen the Father." When we see Jesus agonizing in Gethsemane for the sins of the world, we see God agonizing there. When we see Jesus writhing in pain and shame on the cross, we see God there. No power on earth or hell could have held him there,—no, the spikes didn't hold him—Love, and love only held him there. We do know something about God, but what are we permitting this knowledge to do for our lives?

The B. Y. P. U. of the First Church, Los Angeles, Calif., Reports

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Rom. 10:14, 15.

Inspired by these verses to work with a greater zeal in spreading the gospel of Christ it has been the desire of our young people during the past year to make these months count for missions, both home and foreign.

Apart from our endeavor to spread the gospel through song, testimony and sermon at the Sailor's Rest Mission in San Pedro, which we visit each month, and through an occasional visit to the shut-ins at the County Farm at Hondo, we were privileged to give \$116.74 for missionary purposes to be used both in our homeland and in the uttermost parts of the earth.

Our meetings with few exceptions were held each Sunday evening. As has been our custom for some time, our young people have charge of the entire evening service once a month. Our programs on these evenings have been var-

ied as well as inspirational and beneficial.

With the generous aid of a friend, our "B. Y." purchased a stereopticon machine during this past year, and it has proved very helpful in many of our services.

From July 26 to 29 we were happy for the opportunity of entertaining our California B. Y. P. U. and S. S. Workers' Union, and we trust that all who attended were benefited and blessed. Moreover we hope that our convention theme, "All for Christ," will always be remembered.

Then, too, we are thankful for the times of fun and fellowship which we enjoyed on various occasions with our own and other societies.

On Sunday evening, October fourth, we gave our anniversary program. The young people from Anaheim and the Ebenezer Church of Los Angeles joined us in celebrating this occasion.

The program, led by the president, Miss Ruth Schulze, consisted of several musical numbers after the reading of scripture and prayer followed by the installation of the new officers, which are: President, Theo. Wuttke; vice-president, John Wolff; secretary, Walter Herman; treasurer, Ruth Eichblatt.

At the close we assembled in the lower auditorium for light refreshments and a social hour.

It is our prayer that the Lord might use us to a much greater service in the furthering of his kingdom in the coming year.

REPORTER.

After the Storm

SUSAN SCHILLING

This past summer we experienced a great drought. We had few storms with flashes of lightning and crashing thunder, with winds wrathfully shaking our homes to their very foundations, rain clattering against our window panes and seeping through the unknown crack in the roof. There was hardly a gentle shower to break any plans we may have made for pleasant outings and picnics.

We know the result. Our crippled crops, the thirsty vegetation, withered and half grown. The air laden with dust, and the cheerful sunny days turned into disagreeably hot and sultry days.

We too, as human beings, experience seasons of calm and storms in our lives and often cry out like frightened children, at the first clap of the approaching thunder and the flash of lightning—even though it may do us no harm, nevertheless we often pray that we might be spared or that the storm would pass by quickly. We make plans again and again regardless of the purposes and plans of God, and therefore a storm in our lives would cause considerable damage.

We regard the gentle showers as inevitable, of course, and they really don't interfere with our plans and lives in general. But when the storms come, and all grows dark around us, when the rain

lashes us cruelly and the thunder rolls and rumbles on unceasingly, when the winds shake our faith to its foundation, then comes the true test in life! Those whose faith has been weak and not able to withstand the raging storm, find themselves miserably and desperately unhappy and at times cursing the creator.

However, we may weather the storms bravely, if we remember his promises; that he will give us strength to bear our burdens and help us; that he careth for us, and that he is our shepherd and that we should fear no evil. Usually after the storm the air becomes pure and sweet, cleared of all impurities, we have grown stronger and wiser and therefore are better trained to face the next storm.

May we remember this lesson: God keeps his promises. Therefore, when we face the storms of life, and they will come, and at times cause much damage, let us fully trust him, who knoweth all things and doeth all things well.

The Careful Gleaners

The girls class of the Baptist Sunday school of McClusky, N. Dak., under the leadership of Mrs. H. G. Braun, organized a class January, 1828, and adopted the name "Careful Gleaners." The motto: "We glean not thorns but flowers" was chosen. It was also decided to meet once a month in one of the homes of the members. At our meetings we enjoyed many worth while programs, and during the summer several outings and picnics.

Many happy hours during the past years were spent in sewing for the people in Africa or for some fancy-work sale; and in planning something to earn money for the support of our orphan boy "Samy" in Cameroon. Africa, whom the class has adopted and pledged to support for two years.

The Gleaners feel they have a part in the wonderful work Rev. and Mrs. Rosenau are doing in Africa, since we have at different times sent them money amounting to \$65 in cash and \$25 dollars worth of material for their work among the natives. Through the letters from Mrs. Rosenau and the monthly news sheet from them we have kept in close contact with the progress of their work.

As a class it was our pleasure to present the church with oak collection plates and help finance the redecorating of the church basement. We also have at various times sent funds to Dr. Kuhn and subscribed to the "Girl's Companion," a weekly paper. Each girl in the class will receive a copy every Sunday for five years.

In the past years we have earned about \$300 through fancy work sales, food sales, lunch stands, commissions from selling calendars and especially "talent money," that is, each girl received ten cents to be increased in the time allotted and with a little over \$1 in dimes the girls earned \$17.74 from spring until fall.

With God's help we have been able to

assist here and there and we hope to continue our work in the future.

Our success we owe to our leader, Mrs. Braun, who through her loyal and devoted effort has done much for the class and its members.

Ebenezer East, Saskatchewan

The women's missionary society of our church observed the fifteenth anniversary with a splendid program on the evening of October 25. The president, Mrs. Aug. Zimmer, presided. Mr. O. A. Fandry gave the address. The feature of the program was an impressive dialog given by nineteen women and eight girls. Our society is very active and among other things reported forty sick calls and the gaining of eleven members with a present membership of twenty-seven.

MRS. H. FENSKE.

Annual Report of the B. Y. P. U., First Church, Chicago, Ill.

The B. Y. P. U. of the First German Baptist Church faces the future with bright hopes and strong courage. The "depression" years have witnessed a marked revival in the spiritual life of our young people, resulting in better attended meetings, livelier testimony meetings and more useful and helpful programs.

Our society has been fortunate in the past in securing distinguished speakers, such as Geo. S. Schuler, well known hymn writer and member of the faculty of the Moody Bible Institute; Dr. J. E. Conant, author of several books on Evangelism and a well known Bible teacher, and Mr. John Fenn, one of the foremost prison evangelists in Chicago. "Nothing ventured, nothing gained" has been our policy, and when the suggestion was made a year ago, that we engage the famous Jewish violinist, Alexander Kaminski, former musician to the Czar of Russia and now a consecrated Christian, we did not give the idea as a hopeless one, but immediately began negotiations, which resulted in a wonderful concert, given in our church before a large and enthusiastic audience. By the time this article is printed, we will also have had



The New Officers

the honor and pleasure of sponsoring at our church an illustrated lecture by the famous cartoonist of the "Chicago Daily News," Mr. V. R. Shoemaker, a devoted Christian.

While we are fortunate in securing the services of many outside speakers, we do not neglect the development of our own talent, and endeavor to have every member participate in the programs at some time or other.

In addition to our weekly devotional meetings, we have additional activities, such as the sponsoring of daily home Bible reading, the support of Jewish mission work, a Tract League, monthly programs in our Old People's Home, occasional programs to raise money for missions, and the publication of our own monthly paper, entitled "The B. Y. P. U. News" which is published in mimeographed form.

The officers for 1934-5 are: Edward Meister, president; Fred Hoffmann, vice-president; Elfrieda Kastner, secretary, and Walter Loewen, treasurer. The Commission Leaders are Elizabeth Kalweit, Devotional; Minnie Pankratz, Stewardship; Walter Gardziella, Service, and Lillian Dietz, Fellowship.

WALTER C. PANKRATZ.

Home Coming

(Continued from page 13)

an interesting talk on the history of the church during his ministry here. Wm. Nieman and G. W. Schneepflock gave secretary and treasurer reports, and Rev. C. R. Lowe, president of the Beatrice Ministerial Association, extended congratulations.

Large yellow chrysanthemums were presented to the two charter members, Mrs. Nieman and Mrs. Stuermer, to Brother Marquardt, who served the church longest as minister, to Wm. Nieman, our church clerk, who has served over 40 years, to the present faithful deacons, Herman Stuermer and G. W. Schneepflock, and to our pastor and Mrs. Pankratz.

To complete the day, a group of young people from a sister church of our city presented a pageant, "The Challenge of the Cross," to a house filled to its capacity.

May the Lord bless his little flock here and grant us to grow in numbers, as well as spiritually!

ONE WHO WAS PRESENT.

Oak Park German Baptist Church

Harlem and Dixon,

Forest Park, Ill.

THEODORE W. DONS, Pastor

Sunday Worship, 10.30 A. M. and

7.30 P. M.

Prayer Service, Wednesday 8 P. M.

Visitors in Chicago, Welcome!