

THE BAPTIST HERALD

October 15,
1937



**"The heavens declare
the glory of God; and
the firmament show-
eth his handiwork."**

Color Filter Photo of
Glacier National Park
Scene

by M. L. Leuschner

What's Happening

The Rev. and Mrs. Thomas Lutz of the Mount Zion Baptist Church of Kansas are the proud and happy parents of a boy, who was born to them on Wednesday, Sept. 15. He has been named Thomas Donald Lutz, Jr.

The Rev. John Kepl, pastor of the German Baptist Church of Regina, Saskatchewan, Canada, for more than 8 years, recently resigned and accepted the call extended to him by the church in Martin, North Dakota. He began his services on the new field on Oct. 1st. Mr. Kepl's ministry on the large mission field of Regina was accompanied with many blessings of God.

The Rev. Otto Roth, pastor of the German Baptist Church of Marion, Kansas, for a number of years, has resigned in order to accept the unanimous call of the Immanuel Baptist Church of Portland, Oregon, formerly known as the Second Church. Mr. Roth will shortly move to Oregon with his family and begin his ministry in the church on Nov. 1st.

The Rev. G. W. Rutsch, pastor of the German Baptist Churches of Stony Plain and Onoway, Alberta, Canada, has resigned his charge and accepted the call of the church at Gackle, No. Dak., where he will begin his services on Sunday, Oct. 17. On the previous Sunday, Oct. 10, he supplied the pulpit of the German Baptist Church in Medicine Hat, Alberta, which at present is without a regular pastor.

A welcome reception for the Rev. Lester Schoen and his family was held by the Ebenezer Baptist Church of West New York, N. J., on Tuesday evening, Aug. 24. Mr. Schoen has served the church since Oct. 1, 1936, although he has been the regularly appointed pastor only since April 1st of this year. Recently he and his family have moved into the neighborhood of the church at 527-17th Street, West New York, N. J., which prompted the lovely and deeply appreciated reception by the church.

On Sunday, Aug. 22, the Rev. A. J. Fischer, pastor of the German Baptist Church of Beulah, No. Dak., had the joy of baptizing 2 young women. The Mission Festival program was observed on the following Sunday with the Rev. R. Kaiser of McClusky, No. Dak., as speaker. A commendable offering of \$75 for the missionary enterprise was received, which was especially fine considering the prevalent adverse crop conditions of the community. The messages of Mr. Kaiser were helpful, inspirational and timely.

A missionary program was held at the First German Baptist Church of Chicago, Ill., on Sunday evening, Sept. 19, with the Reverends William Kuhn, D. D., and M. L. Leuschner bringing messages at the service and young people's hour and with several reels of moving pictures of the Cameroon Mission field shown. A check of \$100 was presented to Dr. Kuhn for the denomination's missionary enterprise by Mr. Walter Presher, the former president of the B. Y. P. U. More than 60 young people were in attendance at the fellowship luncheon before the services.

The North Avenue Baptist Church of Milwaukee, Wis., will observe its 50th anniversary from November 7 to 9. Friends and former members of the church are cordially invited to attend the anniversary services on Nov. 7 and 8. "The Church and Family Night" is limited to the members of the church and those who worship there. Letters can be sent to the church clerk, Mrs. Florence L. Wenzel, at the address, 143 No. 60th St., Milwaukee, Wis., or to the pastor, the Rev. E. J. Baumgartner, 915 W. North Ave., Milwaukee, Wis.

The Harvest and Mission Festival program for the churches of the denomination is scheduled to be held on Sunday, Oct. 24, several weeks prior to the observance of the Thanksgiving and Sacrifice week. Some churches are holding the program earlier and others later than the scheduled date, but it is hoped that all churches will give some consideration to this occasion. Programs with new and worshipful songs and a variety of recitative material and dialogues have been sent to the churches by the publication society.

On Sunday, Sept. 12, Mr. Albert Hahn, the student pastor of the Fourth Baptist Church of Dayton, Ohio, during the summer months, preached his closing sermons at the church before returning to the German Baptist Seminary in Rochester, N. Y., where he is a member of the Senior class. The church expressed its esteem of his services in the following letter: "During Mr. Hahn's stay in Dayton, he gained the love and confidence of our members and especially of the young people. He is a very able preacher and the church services were all well attended."

The Rev. W. H. Buening, pastor of the German Bethel Baptist Church of Gatesville, Texas, had the joy of baptizing two persons on Sunday, July 11, and three others on Sunday, August 20. He extended the hand of welcome into the church to these and to five other persons received by letters and on confession of their faith. In a

recent bulletin of the church, Mr. Buening described at some length and with much color the experiences which he and his family had in Yellowstone National Park on their return from the General Conference.

Professor F. W. C. Meyer is "still trying to retire," in his own words. In July he made an extended trip into Manitoba and Saskatchewan, Canada, fulfilling 30 speaking engagements at 17 different churches during 22 days. In August he supplied the pulpit of the Immanuel Baptist Church of Milwaukee, Wis., of which he was formerly the pastor from 1900 to 1915. In October and November he will be visiting our churches in Kansas and Oklahoma, participating in the Kansas Association to be held at the Strassburg Church from Oct. 18 to 20 and later attending the Oklahoma Association.

A very life-like and uniquely fine oil painting of Professor Lewis Kaiser of Rochester, N. Y., has been recently presented to the German Baptist Seminary by the artist, Mr. Albert Tiemann, a member of the Immanuel Church of Milwaukee, Wis. The portrait was painted several years ago by Mr. Tiemann but only recently sent to Rochester and hung in Prof. Kaiser's former class room. Mr. Tiemann has just finished a set of 9 large and colorful murals on the history of money for the Milwaukee Museum. A few years ago he presented a portrait of Prof. Walter Rauschenbusch to the seminary, which hangs in the library.

The recent "Baptist Herald" announcement of the 20th anniversary of the Crusader's Men's Bible Class of the Second Church of Brooklyn, N. Y., celebrated at a banquet on Saturday evening, Sept. 25, omitted the name of a prominent former member of the class. (Continued from Page 315)

The Baptist Herald

Published semi-monthly by the
GERMAN BAPTIST PUBLICATION
SOCIETY

3734 Payne Avenue, Cleveland, Ohio.
Martin L. Leuschner, Editor

"The Baptist Herald" is a denominational periodical devoted to the interests of the German Baptist Young People's and Sunday School Workers' Union.

Subscription price—\$1.25 a year.
To Foreign countries—\$1.50 a year.
Advertising rates, 60 cents per inch, single column, 2 1/4 inches wide.

All editorial correspondence is to be addressed to the Rev. Martin L. Leuschner, 7346 Madison St., Forest Park, Ill.

All business correspondence is to be sent to German Baptist Publication Society, 3734 Payne Avenue, Cleveland, Ohio.

Entered as second-class matter January 9, 1923, at the post office at Cleveland, Ohio, under the act of March 3, 1879.

The BAPTIST HERALD

Volume Fifteen

CLEVELAND, OHIO, OCTOBER 15, 1937

Number Twenty

Editorial

THE world conference on "Church, Community and State" held at Oxford, England, in July was a momentous occasion. The reports of

A New Word for Baptists to Learn

its sessions have appeared in almost every religious periodical of the world. Its conclusions on the relationships of Christian churches with one another and on the critical religious and social issues of our day have provoked widespread thought and discussion. For the 800 delegates from 45 nations of the world representing 97 different Christian denominations had come together at Oxford to arrive at a common mind—yes, if at all possible, the mind of Christ—concerning the supreme issues facing the Christian Church of today.

One of the most thoughtful and illuminating reports of the Oxford Conference has appeared in the September and October issues of "Missions," written by its able editor with a German Baptist background, Dr. William B. Lippard. In vivid and striking pictures he defines the meaning of the word, "ecumenical", which was used repeatedly at the Oxford conference as the keyword of its spiritual significance, remarking, however, that it is "a rather new word for Baptists." That word, "ecumenical", signifies in Christian usage, as Dr. Lippard goes on to state, "that which is representative of the Church in its entirety." It is a choice word that embodies the most recent thinking of Christian leaders on the subject of Church cooperation and denominational understanding.

Following the World War a great deal of talk was rampant in religious circles about "organic church union." All churches and denominations were to be thrust into a big melting pot, from which one uniform Christian organization was to emerge. As Baptists, with an emphasis upon freedom of thought and liberty of conscience,

such a scheme seemed to be spiritually stifling. We were found on the opposite side of the fence as antagonists of the plan for organic church union. Today its champions are hard to find.

In the years that followed other words received much emphasis and attention as characteristic phrases defining the ideal of church cooperation. "Interdenominational" became the watchword of many leaders until relatively recent times. But, as Dr. Lippard points out, it is "not suitable because it implies ecclesiastical division." "International" was also a word that formerly was often on the lips of Christian interpreters, but it, too, is inadequate "because it implies as final the division of mankind into nations."

It should not be difficult for Baptists to add the word, "ecumenical", to their vocabulary. Its meaning is already a part of the thinking of every true disciple of Christ who is a member of a Baptist church. The truths of God, revealed in Jesus Christ and recorded in his Word, certainly transcend the boundaries of our local Baptist churches. There must be great fundamental truths which "are representative of the Church in its entirety," which can serve as the gateway into Christian fellowship and service throughout all Christendom. To learn what these points of agreement are was the noble ideal of the Oxford conference.

The secrets of such an ecumenical Christian fellowship were not fathomed, however, at Oxford. At least, glimpses of the ideal were secured. Definite steps toward such an inspiring program of coordinated action were taken. In this new day we, as Baptists, with our glorious heritage and our emphasis upon the mind of Christ, need to cultivate the joys and blessings of such an ecumenical world-wide fellowship, which now gleams before us like a shimmering star because of what happened at the Oxford Conference.

Our Baptist Heritage

The presentation of this remarkably penetrating and illuminating address on Wednesday evening, Aug. 11, at the General Conference in Portland, Oregon, by the General Treasurer of the denomination was, without question, one of the most deeply moving and memorable inspirations of those happy days.

By MR. H. THEODORE SORG of Newark, New Jersey

BAPTISTS are and ever have been pioneers. They have long been among the first at the frontiers of religious freedom, civil liberty and human relationship. They have had a vital part in the advancement of the spiritual, social and economic well-being of society. In retrospect, their attacks upon the successive barriers to religious, civil and economic emancipation appear to have been but the natural and progressive expression of that pioneering spirit.

A Religion of the Common People

It has been said that civil liberty is based on the belief that the common man should be intrusted with his own destiny. The Baptist faith is that of the common people. It does not recognize class religion, nor is it claimed to be an aristocratic faith, though many aristocrats have been included in its membership. Evidence that the principles of Baptist faith have their root in the masses is found in the fact that even as the common people gladly heard Christ, the only acknowledged Head of the Baptist body, so, too, millions of common people have identified themselves with the principles for which the name, "Baptist," has become historic.

It is unfortunate that the term, "Baptist," unduly emphasizes what is simply an ordinance of Baptist faith. The name was not chosen by Baptists themselves. It is a contraction of the name, "Anabaptist," originally hurled in hate or derision at members of the faith because of their repudiation of infant baptism and their rebaptizing of believers. Sometimes more importance is attached to a symbol than to the thing it represents. Thus, there has been ascribed by many to the symbol of baptism an efficacy that does not exist and which Baptists have always strenuously denied.

It is true that baptism by immersion of believers only constitutes one of the tenets of Baptist faith. But it is also true that Baptists themselves attach less significance to the act of baptism than almost any other faith or religion. For Baptists the ordinance of baptism never has had any redemptive virtue. For them it is and always has been simply the symbolical act by which one who accepts the Lord as Savior openly confesses his faith and allegiance in the manner prescribed

by and in obedience to the command of the Lord himself.

Liberty, the Cardinal Precept of Faith

It is manifestly impossible with a single word adequately to define or to describe any Christian faith or doctrine. There is one word, however, expressive of the principle permeating the entire Baptist faith, and that is the word, "liberty". In the present day and generation, when personal liberty at times almost threatens to disappear from the face of the earth, this cardinal precept of Baptist faith cannot be too strongly emphasized.

For Baptist the term, "liberty," signifies civil, economic and religious freedom for the individual, liberty of conscience, freedom of the soul, and the inalienable right of the believer to direct and personal access to his God.

Inevitably, in the light of these tenets of faith, there has followed: the choice of Baptists for themselves of the congregational form of church government; their insistence upon separation of church and state; their rejection of the idea of a world church with an earthly sovereign, be he pope or king, and of any ecclesiastical super-government controlling or limiting the local church; their refusal to permit any priest or ecclesiastical authority as an intermediary to God; their acceptance of the New Testament as the sole rule of faith and practice; their emphasis on "the Great Commission" to carry the gospel to all the world and to every creature with the right to have the Bible, unhindered, uncensored, and unabridged, always at the disposal of every person; their contention that the church be solely a spiritual and not a political body; their advocacy of the economic liberation of all classes; their accord with the apostle Paul that wherever the Spirit of the Lord is, there is liberty; their adherence to the precept laid down by the Lord himself that one only is Master, even Christ.

The Baptist Church a Democracy

The liberty that Baptists insist upon for themselves, they, likewise and equally, insist upon as the privilege of all others. The Baptist Church, in essence, is a democracy. It is, hence, only natural that their belief in principles of democracy in church government should extend also

to belief in democracy in state government. Baptists abhor any form of totalitarian tyranny. It is, indeed, significant, that the Baptist Church has thrived most in those countries where the principles of democracy meet with favor. It explains why Baptists have attained their greatest numerical strength in the United States, where they aggregate some eight millions, whereas they count but in thousands in lands where church and state are inseparably linked, or where dictatorial nationalism is attempted to be substituted for religion. Baptists fervently believe that the only religion that can make, develop and train for democracy is a religion that is itself free.

For these principles of liberty, Baptists willingly have struggled and suffered persecution. At times, they have been literally hunted like wild beasts, tortured and put to death without even a farcial trial, or left rotting in prison under conditions too vile for description. One should like to be able to speak of such experiences with assurances that they are matters of the past, unlikely to recur. Unfortunately, no basis for such assurance can exist so long as the principle of personal liberty is not generally accepted. That it is denied in many lands today is only too evident. Whenever and wherever minorities, or in fact majorities who are controlled by organized minorities, are denied personal liberty, it is inevitable that hate and persecution and restriction of religious and civil and economic liberty result. The locale, be it Russia or Ethiopia or Germany or Italy or Spain or these United States, is immaterial.

Moreover, denial of personal liberty, whether civil or religious, has often in the past, as it is today, been made the pretext by nations, as by individuals and groups, for attainment of selfish ambitions for wealth and power. It is also true that a policy of narrow nationalism may result in, if, in fact, it be not designed to accomplish, the suppression and overthrow of all religion in the land.

Baptists Must Preserve the Liberty of Others

The heritage of Baptists compels resistance to every form of oppression and to any policy, national or otherwise, having its foundation in the denial of personal liberty. Baptists thoroughly believe, as has been aptly stated by someone, that the Christianity of Christ is not to seek seclusion from the problems of this world but to go out and to meet them more than half way. Baptists also believe that solution of all such problems must be sought in Christian spirit and not in any spirit of vindictiveness or retaliation. It has been well said that no issue is ever settled by calling names or by describing a person or his ancestry in approbrious terms. The same is true of nations. Mere denunciation accomplishes little. In fact, in the case of either dictators or nations, it more than likely tends merely to en-

courage further acts of oppression or repression.

The natural, human tendency is to strike back at one's enemies. It is so in private relations and it is none the less true when dealing with nations. In modern times, the weapons employed may be economic, such as boycotts, currency attacks, denial of financial credits, sanctions and the like. None of these can be said to have proved a huge success. On the contrary, they have only engendered new hate. There remains the one untried method, admittedly most difficult of application, yet prescribed by Christ himself, who said: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use and persecute you." One cannot but wonder what astounding result might be accomplished, were this method sincerely applied to present day situations by those who are most suffering religious or other discrimination.

The Golden Rule in the Economic Realm

No country is exempt from the present day struggle for personal liberty. In these United States, which have witnessed some of the greatest triumphs for religious and civil liberty, the struggle for economic freedom continues, apparently with greater intensity and on a larger scale than ever before. The need for application of those Christian principles constituting Baptist heritage was never greater or more evident. For the struggle between capital and labor appears at times to threaten the very life of democracy itself. No country can survive as a land of freedom if constantly rent by savage class struggle, as is true in some parts of Europe today. Moreover, what may commence as a perfectly legitimate resistance of unfair treatment by one group or another, may degenerate into a struggle utilized by alien interests for the attainment of goals never originally contemplated.

That serious economic problems remain to be solved, no one reasonably can dispute. Perhaps, it would be better if normal labor consisted of a thirty hour week and if the clipping of coupons as a sole means of support were to cease. Certainly, it is true today as always that the laborer is worthy of his hire. However, it is equally true that the principles of liberty should apply in the relation of labor and capital as in the realm of government and of religion. No group should be permitted to arrogate unto itself such power as eventually to dominate the existence of every man, woman and child. Oppression is just as odious, whether applied by one group or another. The danger of economic centralism is ever present. If, in place of sit-down strikes or unjust discrimination against or exploitation of labor, there was evidenced a willingness to substitute the Golden Rule, a common understanding would be more likely of attainment. Baptist heritage imposes upon this present generation the obli-

gation to preserve and extend the principles of liberty for which their forefathers struggled.

Spurgeon and Rauschenbusch

In the closing decades of the past century in the one case, and in the early years of the present century in the other, two Baptists in different lands, and with entirely different emphasis, were destined to exercise tremendous influence on the Christian thought, not only of their own but of succeeding generations.

England contributed Charles Haddon Spurgeon, who has been termed "the greatest evangelist and preacher since the days of the apostle Paul." Probably, no other Baptist of his or of any other generation, was privileged to point the way of salvation to so many people. Through his personal ministry and the message of his printed sermons, sent out each week to all parts of the world during the later years of his preaching, thousands of lives were deeply stirred. So prodigious were his efforts, that for almost a quarter century following his death, a different sermon continued to be mailed each week. In London last year I spoke to two of his deacons, both past the age of four score years, who had served during the period of his ministry and were still active. In their lives and in the entire atmosphere of the great church which he had served, Spurgeon's influence is still dominant.

In America, there labored one who at first was a more or less obscure Baptist professor of theology. Modest and unassuming in person and manner, still he was endued with a brilliant, searching intellect, gifted with insight into phases of Christian living vouchsafed to few others since the days of the apostle James. He galvanized the economic thinking of Christians everywhere; revolutionized the social outlook of the Christian Church; illuminated channels of Christian activity, which until then had received scant attention and little light; translated into terms of every-day living the truths of the Sermon on the Mount; transfigured the drab existence of the laborer into revitalized living; centered the attention of the Christian world on the solution of practical economic problems through application of Christian principles. For Walter Rauschenbusch presented with amazing appeal the social implications of the gospel of Jesus Christ.

The Whole Gospel Truth for Our Day

There probably would be little controversy concerning the place and value of the social gospel in the Christian dispensation, if its limitations were conceded to be those stated by Rauschenbusch, that "its interests lie on earth within the social relations of the life that now is." Unfortunately, there is always the danger of beclouding a great truth or the temptation of stretching it beyond its proper application. That Rauschenbusch was not immune from this very human weakness is evident in his premise that

the social gospel "is concerned with the eradication of sin." It frequently happens that one who has extraordinary perception into one phase of truth is bedazzled thereby, as when one gazes into the sun at midday. What may be fairly claimed for the social gospel is that its application will eradicate some of the effects of sin in our present life and that the Christian life and example reflected in the social gospel may make the message of salvation itself more attractive to some who otherwise would disregard it.

However, the fact that some people mistake or substitute the social gospel for the gospel of salvation gives no excuse for ignoring the social truths that are tacit in the teachings of Christ. One does not discard the radio because of occasional static. And Rauschenbusch is entirely correct when he says, "It is possible to hold the orthodox doctrine on the devil and not recognize him when we meet him in a real estate office or at the stock exchange."

The sequence of Christian life is that the gospel according to Spurgeon precedes and is complemented by the gospel according to Rauschenbusch. Without the first, the second is an idealistic code of moral conduct and without the second the first becomes a torpid creed or dogma. "For as the body without the spirit is dead, so faith without works is dead also."

Baptists Holding Aloft the Torch of Their Heritage

Baptists have not permitted the passing of centuries to quench the flame of their pioneering spirit in applying the principles, which are their true heritage, to changing problems and conditions.

Is it mere coincidence, that in this country the man who outstandingly applied the principle that huge accumulations of private wealth are a trust to be devoted to the common good was a Baptist? Or, that in England the statesman who in the last quarter century did more than any other to destroy the idea of vested, landed, aristocratic classes, is a Baptist? Or, that in Czechoslovakia the one to whom above all others is attributed their present liberty should have been a Baptist? Or, that the directing heads of the two great labor organizations in this country should be of Baptist origin? Or, that in a time like this, the man who as chief of the greatest tribunal in this country has been the spearhead of defense against threats to the constitutional liberty of the land should be a Baptist?

Truly, Baptists have a great heritage, both in the principle of liberty, to which they have been entrusted, to present to the world, and in the men of their faith, through whom it has been presented.

"They climbed the steep ascents of Heaven
Through peril, toil and pain;
O, God, to us may grace be given
To follow in their train!"

Children's Page

By MRS. ADEL STABBERT of Anaheim, California

God is Good

By WALTER M. LEE

The daisies and the buttercups
Would tell us if they could,
With fragrant breath and colors bright,
That our God is good.

And all the birds and animals
That live down in the wood,
Would show us how God feedeth them
And tell us God is good.

Rain or Shine?

"Oh dear, another rainy day," sighed Jack as he awoke from a refreshing night's sleep. And wasn't this the day to which he had looked forward all week—the day on which his two friends, Ted and Jimmy, were to come over and dig a cave in the back yard?

He was still grumbling about the weather when he came down to the kitchen, where mother was making her famous hot cakes. The delicious odor which greeted him as he entered the room nearly made him forget his grievance, but even hot cakes didn't succeed in making the day appear any brighter for him. He was so very disappointed.

"Good morning, son," said mother, and then noticing the dark cloudy weather reflected in his face, she said, "Why, Jackie, what's the matter? You look as though you had lost your last friend. Is it really that bad, my dear?"

"Wors'n that," said Jack. "Just look at that awful rain coming down and spoiling all the fun we were going to have today. Now Ted and Jimmy will have to stay at home. I wish it would stop raining and never rain again for a whole year."

"I'm not so sure you mean that," said mother, but she didn't stop to explain for it was time to serve breakfast so that daddy could go to work.

Jack ate his breakfast in silence, while mother was planning something with which Jack might amuse himself during the long hours of the rainy morning. She slipped quietly away from the table a little earlier than the rest, went to the telephone and called Jack's two friends, telling them to come over though it was raining, promising them a good time indoors. Then she busied herself with preparing three envelopes containing suggestions for each hour of the morning—nine, ten, and eleven. One of each of these she planned to give to each boy and he would be the leader of their play for this hour and follow the suggestions in the envelope.

Just as the family was about to leave the table, they saw the mailman



How Busy the Squirrels Are Getting Ready for the Long Winter Months!

coming, so Jack hurried to the door to get the mail. With a frown on his face as he was reminded anew of the rain, he said to the mailman, "Terrible day, isn't it?"

"Not bad at all," replied the mailman. "Besides, I don't think we should complain about the weather because God plans it and he does all things well."

"Yep, I suppose so," said Jack, "but I don't see why it always has to rain and spoil a fellow's fun. I hate it!"

The letter which the mailman brought was from mother's sister who lived in the west. Mother was delighted, for she hadn't heard from her for such a long time. Daddy waited to hear the letter, because Aunt Ruth always wrote such interesting ones. Jack paid little attention until he heard mother read, "If only we would have had some rain! The dust storms were terrible the past summer. We lost some of our cattle and most of our crops. Our gardens were a failure. Our supply of drinking water even became scarce. However through all our hardships we tried not to complain for we realized that God had his hand in this. How thankful you folks should be that you live in a place where you have had enough rain..."

By the time the letter was finished a very much ashamed boy was sitting at the table. Finally he said, "Mother, do you remember what I said about wishing it wouldn't rain for a whole year? I guess that wouldn't be so good. And the rain today looks pretty good to me after all."

"I'm glad you feel that way, son,"

said mother, "but hurry now because I see Ted and Jimmy coming over to play and I've made indoor plans for you. Here is an envelope for each one of you. Follow the directions inside and have a good time."

The three boys became so interested in their play that they didn't notice that the sun was shining until they sat down to eat lunch after having played all morning.

After lunch Ted said, "It's too bad it isn't raining so we could have an excuse to play indoors some more."

"No, don't say that," said Jack. "It's fine as it is. Don't ever complain about the weather because God makes it and he does all things well."

Bible Puzzles

The first letters of the names told of below spell the name of an Old Testament leader.

The name of:

1. The last book in the Old Test.
2. One of Naomi's daughters-in-law.
3. A boy who helped in the temple.
4. A queen.
5. The first king of Israel.

Those below spell the name of a mountain from which Jesus ascended into heaven.

The name of:

1. The son of Ruth.
2. The third book in the Bible.
3. A name given to Jacob.
4. A drink offered to Christ on the cross.
5. A man who sold his birthright.
6. Paul's birthplace.

(Answers on Page 319, Column 3)

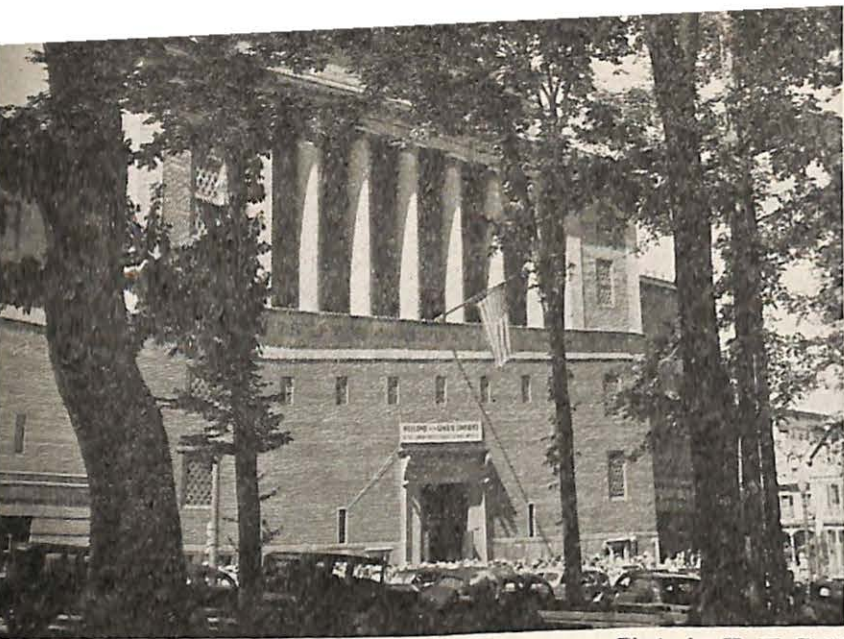
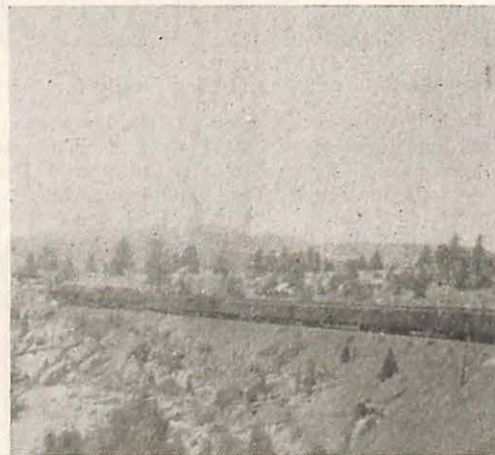


Photo by H. W. Ziehl
Above: The Conference Building



Left: Enthralling Yellowstone Falls
Photo by Florence Glewwe

Below: The Special Conference Train
Photo by Alfred Bernadt



Below: The Speaker's Table at the Young People's Banquet
Photo by H. W. Ziehl



Conference Visitors and Busses at Eagle Creek Camp
Photo by Walter S. Schaible

Prize Winning Conference Pictures

Photo by Viola Kimmel

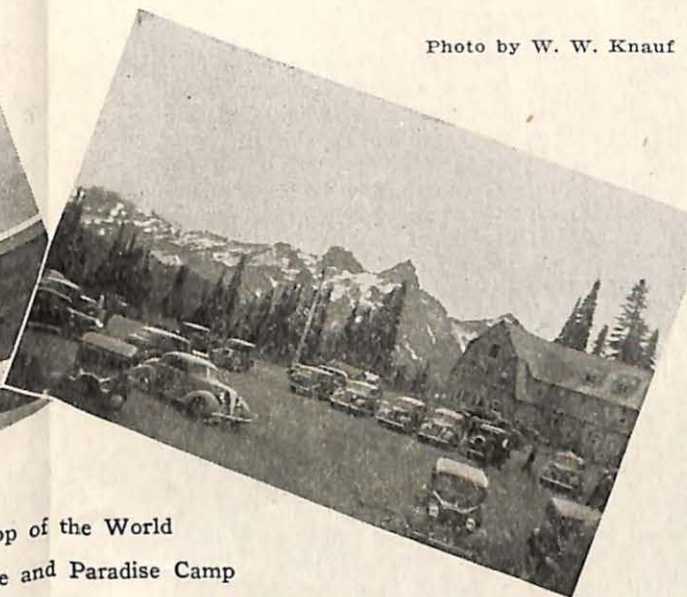


On Top of the World
Vista House and Paradise Camp

Below: The President and General Secretary of the Y. P. and S. S. W. Union at Glacier National Park



Photo by W. W. Knauf



Below: Horse Tail Falls Along the Columbia River Highway

Photo by Mrs. Henry Schiewe



Photo by H. W. Ziehl
Above: Glorious Conference Fellowship

Right: Rev. Paul Wengel, Vesper Speaker
Photo by Lillian Patet

Below: Snow Covered Mount Rainier
Photo by Erwin H. Wuttke



Below: Enjoying Lunch at Eagle Creek Camp

Photo by Walter S. Schaible



A Song Forever

By Paul Hutchins

SYNOPSIS

Gardner Wilkens was awakened one stormy night by the strange barking of Dan Towers' dog, Simp. He was not content to rest until he and several others had followed the dog through the snow and fierce cold to Towers' house, where they found the body of Dan, a proverbial drunkard of the town, on the floor in a crumpled heap. Even though badly frozen, he was not dead. He made a slow recovery at the hospital where Miss Carroll acted as his nurse. One day she placed some flowers on the table next to the bed and handed Old Dan the card of the sender with this message: "From one who is praying for you."

CHAPTER EIGHTEEN

"Humph! Who would be praying for me!"

"You might be surprised. If God loves you, don't you suppose it probable that some of his children do also?"

"God don't love me never did love me!"

She quoted to him, with his permission, John 3:16 and explained that the love of God was toward everybody and that God loved him, Dan Towers.

Old Dan grunted, his wrinkled old face registering skepticism. "If God loves me why did he let them rob me of all my money and half kill me?"

She smiled soberly. "Why?" She waited as if searching a vulnerable spot in the heavily armored soul of a man who had long shut God out of his life. At length she seemed satisfied and with deftness born of prayer and experience, she thrust hard, as hard as she dared for a man who was ill. Yet she knew that he was well enough to be interested and to stand the blow. "You did not lose as much as you would have lost had they not stopped *half way*. You should ask, Why did God love me so much as to let me live? You now have a chance to repent and get right with him. He did not make those evil men do that thing to you but he allowed them to do so, as he allows all men to sin if they so desire. The will have to suffer for their sin, even though God can overrule it in *your* life for his glory. You would no doubt have frozen to death had he not awakened one of his followers and sent him to you."

Dan grunted as if in impatience. "The dog woke him up not God. I know the dog loves me."

"God made the dog," she ventured soberly.

Dan admitted that much but he seemed to want to dismiss the subject. "A loving God couldn't let his children suffer," he said stubbornly.

"He can and he does. 'For whom the Lord loveth he chasteneth.' He also allows those who are not his children to suffer."

He knew what she meant. If he hadn't liked her so well he wouldn't have stood to have her talk to him like this. But there was something in her way and manner of speaking that reminded him of one who long ago had smiled and talked in the same way. But she had died and left him all alone. No, God didn't love him then, and he didn't love him now! He scrutinized her face as if searching for something long forgotten and now about to return to his memory.

"I am one of his children, ain't I? He made me, didn't he?"

"Yes," she said simply. "You are his child by *creation* but not until you are born again by receiving his only begotten Son into your life, are you his *spiritual* son. 'To as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.'"

Again Old Dan was quiet. She knew she must go now, so she said, "He loves you, Mr. Towers, and he wants you for himself. He has you where he can talk to you now and you will do well to listen to him and obey Be sure to ring if you need anything. Just press this little button."

In Dr. Holdredge's office, that gentleman said ironically: "Well, little miracle worker, have you made a salvationist out of your saloon keeper?"

"Not yet. But you can never tell what God will do. I am getting so I thank him every time I hear of one with whom he is dealing, having trouble."

"Why don't you try your persuasive powers on me?" he asked. "I need converting as badly as anybody, don't I?"

She looked at him earnestly. They were on good terms, as good terms as were possible between a worldly man and a noble, spiritual woman. He valued her highly and appreciated her keenness of mind, tolerating her religious views because they added, somehow, to her charm and efficiency.

At length she spoke in answer to his question: "A sower went forth to sow and some fell on stony ground some by the wayside."

"Why don't you plow up the wayside

soil and make it fertile and tillable as the good ground?"

"That is God's work, Dr. Holdredge. Mine is to sow the seed. He has surely 'plowed up' and harrowed Old Dan considerably, even if he did let it happen to him through the natural life of sinful men. I am putting in the seed now. What the harvest will be I cannot guess."

"Then a man can't help it if he happens to be stony ground, or thorny? In that case if I am lost it won't be my fault."

She knew that he was only half in earnest, knew also that a man could harden his heart even when God had once made it tender. So she said, "It is whosoever will, may come." I believe every man is responsible for having an unbelieving heart, especially so, if he has heard and understood the gospel and *rejected it*."

He shrugged and laughed. "You're adorable, Miss Carroll. Excuse me for talking 'shop' but I'd like to give you an opportunity to convert me at the theater tonight."

"You know that I am not interested in the theater!"

"I didn't ask you to be. I don't give a hang whether you are or not. It's a lonely" He looked about him to satisfy himself that they were absolutely alone. "It's a lonely old bachelor of a doctor I'm concerned about. Actually, Miss Carroll Jean" His voice lowered while he looked sincerely into her eyes "I wish you'd give me a chance."

As a woman she was pleased that he was interested in her, conscious of her power over him.

"Confound you, Jean! I really believe you are laughing at me."

"Indeed not! But I am interested that you let Christ Jesus take you 'flaws, inconsistencies and all.' He came into the world to save sinners, you know."

"Me?"

"You, me, and everybody else, anyone will only believe on him, which means, 'trust' or 'commit yourself unto' him."

She had skilfully deflected the conversation to the most important subject in the world.

His final remark was, "My heart is too hard; there's not a shadow of a possibility for the gospel seed to enter."

And her last words today were, "Then I shall pray to God to rain down upon you an avalanche of providential circumstances to make you realize your

need of him and to create in your heart a desire to know him. He can do that, you know, when a man won't accept his revelations in the Bible.... He is still God!"

And God was still God; Dr. Holdredge found him so. Unawares his affection for Jean had been growing until at length it had burst the bonds of respect and admiration, growing and expanding until it flooded his whole life. It seemed he must have Jean for himself. Already the mighty, soil-preparing work of God had begun, and the blow, when he discovered that Jean was engaged to Larry and that the wedding was to take place in June, was too much for him. He tried to reason with his emotions but, "one had just as well try to reason with Niagara Falls," he told himself.

As time went on other things came into his life to humble him under the mighty hand of God. Years after Jean and Larry were married, he remembered about the parable of the sower. He himself was married, happily of course, although he was never wholly able to forget the woman he had once loved so passionately and worshipfully. His little boy, Harold, the only child God had given them, was suddenly smitten with typhoid, and in spite of all the skill the medical profession could boast, little Harold slipped quietly away from them.

He and Mrs. Holdredge were alone in their beautiful home the day following the funeral. "Mary," he said, "I am willing to give up; I have fought against the Lord Jesus long enough!"

"So have I!" she sobbed as he held her close in his arms.

Together they knelt in prayer, neither knowing how to pray, but both of them wanting, and talking to God.

And that was prayer.

.....

At Rynelle, Lela was wondering if her decision, made under the spell of deep emotion, was in accordance with the will of God. Letters from Gardner came often and were just as often answered. Over and over again they assured one another of their most ardent love and devotion, pledging themselves to each other in the fondest and most endearing terms.

Yet today with only two months before they were to be married, she was deeply troubled. A letter from her mother was the immediate cause of her distress.

"Hello, Lela!" Harry Bancroft had greeted her at the college post office. "What's new from Mayville?" He displayed a letter postmarked "Stromberg."

She opened her letter box and drew out two letters, one from her mother and another from Gardner. With a smile she assured him, "Gardner's news every third day, regularly. I hope I can keep my head well enough to pass exams this week."

"Sixty days more and you'll be losing your independence, promising to

(Continued on Page 320)

What's Happening News

(Continued from Page 306)

Mr. E. Earl Traver of Clifton, N. J., was an active member of the class until his marriage and change of church membership to the Passaic Church, where he is serving as a trustee, young people's president, Sunday School teacher and superintendent. For a number of years he was president of the Young People's Union of New York and vicinity and was reelected a trustee of the organization for the fifth term of 3 years.

The Five Church Y. P. and S. S. W. Union of Detroit, Mich., held its first rally of the fall on Thursday evening, Sept. 23, at the Bethel Church. Mr. Norman J. Boehm, the aggressive president of the Union, was in charge of the rally. An organ recital by Mrs. Robert Zannoth of the Bethel Church preceded the service. Special music was furnished by the Bethel Church choir, directed by Mr. Elmer Wengel. The Connors Avenue Church was formally received into the Union and the Rev. Gerhard Neumann, pastor of the Burns Ave. Church, was welcomed to Detroit and the Union by the Rev. E. G. Kliese of the Second Church. The Rev. Warner R. Cole of the Dexter Boulevard Church brought a stirring address.

The 12th annual banquet of the Men's Baraca Class of the Oak Park Baptist Church of Forest Park, Ill., was held on Thursday evening, Sept. 23, in the beautifully decorated basement of the church with more than 100 members and their guests seated at the tables. Mr. Roland Ross, the acting president of the class, served as toastmaster. A letter from the president, Mr. William B. Maxant, sent from Argentina, South America, was read. The teacher of the class, Dr. C. B. Nordland, spoke briefly. Musical numbers were rendered by Mrs. Herbert Gnass, the West Suburban Quartet, Mr. Henry Granzow and Mr. Walter Gras and his son, Hans Walter. The address of the evening was brought by Dr. Wm. G. Studer.

At the recent election of officers for the B. Y. P. U. of the First German Baptist Church of Tacoma, Wash., the following young people were elected: Ethel Kageler, president; Elizabeth Ahrens, vice-president; Elfrieda Gudelius, secretary; Marvin Dingfield, corresponding secretary; and Elmer Dingfield, treasurer. During the summer months the B. Y. P. U. had charge of the first part of the evening services as in former years. Recently the Rev. A. Husmann, a former pastor of the church, and his family of Philadelphia, Pa.; the Rev. A. W. Lang of Parkston, So. Dak., the father of the church's pastor, the Rev. George A. Lang; and the Rev. J. A. H. Wuttke of Sacramento, Calif., another former pastor of the church, participated in Sunday services.

On Sunday morning, Sept. 5, the new hymnals, "The New Baptist Praise Book," were dedicated in the Central Baptist Church of Erie, Pa., in an impressive service conducted by the pastor, the Rev. Henry Pfeifer. These hymnals were a contribution to the church by Mr. and Mrs. George Neth. In the evening service other new hymnals, "Hymns of Praise," the gift of Mrs. J. A. Zurn, were dedicated by the pastor, Mr. Pfeifer. New offering plates were also dedicated at the morning service, which were presented to the church by Mr. and Mrs. Karl Brown and Mr. and Mrs. Albert Roth and Mrs. R. Brock. New church bulletins are also being distributed at the church service, which are being prepared by Miss Gladys Dean and Miss Laura Durbin. A church furnace is also being installed prior to the winter months.

On Sunday afternoon, Sept. 19, the Christian Fellowship Male Chorus of 25 voices, all members of the First German Baptist Church, Chicago, Ill., sang several numbers and encores at a sacred concert held by the Chicago Commandery No. 19 of Knights Templars, the largest commandery in the world, at their annual conclave in the Edgewater Beach Hotel Esplanade of Chicago. In the recent Chicagoland Musical Festival held in the renowned Soldiers' Field, the chorus of the First Church won second place for male choruses in Cook County. The 6th annual concert will be given by the chorus on Tuesday evening, Nov. 9, at the Church in Chicago with Mr. Winfred Stracke, bass soloist, as guest artist. Mr. Arthur Pankratz is director of the chorus; Mr. Walter Pankratz, president; Mr. Walter Gardziella, vice-president; Mr. Herbert Pankratz, secretary; and Mr. Edward Meister, treasurer.

A Dwight L. Moody Centenary Celebration was held at the Oak Park Baptist Church of Forest Park, Ill., from Sunday, Sept. 26, to Wednesday, Sept. 29, with large crowds in attendance. Sunday mass meetings were held, followed by meetings every afternoon and evening, which were addressed by Dr. Herbert Lockyer, world renowned preacher of Liverpool, England; Dr. Chester S. Rosborough, promotional director of the evening schools of the Moody Bible Institute; Dr. Henry Ostrom, beloved Bible teacher; Dr. C. B. Nordland of the Moody Bible Institute and Dr. Wm. Kuhn, German Baptist missionary secretary. This was the only Moody Centenary program held in the vicinity of Chicago, and as such proved to be a great spiritual blessing to the church and community. The Rev. Theo. W. Dons, pastor of the church, was in charge of some of the services.

Reports from the Field

Southern Conference

The Annual Report of the B. Y. P. U. of Gatesville, Texas

With the help of our Lord and Master we as a B. Y. P. U. in Gatesville, Texas, have again come to the close of another successful year.

Our Union, which now numbers 93 young people has grown numerically, and we trust that we have also grown in spiritual life. During this past year we have gained 12 members and lost 4.

The B. Y. P. U. held four socials during the year. Ice cream was sold at one of the socials and the proceeds, amounting to almost \$13, were placed in the B. Y. P. U. treasury.

On June 26 and 27 our Union took an extension program to three of our neighboring Unions at Kyle, Elgin and Waco. The program was well attended at each place.

Another good and worth while thing which was accomplished was the gift of money that was sent for the Gebauers, which we feel was used for a worthy cause.

We sincerely pray that we may grow stronger and more faithful, and that we may do greater things for the Lord.

ESTHER SCHENEWOLF, Reporter.

Dakota Conference

The Ordination of the Rev. J. Gunst of Grand Forks, N. Dak.

The German Baptists of Grand Forks, No. Dak., and vicinity assembled on the 21st of July with 12 delegates from 7 churches for the purpose of ordaining into the gospel ministry Mr. J. Gunst, who graduated from our seminary in Rochester in 1937 and has been pastor of the Grand Forks Church since June of that year.

Mr. Werrie, deacon of the church, opened the meeting of the council to be organized, whereupon the permanent organization was effected with the Rev. Karl Gieser as moderator and the Rev. David Little as recording secretary. After his presentation before the council, Mr. Gunst submitted in detail the story of his early life, conversion and call to the gospel ministry, and his doctrinal views. After frank deliberations in the form of questions and answers, the council by unanimous vote recommended that the church proceed with the ordination, which took place that evening.

The service opened with a hymn by the congregation. After the reading of Scriptures and prayer by the Rev. D. Little, the Rev. R. Sigmund preached the ordination sermon in German and

the Rev. Arthur Ittermann spoke in English. The charge to the candidate and welcome into the ministry were given by the Rev. Karl Gieser and Mr. Hodges, the English Baptist minister of Grand Forks, delivered the charge to the church. The consecration prayer was offered by the Rev. D. Klein with the laying on of hands by the ministers present. With the singing of another hymn and the benediction pronounced by the Rev. J. Gunst the congregation was dismissed.

Brother Gunst during the short while that he has been in Grand Forks, has won the confidence of the people there. We wish him "Godspeed!" and richest blessings on his work!

DAVID LITKE, Secretary.

Election of Officers and Recent Programs of the Carrington B. Y. P. U.

On Tuesday evening, Aug. 3, the B. Y. P. U. of the Baptist Church of Carrington, No. Dak., held its annual election of officers with the following results: Mrs. Anna Siebold, president; Mrs. Charles Brown, vice-president; Virginia Siebold, secretary; Mrs. Paul Seibold, treasurer; Virginia Siebold, pianist; Violet Albus and Edna Seibold, ushers; Paul Seibold, reporter.

On the evening of Tuesday, Aug. 31, the society had a most enjoyable time. Invitations had been sent to neighboring societies to come and to take part in a "scavenger hunt" to be held by the Carrington and Pleasant Valley societies. Although quite a distance away, the McClusky society sent a fine delegation. The prize for the best hunters was given to the group led by Alvin Schenkel. After the hunt a campfire service was held at Holcomb's Grove, four miles east of Carrington. A sermonette, given by Mr. Ralph Rott, a McClusky student at our seminary in Rochester, N. Y., proved very inspiring. His text was "Go, Stand, and Speak."

On Tuesday evening, Sept. 14, the B. Y. P. U. of the Carrington Baptist Church enjoyed a program given by a visiting society, that of the Cathay Baptist Church. Their program began with a number by the choir. Included in the program were numbers by a mixed quartet, a men's quartet, a vocal solo by Selma Strogis, a guitar solo by Alvin Edinger, a talk by the Rev. A. Ittermann, and a medley by the orchestra. The program was concluded with a song by the choir, after which the group enjoyed a delicious lunch in the church dining room. A few short messages were given by members of Carrington, Pleasant Valley and Cathay societies.

PAUL SEIBOLD, Reporter.

Central Conference

Reception for the New Pastor, the Rev. G. Neumann, and Family in the Burns Ave. Church of Detroit, Mich.

"Prayer changes things" is a saying which all of us have heard and spoken time and again. The Burns Avenue Baptist Church of Detroit, Mich., has experienced the truth of this saying during the past year. For some time the members of our church had prayed, that the Lord might send us a minister who might lead us and be a shepherd for the flock. This prayer we now see answered in the person of our new pastor, the Rev. Gerhard Neumann, and his family, formerly of Salt Creek, Oregon.

It was with great joy and expectation that a group from the church was at the station to meet the new pastor with his family. A few young women presented Mrs. Neumann with a lovely bouquet of flowers, given to her by the Tabernacle and King's Daughters' Societies of the church.

The first meeting which our new pastor attended was the Wednesday evening prayer service on September 1. As Mr. Neumann expressed himself, we, too, felt that this was not merely a coincidence, but the guidance of the Lord. He spoke a few words to us from the text, "In the beginning God."

It was a warm welcome that the church extended to the Rev. G. Neumann and his family on Friday evening, September 3. Not only were the words of welcome warm, but the weather was the warmest which Detroit had known during the summer.

After a delicious dinner, served in the basement of the church, a program and reception were held in the church auditorium. The Rev. Benjamin Graf, formerly pastor of the church, had charge of the meeting. After the male choir had rendered a fitting German song of welcome, Mr. Schmidtke extended words of welcome as the oldest member able to attend the services. The youngest member, Rose Mary Wilde, spoke her welcome in a German recitation. Then we were favored by a selection by our Ladies' Quartet. Words of welcome and calls to duty were spoken by Mr. W. Ziehl, representing the board of deacons, Mr. Ed. Russell for the board of trustees, Mr. Alvin Mielke in behalf of the Young People's Society and Mrs. G. Russell representing the Ladies' Missionary Society. The Misses Mildred and Eleanor Russell favored us with a vocal duet.

Mr. A. Behnken welcomed and invited

October 15, 1937

the pastor to the activities of the Van Dyke Gospel Mission, of which he is the superintendent. The Rev. A. Lyons, minister of our Chalmers Liberal Mission, brought a short address, after which Mr. Gordon Ernst spoke, representing the Mission's Sunday School.

After messages by the Rev. H. Roberston, who supplied our pulpit on several Sunday evenings, and by the Rev. B. Graf, Mr. and Mrs. Neumann and their family were presented to the church. Both Mr. and Mrs. Neumann spoke words of appreciation for the kindness and love extended to them.

On the following Sunday, Sept 5, a large number of members and friends were present at the church service to hear our pastor's first sermon. Mr. Neumann spoke to us on the subject, "Is God For Us?", choosing his text from Romans 8:31. Since then Brother Neumann has continued in a series of sermons on "Christ With Us," "The Holy Spirit In Us," and "The Angelic Host With Us." Everyone who heard these messages was inspired and blessed.

On Thursday, Sept. 9, the church had invited the neighboring churches and the four German Baptist churches of Detroit to a reception program in honor of the Neumann family. The Rev. B. Graf again was in charge of the meeting. The Scripture passage was read by the Rev. A. Bandzmer of the Connors Ave. Church. The Rev. C. A. Daniel of the Bethel Church led us in prayer. The mixed choir of our church rendered the beautiful anthem, "Great is the Lord." Dr. Gleiss, superintendent of the Detroit Baptist Union, was the first speaker of the evening. Mr. Howard Ziehl then favored us with a violin solo. The Rev. E. Palmer, pastor of the Gratiot Ave. Baptist Church, welcomed our pastor and spoke words of admonishment to the church. A vocal trio was sung by the Mielke sisters. The Rev. P. Wengel, pastor of the Bethel Church, also spoke words of admonishment to the church. He was followed by the Rev. E. G. Kliese, pastor of the Second Church. The Tabernacle and King's Daughters sang a selection following his short address. The Rev. Wm. Hoover, pastor of the Connors Ave. Church, was the next speaker and was followed by Mr. Norman Boehm, representing the Ebenezer Church. The male choir also beautified the service by the singing of their number.

The Cross and Crown Society also had a share in bringing joy to the pastor's family. These young women prepared a delightful surprise for Mrs. Neumann in the form of a miscellaneous shower, as many beautiful gifts were showered upon her.

The words of admonishment at these occasions by the representatives of our church and our neighboring pastors were well appreciated. It is our sincere desire to carry out all the counsel which has been given to us. Our earnest prayer now is that the Lord may bless this union for many years to come! LYDIA BEKOWIES, Reporter.



The Rev. and Mrs. G. Neumann and Their Children of Detroit, Michigan

Southwestern Conference

The Southwestern Conference in the First Church of Dickinson County, Kansas

The Southwestern Conference met this year with the First Church of Dickinson County near Elmo, Kansas, from September 1 to 5. There were 64 delegates and a number of visitors who were present. Together with the members of the entertaining church we enjoyed the spiritual and material blessings of the conference. The Rev. S. F. Geis and his members have been a blessing to us, and we hope that in return we have been a blessing to them.

A heavy rain set in on Saturday which made the roads bad and rough, but, nevertheless, the attendance at all meetings was most encouraging. The table of God was filled with rich spiritual food. God's servants divided the Word of truth aright, and God's children could satisfy their souls' needs.

The conference theme was "Christ Preeminent." (Col. 1:18.) The following brethren took part: A. Knopf on "Christ Preeminent in the Bible," Thomas Lutz on "Christ Preeminent on the Cross," A. Weisser on "Christ Preeminent in the Church," O. Roth on "Christ Preeminent," Martin De Boer on "Christ in the Doctrine of Regeneration," Wm. Kuhn on "Apart from Me Ye Can Do Nothing," A. A. Schade on "The Strength of Our Denominational Unity," Pieter Smit on "The Throne of God," and R. Vasel on "The Aim of the Holy Spirit." The phase of the Sunday School work was given place by the Rev. J. Kornelson who

spoke on "The Value of Teacher Training," and the Rev. Pieter Smit who led a forum on "The Standardized Sunday School."

The Rev. Otto Roth was elected chairman, and under his leadership all business matters were successfully carried out. The Mt. Sterling Church in Missouri has returned to our German Baptist Conference and was welcomed through its new pastor, the Rev. J. Kemnitz. We have now 23 churches with a membership of 2466 parsons; 23 young people's societies with a membership of 1130; 23 Sunday Schools with an enrollment of 2581 and 363 teachers and officers.

We also have made known our request for a conference evangelist, Bible and educational worker, and hope that with the general mission committee we soon may have the right man.

In foreign missions our conference has a large share in giving, and we welcome the extension of the mission field in the Cameroons.

Our seminary in Rochester has our deepest interest as we pray, that from the same men may come forth fully equipped to take up their task in the Kingdom of God.

With our Publication Society we will cooperate that it may stand for many more years serving us with the printed good news and books. The manager, Mr. H. P. Donner, and the editors, the Rev. S. Blum and the Rev. Martin L. Leuschner, are to know that we are behind them with our prayers and interest.

And last but not least, mention must be made of our Orphanage in St. Joseph, Mich., which with the Rev. and Mrs. Hans Steiger is doing such noble work among the homeless and the fatherless children. For our Old People's Home in Chicago with the Rev. and Mrs. Ed. Lengefeld in charge we pray that God's richest blessing may be with you. Your letter and telegram were read and acknowledged.

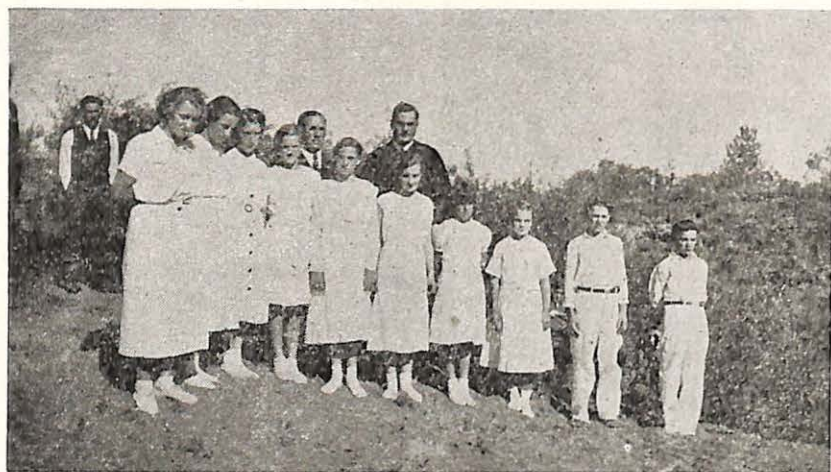
Once more, we thank the Rev. S. F. Geis and the Dickinson County Church for their fine Christian spirit. If God wills, we shall meet next year with the Lorraine Church.

CHARLES WAGNER, Reporter.

The Sessions of the Young People's and Sunday School Workers' Union of the Southwestern Conference

The S. S. W. and Y. P. Union of the Southwestern Conference met with the First Church of Dickinson County, Kansas, Sept. 4 and 5.

It is a wonderful privilege for young people to attend every conference, association and institute, and to become better acquainted with the great work of our German Baptist denomination. There is a great host of German Baptist young people and Sunday School workers, who are loyal and true to their colors, and who are proud to belong to such "a fine part of God's family," as Dr. William Kuhn expresses it.



Baptismal Candidates, Mr. Rudolf Milbrandt and the Rev. A. Kraemer at Forestburg, Alberta

Mrs. Will Wirth, a member of the Bethany Union, was elected chairman and fulfilled her office most graciously and successfully. The Saturday afternoon meeting was turned over to business and the election of officers. The Rev. Martin De Boer brought an inspiring address on "Youth and Today."

On Sunday afternoon a general program was given by members of various churches present. For lack of space I merely wish to state that we are proud of the wonderful talents that God has given our young people, and, more so, if they are used to glorify his name.

The devotionals led by Mr. A. Weiser, student of our seminary in Rochester, N. Y., and the Rev. R. A. Klein were moments which brought us nearer to God.

On Saturday afternoon it rained so hard, that it was feared that no meeting could be held. But the young people remained for a special treat in their period of play and fellowship with Christ in singing, praying and testifying. The Rev. A. G. Rietdorf had charge of the last service. Almost everyone present took part and filled the sanctuary with spiritual singing and praise.

The mission budget was raised from \$200 to \$250, which is to be divided between the Cameroon and the Danubian missions. The Shell Creek Union of Nebraska won the mileage banner. It was voted to continue the "Standard of Excellence" and ask Mr. Martin L. Leuschner to send printed forms to the local Unions, to urge them to use the same and to send in the quarterly reports.

In a very fine way the new officers for the next conference year were installed by the Rev. W. Helwig. The officers of the Union are as follows: president, Mrs. Edw. Kary of Durham, Kansas; vice-president, Mr. Ira Ihde of Elmo, Kansas; secretary, Miss Hildegard Wagner of Okeene, Oklahoma; treasurer, Harvey Fritzemeier of Stafford, Kansas; Council Member, Rev. S. F. Geis of Elmo, Kansas.

CHARLES WAGNER, Reporter.

Northern Conference

Summer Activities and Blessings at Forestburg, Alberta

With thanksgiving and with hearts filled with gratitude, we, as young people of Forestburg, Alberta, Canada, are able to report a summer that was well spent, indeed, in our church.

Mr. Rudolf Milbrandt, student at our German Baptist Seminary in Rochester, N. Y., served untiringly in our midst during the three months of June, July and August, and we cannot do otherwise than render praises to God for a work so well accomplished in so short a time.

Mr. Milbrandt's zeal for righteousness and zeal and passion for winning souls to Christ were revealed during the two and one-half weeks of revival meetings that were conducted in the church in July. We were very much pleased at this time to have Mr. Schilke, student pastor at Innisfree, Alberta, assisting Mr. Milbrandt during one week of these meetings. All felt the convincing power of the Holy Spirit as the messages were proclaimed evening after evening, and our hearts rejoiced to see the transformation of souls as sinners heeded the call of their Savior and submitted their lives to him.

As a result of these conversions, a baptismal service was held at the Battle River on the afternoon of Sunday, August 29. A picture of the candidates is reproduced in this issue of "The Baptist Herald." The Rev. A. Kraemer of the German Baptist Church at Edmonton, Alberta, took charge of the baptismal service, and 10 candidates were baptized upon confession of their faith. At the communion service in the evening, these 10 persons and one other received the hand of fellowship extended by our student pastor. We feel that these new converts will prove a blessing to our church.

Our young people's society enjoyed numerous picnics and outings during the summer and Mr. Milbrandt always proved himself a genuine friend of young people at these gatherings. Des-

pite the fact of his mother's sudden death in July, Mr. Milbrandt retained a cheerful spirit throughout the whole time. On August 22 the B. Y. P. U. sponsored a "Mission Program" in the church, consisting of musical numbers, dialogues, and recitations. The offering, which was taken, will be devoted to our foreign mission cause.

Only too soon and much to our regret, the time arrived when we found it necessary to part with our esteemed student pastor. The farewell service arranged by the church took place at the Sunday evening service on September 5. Representatives of the B. Y. P. U., Ladies' Aid, Sunday School and the church brought brief messages of appreciation, presenting Mr. Milbrandt with an envelope containing a gift. May God continue to bless the work at Forestburg!

BEATRICE KLATT, Secretary.

Eastern Conference

The Golden Jubilee of the Church of Hagarty Township, Ontario

The year 1937 marks an important date in the history of the German Baptist Church of Hagarty Township in Ontario. Fifty years ago a little church was organized in the hills of Ontario, Canada. This event was commemorated by celebrating the 50th anniversary of the church from August 27 to 29.

More than 400 people, members and friends from the different churches, joined in celebrating this happy occasion. The church was decorated with beautiful flowers, and in the midst of them, before the altar, a birthday cake with 50 candles upon it, representing the age of the church, was placed.

The Rev. A. E. Jaster, minister of our church at Arnprior, brought the opening sermon, and selected the topic, "Going with Gladness into the House of the Lord," based on Psalm 122:1. On Saturday morning the Rev. John Heer, pastor of the church at Lyndoch, spoke on the text, Philimon 9 to 11 and chose as his topic, "Why I Remained a Baptist," followed by a message from the Rev. G. L. Gross, minister of the neighboring Evangelical church. In the afternoon the young people gathered for an outing at Round Lake, one of our beautiful lakes.

On Sunday the church was filled to capacity, and many persons had to remain standing outside. The Rev. C. Peters of Jamesburg, N. J., a former pastor of this church, read statistics of the church's history and letters from ministers previously serving the church as well as from former members and sister churches. Ten of the charter members were present in this morning service. The Rev. A. E. Jaster followed with a sermon on the subject, "The Birth of the Christian Church," his text having been chosen from Matthew 16:18. In the evening service our young people gave two short plays, followed by the closing sermon by the

Rev. C. Peters who spoke on the text in Acts 1:8 on the topic, "Power for Service."

Seventy years ago the first beginnings of our work in Hagarty Township transpired. Mr. and Mrs. Gottlieb Kuehl and Mr. and Mrs. Carl Zummach gathered for prayer and fellowship every Sunday until finally the group grew larger and was organized and accepted into the conference on March 4, 1887. The following are the ministers who served the church before its organization: the brethren J. J. Valkenaar, missionary; Anton Helmerich, Ludwig Ghesar, and F. Witt-huhn, who organized the church. The following are the ministers who have served the church since its organization: the Reverends Fred Heinemann, J. Baasener, C. A. Schlipf, Wm. Schoen, R. M. Klingbeil, Chas. C. Laborn, John C. Huber, Christian Peters, Wilfred Helwig, Wm. Jaster, and the present pastor, Edgar Klatt. Students who served this church are the brethren Graalman, Benjamin Schlipf, H. R. Schroeder, Chas. F. Zummach and F. L. Strobel. Four men, who are now ministers, received their early Christian training in this church.

The present church building was built in 1899 under the leadership of the Rev. Wm. Schoen, and in 1923 a new edifice was erected in Killaloe under the leadership of the Rev. Christian Peters. The B. Y. P. U. was organized in 1894 and the Ladies' Aid in 1906. For missions and local purposes this church has given \$70,714.85. During the 50 years the church has received 314 new members into its fellowship through baptism.

Our hope and prayer are that many persons through our work may acknowledge Jesus Christ as their Savior. Our aim is to "press on toward the goal unto the prize of the high calling of God in Christ Jesus."

GORDON E. KUEHL, Church Clerk.

Mrs. Ada Miller Kannwischer of Buffalo, N. Y., Killed in an Auto Accident on Return Trip from the Portland Conference

A Memorial Tribute by Mr. F. W. GODTFRING of Buffalo, N. Y.

I am seated in the parlor of my daughter's home on the evening of Friday, Sept. 3. My grandchildren are sleeping. My daughter, Ruth, has gone out to visit in the neighborhood. I am enjoying the quietness, reading a magazine.

The telephone rings. "Mr. Godtfiring, I have terrible news for you. I just heard it. Ada Miller Kannwischer was killed this afternoon in North Dakota. The automobile turned over."

"Oh, oh, oh! That is terrible! How is her husband, my pastor?"

"I do not know."

I hang up, sit down again, but, of course, cannot read. I am thinking of that beautiful young girl, of that brilliant wedding just six weeks prev-

ious, of the church crowded with her many hundreds of friends, of Professor Kaiser officiating.

The telephone rings again.

I pick up the receiver again and another member of my church gives me this terrible news, but nothing can be added.

Again I sit down, sad at heart, all perplexed. Very soon another ring on the telephone. Someone else speaking. No wonder! The entire membership of the church telephoning to each other. The door bell rings. A young sister of the church, living two blocks away, with only a shawl over her head, breathlessly enters the house. She tells me the same news. We sit and talk. My daughter comes in and the hushed conversation continues. Consternation everywhere. Her husband, our pastor, is on our minds, as well as her mother and the many relatives.

Next morning, entering my office, I immediately go in to see Brother Panke. "Isn't this terrible, Brother Godtfiring? There is a long article in this morning's paper. A telegram from Gaston, North Dakota." I read it. More details. Our pastor is only slightly hurt. Death for his wife must have been instantaneous. We both are so sympathetic for her relatives, many of whom are associated with our church, for her mother and father.

Sunday morning. Professor Kaiser is in the pulpit. A large congregation. The bereaved mother of this dear young woman enters with her husband and sits in her accustomed pew. Uncles and aunts follow her and are seated. I watch Professor Kaiser's face. I see plainly the responsibility which he feels and the seriousness of the situation. He announces an appropriate hymn. He reads from Romans, the eighth chapter. He prays. Again the congregation sings. The sermon starts and—what a sermon it was! Everyone in the audience hangs on his lips. Consolation in Christ was the burden of thought. We are wonderfully comforted.

On the next day the funeral service is announced for Wednesday afternoon, Sept. 8. The High Street Church is crowded to the utmost. Chairs are

placed along the walls, in the aisles, in the sideroom, and many people are outside, unable to come in. The many relatives occupy the center pews. The brethren Bretschneider, Geissler, and a local pastor are on the platform. There is hardly sufficient room for the flowers, for every nook and corner are filled. Again we receive wonderful consolation through the Word of God. Again we feel the power of it. All three pastors participate beautifully and nobly in the service.

On the following Sabbath, four days later, Prof. O. E. Krueger preaches in our church. Again we are comforted. The other professors of the seminary follow for three more Sundays. We still need to be comforted. The Word of God can do it. It takes years to heal such wounds.

Daily Bible Readings

Based on the International Sunday School Lessons

Sunday, October 17

Pleasing God

Read Psalm 51:10-17

Monday, October 18

A New Life in Christ

Read Titus 3:1-11

Tuesday, October 19

Abundant Life in Christ

Read John 10:7-18

Wednesday, October 20

A New Creation

Read Ephesians 4:17-24

Thursday, October 21

Born of the Spirit

Read John 3:3-8

Friday, October 22

Daily Renewal

Read 2 Corinthians 4:7-17

Saturday, October 23

A New Creature in Christ

Read 2 Corinthians 5:11-19

Sunday, October 24

All Things Made New

Read Revelation 21:1-7

BEGINNING OCTOBER 3, 1937

The ALL BIBLE GRADED SERIES

brings you these new Sunday School Lessons:

PRIMARY (6-7-8) Entirely Bible in content, and with beautiful four-color leaflets providing something for the child to DO. Workable worship program for each lesson.

JUNIOR (9-10-11) Start with "Our Bible," "How to Use the Bible," followed by a group of lessons on the Beginnings from Genesis. Win the Junior to God's Word by using God's Word!

INTERMEDIATE (12-13-14) These lessons meet the problem: Christ, My Saviour; My Church; Taking My Stand; My Warfare; My Guide Book; My Source of Power; My Work; My Pleasures; My Giving.

SENIOR (15-16-17) A whole year profitably spent in doctrinal studies largely from the Epistles. A foundational course fascinating to young people and adult classes as well.

YOUNG PEOPLE (18-up) New two-purpose syn-

thetic Bible Course—both Old and New Testaments in three consecutive quarters, (1) for general class study, (2) for teacher training.

REWRITTEN — ENLARGED — SIMPLIFIED The Series has now been revised and rewritten by our staff of 10 exceptional writers under the direction of Rev. Clarence H. Benson, our Editor-in-Chief. The curriculum has been enlarged to 15 years while individual lessons have been shortened and simplified.

FREE—Sample copies of previous quarters' manuals to pastors, teachers and superintendents. If current sample manuals (Oct.-Nov.-Dec.) are wanted: Regular price applies, each department, Teacher's 25c, Pupil's 10c—Write today.

THE SCRIPTURE PRESS

800 North Clark St. Dept. B. H. CHICAGO, ILLINOIS

Monday, October 25
Sinning Against One's Neighbor
 Read Romans 13:12-14

Tuesday, October 26
Sinning Against One's Body
 Read 1 Corinthians 6:9-20

Wednesday, October 27
Sinning Against One's Soul
 Read Galatians 5:16-24

Thursday, October 28
Sinning Against One's Parents
 Read Proverbs 23:20-32

Friday, October 29
How Strong Drink Deceives
 Read Isaiah 5:18-23

Saturday, October 30
Safety in Abstinence
 Read Jeremiah 35:12-17

Sunday, October 31
Self-Denial for Others
 Read 1 Corinthians 8:8-13

Monday, November 1
New Life in Christ
 Read Colossians 3:1-11

Tuesday, November 2
The Peace of Christ
 Read Colossians 3:12-17

Wednesday, November 3
Christian Ethics in the Home
 Read Ephesians 6:1-9

**Answers to Bible Puzzles
 on Children's Page**

1. Moses
2. Olivet

A SONG FOREVER

(Continued from Page 315)

love, honor and *obey* 'until death do us part.'"

She laughed. "Are you going to make Jean promise to obey?"

"Not Jean. Obedience of wives to husbands is not the only Bible command to Christian married people. I like to think of the admonition to both husband and wife: *'Be in subjection one to another.'*"

On her way to her room, Lela was pondering other texts of Scripture, which for a long time, ever since she and Gardner had become definitely engaged, had been pressing upon her

mind: "Honor thy Father and thy Mother" "Children obey your parents, for this is right in the Lord."

Closing the door behind her and locking it, she sat down at her study table. There was an hour before class time. With trembling fingers she opened her mother's letter. In the letter she expected Mother's ultimatum. Not once since that dreadful winter night when Gardner had been ordered from her home never to return, had Mother mentioned his name. It was as if the very word "Gardner" was unutterable to her. Her letters called him "the editor," never "Gardner."

"Dear old Gardie, you'll never know what a battle I'm fighting for you," Lela said, with her eyes resting upon his letter. She longed to read it first, but decided to wait, to keep "the good wine until the last." More than ever before, it seemed to her now, she loved her mother. All the petty manifestations of selfishness, the lack of self-control seemed but minor flaws in an otherwise charming and beautiful character.

(To Be Concluded)

Thanksgiving and Sacrifice Week

of the Denomination

SUNDAY, NOVEMBER 21, TO SUNDAY, NOVEMBER 28, 1937

The challenging motto, "Facing Our Task," has been chosen by the General Council to serve as a beacon light for the denomination during the coming triennium. These words embody the immediate needs of our day, which we as a denomination with God's resources of power have to meet.

New fields of missionary service are opening to us in the interior of Africa, among the Danubian peoples and on the American continent. The Macedonian call for spiritual help is coming to us from many corners of the globe, where men are chained by the fetters of sin.

We must assume these new responsibilities of service if we would be true to God's commission and grow vigorously in our Christian life. In other words, we must face the enlarging task if we would hear the Master's words, "Well done, thou good and faithful servant!"

The actual picture of present missionary receipts, arriving at headquarters, does not warrant an opti-



Our Church at Mbem, Africa, Under Construction

mistic assurance that this task of ours will be faced successfully. The early fall months have recorded a total receipt of missionary gifts that represent almost the lowest in years. Probably circumstances beyond our control are responsible for this, rather than indifferent hearts that are closed to the Master's call.

The Thanksgiving Week from November 21 to 28, to be observed again this year in our churches as the DENOMINATIONAL THANKSGIVING

AND SACRIFICE WEEK, ought to bring each church member face to face with his or her task. Everyone of us during these days will be thankful to God for his marvelous blessings. With the incense of his gratitude filling our churches, it is to be earnestly expected that missionary gifts in great abundance, representing large and small sacrificial offerings, will be forthcoming to face the task that God has entrusted to us. Your thanksgiving gifts sent through your church will mark you as a faithful steward of Jesus Christ.

All Thanksgiving Offerings Will Be Devoted to Our Denominational Enterprise