

# THE BAPTIST HERALD

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1936

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# What's Happening

On Wednesday evening, May 20, the Rev. J. J. Renz of Creston, Nebr., brought the commencement address to the graduates of the Junior High School of the community. Several years ago Mr. Renz also had the honor of bringing the commencement address at the graduation exercises of the local high school.

The Rev. J. H. Kornelsen, pastor of the Strassburg Church near Marion, Kansas, had the joy of baptizing 9 persons on profession of their faith in Christ on Sunday afternoon, June 7, in the North Cottonwood River. These and two others were received into the fellowship of the church at the following communion service.

Mr. Edward Kary, a recent graduate of the German Baptist Seminary, will begin his first charge at the German Baptist Church of Durham, Kansas, with the first Sunday in July. Since April 1 the pulpit has been supplied by Mr. D. J. Sawatzky, a member of the Durham church and a student at Tabor College located in Hillsboro, Kansas.

On Sunday afternoon, May 31, the members of the Mt. Zion Baptist Church of Kansas held a baptismal service in the First Baptist Church of Junction City, Kansas. The Rev. Thomas D. Lutz, pastor, baptized 5 persons, three of whom were the parents and daughter of a family. The Rev. P. Johnston, minister of the Junction City Church, brought the message.

The Rev. E. Broeckel, pastor of the German Baptist Church in Tyndall, So. Dak., was in charge of a half hour radio program over Station WHAX at Yankton, So. Dak., on Sunday afternoon, June 21, on the closing day of the Dakota Conference held in Tyndall. A group of delegates and visitors assisted Mr. Broeckel with musical numbers and brief messages.

Mr. Gottfried Beutler, a member of this year's graduating class of the German Baptist Seminary, and Miss Elizabeth Sorge of Winnipeg, Canada, were married on Saturday, June 6, in the McDermot Avenue Baptist Church of Winnipeg with the Rev. A. Felberg officiating. On July 1 Mr. Beutler will begin his pastorate at the German Baptist Church of Olds, Alberta, Canada.

The church in Whitemouth, Manitoba, Canada, has an enviable record in its support of the denominational publications. In spite of crop failures and poor economic conditions the church has the distinction of 30 subscriptions to "The Baptist Herald" and "Der Sendbote." The amiable and aggressive booster for

the publication society is the Rev. Erich E. Bonikowsky, pastor of the church.

On Thursday evening, May 28, the German Baptist Church of Ellinwood, Kansas, held a farewell service for its pastor, the Rev. John Borchers, and his family, who have moved to Chancellor, So. Dakota. Mr. Gus Koch, one of the deacons, was in charge of the service. Besides representatives of the organizations, the Rev. R. Vassel of Bison and Mr. Geis, reporter, also spoke. The church presented Mr. Borchers with a farewell gift.

On Sunday, May 17, the Rev. Wilfred Helwig, pastor of the Ebenezer Baptist Church of Wessington Springs, So.

Church of Kansas on Friday evening, May 15, with the former pastor, the Rev. A. R. Sandow, in charge of the program. The nearby pastors, the Reverends Thomas D. Lutz and Stanley F. Geis, were also present and brought greetings of welcome besides the representatives of the church organizations. A pantry shower was also held for the new minister and his wife by members of the church.

On Sunday evening, May 31, the Women's Missionary Society of the Ebenezer Church in Kansas held its anniversary program with the president, Mrs. A. Guthals, in charge. The Rev. John Broeder, the pastor of the church, brought the address. Besides musical numbers and a reading of the play "The Singer's Reward" was also presented. The officers for the coming year are Mrs. J. Strome, president; Mrs. A. Guthals, vice-president; Mrs. Wm. Riekeman, secretary; Mrs. A. Shoemaker, treasurer.

The 41st anniversary of the German Baptist Home for the Aged in Philadelphia, Pa., was held on Saturday, May 30, at the Home with large crowds of friends in attendance. At the afternoon program the Rev. John Grygo of New York City and the Rev. Albert G. Williams of Philadelphia were the speakers. The spacious and beautiful Beulah Park adjoining the Home was the scene of a happy fellowship throughout the day. Mr. Reuben Windisch as the president of the board of directors was in charge of the day's festivities.

Mr. Milton N. Jacobson of Elmo, Kansas, and Miss Dorothy E. Knopf of Ingersoll, Okla., were married on Tuesday, May 26, in the German Baptist Church of Ingersoll by the bride's father, the Rev. A. Knopf. Both of the young people have been prominently associated with young people's activities in their states and the Southwestern Conference. After a honeymoon trip into the national

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## EDITORIAL

"PATRIOTISM" has again become the favorite subject of oratorical display. Its banner is being unfurled and placed at head of marching groups intent on

"The Land of the Free, the Home of the Brave" selfish ends and personal glory. Under its shadow political parties will be set at variance with one another amidst acrimonious rancor and deeply rooted prejudices, and our nation will be called upon to support the largest military program in its peacetime history for the contradictory purpose of maintaining the peace of the world.

The Fourth of July orators will outline their program of peace in terms of invincible military defence. The politicians will flood the country with reams of words about the patriotic duty of every voter to defend the Constitution, meaning thereby to vote for their candidates and thus to assure the large financial returns which accrue from graft and the established thrones of the mighty. A Christian observer of the current political pyrotechnics might do well to wonder about the meaning of the words that this is "the land of the free and the home of the brave."

Possibly the Christian has the key to the true American definition of patriotism. Only as our efforts contribute to free man of the enslavement whereby his thoughts and actions are dominated and controlled by self-seeking groups will democracy in the truest sense of the word function. In most of us our citizenship is devoid of any thinking except the pseudo-thinking of "rearranging our prejudices."

From the day of the earliest forefathers to the present this country has nominally been the home of the brave. But it begins to appear as if the spiritual pioneers who insist that the answer to the ills of the world will be found, not in the practices of the past based on "an eye for an eye, and a tooth for a tooth," but in the principles of Christ of love, forgiveness, understanding and good will,

will be condemned for their bravery. Such prophetic assertions, even though Christian, are quickly discredited in the pagan nationalism of our day.

It is therefore refreshingly inspiring to read that Richard E. Byrd, the conqueror of the North and South poles and the Atlantic Ocean by airplane, will largely devote the rest of his life to the promotion of world peace, in whose practicability and inevitability he believes with religious fervor. While alone in the Antarctic outpost of snow and ice in 1934 during a six month's vigil, seeking data and facing possible death because of overtaking disease, he made a pledge which he wrote in his diary. "From here as I see it, the great folly of all follies is the amazing attitude of civilized nations toward each other. Fear, antagonism and reprisals seem to be the rule among nations which in their conduct toward each other are, I believe, twenty thousand years behind the individual civilized citizen in his conduct toward his neighbor. I feel this so keenly that if I survive this ordeal I shall devote what is left of my life largely to trying to help further the friendships of my country with other nations of the world."

This peace pledge is for Richard E. Byrd, "the loyal thing for him to do for his country." It is the most truly American implication of citizenship and patriotism. It is the Christian responsibility of every disciple of Christ who desires to let his light shine in the world.

What might be the impact of a Christian denomination if it pledged itself uncommittedly to the cause of peace as Rear Admiral Byrd has done? Who shall state what the influence even of a small proportion of the disciples of Christ might be if their lives were devoted with that same zeal to the cause of international good will? For it is the genius of the Christian gospel to set no limitations on what God can do through those who are fully consecrated to do his will!

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Dak., brought the baccalaureate address at the Wessington Springs High School. The occasion was the 25th anniversary of the high school, and the graduating class of 56 was the largest in the history of the school. It was also the first time in the 25 years that the Baptist pastor had been asked to deliver the baccalaureate address.

The German Baptist Church at McCook, No. Dak., was recently redecorated by the members of the church before the sessions of the Sunday School Convention. Improvements were also made in the basement of the church by the women. The reporter stated: "The great cooperation of the members aroused a friendly atmosphere in our church because they all knew that they had helped to improve the building which is now so much more attractive than before."

The reception for the Rev. and Mrs. John Broeder was held by the Ebenezer



# Barth, the Preacher of the Hour

A brief sketch of the background of the author's life for the benefit of the reader of this stirring and profound article about one of the most influential religious thinkers of today is to be found on page 219 of the current issue of "The Baptist Herald."

By the REV. WILLIAM A. MUELLER, Professor-elect of the Eastern Baptist Theological Seminary

**G**OD is not dead! He liveth! "Vicit," cried Martin Luther in days of agony and despair. That, too, is our testimony. God is still speaking.



Faithful servants everywhere are boldly declaring the Lord's sovereign will. Karl Barth is one of these servants of God. To consider what God might have to say to us as Baptists through this man is the purport of this essay.

## Barth's Early Life and Ministry

Karl Barth is a contemporary. It behooves us, therefore, to be brief about his person as such. His antecedents

are quickly described. Born on May 10, 1886, in Basel, Switzerland, the son of the Reformed manse, Karl Barth quite naturally chose the Christian ministry for his life work. After graduating from the gymnasium he became a student of theology in Bern University. From there he went to Germany to pursue further intense studies in philosophy and theology in the famous universities of Berlin, Tuebingen and Marburg. In 1909 Barth concluded his studies, having had such eminent men like Adolf von Harnack and Wilhelm Herrmann among his teachers. When he left the university, Barth, at that time only 23 years old, was an exuberant, aggressive, idealistic, and inclined to the "social gospel," in short, a deeply serious, but also highly problematic personality.

Karl Barth, though a liberal at the beginning of his ministry, started out with ONE strong misgiving concerning his theological trend of thinking. In a pithy article published in 1909 he tried to defend the thesis that many young theologians of his day hesitated going into the active pastorate because the religious individualism and the historical relations of modern theology tended to weigh heavily upon the shoulders of these young ministers. In the light of subsequent events this apologetic is highly interesting. However, at the time Barth was still convinced of the validity of his liberal position, and as a liberal he became vicar of the German Reformed Church at Geneva, and later the pastor of the Safenwil Reformed Church in Canton Aargau. It was here while laboring in a workmen's congregation that Barth

experienced the crisis of his life. God spoke to him in a way that he could not and dared not overhear!

## The Miracle of Grace in Barth's Life

Karl Barth experienced his Damascus while vainly trying to preach a gospel in which he only half believed. The war that tore the very heart of humanity asunder found young Barth asking these questions: "How dare I preach? How can I speak redemptively to people hungry not for mere opinions, but for THE truth?" His liberal and relativistic theology left him completely stranded. In his plight Barth turned to the reformers and to the Bible, and in the latter book he "discovered a new world." Barth's dilemma as a preacher without a message became God's opportunity to make of him an obedient hearer of the "Word that became flesh and dwelt amongst us."

We have here, then, the strange phenomenon of a modern young pastor and thinker turning from the idols of the world "to serve the true and living God." Or, is it not rather a miracle of divine grace that a man like Barth, who is on speaking terms with Plato, Kant and Nietzsche, who is equally at home in the dizzy dialectics of Kierkegaard, the Danish philosopher, as well as in the even stranger novels of Dostoevsky, the Russian writer, should "bring his thoughts under the captivity of Christ"?

## Karl Barth's Christian Testimony

Ever since Barth in 1918 published his startling commentary on Paul's letter to Romans, "Der Römerbrief," he has had only one concern, namely, to witness to the redemption in and through Christ Jesus. Barth is Christ's ambassador boldly declaring to a compromising, faithless and carnal church and to a haughty, self-confident and unbelieving world a clear "Thus saith the Lord!" From 1918 to this very hour, as a humble pastor in Switzerland, then as professor in three German universities and as the undaunted leader against the Nazi heresies within the Evangelical Church of Germany Karl Barth has soberly and unceasingly affirmed the truths of God.

He has maintained that God is God, not at all the lengthened shadow of man, not a mere idea or impersonal power, but the personal God, holy, transcendent, sovereign in his grace and will, the "unknown God," as far as our knowledge of him is concerned, who may only be known through his own self-revelation.

Barth further states that man is man, qualitatively different from God, but still God's creature,

and that this man, the moral as well as the immoral, the wise as well as the foolish, the religious as well as the irreligious man, is a fallen being, a sinner, a radical contradictor, a rebel in God's universe, under sentence of death in consequence of his sin and unbelief, carnal and utterly lost, who like Faust is ever seeking, yet never finding, a titanic being even in his sin, yet unable to save himself.

He fervently believes that the Bible, God's Word, witnesses to the redemption of man as wrought by Jesus Christ and by him alone, and that the Church really stands in the world with only one book, namely, this Bible, and that she has essentially only one function and task, that is, "not the proclamation of certain ideas and directions concerning the state of the world, but simply to be a witness of this Word."

It is Barth's firm conviction that man's redemption is founded not on the dignity of man's character (Kant's categorical imperative), nor on man's intellect or reason (Hegel, Fichte), nor on man's feelings (Schleiermacher), nor on the dignity of man's blood and race (Rosenberg), but solely and wholly on the worthiness and the dignity of the blood of Jesus Christ, his atoning work on the cross.

Finally, Barth insists that this redemption and its proclamation are obnoxious to men everywhere, for the gospel is indeed "a stumbling block to the Jews," the morally and racially righteous and perfect, "and folly to the Greeks," the intellectually superior people, both ancient and modern. This gospel cannot be fathomed by man's puny reason, for "natural man receiveth not the things of God." Hence, this redemption may only be appropriated in decision, that is, through faith in God's Word of grace. Christian faith begins, according to Barth, with man's humiliation, for the grace which man comes to believe in through the Holy Spirit, is "the crisis of death unto life." But this grace is the very life of God which is given to the believer.

## Justification Only by Faith

These, in brief, are the things that Barth teaches. We see, then, that Barth's supreme interest, theologically speaking, is to demonstrate the only faith of Paul and the reformers. He proclaims justification by faith alone only because of relativistic philosophies that have invaded modern religious thinking, and that this should have met with violent protest, on the one hand, and with enthusiastic approval on the other, we readily understand. A few objections which have been put forth against Barth may briefly be alluded to at this juncture.

It has been said again and again that Barth is an incorrigible pessimist, that he makes God so great, so transcendent and man so utterly puny and black, that the two can never come together. Is this criticism justified? Barth said so to a group of students who advanced this type of objection:

"It is surely not my opinion that there are two gods. There is but one God and Lord. God, the reconciliator, is also God,

the redeemer. But does this mean to believe in God, the creator: to hold that man is *not* as badly off as he actually is? So that one might still be able to say: God *and* man? You have spoken of Christ. I will only put forth one fact. Christ held that he could help man only through his death. What does that mean? For us, for man? It means just this, that in view of the cross and the resurrection of Christ we can only affirm that man is lost without Christ! And lost does not mean a *little* lost, but *wholly* lost. 'This thy brother was *dead* and is alive again.' What happens to us is the miracle of God."

Barth is not a pessimist, but a biblical realist. To these same students who discussed with him last year the deep questions of Christian faith, Barth said: "I beg to form your understanding of man not after your own opinion, but according to what the Holy Scriptures say about him. . . What we need today is a clear testimony, an unmistakable YES or NO. The church dies if she continues in holding mere opinions. We must once more regain the courage either to confess or else to have the courage to contradict."

## The Barthian Social Message

Another objection that is frequently raised against Barth is that he has no social message. But we immediately ask: Which social message is meant? Perhaps a sublimated form of communism? Or Marxian socialism? Or the religious socialism of Kirby Page? Or perhaps national socialism a la Hitler? Is a Christian theologian to be measured by the human yardsticks? Moreover, may we remind the critics of Barth that Barth himself used to be a religious socialist years ago and that he left that position because he became convinced that religious socialism does not take man's real need nor his redemption as seriously as the Holy Scriptures do? Barth sees the social problems as deeply as his critics. He for one has in his stand in the German church struggle acted out his obedience toward the Lord of lords in a way that was truly Christian and truly social, for he proclaimed over against the claims of a totalitarian state the totalitarians claims of the absolute and sovereign Lord of life, even Jesus Christ.

## Servants of the Lord for Such a Time as This

Barth realizes that his testimony is necessarily subject to misunderstanding. This is the lot of every minister of the Word of God. The servant of the Lord must "suffer contradiction and resistance from the world which ever thinks of other gods than the God who does reveal himself through his grace. But he must also suffer the contradiction and opposition of the church which again and again tends to deny that grace is grace."

Surely, Barth's undaunted stand for the gospel ought to encourage us to be equally loyal to Christ. The gospel, as Barth has made clear, needs no apology. It needs no defence, for it manifests itself again and again as "the dynamite of God." All we have to be concerned about as servants of the Lord is that we faithfully proclaim Jesus Christ as Redeemer and Lord of all men.



# Professor F. W. C. Meyer, Beloved Teacher

## RESOLUTIONS OF THE SCHOOL COMMITTEE ON PROFESSOR MEYER'S RETIREMENT

Last year we paid a well earned tribute to our honored Dean Professor A. J. Ramaker and we are now called upon to present a set of resolutions on behalf of our dear friend, Professor F. W. C. Meyer, who retires as professor of theology after 21 years of teaching in our German Baptist Seminary. He retires after a half century of pastoral, literary and educational service in the ministry to the spiritual needs of the "stranger within our gates."

What a wonderful background which the life of Professor F. W. C. Meyer reveals to us! Born in Germany, he came to this country as a child and was reared in Cincinnati, Ohio, "the Queen City of the West." Here he attended public schools and for many years was a student of art in the Cincinnati School of Design looking forward to a career as artist. For several years he was em-

ployed by the book firm of Robert Clarke and Co., where he came in contact with many literary and professional men and women, cultivated a passion for reading, a love for nature and mastered the classics, all of which were an asset to his later intellectual, scholastic and theological training. All prepared for the profession of art, he was planning to go to Munich, Germany, to study art, when Christ met him in an upper room on his knees and revealed himself to him as the Son of God. The young man became an ardent worshiper and firm believer in the Christ and his wonderful conversion proved to be a decisive turning point in his life. Thereafter his mind and heart were fixed on the gospel ministry.

With this preparation he came to Rochester, N. Y., in the fall of 1883, entered the Academy and German Baptist

Theological Seminary and graduated with honors in 1888, having also pursued a course of studies in the English Department. All through the preparatory and theological classes he was a star pupil and a favorite among his teachers and fellow students for his zeal and devotion to Christ. He was also a zealous worker in the church and mission of the Andrews Street Baptist Church.

The faculty was anxious that he should continue his studies, but Mr. Meyer loved the pastorate and accepted a call to the German Baptist Church at New Haven, Conn. This church gladly agreed, however, that he might continue his studies at Yale University, which was located in the near vicinity of the church. Here for four years he came under the spell of that great teacher and educa-

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## TRIBUTE TO PROFESSOR MEYER BY PROF. A. BRETSCHNEIDER, SEMINARY DEAN

Professor Meyer's resignation and retirement this spring leaves the piloting of our seminary to younger men but with a priceless heritage of achievement and influence from those who for nearly a half century watched over its destiny.

We now honor Professor Meyer who for twenty-one years was professor of theology and homiletics. In that capacity he helped not only to shape the thoughts of many students but taught them also how to shape their thoughts for others.

My first experience with him was a happy one, and so have all my other experiences been throughout the years. I was a student in the Colgate-Rochester Divinity School when he came to Rochester. In consequence I did not profit by his instruction in the class room in the German Seminary. But I did profit by intercourse and fellowship with him. I remember his inviting me to go fishing with him in the spring of the first year after he came to Rochester. He took along plenty of good tackle and plenty of good bait. But though we caught no fish at the fishing hole, to which he lured me, he did catch me a number of times with his jokes and humorous stories beside the Genesee River. I have always liked Professor Meyer just because of that day and his lively interest in sports and outdoor activities.

It was not until I came to Rochester as a teacher in our seminary, however, that I really came to know the professor of theology as one of the most versatile men of our denomination. His personality has been like a beautiful jewel, which, turn it as you will, reflects each time some new beauty, some new radiance, not perceived before.

We think of him today, of course, as a splendid teacher who, because of his two very successful pastorates of twelve and fifteen years respectively in New Haven in the shadow of Yale University and in Milwaukee under the influence of "New Germany," brought to his teaching ministry a ripeness of thought and a wealth of practical experience which greatly enhanced his work in the class room. For in the pursuit of truth in those years Professor Meyer became, not only a great preacher, but also a theologian of no mean attainments. With keenness of insight he has plumbed some of the depths of not a few great truths and with vivid and fertile imagination he has transformed these truths from mere concepts to living realities in the lives of the students.

In his ministry our colleague has been a very interesting and attractive preacher. Truth scintillates when he preaches and the Christian life takes on magnetic power when he portrays it and its founder but most of all when, by his kindly attitude and generous spirit, he reflects the mind of his master. That is not to say that sparks never fly from the anvil of his life in lively controversy. He has not, however, been "a son of thunder." On the contrary, he has revealed a beautiful serenity of life and spirit, indicative of a strong grasp on the fundamental realities and a deep understanding of the true values of life. We have appreciated both the clarity of his thinking and the vividness and beauty with which he has been able to portray his thoughts. We and his sparkling wit.

By his retirement we are going to sus-

tain a great loss in many ways, but in particular because of the fact that he was, in an outstanding sense, a lover of nature, a poet and an artist. He has been at home in "his Father's world." He has loved nature sufficiently to capture some of her seductive moods and make them live on in oil and water color for future generations. He has sensed "the music of spheres" and, even though he has not been able to produce it, he has shown great appreciation of those who could.

Professor Meyer has also been a prolific writer in prose. Under the caption, "Der Beobachter," in former years and in recent times under the heading, "Der Mann mit der Brille," he has brought together a great variety of observations respecting nature and men. These have all been very interesting in form as well as in content, for Professor Meyer is a master of diction and figure of speech. Any student of German who wishes to become a master of style, of beauty of expression as well as of apt illustration and choice of words, might do well to study these essays of his which together make a fairly large volume. For thirteen years he was editor of our young people's monthly, "Der Jugendherold." He wrote a course on "The Parables of Jesus," which was very popular with the youth. He was a frequent contributor to "The Standard," to "The Old and New Testament Student," to "Der Sendbote," "The Baptist Herald" and to other publications, both English and German. He has written two stories, "The Parsonage Doorbell" and "The Two Friends," both filled with good humor, the former telling of his early

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## Professor F. W. C. Meyer, Beloved Teacher

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tor, Dr. Wm. R. Harper, studying Hebrew and Aramaic and Old Testament literature, thus laying the foundation for his future career as a teacher in our seminary.

Professor Meyer had only two pastorates, being for twelve and a half years in New Haven, Conn., and for fifteen years in the city of Milwaukee, Wis. He became a great leader among young people, a fascinating speaker at conventions and conferences and for fourteen years was the able and efficient editor of the "Jugend Herold," later the "Ver-eins Herold," a monthly magazine that was an inspiration and a tremendous help to the young people in the German Baptist churches. He was a very prolific writer for the religious press and served his denomination during all his ministerial and teaching career.

With the resignation of Professor J. S. Gubelmann, a saint and theologian in our seminary for 34 years, there came the call to the Rev. F. W. C. Meyer to become his successor as teacher of theology and homiletics when he had reached the age of 52 years. That was in 1915.

What a tremendous task awaited this incoming teacher! What a varied field of subjects awaited his mastery! He was to teach theology or dogmatics, homiletics, liturgy, religious education and pastoral theology in the theological department, and United States history, economics in English and biology in German regularly in the preparatory school. Besides these studies he conducted a course on "the Parables of Jesus" for the younger students and taught German and English literature and some psychology in the preparatory department. Like all his faculty comrades he was an indefatigable worker.

However, Professor Meyer was no recluse nor mere bookworm. He has a good sense of humor and a fund of stories and always found time to visit the Art Gallery, the Pinnacle, the Highland and other parks and the interesting places around Rochester with the students and instill a love for art and nature in their hearts.

Last but not least, we want to acknowledge his truly Christian character, his fatherly advice, his and his dear wife's influence in the home and contribution to foreign missions. Two of their children are laboring successfully as our representatives in the foreign field, namely, Dr. F. W. Meyer, who is doing a wonderful work at the head of the Immanuel Hospital at Capiz, and his daughter as the wife of missionary S. S. Feldman in Iloilo, Philippine Islands. Professor Meyer will not be lonesome nor embarrassed in his retirement, for he knows so many ways of adjustment and will be kept busy in life though not in the classroom. We wish him God's richest blessings in his sunset days!

## The Rev. Carl Fuellbrandt's Pilgrimage Across America

The Rev. Carl Fuellbrandt, our missionary director of the Danubian Gospel Field in the countries of Central Europe, is at present in the United States visiting the conferences and many local churches in the interest of our missionary enterprise. The readers of "The Baptist Herald" who can understand the German language are urged to avail themselves of any opportunities which they may have of hearing his interesting and captivating message.

He arrived in New York City on Monday, May 18, by way of the "Europa" and was met at the docks by the Rev. Wm. Kuhn, the general missionary sec-



Rev. Carl Fuellbrandt

pits of the Second and Fleischmann Memorial churches, respectively, in Philadelphia. The climax to the many meetings in the Atlantic Conference was reached on Sunday afternoon at a union service of the churches of New York and vicinity held in the Second Church of New York.

The next stop in the extended itinerary was Buffalo, N. Y., where on Tuesday evening, May 26, Brother Fuellbrandt spoke at a union service of our churches of Buffalo at the Bethel Church. Another gathering was held in Cleveland at the Erin Avenue Church where at a program of the women's missionary societies both brethren spoke. The Detroit churches were well represented at a union service held in the Burns Avenue church on Thursday evening, May 28. On Pentecost Sunday, June 1, Brother Fuellbrandt occupied the pulpit of the Oak Park German Baptist Church, of which he is a member.

From June 3 to 7 Brother Fuellbrandt participated in the program of the Central Dakota Association in its services held at Hebron, No. Dak. Both the Reverends Carl Fuellbrandt and Wm. Kuhn had a part in the session of the large Dakota conference held at Tyndall, No. Dak., from June 16 to 21, and in the Pacific conference at Lodi, Calif., from June 24 to 28.

"As this issue of "The Baptist Herald" reaches the reader the missionary trip will have extended to Portland, Ore. On Wednesday evening, July 1, Brother Fuellbrandt will address the Second Church and on the following evening the First Church of Portland. Both brethren will participate in the festivities on Sunday, July 5, to be held in the First German Baptist Church of Portland, Ore., to commemorate the 40th anniversary of the ministry of its pastor, the Rev. Jacob Kratt, D. D.

From July 8 to 12 Brother Fuellbrandt will be at Leduc, Alberta, Canada, for the Northern Conference, and from July 28 to Aug. 2 at Greenvine, Texas, for the Texas and Louisiana Conference. Preceding and following the latter convention Brother Fuellbrandt will visit several English speaking churches in Texas in the interest of the Danubian Mission field with Dr. John A. Held of the Southern Baptist convention. From August 12 to 16 both the Reverends Carl Fuellbrandt and William Kuhn will be in attendance at the Southwestern Conference to be held at La Salle, Colorado.

"The Baptist Herald" will feature an article by Brother Fuellbrandt early in the fall concerning the gratifying missionary work of our denomination in the European countries along the Danube River. Our prayers should follow the completion of Brother Fuellbrandt's trip among our churches and the continuation of this enterprise in Europe, which God has so wonderfully blessed.



# BEAUTY for ASHES

by Grace Livingston Hill

## SYNOPSIS

Gloria and Vanna, daughters of a fashionable urban family, have been spending several weeks in a picturesque country village where they met Murray MacRae and Robert Carroll and learned a great deal about the Christian faith. This "new something" in Murray and Bob was at first strange to them, but they became deeply interested in the young men's faith in Jesus Christ. It was, therefore, a great surprise to Vanna to find one day that Emory Zane, a former suitor of hers, had come from the city in his big high-powered car to take her home, just as the young women were getting ready for an afternoon rehearsal in preparation for a church service to be led by Murray MacRae.

## CHAPTER EIGHTEEN

Vanna sat down stiffly in a porch rocker and looked at him, realized that the last thing she wanted to do in life was to go back home in company with this man, and yet felt a kind of spell of his presence coming over her, a mysterious influence that in the past she had played with, and been pleased to have sway her, but that now had something unpleasant, something almost frightening in it.

They argued for nearly half an hour, Vanna trying to keep her gay mocking tone and yet answer firmly, but the man was persistent. He did not for an instant waver in his intention to take her with him.

Then she grew grave and almost sharp with him, and he looked at her in amused silence for a moment before he spoke. She began to hope that at last she had convinced him that she did not want to go with him.

"Well," he said finally, as if he had given in to her decision. "If you won't go home you won't I suppose, but at least you owe it to me to go out a little while with me after I have come so far for you. Come, get your hat, and a wrap of some sort, for it may be cool in the evening, and we'll take a ride over these mountains and find some nice place to dine and dance for a while."

"No," said Vanna almost crossly, "I can't do that either. I have an engagement this evening to play. I have promised and they are depending on me. I couldn't miss it."

"What time do you play?" asked Zane, glancing at his watch.

"Eight o'clock!" said Vanna. "But we have a rehearsal at five and I must be there."

"Forget the rehearsal," smiled the man of the world. "Let the others do the rehearsing, you don't need it. We can get back here by eight and that's enough. Now, come, let's get started if we have to get back so soon."

"No," said Vanna again much disturbed in her mind, "I have to be back for that rehearsal!"

"Oh, well!" said Zane with a half-offended manner. "Have it your own way of course. Only I should suppose you owed me one evening to myself, after all that has passed between us!"

Vanna had a quick frightened wonder what he meant by that, but she was too anxious to get that flary car away from the front door before any of the MacRae's should see it, to worry over a trifling remark.

"You'll surely get me back by half past four?" she asked, searching his face suspiciously.

"We'd better go at once, before you cut the time to nothing," he laughed.

So Vanna, much perturbed, rushed upstairs to her anxious sister who had not failed to recognize the car and the halted voice of the man she despised as a fiend for her sister.

"I've got to go out for a little while with Emory Zane," Vanna explained hurriedly as she smoothed her hair and hunted for a hat. "I'm sorry to stand you up on the trip for the ferns but it seems this is the only way I can get rid of him. He came up here to try and take us both home, but of course I told him that was impossible. He says Mother sent him."

"Oh, Vanna!" wailed Gloria in a troubled voice. "You'll be late for the rehearsal! I know you will! And it means so much to Robert Carroll to belong with what Murray is going to night."

"Well, I'll not be late for the rehearsal. I made that a special proviso. I'm going to get rid of him later, that's all. Please don't make a fuss. I'll get back as quick as I can. Four thirty at the latest I told him." Four thirty at the

"You can't trust him," said Gloria sorrowfully. "I'm sure you can't trust a word he says."

"If I can't I'll know the reason why!" said Vanna, indignantly. "I'll be back, and don't you worry! You know when I say I will I mean it!"

"Yes, I know you," said Gloria, "but you don't seem to know what you're up against."

"Now, Gloria, for pity's sake don't

hold me up any longer. The quicker I go the quicker I'll get back!"

"Maybe!" said Gloria cryptically.

She refused to go down and meet Emory Zane. In fact Vanna didn't urge her much. She stood at the window and watched the loverlike way in which Emory Zane put her sister into his sporty car, watched them go blaring down the road toward Ripley with the triple horns playing an ostentatious blast, saw the hired man from the road pause in his labor and look after them wondering, surely identifying Vanna. Now there would be more talk, and perhaps another visit from Joan! Gloria sighed deeply and turned away from the window feeling as if she would like to cry. Did Vanna really care for that slippery snake of a man? Could she admire him after knowing these two wonderful men up here in the mountains?

And then Gloria sat down suddenly and realized that she at least would never again be able to admire the kind of men she had known all her life, Stan's kind, the kind that went in her set at home. That was not going to be a happy outlook for herself, to be dissatisfied with all the men in her world. But her world was spoiled for her anyway, so what difference did it make? And it was good to at least know there were men like Murray and Robert somewhere in the universe, even if they were not for her. She would cherish the days that she spend in their company, and lay by pleasant memories, even if they were not to be a part of her future.

But oh, what should she do about Vanna, supposing she was late? Supposing she did not come at all? Her heart quaked with terrible premonition. Could Vanna be so lost to all that was fine that she could engage herself to Zane? Could she really care for him after knowing fineness and nobility? Or hadn't she seen it? Had she just been passing the time away and half laughing still at their lack of sophistication?

Now it happened that that very afternoon Murray had gone to Ripley on an errand and had stopped on the way back for a few minutes chat with Robert. They had been sitting on the porch talking of their work, and planning their program for a meeting they were holding in Quiet Valley that evening.

After a little silence Murray spoke.

"How about Vanna, Bob? Does she know the Lord? I haven't been able to make her out. She seems interested and yet she says so little. Have you had any opportunity to find out?"

"I've had opportunity," said Robert sadly, "just had a talk with her yesterday, but I haven't met with much response. We've talked, that is I've talked and she has listened respectfully, but has said almost nothing. A smile, a kind of wistful questioning look. That's about all. Perhaps I fancied even that. She has simply been non-committal. No, I'm afraid the answer is no!" and he sighed deeply.

"Yet one might take it for granted that she was in thorough sympathy. She has seemed interested in the work."

"Yes, politely so!" said Robert. "How about Gloria? Is she saved?"

"Not yet, I'm afraid," said Murray. "Sometimes I think she isn't far from the kingdom." She's fascinated with the study of the Bible, but I don't know how much of the spiritual truth has reached her. She doesn't say much either, occasionally asks leading questions that show she has been thinking. Bob, I wonder if you have felt as I've been feeling? I'm almost sure you have—that we have no business as yielded Christians going on with those two girls?"

It seemed as if the words were torn from Murray's heart.

"Bob," he went on, "I've been hearing a voice in my ears for days, 'Be not unequally yoked together with unbelievers! Come ye out from among them and be ye separate! Can two walk together except they be agreed?' Bob, I don't know what you think, but I've been on my knees before God over this thing and I've come to a fork in the road. There's no question of the way for me. You know, Bob, there's no path for me but the one He chooses, no matter what it may mean to me!"

"I know it, old man, He's been speaking to me too, and of course there's no question of what we must do. I believe that at first our Master purposefully threw us together so that the girls might hear the truth, and come face to face with Him through the Word. But they have heard now and I believe our work is over. All we can do is to follow His leading and leave the rest to Him."

There was solemn understanding silence between the friends, then Robert spoke again.

"I've been thinking too," said Robert, "all this afternoon, ever since that handsome car went by with Vanna in it, that after a while, no matter if the girls were saved, and no matter how much we are prospered in the future, it isn't at all likely that either you or I would be able to match our fortunes with the fortunes of two such girls as that. They are out of our class, that's all!"

"That's true too," said Murray thoughtfully, "but I'm not thinking so much about that. The only class that really counts is the spiritual class. We're not to go out of that. 'Come ye out . . . be ye separate,' says the Word. The one who doesn't really count so much after all, if it be among born-again ones. Money and social prominence are worldly separations, not heavenly."

"Think so?" said Carroll. "Perhaps you're right, but it might not be so easy to persuade rich relations to think so."

"Well, I hadn't got so far as that," laughed Murray. "I'm only concerned to be 'in the way' so the Lord can lead me to what he wants me to do, even if it breaks my poor natural human heart."

"They're going to wonder, of course, if we drop them suddenly," mused Robert. "That doesn't seem right either, at least without explanation. And of course there's tonight. That's all arranged for. We'd have to carry that through."

"I know," said Murray, "but I believe that if we're really willing to follow our Master all the way at any cost that the responsibility of working it all out is up to him. I can't see how he can do it but I believe he will!"

Murray's voice rang with confidence. "Yes, of course he will," responded Robert instantly. "How little faith we have after all, trying to think out God's plans for him! But our part is to be abiding so closely that we'll hear his slightest whisper, so that we won't hinder the working out of his plans. And may I look to you, friend, to check me up if you see me going on in my stubborn self-will? What is fellowship in Christ for if not for that?"

"Yes, but don't forget it works both ways," answered Murray earnestly. And so the two young men set out on the way of the cross with bleeding hearts, yet full of trust in the love and wisdom of him who called them to follow him.

A dozen times that afternoon Gloria went to the window and stared off at the loveliness of the hills, almost hoping to see the big cream-colored car returning. But it was lost in the distance, and it wasn't half past four yet anyway. Gloria at last convinced herself that there wasn't a thing she could do about it except to worry, so she sought out a book she had been reading and tried to drown her thoughts in that. But there thought's ran on in an undertone and distracted her mind, and again she would get up and go to the window.

At last half past four arrived, and no Vanna! She gave up reading entirely and went and plastered herself at the window, her anxious eyes searching up and down the road, her heart in a quiver. What should she say to the boys if Vanna didn't turn up at five? But of course she would! She had promised, and Vanna always did what she promised. Of course she might have miscalculated the time a little, but she would surely be here at five.

But five o'clock came and no Vanna, and Gloria, distracted beyond measure, went slowly downstairs and out across the road alone. She would come in a minute. She would surely be there very shortly, she told herself, as she opened the MacRae gate and stepped inside. And then Murray came smiling out to meet her, gave her a warm handclasp, and a pleasant searching of the eyes.

"Come, let's sit down here on the porch a minute before the rest come," he said. "We'll look up the verses you

were asking about last night. Bob just phoned he would be a few minutes late."

So Gloria, glad to get a few minutes' reprieve from her worry, feeling sure that Vanna would be there before long, sat absorbed in Murray's explanation of what was fast becoming a deeply interesting study to her.

Murray opened the little book to the third chapter of John.

"This was it, wasn't it?" he asked. "The wind bloweth where it listeth, and thou canst not tell whence it cometh, and whither it goeth: so is every one that is born of the spirit."

"Yes, I wondered if that was the reason I couldn't 'get' you at first. You were so different from anyone I ever knew."

Murray smiled tenderly. "Anyone who is born again, born of the spirit," he said, "has a new life, a supernatural life that defies human explanation."

"I would like to be born again," said Gloria wistfully, lifting serious eyes to his. "I heard those young people talk about being saved. I wish I could know that I was saved!"

"You may," he said quickly, a look of surprise and unutterable gladness coming into his eyes. "That's what I have been praying for since I first knew you. But you know there is only one class of people who can be saved," he said gently, to test her.

"Oh!" Gloria's face clouded with disappointment. "I thought the verse said 'whosoever'."

Murray's face held a glory light as she said that.

"Our Lord said that he came not to call the righteous, but sinners to repentance," he said, watching her keenly.

Gloria turned now and looked Murray full in the face and suddenly his meaning flashed over her.

"Oh," she said awesomely, "but I am a sinner—a very great sinner!"

Her eyes filled with tears. "I never knew it till I met you and heard you talk about him!"

Then did Murray, his voice breaking with joy and earnestness, lead his beloved from one precious statement to another in the little book until at last, her own face alight, she said:

"I see it now! I am born again! He that believeth on me hath everlasting life."

But the arrival of Robert Carroll cut short their thanksgiving celebration, for the time, and still there was no sign of Vanna.

"I can't understand why she isn't here," said Gloria with troubled eyes. "She was so sure she would be back. She didn't really want to go, but an acquaintance from home drove through to see her and insisted she should go to ride for a little while."

"Maybe they had tire trouble or something," suggested Murray. "Suppose you play for us till she gets here. Then we'll surprise her by being able to sing better than she expected."

(To Be Continued)



### WHAT'S HAPPENING

(Continued from Page 206)

parks of Colorado Mr. and Mrs. Jacobson will make their home in Elmo, Kansas. \* \* \*

On Sunday evening, May 17, the members of the B. Y. P. U. of the Temple Baptist Church, Pittsburgh, Pa., elected their officers for the coming year. They are as follows: president, Arthur Wright; vice-president, Alfred Evans; secretary, Virginia Gauding; treasurer, Frances Kulinna. A Youth Picnic, which was recently held at the Brashear farm, was "a marked success." Arthur Wright and his co-workers, Herman Wazzenegger and Freda Wright, were in charge of the picnic. \* \* \*

A Fathers' and Sons' banquet was held in the German Baptist Church of Stafford, Kansas, on Friday evening, May 29, sponsored by the women of the church. Mr. Harve Fritzemeier was toastmaster at the occasion, attended by 64 men and boys. Among the speakers were the Rev. Alfred Weisser, pastor of the church, representing the fathers, Mr. Kurt Mueller representing the sons and Mr. Don Kitch, superintendent of the St. John High School, who brought the main address. \* \* \*

Mr. Wilhelm Sturhahn, a member of this year's graduating class of the German Baptist Seminary, and Miss Erna Kannwischer of Rochester, N. Y., were married on Saturday, June 13, in Rochester. After a honeymoon trip Mr. and Mrs. Sturhahn will make their residence in Monroe, South Dakota, and Mr. Sturhahn will begin his ministry as the newly called pastor of our Spring Valley and Unityville churches. During his seminary years Mr. Sturhahn was director of the choir in the Andrews Street Church of Rochester, N. Y. \* \* \*

The degree of Doctor of Philosophy was conferred on the Rev. E. H. Giedt, missionary in South China, whose articles on the centenary of Baptist Missions in South China have recently appeared in "The Baptist Herald," by the Divinity School of Yale University on June 17. His thesis for the degree was "A History of the Planting of Protestant Christianity in the Province of Kwantung, China." Mr. and Mrs. Giedt will return to China at the end of August, after spending the summer in Rochester, N. Y. \* \* \*

On Tuesday, May 26, the corner stone laying exercises of the new church building at Herreid, So. Dak., were held in the presence of more than 600 persons. The festive program was in charge of the Rev. E. Fenske, pastor, and among the speakers were the Reverends Fred Alf of Linton, A. Krombein of Fredonia and W. Luebeck of Ashley and Mr. Jacob Gunst, student pastor at Eureka. Plans have rapidly developed for a spacious beautiful church building to be erected on the site of the old edifice which was

destroyed by fire earlier in the year. It is hoped to complete the church in time for dedication in the fall. \* \* \*

A Mother's and Daughters' Social was held by the Amoma Young Women's Class of the Sunday School of the German Baptist Church in Oak Park, Ill., on Monday evening, May 18. Musical numbers and recitations were brought by Louise Miske, Martha Habedank, Ella Franz, Stephanie Neuman and Dora Granzow. The toast to the mothers was delivered by Miss Dora Granzow followed by the toast to the daughters by Mrs. A. P. Mihm. A dialogue, entitled "The Menu Committee," was rendered by ten of the young women. Miss Lydia Mihm is president and Mrs. Fred Groszer teacher of the class. \* \* \*

On Friday evening, May 15, Mr. and Mrs. O.G. Graalman of Okeene, Okla., were pleasantly surprised by a group of their friends on the occasion of their silver wedding anniversary. Among those taking part in the program of congratulations was Mr. David Weigand who spoke of the years of friendship and association in the community and church work with the honored guests. Mr. and Mrs. Graalman have been active members of the Okeene German Baptist Church for many years and Mr. Graalman formerly served as council member of the National Young People's and Sunday School Workers' Union for the Southwestern Conference. \* \* \*

The annual Pentecostal festival of the German Baptist Church of Marion, Kansas, was held on Sunday, May 31, with large audiences at the morning, afternoon and evening services held in the church. Messages were brought in the English and German languages by the Rev. J. H. Kornelsen of the neighboring Strassburg Church, the Rev. R. Vasel of Bison, Kansas, and the Rev. Martin L. Leuschner of Chicago. The beloved pastor of the church, the Rev. Otto Roth, was in charge of the festive gathering, attended by many friends from nearby churches and communities. The missionary offer amounted to approximately \$100. \* \* \*

Mr. Ray Kahle of Dallas, Texas, was ordained into the gospel ministry on Thursday evening, April 30, in the Oak Lawn Baptist Church of that city. Mr. Kahle is the son of Mrs. Ella Kahle, who is a daughter of the Rev. J. F. Hoelzen, a former pastor of the Oak Street Baptist Church of Burlington, Iowa. He is a graduate of Wheaton Theological Seminary in Dallas, Texas. The Rev. Philip Potzner, pastor of the Carroll Avenue Church of Dallas, participated in the ordination service by offering the ordination prayer. The Rev. Ray Kahle will work with Dr. B. L. Cooper, president of the Biblical Research Society of Los Angeles, Calif. \* \* \*

The Lake States Baptist Assembly for all young people and Sunday School workers will be held from August 3 to 9 at Linwood Park, Vermilion, Ohio. Splendid courses will be offered by Dr. P. J. Trudel of Buffalo, N. Y., on "Our Body, God's Temple," Prof. O. E. Krueger of Rochester, N. Y., on "Christian Doc'ines" and the Rev. Charles W. Koller, Th. D., of Newark, N. J., on "Christ's Attitudes." The cost for the week's lodging will be \$12. A new and interesting recreational program will be presented. The secretary, Miss Ruth Grottko, writes: "We are inviting the Eastern and Central Conferences and anyone else who wishes to come." \* \* \*

The Young People's Assembly of the New England Young People's and Sunday School Workers' Union will be held at the German Baptist Cottage at Madison, Conn., from July 18 to 25. The faculty will consist of Mrs. J. Raucher of Newark, N. J., the Rev. Alfred Bernadt of Brooklyn, N. Y., the Rev. Julius Kaaz of New Haven, Conn., and the Rev. F. H. Woyke of Meriden, Conn. The Rev. R. P. Jeschke of New Britain, Conn., will serve as dean. The recreational program will be in charge of Mr. Vincent Noll of Meriden, Conn. Forum discussions will be held on various topics. \* \* \*

On Wednesday evening, June 10, the Rev. Thomas R. Lutz and Miss Reva H. Klamm were married in the Mt. Zion Baptist Church of Geary Co. near Junction City, Kansas, of which Mr. Lutz is the pastor. The beautifully decorated church was filled to overflowing by the many friends of the bridal couple. Miss Elvina Zernickow sang "I Love You Truly" before the ceremony in which the Rev. John Broeder of Elmo assisted by the Rev. Alfred Weisser of Stafford officiated. Miss Klamm of Abilene, Kansas, was formerly a prominent school teacher in Dickinson County. After a honeymoon trip into the Dakotas the Rev. and Mrs. Thomas Lutz will make their home in the parsonage of the church. \* \* \*

Mr. John Heringer, a deacon and a deeply beloved member of the German Baptist Church in Cathay, No. Dak., and a brother of the Rev. August Heringer of Ashley, No. Dak., recently died. At the funeral service a large attendance of friends showed their love to Brother Heringer. At the suggestion of the pastor, the Rev. E. B. Belheimer, the church decided to give a gift of \$10 for missions in Brother Heringer's memory instead of flowers, "which would not be buried with him but would help to continue the work in which he was interested." The announcement of this was sent to the editors of our publications with the suggestion that such memorial gifts for the work of God's Kingdom might be a custom which would have a great deal in favor of it and find a considerable acceptance with individuals and churches. \* \* \*

# Daily Meditations

By Professor Lewis Kaiser

### Wednesday, July 1 The Joy of Work

"Every man also to whom God hath given . . . to rejoice in his labor; this is the gift of God." Eccl. 5:19.  
Read Ecclesiastes 5:12-18.

We are made for work. To have nothing to do is a most unhappy lot. Those who are so fortunate to have a steady job should rejoice in their labor as a gift of God. This gives significance and dignity to our task, however humble it may seem to be.

Prayer: "We thank thee, dear Father, for our daily work. May we always do our work with the sense of thy companionship."

### Thursday, July 2 The Unseen Master

"Whom having not seen, ye love." 1 Peter 1:8.

Read 1 Peter 1:3-9.

We sometimes wish, that we might have stood with the first disciples and might have known our Lord as they knew him in the flesh. This would be joy ineffable, as it seems to us. But is it not after all, a deeper blessing to know our Lord by faith, to walk by his side in simple trust and, then, in the character that his grace has formed in us, to wake at last in his likeness to see him as he is?

Prayer: "Help us, O Lord, to abide in faith as seeing him who is invisible."

### Friday, July 3 The Ministry of Healing

"For I will restore health unto thee, and I will heal thee of thy wounds." Jer. 30:17.

Read Jeremiah 30:17-22.

One of the tender ministries is that of nursing the sick. Those engaged in this humanitarian work have the example of Jesus before them, who made the healing of bodily ills a part of his divine mission. Sickness is a common experience. To provide ministries of healing for the sick and suffering is both to serve humanity and to please God. "I was sick and ye visited me."

Prayer: "We are deeply grateful for the skill and devotion of physician and nurse, and we pray that we, too, in the measure of our ability, may lessen the world's pain and sorrow."

### Saturday, July 4 A Goodly Heritage

"The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." Psalm 16:6.

Such it is that the founders and fathers of our nation have passed on to us. An imperishable heritage are the noble

names of the illustrious founders, Franklin, Washington, Jefferson and others. The high ideals set forth in the Declaration of Independence are the inspiration of all the citizens of our nation, young and old, native or foreign born.

Prayer: "Long may our land be bright with freedom's holy light; protect us by thy might, great God, our King."

### Monday, July 5 What Exchange is Possible?

"What shall a man give in exchange for his soul (life)?" Matt. 16:26.  
Read Matthew 16:24-28.

"Soul" here means life in the spiritual and eternal sense ("his own self," Luke 9:25). If life be "forfeited" (lost), is there any exchange value with which to buy it back? What will a man give in exchange for his life? Nothing! Is there any purchasing equivalent? No! Even the world does not suffice.

Prayer: "Help me, thou great and just God, to see and to measure life from the perspective of Jesus Christ."

### Monday, July 6 I Cannot Do Otherwise

"But for me and my house, we will serve the Lord." Joshua 24:15.  
Read Joshua 24:14-18.

Joshua challenges the wavering Israelites to make a direct and uncompromising choice—Jehovah or some other god! With the challenge he sets before the people his own determination: "I and my house, however, will serve the Lord." Joshua would not follow the crowd. He took his own stand, unpopular as it might have seemed. He would do right, even though all the others would do wrong.

Prayer: "Jehovah, thou art our God. We serve thee with all our might."

### Tuesday, July 7 The Gain of Godliness

"But godliness with contentment is great gain." 1 Tim. 6:6.  
Read 1 Timothy 6:6-11.

Godliness or godlikeness is our highest attainment. The supreme gain of godliness is fellowship with God himself. This gives us inner peace and courage and fashions us into a godlike image. Such godliness brings contentment. We learn with Paul "to be content, in whatever state we are."

Prayer: "Help us, dear Lord, to overcome wrong desires that make us discontented and unhappy."

### Wednesday, July 8 A Stone of Remembrance

"Then Samuel took a stone, and set it between Mizpah and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us." 1 Sam. 7:12.

Read 1 Samuel 7:7-14.  
The dreaded enemy, the Philistines, was overcome and the oppressed Israelites were delivered. On the field of victory the stone of help—Ebenezer—was set up to honor Jehovah, their deliverer. So every victory over error and wickedness marks the help of the Lord. The life that has many such monuments of remembrance is rich and strong.

Prayer: "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

### Thursday, July 9 Bad Books Burned

"Many of them also (in Ephesus) which used curious arts brought their books together and burned them before all men." Acts 19:19.

Surely, these Ephesian converts were genuinely penitent. They "showed their deeds," consigning willingly to the flames their magical arts and books which were supposed to possess miraculous virtue. What a blessing, if all the impure books exposed in our bookstalls might meet with a like fate! It would cleanse the world of much temptation and wickedness.

Prayer: "May the cleansing power of thy Spirit keep our minds pure from the corrupting influence of bad literature!"

### Friday, July 10 Don't Look!

"Look not thou upon the wine when it is red, when it sparkleth in the cup, when it goeth down smoothly." (Amer. Revised Version.) Proverbs 23:31.

Read Proverbs 23:29-35.  
The moral under this revolting picture of a drunkard is: Don't look! Seeing is often the beginning of sinning. Any temptation, when looked at, increases its attraction and makes it seductive. Looking often leads to longing and longing to lust. Young people, look not upon the wine, when it is red! Total abstinence is the best safety.

Prayer: "Lead us not into temptation, but deliver us from evil."

### Saturday, July 11 On Fire—Zeal

"Not slothful in business, fervent in spirit, serving the Lord." Rom. 12:11.  
Read Romans 12:9-21.

There is a lot of lazy Christianity. If many a man conducted his business with the same inattention and irregularity as he does in religion he would run straight into bankruptcy. The diligent man is zealous, fervent, boiling, as the word means. The religion of some people is kept on ice. Such religious icicles chill the church and put a frost on faith.

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# Golden Jubilee of the Kansas Youth Union

By MR. H. A. SCHACHT of Lorraine, Kansas

Mr. H. A. Schacht, a member of the German Baptist Church in Lorraine, Kansas, has been identified with the Kansas Young People's and Sunday School Workers' Union almost from its beginning. He served as its president for three terms in 1895, 1920 and 1921 and has been a genial and invaluable advisor to many young people during recent years. At the Kansas Young People's Institute held at Lorraine from June 1 to 4 Mr. Schacht read the following historical sketch in commemoration of the Golden Jubilee of the Kansas Union.

EDITOR.

Fifty years is a short space compared with the ages of the past but a considerable space of time compared with the length of an individual man. When we as persons reach the age of fifty, we pause and our thoughts dwell on the happenings of the past. When a husband and wife have reached the fiftieth milestone in their married life, the relatives and friends take note of the event and offer their heartiest congratulations. When a Christian institution reaches the fiftieth year of its history there ought to be a pause to recognize God's help and blessing and to give thanks for the same.

In the year 1886 the Kansas Young People's and Sunday School Workers' Union can look back over a space of fifty years in its history, fifty years which were full of hope, some disappointments, some progress and success. Fifty years ago there was a little Baptist church in the small town of Gaylord in the northern part of Kansas. In the membership of the church was a young man by the name of Rudolf Klitzing who had just come over to this country from Germany, had been converted through the preaching of the pastor, the Rev. Mr. Keller, and baptized on the confession of his faith.

This pastor and his church must have been wide-awake. They certainly had a vision. The result was that a letter was sent in 1886 to the young people's society of the First Baptist Church of Dickinson County suggesting the organization of a young people's union. The answer was encouraging. So a group of young people including the Rev. Mr. Keller and Mr. Klitzing hitched a team to a lumber wagon and traveled across the prairie to Dickinson County, a distance of 120 miles. The trip took two days. Talk about enthusiasm and sacrifice! These pioneers of fifty years ago knew what that really meant. The result was that a constitution was adopted and the young people's societies of Gaylord and the First Church of Dickinson County had become charter members of the Kansas State Union.

For a number of years the annual meetings of the Union were held in con-

nection with the autumn meetings of the state association. At the annual meeting held at Dillon, Kansas, in October, 1919, it was voted to separate from the state association and to change the time of the young people's convention to June 1st or thereabouts. Another change at that time was that the convention became a two day and later a three day affair.

The language used in the convention for the first 33 years was German. At the 34th annual meeting held at Marion, Kansas, in 1920 a part of the program was given in the English language. For 33 years the convention's minutes were written in good German, Mr. Fred Rieker being the last secretary to serve in this capacity. Beginning with the 34th convention the minutes were written in the German language with the use of English script by the secretary, Mr. Arthur Pankratz. This was changed again at the time of the 40th annual meeting in 1926, when Miss Edna Eisele as secretary had the courage to write the minutes entirely in English.

The nature of the convention programs has also shown considerable change during the fifty years of the Union's history. During the first 36 years the convention was largely dependent on local talent, and the programs consisted largely of essays and addresses on religious subjects. At the 37th convention held at the Bethany Church in 1923 the Rev. Hugo Schade of Buffalo, New York, was the guest speaker and addressed the convention several times.

Since then there has been a tendency to depend more on outside talent, and the services have developed gradually into study courses. The Union has been favored during recent years to have had as guest speakers and teachers such as Dr. A. J. Harms, the Rev. A. P. Mihm, Professor A. A. Schade, Professor A. Bretschneider, and the Rev. M. L. Leuschner, the present young people's secretary. To be sure, the programs have also included the local talent of the Kansas churches.

The attendance has shown gratifying increase in recent years. In the earlier years an attendance of 15 to 30 delegates and visitors was considered good. The registration at the Kansas convention in recent years has reached the 200 mark, which indicates an increased interest in the convention or institute.

What have been the results or fruits of the young people's work during the fifty years? Some of them are visible, others invisible. Who would doubt that the annual gatherings have been sources of inspiration to those who have attended? The meeting of people with the same desire and purpose, the same outlook on life, "the fellowship of kindred minds," has always been an inspiration to me and, I trust, to others also. There

is no doubt in my mind that the inspiration received at the annual gatherings is to a certain extent passed on to others who do not have the same opportunity of attending the sessions. The immediate results may seem insignificant to us but like a pebble cast into the pond they will cause ever widening ripples until they strike the farthest shore. So the influence of our state young people's work will create influences that will reach eternity's shore.

A large number of our young people have gone out from the circle of our state during these fifty years into the greater work for the Master. Among these are Rev. Rudolf Klitzing (already mentioned), Rev. R. A. Schmidt of Buffalo, N. Y., Rev. O. R. Schroeder of Anaheim, Calif., Rev. Hugo Schade of Neustadt, Ontario, Canada, Rev. Otto Brenner of George, Iowa, Professor Arthur A. Schade of Rochester, N. Y., Rev. Claus Neve of Marion, Kansas, Miss Hannah Neve of St. Paul, Minn., Rev. George Ehrhorn of Bessie, Okla., Rev. Julius Ehrhorn of Shattuck, Okla., Rev. Lou's B. Holzer of Milwaukee, Wis., Rev. Rudolf Kaiser of McClusky, No. Dak., Rev. W. A. Zeckser of Gillett, Wis., Rev. Arthur Sandow of Elmo, Kansas, Rev. Stanley Geis of Dillon, Kansas, Rev. Henry Schaible of Ellinwood, Ill., Rev. Edgar Steinberg engaged in city mission work in Detroit, Mich., Miss Amanda Kruse in the Sudan, Africa, Miss Elizabeth Mohlman in work among the Negro people, Miss Elizabeth Piperleit in service among the Navajo Indians of Arizona. Mention should also be made of the faithful individuals, unknown by name, in the local churches who have worked as Sunday School teachers, church officers and helpers in the different societies.

What about the future? At the present time young people live in entirely different circumstances from those of the youth of fifty years ago. Those were the pioneer days when our parents and grandparents came to these rugged western prairies and their children grew up with meager opportunities for learning. Today we have more college graduates in our churches than we had high school graduates 35 or 40 years ago. We do not want to forget that increased opportunities bring with them increased obligations. Are we as young people of today alert to these obligations? Are our efforts for Christ and the church on the same level with the financial and educational advantages which we enjoy? Are we willing to sacrifice comparatively as much as the young people of fifty years ago when they laid the foundations of the present work? I believe that every institute should be a distinct challenge to our young people for a step forward in their individual Christian lives!

# Reports from the Field

## Southwestern Conference The Golden Jubilee of the Kansas Young People's Institute

The 50th anniversary of the Kansas Young People's and Sunday School Workers' Convention was held at Lorraine, Kansas, from June 1 to 4. The program centered around the theme, "The Word of God Endureth Forever." The Rev. Martin L. Leuschner, general young people's secretary, was the guest speaker. Many helpful ideas were brought out from his addresses during the course of study, "The Crusade of Christian Youth in a Modern World." Other interesting and inspiring discussions were given by the ministers of our churches and also by Dr. Martin, president of the Baptist college, Ottawa University, located at Ottawa, Kansas.

The following officers were elected to serve for the coming year: president, Bernice Stenzel; vice-president, Reuben Hefley; secretary, Helen Witt; treasurer, Gordon Kolman; and advisor, the Rev. Pieter Smit. The next convention will be held with the B. Y. P. U. of Bison, Kansas.

May God help us to live more like Christ and to achieve to the higher standards that are put before us!

HELEN WITT, Secretary.

## Northern Conference Surprise Social at Edenwald, Sask.

It was a great surprise to Mr. R. Milbrandt, the student pastor serving our church in Edenwald, Saskatchewan, Canada, for the summer months, to see so many young people and friends gather to give him a hearty welcome on Monday evening, June 1. A joyous evening was spent with a short program of speeches, choruses and musical numbers followed by a lunch.

A great wheel is again starting to turn and many of our members, who were once active, are being revived for work. All of our members are taking great pride in working and cooperating with our student-pastor, Mr. Milbrandt, to help make the summer's activities a success. We earnestly pray to our Great Maker to stand by us in all our trying times, for we know earnest prayers work wonders. May the Lord bless Brother Milbrandt in his work during these short summer months!

MRS. FRANK BRUCKER, Reporter.

## Missionary Program and Farewell at Glory Hill, Alberta

The young people of the German Baptist Church of Glory Hill, Alberta, Canada, presented a very interesting program on Sunday evening, May 10. The program on Sunday evening was splendidly welcoming introduction was splendidly given by the Glory Hill Brass Band, which is under the leadership of Robert

Neuman. This was followed by the reading of the Scripture passage and prayer by the president, Leonard Jespersen.

First of all in the program, "Mother's Day" was remembered by several items in the form of solo and quartet numbers and a recitation. Secondly, a missionary program was given which consisted of numbers by a trio and quartettes, recitations and a very interesting story, "How a Japanese Girl Was Saved." The choir also sang suitable hymns for the occasion, which helped to make the evening a success.

Then we came to a part of the program which is not so pleasant for us, namely, "A Farewell." Last year we said "Goodbye" to Alma Jespersen, who is now working under the Sudan Interior Mission in Africa. This time we said farewell to Jess Christensen, who is also going to Africa. In his address to us he spoke of his call to go out and to work for his Master in the foreign field. The president and our beloved pastor, the Rev. G. W. Rutsch, left several Bible verses with him as they wished him "Godspeed" on his journey. As a group of young people we miss these whom we have learned to love, but our hearts rejoice that some of us are counted worthy to go to regions beyond the seas to preach Christ to those who are in darkness.

We realized an evening well spent and went home rejoicing for the wonderful opportunities which we have through our Master, Jesus Christ.

REPORTER.

## Dakota Conference The Parkston B. Y. P. U. in Service for the Master

The B. Y. P. U. of Parkston, So. Dak., was divided for the first time into two equal groups for the programs of the year. These groups chose their own captains and have alternated in taking part in the monthly programs. Associated with this we have had an attendance contest. At the end of the year the losing group invited the winning group to a very fine social. We have found that this competition works quite successfully.

A B. Y. P. U. library has been started, which consists of about 20 books that were donated by members of our society.

A very active part was taken in our Christmas program by our members. The B. Y. P. U. gave two pageants and several musical numbers. At Christmas dressed poultry was sent to the Children's Home in St. Joseph, Mich. At Easter a large case of eggs was sent to the same Home. These were also brought together by our B. Y. P. U. members.

On April 19 we were very glad to be the hosts of the Plum Creek society. A very fine program was rendered in our church by them.

LYDIA RADEL,  
Corresponding Secretary.



Junior B. Y. P. U. in Wishek, No. Dak.

## The Junior B. Y. P. U. of Wishek, No. Dak.

Under the leadership of Mrs. Ernest Herr the Junior B. Y. P. U. of the church at Wishek, No. Dak., has just completed its sixth year. The total membership of the organization this year is eighteen. During the past year we have taken up the study of "The Life of Jesus" and the study of famous pictures of Christ. We have completed a 30 picture scrap book depicting the life of Christ. The scrap book is to go to some Children's Home or needy mission school. Our cash donations were devoted to our new church building.

At our annual program in May the Juniors presented the play, "The Awakening of Brother Tightwad." At this time 11 of the members received honorary pins. Six of these were for the third year honorary work.

The officers for the year are Vivian Herr, president; Glennes Rott, first vice-president; Agnes Bonnet, second vice-president; Charles Knapp, secretary; and Estelle Koth, treasurer. A picture of the Junior B. Y. P. U. is reproduced on this page of "The Baptist Herald."

## Pacific Conference Decoration Day Picnic of the Oregon Union

Although our Oregon Union has not been heard from for some time, we are doing things. The first gathering of the Oregon Y. P. and S. S. Workers' Union in the new conference year was the Decoration Day picnic. Even though the day began with heavy clouds and occasional mists, the spirits of the young people were high. Approximately 140 young people from Salem, Salt Creek, Stafford, Bethany and Portland gathered at the historic spot, Champoeg Park on the Willamette river, near Newberg, Oregon.

After a preliminary try-out at indoor baseball and volley ball, everyone gathered around the tables to enjoy a basket lunch. Wholesome food and merriment prevailed.

The afternoon recreation was planned by the B. Y. P. U. promotion committee with Laura Meier as chairman and a member from each society. Everyone joined heartily, either as spectators or participants, in the games such as wea-



ver's relay, indoor baseball, volley ball and races.

After a picnic supper we gathered in a natural cathedral around a bonfire for a sing and devotional service. Our president, Harald Petke, led in group singing of hymns, gave a short inspirational message and led a testimony service. All joined hands, sang "Blessed be the Tie that Binds," and departed for home. We thank our heavenly Father for the fellowship, enthusiasm and inspiration that are ours to possess.

Our officers for this year are: president, Harold Petke, Second Church, Portland; vice-president, George Peters, First Church, Portland; secretary, Gertrude Beltz, First Church, Portland; treasurer, Walter Willecke, Salem; S. S. promotion chairman, Helen Rich, Bethany; B. Y. P. U. promotion chairman, Laura Miller, First Church, Portland. Plans are being laid for a bigger and better 1936 assembly. Join us in August 16 23!

GERTRUDE M. BELTZ, Secretary.

### Northwestern Conference A Memorable Father's and Son's Banquet

Among recent happenings in the Bethany Church of Milwaukee, Wis., the Fathers' and Son's banquet, which was held on the evening of June 4, was especially noteworthy. The genial pastor of the church, the Rev. H. Hiller, served as toastmaster and Mr. A. Giesecke was equally successful in the capacity of song leader. The attractive program included a number of fine musical selections and also two appropriate readings. The church was fortunate in having as its guest speaker the pastor of the North Avenue Baptist Church, the Rev. L. B. Holzer, whose stirring message made a deep impression. Mr. Holzer paid a glowing tribute to the faithful and self-sacrificing fathers of yesterday and also called attention to some of the important problems and responsibilities which confront the fathers and sons of today.

The program also included a surprise for the oldest father present and for the youngest father in the audience. Each of the men was presented with a gift expressing the esteem and best wishes of the church.

This report would be incomplete if it did not give due credit to the women of the Bethany Church, who had evidently done much wise planning for the occasion, and who also had prepared the excellent meal which was greatly appreciated by the guests.

H. G. WEIHE, Reporter.

### Wisconsin B. Y. P. U. Summer Assembly July 20-24

IMMANUEL BAPTIST CHURCH,  
Milwaukee, Wisconsin  
General Theme:  
"Christian Youth Building a New World"

### Evangelistic Services in the First Church, St. Paul, Minn.

From April 13 to 26 a series of evangelistic services were conducted in the First German Baptist Church of St. Paul, Minn., under the sponsorship of the Sunday School. They were held in the church every evening except Saturday with the Sunday School superintendent, Alfred C. Stahnke, presiding. An evangelistic speaker, the Rev. Kenneth R. Mead, led the services throughout the two weeks.

The Sunday School was, indeed, fortunate in securing the services of Mr. Mead as leader for these meetings. He is pastor of the Oakdale Community Church of West St. Paul where he is carrying on a splendid work. In addition to his pastoral ability Mr. Mead used his talent as an artist in the program of these meetings. At each of the services which he conducted he sketched a beautiful chalk illustration of a selected hymn while the song was being sung.

The services of Miss Caroline Krueger, instructor in the Mounds Park School of Nursing, as song leader also added a great deal to the beauty and inspiration of these meetings.

The attendance was very gratifying. On the first few evenings the group met in the Sunday School room of the church, seating about 130 people. Before the end of the first week, however, this room was no longer large enough and the church auditorium was used.

The services were certainly a blessing. The invitation to accept Christ brought forth a group of over 20 Sunday School pupils at various times during the two weeks. This group is now receiving instruction in Christian doctrine from the church pastor, the Rev. A. G. Schlesinger. HARVEY HICKMAN, Secretary.

### Eastern Conference

#### The Wedding of Mr. Edward Kary and Miss Ethel Theis

At sunset on Saturday, May 16, in the rustic cabin at beautiful Mendon Ponds park near Rochester, New York, a group of friends gathered before the open fireplace to witness the marriage of Mr. Edward Kary and Miss Ethel Theis.

Mr. Kary is a graduate of this year of our Seminary at Rochester and has accepted the call as pastor to the church in Durham, Kansas. Mrs. Kary, a Rochesterian, is a graduate of the University of Rochester of the class of 1936.

The wedding was a beautiful occasion. With the blue waters of the lake, the log cabin trimmed in pink and blue, the lighted candles and the burning fire in the open fireplace as a background, and to the song of the meadow lark, this happy couple spoke their vows. Prof. A. Bretschneider, dean of the seminary, teacher and friend of Mr. Kary for several years, and a warm friend to both Mr. and Mrs. Kary, officiated. Accompanied by Miss Evelyn Theis, sister

of the bride, and Mr. Michael Kary, brother of the groom, the couple took their place before the open fireplace. The friends and relatives formed a semi-circle around them. After the ceremony the friends extended their congratulations, and a wedding supper was served. With the best wishes for a happy future the group saw Mr. and Mrs. Kary on their way. After a trip to Alberta Province, Canada, the home of Mr. Kary, they will return to Durham, where Mr. Kary will assume his pastoral duties on the first of July.

### Central Conference Golden Wedding Anniversary in Benton Harbor, Mich.

On Sunday evening, May 3, Mr. and Mrs. Gottlieb Wetter celebrated their golden wedding anniversary in the Clay Street Baptist Church of Benton Harbor, Mich. They were married by the Rev. F. A. Mueller, the father of Mrs. L. F. Gassner, the pastor's wife, on March 2, 1886. Because of the severe winter the family had to postpone the celebration for two months. Both Mr. and Mrs. Wetter were among the founders of the Benton Harbor Church. For many years Mr. Wetter has served both as deacon and Sunday School teacher. All of the children and their families were present at the celebration with the exception of the oldest daughter, Mrs. Joseph Baier of South Africa.

The church's part in the program consisted of the reading of a letter of congratulation sent by the Rev. F. A. Mueller of Camrose, Alberta, Canada. An address was given by one of the deacons of the church, Mr. John Piedt, Sr., presenting to the jubilee couple a commemorative poster in the name of the church board. An address by the superintendent of the Sunday School, Mr. Otto B'ushke, in appreciation of the cooperation of the older people in the work of the Sunday School, was followed by an address by Mrs. Fred Timmerick, a member of Mr. Wetter's Bible class. Mrs. Gassner spoke appropriate words in behalf of the Ladies' Missionary Society. The Rev. F. L. Gassner presented to Mrs. Wetter a bouquet of flowers in which there was an envelope from the congregation with a gift, after which he brought a fitting address.

The second part of the program was in charge of the Rev. G. Wetter of Wauertown, Wis., one of the sons, in behalf of the family.

Mr. Wetter is 77 years of age and his wife is 73 years old and both are enjoying fair health. May God grant them many more years of continued strength for service in his work!

#### Burns Avenue Church, Detroit

On Wednesday evening, May 20, the Burns Avenue Church of Detroit, Mich., surprised its pastor, the Rev. William E. Schmitt, on the occasion of his 25th anniversary of graduation from the seminary in Rochester. Mr. Schmitt took charge of the usual Wednesday evening

service, and was not a little surprised at the constant streaming in of his congregation.

After the singing of the second song the Rev. Benjamin Graf, our beloved former pastor, took charge of the service and announced its purpose. A lovely program followed, climaxed by the presentation of a bouquet of flowers and a gift to our pastor. Mr. and Mrs. Schmitt are leaving on June 1 for a six months leave of absence, pending the recovery of both from illness.

Recently we also had the joy of witnessing the baptism of 10 persons, who were converted in the revival services conducted by the Rev. B. Stucky. Many members of the church rededicated their lives to the Lord at that time.

A few months ago we also had the joy of welcoming the Rev. and Mrs. Benjamin Graf of Washington, our former pastor of 18 years service and his wife, again into our membership. The family is already active in all the branches of the church work. We have also received the Rev. and Mrs. William Wegner, missionaries in the Kentsuck mountains, into the membership of our church. REPORTER.

### Dallas Invites You to See THE TEXAS CENTENNIAL EXPOSITION

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### A BRIEF SKETCH ABOUT PROFESSOR WM. A. MUELLER

The Rev. William A. Mueller, the author of the article, "Karl Barth, the Preacher of the Hour," featured in the current issue of "The Baptist Herald" on pages 208 and 209, is widely known in the circles of the German Baptist denomination. From 1925 to 1929 he was pastor of the High Street Baptist Church in Buffalo, N. Y., and from 1929 to 1935 minister of the First German Baptist Church in Brooklyn, N. Y.

He is a young man since he was born after the beginning of the twentieth century in Luedenscheid, Westphalia, in Germany. In 1922 he was graduated from the German Gymnasium at Gummersbach, Rheinland, and followed this by a year of study in Duesseldorf. In January, 1923, he came to the United States and, after studying privately for a while, spent the years 1924 to 1926 as a student in the German Baptist Seminary in Rochester, N. Y. At the same time he studied at the University of Rochester and later at the Canisius College in Buffalo from which he received the M. A. degree in 1927. While pastor of the First German Baptist Church of Brooklyn he attended the graduate school of New York University in New York City from which he received the degree of Doctor of Philosophy in February, 1933. His thesis was entitled, "A Critical Analysis of Karl Barth's Theology and its Implications for an Evangelical Pedagogy."

At the Congress of the Baptist World Alliance held in Berlin, Germany, in August, 1934, Mr. Mueller served as the interpreter for many of the speakers.

In April of this year the Eastern Baptist Theological Seminary of Philadelphia, Pa., announced the selection of Dr. Mueller as professor of church history in the seminary.

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## DAILY MEDITATIONS

(Continued from Page 215)

Prayer: "O Spirit of Life, drive the chill of indifference out of our hearts and life and kindle in us the fire of loving zeal."

Sunday, July 12

### Truth Transforms

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." Isa. 35:1.

Read Isaiah 35.

The coming of the gospel of Jesus Christ into the world was, indeed, like the breaking out of flowers in the desert or the brightening of the dawn after a dank and dark night. Where God's truth finds lodgment in a human heart it creates joy and peace and transforms character and life.

Prayer: "May thy truth, O God, bring constant sunshine to my soul!"

Monday, July 13

### The Sin of Neutrality

"Thou wicked and slothful servant!" Matt. 25:26.

Read Matthew 25:4-30.

Why this severe reprimand? It was the man with one talent who was so rebuked, not because he had only one talent, but because he had hidden it. The Master condemns the neutral ones—those who do nothing! The great sin here is the sin of powers unused, capabilities neglected, privileges flaunted.

Prayer: "O Lord, may we be faithful in the use of the talent entrusted to us and not despise it by hiding it away."

Tuesday, July 14

### His Guiding Eye

"I will guide thee with mine eye." (or, "with mine eye upon thee.") Ps. 32:8.

Read Psalm 32.

We have much to learn. We make many mistakes and misadventures. We are again and again humiliated at the crudeness of our efforts and our results. But the one thing that can save us from disillusionment and despair is faith in the unfailing eye that watches us and guides our efforts toward wisdom and right living.

Prayer: "Thou alone, O Christ, hast words of life and in thee alone is our hope and comfort."

Wednesday, July 15

### Covetousness

"Take heed, and beware of covetousness." Luke 12:15.

Read Luke 12:13-21.

Covetousness is the inordinate eagerness for gain. Nothing is thought worth having unless it can be turned into monetary gain. Every sin has its own way of corrupting the heart and the way of covetousness is that it makes men sordid and base. The love of money is indeed the root of all kinds of evil and our daily news is proof of this.

## BOOK Clearance SALE

(Continued)

This column of BARGAINS will be continued for a few issues of the "Herald." Be on the lookout for them.

The original publishers' prices, when known, with the greatly reduced prices are plainly stated but please add 10% for postage.

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Prayer: "O Master, guard us against the seductive lure of selfish gain."

Thursday, July 16

### Our Hidden Self

"For as he thinketh in his heart, so he is." Prov. 23:7.

Read Proverbs 23:1-8.

The real index of our personality is not the man without but the man within. We may deceive others and, indeed, ourselves also by false professions of goodness. We must be sure of ourselves and know that we are to be judged not by appearances but by the actual purposes of our lives.

Prayer: "Dear Master, may our inner self meet thy approval and find the true path of peace."

### Tribute to Prof. F. W. C. Meyer

(Continued from Page 210)

credulity in respect to fanciful stories told by chance beggars at his manse door and the latter exposing some of the delightfully refreshing experiences of his and the Rev. C. A. Daniel's early seminary life. Recently he wrote a series of articles on "The Essentials of Our Faith." These were widely read and much commented on.

Professor Meyer has been a man among men. His delight has ever been in the world of men. While he has shown much interest in the world of nature, his chief interest has been in men and in their social welfare. In his ministry he showed a cosmopolitan interest in the citizens of his city. In Milwaukee he was interested not only in the Germans but also in the Hungarians, the Poles and the Rumanians and permitted them to worship in his church. He even learned the language of some of the foreigners sufficiently to be able to converse with them and to minister to them.

In this tribute mention should also be made of the one who stood by him throughout the years of his ministry, quietly rejoicing in his many achievements and supporting him in his varied activities wherever she could. No doubt, to her belongs much of the glory which has rested on his head. We pay tribute to her quiet dignity and radiant mother love.

I think Channing's beautiful words in his "Footpaths to Peace" fit Professor Meyer's life very aptly. I quote them in conclusion.

"To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion, and be worthy, not respectable; and wealthy, not rich; to listen to stars and birds, babes and sages with open heart; to study hard; think quietly, act frankly, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious, grow up through the common."

This, it seems to me, is Professor Meyer's aim in life. And this, I believe, he to a great extent has already achieved.