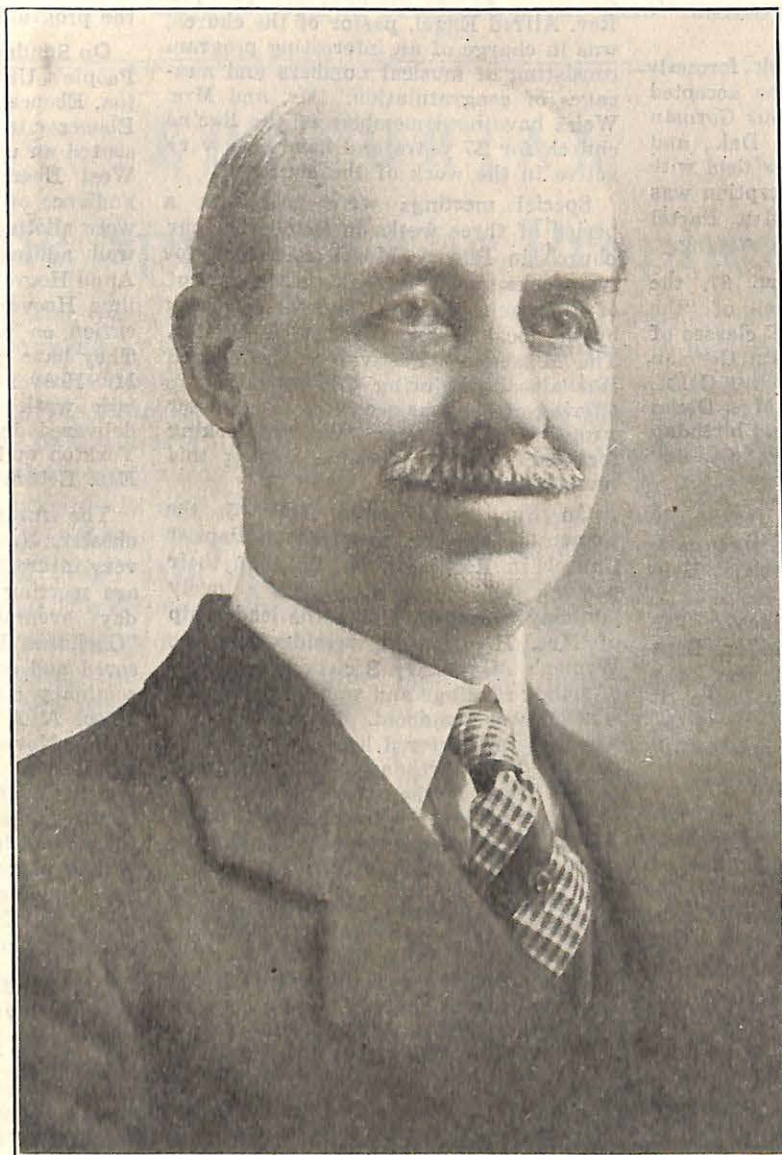


THE BAPTIST HERALD



✠ Missionary C. J. Bender ✠

December 20, 1869—November 8, 1935

December 1, 1935

What's Happening

On Sunday evening, Oct. 27, the Rev. Theo. W. Dons, pastor of the Oak Park German Baptist Church, baptized 5 persons on confession of their faith in Jesus Christ, 4 of whom were young women of the Cicero Mission.

On Sunday, Nov. 3, the Rev. Assaf Husmann received four new members into the Second German Baptist Church of Philadelphia, Pa., by letter and by experience. In November Intermediate and Junior societies were introduced into the young people's work with promising effectiveness.

The Rev. Frederick Bartel, formerly of Fredericksburg, Texas, has accepted the call extended to him by our German Baptist Church in Avon, So. Dak., and began his ministry on the new field with the first of November. A reception was held in honor of Mr. and Mrs. Bartel and their family on the same evening.

On Sunday afternoon, Oct. 27, the young women and young men of "the King's Daughters" and "Pals" classes of the Sunday School of the First German Baptist Church in Los Angeles, Calif., met at the home of Mr. and Mrs. David Domries for a class meeting and birthday party. The birthday money collected was devoted to missionary purposes.

The Rev. H. G. Bens, now residing in Bismarck, No. Dak., preached three missionary sermons for our church at Hebron, No. Dak., on Sunday, Nov. 3, to large and appreciative audiences. The offerings amounted to \$170. Mr. Bens wrote that "the church is in need of a good and faithful minister, and since it has many young people who attend the services, the field is quite promising."

Miss Clara Kaiser, daughter of Professor and Mrs. Lewis Kaiser of Rochester, N. Y., was one of the speakers at the recent National Convention of Social Workers held in Buffalo, N. Y. After having taught at Western Reserve University in Cleveland for several years, Miss Kaiser has recently been called to an important position in the School for Social Workers in New York City.

On Sunday, Oct. 13, the annual Mission Festival was held in our church at Lehr, No. Dak., of which the Rev. J. J. Abel is pastor. The Rev. E. S. Fenske was the guest speaker at the occasion, bringing stirring messages at the morning, afternoon and evening services. Mr. Abel is assisting Mr. Fenske in evangelistic meetings at our church in Herreid, So. Dak., for three weeks beginning with Nov. 11.

From Oct. 6 to 18 a series of special meetings was held in the First Baptist Church of Watertown, Wis., of which the

Rev. G. Wetter is pastor. The Rev. F. L. Strobel of Trenton, Ill., conducted the services besides teaching a class of children on every afternoon in which choruses were learned and Bible stories were related. On Friday evening of each week the children took part in the services.

The Golden Wedding anniversary of Mr. and Mrs. Fred Weiss of Racine, Wis., was celebrated by members and friends of the Grace Baptist Church of Racine on Friday evening, Oct. 19. The Rev. Alfred Engel, pastor of the church, was in charge of an interesting program consisting of musical numbers and messages of congratulation. Mr. and Mrs. Weiss have been members of the Racine church for 25 years and have been very active in the work of the church.

Special meetings were held over a period of three weeks in October in our church in Plevna, Mont., conducted for two weeks by the Rev. Benjamin Schlipf of Bismarck, No. Dak., and for one week by the local pastor, the Rev. A. Stelter. The Missionary Festival of the church was also held during this time and an offering of \$80 was received. The pastor wrote with fervency: "We are looking forward to great blessings during this coming year."

On Sunday afternoon, Nov. 3, the women of the Andrews Street Baptist Church in Rochester, N. Y., gave their pastor's wife, Mrs. D. Hamel, a lovely birthday surprise. Under the leadership of Mrs. H. Dymmel, president of the Women's Missionary Society, a program of songs, readings and words of congratulation was rendered. Tante Schafer, who has just entered her 86th birthday, presented the birthday gift to Mrs. Hamel on behalf of the women. There were 47 women present for the occasion besides the pastor and two daughters who entered heartily into the festivities.

The Rev. Paul L. Mischkoff, one of our missionaries in Bulgaria in our Danubian Gospel Mission field, has recently written about the persecution which the Baptists have to undergo in that country for their faith. "In Stubel, a village about 70 miles from Sofia, our members gathered together in the home of one of their number to read and to pray. They had been together about half an hour when the local police came and arrested the men. Some of these brethren were beaten in a fearful manner. With the help the officials in Sofia the men were freed and went home singing and praising God. This very thing is being used of God to quicken other souls."

The "Lehrerbund" of Chicago and vicinity held its semi-annual meeting at a banquet in the commodious and newly decorated basement of the East Side Ger-

man Baptist Church on Thursday evening, Nov. 7. More than 150 people sat down at the tables to enjoy the well-prepared dinner and the inspirational program of musical numbers and dialogues which followed. Mr. H. Siemund, president, was in charge of the program, while Mr. Fred Grosser, vice-president, led the singing. An orchestra of young men from the Second Church provided music during the evening. The Rev. Martin L. Leuschner was the guest speaker of the occasion at the close of the program.

On Sunday evening, Oct. 27, the Young People's Union of our churches in Yorkton, Ebenezer East, Springside and West Ebenezer in Saskatchewan, Canada, presented an unusually fine program in the West Ebenezer Church before a large audience of 600 people. Thirty minutes were allotted to each group. Brief farewell addresses were heard from Miss Anne Hoover and the Rev. and Mrs. William Hoover, since this was the last occasion on which they were in Canada. They have gone to Detroit, Mich., where Mr. Hoover will be engaged in evangelistic work. Brief addresses were also delivered by the Rev. Adolf Reeh of Yorkton and the Rev. August Rosner of East Ebebenzer.

The Andrews Street Church in Rochester, N. Y., is holding two types of very interesting mid-week services which are meeting simultaneously on Wednesday evenings. The young people's "Christian Life Conferences" are sponsored and conducted by members of the seminary class in evangelism and Professor A. A. Schade. The German services in November were led by the pastor, the Rev. D. Hamel, Professor L. Kaiser and the board of deacons on timely devotional subjects. The Annual Church Night was held on Wednesday, Nov. 20, with a pageant by several of the seminary students and an address by Professor O. E. Krueger, followed by refreshments and a social gathering.

On Sunday evening, Nov. 3, "the King's Players" of the Temple Baptist Church in Pittsburgh, Pa., under the direction of Karl Emerson Williams presented the religious drama, "The Rock," the inspiring story of the disciple, Peter, written by Mary P. Hamlin. On the first Sunday morning in November a unified church program was inaugurated with the worship service of the church followed immediately by the Bible School classes without the usual opening exercises, thereby giving more time for teaching and Bible instruction. On the Sunday mornings in November and December the pastor, the Rev. Theodore Koester, is preaching a series of sermons on "John's Portrait of Jesus."

The Baptist Herald

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EDITORIAL

The Spirit of the Prophets

CHRIST'S coming into this world almost twenty centuries ago was prepared by the prophets of Israel. They focused the telescope of their vision upon that momentous religious event in the world's history when in the quiet, pastoral town of Bethlehem one was to be born whose name was to be Emmanuel. They opened the windows of men's hearts upon the expansive horizons of the Kingdom to be established by God when men "shall beat their swords into plowshares and their spears into pruning hooks." The spirit of the prophets became the faintly glowing light preceding the glorious and enrapturing dawn when in the fulness of time "God sent forth his son."

In these weeks preceding Christmas the spiritual message of Christmas needs to be re-emphasized. Even as the prophets decried the outward observances of the Israelites which had lost their original significance, so the Christian Church needs to recapture the lost radiance of Christmas. There are so many pagan elements in our commercialized celebration of this festival that Christmas in America is more like the "Vanity Fair" of Bunyan's "Pilgrim's Progress" than anything else. The Christian Church with prophetic fervor needs to witness to the spiritual message of this day that "God so loved the world that he gave his only begotten son."

The prophets of Israel had such a burning vision of the reign of the Messiah that they could not be silent about it. We need that same spirit of the prophets by which we can discern the truths of God and proclaim them to the world of our day. But we seem to be in a fog about what the will of God is "on earth as it is in heaven." There must be an

earnest time of waiting on the Lord in these days before Christmas, if we are to hear the Christmas song of the angels in our hearts proclaiming God's ways for the days which are ahead.

One cannot study the books of the prophets and not be impressed by their perseverance in believing the far-distant truths which they were proclaiming in spite of disillusionments and discouragements. Their hope could not be put to shame, even though they were called "dreamers" and "fools" and even though every fact of life seemed to contradict the ideals of their faith. The Christian Church of the post-war period has even been affected by the spirit of cynicism so prevalent in our day. It needs to renew its fervor for the highest Christian ideals of life and to proclaim its faith in their ultimate practicability because they mirror the life of God.

The fearlessness of the prophets, who voiced the message of God to "a crooked and perverse generation" even at the cost of their lives, can well be another pre-Christmas meditation for us in this day of timid and respectable Christianity. At a time when the darkness of sin and greed and hatred seems to be engulfing the world, there is an imperative need for prophetic souls who with divine courage and convincing power will sear men's hearts with the burning light of God's truths.

Christmas will mean a great deal more to us and to others if we, as Christian people, will be clothed in the spirit of the prophets of old and will lead the way for a spiritual revival in the hearts of men, as Jesus Christ finds entrance into their lives as Savior and Lord.

The Radiance of a Christian Home

By the REV. F. W. BARTEL

THE founders of our nation were Christians. Our Pilgrim forefathers came to the American shores with the open Bible. Their purpose in seeking a home in the new world was to escape the religious intolerance and persecution of the English church and government. It is highly significant that, although Columbus discovered the new world in 1492 and many early attempts were made by various European countries to establish settlements on American soil, the first successful and permanent colonies were not founded until 1607 in Jamestown and 1620 in Plymouth. It seems as if God designedly held all adventurers from settling on our shores until the Bible could be translated into the speech of the common people, the printing press could be invented, and a group of Bible-taught men and women could be prepared to found a Christian nation in the new world.

Christian Homes as the Bulwark of the Nation

It is a moot question as to whether or not our nation is Christian. On the one hand, the churches and the number of Christians in our country have greatly multiplied. On the other hand, there are many indications that in the wide circle of our population the ideals and principles of the founders have largely been lost. Therefore, it will be more practical to ask whether our homes are Christian. For it seems undeniable that a nation can continue to be Christian only so long as the churches and homes are Christian. The home is easily one of the most important institutions in our land. If our homes lose their distinctive Christian quality, nothing can stop the moral and material disintegration of church and nation.

A true home is a place of love, shelter, peace, friendship, happiness, comfort and inspiration. Here it should be easy for us to be at our best. One of the sweetest joys of life is to found and to build a home. What pure and sacred delight to plan, to build, to furnish and to adorn a place for those who are closest and dearest to us! A mansion with wealth and luxury may be desirable, but these things are really not essential. The real essentials of a happy home are love, faith, loyalty, friends and ideals. Who has not marvelled to see how love can make a place of happiness and contentment in the most uninviting environment? But the highest function of a home is to rear children and to prepare them for useful lives. God has ordained that children should be born into a home, that they might grow up in an atmosphere of love, kindness and truth, that strong Christian characters might be formed, and they might be prepared for a life of service and usefulness.

Since Nov. 1, 1935, Mr. Bartel has been pastor of our church in Avon, South Dakota, having moved into the Dakotas from Fredericksburg, Texas, where he served as missionary pastor of the English churches in the German speaking communities of Fredericksburg and Boerne with many blessings attending his ministry.

Essential Characteristics of a Christian Home

How shall we determine the distinguishing marks of a Christian home? Pictures of sacred scenes, Bible mottoes on the walls and a Bible on the table may be suggestive but they are hardly distinguishing characteristics. Shall we describe a Christian home as a place where Christians live? But a Christian family may and often does live in an unworthy and un-Christian environment. If either father or mother or children are not disciples of Christ, can it still be a Christian home? The writer knows of a family where the father has been and is a worldly and godless man and a scoffer, but the mother, a noble Christian woman, was enabled by the grace of God to make her home so truly Christian that the four children followed in their mother's path rather than in that of their father and became splendid Christian young people and faithful workers in the church. It is a Christian home when the home-life of Christians is Christ-like. That home is Christian where Christ is loved and honored by young and old, where the Bible is read and lovingly obeyed and where the spirit of Christ dwells and reigns. If our home is Christian, it will be a place of love, joy, peace and happiness, and it will be a source of blessing to the entire community.

King Heseekiah was pleased when the king of Babylon sent him a message of sympathy during his illness, and he foolishly showed the messengers all the treasures of his kingdom. But the prophet Isaiah said to him, "What have they seen in thy house?" What do your children see in your home? Do they see the Bible beneath a stack of magazines and the Sunday comics? Do you permit the radio to fill and defile your home with mad and sensuous syncopation of modern jazz music? The atmosphere of your home will be either Christian or worldly.

Examining Our Own Homes

Shall we not face the question squarely as to whether or not our homes are truly Christian? Are all the members of your family saved and are you concerned about them? Are the interests of the Kingdom of God given first place and is your home-life centered around Jesus Christ? Is it your habit to seek daily spiritual food in the Bible and to pray with and for your loved ones? Does your conversation in your home often and naturally focus on spiritual things? Do you keep and read our denominational publications, such as "The Baptist Herald" and "Sendbote"? Any normal Christian will be vitally interested in the progress of the cause of Christ in all the world, and he will delight to read of the men and women in active service, of faithful

work which is done and of victories won. There can be no inspiration without information, and surely our publications should be read in every family. The singing of our fine Christian hymns should also be heard often in the Christian home. What a blessing the sweet songs of Zion have been to the saints through the ages!

When the family circle gathers daily around the Bible and the voices of young and old blend as they are lifted in songs of praise and devotion and all

bow in earnest prayer, the very atmosphere of heaven fills the home. God and Christ seem wonderfully real and near, and hearts and lives are transformed. Blessed are the boys and girls who are privileged to grow up in a real Christian home! Blessed are the friends, who are privileged to tarry from time to time in such a circle and to enjoy the delights of true Christian fellowship. Blessed is everyone who can say with Joshua, "As for me and my house, we will serve the Lord!"

The Challenge of Jewish Missions

The author of this stimulating missionary article is the superintendent of the Beth-El Mission Center, located at 1914 South Sixth Street, Philadelphia, Pa., which was founded a few years ago by his father, the late Rev. P. O. Gruen, as well as editor of the quarterly publication, "Israel's Hoffnung," and a member of the Fleischmann Memorial Church of the same city.

By the REV. EMIL D. GRUEN

WHILE speaking to the students of one of the theological seminaries in Philadelphia, the secretary of an influential missionary society made the following statement: "If you would like to know whether you are called to a specific type of Christian service, you must see, first of all, whether you have the vision from God, and then whether the people whom you would serve need your service." Although this statement was not made in reference to Jewish missions, we can well apply the same rule to this particular consideration.

When a representative of Jewish mission work is often presenting his appeal to a church group, he is faced with a peculiar situation. He finds that he must begin by defending his own position. He knows that the majority of the group, to which he is speaking, is not at all in sympathy with what he is presenting. He soon becomes conscious of two attitudes of mind, which serve to close the hearts of his hearers to his appeal. The first of these attitudes expresses itself somewhat in this way: "The Jew once had his opportunity, and he rejected his Messiah. Why waste time and effort now?" The second attitude is found in that group which prides itself upon its broadmindedness and is expressed in this thought: "Why not let the Jew alone for he believes in God and has a good ethical religion as the medium for expressing that belief?" Both of these attitudes can be answered by the standard for judgment which the secretary gave the students of the seminary.

The Biblical Basis for Jewish Missions

If we are ever to realize that there is a need for Jewish missions we must ask ourselves: Are we called to do Jewish mission work? Let us see whether God has given us the vision. It is true that in this day we rarely find anyone who has visions, and if we do hear of such a person, we usually receive the information with great hesitancy. The reason for this is that we no longer have a need for visions. God has given to us the Bible through his Holy Spirit. In it he has written his commandments, and to it we must turn if we would find the answer

to our questions. Let us therefore look to God's Word and see if we can find in it the vision which shall prove to be God's call to us in this vitally important work.

If we turn to the Gospel of Luke 24:45-47 we read: "Then opened he their understanding that they might understand the scriptures, and said unto them: Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Thus Christ issued the missionary command prior to his ascension. In the book of Acts 1:8 we read: "But ye shall receive power, after that the Holy Spirit is come upon you, and ye shall be witnesses unto me both in Jerusalem and in all Judaea and in Samaria and unto the uttermost part of the earth." Surely, we can see the vision from God as we read the words of the Master. Both in his commandment recorded in Luke and in his words as to the method which we read in Acts, he emphasizes that the beginning of the proclamation of the evangel shall be in Jerusalem. There is no indication here that he is rejecting the Jews nor any intimation on his part that the bringing of the gospel to the Jews is a waste of effort. If the Savior did not reject the Jews, dare we do just that thing? God's vision clearly shows the call for Jewish evangelization; does the need of the people justify the endeavor?

The Modern Jew in His Perplexity

Our broadminded friends tell us that the Jew has a pure monotheistic belief and that he has a fine ethical code through which he can express that belief. Therefore, they believe that we should let them alone and not attempt to approach them with the redeeming message of Christ. Why bring coals to Newcastle? The best answer to that mood can be found in the implications of the incident of the rich young ruler. He came to Jesus with the plea: "What must I do that I may inherit eternal life?" Jesus reminded him of all that he had, namely, the law, the prophets and his belief in God. But the

young man cried out from the depth of his heart: "All these things have I done from the days of my youth, what lack I yet?" That is the cry of the young Jew who has been reared in the knowledge of the law and the prophets. That is the cry which is in the heart of the modern Jewish youth today. The Jew is inherently religious. I believe that that is the reason why God chose the Jewish race to be his peculiar people. They had a capacity for religion which is deeper than that of any other race, and that capacity has not diminished with the passing of the ages. If anything at all it seems to have grown as the Jew has had to face the persecutions and intolerance of the so-called Christian nations throughout the past centuries. Now, even more so than in that day, the heart of the young Jew cries out for the assurance which will give him a purposeful life. Where can he find the answer?

He cannot find the answer in orthodox Judaism, which is primarily a religion of externals. The ritualistic practices must be followed blindly, if they are to be efficacious. But modern youth is not blind. He must know "the way and wherefore" of things. He realizes that a proscribed system of feasts and fasts cannot satisfy the longings of his soul. He realizes the inadequacy for the solution of the problems of the modern tempo of life. For him they are old-fashioned and antiquated.

Zionism is the last and final hope of the Jewish leaders. Rabbi Mordecai Kaplan speaks of it in this way: "Judaism is disintegrating; so rapid is the process of disintegration that if it is not stopped betimes, Judaism will be past recovery." What is being done to stop this disintegration? The answer can be found in the words of another Jewish leader. "For the survival of the Jewish race, reliance is placed upon the development of a Jewish culture. This is the underlying motive of Zionism. Zionism is the last desperate stand of the Jew against annihilation."

Christ as the Only Hope of the Jew

But, as you will say, Zionism is not religion. You are quite correct, for it is not religion. That is exactly the reason why so many of our Jewish young people are turning to all kinds of "isms" and most particularly atheism. A Jewish culture, based upon a nationalistic consciousness, permits little or no religious expression. That is why a young man can be an atheist or belong to any kind or Christian cult or sect and still be recognized as "a Jew." But all this philosophy and "kultur" does not answer the question of the seeking soul. If anything, it aggravates the need. For all these interpretations of life are only confusing to him. They are the blind alleys and the circle of the maze.

There is only one hope for the Jewish race. That is the hope which lies in Christ. When the Jewish youth asks the question which the young ruler asked, he does not have the Master to whom to go for his answer, and that is why he fails in his quest. When he can come to the Christ and find the answer in him, his quest is finished. He will then find that which he lacks in the indwelling and empowering spirit of Christ. He will find that as he follows the

Master, he will live the life which is abundant and have the assurance of a greater life to come.

How can the Jewish people meet the Master? Therein lies the challenge to the church. The need of the Jewish youth is a challenge to the church of Christ. Not only is it a challenge, but it is also a part of the purpose of the Church. In his letter to the Romans, Paul touches upon this fact. Writing to the church at Rome, a church which was losing the consciousness of the universality of Christ's message, he spoke these words: "For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these now not believed, that through your mercy they might obtain mercy." Thus he very definitely places upon them, and through them upon the church ever afterwards, the responsibility of bringing the gospel to the Jew.

The Challenge of Jewish Missions to the Church

Has the church fulfilled her obligation? In the October, 1934, issue of "Missions," there appeared these words: "It is a fact that the Christian Church in its approach to the Jew has rarely been Christian. Seldom has it been wise. Prejudice and misunderstanding have often vitiated both the message and the method, alienating the Jews from the greatest Jew in history." Although this is a strong accusation, it is not exaggerated. The history of the Christian era is the substantiation of this statement. Pogroms, persecutions, intolerance and segregation, and many more methods of dealing with the Jew have been the way in which the Church has obeyed the command of the Master and the pleas of Paul.

But we want to do more than to concern ourselves with the failures of the past. The Jew, especially the youth of the race, is our present responsibility. Not only is he our responsibility but also a blessed privilege. Ours is the opportunity of erasing from his mind all that he has suffered in the past in the name of Christ. We must bring to the Jew the true picture of Christ, not the Christ of the inquisitions and the pogroms, but the Christ "who came to seek and to save the lost" and who was born a Jew, the Christ "who came unto his own" in order that those who believe on him might have life everlasting.

Such is the challenge which Jewish missions offer to the Church of Christ in our day. It presents to us the opportunity of redeeming the failures and mistakes of the past. It challenges us to remove the prejudices and misunderstandings which through the centuries have been the alienating factors between Christ and "his own after the flesh," and which have been the barrier between the Jews and their Messiah.

Through the Jewish mission stations we have the opportunity of making Christ so real and so winsome to them, that they will desire him. Through their simplicity and humble service, these missionaries to the Jewish people will be able to bring Christ back to his own people again in such a manner that they will accept him, and in accepting him, will become true sons of God.

C. J. Bender—Ambassador of God

December 20, 1869—November 8, 1935

By REV. WILLIAM KUHN, General Missionary Secretary

On Sunday, Nov. 10, Mrs. C. J. Bender, who returned to the United States from the Cameroons several months ago, received the following cablegram: "Your husband critically ill." The family and friends of Brother C. J. Bender, our Cameroon missionary, were plunged into deep sorrow because of this unexpected news. The second cablegram followed in the next day: "Your husband died yesterday as result of black water fever." This news was a second blow, but it was now known to us that our heavenly Father, the God of the living and the dead, had called his servant home on the 8th of November from the midst of his widespread and blessed ministry.

On the same Friday afternoon, on which Brother Bender was called home in Soppo, a letter was received from him at our missionary headquarters in Forest Park, which he had written on Oct. 13th. A few paragraphs from his letter are as follows:

"In regards to my return journey, the arrangements will be carried out as planned that I shall leave the Cameroons early in April, 1936, on a small steamer of the African Fruit Line. Since this will be the last opportunity which I shall have to visit my relatives in Germany, I shall stop over in Germany for several weeks, continuing my trip to New York about the middle of May on one of the Hamburg-Lloyd steamers. I shall write further details at a later date so that you can make all the arrangements for my passage.

"In the same mail as that in which your letter came to me, I received a few lines from Brother Gebauer, in which he imparted the news that he hopes to be in Soppo on the 20th of November. That will suit me splendidly. I hope to be able to finish the building of the new church in Soppo before the close of the year. Brother Gebauer will then be able to bring the dedication address and his young wife can serve as hostess at the festivities."

These plans could not be carried into effect because of God's call to him: "Return, ye children of men." In the death of Brother Bender a noble ambassador of the Lord Jesus Christ has been removed from the missionary service to which he was called of God. His literary and linguistic capacities were of an extraordinary character, ample evidence of which can be found in his many written treatises, books, and pamphlets in the German, English, and Duala languages. He was constantly exerting himself, physically and spiritually, with little regard for his own health. He seldom took the time for rest and relaxation which the average person requires. Many of his letters sent to our headquarters were

written at the midnight hour. He did the work of several people.

His literary gifts, however, did not in any way tie him down to his study. It is amazing to hear and to read how he was able to execute the most difficult plans for all kinds of building projects. The new church in Soppo will, indeed, represent a crowning achievement to his manifold labors. As field director of the missionary work in the Cameroons, he proved himself to be an unusually fine administrator. Brother Bender was one who loved order, and with him every business matter had to be taken care of with punctual precision. We do not know for how many days he was sick, but we can definitely be certain that all his books and accounts will be found to be in the best condition, whether his death came unexpectedly or not. Brother Bender was held in the highest esteem by the officials of the British government. His length of residence in Soppo was probably greater than that of any other white man, and in all that time his character was never under any suspicion. One of his finest traits was his undivided and unreserved devotion to his work. His was an unstinted sacrifice for the Cameroons.

The life of Brother Bender can be described in the following brief biographical sketch. He was born on Dec. 20, 1869, in Germany. The High Street Baptist Church in Buffalo, N. Y., sent him to our seminary in Rochester, N. Y., where he was a student from 1893 to 1899. He was ordained into the Christian ministry in Buffalo in 1899 during the pastorate of the Rev. F. Friedrich, and went to the Cameroons, West Africa, soon thereafter. In the spring of 1903 he returned to the United States on furlough after his first term of missionary service. On May 7, 1904, he and Miss Maria Hedwig Kloeber were married, and the young bridal couple spent their honeymoon traveling to Duala, the Cameroons. After four years they returned for a furlough period in the United States. From 1909 to 1913 they served as missionaries on the field at Soppo. The following term of service between 1914 and 1919 occurred during the days of the World War. Mr. and Mrs. Bender remained faithfully at their post of service, even though every connection with Neuruppin, Germany, was severed.

After Brother Bender had spent a year as district missionary among our churches in the eastern part of our country in 1920, he accepted the call of the church in Watertown, Wis., and served the church from 1921 to 1925. During the following four years he was pastor of the Immanuel Church in Chicago, Ill. In 1929 he was called to the Cameroons because of the illness of Brother Hof-

meister, the only German missionary on the field. Brother Bender and his daughter, Erica, departed for Africa and remained until 1932. After a furlough of a year in the United States, Brother Bender and his wife returned to the African field for the final term of service. Their arrival was the cause of much rejoicing by the natives.

When Brother Bender arrived in Soppo in 1909, he found two small mission stations with 38 members. At the time of his death there were 32 mission stations in the Soppo field with a membership of more than 1400 persons. A year and a half ago he began the difficult task of building a chapel. The church was completed before his death except for the placing of the bells and the erection of a heavy iron cross in the tower. It seems to us that no finer memorial could be erected to Brother Bender than to dedicate this church by naming it: "In memory of Missionary C. J. Bender."

Besides his widow, Mrs. Hedwig Bender, Brother Bender leaves six children who are Herbert of New York City, Erica of Chicago, Thorwald of Sioux Falls, So. Dak., Carl and Armin of Chicago, and Helga of Wheaton, Ill. All of the children were born in Duala or Soppo, the Cameroons, except for Thorwald Bender who was born in Germany. Among the three sorrowing sisters is Mrs. H. R. Schroeder of St. Paul, Minn. There is also a brother who is bereaved by this death.

On Sunday evening, Dec. 1, a memorial service will be held in the Oak Park German Baptist Church by the members and friends of the several German Baptist churches of Chicago and vicinity. This service will be in charge of the General Missionary Society of our denomination, and will be addressed by the pastors of the churches and the general missionary secretary. The ministry of Missionary C. J. Bender cannot, however, be fully evaluated. Only on "the day of Jesus Christ" when all things will be seen in the light of his judgment, the Master himself will say: "Well done, thou good and faithful servant!"

A PRAYER

Thank God for your friend,
A friend that is true,
For a friend in need
Is a friend indeed.
Ask God to bless him
With gifts from above;
As God to guide him
From his throne of love.
Thank God for the inspiration
This friend has been to you,
And pray that our Father in heaven
Will keep his friendship true.
Mrs. Wm. Schindler.

BEAUTY for ASHES

by Grace Livingston Hill

SYNOPSIS

Gloria Sutherland awakes one spring morning to find all which she thought was love swept away in one night. The week before her wedding to Stanley Asher he had been killed with a chorus girl in a New York speakeasy, both having been shot by the jealous lover of the chorus girl. After the funeral which was a hard ordeal for Gloria because of the pretenses and hypocrisies of the relatives and even of her own mother in order to keep up the necessary social formalities, her father prevails on her to motor with him into the country. She accepts enthusiastically, much to her mother's displeasure and leaves with her father for the little town in which he was born. On the way they stop at a tiny cottage where they are served a delicious chicken lunch. Gloria's father begins to reminisce and for the first time he seems to be eager to tell her the story of his boyhood days and his life on the farm.

CHAPTER FOUR

"Oh, tell me now," said Gloria settling back comfortably, "only I'm sorry Vanna isn't along. She would enjoy it too! I guess we could have brought her, only that would have left Mother all alone. She wouldn't have stood for that a minute!"

"No," said the father sadly, "I guess not! But I don't know as there is so much to tell. Perhaps you wouldn't understand it all either. It was different from these days."

"Different? How?" asked Gloria. "Tell me all about it please!"

"Why, we were just a family by ourselves. Of course there were neighbors who came sometimes to call, but mostly they were visiting members of our family. Outside things weren't always crowding in. And then our ways were different. My people were religious. We always went to church every Sunday twice and sometimes three times, though it was a long ride, and sometimes the ride was a walk when a horse went lame. Father never missed a Sunday if he could help it. But—times have changed—!" He ended with a sigh, almost as if he regretted it.

"It seems queer that you were brought up that way, Dad, and now you never go near a church," said his daughter thoughtfully, trying to make her father's tale seem real.

"Yes, I suppose so," said the man, looking off into the distance. "I suppose my mother would have felt terribly about it if she had lived to see these days. Why,

my father used to ask a blessing at the table before every meal, and we always had family prayers every morning and evening. We've come a long way from such doings."

Their way led now through a lovely woodland with pleasant little villages sprinkled here and there. The father had chosen the back roads purposely to get away from traffic. Everything was new and different from the regular highway to which Gloria was accustomed. Cultivated nature and beautiful scenery was a familiar everyday thing to her since babyhood, but nature in the wild, just nature, and human nature bearing the hardships of life, taking soil and deprivation happily and struggling to overcome the curse that was upon the soil, and humanity, she had not seen that before, or if she had seen it she had not noticed. Now that her eyes were opened by her own first suffering everything seemed different.

They passed some little children going out to a barn with their older brother to feed the pigs. Gloria watched the struggling, snorting, grunting, slimy creatures fighting each other for the best morsels, seeing no connection between them and the great toothsome Virginia hams that came upon the home table succulent and tender, spicy with cloves and wearing rings of pineapple on their velvety brown crust. She wondered why people cared to bother with such loathsome creatures as pigs, till her father suddenly remarked that it used to be his duty to feed the pigs every day when he was a boy, and how proud he was when they grew fat and marketable.

Gloria's eyes grew larger as she listened. She was seeing a side of life that she had never before even dreamed of. Her father feeding pigs! She thought of the three stately peacocks that strutted sometimes on the terraces at home, a fancy of her mother's they had been, and suddenly she laughed aloud.

Her father looked down anxiously at her and then joined in, a sudden light of relief in his eyes. Gloria had forgotten her sorrow for the moment and had laughed! He laughed himself at the thought of himself a little barefoot boy going out to the barn with a bucket of refuse for the pigs. It was incongruous. He thought of himself in his bonding office in the city managing affairs of finance that often settled national questions. And yet he had been a barefoot boy feeding pigs and chickens and milking the cow.

"If I had known then that things would change so," he said gravely, and

then laughed once more. "If I could have looked forward and seen myself in the office, handling important affairs—!" He paused again and looked down at Gloria.

"Well, what?" said Gloria breathlessly. "What would you have done?"

"Why, I expect," said her father thoughtfully, "I wouldn't have been so conscientious about feeding the pigs! I'm afraid I wouldn't have thought that it was worth while to bother if I was going to be rich in the end."

"And was it?" asked the daughter, drawing her brows together. "Wouldn't it have been better to let someone else who wasn't going to amount to anything afterwards, feed the pigs, and you spend your time in getting ready to be a great business man?"

"No," said her father, thoughtfully shaking his head. "It might be that if I hadn't done my best feeding the pigs and doing all the other duties that were required of me, I wouldn't ever have been in the position I am now!"

"Father! How could you make that out?"

"Why, I had to learn responsibility, and honesty, and diligence, and reliability, and regularity, and conscientiousness somewhere, and I guess in my case feeding the pigs was just as good a way to learn those things as any. Another thing, I had to learn to do things I didn't like to do. You know I never did really like to feed pigs, though I wouldn't have owned it for a farm. It wasn't considered good sportsmanship to give in to one's likes and dislikes!"

Gloria sat quietly considering that for some time.

They changed places after a while, Gloria taking the wheel, and they drove into the lovely afternoon among the mountains with now a glimmering lake lying silverly in the distance, now a river winding. They did not touch New York, nor anything that could have reminded Gloria of that city. They went by ways, not highways, taking a road when it looked attractive, whether it went in a special direction or not. Deep into the heart of a woods they would wander, and out again plump into a little settlement, so out of the way that the dwellers hadn't even thought to put out a "Tourist" sign, so quiet that it seemed almost like a deserted village.

Many places they passed reminded her father of his childhood, and seeing she enjoyed it he talked on freely. It seemed that he too took pleasure in going back over those old days. It had been so many years since he had anyone to talk to about them. Adelaide, his wife, had al-

ways been restless when he mentioned his early days and upbringing. She had been a Boston girl and considered herself above him, even though he did bring her more wealth than she ever had before.

It was not until the shades of evening began to drop down and seem to wrap them in more cosily to each other, that Gloria after quite a silence, ventured hesitantly:

"Dad, is it true that all men nowadays—that is all young men nowadays are,—well,—aren't quite true? I mean, do they all go after—low-down girls and think nothing of it? Even if they're—going to be married—?"

Her father gave her a startled look.

"Certainly not!" he said decidedly. Then he stopped short and tried to think what young men of his acquaintance he could be sure of.

"Certainly not," he repeated with satisfaction. "I have in mind several who are not in the least that way."

But he suddenly remembered that they were not young men in Gloria's clique. They were plain hardworking young fellows in his office, and he knew their ways, had had them shadowed before ever he trusted them with important business.

"Whatever put such a question as that into your head?" he asked, turning keen eyes and searching her through the dusk.

"Why, Mother said they all were," said Gloria, struggling to explain. "Mother laughed at me when I said I felt as though Stan had never been mine because of his going up to New York to that girl—" her voice trailed off into silence and she turned her eyes to the woods they were passing through.

"Poor child!" said her father tenderly, reaching out a hand to touch hers softly as it guided the wheel. The tone of his voice made Gloria catch her breath as she went on.

"And Mother said that was silly of me. She said all young men were that way, that they had to sow their wild oats, and then they settled down, and that I was disloyal to Stan to feel that way, all young fellows, especially nowadays, thought nothing of a thing like that. Then I asked her if you did that way when you were young and she looked kind of funny and smiled and said no, very sharply, that you were 'different.' But I couldn't quite understand. Dad, I can't help feeling that way about Stan, as if I never had really known him, and as if nothing he ever said to me was true!"

The father's hand was still warm on hers, but he was silent for some seconds and when he spoke his voice was husky with feeling.

"I understand, Gloria dear," he said, speaking slowly. "You were right in your feeling. It was what I felt for you the most, though I was not sure you fully understood what it all meant. But I felt disgraced and outraged for you, dear child, that one who had undertaken to love, honor and protect you through life should so forget all decency even though

he had been drinking. He had no business to be drinking. That was another thing, Gloria. It went sore against me to trust you with a drinker. You know how I feel about that."

A little sound broke from her white lips but she made no comment.

"That is why,—!" went on her father, "that I am hoping you will not grieve too deeply over all this. The young man was not worthy of it. He was not thinking of you, his promised bride, when he went up there to see that girl. He was pleasing himself."

Then after an instant he went on again, reluctantly, haltingly, almost shyly:

"And you must not think too hardly of your mother, either, Glory. She was brought up in a most careful sheltered way. She really knows little of the evil in the world, but what little she has heard she has chosen to ignore, or not to believe. She has taken up the fashionable way of excusing and condoning the faults of young men and calling them follies rather than sins. Also your mother was not brought up in a religious way as I was, and that makes some difference. I have sometimes thought that she looks down on me as being rather old-fashioned for holding the views that I do—!"

He paused thoughtfully, sadly.

"Father, I think I'm old-fashioned too in my thinking," said the girl at last. "And do you know, I think Mother would be too if it were only the fashion to be old-fashioned again."

Then they both laughed and a tender feeling of sympathy crept into their voices.

Soon after they came upon a little white farmhouse tucked away under elm trees, winking a friendly light from its windows, and showing a sign inviting travellers to stop all night.

"How would you like to stay here tonight?" asked her father. "Or would you rather go on to a good hotel? There's a small city only about ten miles farther on."

He got out his map and measured the distance with his eye.

"Oh, let's stay here!" said Gloria. "It looks quiet here, and we might meet someone we knew if we went on to the city."

So they went in and found pleasant quarters for the night, and to her surprise Gloria fell asleep almost as soon as her head touched the pillow.

The next day they went on working north and east, through wooded mountains with narrow dirt roads, deep and dim and silent, where traffic was limited for miles to one farm wagon drawn by an old plow horse, and one ancient flivver. Up and up they climbed till the air grew clearer and colder and the sunshine more crisp and lovely. Gloria began to be interested in all the scenery, a mountain brook rushing musically over great boulders, rambling stone walls that shut in sheep and cows, a glimpse of the sea in the distance, a fair city rising pictur-

esquely among the budding spring trees. But they skirted the cities and did not go through them.

And at last Maine.

About the middle of the afternoon Gloria looked up and asked:

"Where are we going, Dad?" It seemed to be the first time the thought occurred to her.

"Home!" said her father.

"Home?" said Gloria, a kind of consternation coming into her eyes and a cloud darkening the brightness of her face from which the gloom had been slowly disappearing since they had started.

"To my home," said her father, "where I lived when I was a child!"

"Oh, how wonderful!" said the girl. "I would love that. Have you been back? Are you sure it is there yet?"

"Yes, several times," said the father gravely. "Once I almost took you and Vanna, but your mother had other plans."

"Oh, I wish you had," said Gloria.

"Will it be like the little cottage in the woods where we had lunch yesterday?"

"No," said the man thoughtfully, "it is larger. But the little house where I was born is still standing, down in the meadow. It was used for the hired man and his family after we built the big farm house nearer to the road, but they are both standing. Ten years ago I put them in good repair. An old friend of Mother's, Mrs. Weatherby, lives there with her daughter and son-in-law, and another son and his family live in the cottage, but it is much the same as when I was a child. We are coming to it now. That is the little village in the distance."

Gloria looked up and a white spire showed among the trees, while white houses nestled here and there amid spacious distances, and all about mellow ground lay plowed and ready in various stages for the planting, some were already beginning to show green in symmetrical rows. Out from the wooded road it did not seem so late. The sky was luminous with a fleck of crimson in the west, and there was still a small rim of the red sun left above the horizon. It cast a glow over the fields and made them look like rare merchandise spread out for customers to view. A single star flashed out as they looked, and a light or two from the village, as they neared it, winked at them. Gloria held her breath and watched the little settlement approach, like a picture of the past, her father's past. It seemed wonderful to her.

They had come to the outmost sentinel of the village houses now, white with green blinds and tall plummy pines standing guard. On the right was a cottage quite colonial and tiny. There were lights in some windows of almost every house, though it still did not seem dark in the street.

There were pleasant odors of coffee and frying ham, and something sweet and spicy like gingerbread just out of the

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Beginning the Day

A Scripture Passage and Meditation for Spiritual Progress

By the REV. ALFRED R. BERNADT

of BROOKLYN, N. Y.

Wednesday, December 4

Good News in Bad Times

"Man shall not live by bread alone..." Matt. 4:4.

(Read Matt. 4:1-11)

Nineteen hundred years after the time of Christ the truth is still evident that men do live by bread alone. Jesus was called upon at the outset of his ministry to choose between personal ambitions and the eternal things. We, too, must often weigh in the balance personal achievement as compared with humble service, and may God grant us strength to choose that which is even better than bread! Gold and bread are still underlying motives in mediocre lives, but bread never will be the whole story. There is something woefully lacking in the poverty-stricken home where relief agencies bring only bread and cash. Too often broken hearts and crushed spirits dwell under the same roofs with an abundant supply of the necessities of life, for men will always need more than bread. Men need Christ!

Thursday, December 5

Make Me Pure in Heart

"Blessed are the pure in heart; for they shall see God." Matt. 5:8.

The beatitudes do not contain all that might be said of the Kingdom of God, but they do give the underlying principles of the Kingdom. Men who are pure in heart will see God. The general spirit of despondency that is so prevalent in our day is often unnecessary. People feel that they are unable to understand the rapidly changing customs. Some say the world is sick because standards that seemed immovable a generation ago have given way to something else. But men must learn that outward circumstances change only when the hearts of men have changed. Blessedness, or the lack of it, is not dependent upon our environment but upon ourselves. Christ does not call upon us to change the world but to change our own hearts. Cleanse the heart and you will invariably cleanse the community, but the heart must be made pure, first of all. Seeing God will enable us to see that his will might be done here one earth, even as it is in heaven.

Friday, December 6

Magnificent Obsession

"Take heed that ye do not your alms before men, to be seen of them." Matt. 6:1.

(Read Matt. 6:1-9)

The title, of course, is taken from Lloyd Douglas' novel, but it expresses

very well the thought of the sixth chapter of Matthew. Doing alms for the sake of publicity always will kill the good that prayer might do. Doing things to be seen of men dulls the giver and shames the beneficiary. The hypocrites prayed to be seen of men, and this type of praying has not completely gone out of style today. These prayers still go to the dead-letter office. Jesus stressed secret prayers and promised that the reward and answer would be given openly. Praying in secret also enables God to see us as we are and permits us to see ourselves as we really are. The contact between God and man is a matter that concerns only God and man.

Saturday, December 7

Humanity's Great Prayer

"Our Father which art in heaven, Hallowed be thy name..." Matt. 6:9.

(Read Matt. 6:9-18)

The disciples never asked Jesus to teach them how to heal or to tell them how to preach, but they did ask in all humility, "Teach us to pray!" Jesus did not give them an all-inclusive prayer with magical words, but he did give them a model prayer. It contains all that every prayer which we utter should have, and it is a pattern whereby we see our own short-comings in praying. Adoration, confession, simplicity, petition and unselfishness are all found in the greatest prayer. The model prayer teaches us that God deals with us even as we with others. It teaches us to see ourselves as others see us and to pray for strength to be victorious over self. After all it is generally self or selfishness which is our greatest obstacle in living the Christ-like life.

Sunday, December 8

Judge Not

"Judge not, that ye be not judged." Matt. 7:1.

(Read Matt. 7:1-8)

As Christians we are often called upon to choose the path of righteousness and fearlessly to condemn the worldly procedures that are often glossed over so lightly. In a certain sense choosing is judging. But the Master here deals with that common temptation of judging personalities and condemning our neighbors. The flippant remark that is based on a false judgment of another is often the hindrance to church work. Only God knows the motive behind the action of our neighbor, and the motive is what counts. Only God knows the heart, and the heart is what counts. Only God knows all the circumstances in any situation, and unless we know the whole story

we are not qualified to give a decision. The most Christ-like method is to reserve our decisions, for others will see the fallacies of our opinions and in turn express their's about us.

Monday, December 9

We have a Savior

"Himself took our infirmities, and bare our sicknesses." Matt. 8:17.

(Read Matt. 8:16-22)

Henry Van Dyke tells the story of a prisoner in one of the dungeons in France at the time of the French Revolution who was much beloved by many people. But there was one who loved him even more than the others, and that was his father. This was the proof of his love. The two men bore the same name and when the son's name was called for him to take his place among those who were to die, the father answered and took his place. The blade flashed, and the father died for the son whom he loved. That is what Christ did for us, and when we believe this we know what love means. This love is the love of the Son of God, and the seal of eternity has been placed on it. This willingness to die for us lifts the sacrifice of Jesus and lifts us with it to the very heart of God.

Tuesday, December 10

We Do Not Know It All

"Go ye and learn..." Matt. 9:13.

(Read Matt. 9:1-13)

The finest Christian is always the one who is eager to learn what the Master has for him to do. The devoted consecration of the Son of God is too wonderful for anyone to fathom within a given time. The loving sympathy of Jesus is much too deep for us to appreciate within a given number of years. The Master's prayer-life is too majestic to comprehend in one reading or in one contact with him. His unwavering faith is too marvelous to be understood in full by anyone. No matter how many times we read the New Testament, no matter how many years we have loyally served our Master, no matter how many experiences life has brought to us, we do not know it all. We can still learn from the teacher who invites us to do so.

Wednesday, December 11

Waste

"Are not two sparrows sold for a farthing..." Matt. 10:29.

(Read Matt. 10:16-33)

Men do not always evaluate the things of life correctly, for what often seems worthless and insignificant to them is precious in the sight of God. Sparrows were sold cheaply enough, but when five

were bought one was given free to make it a real bargain. But the heavenly Father was deeply concerned about the sparrow that was wasted in the economic transaction. He loved it. Men waste talents, time and money, but God knows our capacities and he loves us. When war is declared life itself is held very cheaply and is wasted for no one asks how many men must be sacrificed to capture any given objective. God loves even those things that seem insignificant to men under given conditions, and he will hold us responsible for the things we waste.

Thursday, December 12

Offended in Christ

"And blessed is he, whosoever shall not be offended in me." Matt. 11:6.

(Read Matt. 11:1-6)

At first thought we can hardly conceive of anyone being offended in Christ, but the Master knew that there would be those who would hate him without cause and take offense at him. In his own day there were those who were offended at Christ's appearance, his birthplace, his poverty and his lack of education. Some still take offense at Christ's teachings and would never think of being born again or denying themselves. There are those who take offense at others who claim to be followers of Christ, sometimes because the followers are hypocritical and other times because they are good. But the true believer is one who takes no offense and at all times witnesses for him who is life itself.

Friday, December 13

Signs of Superstition

"An evil and adulterous generation seeketh after a sign..." Matt. 12:39.

(Read Matt. 12:38-45)

Nineteen hundred years ago people wanted an omen or a sign, and some are still anxious to foretell the future by some outward symbol. On Friday, the 13th, many so-called children of God will be tempted to drift back into superstitious signs and will be forgetting for this day at least that God still cares for his children just as he did yesterday and will tomorrow. Today of all days we will be tempted not to walk under ladders; we will avoid black cats even more than usual; and we will shudder at the thought of breaking a mirror. Even in these purely physical things we will see some sign or omen. God did not make it Friday the 13th, but men did. May God help us to overcome our desire for signs which we selfishly apply in our vain attempt to read the future! God gives to some men a handwriting on the wall, and to all of us, he reveals his wishes but not necessarily in a negative way on Friday, the thirteenth.

Saturday, December 14

We Have Enemies

"An enemy hath done this." Matt. 13:28.

(Read Matt. 13:24-30)

Here was a farmer who had done his

best with soil, seed and labor and later found out that in spite of all his good intentions and loyal service, an enemy had sown seeds quietly under cover of darkness, and now the wheat and the tares were living together. We have enemies who do that in the field of human hearts even today, for in spite of all the good work that is done, seeds of disbelief will be sown in the hearts of the younger converts, subtle influences will sometimes undermine the finest Christian home, and discord will come into a smoothly running church program from the most unexpected quarter. All these forces are akin to the work of the man who sowed tares among the wheat. We fight not only flesh and blood but principalities and powers that often reveal themselves after they have begun to grow. Christian groups will always have these enemies to combat.

Sunday, December 15

Tell Jesus

"... went and told Jesus." Matt. 14:12.

(Read Matt. 14:3-12)

Whenever the disciples were sad or in need they told their troubles to Jesus. When Mary and Martha were in sorrow they told it to Jesus. When the mother of Peter's wife was sick they told Jesus. We should do the same, for shared sorrow is half a sorrow and shared joys are double joys. The doubter would be greatly helped if he told his doubts to Jesus; the business man would operate on the Christ-like basis if he took his business to Jesus; the joys would be increased for the joyous ones if they thankfully brought their feelings to Jesus; the sinner would be freed from that depressing thought of taking his sins with him if he would tell it to Jesus. Jesus is a Savior to those who believe on him. Jesus is the same yesterday, today and forever. But Jesus is also the companion who wants to share with us the problems of life.

Monday, December 16

Great Faith

"Great is thy faith: be it unto thee even as thou wilt..." Matt. 15:28.

(Read Matt. 15:21-28)

Most of us would feel that our interview with a friend would be useless if the one with whom we were pleading would refuse to answer us. A good many of us would hastily be on our way if a number of men in a group shouted that we should leave. Many would give up in despair if the question they persistently presented would be avoided. But in spite of all these obstacles, this woman carried out her wish to have Jesus speak to her. He marveled at her patience and approvingly commented on her faith. How many times we become discouraged because a few minor difficulties present themselves! Let us remember when we meet the next hardship or disappointment that God might have put it there to prove our faith.

Tuesday, December 17

The Barter

"What shall a man give in exchange for his soul?" Matt. 16:26.

(Read Matt. 16:21-28)

When we fully realize that it is the soul of man that makes him what he is, we find it difficult to answer what price it is worth. The actual price in dollars and cents can never be determined, but we do know that there is nothing in the world that equals the soul in value. Individuals are common who have an overabundance of this world's goods, and yet they are wretchedly unhappy. Some people have actually sold a former business for a few paltry dollars. Sometimes we, too, learn that joy and contentment are those things of the spirit that cannot be replaced in any sense by goods and wealth. No man ever exchanged his soul for anything else and received a bargain.

Wednesday, December 18

Jesus Only

"They saw no man, save Jesus only." Matt. 17:8.

(Read Matt. 17:1-13)

It is a great experience to have all other interests and individuals blotted out and to see only Christ. It is a wonderful achievement to have him as the center of an inspirational vision that we might have. It is thrilling to serve him so completely that all other ambitions fade out completely. This wonderful experience of knowing only Christ is the great need of every man and woman who has permitted other things to dim the vision, which they once had of "the Light of the World."

BEAUTY FOR ASHES

(Continued from Page 361)

oven. The man drew a deep breath and closed his eyes.

The picture book village opened up, house after house.

"That was where my grandmother lived!" said the man pointing to a small neat house with two wings and a marvelous front door. "She and Grandfather used to sit there on the porch afternoons in the summertime and talk, Grandmother with her knitting, and after Grandfather was gone, Grandmother would sit there and look off at the sunset alone."

"I wish I could have known them!" said Gloria wistfully. "They died before I was born, didn't they? I never heard anything about them."

The glow of the sun was gone, but the night had flung a banner in the east, and a jewel glow of stars rent the sky shining like a halo above the white spire at the end of the village street.

"This is the house!" said the man in a voice that sounded almost breathless with eagerness as if he had suddenly become young again and was expecting to meet the loved ones who had gone long years now.

(To Be Continued)

Central Conference

FIFTY YEARS OF PROGRESS

The Bethel Baptist Church of Indianapolis, Ind., has recently completed 50 years of service for Christ. Truly, God has blessed his people who have had times of trial and glory and have survived as a church to this day through his grace.

The beginning of our church dates back to the year 1873 when it existed as a mission with Mr. Koopman as its pastor. From 1876 to 1880 Mr. Tschirch was leader of this small group of believers. The Rev. A. Boelter served the mission from 1881 to 1883.

The small fellowship which had started the work had grown by this time to 50 members with the Rev. F. A. Licht as its pastor. So in October, 1885, it was decided to organize the First German Baptist Church, which since has been changed to the Bethel Baptist Church. The Rev. F. A. Licht served the church from 1883 to 1887. Since that time and including Mr. Licht the church has been served by eleven pastors.

We had a splendid Jubilee program to commemorate the 50th anniversary of the church beginning Sunday, Oct. 13, with our mission secretary, the Rev. William Kuhn of Forest Park, preaching at both services. Monday was designated as "Sunday School and B. Y. P. U. Night." Eugene Foster of our city spoke on "The Turn in the Road." Several members of our Sunday School and B. Y. P. U. presented the pageant, "The Lost Church."

Tuesday was designated as "Neighborhood Night." Dr. C. W. Atwater, pastor of the First Baptist Church, delivered the address on that occasion. Wednesday was "Home-coming Night." On that evening all previous members of the church, who were able, came and helped to fill the church. Dr. Cleve McGuire, executive secretary of the Indianapolis Baptist Association, gave a stirring address. Thursday was "Historical Night" for our own members. We all gathered around the tables in the social hall and after a supper a historical review of the 50 years of our church's ministry was presented. There were 82 persons seated around the tables. Mr. Karl Schaefer, one of our charter members, of which there are only four remaining, compiled the historical data which he read to us.

Before the festive days we were able to renovate completely the interior and exterior of the building. The Rev. A. Bredy, who now serves our church, is to be commended for the splendid Jubilee program which he planned and with the church was able to carry out. Truly, God has helped him in his work and until the present date he has the distinction of having baptized more converts than any other pastor who has served this church.

May God further bless us in our second 50 years which have just begun! We pray that God may keep us in intimate fellowship so that at the centenary

of the church's history those who are here working for God in his vineyard, may be able to say: "The best is yet to be!" C. HOFMAN, Church Clerk.

RECOGNITION OF THE CONNERS ROAD GERMAN BAPTIST CHURCH, DEROIT, MICH.

Representatives of 15 churches, numbering about 35 persons, gathered on Monday, Oct. 21, in the beautiful new Connors Road German Baptist Church in Detroit for the purpose of considering the recognition of a group of faithful believers as a regular Baptist Church. The church, having been organized on May 3, 1935, proceeded to erect a serviceable chapel, the dedication of which took place on Sunday, October 27.

With their hearts united and their eyes of faith upon the Lord the members of this church invited pastors and delegates from all churches of the Detroit Baptist Association and from our German Baptist Churches of Beaver, Gladwin and Lansing to gather for a recognition council. Thirty-five responded with their presence stimulated through their interest in such an enterprise. The well known and highly beloved Dr. H. C. Gleiss of Detroit presided as moderator, and by means of his love and understanding led the council to a successful conclusion. The Rev. Henry Pfeifer was chosen as clerk of the council.

Mr. J. Bandzmer, the present pastor of the group, read the resolution of his members in regard to the recognition together with a report of the organization. The council then formulated, through their inquiry as to the necessity of such a church in Detroit, the possibility of financial maintenance, the assurance of a field in which to carry on their mission, and many other phases to be considered. The answers to all of these questions were precise, clear, definite and convincing. Some of the facts deserving mention may be that one-third of the immediate neighborhood is composed of German people, and their new building erected to worship the Lord in their mother tongue, costing about \$10,000 has more than half been paid. Their mission, according to their own words, is "a mission to save lost souls for Jesus Christ, their Savior."

Since all indication of a really ambitious and faithful group of Christian people had been given, the motion of recognition was therefore unanimously accepted and endorsed. A public expression of this recognition was held on Monday, Oct. 28, and the following brethren were selected to take part in the service: Rev. C. H. Gleiss, chairman; Rev. E. G. Kliese, the Recognition Sermon; Rev. H. G. Enns, prayer; Rev. Wm. Schmitt, the charge to the church; and the Rev. Paul Wengel, the welcome to the church into the fellowship of Baptist Churches.

May God bless their enterprise with souls for eternity! That is our prayer. REV. HENRY PFEIFER, Clerk.

THE BAPTIST HERALD

50TH WEDDING ANNIVERSARY OF MR. AND MRS. A. GRAETER, DAYTON, OHIO

On October 29 Mr. and Mrs. August Graeter, members of the Fourth Street Baptist Church, Dayton, Ohio, celebrated their 50th wedding anniversary. Since this is a privilege which comparatively few people enjoy, the members of the congregation, relatives and friends gathered in the church to congratulate and to wish them God's blessing for the years that are still before them.

The celebration was begun with the singing of the appropriate hymn, "Sweeter As the Years Go By." The pastor, the Rev. E. J. Baumgartner, read a Scripture passage and gave a short address. Congratulations by representatives of various church organizations and several musical numbers composed the splendid program. A humorous poem, "Fifty Years of Memories," written by their oldest son, William, made all faces smile. The president of the board of trustees presented the honored guest with a gift from the church.

Mr. and Mrs. Graeter have been members of the Fourth Street Church for 36 years and are regular attendants at the services. The couple have 12 children, 11 of whom are married. Mr. Graeter remarked at the celebration that this was the first occasion in many years at which all their children have been together at one time. May God bless them, and may they be with us many more years!

F. KNORR, Church Clerk.

Pacific Conference

ANNUAL B. Y. P. U. REPORT FROM ANAHEIM, CALIF.

We are again at the end of a year of service for the Master and at the beginning of a year of promise. The old year was once full of promise, but now it is replete with memories and the knowledge that we have served our Master to the best of our ability.

We were fortunate and happy to have had the conference of the California Y. P. and S. S. W. Union in Anaheim this year. We were especially fortunate in having Prof. and Mrs. Lewis Kaiser with us during this conference. The opportunity given to us to open our homes and to welcome our Christian friends was a great delight to all of us.

During the past year our Sunday evening prayer meetings have been diversified and exceedingly interesting. We have had a total of 23 meetings. Fourteen of these meetings used the group system and 9 were included in a contest between the young women and men of the society. The young women won this contest and were entertained at an April Fool's party, which, notwithstanding the name, was a real party.

Our monthly programs, which take the place of the evening services, were varied and instructive and included a Christmas, Denominational, All-Request, Question Box, Easter, Mother's Day, and

December 1, 1935

Bible Study programs. We had charge of an evening service at the Seaman's Rescue Mission in San Pedro, where we were given the opportunity to testify, to sing, and to bring the message of the Savior. Our social committee for the past year deserves much credit for its efforts, especially for its work during the young people's conference. One of the most interesting entertainments, and also our money raising feature for the year, was "the Wedding Gown Review" held in May.

Our anniversary program was held on Sunday evening, October 27, at which time the societies of the First Church and the Ebenezer Church in Los Angeles were our guests. The program included an organ prelude, a song by the Men's Glee Club, a recitation, piano and organ duet, dialogue entitled "Ordered South," choir song and the installation of officers. The new officers are Lois Schroeder, president; Herbert Stabbert, vice-president; Esther Leuschner, secretary; and Ernest Dargatz, treasurer.

Our society is eagerly looking forward to the task that must be done in the coming year. May God see fit to give us much and great things to do in his vineyard, so that at the end of another year we can present a favorable report as our contribution to the harvest and thanksgiving season!

ESTHER LEUSCHNER, Secretary.

Northwestern Conference

RECENT ACTIVITIES IN OUR CHURCH AT MUSCATINE

Truly, the Lord has blessed us wonderfully in the Walnut Street Baptist Church at Muscatine, Iowa. Our services are well attended, and our pastor, the Rev. Elmer Hutchinson, brings soul-stirring messages from Sunday to Sunday.

In September we were privileged to have Miss Carrie Swyter of Steamboat Rock with us for several evenings. Our church in conjunction with the Steamboat Rock church is pledged to support her as a missionary in Nigeria, Africa. On Sunday evening, Oct. 6, we held a special memorial service for Dr. Compton of Mississippi, who was a Southern Baptist minister. Dr. Compton was a patient at the local Baker hospital and during our pastor's vacation he filled the pulpit. On Oct. 3 he was called home by his heavenly Father. He had also begun Sunday afternoon services at the hospital which are being continued by Mr. C. F. Borchart and Mr. Richard Krell of our church.

Following the memorial service a baptismal service was held in which two adult persons were baptized. On Sunday evening, Oct. 13, we enjoyed a message brought by Miss Bertha Lang, a missionary to China, who is home for a furlough. Our Mission Sunday School under the leadership of Mr. Hutchinson is also growing in spirit as well as in numbers.

CARL DIPPEL, Reporter.



B. Y. P. U. of Our Church in Anamoose, No. Dak.

WISCONSIN ASSOCIATION AT KENOSHA, WIS.

The Wisconsin Association convened from Oct. 20 to 23 with our church in Kenosha, of which the Rev. Jacob Herman is pastor. Here we gathered as a group concerned about the things pertaining to the Kingdom of God and our denomination.

The Rev. G. Wetter of Watertown was the guest speaker at the Sunday services of the church. The speaker at the opening session of the association was the Rev. J. C. Kraenzler of Manitowoc, who brought an inspiring and heart-searching message on "The New Life." The other evening speakers were the Rev. A. Engel of Racine, who spoke on "The Question of the Age," and the Rev. H. Hiller of Milwaukee, who preached on "Die stille Abendstunde."

All sessions were well attended, and a spirit of prayer and thanksgiving prevailed, especially in the morning devotions, which were led by the Rev. H. Palfenier and the Rev. J. Wobig. The essays that were read were all based on "the Beatitudes," presented by the following brethren: the Reverends V. Wolff, J. C. Kraenzler, H. W. Wedel, L. B. Holzer, J. Meyer, J. Wobig, H. Palfenier, L. B. Berndt, A. Engel and G. Wetter.

The officers elected were as follows: J. Herman, moderator; L. B. Holzer, vice-moderator; J. C. Kraenzler, secretary and treasurer. The invitation from the church in Wausau was accepted as the meeting place for our next session.

The splendid singing of the congregation, the special musical features by the three choirs of the church, the palatable meals prepared and served by the women, the hospitality in the homes, the quiet and orderly leadership of all activities by the local pastor, and the prayerful atmosphere in all sessions have marked this association which we shall long remember. May the Lord bless his cause in our respective churches and glorify his name through the ministry of his children!

J. C. KRAENZLER.

Dakota Conference

THE B. Y. P. U. IN ANAMOOSE

The Anamoose B. Y. P. U. has about forty members, who are all expected to be active in the work of the society. The officers are Gilbert Derman, president; Edmund Wehr, vice-president; Walter R. Kessler, secretary; and Waldemar Dobler, treasurer.

Last Thanksgiving Day 25 members motored to Cathay to attend the young people's rally of Northern North Dakota. An annual event which is awaited eagerly by the young people is the Young People's Assembly. In July of this year 18 Anamoose young people motored some ninety miles to Washburn to take part in the assembly.

This year the Anamoose young people attained the goal of their ambitions when their Union was awarded the banner which is given annually to the outstanding society of the Northern North Dakota Convention. Merits for this contest are awarded for Bible reading and attendance. In next year's banner contest, stewardship will also be a major factor. It is felt that this contest, more than anything else, is responsible for keeping the society active and enthused. The local Union has invited the annual Thanksgiving Day rally to be held here this fall.

The picture reproduced on this page shows the Anamoose B. Y. P. U. including the Rev. and Mrs. J. J. Lucas and their son, Theodore, who recently left Anamoose to make their home in Salem, Oregon.

It is the hope of the B. Y. P. U. members that their Union may keep up its work which it has so faithfully done in the past and that they may all grow stronger in the service of the King!

GILBERT DERMAN, Reporter.

NEWS FROM CARRINGTON, NO. DAK.

On Thursday evening, Oct. 24, the B. Y. P. U. of the Baptist Church in Carrington, No. Dak., was organized with

17 members. The officers elected were as follows: president, William Sherman; vice-president, Mrs. N. E. McCoy; secretary, Lillian Berndt; treasurer, Pauline Berndt; song leader, Ira McCoy; pianist, Virginia Seibold; ushers, Duane Grover and Thomas Seiboldt; and program committee, Viola Saueressig, Guy McCoy and Marie Albres.

During the winter months we intend to put forth special efforts to reach the young people of Carrington through our B. Y. P. U. and lead them to the knowledge of Christ as well as enlisted them in the work of the church. Added support is given to the regular services of the church through the ministry of a nine piece orchestra consisting of B. Y. P. U. members.

The Pleasant Valley Church has a very active Union and was able to send a large number of young people to the assembly last summer. Both Unions hope to be well represented next year at the assembly to be held in Washburn, of which our pastor, the Rev. N. E. McCoy, will be the dean.

LILLIAN BERNDT, Secretary.

INSPIRATIONAL SOUTH DAKOTA CONVENTION AT MADISON

The annual South Dakota Convention convened with the German Baptist Church in Madison, So. Dak., from October 16 to 20. In more than one respect it was one of the most blessed, inspiring and successful gatherings of its kind.

We remember gratefully the hospitality of the Madison Church, the circum-spection of its able pastor, Dr. Olthoff, the efficiency of the moderator, the Rev. Martin de Boer, the energetic lectures of Professor Jacob Heinrichs, D. D., including an informing stereopticon lecture on Palestine, the interesting and stirring sermons by the various pastors, the faithful services of the committees and the musical numbers and songs by many enthusiastic participants.

The program, rendered in German and English, comprised topics and discussions on the Christian life from that of "The Holiness of God" to that of "The Sinfulness of Men." Together we re-thought Christ, his church, the denomination, the gospel, Christian service, man's sinfulness, God's righteousness, modern trends of thought, Christian truth and normal and abnormal faith-life. We returned home with the strengthened convictions that the church must glorify Christ, that the church is a great instrument in the hands of God and that every dedicated Christian life must attend to his appointed task. E. GUTSCHE, Reporter.

Northern Conference TRI-UNION CONFERENCE IN CANADA

The conference of the Central Saskatchewan and Alberta Tri-Union convened in Burstall, Alberta, from Oct. 10 to 13. The Rev. Niels Christensen of Medicine

Hat brought the opening message to a large crowd of delegates and friends. Friday was a busy day with essays on young people's topics, brought by many young people and the Tri-union directors from our various churches. On Friday evening the Rev. Otto Fiesel of Hilda brought a message on "For Me to Live is Christ," after which a period was devoted to testimony and prayer.

Saturday morning was given over to further essays. On Saturday afternoon the annual business meeting was held and the following officers were elected: president, Otto Fiesel, Hilda; vice-president, J. Weinbender, Leader; secretary, Robert Jaster, Rosenfeld; treasurer, Philip Serr, Medicine Hat; young people's director, E. A. Mantz, Hilda; music director, Walter Werfle, Burstall; and pianist, Mrs. Adolph Jaster, Rosenfeld. On Saturday evening the young people of the churches presented their program in an overcrowded house.

We closed our annual session on Sunday after the morning message by the Rev. Otto Fiesel and an address in the afternoon by Mr. E. A. Mantz who spoke on the problems of youth. Another chapter in this conference has been finished. We are looking into the new chapter with a hearty prayer that God may bless us in this young people's work as he has done in the past.

MRS. OTTO FIESEL, Reporter.

ORDINATION OF THE REV. ADOLPH REEH

A group of 17 delegates from 8 churches assembled for a council in the Yorkton church in Saskatchewan, Canada, to consider the ordination of Mr. A. Reeh, who has been in the active pastoral service for almost a year. The Rev. E. Wuerch served as moderator and the Rev. A. Rosner as clerk.

Mr. Reeh gave an interesting survey of his adventures and toilsome life in Germany and in the United States as a miller, factory laborer and theological student. His communication of his religious experiences as well as the definite and positive statements concerning his doctrinal beliefs met with the immediate approval of the council and were followed by a unanimous recommendation for the ordination of the candidate.

The solemn ordination service was held in the evening of Sunday, Oct. 6, in the "Pentecostal Hall" of Yorkton, Saskatchewan, with nearly 400 people assembled for the occasion. Ministers of three provinces were present and joined the procession of the choir. After the choir of the Yorkton church had rendered a selection, the Rev. E. E. Bonikowsky led in prayer followed by the ordination sermon based on 2 Tim. 4:5 by the Rev. A. Rosner. Five ministers laid their hands in benediction upon the candidate while the Rev. E. Wuerch offered the dedicatory prayer. The Rev. E. E. Bonikowsky, an intimate friend and former classmate of the candidate, welcomed him as a soldier of the Cross and friend in the

ranks of the ministers. The Rev. Wm. Hoover gave the charge to the candidate and the Rev. Ph. Daum, in his charge to the church, reminded the church of Yorkton that it was Mr. Reeh's "first love."

An impressive service of such a kind lingers as a blessed memory in the minds of the people. For the Rev. A. Reeh and his wife it was "a mount of transfiguration" from which they had to descend again, but with a glorious vision and glowing fervor they will be led into "a field white for harvest." May the wish expressed in the closing song of the choir be realized throughout Mr. Reeh's life: "God be with thee!"

Southwestern Conference B. Y. P. U. ACTIVITIES IN THE BETHANY CHURCH, VESPER, KANSAS

We have many reasons for which to praise God, since he has so abundantly blessed us during the past year. Our meetings have consisted of devotional services concerning the intimate problems of youth, the study of the book, "The Outlines of Baptist Missions," led by our pastor, the Rev. John Heer, and a "Baptist Herald" meeting held each month. At this meeting reports were given about the material in our denominational paper. Three programs were given during the year, consisting of plays and musical numbers. A missionary offering was received once a month.

A very beautiful and impressive installation service was held at the close of the year. The old and new officers turned over and received their tasks before a lighted rainbow, representing "Ever Faithful."

May God bless our B. Y. P. U. so that it may be a means by which young people may learn more about the Master and may strengthen their Christian lives!

ELLAMARY SCHULZ, Secretary.

SESSIONS OF THE KANSAS ASSOCIATION

The Kansas State Association of German Baptist churches met for its annual sessions at Lorraine from Oct. 20 to 23. The Rev. Stanley F. Geis served as Sunday's messenger using as his topics: "The Value of the Sunday School" and "Joseph, the God-Accompanied Man." On Monday evening the Rev. Alfred Weisser spoke on the subject, "Called to Be Witnesses," stressing the vital necessity of witnessing for Christ today.

The leaders of the devotional services were the Reverends John Heer, Claus Neve, John Borchers and L. Hoeffner. The officers for the coming year are Rev. Pieter Smit, chairman; Rev. A. Weisser, secretary; and Rev. R. Vasel, treasurer.

We had the special privilege of having Dr. William Kuhn in our midst who led us in "the Quiet Half Hour's" stressing the need for times of communion with God and for deepening our family pride

as German Baptists. He also brought the evening messages on Tuesday and Wednesday, speaking on the themes, "Partnership With Jesus Christ" and "Remember Lot's Wife."

Several papers were presented and timely discussions were held as follows: R. Vasel on "The Epistle of John," Thomas Lutz on "New Testament Baptism," O. Roth on "The Place of Training in the Church," J. H. Kornelsen on "The Place of Teaching in the Church" and A. R. Sandow on "The Place of Evangelism in the Church."

Truly, we experienced times of blessing and spiritual nurture. We heartily appreciated the warm hospitality of the Lorraine Church and we hope for another great blessing in the fall of 1936 when we shall meet at the Mt. Zion Church of Geary County.

ALFRED WEISSER, Secretary.

THE OKLAHOMA ASSOCIATION

It is said that history repeats itself. And so it does. The Oklahoma Association met again, as usual, but there were enough unusual features this year to make it long to be remembered. The time and place were October 24 to 26 at Okeene. Even the weather joined in making the occasion unusual, for the smiling skies, that are otherwise so prevalent over the plains with a warm welcome for the traveler, greeted the people with clouds of rain. This affected the attendance, of course, but it was fairly good, nevertheless, and only Shattuck failed to be presented. The theme around which the religious thought and discussion were centered was "the Power of the Love of Jesus Christ."

But the fact of major importance to us was that Dr. Wm. Kuhn, our general secretary, and the Rev. A. R. Sandow, our Southwestern Conference mission secretary, were in attendance, both having come directly from the Kansas Association at Lorraine. Dr. Kuhn added to the inspirational part of the program by his ability to make Scripture truth simple and impressive, to which the majority of our denomination can bear personal testimony. In addition he presented the denominational causes which are so vital to the work of the Lord's vineyard. Mr. Sandow's congenial presence and appearance in the devotional part of the program was also appreciated. It was also our privilege to welcome a new minister, or rather a friend who had returned, in the person of the Rev. G. F. Ehrhorn of Iowa. He has been sent to the Bessie church for a definite time by the Mission Board to see what might be done there for the church.

The Rev. Chas. Wagner, pastor of the entertaining church, was moderator of the Association and the Rev. F. W. Socolofsky, now of Cordell, was elected clerk. Two of the six churches, Okeene and Salem of Goto, reported baptisms totaling 22. The reports of the general work in the churches were generally progressive. Shattuck is still without a pastor, but it is understood that the

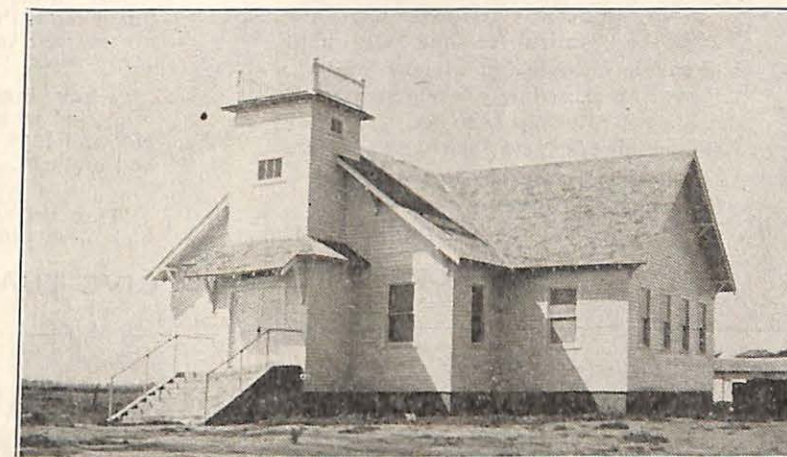
church soon expects to have one. Ingersoll is moving forward, especially in the young people's work, under the leadership of the Rev. A. Knopf. Bessie is hopeful with the coming of the Rev. G. F. Ehrhorn. The local ministers led the periods of Bible study and the lay brethren conducted the devotionals. The entertainment was gracious, abundant and free. After the closing sermon on Saturday evening by the Rev. A. Knopf an opportunity was given for testimony in which many took part, witnessing to the spiritual blessings and fellowship of the few days.

The Oklahoma Association was unusual in that it had its climax in the Sunday services, dedicating the new building of the Immanuel Church near Loyal, about 14 miles distant from Okeene. The Im-

manuel Church, organized in 1893, is the Mother church of our work in the state of Oklahoma. The church has taken on a new lease of life under the able leadership of the Rev. R. Klein, and everybody is happy, the older ones with their backward look because of the progress which has been made and the young people with their forward look at the expectation to make good use of the new church.

service. By eleven o'clock the sun was shining. Thus the fear which some people might have had last spring was unjustified since the church now has the building paid with the exception of about \$1000.

The Rev. R. Klein, pastor of the Loyal Church, is to be congratulated on having arranged such a well-balanced and well-prepared dedication program. The guest speaker was the Reverend William Kuhn, D. D., our General Missionary Secretary, who preached the dedication sermon based on 1 Kings 8:11. Dr. Kuhn stressed what must be done by a congregation if a church structure is to be accepted of God. The new building must be a place of worship, a place where the gospel is preached, and a place of fellowship. May God grant that this new building may be-



The New Immanuel Church Edifice Near Loyal, Oklahoma

manuel Church, organized in 1893, is the Mother church of our work in the state of Oklahoma. The church has taken on a new lease of life under the able leadership of the Rev. R. Klein, and everybody is happy, the older ones with their backward look because of the progress which has been made and the young people with their forward look at the expectation to make good use of the new church.

A. G. RIETDORF, Reporter.

CHURCH DEDICATION SERVICE AT LOYAL, OKLAHOMA

The dedication service of the new Baptist Church at Loyal, Okla., was held on Sunday, Oct. 27, with many people in attendance both from Oklahoma and Kansas. As the dedication service was held in connection with the Oklahoma Association visitors became guests of the Loyal Church.

The weather conditions of the day were typical of the experiences through which the church passed in the building of this structure. Last spring and summer when the people about Loyal faced new drought conditions with a possible crop failure, it appeared unwise to undertake the construction of the new building. On the morning of Oct. 27 the weather was gloomy, foggy and dark, but the Lord gave courage to attend the

come such a place! The dedication prayer was given by the Rev. Chas. Wagner of Okeene, Okla.

The afternoon service consisted of a program given by the young people of the Loyal Church, the principal number being a play entitled, "Two Masters." Various B. Y. P. U. and Sunday School leaders also took part briefly at the afternoon service, speaking words of encouragement and best wishes to the church.

At the evening service the Rev. A. R. Sandow, Mission Secretary of the Southwestern Conference, preached the sermon based on Psalm 118:22.

May the Lord bless both church and pastor at Loyal, Okla., that through their services many souls may be led from darkness into light!

A. R. SANDOW, Reporter.

A FINAL WORD

"Breathes there a man whose soul so dead

That never he himself hath said:

"I will my own church paper take,
Both for myself and family's sake?"

If such there be, let him repent,

And have the paper to him sent;

And if he'd spent a happy winter,

He in advance should pay the printer.

—Reformed Church Messenger.

The Christmas Offerings

For our Children's Home in St. Joseph, Mich.

For many years our churches and Sunday Schools have designated their Christmas offerings for the missionary work which we, as German Baptists, are privileged to do in the Children's Home at St. Joseph, Michigan. Christmas has been a brighter festival for the children who have given and who have received these gifts because of this beautiful custom. All Christmas money should be sent to Box 6, Forest Park, Illinois, while the gifts, merchandise and food can be sent directly to the Rev. H. Steiger, 1401 Langley Ave., St. Joseph, Mich.

What the Children Say About Our St. Joseph Home

"You may think at Christmas time
That the beautiful tree and holly sublime
And candle gleaming in window bright
Reveal an exceedingly lovely sight;
But it's not so lovely as to see
Our children's faces light with glee
As their Christmas gifts they see,
Sent by friends from sea to sea."

ERWIN A. METZLER.

"For thirteen years I have been in the Home. I have learned many Bible passages and whole Psalms. They will help me when I grow older, and when I go out of the Home I hope to remember them. I am 16 years old."

VIOLET PATZER.

"Our Home gives one who is an orphan a good opportunity to get started in life by getting a good education. By living in close association with others, it helps us to get along better with others in the outside life."

CARL SCHULTZ.

"Christmas is the best of all. Then we all have fun with big snowballs. Then Santa Claus comes and brings me toys and I count them as my Christmas toys. I am 6 years old."

WALTER (CORKY) STAUBE.

"My father and mother died in Erie, Pa., so I came to this home with my brother and sister four years ago. We are so well taken care of, that I have grown to be one of the biggest girls."

ALMA METZLER.

"I have been in the Home for six years and I think it is a good home for children without fathers or mothers. Mr. and Mrs. Steiger take the place of our real fathers and mothers. I am fourteen years of age."

ROBERT LADO.

"Our Home is the best substitute one could possibly find for a private home."

NORMA METZLER.

"IT IS MORE BLESSED TO GIVE THAN TO RECEIVE"

We suggest

The "Baptist Herald" as a Christmas Gift

What a beautiful gift this would be!

The announcement of the gift will afford the first thrill and the delight will continue throughout the year.

TWENTY-FOUR TIMES

will the thoughtfulness of a friend bring joy and inspiration. Such giving belongs to a higher and material realm and is therefore ideal.

The publishers of the "Herald" are willing to cooperate and accordingly agree to accept gift subscriptions with the assurance that an announcement will be sent to the friend for whom the publication is ordered, conveying the name of the giver.

The gift subscription can become effective immediately if so desired or it can be withheld until the nearer approach of Christmas day. We further agree to send back numbers to include the early installments of Grace Livingston Hill's serial story "Beauty for Ashes" if desired and as long as the supply holds out.

Don't fail to mention the gift plan when ordering making use of the gift coupon at the bottom of the page if more convenient.

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