

THE BAPTIST HERALD

June 1,
1938



VACATION TIME!

"We're having our vacation,
The school is locked up tight,
But all the birds and bees
work hard
From morning until night.

"They make us feel real
lazy,
So we must find work,
too,
For surely there are heaps
of things
For little hands to do."

—Louise Price Bell
in "Story World."

(Story of Picture
on Page 218)



Gladys Gilbert

What's Happening

✧ The Rev. Paul Hintze of Petrolia, Texas, pastor of the Hurnville Baptist Church, has resigned his charge and accepted the call of the German Baptist Church in Mowata, Louisiana, of which he was formerly a pastor. He will begin his service in Louisiana on July 1, succeeding the Rev. G. C. Schwandt, now of Elberta, Alabama.

✧ An Easter sunrise service was held by the Immanuel Baptist Church of Kenosha, Wis., to which 3 other neighboring churches had been invited. Each church contributed musical numbers consisting of piano prelude, quartet number, trumpet and violin solos, and a vocal duet. The Rev. A. A. Johnston was the special speaker for the occasion.

✧ The Rev. Reuben Jeschke, pastor of the Fourth Street Baptist Church of Dayton, Ohio, had the joy of baptizing 13 persons on Palm Sunday, April 10. For some weeks prior to that Sunday a pastor's class had been held for those who were baptized. Fifteen persons were received into the fellowship of the church at the communion service on a later Sunday.

✧ The Rev. Herbert Hiller, pastor of the Bethany Church of Milwaukee, Wis., baptized 9 persons on confession of their faith in Christ on Sunday evening, May 8. The service was held in the Immanuel Church with the congregation of the North Avenue Church also in attendance. The mixed choir of the Bethany Church under the leadership of Mr. August Giesecke as well as the male choir under the direction of Mr. Eberhard rendered appropriate musical numbers.

✧ The Rev. W. S. Argow, the denomination's field man for the summer months, spent most of May visiting the churches of Texas and Oklahoma in promotional service. On Sunday, May 1, he was in Dallas, Texas. During the following week he visited the church in Crawford on Tuesday, May 3; at Gatesville on Wednesday, May 4; at Cottonwood on Thursday, May 5; and at Waco on Friday, May 6. Sunday, May 8, was spent by Mr. Argow in Kyle. He closed his Texas trip by visiting the Elgin Church on Monday, May 9; the Greenvine Church on Tuesday, May 10; and the Hurnville Church in northern Texas on Wednesday and Thursday, May 11 and 12. From Friday, May 13, to Sunday, May 22, he spent several days in each of the Oklahoma Churches at Gotebo, Bessie, Shattuck and the Immanuel Church near Loyal.

✧ On Easter Sunday evening, April 17, several young people of the Baptist Church of Pound, Wis., presented the play, "Barabbas." Those taking part were Lynn Hoffman, Virginia Cairns, Catherine and Phyllis Hutchinson, Ted Gross and Harold Anhold. The missionary offering on Easter Sunday amounted to \$50. On Sunday, May 1, the Rev. M. L. Leuschner was the guest speaker for the day, preaching in the morning service of the Pound Church, in Gillett in the afternoon, and at a large Union service in the Polish Baptist Church in the evening. On Sunday, May 15, the renovated Gillett Church was rededicated with the Rev. Wm. Appel of Milwaukee as the guest speaker. At that time the Rev. Herman Bothner, pastor of the Pound and Gillett churches, baptized 5 persons on confession of their faith in Christ.

SUMMER NOTICE!

During the coming summer months of July and August "The Baptist Herald" will be edited by the Rev. William L. Schoeffel of Cleveland, Ohio, during the absence of the editor in Europe.

All news items and reports are to be sent as heretofore to the editor, Mr. M. L. Leuschner, Box 6, Forest Park, Illinois. At the editorial office they will be forwarded to Mr. Schoeffel for publication. This will prevent any possible confusion regarding addresses in the minds of the reporters. Editor.

✧ The Reverends Erich Bonikowsky, formerly pastor of the German Baptist Church in Whitemouth, Manitoba, and Henry Koslow, formerly pastor of the German Baptist Church of Max, No. Dak., received their Bachelor of Divinity degrees at the graduation exercises of the Berkeley Baptist Divinity School at Berkeley, Calif., on Tuesday evening, May 3. Dr. Ralph Walker of Los Angeles was the commencement speaker, giving an address on "The Christian Message for the World Today." The two young men have been students at the Berkeley seminary during the past year. Mr. Bonikowsky will continue his studies in Berkeley next year. For two months from Feb. 13 to April 3 he served as interim pastor of the Calvary Baptist Church of San Francisco. Mr. Koslow is eager to serve in some church of the denomination.

✧ Four new members were received by the Rev. Paul Wengel into the fellow-

ship of the Bethel Church of Detroit, Mich., on Sunday, May 1. On that same evening a special program was held in honor of Frances Ridley Havergal, "the consecrated poet" and hymn writer. All the hymns and musical selections of the service were those written by Miss Havergal. A biographical sketch about her life was brought by Ruth Polbitzke. The choir sang the hymn, "True Hearted, Whole Hearted." Her autobiography, as depicted in the hymn, "Take My Life and Let It Be," was presented by the Misses Marguerite and Victoria Zahloute. The pastor of the church, the Rev. Paul Wengel, spoke on the theme, "God's Call to You." The Dramatic Club recently elected its officers as follows: Donald Zannoth, president; Roberta Pulfer, vice-president; Donald Williams, treasurer; and Ruth Keppler, secretary.

✧ On Thursday, May 26, Miss Laura A. Reddig of Chicago, Ill., who has recently been appointed as missionary-nurse for the Cameroon Mission field, was the guest speaker at "the Day of Prayer" services held by the Aplington and Parkersburg churches of Iowa in the First Baptist Church of Aplington. In the afternoon she spoke to the women's missionary societies and in the evening to a large congregation. On recent Sundays in April and May she addressed services in the Immanuel, East Side and Humboldt Park Churches of Chicago. She also addressed a large mass meeting of more than 2000 persons in Orchestra Hall in Chicago recently as one of two student speakers at the annual Student Volunteer Rally. Her address was on the topic, "Why I Believe in Missions." Miss Reddig will graduate from the Baptist Missionary Training School in Chicago on Tuesday, June 14, receiving her Bachelor of Religious Education degree at that time.

The Baptist Herald

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Martin L. Leuschner, Editor

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Number Eleven

EDITORIAL

AS the reader scans this editorial page, Dr. William Kuhn, general missionary secretary, and the editor of "The Baptist Herald" will

Getting Acquainted With Our Danubian Mission Fields

be Europe-bound on their way across the watery wastes of the Atlantic Ocean. On Friday night, May 27, amid waving handkerchiefs of farewell and the "Auf Wiedersehen" greetings of friends, they boarded the steamer, the "Bremen," in New York harbor. Shortly after midnight they found themselves gliding softly and quietly down the Hudson River, past the Statue of Liberty, and into the steamship lane to Europe for six days of exhilarating ocean travel.

For some time Dr. Kuhn has been considering a tour of our mission stations in the Danubian countries of southeastern Europe. Later as these plans developed, it was deemed advisable to spend some time in Germany as well. The ties of fellowship between the Baptists of Germany and us as German Baptists of North America go beyond our common faith. We work side by side in the Cameroons of Africa under a single banner of missionary service. Graduates of the German deaconess home and theological seminary in Hamburg serve as our missionaries to the Bulgarian Gypsies and occupy some of the pulpits of our Danubian mission churches. Ours is cooperative undertaking in which the joys and burdens of the tasks at hand are shared.

The purposes of this missionary trip are several, all of which are decidedly important. In the future, the Danubian work will have to be intensified in certain strategic cities and population centers of these countries of southeastern Europe. This may require some changes in the program of our Danubian work, for which the preparation must be made on the native soil of these lands.

Germany as a nation considers herself the pro-

tectorate of the German minorities in the countries adjacent to it. The Baptists of Germany are desirous of deepening the fellowship between them and their brethren in these lands. This applies to our churches in Austria, especially. To what extent this will be possible, will depend on conferences with the leaders of the Baptist Churches of Germany.

A visit from an American delegation to one of the Danubian churches is the signal for much celebrating and hearty rejoicing. These mission churches are composed of our brethren of faith, who must be given our friendly encouragement and spiritual support in their difficult struggle to maintain the glow of their faith and to withstand the persecution of the day.

Great was the surprise and even greater the joy when Dr. Kuhn invited the editor of "The Baptist Herald" to accompany him on this trip. The executive committee of the National Young People's and Sunday School Workers' Union granted its approval. Through providential guidance certain circumstances have developed so that a major part of the expenses of this trip will not have to be borne by the denomination. The editor is going along with camera and notebook in hand to register as many impressions as possible of scenes and incidents and people in Europe, so that the readers of "The Baptist Herald" in later months will be able to visualize for themselves the great mission work in Europe in which we have so large a part.

In the meantime, "The Baptist Herald" will be in the capable hands of the Rev. William L. Schoeffel of Cleveland, Ohio, who will prepare the summer issues. The editor will return with Dr. Kuhn early in August and will resume his service with the Sept. 1st issue. Special series of articles will appear soon thereafter, graphically portraying this missionary pilgrimage to brethren of our faith in the Danubian Gospel Mission Field.

John Wesley's Quest

The 200th anniversary of John Wesley's conversion, often referred to as "his Aldersgate experience," is being observed throughout Christendom this year. In this memorable article the pastor of the East Side Church of Chicago, Ill., interprets the events in John Wesley's life which led him to that flashing moment of spiritual illumination that changed his life and turned the course of English history into another channel.

By the REV. HERBERT L. KOCH of Chicago, Illinois

IF ancestral faith could be inherited, John Wesley should have been a Christian at birth. Three generations of Wesleys before him had produced ministers, and Susanna Wesley, his mother, was the daughter of Samuel Annesly, the "Saint Paul" of nonconformist ministers of his day.

That God was peculiarly shaping the destinies of John Wesley seems to be indicated, for he and his mother almost lost their lives in a fire which completely destroyed the Epworth parsonage. Following the remarkable rescue of her six year old son, John, her fifteenth child, Susanna Wesley more firmly than ever believed that God had a mission for John to accomplish, for she wrote in her meditations: "I do intend to be more particularly careful of the soul of this child."

Susanna's Sanctuary

In the new Epworth parsonage, which replaced the one destroyed by fire, there was a room which was referred to by the Wesley children as "Mother's Sanctuary." Into it Susanna Wesley took each boy and girl alone for an hour once a week. Here she talked to each child about God and Christ, related the beautiful stories of Scripture, and described the meaning of love and duty and faith, and prayed with the child.

Little John's hour was reserved for Thursday afternoon. Led by a strange instinct, she had resolved to give a little more attention to John than to any of the others. There first seeds sown in his little heart and mind were one day to ripen into a glorious harvest for the Kingdom of Christ. John was the pride of his father's heart, and Samuel Wesley's dying words to his favorite son, who now had grown to man's estate, were: "My son, remember it is the inward witness that is the proof of Christianity. Don't forget it, John!" These words proved to be a seed of eternal quality.

John Wesley's Student Days

If knowledge alone could produce the inward conviction of forgiveness, John Wesley should have received it while he was a student and instructor at Oxford University. He acquired a speaking knowledge of four languages and a working knowledge of five. He studied philoso-

phy, literature and theology with unusual zest and read devotional books as well. The Bible, too, was read with much zeal.

There were four devotional books which especially influenced his spiritual life during his stay at Oxford. "In reading several parts of Jeremy Taylor's, 'Holy Living and Dying,' I was exceedingly affected; that part in particular which relates to purity of intention. Instantly I resolved to dedicate all of my life to God, all my thoughts, and words, and actions." After completing the reading of Thomas a Kempis, "The Imitation of Christ," or as Wesley called it, "The Christian's Pattern," he wrote: "The nature and extent of inward religion, the religion of the heart, now appeared to me in a stronger light than ever it had done before. I saw that giving all my life to God, would profit me nothing, unless I gave my heart to him."

In 1729 Wesley wrote that he had become the man "unius libri," of one book. He began, not only to read, but to study the Bible as the one supreme standard of truth and the only model of pure religion. He saw in a clearer and brighter light the indispensable necessity of having "the mind which was in Christ" and of walking as Christ also walked." This statement is followed by a sentence in which he indicates the position which he had reached: "This was the light, wherein at this time I generally considered religion as a uniform following of Christ, an entire inward and outward conformity to our Master."

"The Holy Club" at Oxford

It is also true that good works alone were not able to bring an assurance of personal salvation to John Wesley. He spent approximately two and one-half years in the village of Wroote, associated with his father's parish. Here he was visited by his elder brother, Samuel, who reported: "I found John out there among the squealing pigs, the quacking ducks and the hissing geese, and living with people little better than the creatures they raise." In this church, his first and only parish, he had no conversions. "In fact," as he wrote later, "it never occurred to me at that time that they needed conversion."

Following his return to Oxford as an instructor, John Wesley joined the "Holy Club," which

his younger brother, Charles, had organized. Its members met once a week, and later more frequently, to pray and to study their Bibles, to attend communion regularly, to visit the sick and poor and to distribute alms. The majority of the Oxford students sneeringly referred to the members of this club as "a bunch of bigots," "Bible moths" and "Methodists."

A Missionary in America

John Wesley confided to his diary that the primary motive that led him to offer himself as a missionary to Georgia was the hope that by doing so he might save his own soul. During his two year stay in Georgia he labored hard, prayed long hours, taught and preached, sometimes in four languages, on the same day. He administered the affairs of the little Episcopal church with all the spirit of a religious martinet.

But over the results of these two years of work in Georgia Wesley himself had to inscribe, "Ichabod." In later life he wrote in his Journal: "During my years in America I was as one that beateth the air." At the age of thirty-five, he returned to England a discouraged and disconsolate soul. Seated on the deck of the ship, "Samuel," on his return voyage, he burst forth: "Oh God, I went to America to save Indians, but who will save John Wesley?"

The Testimony of German Moravians

What neither ancestral faith nor knowledge nor good works alone were able to accomplish in the life of John Wesley, the Aldersgate experience did for him. During a severe storm on his Georgia-bound ship, he had witnessed Christian assurance in action. Some German Moravians on board the vessel had remained calm throughout and had cheered their fellow-passengers by the singing of hymns.

This first impression was deepened by his meeting with Spangenberg, a Moravian elder in Georgia. He asked Wesley whether he had the witness of the Spirit within. Such a question was altogether a novel one for Wesley, and he was at a loss for an answer. Spangenberg continued, "Do you know Jesus Christ?" and when Wesley answered, "I know that he is the Savior of the world," the former replied, "True, but do you know he has saved you?" Wesley was full of perplexity, but answered, "I hope he has died to save me." He was thus brought face to face with two related truths, which were later to become his dominant themes, the witness of the Spirit, and the assurance of salvation in Jesus Christ.

Returning to England, John Wesley was introduced to Peter Bohler, another Moravian minister. The two had several conversations, for Wesley lost no opportunity of seeing him, and it was quickly seen that they held different points of view. Wesley reasoned, while his companion talked of faith. Wesley was astonished to learn

that true faith in Christ was accompanied by victory over sin and by a constant peace, flowing from the assurance of forgiveness.

After searching in the New Testament, Wesley to his amazement was forced to acknowledge that Bohler was right. Furthermore, Wesley discovered, upon examining the New Testament, that it knew little or nothing of any conversions, except such that were sudden. Once more Wesley reasoned: "God wrought thus in the first ages of Christianity. Times are now changed!" Bohler, however, brought to him several persons who witnessed to this very fact, that in a moment they had passed out of darkness into light. This evidence at last brought to an end all his disputings, and he cried, "Lord, help thou my unbelief!"

"I Felt My Heart Strangely Warmed"

The long quest for a personal assurance of salvation came to a glorious climax on Wednesday, May 24, 1738, which is described in John Wesley's own words, which have since become classical, "I continued thus to seek till Wednesday, May 24. I think it was about five this morning, that I opened my Testament on those words, 'There are given unto us exceeding great and precious promises, even that ye should be partakers of the divine nature' (2. Peter 1:4). Just as I went out I opened it again on those words, 'Thou art not far from the Kingdom of God.' In the afternoon I was asked to go to St. Paul's. The anthem was, 'Out of the deep have I called unto thee, O Lord: Lord, hear my voice.' In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's 'Preface to the Epistle to the Romans.' About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, in Christ alone for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death."

"The Horseman of the Lord"

From that day on until the closing moment of his life on earth John Wesley was miraculously endowed with God's inexhaustible spiritual power. As Dr. Weatherhead has pictured him, "following his Aldersgate experience he climbed on his horse and rode through England like a blazing torch lit from the altar-fire of God."

It is true that "the man who saved England in the eighteenth century was John Wesley," for the revival of evangelical religion that followed was the most marvelous that England has ever known. John Wesley's quest had ended in the spiritual illumination of his heart in that little meeting-house on Aldersgate Street, but his life of heroic and monumental service for Christ had only begun!

B. Y. P. U. Topics and Programs

Edited by the REV. WILLIAM STURHAHN of Unityville, South Dakota

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Sunday, July 3, 1938

A SINGING RELIGION

Scripture References: Eph. 5:19; Col. 3:16; Acts 16:25.

1. Biblical Background for Music

There is no part of the Christian worship that has a more solid Biblical foundation than singing. The sometimes soft, sometimes jubilant strains of music permeate the Bible practically from cover to cover. It is true that the musical notes from the trumpet or flute of a Hebrew temple musician would not be harmonious to our modern ear, but it was the highest type of music known. The care of music in the temple worship was entrusted to trained musicians, the Levites (1. Chron. 15:22), who instructed others that they might become skillful. No greater hymnal than the Psalter has been produced through all ages. The majority of our modern hymns and anthems are based on words from this Hebrew hymn-book. Christianity has inherited a singing religion and has itself become a singing religion.

2. Harmony Is Divine

When you thoughtfully listen to the harmonious, perfectly blended voices of a church choir, when the whispering or thundering tones of the organ stir your heart, are you not reminded of the greatness of the Creator? Notice the variety of instruments in an orchestra. Before order is established every one plays for himself, but when the baton of the conductor directs, the tiny piccolo and the huge bass violin join together in perfect harmony. So it is with God's creation. At the word of the Creator the millions of heavenly bodies were joined in harmony and order. "The heavens are telling the glory of God." "The law of Jehovah is perfect" (Ps. 19:1 and 7). It may be said that the abortive sounds of modern jazz are a true representation of the inharmonious chaos of evil, whereas the beautiful, harmonious compositions are a comprehensible representation of the glorious and perfect works of the Lord, which will find their greatest expression in the great "Hallelujah! The Lord God omnipotent reigneth. Hallelujah!"

3. Singing, the Language of the Soul

Emotions occupy a large part of our religious life. Usually they are the result of some vital experiences. Suppressing them within is usually destructive to character. A direct outburst is frequently dangerous. A song

can often be a miraculous tonic for the troubled soul. When King Saul felt the clutches of anger tighten on his heart, he quickly called for David, the harpist, to sing and play before him, and "the evil spirit departed" (1. Sam. 16:23). That is an interesting and helpful suggestion which might be tried out by Christian young people when anger arises.

When death has entered the home and taken a beloved one from us, when sorrow and grief would almost crush the heart, a song can often do more to mend the broken heart than many words. Music permits man to express thoughts which are otherwise inexpressible. Who has greater reason to be joyful and happy than the Christian who is saved by the grace of God? Therefore Christian hymnology is rich with hymns of joy and praise, and the singing of such hymns is the joyous outburst of the innermost happiness.

4. Winning a Soul by a Song

The story is told that on a clear summer evening Ira D. Sankey was sitting outside a little country church, singing his favorite hymns, while playing his own little organ. At the same time there was a man sitting in the same leisurely manner a mile away on the other side of a calm, flowing river. Suddenly the sounds of music from the little church came to his ear. Then he was able to understand the words:

"There are ninety and nine that safely lay
In the shelter of the fold,
But one was out on the hills away,
Far off from the gates of gold."

Every word came like a dagger to his heart. Soon he realized that he was "the lost sheep." He went to the source of the song and found his Savior. Many a soul is waiting for a song from you to lead it into the spiritual presence of the Lord.

Sunday, July 10, 1938

MESSAGES FROM GREAT HYMNS

Scripture Reference: Psalm 98.

1. Singing in Christian Worship

H. Augustine Smith writes that "hymn singing is vital to Protestant worship. Luther wrote hymns for his people, that God might speak directly to them in his Word, and that they might answer him through their hymns." A hymn is a complete sermon in form of poetry presented on the wings of music. Every Christian hymn has a Biblical text, and most hymns were born out of a vital religious experience of the author. God

spoke to men and women who translated this message into verse. When we sing them, let us understand the message, and, if possible, share the great religious experiences embodied in the hymns.

2. Thanksgiving and Praise

Congregational singing unites the thoughts and hearts of the people and is therefore most adapted for praise and thanksgiving. Whose heart could be closed when several hundred voices unite in Watt's immortal "O God, Our Help in Ages Past," or who does not feel an indescribable inspiration when the great "All Hail the Power of Jesus' Name" is sung in united force? The Psalmist was overwhelmed with the sense of obligation toward the Lord. He urged every creature to join in thanksgiving and praise. In addition, he challenged the elements of nature to honor and glorify the name of the Lord. (Ps. 98.) The Lord is our Creator, Provider and Protector. We, as dependent beings, owe thanks and praise to God. Add to this the obligation of a redeemed sinner to his Savior and you have the absolute duty of every Christian to praise the Lord.

3. Submissive Prayer

Although praise is prayer, we have many distinct hymns of submissive prayer that should be sung with a deep sense of reverence and devotion. The stories of most of such hymns are sacred and touch upon the innermost life of the author. The song, "I Need Thee Ev'ry Hour" had its origin in "an experience out of which its author, Annie Sherwood Hawks, (1835-1918), came to a new realization of the omnipresence of God." John Henry Newman's "Lead Kindly Light" is the record of his own personal struggle in the darkness and uncertainty of doubt as to which pathway he should take. The popularity of this hymn is probably due to the fact that it reflects the condition of struggle so common to human hearts everywhere.

No hymn has given more comfort and has been sung with more fervor and prayer than "Nearer, My God, to Thee." It was played by the ship's band before the giant "Titanic" went to her grave and drew hundreds of lives with her. It was a favorite of the martyred President McKinley and is a favorite of Christians all over the world. This hymn should be sung with the experience of Jacob at Bethel freshly in mind. When sung in a racing tempo these hymns have no message, but when sung in reverence and prayer they can lead us into the direct presence of God.

June 1, 1938

4. Inspiration and Service

The third great message through hymns is typified in "A Mighty Fortress is Our God." James Moffat called it "the greatest hymn of the greatest man in the greatest period of German history." Carlyle said of it: "There is something in it like the sound of Alpine avalanche or the first murmur of earthquakes." The great Reformation was carried through the land on the wings of this stirring hymn. As the wearied soldier's courage is enkindled by the sounds of the band, so the soldier of the Cross is encouraged by "Onward Christian Soldiers." The message in these hymns is that God is the source of strength for the battle, which we have to fight and the mission we have to fulfill.

(Some helpful books for interesting programs of hymn stories: H. Augustine Smith, "Lyric Religion"; D. R. Breed, "The History and Use of Hymns and Tunes"; "Stories of Hymns We Love" by Cecilia M. Rodin; "One Hundred and One Hymn Stories" and "More Hymn Stories" by Carl F. Price.)

Sunday, July 17, 1938

HOW TO CHOOSE GOOD HYMNS

Scripture Reference: Ps. 92:1; 19:14; 1. Cor. 14:15.

1. Selection Necessary

In recent years Christian hymn-singing has suffered greatly by a flood of cheap, short-lived types of gospel songs. Publishing houses sent out millions of copies with such songs, almost crowding out the good hymns. These gospel songs gained popularity because of their swinging rhythm, fitting well into this age of jazz spirit, and because of their simple melodies and catching words. Isham E. Reynolds writes: "Many of these songs are of a very high order from every standpoint. The majority of them are of short duration, serving their purpose and then passing out of use."

It is true that a majority of the gospel song-poems do not meet the requirements suggested for a hymn. They flare up in a revival meeting and pass out of existence. On the other hand, many of them do have merit and character. The main difference is "that the hymn is very largely objective in its character, directing the singer's attention to God, Christ, the cross, salvation and heaven. The gospel song is subjective in character, relating a personal Christian experience."

2. Good Hymns and Songs

In the last analysis each individual must make his own choice as to which hymn or song is good or poor. However, authorities have set some standards, and common sense will agree with them. A hymn or song is a combination of two great arts, poetry and

(Continued on Page 219)

Workshop for Church Leaders

THE FAMILY ALTAR

By the REV. JOHN WOBIG of St. Paul, Minnesota

There is no need more vital today than the daily practice of the presence of God. One often hears that the family altar is a thing of the past. Even in many Christian homes little heed is given to cultivate the mind and heart through Bible study and prayer. We excuse ourselves by saying that our age is rushing too much and too complex, and affords us no convenient opportunity for family devotions. Although this may be true to some degree, still I believe that, if members of any family were convinced of the values of family worship, and really desired them, ways and means would be found to fellowship with God and his Word daily.

Long ago the home was the center of worship. The father, as head of the household, was also the priest. He led his family in its worship and religious observances. This gathering of the entire family for a few moments of quiet reflection, when listening for God's voice and one's thoughts finding their way to him until the soul becomes awakened and girded for its daily career, is what we mean by a family altar. It is a time set apart, when the thoughts of the whole group are definitely turned toward God.

Through the Word and by his Spirit God speaks to us, and we in turn speak to him through prayer. Great care should be taken not to allow it to become a mere formalism, but to enter into it each day naturally and with a spirit of reverence.

The ancient Hebrew people saw to its observance in an effective way. Here is the instruction given to parents. "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:7). Daniel had fixed hours for devotion. (Dan. 6:10.) Our Savior was accustomed to spend some time alone with his Father before entering upon his daily task. (Mark 1:35.) He admonishes us to do likewise. (Matt. 6:6.)

The foremost value of the altar is to bring the entire family life into daily touch with God. It raises us above the things that are transient and material to the eternal, of which we can keep hold. It gives us a feeling of dependence upon God, enabling us to see him above the troubles and difficulties of life. It makes us conscious of his constant watchful care and mercies, calling forth our thanks and praise toward him. Then it places the father at the head of the family as spiritual advisor.

This demands of him to be adept with spiritual things, thus influencing the whole household for the things of God.

The family altar has led many into Christian service, through impressions received there. At the family altar the children learn to revere and worship God, receive an acquaintance with the Bible and its precepts, and learn how to pray. It also prepares those who participate in it for the daily tasks. It quiets the spirit, resolves perplexing doubts, strengthens character, and develops the whole nature toward God. It builds up a sinking fund of spiritual capital, upon which to draw heavily in moral emergency.

Family worship usually takes place in connection with or after the morning or evening meal. Ordinarily the time is merely given to Bible reading and prayer. Why not try some variation?

1. Read verses in turn, or portions from various translations.

2. Make each member of the family responsible for leadership, choosing his own favorite Scripture.

3. Use some periods in repeating Scripture from memory.

4. Have members apply the practical lesson during the day of the portion read and report on the same at the next devotions.

5. On days after church services, recall thoughts and illustrations from your pastor's sermon and other messages. On Saturday go over Sunday School lesson.

6. For the benefit of children illustrate Bible stories.

7. In the prayer remember the family, the congregation and its interests, the pastor, your neighborhood, missions and the world at large.

Thus, the family altar may really become a fountain of great joy and the most blessed thing on earth. Let God make it for you a "Bethel," where his angels ascend and descend, and also a "Pniel," where you may see God's face as a prince of God.

SUGGESTED BOOKS FOR THE DAILY ALTAR

"The Upper Room," a Quarterly Publication for 30 cents a Year.

"The Quiet Hour," a Quarterly Publication for 25 cents a Year.

"Open Windows," a Monthly Southern Baptist Publication for 75 cents a Year.

"The Secret Place," a Bi-monthly Publication at 10 cents a copy.

"My Human Best Filled with the Spirit" by Richard E. Day—Quarterly Publication at \$1.25 a Year.

Adventures in Reading

An open book, an attentive mind and a good-sized pinch of imagination is the recipe for an exciting adventure in reading. The figures of the past will parade before your eyes in colorful array. Time will seem to you to be inverted as the past becomes a living part of the present. You will not always agree with the interpretation and conclusions of the book, but you will be deeply indebted to the author for the new acquaintances and friends in your life. That is the secret of a book's warm and inspiring companionship.

BOOKS ABOUT JOHN WESLEY

For several months the Christian Church, and especially the Methodist branch of the Protestant Church, has been commemorating the Aldersgate experience of John Wesley, when on May 27, 1738, he felt his heart strangely warmed by the Spirit of God. John and Charles Wesley were, without doubt, God's two divinely commissioned ambassadors who were instrumental in ushering in one of the world's greatest revivals of religion. To be acquainted with that dramatic and marvelous story and to know warmly and intimately the human John Wesley, as used mightily of God, is one of this year's great privileges and obligations for a student of religious books.

One cannot recommend too highly a small, but amazingly rich book, called "John Wesley's Awakening" by James Richard Joy. (Methodist Book Concern—1937—126 pages—50 cents.) With charming simplicity and with dramatic fervor, the author describes the background of John Wesley's home, the events leading up to his conversion, the circumstances of his life as "the horseman of the Lord" and his service in "awakening the human soul" and inspiring the movement that was later to flower into the Methodist Church.

Every reader of the Wesley literature is intensely interested in the 19 children, to whom Susanna Wesley gave birth. How did the mother manage with such a brood around her? What kind of a home was this in which John and Charles Wesley grew up as boys? What home influences left their indelible mark upon John Wesley's life? These questions are answered with amazing candor and with daring colorful strokes of an artist's brush in the book "Son to Susanna" by G. Elsie Harrison (Cokesbury Press—1937—377 pages—\$2.50.)

This book is one of the most exciting biographies that the editor has ever read. It presents John Wesley just as he was in the home, in school, as a young missionary, and as a famous preacher of the gospel. His frailties and mistakes, yes, even his sins, are thrust boldly into the picture. It is the

human John Wesley, who had to struggle through his life against many temptations and strange habits formed in earlier days, who walks through the pages of this book. But his experience in the Aldersgate Street house and the spiritual illumination of his soul receive the important place in the author's attention which they deserve and explain Wesley's great achievements for God in later years.

Throughout the book it is "a question of fire and firebrands." The story of the fire in the Rectory of Epworth, from which John was saved "like a brand plucked from the burning," opens the book. The disciplinary training of the mother, Susanna, was to save her headstrong son from the flaming fires of many a tempestuous love affair. Later John Wesley's soul was set afire by the Spirit of God, and from that soul of his "the flames swept on until America, India, and the islands of the sea sang of this same refining fire." This is a book that will burn its story forever into the recesses of your memory!

The mother and her daughter play the principal roles in this fascinating drama. The difference in the home between the day-dreaming father and the industrious mother are the scenery which serves as the background for Charles and John Wesley in later years, who like father and like mother, seldom can agree on anything. Here is a brilliant biography of John Wesley, the man, who rode through life with intense action and ardent affections, who later, like Saul of old, was "born again" by "something as fierce and elemental as a flash of lightning."

HIS TRUTH ENDURETH

Undoubtedly, the most comprehensive and, at the same time, the most interesting book on archeology, authenticating Bible history and interpreting obscure Bible passages, is James C. Muir's book, "His Truth Endureth." (National Publishing Co., 1937—301 pages—\$2.50.) The teaching ministry of any religious leader, whether in the Sunday School class or from the pulpit, cannot be quite complete until the scholarly evidence and the picturesque imagery of this splendid book have been assimilated by him.

Former conclusions about Abraham as a shepherd nomad, a typical old patriarch, who was uncultured and unlettered, are upset by the latest findings of archeology, as he is visualized by Mr. Muir, in his mental and spiritual stature as "an educated, able, broadminded, sophisticated citizen of the world when he went forth from Ur in the Chaldees to go into the land of Canaan." Throughout the entire book the student of the Bible is introduced

to the historical, geographical and cultural backgrounds of the Old Testament narratives through a simple, non-technical presentation of what the archeologist's spade has uncovered.

The conclusion of Mr. Muir is especially memorable. "The early history of accounting, of architecture, and of transportation will have to be revised, but it is worthy of note, not 'one jot or one tittle' of the Bible will have to be revised!" Twenty-five illustrations, several maps, an index of Scripture references and a general index add substantially to the practical usefulness of this book.

JUDSON PRESS BOOKS

A Baptist pastor of wide, human sympathies and deep insights into God's Word discusses the "faith questioning dilemma of Christian youth" in a timely and helpful book, "Youth's Return to Faith." (Judson Press—194 pages—\$1.50.) That pastor and author is Dr. Norman Wade Cox of Huntington, West Virginia. Out of his own experience, reading and contact with youth groups he deals with "the faith uncertainties" of young people in this scientific and materialistic age and offers an adequate treatment for the cure. The author knows young people of today. In this book he is their wise and friendly counsellor. He accomplishes his purpose ably of "rebuilding the house of faith" for such.

One of the most forceful protagonists of the social gospel in the southland is Dr. Joseph Martin Dawson, pastor of the First Baptist Church of Waco, Texas. At present, he is the center of a bitter controversy with Dr. Frank Norris over the publication of the book, "Christ and Social Change." (Judson Press—222 pages—\$1.50.) For an intelligent understanding of Dr. Dawson's position, one will have to read this provocative book. It is his firm conviction that the Christian Church needs to recover the social hope of the Kingdom, which he defines "as the rule of God in the heart and life of a believer, of all regenerated believers, incorporated in all human relationships, to be so progressively and ethically realized that at the last the will of God shall be done on earth as it is done in heaven." The problems facing the church in the economic order of our day, in a world torn asunder by war and hatred, in the profound changes all around us, are considered by the author in the light of the Bible and his understanding of contemporary events. Alongside this book one might well read the March 18, 1938, issue of "The Fundamentalist" to become acquainted with both sides of a controversy, which may in the near future become historically momentous!

Daily Meditations

By PROFESSOR LEWIS KAISER of Rochester, N. Y.

Friday, June 3

Does It Inspire You?

"Moreover by them is thy servant warned and in keeping of them is great reward."—Psalm 19:11.

(Read Psalm 19:7-14)

Evangelist Moody replied to the question, "How do you know that the Scriptures are inspired?" "Because they inspire me!" The most decisive proof of the truth of the Bible is its wholesome effect upon us. Is it truly a lamp to our feet and a light upon our way? The argument from experience is the most convincing one.

Prayer: Thou God of truth, sanctify us in thy truth; thy Word is the truth.

Saturday, June 4

The Day of Small Things

"For who hath despised the day of small things?"—Zechariah 4:10.

Read Zechariah 4:5-14.

We so often eagerly look for the day of great things, and the day of the ordinary, minor things passes by unnoticed by us. And yet so much of our life is made up of the days of small things. Indeed, many of the important changes of history spring from humble and obscure beginnings. Why despise them?

Prayer: God of our times and of our life, let us not measure things by the standard of the world. As we see thee in small things, they become great.

Sunday, June 5

The Marks of Jesus

"From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus."—Galatians 6:17.

Read Galatians 6:12-18.

The scars on the body of Paul, received at the hands of his persecutors, were like the brands of ownership upon a slave. They marked him as a bond-servant of Jesus Christ. They were the credentials of his apostleship. So we, too, who walk by the principles of the cross will bear in our faces the brand of Christ's ownership.

Prayer: Lord, let me, both in body and spirit, be at thy command, cheerfully to do and to suffer in thy service.

Monday, June 6

Satisfied

"I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Psalm 17:15.

Read Psalm 17:6-15.

I have drunk at many a fountain, but thirst has come again. I have fed at many a bounteous table, but hunger

returned. I have seen many bright and lovely things, but while I gazed their lustre faded. There is nothing here that can give me rest, but when I behold thee, O God, I shall be satisfied.

Prayer: All my springs are in thee, O Christ.

Tuesday, June 7

Rich or Poor?

"A man's life consisteth not in the abundance of things which he possesseth."—Luke 12:15.

Read Luke 12:13-21.

No man can tell whether he is rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich or poor according to what he is, not according to what he has. One must not organize his life around his worst self, but around his best self.

"Dear Lord and Father of mankind,
Forgive our feverish ways;
Reclothe us in our rightful mind;
In purer lives thy service find,
In deeper reverence praise"

Wednesday, June 8

Ruth: Clinging Love

"And Orpah kissed her mother-in-law; but Ruth clave unto her."—Ruth 1:14.

Read Ruth 1:11-18.

Both Orpah and Ruth loved their mother-in-law, but Ruth's love had the heroic quality. Orpah went back to her Moab—to her people and her God. Ruth, however, clave to her mother-in-law. "Thy people shall be my people and thy God my God." Hers was sacrificial love.

Prayer: Thy love, O Christ, will not let us go. Work in us that clinging love that will not let thee go.

Thursday, June 9

Our World Task

"Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8.

Read Acts 1:1-9.

We are living in a world neighborhood, more so than has ever been true. "Charity begins at home," we say. Yes, but it must have a world-outreach. And the gospel likewise! Christ knew no national or racial lines. We, too, should share in Christ's passion for all men. The world for Christ!

Prayer: God of our salvation, impress upon us ever more intensely the world in need of thee and of thy gospel.

Friday, June 10

The Lord's Three Hundred

"And they cried, 'The sword of the Lord, and of Gideon.'"—Judges 7:20.

Read Judges 7:15-23.

Napoleon boasted: "God is on the side of the strongest battalions." No, Gideon learns the great lesson that God with a few men is more than equal to any multitude. "God and one make a majority." Throughout history despised minorities have been instruments of power in his hands. When men are on God's side, mere numbers are matters of little consequence.

Prayer: Help us, O God, to realize that the victory does not come to the mere might of numbers, but to active faith in thee.

Saturday, June 11

Songs in the Night

"And at midnight Paul and Silas prayed, and sang praises unto God."—Acts 16:25.

Read Acts 16:25-33.

No prison can shut a man out of fellowship with God. The smart and the pain of the beating, that Paul and Silas received, made them all the more conscious of God's presence. The gloom of the cell resounded with the song of their praise, and the prison reflected God's glory.

Prayer: O thou who givest songs in the night, give us such a zest of living with thee that others may be attracted by our contented spirits.

Sunday, June 12

A Heroic Challenge

"Let us go up at once, and possess it; for we are all well able to overcome it."—Numbers 13-30.

Read Joshua 14:6-15.

Thus Caleb (with Joshua) fearlessly held his ground against a faint-hearted people at the threshold of the promised land. The Israelites saw nothing but giants and high-walled cities ahead, and they wept and wailed. Caleb in his stalwart faith (Caleb means "courageous") took the promises of God seriously and "wholly followed Jehovah, his God."

Prayer: Heavenly Father, as we face the obstacles in our way, may we not falter and fear, but be courageous and calm in our trust in thee.

Monday, June 13

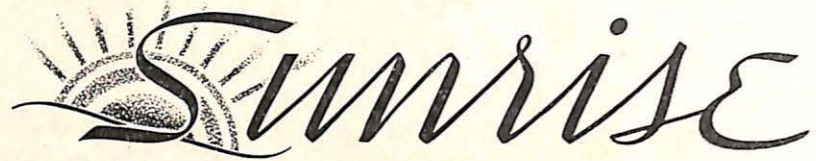
Walking With God

"Son, go work to day in my vineyard."—Matthew 21:28.

Read Matthew 21:23-32.

Does not the thought thrill us, that the Lord takes us into partnership with himself in all his redemptive

(Continued on Page 212)



Sunrise

By Mrs. Grace Livingston Hill

SYNOPSIS

Jason Whitney, a bank clerk, was implicated in a bank robbery because of circumstantial evidence. On the day before the robbery he had been "fired" by the bank. He left town hurriedly without telling anyone, not even his sister, Joyce, who was his closest friend, about his whereabouts. His notebook was found on the floor in front of the safe. Everyone in town seemed to think that Jason was guilty of the crime, all except Rose Allison, the minister's daughter, who had talked to Jason over the telephone shortly before his sudden departure. Rose knew that another bank clerk, Corey Watkins, hated the sight of Jason and had said all kinds of mean things about him. Corey suddenly became interested in Joyce and, to the delight of the stepmother, called on her repeatedly. One evening he wanted to see Joyce's college album, but she said that she had loaned it to a friend, much to the disgust of the stepmother, Mrs. Whitney.

CHAPTER THIRTEEN

"How vexing!" said Mrs. Whitney, looking at Joyce as if she thought she must be lying. "Well, here is the next best thing!" and she hauled out a couple of albums from a shelf in an elaborate cabinet of ornate structure. "Here!" she cried triumphantly. "This is Jason's college album. He must have left it down here the night he had those fellows here!" and she smiled sweetly at Joyce. Just as if she didn't know that Jason never left his things downstairs! Just as if she were not aware that Jason's personal things like albums were always under lock and key!

Joyce gazed at the big gray book with a college emblem on its cover in horror. How had her stepmother got hold of that book? She knew Jason never left it out. She must have picked and pried till she got the door of his closet open. Jason had always kept that book on the top shelf of his closet!

Suddenly Joyce walked swiftly over and took the book from her stepmother's hand.

"No!" she said sharply. "Not that book! Jason would not like us to be looking over his personal pictures. He would resent it very much! Suppose he should come walking in here and find us looking through a book that he had locked away? He might come back at any moment, you know."

She turned protesting eyes toward her stepmother.

"Oh," laughed Mrs. Whitney, "Jason is scarcely in a position to object to anything we might do."

"He'll scarcely come walking in just now anyway, I fancy," said Corey with a dry cackle that he seemed to think was humor. He turned toward Joyce, but she suddenly whirled and with the big book clasped in her arms she ran swiftly up the stairs and hid the book in her own room, coming down with a large portfolio containing a number of brightly illustrated folders of foreign places that a college mate of hers who was traveling abroad had sent her.

"Mr. Watkins isn't interested in seeing a lot of college people that he doesn't know, Mother," said she as she came forward with the substitutes in her hand. "They wouldn't interest him. But here are some most gorgeous pictures that just came from abroad. I'm sure he'll like to look at these," and she smiled gravely as she handed him the folios.

Corey took the portfolio suspiciously and opened it.

"Sit down on the couch, both of you," urged Mrs. Whitney. "Joyce, you sit down beside him and tell him about them."

She motioned toward the couch and Corey followed her suggestion, but Joyce went over on the other side of the room and sat down.

"Mr. Watkins doesn't need to be told about them," she said coolly. "He probably knows more than I do about every one of those places, and one doesn't want to be bothered with talk when one has nice interesting pictures to look at."

"Well, you could enjoy them together, my dear!" gently reproved Mrs. Whitney. She never "my-deared" Joyce except when there was company present. And how Joyce hated this pose of charming companionship for the benefit of others. It didn't deceive anybody either. Why would she do it?

"Well, I've seen them all, you know, Mother," said Joyce firmly. "Why don't you go and look at them with Mr. Watkins?"

Then as if to make the matter more decided Joyce went to the piano and sat down, letting her fingers ripple lightly over the keys, just to help her detach herself from this tete-a-tete that was being forced upon her.

They got through the evening at last, somehow, Joyce foiling every at-

tempt on the part of her stepmother to leave the two alone, and finally the young man took himself away, and reproaches began to rain down upon the poor child's head.

"I never was so ashamed in my life! A perfectly respectable young man, and a great admirer of yours! You in your present position should be glad and grateful to have attentions from one who is such a successful person. There is a man to be proud of! Nobody suspects him of doing anything crooked. They never link his name with those of gangsters and murderers. Why? Because he has never been indiscreet enough to mix with the offscouring of the earth! And you, the sister of a boy under suspicion of almost anything, dare to treat him with disdain! Here in your own house, an invited guest!"

"He was not my guest, Mother, and you didn't even tell me he was coming. Besides I didn't treat him discourteously."

"And why didn't I tell you he was coming? Because on every occasion possible you have been running off to hide whenever he comes anywhere near here. He wishes to come here socially, to have you for a friend, and you baffle his attempts at every turn."

"I don't want him for a friend," said Joyce quietly. "I suppose I have a right to choose my friends, don't I? I'll be polite to him, but that's all. I won't go out anywhere with him."

"Yes, you think you have a right to choose your own friends. Well, I don't know about that. I suppose you'd like to go around with that Rowan Parsons. You're so thick with his plain old mother! But he's another criminal! My word! I certainly married into a lovely crowd! You turn down a charming successful young man whom everybody, simply everybody respects, and yet if that fellow at the next farm were to come back tonight and ask you, you'd be willing to ride around in his old shabby car in the moonlight till all hours! A criminal!"

But Joyce had borne all she could stand. She turned and flashed up the stairs and locked herself in her room, weeping her heart out, until she fell asleep and dreamed that Rowan was kneeling beside her with his arm about her, and his lips upon hers and saying that she was precious.

The days went by breathlessly for a time, everyone expecting hourly some-

thing decisive to happen. The town grew almost impatient over the delay, and the two families most concerned looked haggard and worn as day after day went by and still no news came of the two young men who had so suddenly disappeared from the home town.

Then word came from the place where the inquest and inquisition had gone on over the two Rowleys, living and dead. But nothing had developed. The living Rowley had nothing to say, would not open his lips to answer the questions that were put to him. Not even the most severe grilling had been able to make him say anything except that he was not guilty.

It presently developed that both his and his brother's pictures were in the Rogues' Gallery, and that they had both been wanted for sometime in cases even more serious than the one back in the village where they had been in hiding from the law, under assumed names, for the past three or four years. All that time they had been working with a gang in far bigger enterprises than just the looting of a country bank and the shooting of a simple kindly night watchman. All these things were brought to light but they didn't help the two households most concerned, nor ease the pain of Mother Hannah, and the two girls, who nightly wept and prayed and tried to endure the days as if nothing was the matter.

And the suspicions were not allayed.

As the days went by rumors grew into stories that were related as truth beside firesides in country farm houses, and carried to nearby villages, and written to faraway friends, and each time they were related they grew more virulent, until the first teller would scarce have recognized even the smallest fragment of his original story. And the stories came back to the homes they were told about in great wave lengths of sorrow and heart-break.

And then one day, Nathan Whitney who had been growing more and more irascible, both at home and abroad, had a fight in the public square of the village with a drunken truck driver who stumbled out of a tavern next the hotel, and called out his name and taunted him in the vilest of language with being the father of a thieving, murdering gangster!

Nathan knocked the drunken brawler cold, and then stalked away to his home, leaving his neighbors to look after the man, no one who had watched the fray lifting a hand to stop him.

And when he reached the house he opened the door into the parlor where his wife and daughter sat, entertaining a couple of ladies of the neighborhood who had called to see what news they could squeeze out for the quota of the day.

He stood a second looking from one to the other, and then he opened his mouth to speak, but his lips refused

to function, and twisted themselves fearfully about his face. His strong frame tottered and collapsed like a great building under a heavy blow, shattered, bowed, broken!

He fell and his fall jarred the house. Aunt Libby rushed in and stood staring at him and began to weep wildly and to jabber:

"Oh! He's had a stroke at last! I been expectin' it, the way he's carried on. Oh, poor soul! Poor soul!"

Mrs. Whitney stood still long enough for the startled look to pass into indignant action and then she went to the telephone and sent for the doctor. On second thought she went back and sent for the other doctor, too. The first one had been her doctor, but if this was a stroke as Aunt Libby said, and Aunt Libby ought to know having lived so long in the poorhouse where they had them often, why he should have his due. So she sent for Dr. Fulton.

Joyce went at once to her father and knelt beside him with his head in her lap and her arms about him, her lips to his poor twisted face.

Then the two ladies who had been calling, drifted silently out to get their news to their respective districts as swiftly as tongues could carry them.

The whole town was stirred by Nathan Whitney's sudden stroke. For as much as two or three days they took pause again from hard words and hushed their voices when they spoke of him. They said it was sad, and ceased not day nor night to call up on the telephone and hear how he was.

Day after day the word came back that he was still alive but that was all. The doctor gave no hope of his recovery, and yet he did not know whether he would die soon or linger. The other doctor agreed. People lifted hands of horror and were aghast.

By the fourth day the wise ones among the gossips had begun to whisper about Jason. Where was he? Did he know of his father's condition? Would he try to come home? Well, if he came he would be arrested, so likely he wouldn't come home. Did the family know where he was, and were they keeping it from the authorities? What had made Nathan Whitney so unusually nervous and troubled those last few days before the stroke? Did he have some terrible news?

And then that awful word "murderer" began to creep around on its hands and knees again, stealing into the most respectable houses and presenting thoughts to unwary victims.

If Nathan Whitney died, then surely his son would be as much a murderer as if he had actually shot him to death. As if old Sam Paisley had died from the shot that was fired that fatal night when the bank was robbed.

Murder! Murder! Murder! Murder had come to strike at the father of the murderer!

The little flames of words stole here,

stole there, and caught on tinder minds, and flared and flamed so quietly that no one noticed at first, until it swept the whole countryside, and Joyce, listening to certain vitriolic phrases as they drifted into the house by way of grocery boys, nurses, and Aunt Libby's tearful babbling, was glad that her father was out of it all.

For they were saying now, some of them, that Jason had come by his murderous tendencies naturally. That Nathan Whitney was a murderer at heart or he would not have fought that poor drunken truck driver.

Not that the truck driver was killed. No, far from it. He had slept it off with a bruise or two and a black eye, and rallied to prate about suing the Whitneys.

But Nathan Whitney was lying quietly out of it all, and safe as if he had died and were lying in his grave. They could not touch a man with his body frozen in a deathly grasp like that, a man with a twisted face and silent lips lying in the grip of a living death! Neither law nor bluster, nor the scorpion lips of his fellows could hurt him now.

And whether he was feeling anything, or thinking anything, they could not tell, nor whether the terrible vise that held him would relax at all before he died and let him speak to them all once more; nor whether he would just slip away silently without a change; they could not tell.

So Joyce ministered to him daily, and watched his tortured eyes that followed her everywhere she went. They were the only things about him that could move, those terrible eyes so full of anguish.

And sometimes he would seem to look beyond her toward the door with a kind of fright in his eyes, but then his gaze would be upon her again, and she would smile and talk lovingly to him.

In those days of her quiet ministrations she came nearer to her father than she had ever come before. She told him how she loved him! She tried to soothe him. And one day when his eyes wore that look of fright, turned toward the door, she suddenly said without premeditation:

"She isn't here, Father. She's gone away to her sister to rest awhile." He looked at her steadily as she said it over again, and then she fancied there came a relief in his eyes. Perhaps it was only her fancy, but he fell asleep and slept longer than since he had been seized.

Hannah Parsons came over and brought little things that she thought he might be able to swallow. She touched Joyce's forehead lightly with her lips and whispered:

"We are praying for you, Father and I." And then she turned her eyes toward the bed and added: "And for him! Charles says he's sure he used to know the Lord, long ago!"

And after that, when the night nurse

was gone and the day nurse was asleep, Joyce, kneeling by the bed would pray aloud, though very softly, for her father.

She thought he was asleep always when she knelt. But once when she was praying so she opened her eyes and saw his gaze upon her, though the light was dim. Suddenly she leaned over and kissed his forehead softly, and whispered:

"Father dear! God hears. God is here! You talk to him, too, in your heart!"

Oh, she knew the doctor and the nurses would tell her her father did not understand her. That his mind was paralyzed too. That probably his hearing was gone.

But any way it comforted her to talk to him, and to pray with him when nobody was around.

And once she told him that she was sure Jason was coming back soon.

That night she fancied a hungry look in his eyes, and she prayed aloud for Jason when they were alone again. Prayed: "Dear Lord, take care of our dear Jason and bring him back to us soon, and let everybody know that he didn't do wrong."

Several times she said it, and when she looked at her father again she saw that hungry look, almost like a little boy who had been naughty, and now was sorry. She couldn't explain it to herself, why she had that fancy. But suddenly she stooped down and whispered in his ear:

"Father, Rowan Parsons has gone after Jason to find him and bring him back to us!"

And when she looked she saw such a light in her father's eyes as had not been there before. A real gleam, as if he was glad. As if he understood and was glad!

The next morning the drawn look in his face was decidedly relaxed. The lips were not twisted nearly so far to the side as they had been. The nurse noticed it as soon as she came on in the morning and called Joyce to look. The doctor spoke of it as soon as he came in the room and Joyce felt somehow that she had converse with her father. Felt that he knew what she had told him, and was glad.

Charles Parsons came in to see him one day and sat and put his kindly hand upon his neighbor's twisted hand. And Joyce, watching, saw a kindling in the eyes of her father.

There had not been much neighborliness between these two for several years. Nathan had been hard to get along with, always picking a quarrel, and Charles had been sternly stubborn on his side. Charles had not approved of Jason, and Nathan had tried to put the blame upon Rowan, who was older, and so it went.

But now, suddenly, something seemed to grow between the spirits of these two, a softening, a renewing of old friendship of years long gone, of eyes

looking into eyes that saw a common change coming in the future, a common sorrow ripening into common interests.

It was like a silent drama that went on without words, just looks, and a tender touch now and then, just whispered words that they were not sure were heard, yet spoken the more tenderly for that!

The facing of coming separation perhaps. Who knew? How soon?

Charles himself was looking white and tired these days. Joyce noticed it one afternoon when the late rays of the sun shone across his strong face and gave a delicacy to the flesh, an ethereal look. It startled her. Why, these two men were growing old! She had thought of them always as staying the same age forever, while only young things grew old!

But the sun's rays passed and she looked again and saw the same kind old friend, Rowan's father, just as he had been since she could remember and she thought she must have been mistaken.

Charles came often to Nathan, and one day he brought James Goodright with heartening smiles, and before they left, Charles said:

"Now, tell him, Jamie, what we were talking about. I think he understands."

And the banker brushed away a tear and laid his hand upon the poor paralyzed one, and said gently:

"I'm sorry, Nate, about all this business, and when your boy comes home we're going to clear it all up and take him back into the bank, if he'll come!"

"And he's coming back! Don't you worry, Nate," said Charles.

Then Joyce, watching, thought she saw the gleam again, as the quiet eyes of the sick man looked from one to the other of his old friends.

But when they left the nurse said to Joyce,

"That man they call Charles looks very frail to me. I don't like his looks these last few days. Has he ever had heart trouble?"

But Joyce did not know, and she watched her beloved Hannah's Charles with growing fear. Rowan's father! Oh, God, nothing must happen to Rowan's father while Rowan was away! Oh, not that, please, dear God!

But Hannah saw it too.

"Father, you're very tired. I wish you would stay at home in the morning and rest a little while. I wish you'd go to Dr. Fulton and ask him to go over you and see what you need, give you a tonic or something."

"Oh, I'm all right, Hannah, just a little tired. But I'll get rested again. I always have. But I've got to go to the office in the morning. There are several important matters. And I've promised James Goodright I'll drop into the bank for a few minutes. There are some things to clear up."

So it went on from day to day, and Charles did not get the promised rest.

(To Be Continued)

DAILY MEDITATIONS

(Continued from Page 209)

work, which is done through our co-operation with him. Day by day his voice is heard calling for helpers. Happy are they who hear and respond!

Prayer: Our Father, make the days of our lives profitable to thee through the progress of that Kingdom of thine, for whose coming we ever pray.

Tuesday, June 14

Our Children Dedicated to God

"For this child I (Hannah) prayed; and Jehovah hath given me my petition which I asked of him; therefore also have I granted him to Jehovah; so long as he liveth he is granted to Jehovah." (Amer. Revised Version.) —1. Samuel 1:27, 28.

What a factor in the life of Samuel, the great seer of Israel, was the influence of his pious mother, Hannah! Here was a woman who knew how to give to God what was precious to her and to give it with joy. To know her child, not only in God's care, but also in God's service was her highest ambition. Is not that the noblest we can do for our children—to devote them to God?

Prayer: Like Hannah of old we would give our children into thy keeping, dear Lord, to be led by thy Spirit.

Wednesday, June 15

The Vanished Vision

"And suddenly, when they had looked round about, they saw no one any more, save Jesus only with themselves." —Mark 9:8.

Read Mark 9:1-10.

The vision of the transfigured Lord had faded into the light of the common day. The Master and his disciples left the mount of glory to minister to suffering and sin-cursed humanity below. Our communion with the transfigured Lord in the quiet of the mount should inspire and prepare us for our mission of mercy in a world of sin and woe.

Prayer: We thank thee, O Christ, for the inspiring vision of thy glory. May we bring its cheer and brightness into the dark world around us.

Thursday, June 16

Disillusioned

"I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity."—Ecclesiastes 2:1.

The writer of Ecclesiastes started out to do what so many have done in every age—to make pleasure the chief end of life. He plunged himself with abandon into every form of pleasure, but he was disillusioned. He said: "Vanity, vanity—all is vanity."

Prayer: Keep me, O Lord, in the straight path, that I may not go astray to my bitter sorrow.

Reports from the Field

Central Conference Easter Rejoicing in the Gladwin Church

Easter time should be a season of great rejoicing. The King is risen! Let our fallen hopes and our dying faith rise and live again within our souls! Let us meet bravely the obstacles placed in life's pathway and continue with zeal and ardor the task that God has assigned to us.

The members of the Round Lake Baptist Church at Gladwin, Mich., greeted Easter Sunday joyously. On Good Friday, April 15, we gathered with approximately 400 other citizens to worship at a union meeting at the Gladwin Community Hall. The Rev. P. F. Schilling, pastor of the church, and the choir participated in the two-hour program.

On Easter Sunday evening the choir rendered an impressive and stirring cantata entitled, "The Prince of Life." Harvey Gertz was the reader. The seating capacity of the church was not large enough to hold all who came to hear.

P. F. SCHILLING, Reporter.

News Report and an Invitation from Trenton, Ill.

It is now over a year since Mrs. Zummach and I returned to the Baptist Church of Trenton, Ill., our first church and our first love. It has been a year of happy activities and pleasant associations. Easter Sunday will long remain in our memory. During the past months our church auditorium has undergone a complete transformation, but it lacked the final touch. This was the placing of the painting in the rear of the baptistry, made possible by a gift from the Ranz family and the generosity of a St. Louis artist, Mr. Van Burns. The painting is a full-sized reproduction of Hoffman's "Christ in Gethsemane," the original of which hangs in the Riverside Church of New York. The formal dedication and unveiling took place on Easter Sunday morning. Mr. Van Burns spoke briefly about the picture, and while the congregation sang "Tis midnight, and on Olive's brow," Miss Bernice Ranz unveiled the picture. It was a memorable occasion. Then came our Easter offering, which amounted to nearly \$100.

This church, although never large, has a noble heritage. Our first missionary to the Cameroons, the Rev. August Steffens, came from this church. In the course of the years it has contributed largely, not alone in money, but in consecrated lives to the life of

the denomination, many of whom hold responsible positions in various parts of the country. Trenton is a delightful place to live, and ideally situated in the heart of a rich agricultural section 30 miles east of St. Louis. We would commend it to those in our Baptist constituency who are seeking a new home in a milder climate. At present, there is an opening here for a watchmaker. We rejoice in a glorious past, and are praying for an even greater future.

CHAS. F. ZUMMACH, Pastor.

Southwestern Conference Anniversary, Easter and Youth Programs in the Bethany Church of Kansas

Friday, April 15, marked the beginning of our Easter celebration in connection with the 60th anniversary of the Bethany Baptist Church near Vesper, Kansas.

On Good Friday morning friends gathered for Calvary meditations. We had as our guest speaker the Rev. George Bornschlegel of Omaha, Nebraska, who was a former pastor of the church.

In the afternoon a program was given, including reports of the various departments of the church and their accomplishments, such as the choir, B. Y. P. U., and Ladies' Missionary Society. Numbers by the choir, orchestra, men's chorus and an address by Mr. Bornschlegel completed the program.

On Easter Sunday afternoon a testimonial service was held at which new converts confessed their faith in the Savior. In the evening 9 persons were baptized before a large audience and were given the hand of fellowship into the church. What a day of rejoicing on this Easter Sunday to be long remembered!

On Sunday evening, April 24, the B. Y. P. U. of the church presented a special program at the time of the regular service. The orchestra played several selections, group singing was enjoyed, Minnie and Harry Gabelman led the devotional period, Ben Schulz, Jr., conducted an interesting Bible question box, the ladies' trio and men's chorus sang several songs, a chalk talk concerning the harmful effects of cigarettes was presented by Hobart Leach, and Henry Miller gave a very interesting talk on his experiences as a warden and Christian worker among the convicts in a Wisconsin penitentiary.

Our B. Y. P. U. has 36 members at present. Our aim is to help young people find a life of Christian service.

BERNITA WILL, Reporter.

Pacific Conference

Forging Ahead in the B. Y. P. U. and Church of Lodi, Calif.

We have started the new year in the Baptist Church of Lodi, Calif., with our Sunday School attendance record always reaching a mark over the number on the roll. Very often there are 445 persons attending the classes, most of which are conducted in English. Mr. Aug. Auch is superintendent and Mrs. Auch the superintendent of the primary department. We give much credit to these two for their efforts that they put forth to have something interesting each Sunday and to create new interests for young and old.

Our pastor, the Rev. A. Felberg, had the pleasure of baptizing 14 converts on Easter Sunday as the result of the revival meetings, and during the past three months 67 new members were welcomed into the church. Our services on Sunday are both in English and German, alternating each Sunday morning and evening.

Mr. Felberg and several of our members have been broadcasting for a few months from Stockton over station KGDM from 8 to 9 on Sunday mornings in conjunction with other churches from other cities. We are proud to have our pastor chosen from so many as the speaker for the radio programs. On Saturday morning, April 10, our church started a series of programs, taking the full hour on the second Sunday of each month. The music is under the direction of Mr. Calvin Lohr, and Mr. Felberg is the main speaker.

We have started a tri-annual bulletin in our B. Y. P. U. called the "Voice of the B. Y." It covers interesting news concerning members and activities of the society. As our outdoor recreation we have formed a "tennis ladder" in which 36 members are striving hard to be winners. This ladder ends June 1, at which time the winners will be prepared to indulge in a feed to be given by the losers.

Our B. Y. P. U. has been enjoying very good attendance with an increase of new members. Recently we presented an Easter drama, entitled "A Great Inheritance," which was very well attended. Miss Emma Rowe had complete charge of directing, costuming and publicity.

Our sincere desire is to be able to forge ahead in our work for the Lord, and with the splendid co-operation by the members in the planning and preparation of the meetings our path of desire is made a very easy one.

BERTHA MEYERS, Reporter.

Special Programs of the Choir, Sunday School and B. Y. P. U. in Tacoma

On Easter Sunday evening, April 17, the chorus of the First German Baptist Church of Tacoma, Washington, presented a cantata, entitled "The First Easter." The choir was under the direction of Mr. Edward Stabbert with Miss Margaret Stuermer at the piano. The soloists were Miss Alice Stuermer, soprano; Mrs. Henry Schmunk, contralto; Mr. Henry Schmunk, tenor; and Mr. Robert Stabbert, bass.

The Sunday School on Easter Sunday enjoyed a record attendance of 226 persons. We are now striving for a goal of 250 in attendance at Sunday School.

Our B. Y. P. U. meetings have been very interesting and very well attended. Two programs of special interest were a "Professor Quiz" program, when we visualized an imaginary radio audience listening to the professor baffling the contestants with Bible questions, and a program with motion pictures of the General Conference and our mission work in the Cameroons and among the Gypsies of Bulgaria.

MARION DINGFIELD, Reporter.

Mother and Daughter Banquet at the First Church of Portland

On Tuesday evening, May 5, the first Mother and Daughter Banquet was held at the First German Baptist Church of Portland, Oregon, with over 300 mothers and daughters in attendance.

Mothers and daughters were ushered into the beautifully decorated banquet room while the orchestra, under the direction of Miss Eleanor Bertuleit, played a number of appropriate selections. The invocation was given by Mrs. Amelia Bachofner. Not a quiet moment prevailed as Mrs. Emma Meier ably led the group in "mother and daughter songs" during the course of the delicious banquet. Mrs. Huldah Leypoldt, who acted as toastmistress, added much to the success of the evening as she opened the program with a hearty welcome to all present.

Songs in honor of our mothers were rendered by the King's Daughters Class. A dialogue entitled, "The Secret," was presented by five Junior girls, which was followed by a quartet, "A Flower for You, Mother Dear," with Mrs. Freda Neubauer, Miss Alice Bachofner, Mrs. Ray Schiel and Mrs. Emma Meier taking part. Miss Janice Cordova gave a reading, "What a Home Is," accompanied at the piano by Miss Eleanor Bertuleit.

Our evening would not have been complete without a number by our now famous "Girl's Octet," who sang "An Old Fashioned Mother." Miss Lillian Lohr spoke briefly on "What Our

Mother Means to Us," and Mrs. Antoinette Kratt responded with an inspirational talk to the daughters. Another dialogue entitled, "Our Mothers," was presented by the Upstreamers Class, and the program was climaxed by brief messages from the Rev. J. Leypoldt and Dr. J. Kratt, who were special guests.

The oldest and youngest mothers were presented with beautiful corsages, and thus a wonderful and inspiring evening was brought to a close, one which will be long remembered in our midst. LAURA MEIER, Reporter.

Large Farewell for the Rev. and Mrs. O. R. Schroeder in Anaheim

Tribute to the ministry of 13 years and 2 months at the Bethel Baptist Church of Anaheim, Calif., was paid to the Rev. and Mrs. O. R. Schroeder by friends and members of the congregation at a farewell service in their honor on Sunday, April 24. Mr. Schroeder is retiring from the active ministry after a service of more than 40 years in the denomination.

The Rev. Oswald Eymann presided over the meeting. Tributes were paid to the departing pastor and Mrs. Schroeder by August Stranske, senior deacon; Albert Pletz, representing the Sunday School, Dan Marshall on behalf of the Baraca Class, which the pastor taught during the past 13 years; R. Joe Quast, chairman of the trustees; Mrs. Alex Stark, for the members of the Ladies' Aid; Gerhart Trapp, vice-president of the B. Y. P. U., and Walter Burzlaff in behalf of the choir. Various lovely gifts were presented to both by the church's representatives.

The Juniors of the past 13 years sang a "Goodbye" song which was composed by the pastor years ago. An original poem, honoring the Schroeders, was read by the Rev. Aug. Heringer. A men's quartet sang Mr. Schroeder's favorite song. A duet was sung by Mrs. Oswald Eymann and Emil Bloedow. Mr. Herbert Stabbert played a violin solo. The Baraca class and all the members of the choir during the past 13 years honored Mr. and Mrs. Schroeder with 2 special numbers. Mr. and Mrs. Schroeder responded with words of appreciation for the loyal cooperation, and related some of the high spots of joy and communion during the pastorate here.

On Tuesday, May 3, a large group of young people surprised the Rev. and Mrs. O. R. Schroeder at the East Los Angeles depot, where they boarded the "Challenger" for Oak Park, Illinois, where they will visit with their daughter and son-in-law, Mr. and Mrs. Walter Grosser, until Jan. 1, 1939.

May the Lord bless them in their visit in the east and while in their retirement, and we know that they will be a great inspiration to all!

RUTH JUNGKEIT, Reporter.

Program of the California B. Y. P. U. and S. S. W. Union at the First Church of Los Angeles July 13-17

Conference Theme: "To Know Him and to Make Him Known."

WEDNESDAY, JULY 13
7:15 P. M.: Singspiration.
Welcome Speeches.
B. Y. P. U. President, Ted Bornschlagel.
S. S. Sup't., Paul Leuschner.
Response by Conference President, Melvin Friesen.
Opening Message by Prof. O. E. Krueger.

THURSDAY, JULY 14
9:00-9:45 A. M.: Devotions led by the Anaheim Society.
9:45-10:25 A. M.: "To Know Him" in Nature by Prof. O. E. Krueger.
10:30-11:15 A. M.: "To Make Him Known" at Home by the Rev. G. G. Rauser of Franklin.
11:15-12:00 A. M.: Round Table Discussion.

Afternoon: Recreation.
7:15 P. M.: Song Service.
Message by the Rev. A. Felberg of Lodi.

FRIDAY, JULY 15
9:00-9:45 A. M.: Devotions, led by Wasco Society.
9:45-10:25 A. M.: "To Know Him" Through the Book, by Prof. Krueger.
10:30-11:15 A. M.: "To Make Him Known" Abroad, by Rev. F. E. Klein of Wasco.
11:15-12:00 A. M.: Discussion.

7:15 P. M.: Message by the Rev. Charles Fuller of the Radio Revival Hour.

SATURDAY, JULY 16
8:30-9:00 A. M.: Devotions led by Lodi Society.
9:00-9:45: "To Know Him" Through S. S. and B. Y. P. U., by Prof. Krueger.
10:00-10:45 A. M.: "To Make Him Known" in Methods Used. Speaker to be Announced.

10:45-11:00 A. M.: Discussion.
11:00-12:00 A. M.: Business Session.

SUNDAY, JULY 17
9:30-10:30 A. M.: Sunday School.
Two minute talks by S. S. Superintendents.
10:45-12:00 A. M.: Morning Service.
Message by the Rev. J. A. H. Wuttke of Sacramento.

Sunday Afternoon
Young People's Mass Meeting.
7:15-7:45 P. M.: Song Service.
7:45 P. M.: Consecration Service. Message by Prof. Krueger.

SPECIAL CONFERENCE NOTICE!
All delegates and visitors planning to attend the convention should make reservations not later than July 1 with Miss Florence Eisele, 3918 Halldale Ave., Los Angeles, California.

Southern Conference B. Y. P. U. Training School in Central Baptist Church of Waco, Texas

"Growth" was the theme of the 11th annual Training School in the Central Baptist Church of Waco, Texas, which was held from April 25 to 29. On Monday evening, April 25, the school opened with an attendance of 48, which later went as high as 64 during the week. About 35 persons took the examinations.

We had 4 classes in the school. "Outlines of Bible History" for adults was taught by our beloved pastor, the Rev. A. Becker. Dr. John A. Held taught "Deepening the Spiritual Life" for Seniors. The courses, "Not Your Own" for Intermediates and "Studying for Service" for Juniors, taught by Rev. Weldon Bailey and Mr. J. N. Kittlitz, respectively, were so interesting that every Intermediate and Junior of our church attended every session and passed the examinations.

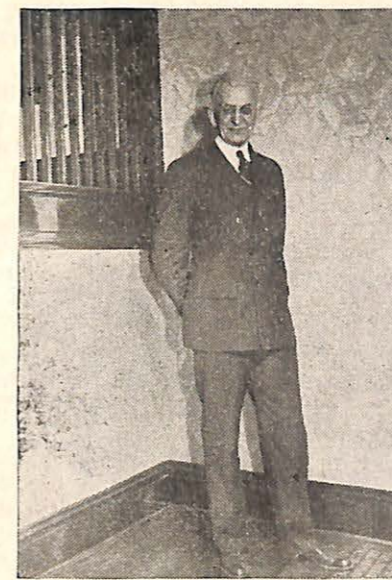
After a short devotional period, classes were held each evening for 45 minute periods with a 30 minute intermission, during which special numbers were rendered and refreshments served. We are especially grateful to Miss Lucy Hill Brewer for the wonderful story on Tuesday evening, and to Jack Reesing and Adrian Lunday for their musical selections.

The message on "Lighthouses" which Mr. Bailey brought on Thursday evening will long be remembered, as it was among the very best that has ever been delivered at any of our Training Schools. The Rev. W. Bailey is a young ministerial student in Baylor University, and, although he is only 21 years of age, he is an ordained minister, serving as pastor of the church at Travis, Texas. Not only did he endear himself to our Intermediates but to everyone who heard him.

After the efficient instructions of Dr. Held, every Senior who attended his class should continue to grow spiritually through the study of this wonderful book. Although Dr. Held, who is the Southern Baptist state missionary to the foreign speaking people, and is the author of the book, "European Missions in Texas," has conducted revivals and visited our church a number of times, we have learned to know him better and have found an even warmer spot in our hearts for him.

We do not want to forget the Rev. August Becker and Mr. J. N. Kittlitz, the other members of our faculty; the stunts on Thursday evening, highest recognition going to the Junior Class; the Instruction Committee with Miss Helen Stobbe as acting chairman, along with all the other committees, which worked hard to make this school successful.

MATHILDA HIRSCH, Reporter.



Rev. W. S. Argow, Denominational Field Man, Who Will Visit Conferences and Churches from May to July

Northern Conference A Bright and Glorious Easter in the Morris Church

During the Lenten season beginning with March 2 and ending with Easter Sunday, April 17, the Rev. E. Mittelstedt, pastor of the German Baptist Church of Morris, Manitoba, Canada, brought home to us in a series of sermons the suffering, the death and eventual triumphant resurrection of Christ, our Savior. All of us were ready, when Easter morning broke clear and bright, to hurry to church and to join in the singing of songs of joyous conviction which rang out again and again from all departments of the Sunday School and the large congregation. The choir, standing behind the altar which was half hidden by flowers of the spring, Easter lilies, cala lilies and daffodils, also contributed much to the occasion. It was a morning long to be remembered.

From March 7 to 20 we had evangelistic meetings in our church. These were very well attended. All were inspired to greater efforts in the service of the King, and a number of people confessed to have found peace in Christ. We surely feel grateful to the members of the Baptist Church of Avon, South Dakota, for giving us their pastor, the Rev. F. W. Bartel, as evangelist and for Mrs. Bartel, who accompanied him, for this period of time.

On Easter Sunday afternoon, after an inspiring sermon on the "Truths of Baptism," the Rev. E. Mittelstedt baptized the newly converted on confession of their faith and these, together with two others, were received into the fellowship of the church.

IDA J. HOFFMAN, Reporter.

Joyous Easter Sunday in the Edmonton Church

Easter Sunday will be a day long to be remembered by the members and friends of the First German Baptist Church of Edmonton, Alberta, Canada. It was a day of great rejoicing, for it was the privilege of our pastor, the Rev. A. Kraemer, to baptize 41 persons upon confession of their faith. Baptism of the 23 women and girls took place after the morning service, and that of 18 men and boys after the evening service.

The church auditorium was filled to capacity for both services. The male and mixed choirs of the church, as well as the band, rendered appropriate selections.

We were fortunate, indeed, to have had the Rev. E. P. Wahl with us in the evening service, and are certainly grateful to him for his evangelistic meetings from February 27 to March 13. We thank our Lord and Master for the spiritual revival which resulted therefrom. May God richly bless Brother Wahl in his future undertakings!

Before partaking of the Lord's Supper, which followed the baptismal service, and was presided over by the Revs. August Kraemer and E. P. Wahl, Mr. Kraemer extended the hand of fellowship to the new converts as well as to 4 others.

Our sincere prayer is that these, who have accepted Christ as their personal Savior, will remain in close communion with him who alone satisfies and who alone can give that wonderful "peace which passeth all human understanding."

LILY HARTFEIL, Reporter.

Festivities in the Vancouver Church with the Arrival of the New Pastor and His Family

On Saturday evening, April 2, a hearty welcome was extended to the Rev. E. S. Fenske and family by the members and friends of the German Baptist Church of Vancouver, British Columbia, Canada. The Rev. Mr. Wilde from the Evangelical Brethren and Mr. Hunt from the South Hill Baptist Church were guest speakers at the occasion.

The beautiful hymn, "The Lord Will Provide," was sung by the congregation and accompanied by the band while Mr. and Mrs. Fenske were ushered to the platform. The Rev. E. Wuerch extended a welcome to them, followed by Mr. E. Kannwischer for the deacons. Mr. G. Schmidt brought words of greeting on behalf of the church officers, followed by the Sunday School superintendent, Mr. Pekrul. The following representatives spoke for their organizations: Dan Albert for the mixed choir, Mrs. Schultz for the Ladies' Aid, M. Houseman for the B. Y. P. U., Gus Taferner for the male

choir, Mr. Carl Rumpel for the Junior B. Y. P. U., Dave Ginter for the Band, and Betty Kasprik for the King's Daughters.

A special service was held on Easter Monday, April 18, when the Rev. E. Wuerch brought an Easter message. During the past year some 40 members received the hand of fellowship from him into the church. This is especially noteworthy when we think of the difficult and trying times that we faced during the last year. The Ladies' Aid prepared refreshments which were served in the basement. A program with speakers representing the various organizations of the church was held, and Mr. Fenske expressed our thanks to the Rev. E. Wuerch.

The B. Y. P. U. of our church held a banquet on Tuesday, April 19, with 125 persons attending. Our special guests were the Rev. and Mrs. E. S. Fenske. The toastmaster of the occasion was Mr. A. Sauer. The program consisted of musical numbers by quartets, soloists and choirs, a monologue and address.

WILFRED MILLER, Reporter.

Dakota Conference

The B. Y. P. U. of the Ebenezer Church of South Dakota is Reorganized

The B. Y. P. U. of the Ebenezer Baptist Church near Wessington Springs, So. Dak., held a meeting recently for the purpose of reorganizing the society and to elect new officers for the year. Mr. Daniel Heitzman, our former president, had charge of the meeting.

A group of 36 people showed their willingness of becoming members by their signatures. The following officers were then elected: Wm. Radtke, president; Lydia Kludt, vice-president; Gus Neuhart, treasurer; Le Roy Huether, secretary. The president also appointed the following committees: Entertainment Committee, Mrs. Gus Neuhart, Ervin Huether, Bertha Fastnacht; Membership Committee, Bill Weber, Chester Liedtke, John Kludt; Flower Committee, Mrs. A. Fischer, Mrs. Walter Huether, Mrs. B. Weber.

On a later Sunday the following program was presented with a large attendance present with Mrs. Gus Neuhart in charge: reading, "He Has Risen," by Chester Liedtke; a duet by Bertha and Emma Fastnacht; addresses on "The Victorious Christ" by David Heitzman, "Victory Over Sin" by Lydia Kludt, "Victory Over Self" by Le Roy Huether, and "Victory Over Everything" by Bill Weber; and a reading, "A Prayer," by Viola Wahl.

With such a large membership our society has great possibilities. If as much interest is shown throughout the year as there is at the present time, we can look forward to many interesting and well-spent meetings.

LE ROY HUETHER, Secretary.

"Attention, Dakota Sunday School Workers and Young People"

The Dakota Conference, which will be held in Hebron, No. Dak., from June 14 to 19, promises to be the most successful that has ever been held. This year the program committee of the Dakota Y. P. and S. S. Workers' Union has planned a very interesting program, in which we should all plan to take part.

THURSDAY, JUNE 16

3:00 P. M.: Address, "The Importance of the Continued Training of the S. S. Teacher" by Rev. W. W. Knauf. (German.)

3:45 P. M.: Address, "The Practical and Spiritual Value of the Standard of Excellence for Sunday School Work."

FRIDAY, JUNE 17

2 to 4:30 P. M.: Y. P. and S. S. Workers' Union Business Meeting.

4:30 P. M.: Picnic Lunch (if time permits).

7:30 P. M.: Address by Rev. A. Bibelheimer.

(If time permits, after this service, the young people will have a Camp Fire Meeting in the open air with singing and short addresses.)

SATURDAY, JUNE 18

2 to 3 P. M.: Two separate discussion groups under the leadership of the Rev. W. S. Argow on the topic, "How Can We Become More Effective Personal Evangelists?", and Prof. A. Bretschneider on the topics, "The Need for Better Personal Christian Living" and "The Task of Christian Youth in Modern Life."

3 to 4 P. M.: Joint sessions with results and resolutions by the two groups.

4:00 P. M.: Picnic Lunch.

7:30 P. M.: Program by the Young People's and S. S. Worker's Union. Every B. Y. P. U. and S. S. is to present a number on this program without fail. Please take note!

Let us make it our duty to *be there*, and invite others to attend the conference.

VIOLA SCHULZ, Secretary.

Northwestern Conference

The Recent Program of Activities of the Watertown B. Y. P. U.

On Tuesday evening, April 19, the B. Y. P. U. of the First Baptist Church of Watertown, Wisconsin, held its regular monthly meeting and social at the home of Wesley Ebert. Our society has doubled its membership during the last year and a half.

Recently the Rev. M. Leuschner, editor of "The Baptist Herald," was in Watertown and spoke to our B. Y. P. U., giving us new ideas and information about our missionaries in the Danubian countries and in Africa. Our pastor, the Rev. G. Wetter, has been

giving us "Fireside Talks" on the following topics: "Choosing One's Life Partner," "Courtship," and "Marriage."

Quite often we take charge of the church services on the last Sunday evening of the month. Our officers are president, Bernice Krause; vice-president, Milton Bender; treasurer, Edythe Mae Burdick, and secretary, Roger Norman.

ROGER NORMAN, Reporter.

Reception for the Rev. and Mrs. E. Wolff in the First Church of St. Paul

The Rev. Emanuel Wolff and family were recently welcomed to the First German Baptist Church of St. Paul, Minnesota. We rejoice that the promise, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," has again been proven true.

On Sunday, April 3, Mr. Wolff was introduced to the congregation by the chairman of the pulpit committee, Mr. Alfred Stahnke. Mr. Wolff's most appropriate subjects for the morning and evening services, "You Called Me" and "We Dare Not Fail," were indeed inspiring and helpful.

A reception in honor of the new pastor and his family was held on Friday evening, April 8. To these festivities we invited the two other German Baptist churches of the Twin Cities, namely the Riverview and Minneapolis, besides a neighboring Baptist Church, with their pastors, who had part in the program.

The Rev. John Wobig of the Riverview Church spoke in behalf of his church to welcome Mr. Wolff, followed by the Rev. H. Hirsch of the Minneapolis Church, who was followed by the Reverends G. Kess and A. Finstrom. Mr. C. E. Bruns, senior deacon, welcomed the pastor and family in behalf of the church. The Sunday School was represented by the superintendent, Mr. Alfred Stahnke. Mrs. C. E. Bruns represented the Ladies' Aid with a very appropriate pianologue of her own composition, accompanied by Mrs. Irving Bruns. The B. Y. P. U. was represented by a mixed quartet. To add variety to the program there were included numbers by a ladies' trio, sextet and a number by the choir. The Rev. C. F. Stoeckmann, a member and former pastor for over 20 years, related reminiscences of the past together with timely suggestions to the new pastor. Mr. Clifford Dickau, student pastor for the past one and a half years, was master of ceremonies.

We are confident that many blessings are in store for us under Mr. Wolff's leadership. With our brother's youthful ambition, together with his inspiring messages, in a comparatively short time he has won the admiration and affection of our entire church.

PAUL H. STANKE, Church Clerk.

Atlantic Conference

"The Succeeders," a New Organization for Men in the Wilmington Church

April 4, marked the beginning of a great event in the lives of the young men of the East Baptist Church of Wilmington, Del. For they had come together to organize themselves for vital things. The girls of the church had organized themselves earlier in the year, and there was a desire for a similar organization on the part of the young men. It was definitely decided that they help in every practical way possible to advance the interests of the church. While there would be time for fun and other things, the main thought was to do all that could be done to advance the cause of Christ in the lives of young men.

The name for the group, which they selected for themselves is "The Succeeders." Their first effort, in which they succeeded was as a choir for the pageant, "The Challenge of the Cross," in which the girls took the various parts. On Easter Sunday evening the pageant was given before a fine audience in the church.

All of the "Succeeders" are active Sunday School boys. John Florick has since been elected to the office of Sunday School superintendent, is a trustee of the church, and serves on the Standing Committee; Edward Ludwig also serves as trustee of the church; Albert Kuhl is assistant superintendent of the Sunday School; Carl Mann is trustee, deacon, and a teacher in the Sunday School. The names of "The Succeeders" as seen on the accompanying picture from left to right are as follows: Edward Ludwig, Roy Reynolds, Ralph Unsworth, William High, Paul Kuhl, Albert Leedom, Alfred Florick, Albert Kuhl, John Florick and Carl Mann.

REV. HERMAN G. KUHL, Reporter.

The Delaware Association at Baltimore, Md.

A generous measure of good weather, plus an informing and inspiring program, plus a happy fellowship, plus a warm southern hospitality, made the annual Delaware Association, meeting in the West Baltimore Church of Baltimore, Md., from April 24 to 27, a time long to be remembered by all who were in attendance.

The Rev. Herman Kuhl of Wilmington, Del., was the scriptural "fore-runner," bringing inspirational messages to both the morning and evening services of the church on the preceding Sunday. The association proper opened its sessions on Monday afternoon.

With the words, "Christ and His Church," serving as the theme, all the discussions, sermons and addresses of the association were woven around that



"The Succeeders" of the East Side Church in Wilmington, Delaware

central thought. The church and its exalted head, Jesus Christ, were always kept in mind, every speaker endeavoring to relate his subject to the theme of the convention. Before the morning and afternoon sessions devotional services prepared minds and hearts for all that was to follow. Those services were led ably by the Revs. Gustav Schmidt, Henry Schnuit, and Emil Gruen. Deeply thought-provoking papers and discussions were presented by the various pastors in attendance. The Rev. Assaf Husmann spoke on "The Faith of the Church"; the Rev. C. Peters spoke on "The Hope of the Church"; the Rev. Emil Gruen pictured "Christ Building His Church"; the Rev. H. Kuhl presented "The Church as the Body of Christ"; the Rev. G. Schmidt discussed "The Love of the Church"; the Rev. H. Schnuit dealt with "The Prayer of the Church"; and the Rev. Milton R. Schroeder discussed "The Problems of the Present-Day Church."

The evening services were evangelistic as well as inspirational in nature. On Monday evening the Rev. C. Peters brought the message on "The Power of the Church." On Tuesday evening the Rev. Milton R. Schroeder preached, using as his subject, "A Great Salvation." The closing message on Wednesday evening was brought by the Rev. Assaf Husmann on the subject "Revival." Stirring congregational singing as well as various special musical numbers added to the blessing and inspiration of these evening meetings. Wednesday afternoon was given over entirely to the women's missionary societies. At that time it was the privilege of the women to listen to an address by Mrs. Barnes, an executive secretary of the Women's Missionary Union of the Maryland Convention.

It was good to have been in Baltimore. To the West Baltimore Church and to its genial pastor, the Rev. G. Schmidt, we extend our "Thank you!"

MILTON R. SCHROEDER, Reporter.

Lenten and Easter Festivities in the Meriden Church

The Liberty Street Baptist Church of Meriden, Conn., enjoyed a very successful Lenten season. Dr. W. G. Huber, a son of a former minister of the church and executive secretary of the New England Evangelistic Association, brought the opening message on Ash Wednesday, which was followed on the successive Thursday evenings by a series of Lenten meditations by our pastor, the Rev. Theodore Koester. Prof. F. W. C. Meyer of Rochester, N. Y., made an invaluable contribution on one of the Thursday evenings with an inspiring message on the theme, "Taking Our Religion Seriously."

A baptismal service was held on Palm Sunday, April 10, to which a considerable amount of impressiveness was given by an unusual background of a moss-covered rock garden along with May flowers, lilies and palms. The hand of fellowship was extended to the baptismal candidates at a Candlelight Communion Service held on Maundy Thursday, and a real note of triumph was sounded on Easter morning, April 17, at an inspiring worship service.

The young people of the church joined with hundreds of others in a long climb to the top of one of Meriden's beauty spots, known as Castle Craig, where the sunrise service of the city was held. Mr. Koester brought the message at this early service on the theme, "Looking East From West Peak." A breakfast was served in the church by the S. O. Class for all those who attended the sunrise service.

The Rochester Seminary Quartet helped us sound the final note of victory at a supper given in the church on the Monday after Easter, April 18. This was followed by an heart-warming service in the church auditorium under the complete charge of the student quartet.

LYDIA STOCKBURGER, Reporter.

Eastern Conference

A Year of Progress in the Erie B. Y. P. U.

The past year has truly been a progressive one for the B. Y. P. U. of the Central Baptist Church of Erie, Pa. On May 2, 1937, we held a business meeting for the purpose of reorganizing our society and electing our officers. Preparations for the summer and fall program were immediately under way.

The members of this group took upon themselves the task of supporting the weekly bulletin, which has been of much significance in the up-building of our church. On Mother's Day in 1937 the B. Y. P. U. presented each mother with a carnation, symbolizing our love and gratitude for the God-fearing mothers with whom we have been blessed. During the course of the summer we had

THE FRONT COVER

The children in the unusually interesting picture on the front cover of the current issue of "The Baptist Herald" are the children of Mr. and Mrs. Albert W. Warden of Portland, Oregon. Their names from left to right are Ardys, John, Fred II, Albert, Jr., and Doris Ann. They are all members of the Sunday School of the Laurelhurst Baptist Church of Portland.

They serve as an attractive reminder of the observance of Children's Day on Sunday, June 12, when the children of our churches will be honored in a great variety of programs and services.

numerous social activities. As the harvest time drew near, we issued an invitation to the young people of the churches in our neighboring cities to join us in a "Harvest Festival." A wonderful group accepted our invitation, and we had a happy weekend of Christian fellowship, both spiritually and socially.

Twelve of our group found it possible to attend the Y. P. and S. S. Workers' Conference at Buffalo this year, and each one found it worth while. We pledged ourselves, at that time, to work together for the honor and glory of our heavenly Father, who has so richly bestowed all of his tender love and care throughout the year upon us.

On Monday evening, May 9, following a B. Y. P. U. supper, we elected our officers for the coming year. The election resulted as follows: president, Bob Eichler; vice-president, Mrs. Ralph Brock; secretary, Shirley Brown; and treasurer, Mrs. Bob Eichler. May God grant that the newly elected officers shall feel the responsibility of their work and shall accept the torch!

LOIS MEUSER, Reporter.

LETTER-BOX

Open to all readers of "The Baptist Herald." Letters limited to 200 words.

Right vs. Wrong!

Editor, "The Baptist Herald":

It is possible for a man, even a young man, to think that he is all right and yet be completely wrong. Such is the case with the young man who wrote the letter which appeared in the April 15th issue of "The Baptist Herald."

The purpose of our denominational paper is not to educate us in "deeper thinking" and "higher learning" but to unite us in a spirit of brotherhood, to help us realize the love of God toward us, and to inspire us to become Christ-minded. "The Baptist Herald" has well served its purpose in the past, and it will do still better in the future. To us it always has been a precious jewel. Therefore, we say to you, highly esteemed editor, keep up the good work, and "God bless you."

REV. R. SIGMUND,
Fessenden, No. Dak.

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A Reader's Challenge

Editor, "The Baptist Herald":

I have read with some amusement Clarence Susek's letter published in the April 15th issue of "The Baptist Herald." In his closing paragraph he asks the question: "Who am I to be telling you faults I find with your paper?" That is what I would like to know. Who is Mr. Susek? He censures the editor for suggesting that we need to be more alert in our Christian living and in our worship, and then cries out impassionately for truth. His criticisms are trivial and purely negative, and the language is stilted. His use of terms such as "fearless", "dare", "deeper thinking", etc., savor of the theatrical. So I want to know who he is. Come on, Clarence. Tell us who you are. How much of this "higher learning" do you have? You have "challenged" us to criticize what your "inner self" dictates. Tell us just what your inner self wants, and give the editor something really constructive by way of suggestion.

REV. LEONARD GITTINGS,
Chicago, Illinois.

The Truth Hurts

Editor, "The Baptist Herald":

It has been said, "It is the truth that hurts most," and I am inclined to believe that after the results from my criticism of "The Herald", which appeared in the April 15th issue. I started out after the editor's scalp, and now I find the ministers after mine.

It is most encouraging to find some readers awake and ready to take arms against that which they believe to be false. I would not give a fig for the man who crawls, like a beaten animal, back in his shell and who lets the rest of the world trample on him.

It seems to me that the Rev. L. Gittings was offended and thereby lost sight of the only way of satisfying other readers with facts. Instead of proving my statements false, I am severely criticised for criticising.

I'm sorry to admit that my mental capacity and writing ability may not be on a par with some ministers. But let me hasten to add, instead of many of us sitting around and criticising the ideas of youth, the attitude that the coming generation is weaker and should not be permitted a voice in church does as much in driving out our youth as any of our worldly amusements.

To answer all questions and defend myself would require far more space than is permitted, so with respect I'll invite ministers, young people, etc., to write to the "Letter Box."

Let us stop our childish "higher thinking" and make "The Herald" a paper in which our young people will not be afraid to be called "misled" or any such name when they express themselves.

CLARENCE SUSEK,
New Kensington, Pa.

Birthday Card Bargain

An assortment of Cards, mostly Folders, with envelopes of proper size is offered to our trade so long as they last, for a ridiculously low price.

The are artistic in design, have suitable sentiment and Scripture text.

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P. S. The books reviewed in "Adventures in Reading" in this issue of the "Herald" are likewise to be ordered from the Publication House.
German Baptist Publication Society

B. Y. P. U. TOPICS

(Continued from Page 207)

music. It is therefore logical that it should meet some standards of art.

Music and words must be fitted together. The words are the spiritual factor in every hymn, but the tune creates the emotional setting for the desired type of worship. A prayer should be sung to a quiet, simple tune in order to produce the spirit of prayer. A beautiful illustration of a perfect combination of words and tune is that well-known little prayer-chorus, "Into My Heart." A mighty praise should be set to a majestic, lively melody.

3. Choice of Special Worship Services

In one of our previous studies we learned that every hymn is a sermon. A group of selected hymns with suitable Scripture reading can effectively take the place of a spoken sermon. Such a hymn-sermon should be carefully prepared by the choir and the pastor or leader. In all of our meetings more care should be employed in the selection of proper hymns. A general or favorite hymn might well be used for the opening of a meeting, but a song or hymn fitting into the general theme of the meeting should be used before and after the discussion. Do not sing

"I Was Sinking Deep in Sin" before gathering at the Communion Table. It is misleading the spiritual atmosphere which is desired for a solemn ceremonial worship. Choose your hymns with care for every program and occasion.

4. How to Sing Hymns

A few words should be said about the proper singing of hymns. No other part of Protestant worship has been abused more than congregational singing. Some music leaders take the congregation through a breathless race of stanzas as though they intended to dispose of their duty as quickly as possible. Other congregations sing too slow. While the type of congregation should decide the tempo to be used, too fast a tempo is detrimental to the purpose of the hymn. The text should always have first place because it contains the spiritual message.

A few general rules on congregational singing are suggested by I. E. Reynold: "The congregational singing must be spiritual; it must be made interesting; it must have variety; a good accompanist is absolutely necessary; it must have the sympathetic support of pastor, evangelist, and church; and it must be given the place and prominence it deserves." For the honor and glory of God, and for our own spiritual benefit, let us take care in choosing and singing our great hymns!



The Fields are White
(Read Jn. 4-35)

Keep your school open this summer that in greater abundance you may garner souls for the Lord and nurture believers in the Lord. With eyes of faith we can see the harvest ahead. But without the growing and ripening of summer there would be no autumn reaping.

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"This new venture will surely work a great deal of benefit to our denominational

The Significance of the Club Plan

It has been evident for many years that there were many families in our churches that were not receiving any one of our denominational periodicals. It does not require a stretch of imagination to realize that such indifference on the part of a considerable number making up the membership of our churches reacts unfavorably on the life of the individual church, and bars the influence of our larger work.

It was to overcome this serious disability that the Plan was conceived by our General Council as an antidote to this widespread lethargy.

The execution of this drastic measure was committed to the Publication Society which promptly threw itself into the undertaking placing all of its resources at the disposal of the movement, conscious of its responsibility to our united task involving our several cooperating societies and institutions.

The response of the churches was indeed beyond our highest expectation. The results are tabulated on this page which makes interesting reading.

There are churches which have not been able to qualify but are hoping to improve their condition before another year rolls around. Some churches had to work very persistently to accomplish this end. Some, as you see, did the phenomenal thing.

The astounding result is an accession of approximately 2700 new readers for our papers and this is an unprecedented percentage compared to the membership of the churches that came under the Plan. We have entered upon a new era in our publication work, and this must, by all means, be maintained.

OFFICE OF PUBLICATION.

life. Just to think of it that 2000 more people are reading "The Baptist Herald" and that it will be a channel for denominational institutions, that will be informative and should bring large returns! Missionary funds are included in my favorable forecast. It is wonderful to think that a little group of people has been so responsive, when larger and more influential publications of other denominations could not put such a plan across."

H. P. DONNER,
Business Manager.

Totals of "Herald" Subscriptions

June 1, 1938.....	5842
Six Months Ago.....	3963
Churches Qualifying for Club	
Rate	106
From These Churches There	
Were Renewals	1682
New Subscriptions	1982
Membership of Churches in	
Which One or Both of Our	
Publications are in Every	
Home Approximately	15,000
Subscription Record Reached in	
March 1938	6162
Largest Percentage of Increase	
in Subscriptions	
Baptist Church, Jeffers, Minn.	
Formerly....1; At Present....	25
Rev. W. H. Schobert, Pastor.	

Conference Figures

Conference	No. of Churches in Club Plan
Dakota	21
Northern	19
Southwestern	16
Pacific	15
Central	11
Atlantic	6
Southern	5
Eastern	2

Conferences with New "Herald" Subscriptions

Pacific	365
Dakota	349
Central	347
Southwestern	255
Northwestern	233
Northern	206
Atlantic	137
Southern	73
Eastern	54

Churches with Largest "Herald" Subscriptions

First Church, Portland, Oregon	
Rev. J. Leypoldt, Pastor.....	168
Baptist Church, Avon, S. Dak.	
Rev. F. W. Bartel, Pastor....	131
Second Church, Philadelphia, Pa.	
Rev. A. Husmann, Pastor....	128
Oak Street Baptist Church, Burlington, Iowa	
Rev. A. R. Bernadt, Pastor...	118
Baptist Church, Lorraine, Kansas	
Rev. Pieter Smit, D.D., Pastor.	118
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Rev. J. G. Draewell, Interim Pastor	115
Oak Park Church, Forest Park, Ill.	
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Rev. Paul Zoschke, Pastor....	85
Clay Street Church, Benton Harbor, Mich.	
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—Our Aim for 1938—

EVERY READER OF "THE BAPTIST HERALD" A FRIENDLY "BOOSTER"!