

THE BAPTIST HERALD

August 15,
1938



An Entrancing
Vacation Scene
Etched Against
a Bank of
Fleecy Clouds in
the "Bad Lands"
of Wyoming

—Photo by H. W. Ziel.



What's Happening

✧ The Rev. R. E. Reschke of Spokane, Washington, has responded favorably to the call of the Church at Bethlehem, Pa., and will begin his ministry there in the early fall.

✧ The Rev. Geo. A. Lang, pastor of the Tacoma Church, Washington, has resigned to follow the call of the Ebenezer Church of Detroit, Mich. He will begin his ministry there with the third Sunday in October.

✧ The Great Lakes Assembly opened most auspiciously on August 1 with a registration of 75. This beginning surpasses any we have had during previous years, and we hope this will set a precedent for all future assemblies.

✧ The Rev. O. Bonikowsky, one of the recent graduates of our Rochester Seminary, is serving the Herreid Church of South Dakota. The coming fall he is planning to matriculate at the Baptist College of Sioux Falls, So. Dak., where he will work for his B. A. degree.

✧ On May 29 the Rosenfeld society of North Dakota was host to the B. Y. P. U. of Washburn, who conducted a most interesting program consisting of several musical numbers and reading, and inspired a good deal of added interest for the Fessenden assembly.

✧ On July 17 the Rev. A. Knopf, pastor of Ingersoll, Oklahoma, Church, baptized four young men as a result of the revival meetings conducted in their midst by the Rev. Charles Wagner of Okeene, Okla. Extensive repairs of the church will have to be made in the near future.

✧ The ordination of August Lutz took place at the Andrews Street Baptist Church of Rochester, N. Y., in the presence of a large audience on July 17. The Rev. Mr. Lutz is a graduate of the German Baptist Seminary of the class of 1933. He has accepted a call to the church at St. Bonifacius, Minnesota.

✧ Recently the Rev. L. A. Schoen of the Ebenezer Baptist Church of West New York, N. J., had the unusual joy of leading an entire family, consisting of father, mother, daughter and son, into the baptismal waters. All were formerly of the Catholic faith. Two other young men also followed Christ in baptism.

✧ On Sunday, July 3, the Rev. Fred Alf, pastor of the Linton, No. Dak., Baptist Church baptized five persons and received these into the fellowship of the Church. The baptism was held out of doors and hundreds of members of other denominations were present. The Rev. A. Itermann of Wishek, No. Dak., assisted in the service.

THE EDITOR AT HOME!

With this issue of "The Baptist Herald" the editorial service during the summer months of the Rev. William L. Schoeffel, pastor of the White Avenue Church of Cleveland, Ohio, will come to a close. His very efficient work has delighted the editor and has evoked many favorable comments by the readers of "The Baptist Herald." We wish to extend our appreciation to Mr. Schoeffel for his friendly cooperation and splendid achievement.

The Rev. William Kuhn, accompanied by the editor of "The Baptist Herald," arrived on the S. S. "Bremen" in New York on Thursday, August 4, after an exhilarating, smooth crossing of the Atlantic Ocean. Their experiences in Germany during the month of June and in the Danubian countries of Czechoslovakia, Hungary, Yugoslavia, Bulgaria and Rumania were "an avalanche of adventures," indeed! A visit of several days in the missionary household of the Gebauers in the Giant Mountains of Silesia, Germany, the home of our Cameron missionary, Paul Gebauer, and a sojourn of five days in the city of Lom, Bulgaria, dedicating our Gypsy Mission Center, and in the nearby gypsy village of Golinzi were memorable events that will receive special attention in forthcoming "Herald" articles.

Beginning with the next issue, (Sept. 1) and continuing through the Dec. 15 issue, "The Baptist Herald" will bring a series of articles, covering the most important and exciting features of this European trip to our Danubian mission churches. These articles will be illustrated with many pictures taken en route.

A generous offer to new friends of "The Baptist Herald" is announced by the business manager on the last page of this issue.

✧ The Rev. George Zinz of Neustadt, Ontario, Canada, had the joy of receiving 15 new members into the fellowship of the church on July 10, all of whom had confessed their Lord through baptism. The young people of the church presented the congregation with a stereopticon with which they hope to stimulate interest both in their own meetings as well as the various services on Sunday evenings.

✧ June 12 marked the end of a two weeks evangelistic campaign and Daily Vacation Bible School at the German Baptist Church of Sheffield, Iowa. The direction of the campaign was in charge of Evangelist Phil Ward and Edith Orman of Detroit, Mich. During this campaign 48 persons responded to the altar call.

✧ On July 17 Rev. E. Becker, pastor of the Church at Washburn, No. Dak., had the joy of baptizing four persons upon confession of their faith in Christ. On Sunday evening, June 5, certificates were awarded to seven Sunday School workers, who had completed a teachers' training course. Professor A. Bretschneider was the guest speaker on this occasion.

✧ Members of the Carroll Avenue Baptist Church of Dallas, Texas, were greatly surprised recently to find a picture of their pastor, the Rev. W. E. Schweitzer, in the "Dallas Morning News." The Rev. Schweitzer was dressed in overalls and the story told of this busy minister who is giving of his time and labor to the construction of an addition to the church edifice.

✧ A successful Daily Vacation Bible School was conducted by the Anamoose, No. Dak., Church lasting for a period of two weeks. Thirty-nine children were enrolled in the school and the missionary offering of \$3.65 was designated to the orphanage at St. Joseph, Mich. Besides a thorough Bible study, the pupils were taught to make a number of useful articles. The Rev. W. W. Knauf is pastor of the church.

✧ On Sunday evening, June 5, the Rev. John Wobig, pastor of the Riverview Baptist Church, had the joy of baptizing five converts who were the result of special meetings conducted in March by the pastor. These with one other

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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—\$1.50 a year.
To Foreign countries—\$1.75 a year.

Advertising rates, 75 cents per inch, single column, 2 1/4 inches wide.

Obituary notices are accepted at 5 cts. per line, set in six point type.

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

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 Sixteen

CLEVELAND, OHIO, AUGUST 15, 1938

Number Sixteen

GUEST EDITORIAL

By the REV. L. N. BROEKER of Saint Joseph, Michigan

I STOPPED by a home one day and a little girl was playing with her blocks on the floor, and upon an inquiry what she was doing she said: "Oh, I'm building something." I stopped at another place and a boy was busily working with the mechanical construction outfit and I asked him a similar question to which he replied, "I am building a bridge." I visited a young couple I had married and as they took me through their home, with great pride and delight, this was the invitation: "Come take a look at our new home we've built." Saint Joseph, Michigan, where the writer is now pastor, has one of the finest hotels to be seen in any town of its size. The man who built the hotel is a member of our church, and as he took me through it, pausing to explain one thing, and then another, it was with a sense of pride and gratification. How we like to build. There is a fascination about it. It affords such a challenge. And then the sense of accomplishment when it is done.

If one is going to build, however, there are certain basic things that must be taken into consideration, lest we be like the man in the Bible, who built a tower and could not complete it because he failed to count the cost. Jesus closed his longest address, the Sermon on the Mount, with an illustration of two builders. These builders were very much alike, yet they were quite unlike. They were alike in that they both saw the need of building. They both actually built. There is nothing to indicate, but what they both built the same kind of houses. Both their houses were exposed to the same kind of storm, and they trusted securely in the two respective houses they had built. These men were not alike in their nature. The one is called wise, the other foolish. These men were unlike in their conduct. The one was a "doer of the word." The other is

spoken of as being "a hearer" only. And because of this the two men differed in the result of their building. The building of the one collapsed while that of the other stood. The difference in the result, in the outcome, was due to the foundation, for the one had built on sand, while the other had built on the rock.

The first and basic consideration to any actual building is the foundation. Concerning this the Bible has a word to say. Paul, speaking of Christian work, and service, and building, if you please, says: "For other foundation can no man lay than that is laid, which is Jesus Christ." Christ is the basis of our acceptance with God, and having been thus accepted, should be the foundation of our service for God.

The same third chapter of First Corinthians has something to say about how we should build on this foundation. It speaks of building with gold, with silver, with precious stones, with wood, or hay, or stubble. I take it, this is the nature, or quality of our work. It is my conviction that the quality of our work is determined very largely by the spirit in which it is done. It is possible in any sphere of life, to do a very small thing in a most acceptable way, and then again to do a large thing in a very unacceptable, and even offensive way. The widow, with her simple offering, did a comparatively small thing in the estimate of men, but it was large in the appraisal of Christ.

Coming back to the building chapter, which spoke of foundation and super-structure, the apostle also intimates that a testing time is coming. There shall be a final examination. He speaks of losses, rewards, and the entire passage seems to be one that calls for careful building. Yes, "Let Us Build," but in so doing let us follow the plan of the Divine Architect given to us in his Word. The Bible is our Blue-Print.

The Christian's Growth in Grace

The young pastor of the Canaan Baptist Church near Crawford, Texas, emphasizes a very important subject in this thought-provoking and profoundly Scriptural article, which deserves to be the personal concern of every reader of "The Baptist Herald."

By the REV. C. C. GOSSSEN of Crawford, Texas

GROWTH in grace or sanctification is the carrying to completion of the work begun in regeneration. It is the completed union of the soul with Christ, so that, as "face answereth to face," the renewed soul answers to Christ. It is the victory of the spirit over the flesh, of grace over sin. It is putting on Christ, becoming wholly like him. Sanctification means the state of one who is set apart to the service of God, who belongs to God. It also means the inner transformation of one thus set apart, the actual realization of holy character.

Sanctification in the Scriptures

In the early stages of the Old Testament the first of these meanings came clearly into view, and in the later stages the second meaning was emphasized. The priesthood was holy unto the Lord, devoted to him and his service. So also were the vessels employed in God's service in the sanctuary, and the temple itself. The people of Israel were a holy or sanctified people. In all these instances the chief meaning is set apart as devoted to God and his service.

In the New Testament the word, "sanctify," has both meanings, namely, set apart to God's service, and belonging to God, and also becoming holy inwardly. Even where the word, "sanctify" or "sanctification," does not appear, the idea is present in both senses in a large number of passages.

In the teachings of Jesus great emphasis is given to righteousness in the sense of inward purity. Jesus said: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). The entire Sermon on the Mount is an exposition of the righteousness of the Kingdom.

In Paul's writings there is frequent exhortation to consecration, or sanctification, in the sense of devotion to God. The process of sanctification, by which the inward state is to correspond with the outward relation, is expressed in various ways. Christians are to "walk in the Spirit." They are to "put off," as a garment, the "old man" and "put on" the "new man." (Col 3:9-10.) Paul's desire is that the Thessalonians may become "unblameable in holiness" (1. Thess. 3:13).

The Nature of Sanctification

There are two general descriptions in Scripture for sanctification, such as the reinstating of the divine moral image, and the becoming like Christ. These two are one and the same, the perfection of our moral being. The divine image in man was lost by the fall, so far as the divine image involved holiness and righteousness. The whole of the divine image was lost, because that image comprehends our spiritual capacities as our spiritual perfections. The capacity or the possibility of perfection remains, notwithstanding the fall.

What is then the nature of the sanctification, which is wrought out in the believer? It is a personal sanctification. It is accomplished in each individual personality, and not in that of a common representative, as is the righteousness which justifies. Sanctification differs from merely moral reformation in that it is from God, and in a peculiar sense, of grace; in that the whole course of sanctification implies our constant dependence on Christ.

It is a real sanctification, not merely one that is imparted, as is righteousness. Holiness is not merely "accounted to men," so that they are treated as though holy, but they are made holy. Holiness becomes the characteristic of their natures. It is habitually exercised in their lives. It is real, and in no sense only virtual.

The New Nature in Christ

It is of the whole person. Intellect, heart and will are influenced. The body also becomes the temple of the Holy Ghost, and, through union with Christ, is raised again, glorious and incorruptible. The renewed nature given in regeneration shows that sanctification includes the whole spiritual part of man. It is not to be confined to mere outward actions. God's spiritual nature demands, not only spiritual worship, but holy spiritual emotions and affections; and these belong to the heart.

Hence, the need of inward conformity to his will and commands is especially set forth in the New Testament, so as to mark its teachings as essentially spiritual. We are also taught that between the outward fruit and the inward condition there is such a connection that the latter is the actual producing power of the former, and manifested by it.

But sanctification is to be extended to the body, likewise. Its appetites and passions are to be controlled, wicked actions are to cease, and unholy habits to be put away. The members of the body are to be mortified, all filthiness of the flesh is to be cleaned, good works are to be exhibited to mankind, and such high moral duties are to be performed as are imposed upon Christians and which are obligatory towards one another and the world.

A Life-Time Process

Sanctification is a continuous process. The work goes on throughout the lifetime of the believer, and it is not completed before death. Sanctification is a life process. It is necessarily slow. There is no reason to suppose that Christian growth will ever cease. At the resurrection the body will be perfectly sanctified and at death the spirit will be freed from sin. But as we are partakers of the divine nature, and are to be conformed to the image of Christ, the eternal Son, we have an endless vista of growth opening before us. Christ is, as it were, a fleeing goal. We possess him always, and yet there will always remain new heights of attainment in him. He ever goes before us to prepare a place for us.

But sanctification will not always be incomplete. In heaven perfect purity and holiness will be the portion of the believer. The Scriptures declare as to the New Jerusalem that "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life" (Rev. 21:27). Peter says that the inheritance reserved in heaven for the saints is "incorruptible and undefiled." (1. Peter 1:4.)

The Author of Sanctification

From what we have learned of the persons who are sanctified and of the nature of the work performed, it is evident that the author of it must be more than man. The Scriptures teach us that it is God. The work is attributed to God without reference to any distinction of person. (1. Thess. 4:3; 5:23.) It is also ascribed to the Father (John 17:17; Heb. 13:21) and to Christ (Eph. 5:26; Titus 2:14). But it is the special work of the Holy Spirit, who is the author of the act of regeneration. (1. Cor. 6:11; 2. Cor. 3:18; 2. Thess. 2:13.) He enlightens the mind. (John 14:26.) On this account he is called "the Spirit of truth" (John 14:17) and the "Spirit of wisdom" (Eph. 1:17).

But, while there is such a need of a divine author of sanctification, it is not a work in which the believer is passively a recipient, but one in which he actively cooperates. This is shown in various ways in the word of God. Christians are called upon to recognize this presence of the Spirit. (1. Cor. 3:16, 17.) They are exhorted to "walk by the spirit," and are assured that in so doing, "they shall not fulfil the lust of the

flesh" (Gal. 5:16). They are taught that "they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit" (Rom. 8:5). They are charged "not to grieve the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30). In these and other ways, their cooperation with the Spirit in this work is quite plainly implied.

The Cooperation of the Christian

They are exhorted to engage in the work of self-purification. The apostle exhorts the Ephesians "not to walk as the Gentiles also walk in the vanity of their mind; . . . but to put away . . . the old man which waxeth corrupt after the lust of deceit; . . . and to put on the new man, which after God hath been created in righteousness and holiness of truth" (Eph. 4:17-24).

All warnings against the power of temptation, the lust of the flesh, the subtlety of Satan, the influence of the world and the grievous character of sin; all exhortations to lead to a virtuous and godly life; in short, all that the Scriptures contain are fitted to lead the Christian to higher spiritual life. That is evidence of the Christian's cooperation with the Holy Spirit in the work of sanctification. The author of sanctification is, indeed, the divine Spirit, but the Christian actively unites with that Spirit, "working out his own salvation with fear and trembling," being exhorted and encouraged to do so, because "it is God which worketh in him, both to will and to do of his good pleasure" (Phil. 2:12, 13).

The struggle necessary for the Christian arises from the opposition which he encounters from "the world," regarded as the sphere in which the evil forces operate. Christians are commanded not to love "the world" because it is opposed to the divine life.

A Perfect Christian Character

The goal or standard toward which we are to strive is nothing less than that of a perfect Christian character. Christ himself was the embodiment and revelation of what God would have man to be. To be like Christ is, therefore, the goal of the Christian's ambition. Or, as Jesus expressed it in Matthew 5:48, we are to strive to be perfect in character as the heavenly Father is perfect. Here is an ideal that remains as a constant challenge to higher endeavor and attainment in the Christian life.

The complete purification of the soul from sin will be accomplished at death, when the soul has passed into the presence of the Lord. In 1. John 3:2 we read: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." That is the hope of every true believer of Christ. "And every man that hath this hope in him purifieth himself, even as he is pure."

How Easy Is It to Be Saved?

By the REV. BENJAMIN SCHLIPF of Bismarck, North Dakota

Everyone wants to be saved. No one could say: "I want to be with Satan in the pit of suffering and punishment through all eternity." All would agree, that to choose heaven, the company of God, the friendship of Jesus and the fellowship of the redeemed is the course of true wisdom. But many ask: "Is it not very difficult to become a child of God? Does not God ask more of me than I can do?" Let me tell you how easy it is to be saved!

It is as easy as hearing a voice. Jesus says that the sheep hear his voice and follow him, for they know his voice. (John 10:14.) The voice of the Lord as the shepherd is a pleasant voice, or the sheep would be afraid. It is a voice to inspire confidence, and so the sheep gladly and confidently follow him. Are you not as yet a Christian? Then hear the Savior's voice and follow him, just as the sheep follow that of a kind, strong shepherd. The Holy Spirit says: "Today, if ye will hear his voice, harden not your hearts" (Heb. 3:7).

It is as easy as opening a door. "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him and sup with him and he with me" (Rev. 3:20). Notice, that this is for everyone! No person lost will have anyone but himself to blame. Note again, that you must do your part *first*. He will never come in, unless you open the door. And rest assured, if you do your part, Jesus will do his. There is no room for doubt.

It is as easy as saying: "I am sorry!" That is the meaning of the words in

1. John 1:9: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Some people are ashamed to confess their sins, but we should rather do it than be lost. It is a thrilling experience to know one's sins are taken away. Some others are afraid to confess their sins. They say: "He will not forgive them; they are so many!" But consider how he forgave. There was the publican in the temple, the malefactor on the cross, Saul of Tarsus, and the jailor in Philippi. Millions have followed their example and found that Jesus saves "unto the uttermost them that draw near unto God by him" (Heb. 7:25).

It is as easy as calling for help. Read in your own Bible these words from Romans 10:12, 13: "For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved."

"When the Lord said, 'whosoever,' He included me too!"

Call upon the name of the Lord as Peter did, when he started to sink: "Lord, save me!" Or like the disciples in the boat: "Save, Lord, we perish!" Or like the Canaanite woman, pleading for her daughter's healing: "Lord, help me!" Do you remember, that in every case the Lord heard this call for help? And he will hear your call, too!

It is as easy as loving life,—and as important! Physical death is an enemy. The Bible clearly pictures him as one.

And the greatest catastrophe that can befall the soul is to become the booty of the second death. As physical death implies the separation from all one has loved, so the second death means the eternal separation from God and the redeemed. Amos said, speaking for God: "Seek ye me, and ye shall live." Ezekiel brings the same message in Chapter 18, verse 32: "For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves (i.e. be converted), and live ye." And Jesus says: "He that believeth on the Son hath life." He came to bring it, and, oh, how willingly he gives it!

It is as easy as receiving a gift. "The wages of sin is death," says Paul, "but the gift of God is eternal life through Jesus Christ, our Lord" (Rom. 6:23). We must work for death, but we may accept life as a gift. And of course, we must make the choice.

The way in which we receive salvation is not important. The important thing is, that we receive it. Being sorry for sin, confessing it, believing that Jesus forgives the sin, because he died for our sin and has promised to cast no one out who comes to him,—these must always be present, if a soul is to be saved. But the incidents connected with a person's conversion may, and probably will, vary from those present in any other. No other prophet had just the same kind of vision as did Isaiah when God called him; but the other prophets were just as truly called. Will you, my friend, accept Jesus Christ as your Savior now?

A Substitute, or The Substitute?

By the REV. PETER PETERS of Buffalo Center, Iowa

Possibly the greatest hardship in the ministry to win men to the Christ is the blight of self-seeking humanity, in persisting to choose to hide behind a substitute, which proves altogether inadequate, rather than consider the all-sufficient Savior.

Listen! God is speaking to Adam; the place, the garden of Eden, "Hast thou eaten of the tree?" The answer leaves no mistake, Adam seeks to hide behind a substitute, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." What about Eve? No sinner was there in whom she could seek refuge, so she hid behind the serpent, "He beguiled me." What a sad scene this false seeking has painted upon all generations of the human race, yes, what a curse in their

vain self-striving to rid themselves of the guilt of sin. And all the more when we realize that God has seen this need and has made provision for us, but it had to be someone who could adequately bear our guilt and condemnation. Sin must be met and dealt with, not excused or ignored.

As with our first parents this habit becomes apparent from the very nursery of life. Who has not seen children in the home? Brother or sister imputing their sin to each other. We go a little further into life and it is charged to the school mate, and often an innocent person takes the punishment for the guilty. Visit the divorce courts, and we hear the ripened fruit of this evil, in torn homes, broken hearts, and a weakened nation. "He

neglected me and business was all he could think of." Or Adam's story, "She was untrue to me." Seeking a substitute to lay the whole blame on, instead of fleeing to the Substitute Savior. The writer will always remember an incident that happened at a service in jail. It had been my habit to go every Sunday afternoon and minister in the jail of a large city, but I never found a guilty person there. They were there either because of someone else's crime, the personal prejudice of the judge, or because of a frameup. One afternoon it was brought especially forceful to me. We had just had a service in a corridor and were about to pass to another, when a man put out his hand to one of the workers, and

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B. Y. P. U. Topics and Programs

Edited by the REV. CHARLES F. ZUMMACH of Trenton, Illinois

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Sunday, Sept. 18, 1938

BUILDING A CHRISTIAN ECONOMIC ORDER

Scripture Reference: 1. Timothy 6:10; Matt. 6:19-34.

1. The Problem Before Us

Towards the close of the World War a labor leader wrote: "Nations and states will come under the control of neither kings nor presidents, but the man with the hoe as a result of the World War." To him the solution of our economic problems was as simple as that: "The Dictatorship of the Proletariat." To which Mr. Schwab, head of the great Bethlehem Steel Corporation, replied: "Today the worker is manifestly unable to solve the problems which face him. Will he be able to solve them in years to come? If they are to be solved by workers who are also thinkers, well and good. But of the men who are to settle the world's most important questions and are moulded like the self-seeking visionaries who are entrusted with the greater part of labor's work for the world today, the world may well beware."

2. The Futility of Social Ideals

To the superficially-minded the solution of our problems has always appeared very simple. A mere change in the political status, or in our present economic system, would bring about the millennium. Alas! How large is the scrap heap of our abandoned hopes! The fair follies with which we hoped to redeem the world have, one after another, betrayed their futility. The hope of a social redemption through revolution has its bloody expose in Moscow, before which the world still shudders with horror. The hope of the world that through the development of democracy we could build a new social order is mocked by the growth of Fascism.

Just when the pendulum of history seemed to be swinging towards a more complete democracy, the world is confronted by a wave of dictatorship which threatens the very foundations of human liberty. The hope for world peace through a "League of Nations" has been shattered by the militarists of the world, backed by human greed, selfishness, and lust for power. The Peace Palace at the Hague stands to mock our hopes. Prohibition was more than a "noble experiment." It was the embodiment of the highest ideals of mankind, and an effort to rid the world of the old curse of drunkenness. But it failed, because men placed their appetites before the common good. Around this scrap of blasted hopes wise

man are gathered, and in all seriousness are asking: "Where can we find a solution for the problems that beset and vex us?"

3. Jesus' Solution of the Problem

Jesus lived in a world of want, disease, poverty, and social injustice of every kind. He lived in a world that was held together by force of arms. There is no evil which you can mention, from which we are suffering today, that did not exist in his day. Yet he made of none of them the slogans for his ministry. He was no crusader against any particular evil. He headed no agrarian movement, no tax-payers' league, and founded no labor party. All because he knew that the problems that vexed mankind lay deeper than appeared on the surface. So he said: "Ye must be born again."

The Jews believed that the great events of history moved in the realm of politics; Jesus and the prophets taught that they moved in the realm of morals. The Jews were forever talking about changing conditions; Jesus talked about changing men. He knew that you have not improved conditions when you have merely changed systems. You can change a political system overnight, as was done in France in 1789, and in Russia in 1917,—yes, and in the United States in 1932,—but you cannot change men that way. A political or economic system can be revamped in short order, but the transforming of the minds of men and women is a long and tedious process. All the suffering and the sin of the centuries have left their imprint on that mind. We are both the product of the best and the worst of countless generations. The strife and the struggles of millions of years have helped to fashion our brain-stuff and determined our character. Only the power of God operating in our lives can change that.

4. A Christian Economic Order

"The world must be changed!" On that we are all agreed. A world where toil for myriads of honest workers pursues nothing more than an existence, and recurring unemployment brings only penury, want, and wretchedness, can by no stretch of the imagination be called Christian. Whether we admit it or not, our modern life is constituted on the principle of selfish acquisition, rather than on the principle of Christian brotherhood and service. A Christian economic order can only be achieved where Christ rules and reigns in the hearts of men.

Sunday, Sept. 25, 1938

LEARNING TO COOPERATE

Scripture References: Amos 8:4-8; Isa 3:12-15.

1. Cooperation Is Indispensable

Bernard Shaw, in one of his cynical moods, once said: "The earth is the lunatic asylum of the planets." When we behold the strife, and "man's inhumanity to man" on every hand, we can excuse Shaw for being pessimistic about the future of civilization. "No man liveth unto himself, and no man dieth unto himself." We either learn to cooperate in this world, or we perish together. Just as the drowning man must cooperate with his rescuer, or else drag him to the destruction of both, so nations, and the different groups of society must either learn to cooperate, or they will drag each other down to destruction in their death agony.

More and more, responsible leaders are beginning to recognize this. At a recent meeting of the American Federation of Labor it was urged that "labor and capital discard their weapons of warfare, and substitute a program of cooperation and understanding." In his book, "Statesmanship and Religion," published in 1935, Henry E. Wallace says: "I am sure that if the spirit of man continues to remain narrow and bitter, we can easily foresee that we shall be forced into a disaster far beyond the worst we saw in 1932. . . . I am deeply concerned about this, because I know that the social machines set up by the present administration will break down unless they are inspired by men who in their hearts catch a larger vision than the hard driving motive of the past."

2. History Repeats Itself

The prophets of the Old Testament were the pioneers in the fight for social justice. They cried out against the injustice of their day, and denounced the exploitation of the poor. They clearly foresaw that such a policy could have but one outcome, disaster for the nation. "History repeats itself." Whit-tier says: "This crisis presses on us, face to face with us it stands, with solemn lips of question, like the Sphinx in Egypt's sands." Had France listened to the pleadings of her people for bread, the disastrous revolution of 1789 might have been averted. But she heeded not the cry of destitution until despair and frenzy seized the people, and kindled the sweeping flames which could only be extinguished in blood. Such has been the experience of other nations. Such was the experience of Russia in 1917. "Die Weltgeschichte

ist das Weltgericht." Will we profit by the experience of the past, or like them go on to national ruin and destruction?

3. The Concern of Christianity

Christianity must concern itself with the physical welfare of man. "I am come that they might have life . . . abundantly." To interpret this as applying only to man's spiritual welfare is to interpret it inadequately, to say the least. "Ye call me Lord and Master . . . but ye do not the things I command you." For nineteen hundred years we have preached and professed our belief in the crucified Christ, but sadly failed to act in harmony with some of the basic principles of his teachings. We had a great deal to say about his love for the poor and needy, but continued to build an economic order that took little account of the sacredness of human personality. We worshipped him as "the Prince of Peace," and then blandly went on in our support of war. Let us face these facts squarely. Either Jesus meant what he said, or his teachings remain beautiful dreams, too visionary and impractical for the world in which we live.

4. The Crisis Before Us

The earnest student of history asks: "Why is it that nations rise, flourish for a time, and then pass away?" In most cases we find the answer in their unjust economic order. They died because they oppressed the poor, and degraded the masses till these arose in their desperation against their oppressors. Had Rehoboam heeded the plea of his people for an amelioration of their crushing burdens, the division of his kingdom might never have taken place, and the whole current of Jewish history might have taken a different course. His thoughtless decision marked the beginning of the end.

Today we find ourselves on the verge of a conflict between the people, on the one hand, and wealth and power, on the other. Upon the outcome of this struggle will depend, not alone the future of our government, but the fate of unborn generations. In searching for the cause of our troubles we are driven to the conclusion that in the past we neglected some of the vital principles of cooperation between those who have and those who have not. Our civilization is facing a crisis. This challenge the church cannot escape. We must either help to put into operation a program of cooperation, or perish!

"We are all blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.

Why build these cities glorious
If man unbuilded goes?
In vain we build the work, unless
The builder also grows."

Edwin Markham.

Workshop for Church Leaders

THE OBSERVANCE OF THE LORD'S SUPPER

By the REV. W. S. ARGOW of Erie, Pennsylvania

Jesus gave the Lord's Supper as a memorial of himself. It is more than that. But he said, that as often as it is observed, it should be done in remembrance of him. The Lord's Supper is a simple memorial, but how it has bound and still binds Christ's followers in service and fellowship!

It is a memorial rite—"this do in remembrance of me." We are accustomed to recall events to our memory for which we would be poorer if we missed or forgot them. The Lord's Supper is especially a memorial of Christ's death. It is a significant dramatic representation to our hearts "that Christ died for our sins, according to the scriptures."

It is "the tie that binds." If taken in the right spirit, the Christian cannot retain feelings of hatred, spite, anger, revenge. He cannot harbor unforgiveness, lack of love, prejudice, coldness, aloofness, and indifference. Christ is the center of the circle. All are within the sweep of his love. We long and pray for unity, and we can have it, if we live in the thought and power of the Lord's Supper and its unifying spirit.

It also reminds us of the great cloud of witnesses. It is for our inspiration, example and bond of discipleship to feel that we are treading where the saints once trod.

We give ourselves in the very act once more to Christian obedience and service. The word, "sacrament," is derived from the Latin "sacramentum," meaning something sacred, which afterwards was the word used as an oath of allegiance the Roman soldier took. In partaking of the Lord's Supper we are dedicating all we have and are to God.

I fear we lose much of the significance of the Lord's Supper in the way we observe it in our services. It is tacked on the end of a regular Sunday service with all its preliminaries. The pastor curtails his sermon somewhat, so that the Sunday dinner may not have to wait too long. But beneath it all there is the hurried observance.

Why not let it tell the message that it has to give? The writer has at different times held a separate communion service. Some years ago such a service was conducted at the close of the Eastern Conference sessions held with the Neustadt, Ontario, church. Professor O. Koenig, who had received one of the little folders used at that service, wrote, that the late Charles H. Spurgeon often held similar communion services in his tabernacle. For want of a better name, we called it a "Silent Communion Service." There was

no spoken message, just the music, songs, audible and silent prayers.

Perhaps the service as carried out recently in the Oak Street Baptist Church of Burlington, Iowa, will explain what we have in mind. This order of service was prepared in mimeographed form. No announcements of any kind were made. It was a very sacred service. We submit it at the close of this "Workshop." A number of persons testified that the significance of the Lord's Supper had never been impressed upon them in such a measure. The whole service should be carefully planned and worked out with the organist and choir, which will result in a dignified worship and create an atmosphere of worship not forgotten so soon.

COMMUNION SERVICE

Piano Devotions, Ave Maria

Bach-Gounod

Hymn, "Dear Lord and Father of Mankind"

Period of Silent Prayer.

Response by the choir, "Lord, As We Thy Name Profess."

Period of Silent Prayer.

Response by the choir, "Have Thine Own Way, Lord."

The Elements of the Bread

"On the same night that the Lord Jesus was betrayed, he took bread and gave thanks."

Every head bowed while the pastor offers thanks.

Solo: "Lovest Thou Me?"

Pastor: "This is my body which is broken for you. This do in memory of me."

Every one eats the bread.

Period of Silent Prayer.

Response by the choir, "I Can Hear My Savior Calling."

The Elements of the Wine

"After the same manner he took the cup saying, This cup is the New Testament in my blood."

Every head bowed while the pastor offers thanks.

Piano Meditation: "Pass Me Not, O Gentle Savior."

Pastor: "The blood of Jesus Christ cleanses from all sin."

Every one drinks the wine.

Period of Silent Prayer.

Response by the choir, "Nearer, Still Nearer."

Offering for the needy.

Offertory: "Come Unto Him."

Period of Silent Prayer.

Dedication Hymn, "My Jesus, I Love Thee."

Period of Silent Prayer.

Postlude: "Asa's Death" (Peer Gynt) Grieg

Daily Meditations

By PROFESSOR LEWIS KAISER of Rochester, N. Y.

Thursday, August 18

Theology Alive

"Walk while ye have the light, lest darkness come upon you." John 12:35. Read John 12:31-36.

The most difficult person to deal with is the one who has the smug satisfaction of an experience to which he can refer back but who is not working it out in practical life. The experience must be so genuine and penetrating, that it expresses itself in life and action. Theology must work itself out in our practical relationships; otherwise it is dead theory.

Prayer: Thou art the God of Truth—truth in "our inward parts." May all of our life reflect thy truth!

Friday, August 19

Don't Calculate Without God

"Commit thy way to the Lord; trust also in him; and he shall bring it to pass." Psalm 37:5.

Read Psalm 37:1-8.

We sometimes get into circumstances that are not of God's choosing, but the result of our own self-sufficiency and wilfulness. We come to grief and realize that we have been calculating without God. We may have deep insight, keen judgment and wide experience, without committing our way to the Lord we are sure to meet failure and defeat in the most important things of life.

Prayer: We know thee as a loving Father and yet we often fail to commit ourselves to thy guidance. Forgive us that in our self-sufficiency we forget thee.

Saturday, August 20

Alone With God

"He went up into a mountain apart to pray. And when even was come, he was here alone." Matthew 14:23.

Read Matthew 14:23-33.

Did the man Christ Jesus now and then feel the need of solitude, how much more does the child of God need it. If ever there were one who could dispense with special seasons of solitude, it was our Lord. But he could not do his work or maintain his fellowship in full power without his quiet time. Neither can we. Practice the stillness of thine own heart!

Prayer:

"Rock of Ages, cleft for me
Let me hide myself in thee!"

Sunday, August 21

Prison Walls Cannot Shut Out God

"And Joseph's Master took him and put him into prison . . . but the Lord was with Joseph." Genesis 39:20. 21.

Read Genesis 39:19-23.

When God lets us go to prison, because we have been serving him, he goes with us and converts the prison into a place of blessing. Joseph seems to have known that. He did not sulk or grow rebellious, because "everything was against him." He turned over everything in joyous trust to God and the keeper of the prison turned over everything to Joseph.

Prayer: Jesus, when the prison doors close in on me keep me trusting, keep my joy full and abounding. Even there make me free indeed.

Monday, August 22

Lay It Aside

"Let us lay aside every weight and the sin which does so easily beset us, and let us run with patience in the race which is set before us." Hebrews 12:1.

Read Hebrews 12:1-6.

It is very easy to fall into the habit of doubting, fretting and wondering, if God has forsaken us. Let us refuse to be discouraged. Let us refuse to be unhappy. Let us rejoice by faith, by resolution and God will make it real. Let us lay aside every dragging weight.

Prayer: Almighty One, help us to overcome and to persevere in the race that is set before us.

Tuesday, August 23

The Blessing of Afflictions

"So the Lord blessed the latter end of Job more than his beginning." Job 42:12.

Read Job 42:10-13.

Through his griefs Job came to his heritage. He was tried, that his godliness might be confirmed. Trouble never comes to one unless she brings a nugget of gold in her hand. There are joys that can come to us only through sorrow. Out of suffering have emerged the strongest souls. The most massive characters are seamed with scars.

Prayer: O God of comfort, hallow my affliction to the strength of my soul.

Wednesday, August 24

The Discipline of the Desert

"And he took them and went aside privately into a desert place." Luke 9:7-11.

"In order to grow in grace we must be much alone. It is not in society that the soul grows most vigorously. In one single quiet hour of prayer it will often make more progress than in days of company with others. It is in the desert that the dew falls freshest and the air is purest." (A. Bonat.)

Prayer:

"Come ye yourselves apart and rest awhile,
Weary, I know it, of the press and throng.

Wipe from your brow the sweat of toil
And in my quiet strength again be strong."

Thursday, August 25

Giants

"There we saw giants. And we were in our sight as grasshoppers and so we were in their sight." Numbers 13:33.

Read Numbers 13:30-33.

Yes, the ten spies saw the giants, but Caleb and Joshua saw God. Those who doubted said: "We are not able to go up." Those who believed said: "Let us go up and possess it, for we are well able." Giants stand for great difficulties and giants are stalking everywhere, especially as we seek to go forward. But what are giants against God?

Prayer: With thee as our Captain, O Lord, we shall break through all barriers to certain victory.

Friday, August 26

Gain Through Loss

"I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord." Philippians 3:8.

Read Philippians 3:7-11.

You must die in order to live—that is the order of the Kingdom. You must refuse to consult your own ease and well-being. You must be crucified, not only in desires and habits which are sinful—and in many more which appear innocent and right. If you would save others, you cannot save yourself.

Prayer: Eternal God, let not the glare and glitter of this world make us blind for the unsearchable riches of Christ.

Saturday, August 27

Fruitful in Affliction

"And the name of the second, Joseph called Ephraim, for God has caused me to be fruitful in the land of my affliction." Genesis 41:52.

Read Genesis 41:50-57.

Ephraim means fruitful. Ephraim's birth was a token of God's blessing in a time of sore affliction. Thus even amid trials and tribulations God in his tenderness and compassion brings into life such enrichment spiritually as all the wealth of worldly prosperity and ease could not beget. He makes our affliction to blossom into beauty.

Prayer: How often, dear Lord, hast thou turned my tears into smiles and my sorrow into joy! Why should I murmur and fret?

(Continued on Page 312)



Sunrise

By Mrs. Grace Livingston Hill

SYNOPSIS

Jason Whitney, a bank clerk, was implicated in a bank robbery because of circumstantial evidence. Everyone, except Rose Allison, the minister's daughter, believed him guilty. He left town hurriedly and went to New York, determined to make good. Rowan, his friend, inspired by his love for Joyce, Jason's sister, decided to find the prodigal and traces him to a ship which was about to leave for South Africa. In the meantime events are taking place at home. Rowan's father dies and Hannah, his mother, tries valiantly to carry on in spite of Mark's attempt to take hold of things and run them his way.

CHAPTER EIGHTEEN

Myra had the look of one who was almost glad that the terrible time was over and she could get back to real living again.

"Mother," she said, and her tone was quite practical, "Mark says he wonders if you could get packed, your personal things, you know, and ready to start by the day after tomorrow. He wanted me to ask you yesterday, but I wouldn't trouble you. He says he is awfully busy this time of year and he can't spare much time. We have the car here, of course, so it won't cost anything to take your baggage. You can use the trunk for your things. We only brought a suitcase, thinking there would be sheets and blankets and things that you would want to take with you. How about it, Mother, do you think you could get it all done in one day, or would it take two? I'll help you, you know."

Myra's face was white and anxious. She was evidently longing for an answer that would satisfy Mark.

Hannah looked up in surprise.

"Why, child, I've no notion of going home with you. In fact, I couldn't think of it. There are things that I must do that have been neglected. And besides, I don't feel that it would be wise for me to make you a visit just now. I'd better just stay here and get used to things. That's what Father would have wanted me to do."

"Mother!" wailed Myra. "You can't stay here alone! You'll come to us now and I shall be glad to have you!"

"Would you, dear?" said Hannah, almost beaming on her child. She had

sometimes felt that Myra was almost weaned from her. "Well, dear, that's nice. But I don't think it is wise, do you? Mark and I don't seem to think alike on most things, and I think it is better for you to get along the way you are. I'm afraid my coming would only bring discussion and worry for you."

"But Mother, we can't keep up two households. You know Mark can't afford it. He's doing well, of course, but he thinks it's wrong not to put away a certain amount each year. We've got to think of Ollie, you know."

"Why, my dear, there's no need to talk like that. I never expected you to keep two households. I expect to go on living in my own home just as Father planned."

"Well, but Mother, Father isn't here to run the farm, and what would you live on?"

"Why, my dear child, I'm not utterly penniless as you seem to think. I've enough to get along on—" she smiled and added "for the present. And Mr. Hollister will carry on the farm just as he has for the last ten years. Of course Rowan will take it over eventually when he gets back!"

"Mother! You're not still expecting Rowan to come back, are you? I declare I can't understand it."

"Yes, I'm expecting Rowan back. He told me he was coming and I know he will."

"Well, you're only storing up trouble for yourself. Rowan won't come back, not with the record he's left behind him."

"Yes, I know all," said Hannah, "more than all!"

"Well, Mother, you've simply got to come home with us. I can't stand it if you don't."

"My dear! My dear! I didn't know you cared so much. If that's so, I'll try to get in a visit before spring."

"No, Mother, I must have you now. I'm worn out! I've been counting on your coming with us, and I just can't stand it any longer without you."

Myra put her face down in her mother's neck the way she used to do when she was a child, and her mother's heart went out to her. Poor child! Maybe she wanted her mother. Her heart was sore over the loss of her father. They used to be such comrades before Myra was married. Maybe the child needed her mother for a little while. Maybe she was wrong. Maybe she ought to go.

She folded her arms about Myra's neck and patted her head.

Dear child! Dear child! But Myra continued to weep as if this was the bitterest trouble of all, and at last Hannah said:

"Well dear, if you want it so much I guess I'll have to go for awhile. There, there! Don't take on any more. Mother'll go and visit you awhile. Now cheer up. We'll have some nice times and get acquainted all over again."

Myra was ecstatic. For the first time in years she acted like herself, and seemed to continually rejoice that she was to have her mother again.

"When will you go? Can you be ready by day after tomorrow?"

Hannah considered.

"Yes, I guess so," she said with a sigh, looking around on her beloved home. It seemed ruthless to leave it this way so soon after Charles was gone. There were little tender sweet things she wanted to do, his things to put away. Things that nobody else could do but herself.

"Yes, I'll go, day after tomorrow."

So Myra went happily to Mark to tell him that Mother had given in and was going to do as he wanted her to.

Mark was cheerful at supper. He ate a great deal of the yellow tomato preserve and said he guessed he'd have to see about boxing what she had of it, that it went right to the spot, and would save putting up much else. Hannah shut her lips and tried to make the line of them look pleasant, but she didn't say anything, except that she was glad he liked it.

After supper Mark came from wandering about the place again and said, "Mother, suppose you let me see what of Father's clothes are worth taking to town. I might be able to wear some of them myself, though I'm not so tall as he was. Pity Ollie wasn't a boy and Myra could cut the pants down for her. But I'll take the best of them back to town and see what I can sell them for. You get good prices, sometimes, for clothes if you know how to jew them down. Are his clothes up in his closet? Shall I go up and look at them?"

"No," said Hannah, speaking sharply for the first time. "I would rather you would not go up. I have other plans. And Rowan will want some of them, of course. I will look after all that."

"Well, but Mother, that's being sentimental, you know. And as for Rowan, he won't be back. You might as

well make up your mind about that. Rowan knows good and well what he'd be coming back to, and you needn't think he doesn't. Rowan doesn't deserve consideration!"

Hannah turned with dignity and faced her son-in-law.

"Mark, though you are my son-in-law, if you speak that way again about Rowan, I shall have to ask you to leave the house. Rowan is my son, and I understand a lot of things that you don't know about. Let us leave Rowan out of the conversation until he returns!"

Mark laughed.

"Until he returns! I like that! All right! We'll leave him out till he returns, and that'll be never. Well, it suits me. I never did care to talk about him anyway. It was you who brought the subject up, remember! And as for you knowing more than I about Rowan and his pranks, don't let 'em kid you. You don't know the half and it's just as well you don't. But now about those clothes of Father's. I'm only trying to be helpful and it's always best to get such things out of the house as quickly as possible. We don't want any sob-stuff around."

But Hannah had walked silently upstairs and closed and locked her door, and before she slept she had put every one of Charles' precious garments away most carefully under lock and key, where Mark would never find them. Mark did not know of the secret closet Father had made to hold the valuables. Its hiding panel was behind the bureau in their room. Charles' garments were not silver nor gold, but she did not want Mark's irrelevant hands handling them and dispose of them.

So when Mark took advantage next morning of her being down cellar and went into the room to look over Charles' things in spite of her, he found not so much as a trace of anything in closet or drawer or press. Vexed again he came out of the room and slammed the door with a bang. Then he went up in the attic and looked around, but every chest was locked. He could not find a thing. While he was up there he gave a casual glance around and decided the old cradle would probably bring a neat sum. He'd remember that when he got back to the city and see where he could sell it to the best advantage. But this time he would keep his mouth shut till the sale was sure.

Hannah went around silently all day putting things away and getting ready to go. Myra came to her once with troubled eyes.

"Mother, Mark says it is foolish for you to plan to spend money coming back here when the house is sold. He says you'd better do now what you have to do, once for all, even if you have to stay another day, and then he can come up with a van and bring away whatever he thinks is worth to be sold."

Hannah faced her child almost majestically.

"Myra!" she said, and the sternness in her voice made the younger woman stop in wonder, "It is time you understand I am not to be managed by Mark! You may be under his thumb and in terror of what he thinks and says, but I am not and never could be. Now, understand this, too. This house is not going to be sold, and I am not going to let Mark come back here and pack up or manage my things at any time. If you say any more I will not go with you tomorrow. I am only going because you look sick and I think you need me for awhile, but I'll stop right now planning to go unless you give up all this nonsense."

Myra resorted to tears again and left her, and sorrowfully, silently, Hannah toiled on through the day. She was ready to go with them in the morning as she had promised.

"You don't mean to say this is all the baggage you have," asked Mark unpleasantly, the next morning, when he saw one large suitcase Hannah had brought down, and a small handsatchel. "Now, Mother, do be reasonable. If you don't take everything you need you'll be wanting to trot back all the time to get things."

"This is all I need," said Hannah with finality and climbed into the back seat of the car.

Mark was disagreeable about it all the way home. He told her several times that she was just bound to make all the trouble she could for them, and Myra was distressed and silent. Several times Hannah felt as if she would like to get out and walk back. She was sorry she had come. If Myra wanted her so badly she could have stayed with her awhile. She could have sent for Olive and stayed. That would have been nice. Without Mark around underfoot perhaps in time Myra would calm down and be like her old self.

But the journey at length was ended and Hannah went up to the alien bedroom and unpacked her few neat things that she had brought with her. A Sunday dress, an afternoon dress, four clean cotton working dresses, because she expected to spend most of her time in the kitchen relieving Myra, some warm undergarments. There were no furbelows, no frills to take up room.

She hung up her two best dresses on the two hooks that were not filled with Ollie's clothes.

"There isn't any closet in Ollie's room," explained her mother, "so I put them in here. I thought of putting up a shelf over there with a curtain around it for her, but Mark has got in his head that he wants Ollie's room for a kind of office so he can work at home nights. Would you mind it so very much. Mother, if I put Ollie's little bed in here? She'd be company for you. I know I used to love it when you let me

sleep in your room when I was sick some nights. I know she'd enjoy it to be with you."

Hannah doubted it, but thought perhaps it would make a better feeling between herself and her grandchild if she could win her, and besides she was going to stay only a few days anyways, so she said:

"Why, of course, put her in here if you want to. I'm sure we can make things around and make it quite comfortable."

Olive, however, was of another mind two or three days later when the change was made. She set up a terrible to-do about it.

"I want my own room. I don't want to go with her. I don't like my grandmother!"

Hannah slipped away down to the kitchen so Myra wouldn't be mortified by her child, and prepared a nice supper, making Myra's specialty, graham gems. But unfortunately it happened that they were not Mark's specialty. Mark expressed his dislike at once. Said they were not fit to put in the human stomach and told Myra he wished she would not eat them, that she would be sure to be sick in the night. Incidentally he remarked:

"Mother, you better ask next time before you plan to make things whether we like them or not. Its a pity to have good material wasted making up things that nobody will eat."

Then Olive, who had been enjoying her gem, and had demanded a second, suddenly flung it, butter and all, across the table almost in Hannah's face, spattering hot butter down the front of Hannah's gray traveling dress.

"Its nasty!" she yelled. "I won't eat it!"

Mark chuckled.

"Smart isn't she, Mother?" he said. "She gets onto a thing right way." But Myra coming into the room from the kitchen just then where she had gone to cut more bread for Mark who wouldn't eat the graham gems, turned white, and walked her child away from the table into the sitting room.

"Now, Myra, don't be too mad. She was only rubbing it in!" and he gave his disagreeable little laugh again and picked up his evening paper, which he habitually read through all meals whenever possible.

Hannah was glad when she lay in her bed upstairs, with the little Olive sleeping sweetly in her bed on the other side of the somewhat small room. It wasn't going to be a bed of roses, her visit here, she could see that. But if she could in any way lighten Myra's load and help her to get a little rest in her strenuous life she was glad to sacrifice herself for a little while. Anyway it would be over soon, and Charles was now in the glory he had talked about, and pretty soon the Morning would come, sunrise and the glory of

of the Lord. "Dear Lord, send Rowan home before long! Please do it by thy will."

* * * *

When Rowan awoke the daylight was stealing over a gray sky and meeting at the edges with as steely a sea as had rolled between him and the boat the night before.

He was still lying on the dirty bags and their stench filled his nostrils. Someone stood above him looking down. Perhaps it had been a familiar voice that had awakened him, he could not tell.

"Rowan! Rowan Parsons! How did you get here?" He thought he heard the echo of such words hovering in the air about him.

He came to himself quickly, out of the mist of dreams that his weariness had gathered.

"Oh, I've found you, Jason!" he exclaimed. "And it was really you I saw when I jumped. I was afraid I had been dreaming. I was afraid I was off on a wild goose chase, but you are really here!"

"You're right I'm here, Rowan," said the boy with a grave voice, "but it's not so hot as you may think, and I'm all kinds of sorry that you're here too. I never thought of their sending you after me! Oh, Rowan! I've been an awful fool, I suppose, I found that out last night. But I never thought I'd get you into a mess too."

"Don't worry about that, Jason, let's talk about how we can get back the quickest way possible. Your sister is breaking her heart about you, and I can't say what my mother and father think about me by this time. I hadn't time to explain. I just came off and said I'd be back as soon as I could. I didn't even tell them what I was going for. So it's necessary to get back at once. How do we make it, Kid? I tried to get something done about it last night but the only man I could find put up such a bluff about noise and danger that I thought perhaps I might do you some harm if I went ahead and disobeyed his orders, so I kept quiet. He shoved me down here, and I was so all in that I just stayed. I never meant to go to sleep. I was going to steal out when all was quiet and hunt for you. Now, what's next, boy? It's too far to swim home, and it's not exactly a nice looking sea, either. How do we get back?"

"I'm afraid swim is the only answer," said Jason solemnly. "This is an awful place. I never knew what I was getting into or I would have swung off and risked getting picked up near shore. I hadn't been on board but a few minutes before we sailed. I couldn't seem to find the captain. I heard they wanted a hand and I didn't know any other way of getting away, hadn't money enough to go far enough, so I took the job. But I wish it was yesterday and I wasn't here."

(To Be Continued)

DAILY MEDITATIONS

(Continued from Page 309)

Sunday, August 28

Peace

"My (own) peace I give to you." John 14:27.

Read John 14:22-28.

Christ's life outwardly was troubled by tempest and tumult but his inner life was like a sea of glass. The great calm was always there. Even when the human bloodhounds were dogging him in the streets of Jerusalem, he turned to his disciples and offered them as a last legacy—"My peace." With his peace we fear no evil.

Prayer: "Thy peace give me in times of deepest grief, imparting calm and trust and full relief."

Monday, August 29

Vineyards in the Wilderness

"I will allure her and bring her into the wilderness and I will give her her vineyards from thence." Hosea 2: 14, 15.

Read Hosea 2:14-20.

God knows our need of wilderness experience. When the soul is rebellious like Israel of old and has forgotten God, he knows where and how to bring out that which is enduring. He takes us aside and speaks comfort to us. He converts the "Vale of Acher" (bitterness) into a "door of hope." What a loving God is ours!

Prayer: Merciful God, we thank thee for the wilderness experience. There, in the silent solitude thou didst speak persuasively to our heart and win us back to thy love.

Tuesday, August 30

Elijah

"Elijah was a man subject to like passions as we are and he prayed earnestly (in prayer) that it might not rain." James 5:17.

Read James 5:13-18.

Yes, Elijah, despite all his greatness, was much like us. He got under the juniper tree, as you and I have often done. And yet while of like passions with us—he prayed not "earnestly," he prayed in prayer, that is he kept on praying, he prayed unceasingly. Do we know how to pray that way? To pray with the tenacity of faith?

Prayer: Forgive us, gracious Master, that we tire so soon in our devotions. Give us the persistency of thy prophet—"praying in prayer."

Wednesday, August 31

A False Hope

"Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken." Amos 5:14.

Read Amos 5:11-15.

Israel laid claim to divine protection, because they believed themselves

to be the favored people. But the prophet rebuked their false sense of security and declared that their only safety lay in holy aspiration and loyalty to God. Not because of divine favoritism should they be spared but only as their attitude is godward.

Prayer: Deliver us, O Lord, from a false sense of merit. Only as we seek thee with an honest heart are we assured of thy presence.

Thursday, September 1

Walking Circumspectly

"See then that ye walk circumspectly, not as fools, but as wise." Ephesians 5:15.

Read Ephesians 5:9-17.

In the revised version we read: "Look therefore carefully, how ye walk, not as unwise, but as wise." Be most careful in your conduct. Walk in love, as followers of God, as dear children. It is the mark of beloved children to become imitators of a loving father. Be rational, having the mind of Jesus.

Prayer: Dear Father, make us wise in ordering our ways amid the seductions of the world.

Friday, September 2

An Effective Defence

"In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." Isaiah 30:15.

Read Isaiah 30:13-18.

The prophet warned Israel against a military alliance with Egypt as a surety of strength against their enemies. Instead of their restless trust in man, they should calmly rely upon God. The reliance on Egypt means ruin. "Not by might nor by power, but by my spirit, saith the Lord of hosts." But Israel rated the cavalry (horses) of Egypt higher than their own God.

Prayer: May we, O God, in this day of excessive arming of the nations heed the word of the prophet: "Now the Egyptians are men and not God; and their horses flesh and not spirit."

Saturday, September 3

Holding Our Ground

"So take God's armour that you may be able to make a stand upon the evil day and hold your ground by overcoming all the foe." Ephesians 6:13.

Read Ephesians 6:10-20.

In the grim fight against the enemies of our soul nothing less than the whole armour of God—as described in this chapter—will suffice. How shall one otherwise hold his ground? The Christian warrior contends not with earthly foes, but with spiritual powers of great wickedness, whom he can overcome only in the power of the Lord's might.

Prayer: O Christ, gird us with the armour of thy might that we may victoriously hold our ground in every temptation.

Children's Page

Edited by MISS LA VERNE STARK of Unityville, South Dakota

"Savior, like a shepherd lead us, much we need thy tender care;

In thy pleasant pastures feed us, for our use thy folds prepare;

Blessed Jesus, blessed Jesus, hear thy children when they pray."

"We are thine, do thou befriend us, be the Guardian of our way,

Keep thy flock, from sin defend us, seek us when we go astray;

Blessed Jesus, blessed Jesus, hear thy children when they pray."

The Lost Sheep

EMERY and Marlowe had a little lamb with thin, gray wool and a very black face. Its ears were soft and silky, and its nose felt smooth and wet. It was an orphan and drank milk from a bottle using one of Marlowe's old nipples. Emery was five and the bigger; so, of course, he had the job of feeding it. Emery thought Dickey was the nicest little pet anyone could have.

At first, Dickey had a little penned-off corner of the barn for his home. Later, as the spring sun grew warmer the little lamb had a collar and a rope and was tied in the yard. Grandpa had warned Emery that if Dickey should get loose and run away the stray dogs of the neighborhood would soon kill him. Emery watched Dickey carefully. Marlowe watched, too, but Marlowe was only half as old.

Although he was just two and a half it was Marlowe that discovered the broken rope. He came trotting in one day as fast as his short baby legs could carry him. "Emery! Emery! Dickey gone! Dickey gone!"

Emery hurried out and, sure enough, there was only the broken end of the tied rope left. Dickey had gone.

Emery ran for Mommy. "The lambie is gone, Mommy! Dickey isn't there, and I can't see him anywhere!"

Mommy came to look too. But there wasn't any Dickey. "Emery, you'll have to go and hunt him. There's a cake in the oven and I can't leave, but maybe he isn't far away yet. Look all around the yard and in the bushes. Perhaps he's under the porch."

Emery started hunting and Marlowe helped as much as he could. He looked in the big boxes where the turkey hens had been sitting. He looked around the tank. He looked in all the barns and behind all the coops but no Dickey could he find. He hunted through all the bushes. Oh, where could Dickey have gone? Emery

thought about the dogs. He must find him before the dogs got him. He hunted all over again but still he couldn't find the poor little lamb.

Emery remembered a picture in one of his books. It showed a very kind man lifting up a tiny little lamb. Mommy told him that the Man had been hunting a long time for that lost sheep. He had gone over sharp rocks that had cut his hands and feet. He had climbed where thistles tore his skin and clothes. All over he hunted for his lamb until at last he had found him. Oh, how Emery wished he would soon find Dickey!



Emery and Marlowe Are Very Happy After Their Lost Little Lamb Has Been Found!

Then he remembered that Mommy said if he asked the kind Man, he would help him, whenever he needed it. He stopped and folded the little hands. "Please, Jesus, help me find my lambie, too. Help me to find Dickey. Amen."

Then he went out in the ditch and looked in the tall clover. Still there was no Dickey. He went around the corner. Something gray was in the tangle of the vines and clover at the far end of the ditch. Emery ran. Yes, it was Dickey. He was caught fast among the vines. Dickey tried to bleat, but he was much too tired. Emery unfastened the tough vines and set poor Dickey free. The lamb was so weak he could not walk. Emery carried him back to the yard. There he fed him some water and tied him to the rope again. Before he went into the house he remembered something else. He folded his hands again. "Thank you, Jesus, for helping me find Dickey," he murmured softly.

Reports from the Field

Central Conference

Activities of the Burns Avenue Church in Detroit, Mich.

The blessing of the Lord has been resting upon our work in the recent past. We rejoiced with our pastor, the Rev. G. Neumann, who was able to conduct a baptismal service on the first Sundays of June and July. Seven souls followed the Lord in baptism in June, while thirteen candidates from our mission stations were baptized in July.

We are grateful to the Lord for all added opportunity to proclaim the gospel and to carry out the great commission. It was in a very unexpected way that the doors, to present the gospel over the radio, were opened to us. Now we are trying, in a humble day, to fulfill our task on the air, every Sunday night from 9:30 to 10:30 P. M. over station CKLW. Besides the singing of a number of the good old Gospel Hymns and a few fitting remarks by our announcer, our pastor brings at ten minute talk every Sunday night. We pray that these small efforts may mean the salvation of many souls.

The B. Y. P. U. is also taking an active part in the work of the Lord. Since June we have been conducting outdoor meetings in Pingree Park. These meetings are under the leadership of our young people. With the aid of a car equipped with a public address system, we are able to reach many souls that are seated in the park with the message of salvation.

LYDIA BEKOWIES.

Daily Vacation Bible at Oak Park, Illinois

Another successful Daily Vacation Bible School came to a close on July 8. The enrollment this year superceded any other previous one. There were 126 enrolled and the average attendance during the three weeks period from June 20 till July 8 was 90. Miss A. V. Orthner was the principal of the school and 28 workers assisted faithfully. The first period of 20 minutes was given to Bible study, the book of Genesis furnishing the lessons with the pastor as teacher. Then there was a period of singing, another of story telling and one of hand work. Most excellent work was done by the children and the display of hand work on the evening of the closing exercises received very favorable comments. The children raised a mission offering amounting to \$7.50. The benefit of a school like this for the church can easily be measured by the contacts it furnishes to reach the unchurched homes in the community.

Oak Park Church is moving forward. During the summer months the evening services are in charge of the young people with the pastor, the Rev. Theo. W. Dons, or guest speaker giving the message. In our midweek prayer service a study of a little book entitled, "A Friendly Guide to Sunlit Paths," is pursued. This pamphlet is issued by the American Baptist Publication Society and yields excellently for group study. We are very grateful to have a large group of spiritually minded young people who deem it worth while to attend this midweek service. Additions to our membership are quite frequent as it should be in any missionary minded church. Our Mission Church in Bellwood under the leadership of the Rev. Stanley Jones is doing a splendid work. Two weeks ago seven were baptized and others were received by confession and letters.

HENRY VOGT, Church Clerk.

Atlantic Conference

Bridgeport, Conn. Reception of New Pastor

A reception attended by more than 125 members and friends of the King's Highway Baptist Church, Bridgeport, Conn., and pastors of the New England Convention was held on Friday evening, July 1, 1938, to welcome the new pastor, the Rev. Albert R. Hahn of North Dakota.

The program was in charge of Mr. Emil Wehger, one of our deacons. The Rev. Emil Berger welcomed the Rev. Mr. Hahn in behalf of the church. Mr. Hahn in his brief acknowledgement of the welcome said, "There is a time to speak and a time to be quiet, and this, I think, is one of the times to be quiet."

The various organizations welcomed the new pastor through their respective representatives and many musical numbers were rendered, enhancing the value of the program. Among the ministers who spoke briefly were the Rev. Julius Kaaz of New Haven, Conn., the Rev. G. E. Friedenberg of New Britain, the Rev. Theo. Koester of Meriden, the Rev. Melville Hatcher of Stratfield, the Rev. Ernest Steinkraus of Bridgeport. Letters of felicitation were read from the Rev. W. G. Backlund, the Rev. Melvin Prior, the Rev. W. Jacobs of Bridgeport, the Rev. W. Luchsford of Stratford and the Rev. Earl Kalland of Boston.

At the conclusion refreshments were served and many encouraging words were exchanged with the new pastor and friends.

MINNIE K. DITTRICH.

Ministers' Institute at Bradley Beach, New Jersey

The annual Minister's Institute of the Atlantic Conference was held at the Bradley Beach Cottage, in response to the invitation extended by the Jugendbund of New York and vicinity. The Institute took place during the week of June 27, from Monday through Friday. The program was effectively planned by the Rev. Assaf Husmann and the Rev. Milton R. Schroeder, both of Philadelphia. The general theme for the gathering was, "The Christian Minister." It proved to be helpful and appropriate, and the discussions which were outgrowth of the theme were interesting and practical to those attending.

Morning devotional periods were based largely upon the epistles and provided good spiritual food for the start of each day. The topics for the morning sessions were based upon the general theme, including the "Minister's Prayer Life," "The Minister and His Study," "The Minister and His Visitation," as "Leader of His Church," his "Extra-Church Activities" and his "Avocations." Although problems vary according to the field and community in which a pastor is laboring, in general the difficulties are similar, so that the solutions and suggestions brought forth during the discussion periods were applicable and helpful to all.

We were especially privileged to have in our midst the Rev. C. Martens, a former pastor of Russia and a present member of the church in Winnipeg, Canada. Several periods were given over to his thrilling and awful descriptions of experiences in Russia. Many facts not generally known were revealed by him, and his listeners certainly received illuminating, first-hand information about the situation there.

One of the earliest supporters and workers for the cottage at Bradley Beach was the late Mr. Christian Schmidt. Down through the years he has taken interest in the progress of the endeavor and it was his custom to attend some of the sessions of the Minister's Institute. The ministers, in turn, have highly esteemed and honored him as a true Christian gentleman. Therefore on Wednesday evening a memorial service was conducted by the Rev. J. Niebuhr. Mr. F. A. Wurzbach, for many years a close friend of Mr. Schmidt, also contributed to the service. We pay tribute to the memory of Mr. Christian Schmidt and thank God for the fine Christian testimony of his life.

The Ministers' Institute was again a week of blessed inspiration and joyous fellowship.

JOHN P. KUEHL.



Young People and Faculty at the Northern North Dakota B. Y. P. U. Assembly Held at Fessenden

Dakota Conference

Northern North Dakota B. Y. P. U. Assembly

With the theme, "Christian Youth Still Building," the seventh annual Northern North Dakota B. Y. P. U. Assembly opened its session on Monday evening, June 20, at Fessenden, No. Dak. The Rev. J. C. Gunst of Grand Forks gave the opening address, using for his text 2. Tim. 2:15.

Devotions were conducted each morning by the Bismarck, Tabor, Goodrich and Anamoose societies, using the topics of Christlike Builders in the home, business, society, and in the church.

"Building a Foundation," a Bible study dealing with the life and letters of Paul, taught by Prof. A. Bretschneider of the German Baptist Seminary in Rochester, N. Y., was the first class held on each morning. The second period offered a choice of three classes as follows: "Building Harmony" (Music), Mrs. A. Reddig, Cathay; "Building Orderly" (Business Procedure), Rev. J. C. Gunst; "Building the City of God (Denominational Enterprise), Prof. A. Bretschneider. In the afternoon, a choice of two classes was available as follows: "Building the Mansion of Character" (Christian Personality), by Prof. A. Bretschneider, and "Building Reverently" (Worship) by the Rev. J. C. Gunst.

Out of an enrollment of 170 young people, 50 were in the Intermediate group. This group was taught by the Rev. B. Schlipf of Bismarck. His classes were devoted to "How the New Testament Came to Be" and "You Pupil."

Large audiences attended the evening programs, which were of various natures, consisting of an address by Laura Reddig, bringing to us her call and answer as a missionary nurse to the Cameroons. Slides of the missionary work in the Balkan countries were presented by the Rev. R. Kaiser of McClusky. Two missionary plays, "Pin Holes" and "A Soldier of the Cross" were presented by the Anamoose

and Carrington societies. Also, it was our privilege to have with us the Rochester Quartet, which gave us a program consisting of musical numbers and short talks.

An assembly choir of about 35 voices under the direction of Mrs. A. Reddig presented a number for each evening service.

The Sluice Box hour, held each morning, brought to us some vital discussions by the youth of our assembly, on the following topics: "Commission Plan of Conducting the B. Y. P. U.," "Evangelism," "Projects for Christian Youth," and "Say So Hour!"

Bonfire meetings were held after each evening service and the following entertainment was presented: Society roll call on Monday evening. Tuesday, the songfest was held of which Pleasant Valley was the winner and received the book "Phunology" for a prize. Family night, which was led by Esther Kaiser of McClusky on Wednesday evening. And on Thursday evening the following prizes were awarded: The Loebie society won the Banner contest. The Fessenden society won the book, "Getting Help from Religion," by Gilkey, for the largest registration, which was 47. The McClusky society won in the "Project" contest. Installation of officers also took place around the bonfire on Thursday evening with the Rev. J. C. Gunst in charge.

At the business meeting the following officers were elected: Ella Albus of Pleasant Valley, reelected president; Gilbert Derman of Anamoose, vice-president; Virginia Siebold of Carrington, secretary; Gottfried Kurzweg of Anamoose, treasurer; and the Rev. R. Kaiser of McClusky, reelected as dean.

The recreational program was under the leadership of Ruth Klein and Morris Broschat of Germantown, and Marie Albus of Pleasant Valley, assisting with the Intermediate group.

Our assembly came to a close on Friday evening with a very impressive consecration service, conducted by Prof. A. Bretschneider, and held around the open fireplace. VIRGINIA SEIBERT.

Grand Forks, No. Dak. Many Activities

We had two weeks of inspiring revival sermons by the Rev. R. Sigmond of Fessenden, during which six of our young people acknowledged publicly that they had accepted Jesus Christ as their personal Savior. They further followed their Master's guidance and example by stepping into the baptismal waters on Sunday evening, May 22.

The fiscal year of our young people's society ended on April 18. The retiring officers conducted a Candle Light Installation Service for the new officers. The church was decorated with flowers and lighted candles. The officers were all assembled about the altar on which a candelabra stood with burning candles. A fine installation service was read by the ex-president, Mrs. Fred Kranzler, telling the incoming officers their personal responsibilities. In rotation the newly elected officers took a candle from the candelabra which signified the taking of new strength from the Lord.

The appearance of our church, both inside and out, has been greatly improved. First, each member gave his mite, then our Dorcas Club donated \$50 for shingling the roof, and of course the Ladies' Aid did their share by giving all the profits from a sale, and redecorating the inside of the church. The painting and shingling was all done by willing hands without any thought of remuneration.

The Young Adult Class, known to us as the Open Door Class, has been active. They raised \$25 and bought a mimeographing machine, which is available to the Sunday School, Church and B. P. U.

And so, with a newly redecorated church and happy spirits, we were eager to welcome our highly esteemed guest, the Rev. S. Blum, who delivered a soul-enriching sermon on, "Cyclonic Christians."

On Sunday, June 26, we felt exceptionally privileged to have Professor Albert Bretschneider in our midst.

MRS. JOHN KRAENZLER.

The Dakota Central Association at Venturia, No. Dakota

Here we have a strong church with a striving, ambitious pastor, the Rev. A. Guenther. Due to the smallness of Venturia, however, it was impossible to secure any kind of building for our meetings, during a spell of rainy weather. Because of this, the temporary dining hall was also used for meetings.

Sunday morning, the local pastor demonstrated to us that we still have one blessing in our beloved Dakota—children. With the help of 80 children from his Sunday School, the Rev. Guenther rendered a number of songs, which were a joy to hear.

Also, we still have a mission spirit, which was shown by the collection of \$578.

Professor A. Brtschneider, the Rev. Samuel Blum—editor of the "Send-bote"—and the Rev. W. S. Argow were our guest speakers.

Our Dakota brethren, the Revs. W. Luebeck, G. W. Pust, G. Rutsch, B. Schlipf, E. Broeckel, W. Jaster, F. Trautner, D. Littke, Albert Ittermann, W. A. Weyrauch and F. Alf, all gave uplifting sermons and addresses.

The new officers are: Albert Ittermann, chairman; E. Broeckel, vice-chairman, and G. Rutsch, secretary. The mission committee consists of: A. Guenther, W. Luebeck, Mr. Bertsch, Mr. Rott und F. Alf.

Mr. Lehr of Gackle, No. Dak., has been relected as treasurer of the convention.

We again wish to thank the pastor and his church members and friends in Venturia for their splendid hospitality. Our association was better attended than our conference and we know that it meant much work for our dear Venturia friends. F. ALF.

Plevna, Montana Reception to New Pastor

On Sunday, July 17, a well attended reception was held in the German Baptist Church of Plevna, Montana, for our new pastor and his family, formerly of Creston, Nebraska. Rev. J. J. Renz and family were ushered into the church while the congregation, which had gathered earlier in the morning, stood up and sang a welcome song. The Rev. Wm. Jaster of Lemon, S. Dak., was the visiting minister. Mr. Benj. Huber, deacon of the church, presented Rev. and Mrs. Renz to the congregation. The Rev. Jaster and the Rev. Renz spoke to the Sunday School. The message of the morning was read by the Rev. Jaster. The Rev. Renz gave a brief sermon. Mrs. Wm. Jaster sang a solo with harp accompaniment.

At noon a beautiful lunch was served by the ladies, in the church basement, to all that were present.

At two o'clock the afternoon service began and the program was opened

with a song by the congregation, at which time the Rev. and Mrs. Renz were ushered to the platform. The Ladies' Choir, with Mrs. John Bechtold at the organ, sang an appropriate number. Following this the Rev. Jaster brought the message of the afternoon. A welcome recitation was read by Mrs. Roesler. The Plevna young people's choir sang: "God Will Take Care of You." Special welcoming addresses, were given by the various organizations of the church. The Rev. Jaster welcomed the new minister and his family in behalf of the church itself. Mr. George Heuther, Sunday School superintendent, in behalf of the Sunday School; Mrs. Benj. Huber spoke in behalf of the Ladies' Aid; Theodore Kusler, president of the B. Y. P. U., in behalf of this group; Mrs. John Lang, second deacon, spoke in behalf of the deacons and other church officers; and Miss Martha Hepperle, president of the Girl's Mission Circle, spoke in behalf of this group. After the representatives had extended their welcome to the new pastor and his family, the Rev. Renz responded by expressing their appreciation for the warm welcome which they had received.

In the evening the B. Y. P. U. gathered at the parsonage and gave the new pastor and his family a surprise pantry shower. Many useful things were received. The pastor and his wife expressed many thanks to the young people. The remainder of the evening was spent in getting acquainted with the new family. A lunch was served at the close of the evening.

MRS. ARTHUR HEPPELLE.

Pacific Conference Annual Conference at Tacoma

The 44th session of the Pacific Conference was held this year with the church in Tacoma June 22-26. Messengers and delegates and guests from every church of our wide-flung constituency had come to participate. Our heavenly Father favored us with ideal weather conditions for our gathering. The Rev. G. A. Lang, the congenial and tactful pastor of the church, spoke words of welcome that reached their mark and immediately created an atmosphere of fraternal felicity. The large and able choir, robed in black gowns, contributed to make every evening service a blessing and spiritual treat. The Rev. E. S. Fenske of Vancouver, B. S., brought the opening message on "Christ the Crucified," 1. Cor. 1:23. This message struck the right note from the very beginning, and with all the other messages and papers centered around the theme of the conference, "Jesus Christ for a Time Such as This."

The day sessions were fittingly begun with an hour of devotion and prayer. The following brethren preached the devotional messages on "Springs of Power for a Time Such as This," E. Bonikowsky, G. G. Rausser

and J. G. Rott. The following officers were elected: moderator, J. F. Olthoff; ass't moderator, J. Leyboldt; secretary, F. E. Klein; recording secretary, C. E. Schoenleber; mission secretary, G. A. Lang. Almost all of the reports from the churches showed some increase and indicated signs of spiritual revival and progress, much to the encouragement of every one. The following six new pastors of churches within our conference were welcomed by the moderator: J. Leyboldt, Portland First; E. S. Fenske, Vancouver, B. C.; A. Stelter, American Falls, Idaho; A. Krombein, Kelowna, B. C.; A. Felberg, Lodi, Calif.; and O. Roth, Portland, Emanuel. At present all of the churches of the conference are supplied with pastors. Our latest organized Baptist Church, the Portland, Laurelhurst, was received into the fellowship of the conference.

We were privileged to have Professor O. E. Krueger of our seminary with us, who represented our General Mission Work and conducted the daily Quiet Hour, 11:30-12 noon. His subject was, "The Fruits of the Spirit." Professor Krueger also conducted the closing consecration meeting on the theme, "The Victorious Life." The evening services packed the spacious auditorium of the church to its capacity. The Sunday services were held in the near-by Val-halla Temple. Preachers of the evening messages were: A. Stelter, O. Roth, C. Seecamp, A. Felberg, C. Schoenleber. Among the papers were the following themes, always keeping the conference motto in mind: "The Reality and Revelation of Anti-Christian Powers," R. M. Klingbeil; "What May the World Expect of Us in a Time Such as This?" J. C. Schweitzer; "The Gospel of Christ for Our Times," F. E. Klein; "Dangers Confronting Our Churches in a Time Such as This," F. Mueller; "Unchanging Lines of Demarkation Between Church and World" B. W. Krentz. Our moderator, the Rev. J. F. Olthoff, delivered the annual doctrinal sermon on: "The Incarnation in the Pre-historical Plan of God for Man's Salvation." All the messages and papers revealed remarkable thoroughness and were definitely based upon the Word of God.

The brethren Roth, Bonikowsky, Felberg and Krombein spoke to the large Sunday School on Sunday morning. The Rev. J. Leyboldt brought an inspiring missionary sermon on, "Ye Are the Salt of the Earth." An offering for our General Missionary Budget was taken. The B. Y. P. and S. S. W. Union as well as the Ladies' Missionary organizations will bring reports of their respective sessions separately. This conference was outstanding for its high plane of spirituality and the untainted Christian fellowship.

God willing, the conference will convene next year with our church in Wasco, California.

JOHN C. SCHWEITZER.

Salt Creek, Oregon This Changing World of Ours

It was with deep regret that we bade farewell to the Rev. and Mrs. J. N. C. Hiebert on Monday evening, June 27. Members of the church and many friends from near and far gathered in the Salt Creek Church to bid them farewell and wish them God's blessing in their future work as missionaries in Hydrabad, India.

Their work was a great blessing to the church during the eight months of their ministry here as was brought out by the heads of the different organizations of the church and many members and friends individually.

In contrast to this was the joyous reception given to the Rev. and Mrs. Otto Nallinger who have come to us from Rochester, N. Y. The Rev. Nallinger has just completed his work at the seminary in Rochester and he, with his bride, traveled 3000 miles on their honeymoon trip to the Pacific Coast in a well laden little Ford.

We as a church are looking forward to working together with the Rev. and Mrs. Nallinger for the furtherance of the Lord's Kingdom here in this community. We have already learned to love them due to their splendid personalities and their willingness to work.

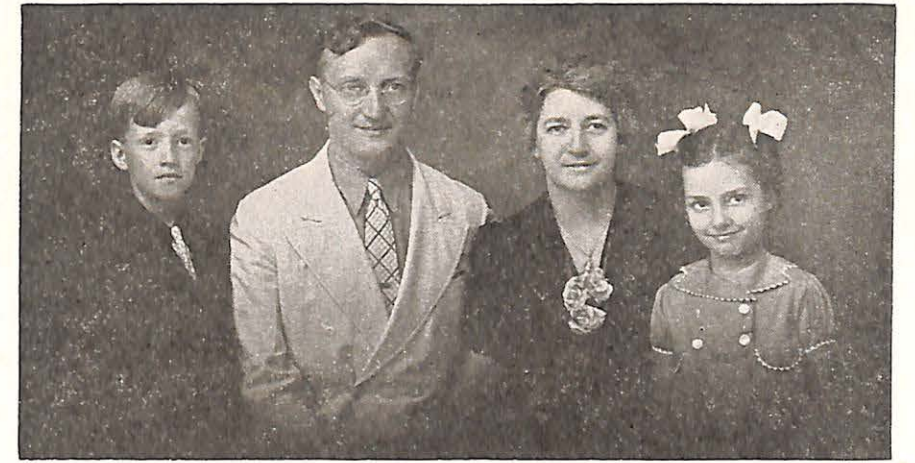
After a short program and a welcome by the various organizations refreshments were served in the church basement. We were very glad that the Salem Church postponed their weekly prayer meeting in order that they might join us in welcoming our new minister. The Rev. J. F. Olthoff extended to the Rev. and Mrs. Nallinger a hearty welcome in behalf of the Salem Church and also of the Pacific Conference.

The church gave them a shower after the reception at which time they received many useful gifts for their new home. MILDRED VOTH.

Golden Wedding at Salt Creek, Oregon

Mr. and Mrs. Henry Voth of the Salt Creek, Oregon, community, wedded in 1888, were on June 21 enjoying the congratulations of friends and the neighbors who helped them observe their golden wedding anniversary. Their golden wedding anniversary was open house at Monday evening was open house at their home. On Tuesday afternoon a family dinner was served on the lawn of the Voth home, and on Tuesday evening, the anniversary date, they duplicated the scene of fifty years ago when they marched into the Salt Creek Baptist Church at a reception arranged in their honor. Accompanying them were P. J. Voth and A. Voth, brothers of the bridegroom, G. F. Newman of Aberdeen, Idaho, and Frank Friesen of Smithfield, all of whom attended the wedding in 1888.

The wedding march was played by Mrs. N. H. Classen and following a musical program, prepared specially



The Rev. and Mrs. H. Dymmel and Family Upon Their Arrival in Anaheim, Calif.

for the occasion, Mr. and Mrs. Voth were presented with a floor lamp and a basket of flowers.

Mr. and Mrs. Voth were both born in Berdjansk in South Russia. They came with their parents to the United States when they were children and both families settled in Hamilton County in Nebraska. Their marriage took place near Henderson, Nebraska. Last year they visited the place after a lapse of 47 years.

In March, 1891, the Voths moved to Polk County, settling near Smithfield. Later they moved to their present home at Salt Creek, located on the site of the original location of Jesse Applegate, one of the first permanent habitations in Polk County.

They have been active members of the Salt Creek Church for almost forty years. During this time he served as Sunday School superintendent for twenty years and is now teaching the Bible Class. He has served as deacon of the church for many years.

Ten children were born to the union, of whom nine are living and all of them were present for the occasion. They are Mrs. Anna Villwock, Henry W. Voth, Jacob H. Voth, George E. Voth, Pete J. Voth, John D. Voth, Albert C. Voth, Reuben T. Voth and Mrs. Earnest Loewen.

Also present were grandchildren of the couple including Everett and Paul Vilwock, Arlene, Lester and Mildred Voth, Irwin and Elmo Voth, Mrs. Leighton Dashiell, Ronald J. Voth and one great grandchild, Lorice Ruby Dashiell. MILDRED VOTH.

Anaheim, California Reception to New Pastor

The members of the Bethel Baptist Church of Anaheim, California, together with a host of friends of the Los Angeles First and Los Angeles Ebenezer churches, had the great joy of welcoming their new minister, the Rev. Helmut Dymmel, and wife and children, George and Joan, at a large reception held in their behalf on Sunday evening, July 10.

The Rev. Dymmel comes to Anaheim from Rochester, N. Y., where he has

served for the past seven years as a professor at the German Baptist Seminary. He is succeeding the Rev. O. R. Schroeder, who has retired from active ministry.

The Rev. O. Eymann, in charge of the services, read a letter of greetings and God's richest blessing from our former pastor, the Rev. O. R. Schroeder. Welcoming addresses were given by the various organizations of the church through the following representatives: The deacons, by the Rev. O. Eymann; the trustees by R. J. Quast; the Ladies' Missionary Society by Mrs. Alex Stark, at which time she presented the honored guests with a beautiful basket of flowers; the church choir by Walter Burzlaff; the Sunday School by Walter Schroeder, who presented them with a lovely pottery vase; the young people's society by Miss Lois Schroeder, who presented them with a lovely guest book. The visiting ministers were given an opportunity to greet the new pastor and family: the Rev. B. W. Krentz extended the good wishes and blessing of the Los Angeles First Church. The Rev. Karl Feldmeth congratulated the new union in behalf of the Los Angeles Ebenezer Church. The Rev. R. Kells Swenerton, president of the Anaheim Ministerial Union, also extended a hearty welcome.

The Rev. and Mrs. H. Dymmel responded with words of appreciation for the warm welcome and the Rev. Dymmel favored us with an organ solo and closed with the benediction.

A social hour in the church basement followed, at which time everyone was given an opportunity of greeting the new pastor and children.

Both church and pastor feel God's guiding hand in the present connection and our hearts are filled with praise to our heavenly Father for having sent us a new shepherd to lead his flock. It is our prayer that under the new leadership we may all be revived through God's Word and the leading of God's Spirit that we together may be instrumental to win souls for his Kingdom. RUTH H. JUNGKEIT.

Northern Conference

The Saskatchewan Convention and Tri-Union

The Saskatchewan Convention and Tri-Union of this year found it convenient again to meet in a joint session. Ministers and laymen from the various churches of the province enthusiastically assembled at our beautiful Ebenezer West Church to plan for the future and to mutually enjoy true Christian fellowship. There were four days of great spiritual experience, lasting from June 22 to 26. The Rev. A. Rosner presided as moderator.

On Saturday afternoon, June 25, the tri-union made arrangements for an outing at the shores of beautiful Good Spirit Lake. And, truly, everyone seemed to be of "good spirit." Young and old "dipped" and were "ducked" in the refreshing waters and merrily played on its sandy shores.

Moments of especially great delight during the convention and the tri-union were the devotional talks by the Rev. W. S. Argow, representing the general work of our denomination, and the informing and inspiring addresses by the Rev. E. P. Wahl. The Rev. Argow, too, depicted a true and clear picture of our denomination at large, thus giving an insight into the needs of our German Baptist work and simultaneously arousing a sense of responsibility toward it.

The music, rendered by the various musical organizations, also was a pleasant treat. The choirs of the home and neighboring church, the string orchestra and the male chorus of the entertaining church and the mass choir, temporarily organized out of members of the various choirs in the province, ministered to the musical enjoyment of the convention and tri-union visitors. Surely, many a heart was touched by the inspiring music.

Sunday proved to be the climax of the session. The Rev. Argow and the Rev. Wahl spoke again inspiringly in the fore- and afternoon. The Rev. N. A. Christensen—as the main speaker of the evening—brought the meeting to a close with a stirring message that grew out of his very life. As all through the convention and tri-union, so also on this day the main subject was "Helpers of Truth." Every interested visitor, I am sure, left the tent with the burning desire to be both a confessing and living "helper of truth."

KARL KORELLA.

Northwestern Conference

Wausau, Wisconsin

"Only God can make a tree."

The Church in Wausau knows well the truth of this thought. We give thanks to God for the natural beauty into which he has placed us. Trees, lakes, rivers, hills, valleys, streams,—yes, a natural setting which few cities can enjoy is the privilege of Wausau,

Wisconsin. And into all this natural beauty God has placed his Church.

Not only for these beautiful surroundings, but also for the great opportunity to work for our Lord, we give thanks. Being the only Baptist Church in an entire county, we have a large field to work. With God's help we have done his work, and with his continued guidance it shall grow.

Beginning with the enrollment of 17 members our Primary department has grown to a membership of 49. Although numbers are not our aim, a numerical growth testifies of the hard work and devotion of the teachers.

Our Vacation Bible School was a success also. The faithful work of the young people who taught is another sign of interest in the work of the Church.

The young people's society is an active force. Our two World Wide Guild groups do a remarkable work. And the ladies' missionary society, as usual, is one of our main stays. Add to this a brotherhood and a wide-awake choir and one has a good picture of the organizations of our church.

However, any organization without a Christ-like spirit, without the objective of winning souls for and to Christ, is of no use in the Kingdom of God. It is the goal of this church to be a Gospel Lighthouse to this beautiful country, for besides fresh air and scenery a living soul also needs the Savior. It is our task, as the Immanuel Baptist Church, to bring Christ to the people. God has blessed us in that he has found a group of young people who, having found their Savior, will give testimony of this fact by the open confession of baptism on July 31. It is our prayer that others, who are now being called to this same experience, might respond. And since this is our calling, we pray God for strength and willingness for a more earnest effort.

FRED SCHILLING.

Southern Conference

New Adventures in the Southern Conference

Under the sponsorship of the Y. P. and S. S. W. Union of our conference a District Rally was held on Sunday, June 12 in beautiful Mother Neff State Park. The churches at Dallas, Crawford, Gatesville and Waco participated. The Rev. C. C. Gossen served in the morning and Charles Bohmert, Jr., in the afternoon as our song leaders. The Sunday School speakers were Misses Marie Heusi and Ruth Becker and the pastors C. C. Gossen and A. Becker.

In the morning preaching service the Rev. Wm. Schweitzer delivered a challenging message on the topic, "Power in Religion." He spoke of the Christian who, by letting the Holy Spirit work through him, has power in his religion. In the afternoon, the Rev. M. Rhodes of Waco, Texas, was our guest speaker. Basing his text on Heb.

1:1-4, he spoke on the subject, "God Voicing Himself to the World Through Christ." We returned to our homes with many blessings and a desire to come back to this place next September, when we plan to hold a state-wide Rally.

During the three days of June 22-26 the tenth annual assembly was held at the Greenvine Church near Burton, Texas. It was an innovation accompanied with doubts and hopes as the date had been changed for the first time from late November to a week in June.

The weather was ideal. The Greenvine people entertained royally. The program was faithfully carried out. But all these things would have been of no avail had the attendance been negligible. Although about half as many attended as usually came to the Fall assemblies in the past, the experiment was carried out in a fine spirit. Fifty to sixty attended the classes and well over two hundred came to the evening services.

The Rev. Wm. Schweitzer's class in "Church Music" was so popular that a similar one is now in demand for the next assembly. "Planning a Life" was a text book course taught by Walter Schaible and fifteen members of the class completed same, receiving awards. Miss Marie Heusi taught the Junior Class the course "Bible Heroes." Although a small group, they presented several special numbers during the assembly.

The devotionals were led by Arnold Deiss, Professor H. G. Dymmel and Miss Helen Stobbe. The pastors Becker, G. N. Cook, C. C. Gossen and P. Hintze delivered the morning messages, following classes and recreation, and Sunday School, respectively.

Song services and special musical numbers preceded every evening message. The keynote address on Wednesday night was given by the Rev. C. H. Edinger. He based his message on the Assembly Theme, "Building on the Solid Foundation—Christ." On Thursday evening Dr. John Held preached on the subject: "The Uplifted Christ." It was one of those deeply stirring messages on the problems facing Christians today.

On the remaining three days of the assembly our guest speaker was Professor H. G. Dymmel. Friendships begun a few years back during a visit to Texas were renewed and made stronger. We are now not only endeared to Prof. Dymmel but also to Mrs. Dymmel and their two children. The Dymmels were enroute to their new home in California at this time. Much could be said about the professor's messages, but space only permits naming his topics, which were: "Christ the Saving Foundation," "Christ the Sustaining Foundation" and "Christ the Only Foundation."

Both the music and recreation committees deserve mention for making their part of the program so success-

ful. Those serving on these committees were Mrs. J. J. Lippert, Miss Margaret Lengefeld, Miss Helen Stobbe, the Rev. C. C. Gossen, Milton Lippert and the Rev. Wm. Schweitzer. Nor can we pass the cooks and waiters who made meal times, happy times.

In the poster contest, churches from the following places won awards: First, Crawford; second, Cottonwood; third, Crawford; fourth, Greenvine. With eighteen attending the assembly, the Waco church led all others and was awarded both the Attendance Banner and the new Mileage Banner.

MRS. WALTER S. SCHAIBLE.

Eastern Conference

Happy Events in Erie, Pa.

It was a happy day when on Easter four fine girls stepped into the baptismal waters. It was the climax of the program in progress. But it was not the end, much rather a more intensified continuation. Our hearts united for a seven point program which was to lead us on to Pentecost and from there into those months so desired by all, the months of Spring and Summer. The seven point program included:

1. A regular, cheerful and prayerful attendance at all services.
2. An intensified visitation of those who seldom or never attend.
3. Intensified prayer for services and those attending them.
4. To humble ourselves before God as individuals and as a church.
5. To complete our visitation project which consisted of 10 blocks one way and three blocks another.
6. To have three different hours of prayer on Christ's Ascension Day, with a threefold purpose: a) fasting; b) praying; c) sacrificing.
7. To rally on the Day of Pentecost as members in the morning for the Lord's Supper and in the evening for a Mass Rally.

Because our mothers have had such a large share in molding and making our lives we honored them on Mother's Day. In making our visits, and in carrying out our program we remembered even those mothers who within our community know not God nor Jesus as their Savior. On Ascension Day, at the appointed hour many entered into the sanctuary of God; spoke their prayers in quietness and reverence; brought their offerings in sincere devotion and laid them upon the altar of God. It was indeed inspirational when in the evening hours our hearts united and gave glory and praise to God together. It was a sacrificial offering and consisted of \$54, while only a few weeks ago a sum of \$120 had been sent to our Mission. We have brought it cheerfully and with prayers in our hearts. God blessed us and our services grew from week to week and at the Day of Pentecost our members gathered in the morning for the observance of the Lord's Supper and rejoiced greatly in the Mass Rally at the

evening hour. God has greatly blessed us as we continued observing Children's Day. Many new scholars had been brought during the "New Scholar Contest" and when at the Sunday School Social those radiant faces and shining eyes were rewarded great rejoicing could be seen with young and old. Our young people sponsored an Ice Cream Social and are ready to contribute their entire profit of that night to Missions. God bless them! And we must say a word concerning the Ladies' Missionary Society. The members have not only made new baptismal robes, but also bought a new wardrobe to keep them safely and clean when not in use. And how happy we are to have received from them beautiful dishes! We are now looking forward to the day when they are to be filled with wholesome and delicious food.

HENRY PFEIFER.

The Ontario Association

The annual convention of the German Baptist Churches of the Province of Ontario met with the Killaloe Calvary Baptist Church from June 29 to July 3. The Rev. Edgar Klatt is pastor of the church.

Our convention theme was: "Thy Kingdom Cometh."

Professor Arthur A. Schade from our School in Rochester, New York, was our guest speaker and the lectures he brought were certainly most inspiring and educational. They all, together with all the devotional talks and sermons, centered around the theme: "Thy Kingdom Cometh." His topics were respectively: "What Is the Kingdom of God?"; "The Place of Youth in the Church and the Kingdom of God"; "Wherein Has the Church of Today the Ideal of the Kingdom of God?"

The following topics were rendered by the different pastors of our convention. The Rev. George Zinz brought the opening sermon, also a talk on "The Place of Youth in Church Affairs," and the Sunday morning sermon. The Rev. A. E. Jaster delivered the message: "Can We Identify 'Kingdom of God' with the 'Invisible Church'?" "Can the Advancement of the King-

dom Be Hindered?" The Rev. John Heer brought the Thursday evening sermon entitled, "Can We as Christians Escape the Cross?" and on Saturday morning, "Building Enduring Friendship."

Our young people's session began on Friday afternoon. Short talks were given as to why we should organize into a different Union than that of our convention. This permission was granted our young people. They organized under a different name, which is: "Young People's and Sunday School Workers' Union of the Ontario Association of the General Conference." The young people's session was commenced Friday afternoon. A wonderful banquet was planned by the local B. Y. P. U. and after the good meal that was enjoyed by all, we had the joy to listen to an address by Professor A. A. Schade entitled, "Christian Youth Building a New World." It was well received, and digested by some.

The Sunday morning was well attended by both young and old, and in both Sunday School and Church services. Professor A. A. Schade spoke to the Sunday School. The Rev. George Zinz brought the morning address. The Sunday afternoon was given over to the Ladies' Aid Society. Their theme was, "The Influence of a Mother in Both Home and Church Life."

The Sunday evening was highly exalted by the message brought by Professor Schade. The convention was brought to a wonderful close with the holy communion.

JOHN HEER.

OBITUARY

Arthur F. Brickell,

one of the oldest members of our church, was called to his heavenly home, after a lingering illness, July 1, 1938, at the age of 81 years. He is survived by his wife, Sarah Ellen, with whom he shared the burdens and joys of life in faithful wedlock for 59 years. Besides his bereaved widow he leaves two daughters, three sons and six grandchildren. He too was one of the strong pilgrims who lived and died in faith looking for the heavenly home prepared for them by God. In this faith the bereaved find comfort, peace and hope.

Rochester, N. Y. D. Hamel.

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A Substitute or The Substitute?

(Continued from Page 306)

said, "I agree with you." Then followed one of the finest talks on Christ bearing the sin of others. I stood aghast, with wonder and amazement, of his knowledge of Christ as the sinner. But after he finished he ended with this statement, "That is just the reason that I am here; I am bearing the guilt of another." He acknowledged not his sin, but accused another. Seeking a substitute sinner in place of confessing his sin and taking refuge in the One, who forgives sin.

It was the need of the Substitute Savior that God sought to impress upon the first sinners, in that he provided a covering for them in the death of the innocent animal. Immediately promising to send that Substitute Savior in due time. Someone who could take the place of the sinner and bear his punishment, and upon whom the end of sin, which is death, hell and the grave could not make claim. History has record of only One, who broke these powers. That glorious day of triumph, we call Easter morn proclaims to all, "Because he lives we too shall live."

We are told that during the Civil War it was possible for a man to secure a substitute if drafted for the army. But the substitute had to be one outside of the draft age of the army. In case this one was killed the record reported the death of the person who should have gone. This may help us to understand the need of the coming of the Savior. There was none in all the world that could take the place of the sinner, because all are under the age of condemnation, "For all have sinned and come short of the glory of God." A citizen from England could not substitute for a man in this country during the Civil War. So too the divine substitute must become man. Herein lies the necessity of the virgin birth. After thirty years of walking this sinned world, being tempted as none ever has, sinful man gave testimony: "I find no fault in him." A man indeed in whom there was no guile. That perfect God-man and he alone could become your and my substitute. We were sinners and under the penalty which must justly be met. Therefore the necessity of the death of Jesus Christ. He had to bear our punishment to become our substitute.

"Well," you might say, "if he bore my sin then I am free!" True, he came for all, but this is essential. You must cease from seeking a substitute sinner, thus seeking to evade your sin; you must definitely take your place as a guilty condemned sinner and appropriate that atonement made on Calvary as the only remedy. When you have thus met the condition, and by faith reach out and claim him yours, something real and definite takes place. He comes into your heart, gives you the witness within that you are under the blood. No wonder the heart can

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sing, "Whereas once I was blind, now I can see!" or "Old things have passed away, behold all things have become new!" and again, "Things I once loved now I hate, and things I once loved now I love." Call it "old fashioned" if you will, so is death! Nothing less than a genuine experience of this new birth stands the test to live by, and praise God it is solid ground to die on.

Oh dear young friend, have you found your refuge in the God-given Substitute? Has Jesus Christ, the God-appointed One, become your unmerited righteousness? If not, why not make this your first investigation and satisfaction? A substitute, or The Substitute, which shall it be?

WHAT'S HAPPENING

(Continued from Page 302)

were given the hand of fellowship at the communion service in July. From June 20 to July 1 a very successful Daily Vacation Bible School was conducted, closing with a very good program and display of articles made.

✧ The Rev. L. H. Broeker of St. Joseph, Mich., reports the close of another happy year in the church. The annual meeting was held on the third Wednesday evening of July. All of the organizations of the church reported a successful year. The financial statement of the church and all organizations was more encouraging. The clerical report showed that during the first three years of the Rev. Broeker's pastorate 100 members were added to the church.

✧ Mr. and Mrs. Philip Miller, pioneers of our work at Vancouver, B. C., were surprised by friends and members on the 17th of June, the occasion of their silver wedding anniversary. The church has enjoyed the visit of many guest speakers in recent weeks, among these were the following: the Rev. F. W. Mueller, the Rev. A. Heringer and Miss L. Reddig. The Rochester Quartet also paid a visit to this church and gladdened the hearts of the people with their message of song.

✧ A centennial celebration of Baptist work among foreign speaking groups, begun under Conrad Fleischmann 1838-39, will be held at the Euclid Avenue Baptist Church, Cleveland, O., Sept. 8-11. Representing our German Baptist churches on the program will be the Rev. O. E. Krueger, the Rev. William Kuhn, Mrs. Theo. W. Dons, Mr. H. P. Donner, and the editor of "The Baptist Herald." Friday evening will be in charge of the women under the leadership of Mrs. O. R. Judd, and Saturday evening will be given over to the young people. Dr. A. W. Beaven will bring the closing message on Sunday evening. Dr. H. C. Gleiss is chairman of the conference and Dr. D. R. Sharpe of Cleveland is chairman of the program committee. All reservations for entertainment are to be sent to the Rev. T. W. Bender, 2973 W. 32. St., Cleveland, O.