

THE BAPTIST HERALD

March 15,
1938



A Prayer for Our Missionaries

Forget them not, O
Christ, who stand
Thy vanguard in the
distant land.

Exalt them over every
fear,
In peril come thyself
more near.

Thine is the work
they strive to do,
Their foes so many,
they so few.

Margaret E. Sangster.



Rev. and Mrs. George A. Dunger,
Our Newly Appointed Missionaries to the Cameroons, Africa

What's Happening

✧ The Pacific Conference will meet at the German Baptist Church of Tacoma, Wash., from June 22 to 26. This announcement was made by the program committee of the conference through the Rev. John C. Schweitzer. All churches of the conference are asked to make the necessary preparations for the annual occasion.

✧ Mr. Gordon Schroeder, a second year student in the Eastern Baptist Theological Seminary at Philadelphia, Pa., has accepted the call of the First Baptist Church of Beverly, New Jersey, to serve as its student-pastor. He began his ministry there on Sunday, March 13. Mr. and Mrs. Schroeder are members of the First Baptist Church of Lorraine, Kansas.

✧ On Saturday evening, Feb. 12, the B. Y. P. U. of the German Baptist Church in Vancouver, British Columbia, Canada, held a Valentine party attended by 75 young people. A brief program followed a happy period of games. A duet was rendered by E. and A. Sauer and a monologue was given by Dan Albert. Miss A. Tepper and T. Kreiger were in charge of the evening's program.

✧ Professor F. W. C. Meyer of Rochester, N. Y., has been lecturing to a large class of students and friends at the German Baptist Seminary on Thursday evenings from 6:30 to 7:30 P. M. on "Art Appreciation." This class will meet until the close of April. The field of study has included Egyptian, Greek, Roman, Byzantine, Romanesque, Gothic, Renaissance, Baroque and Modern Art. The study of Duerer's paintings was especially interesting.

✧ On Sunday evening, Feb. 13, the Rev. Gustav Schmidt, pastor of the West Side Church of Baltimore, Maryland, baptized 9 persons on confession of their faith in Christ. These and another person were received into the fellowship of the church. On Sunday morning, Feb. 13, there were about 20 young people who responded to the gospel invitation, most of whom will be baptized in an out-of-door baptismal service during the summer.

✧ Mr. Albert Hahn, a senior student in the German Baptist Seminary of Rochester, N. Y., has received the call of the King's Highway Baptist Church of Bridgeport, Conn., to become its pastor. He has replied favorably and will begin his service there on July 1, following a brief visit with his family in Fargo, No. Dak., after graduation. Last summer Mr. Hahn served the Fourth Street Church in Dayton, Ohio,

with much success. He has been a student at the seminary since 1933.

✧ Miss Edna Geissler, daughter of the Rev. and Mrs. P. Geissler of Buffalo, N. Y., received the Master of Art degree in history and government from the University of Buffalo on Feb. 22. Miss Geissler is a teacher of social science at the Bennett Junior College in Millbrook, N. Y. She spent last summer at the Geneva School of International studies at Geneva, Switzerland, completing the work for her master's thesis on "Activities of the International Labor Organization in the Field of Child Labor Regulation." The thesis will be published under the auspices of the International Labor Office.

✧ Students and faculty of the German Baptist Seminary of Rochester, N. Y., spent most of Monday, Feb. 21, in a retreat, held in the chapel, with Dr. Wm. Kuhn, general missionary secretary, and Mr. M. L. Leuschner, young people's secretary, as their guests. Dr. Kuhn brought an inspirational message in the morning, outlined the missionary task of the denomination at the afternoon service, and presented moving pictures of the Cameroon and Danubian work in the evening. Mr. Leuschner discussed several phases of the home mission field and young people's work in the afternoon. At the evening meeting a large number of friends of the seminary were also present.

✧ Beginning with Sunday evening, Jan. 23, and continuing until after Easter the Rev. Wm. L. Schoeffel, pastor of the White Avenue Church of Cleveland, Ohio, has been preaching a series of sermons on "the Greatest Chapters in the Bible." Some of his sermons have dealt with "Creation" (Genesis 1), "God's Holy Law" (Exodus 20), "How to Get Right with God" (Leviticus 16), "the Story of the Potter and the Clay" (Jeremiah 18) and "the Suffering Servant" (Isaiah 53). On Thursday evening, Feb. 22, the young people of the church served as hosts to the young people of the Erin Avenue Church with an interesting patriotic program presented and an address by the Rev. Thorwald Bender.

✧ On Sunday evening, Feb. 13, the Stewardship Commission of the Senior B. Y. P. U. in Avon, So. Dak., gave a very inspiring "Bender Memorial Program" in memory of a former Cameroon missionary, the Rev. Carl Bender. The Junior, Intermediate and Adult groups were also in attendance. Miss Elsie Weber was in charge of the program. The following young people participated in the program: Will

Schroder on "God Prepares His Ambassador," Clara Van Gerpen on "An Ambassador of God," Mayme Van Gerpen on "The Spiritual Father of the Black Man," Arthur A. Voigt on "God Calls His Ambassador Home," and Ralph Schroder on "Old and New Frontiers in Africa." A generous missionary offering was received. The Rev. F. W. Bartel is the pastor of the church.

✧ The Baptist Life Association of Buffalo, N. Y., has recently published a beautifully bound and printed brochure entitled, "Crossing the Rubicon," written by the secretary, Mr. F. W. Godtfriing. The story of how "the Baptist Life Association is moving out from a past of restricted opportunity to a future of splendid accomplishment" is graphically told in these pages. The association now has a membership of 4500 persons. In Jan. 1911 the membership list included only 1142. About 80% of its membership is made up of German Baptist people and approximately two million dollars have been paid out to German Baptist families. Mr. Henry Marks of St. Paul, Minn., is the president, Rev. Martin Heringer of Buffalo, N. Y., the national field secretary, and Mr. J. O. Distler of Buffalo, N. Y., the treasurer. Any who are interested in the booklet or in the By-laws of the association may write to Mr. Godtfriing at 860 Walden Ave., Buffalo, N. Y.

✧ Recently a Christian Workers' Training Class in the German Baptist Church of Salem, Oregon, was brought to a close, after meeting for 11 periods in homes of the members. The Rev. J. F. Olthoff, pastor of the church, conducted the course on the textbook, "His Unchanging Word" by William Evans. There were 16 members in the class, of

(Continued on Page 117)

The Baptist Herald

Published semi-monthly by the
GERMAN BAPTIST PUBLICATION
SOCIETY

3734 Payne Avenue, Cleveland, Ohio.

Martin L. Leuschner, Editor

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

Subscription price—\$1.50 a year.

To Foreign countries—\$1.75 a year.

Advertising rates, 60 cents per inch, single column, 2 1/4 inches wide.

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

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

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

The BAPTIST HERALD

Volume Sixteen

CLEVELAND, OHIO, MARCH 15, 1938

Number Six

EDITORIAL

THE great commission of Jesus Christ was the most audacious call which has ever resounded in the halls of human history. It pre-

supposed one of the most daring ventures of faith with God. It

literally catapulted the early Christians into the turbulent arena of that day until men spoke of them as "those who have turned the world upside down." It led William Carey to "expect great things from God." It compelled John Wesley to speak of "the world as his parish." It gave J. Hudson Taylor a glorious vision of a "China Won for Christ." "Go ye into all the world" were the commanding words of Jesus which kept the fires of missionary zeal burning for many centuries.

As this issue of "The Baptist Herald" reaches the readers, two happy and promising young people will be embarking on an African steamer, the "Wahehe," bound for the tropical Cameroon coast. The story of their lives is featured in these pages. They are our new missionaries who will join the Gebauers in Kakaland and may later enter the wild Mambila field as the first permanent missionaries on that soil to bring the glad tidings of Christ and of his love to the black natives, in whom the old desires of cannibalism are still smoldering.

These missionaries of ours are literally like Abraham of old, venturing by faith into a strange land "not knowing whither they are going." Like the first white missionary on that same continent, David Livingstone, they will carry the shield of faith as their only protection. Whatever the price that they will have to pay amidst the rigors of the climate and the dangers of the field, they will give of their best for the Master!

The door into this inland territory of Mambila with its many natives, who have not known the healing touch of Christ upon their lives, has been opened almost miraculously to our denomina-

tion. God has prepared the way for our entrance into this field with his Word. Just at the critical time when plans had to be completed for the sending out of these new missionaries and for the laying of the foundations of this work, the recession began in America affecting the missionary contributions from our churches. The cautious businessman might have said that this was no time to undertake such a new venture with all that it would entail. But having heard the words of Christ, "Go ye into all the world," and facing an open door of opportunity, we, as a denomination, have gone forth by faith, assured that our God will bless this undertaking with success!

Our venture of faith is even greater than this. For the first time in our history we shall soon secure the recognition of the League of Nations and official governmental bodies as the missionary society solely responsible for this important work in the southern part of the Gashaka field, comprising Kaka and Mambila, in the Cameroons. This will mean that we will be responsible, not only for the support of the missionaries on the field, but also for the erection of mission buildings and the maintenance of all required material improvements on the field.

The future of this work is not uncertain as far as God is concerned. All his promises are waiting for fulfillment. The spiritual needs of Mambila are apparent. The willing sacrifices of our missionaries are an inspiring example to others. God will open the hearts of these African Negroes to the redeeming and transforming power of his grace in Christ. The only stone which needs to be placed into the building of God in order to complete the structure gloriously and to preach his gospel effectively is your and my cooperation. Our prayers, our gifts, our interest are indispensable for this undertaking of faith. Can the missionaries count on you? Will Christ find you faithful?



Among Such as These Our Missionaries, George and Louise Dunger, Will Serve

From Manhattan to Mambila

By MARTIN L. LEUSCHNER,
Editor of "The Baptist
Herald"

IT'S a long way from Manhattan's towering skyscrapers to the squatting villages of Mambila in the heart of the African continent! But two brave young people, who always make mole-hills out of mountains of danger, are on their way to serve as our missionaries on the new Mambila field.

They are Mr. and Mrs. George A. Dunger, members of the Immanuel Baptist Church of New York City. It is a delight to introduce them to "Baptist Herald" readers. Their picture, which appears on the front cover of this issue, shows some of the good cheer and spiritual radiance which glow in their faces. But it cannot convey their constant dependence upon the overflowing resources of divine power and their persistent eagerness to submit to God's will.

Set Apart as a Missionary

That consuming passion of their lives to serve their Savior wherever he leads them was their fervent testimony at the missionary rally and ordination service on Sunday afternoon, February 20, in the Immanuel Church. The setting of that memorable occasion was a symbol of the work to which they have dedicated themselves. In this small German Baptist Church, located near the "Bohemian Broadway," surrounded by polyglot populations of Hungarians, Czechs, Slovaks, Bohemians and Germans, this young man was set apart as an ambassador of Christ to preach the gospel in forlorn outposts and strange places of the globe.

Even as God's heart has been set upon this young man, George A. Dunger, for his work in the Cameroons, so George's interests have been focused upon Africa. As a boy in Germany he was always thrilled when it was announced that his uncle, Max Kaeubler, was coming to visit them. He was a government official in Africa who had supervised the building of a railway from Duala to Nkongsomba, a distance of over one hundred miles. (That railroad is still in existence, and Missionary Dunger may some day

ride on his uncle's railroad!) He usually brought with him a collection of African animals with skins of lions and python snakes and a store of thrilling stories about his adventures. Open-mouthed with wonder and excitement young George felt an irresistible pull toward that vast and alluring continent!

His Birthplace in Germany

George Dunger was born in Niederwuerschnitz (a jaw-breaker name for a Yankee to pronounce!) in the province of Saxony in Germany. On April 24 of this year he will celebrate his thirtieth birthday on the African soil amidst waving palm trees at the beginning of the most conspicuous chapter in his life.

How endearingly his thoughts go back to that little German town, his birthplace! The nearby mines, in which his father as an anthracite miner worked, were his playground. He pulled many a fish out of the Wuerschnitz River which flows lazily through the town. He loved nothing more than to go off alone into the surrounding forests and over the hills, whistling with the birds, collecting butterflies, watching the stars at night and making friends with the animals of the field.

He received his earliest training in the Lutheran Church, the State Church of Germany. In his 14th year just before Easter Sunday he shocked his parents and brought consternation to the pastor by refusing confirmation. Such action was unheard of! But his decision had grown out of a struggle in his heart as he had watched the conduct of the pastor and had listened to the philosophy of his life and had realized what an empty shell the faith of his minister had been!

A Serious Lad

This fourteen year old lad was terribly serious in life. Some said that he was much too serious for a boy of his age. But the carefree days of his early boyhood had been swept aside by the war and hard times. He had gone without much food for many days until his body was almost

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starved. His dear father had gone off to war and anxiously those at home had awaited for news about him. The war days were followed by the revolution which struck with terror into the nearby industrial cities and whose repercussions were felt in his little village. Many a sleepless night was spent as the children dreamt about the rumors of a "Putsch!" The period of monetary inflation, which swept like a prairie fire over the country after the revolution, left the family penniless. It was no wonder that this lad was restless and profoundly serious in his search after truth. He read whatever book he could find on literature and philosophy. His friends said of him that he would become a teacher.

But God had other plans for him! George Dunger had become an apprentice in his uncle's glazier shop in Stollberg, about three miles away from his home over a low range of hills. One morning in early spring as he was walking to work he was so overwhelmed by God's Spirit and by the beauty of the fields through which he was walking, that he was led then and there to surrender his heart to Christ. At 7:30 in the morning, a short ways from the road among the flowers and trees of the field, he knelt down and prayed earnestly to God until his heart was flooded with light and peace! With dew-drenched trousers and disheveled hair he came rushing into the glazier's shop where his uncle and the assistants wondered what had happened to "this mad boy." But the song was in his heart which testified of the Savior whom he had found!

Aflame for Christ

From that day on he has tried to let his light shine brightly on a hill as a testimony for his Christ. In the needle factory and knitting mill and repair shop in which he later worked, his Christian influence was visibly felt. At the time of his baptism in June of 1922 at Oelsnitz by the Rev. Christian Geiger and his joining the Baptist Church, he gave a glowing account of God's grace in his heart. He started a Sunday School in his home, helping his parents who had begun the first Baptist Church in the community.

In 1923 he applied to the Baptist Seminary in Hamburg for missionary preparation, but the doors were closed. The political and economic unrest of the country caused him to make application for a mission work in Brazil, South America, at Rio Grande do Sul, a German settlement. Seeing advertisements in the newspapers about North America, he also wrote to the Rev. Fred F. Becker of New York City, who encouraged him to come to the United States. After two years of anxious waiting he arrived in this land of "golden opportunity," as he pictured it to himself, and began his studies in earnest.

One year was spent at the German Baptist Seminary in Rochester, N. Y. From 1922 to 1924 he was a student in the National Bible Institute of New York, serving also as assistant librarian.

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The third year was entirely devoted to medical subjects in the accident ward and dispensary of Roosevelt Hospital. He received a diploma in 1935 from the institute.

The Open Door

For some time he had been in correspondence with Dr. William Kuhn, missionary secretary, about some possible opening in the mission field. Obstacles in the road did not discourage him. He was able to secure about four hundred dollars from personal friends beyond the circle of our own denomination for his support which he has turned over to the General Missionary Society. On February 8, 1936, he married Miss Louise Krack, the organist of the Immanuel Church, who in spiritual and sacrificial devotion is easily on the same high plane of Christian life with her husband, and who has been exceedingly active in Christian activities of New York and vicinity.

Mr. and Mrs. Dunger left New York on Friday night, February 25, on the "Europa" for Europe. In Germany they bought the necessary clothes and merchandise for their stay of five years in Africa. On March 19 they will sail on the steamship, "Wahehe," over the Woermann line for the Cameroon coast. Paul Gebauer will meet him at Victoria and escort them to the Kaka station in the interior. After learning the native language and becoming acclimated, it will be decided between them whether the Gebauers or the Dungers will enter the new Mambila field to evangelize it for Christ.

"Our Missionaries!" That is a warm phrase full of a great deal of meaning. Those young people who enter that select circle, hallowed by the Spirit of God, are more precious to us than words can describe. Even the memory of "our missionaries," who are no longer among the living, is fragrant in our midst. Some have endeared themselves to our hearts, although we have never seen them, such as the sisters among the Bulgarian Gypsies. The names of Paul and Clara Gebauer and Edith Koppin are enshrined in the hearts of young and old alike in the denomination. Now George and Louise Dunger join the noble company of "our missionaries," for whom our prayers will ascend to heaven and our gifts will go across the waters.

The Call of Africa

As the steamer brings them closer to Africa, where within a few weeks they will celebrate Easter Sunday, they can seemingly hear the shouting of the black natives with the cry: "Africa welcomes you!" Certainly, their hearts will feel the bond of prayer which ties them to their many friends at home in the realization: "America loves you!" But their faces will be set steadfastly toward Mambila with all its unknown dangers and unfathomed risks because in their hearts the words will be ringing: "God wants to use you here in Africa!"

Ordination Service and Farewell Festival

By the REV. A. E. KANNWISCHER of Brooklyn, New York

Although the news of the departure of our new missionaries, Mr. and Mrs. George A. Dunger, took some of us by surprise, those of us who knew of their desire to go to the Cameroons were glad that after years of waiting their eager plans were about to be realized.

Upon the invitation of the Immanuel Church in New York City, of which Louise and Albert are members, 31 delegates gathered from 11 of our churches for the purpose of examining Mr. Dunger with reference to his conversion, call to the ministry, and doctrines.

The council was organized with the Rev. John Schmidt, pastor of the First Church of Union City, New Jersey, and this reporter as chairman and clerk, respectively. After being duly recommended by his pastor, the Rev. John Grygo, Mr. Dunger presented his testimony in a lucid manner by recounting his Christian experience after a fierce and prolonged struggle and his very definite call to and training for the work upon which he and his wife are about to embark. For 7 years he prepared diligently and waited patiently for the culmination of this event. He spoke touchingly of this time as one of severe testing and rigid self-examination, but also as one of an ever deepening conviction.

Besides the formal training received by attending our seminary at Rochester for one year and the National Bible Institute in New York City where he took a medical mission course for three years and served as librarian another two years, Mr. Dunger had considerable practical experience derived from work in churches, hospitals, and street-corner evangelistic work.

Throughout his testimony one was aware of the absolute earnestness in his high aspirations and a burning zeal "for the lost of the Cameroons."

In executive session, therefore, after hearing a glowing tribute to the personality of Mr. Dunger by Dr. Fowler, one of his former teachers, and by Dr. Wm. Kuhn, who spoke highly of his spiritual as well as practical qualifications the council voted unanimously to declare itself satisfied and to recommend to the Immanuel Church to proceed with the ordination.

In accordance with this recommendation, the impressive service was conducted by the church with the Rev. John Grygo in charge on Sunday afternoon, February 20. Participating in the service were the Rev. Fred W. Becker, former pastor of the Immanuel Church, who read the Scripture passage, and the Rev. Rudolf Schade, pastor of the Second Church in New York

LATEST NEWS FLASHES

Several farewell receptions were held for the Rev. and Mrs. George A. Dunger, our newly appointed missionaries, before their departure on February 25 for Germany and Africa. On Tuesday evening, Feb. 22, the "Jugendbund" of New York and vicinity at its annual rally presented a gift to the Dungers, about which a more complete report will appear in the next issue of this magazine.

On Wednesday evening, Feb. 23, the Immanuel Church of New York City held a reception for them and gave them a gift of money. The Rev. H. Grygo was in charge of the program, in which a former pastor, the Rev. Fred W. Becker, and also the Rev. Frank Orthner took part.

At the docks of the North German Lloyd and on board the "Europa" on Friday evening, Feb. 25 a large crowd of friends gathered to bid the Dungers "farewell." Members of the Immanuel, Harlem and Second Churches of New York City, of the Evangel Church of Newark, of the First and Second Churches of Union City, and of the Ebenezer Church of West New York were there, besides students and teachers of the National Bible Institute. In one of the salons of the ship a devotional service was held with the Rev. John Schmidt in charge.

City, who led in prayer. The church choir rendered two anthems in German, and the Rev. John Schmidt offered the ordination prayer. In his unique manner our general mission secretary, Dr. Wm. Kuhn, brought the challenging message based upon Hebrews 11 and entitled "Faith in the Unseen God." Other speakers at this occasion were Dean Schudt of the National Bible Institute, the Rev. Martin L. Leuschner, our young people's secretary, the Rev. Vincent Brushwyler of the Evangel Church in Newark, New Jersey, and Mr. Edwin Marklein, president of the National Y. P. and S. S. Workers' Union.

In conclusion Mr. and Mrs. Dunger thanked their Christian friends for the many kindnesses received and asked especially that they remember them in prayer. Let us heed their plea to support them wholeheartedly with our prayers and financially and covet for them a ministry of happiness and God's abiding presence and protection!

MRS. LOUISE DUNGER

A tribute by Mr. C. A. HALL, treasurer of the Carter Coal and Dock Co., New York City, in which Mrs. Dunger served as secretary.

There's one of our number
Leaving us very soon,
The fact that she is going
Has cast a bit of gloom.

She's been a faithful worker
And loyal all the way,
Most agreeable in her manner
Considerate in what to say.

She's to be a mission worker
Away in a foreign land;
It's a call for which she's fitted,
A work for which she's planned.

After years association
With our little band,
No doubt, she feels quite equal
To tasks in a foreign land.

So while we regret to lose her,
We're glad she's had the call;
The work which one really plans
Is the only work after all!

Now when we hear of missions
We may more interest show,
Since one from our own number
Into the field did go.

So with you our wishes,
First, for a pleasant sail,
May the sea be calm and restful
And free from any gale.

Of course the fish are hungry;
They're just naturally that way,
But you don't have to feed them;
Just remember what we say.

And finally when you've landed
And settled down to work
May each effort be successful,
As you are quite alert!

May your work be as interesting
As you have dreamed it would,
Educating foreign people,
Teaching them to be good.

We know that such a choice
Is not for monetary gain;
It's the desire to go, and help,
While others at home remain.

If you should become despondent,
And perhaps you may at times,
Just know we're pulling for you
Back here behind the lines.

For we'll be interested in you
In both failure and success;
It may take disappointments
To bring you to your best.

So, one word in conclusion,
In your work across the sea
May you find it all a pleasure;
Keep well—and happy be!

B. Y. P. U. Topics and Programs

Edited by the REV. WM. H. SCHOBERT of Delft, Minn., and the EDITOR

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Sunday, April 17, 1938

VICTORY OR DEFEAT

Mark 1:45; Luke 9:22, 51; 24:38-47.

(Prepared by the Rev. Wm. H. Schobert)

On this Easter day the Christian world will celebrate a great event that means more to us than any other fact of history. There is no historical event so attested by facts as the resurrection of Jesus Christ. This bodily resurrection is declared by the following Scripture passages: John 20:26-29; Luke 24:36-43 and 1 Cor. 15. No other person did for the world what Jesus did on that resurrection morn. The leaders of other religions are still in their graves or tombs awaiting the day of resurrection but our Lord Jesus Christ is now sitting at the right hand of his Father as our high priest, advocate and intercessor!

1. The Victorious Christ Arose!

There are six lines of evidence that Christ arose from the dead:

1. The disciples were astonished, not having expected him to arise. (Luke 24:4.)

2. The disciples constantly affirm their walk and companionship with the Lord after his resurrection. (Book of Acts.)

3. By the evidences of his power over death during his earthly life. (The gospels.)

4. By the miraculous change wrought in his disciples, once assured of it and having received the Holy Spirit. (Book of Acts.)

5. By his eating and drinking with the disciples after rising from the dead. (Luke 24:41; John 21:13; Acts 10:4.)

6. By the multiplied blessings resulting throughout the world in the succeeding centuries.

These evidences we should ever hold dear in our Christian convictions.

2. Victory Over Our Sins

Paul writes that "if Christ be not raised your faith is vain; ye are yet in your sins" (1 Cor. 15:17). "If in this life only we have hope in Christ, we are of all men most miserable." Could words be more explicit to show that the resurrection of Christ is the very basic reason for victory over sin? And his words, "Be of good cheer, I have overcome the world," are not meaningless. In the power of a resurrected Christ every child of God has definite right to claim victory over the world, the flesh, and the devil. It is this truth that declares every Christian justified before the bar of eternal justice. (Rom. 4:25; 8:1.) Blessed

truth that every young Christian, washed in the blood of the Lamb will not come into condemnation since Jesus paid the price of our sin and verified it by his resurrection! A resurrected Christ at the Father's right hand is our answer to the sin question in the life of the believer. Let us ponder prayerfully upon this magnificent doctrine!

3. Victory Over Self

If we reverse the word "SELF" and add an "H" we have "FLESH." It is this in us that requires the power of Christ for subjection. In our daily battle on the spiritual frontier this enemy of self is at constant sword-points with the imparted divine nature residing in every child of God. It is this dual battle concerning which Paul cried, "Oh! wretched man that I am, who shall deliver me from the body of this death?" And his answer was, "Through Jesus Christ, our Lord." If Jesus never arose, we could not claim victory, and there would be no hope in eternity. With Jesus Christ in heaven for us, and the Holy Spirit in us, and God the Father above us—the weakest saint is guaranteed victory over sin. The secret of it all is simply "letting go and letting God." (Read Romans 8 to see how this victory is accomplished through the Holy Spirit.)

4. Victory Over Everything

We have a seven-fold enemy dominated by the arch-enemy, Satan, himself. This seven-headed monster can be conquered by the power let loose through the resurrection of the Son of God. This is the way it is done: 1. Worldliness is answered by "abstain from all appearance of evil" (1 Thess. 5:22); 2. Modernism—"Try the spirits whether they are of God" (1 John 4:1); 3. Formalism: praise and testimony (Ps. 107:2); 4. Fascism: Christ and not Caesar (Acts 5:29); 5. Communism: "Love thy neighbor as thyself" (Gal. 5:14); 6. Fleshliness: "Walk in the Spirit" (Eph. 5:16); 7. Fanaticism: "God's word" (Isaiah 8:20). And to the head of these enemies, Satan, we say, "The Lord rebuke thee" (Jude 9). Behind the Captain of our salvation we march with this slogan: "This is the victory that overcomes the world, even our faith" (1 John 5:3).

References for Easter Sunday

"Bush Aglow" by Dr. R. E. Day.
"Bible Questions Answered" by Pettingill.
"A Scientific Man and the Bible" by Howard E. Kelly, M. D.

Sunday April 24, 1938

WILL THE TEACHINGS OF JESUS WORK TODAY?

Scripture Reference: Matt. 5:9, 38-48; 7:12.

(Prepared by the Editor)

1. Introduction

It is much more than an assumption on our part when we say that the teachings of Jesus are practicable for our day. It is such a profound conviction in our hearts that Christ is the solution of all of life's problems, personal and social, that we become zealous missionaries in proclaiming the truth that Christ and his teachings alone can point the way for the future. No philosophy—no economic scheme—no aggressive war can be the solution of the world's ills of today. Only the peace of God in the hearts of his "peacemakers" and the love of God that shows itself in forgiveness to others and the passion of God to serve people in need, as illustrated in the suggested Scripture references, can build a lasting kingdom upon this earth.

What proof can we muster as to the practicability of Jesus' teachings in the world of today?

2. The Test of History

Through the centuries of history men have tried the methods of hatred and strife, selfishness and greed, personal glory and fame and have failed miserably. Even Napoleon had to say at the tragic close of his life that he and others had tried in vain to build up their empires by force while Jesus Christ had built his empire on love, and now millions of people were ready to die for him and his cause! The futility of warfare was never more clearly shown than in the aftermath of the World War which was fought "to save the world for democracy." Today, only two decades after the war, democracy is more imperilled than ever before in its history. Wherever Christ's teachings have been followed and practised by individuals and groups, there God's blessings have been showered upon them. It is true that history is the written record of "His story," the story of God's righteous dealings with mankind.

3. The Words of Eminent Men

Friends and foes of the Church alike have brought their tributes to the supremacy of Christ and the high ideals of his teachings. George Bernard Shaw, who is not a member of any Christian church, wrote in one of his works that "they crucified Christ on a stick, but

Workshop for Church Leaders

LIMITING THE MEMBERSHIP OF a B. Y. P. U.

By MARTIN L. LEUSCHNER, Young People's Secretary

somehow he got hold of the right end of it, and if we were better men we might try his way also!" Roger Babson, famous statistician and a devoted Christian, ably pointed out that North America today enjoys prosperity and peace in far greater measure than South America because North America was founded by Pilgrims in search of religious freedom and of God while South America was settled by Spaniards in search of gold. George Washington and Abraham Lincoln were statesmen who earnestly sought God's guidance in the affairs of the nation. The former King George V of England sincerely spoke of the Bible "in its spiritual significance as the most valuable thing the world affords." (Present the testimonies of prominent men and women concerning the teachings of the Bible and of Christ.)

4. The Testimony of Christian Experience

The best proof for that which Jesus Christ can do was given by Philip to his doubting friend, Nathaniel, in the words, 'Come and see!' Countless hosts of people can give a simple testimony of the saving and keeping power of Christ in their own lives. The fact that "Jesus never fails" has been tested and found true in the experiences of men and women everywhere.

Such are those who have been born again through faith in Christ. The story is told of Alexander Pope who muttered one day: "O Lord, make me a better man!" "It would be easier," replied his spiritually-enlightened page, "to make you a new man!" The miracle of twice-born men whose lives have been changed is the greatest proof that the Bible is true and that Christ's teachings are practical.

(Relate your own experience concerning God's grace and Christ's teachings.)

4. The Promises of God's Word

Dr. Weatherhead in his book, "The Transforming Friendship" calls attention to the constant practicability of God's promises. "The central experience of the Christian life is a gift which I cannot see, but which is certainly there, and mine, for I draw cheques to any amount on it and find them honored of God every day." (Select any ten or more of the most familiar of God's promises and read or describe them to your audience.) All of these promises can be fulfilled in our lives if we only believe and draw on God's resources of power.

Young people especially with life just unfolding and with unattained heights before them should be gloriously challenged by the infinite possibilities of God's promises until with the apostle Paul they can say: "I can do all things through Christ who strengtheneth me."

(Brief Christian biographies or stories of Christian experience to supplement this program will be gladly sent upon request by the editor.)

Should a B. Y. P. U. definitely set an age limit on its membership? If so, what should the age limit be? Can young people, who are not members of the church, join the young people's society and serve as its officers? These questions have come often enough at the editorial office to convince anyone that they form perplexing problems in our young people's societies.

One letter described the situation as follows: "We have anybody and everybody attending our meetings both on Sunday evenings and at our monthly meetings. Really, some of our meetings have more older people than young people present! I feel that the interests of such a varied group are so diverse, that some group is bound to suffer. Perhaps you can suggest a way out."

The answers to the above questions cannot be quickly given like those to mathematical problems because of the great variety of circumstances in young people's societies and churches throughout the denomination. But several fundamental principles should be firmly established.

The B. Y. P. U. has for its supreme purpose the training of young people in Christian leadership and truths. It should radiate an atmosphere of warmth and youthful informality in which young people may feel that they "belong." Programs should be prepared, not for the purpose of presenting a spectacular demonstration to a large audience, but for the training and nurturing of the lives of its members.

All of this implies that every B. Y. P. U. should have some kind of a membership age limit. It should not be as broad in its scope as the church itself. Like the missionary society and men's brotherhood of the church, the B. Y. P. U. is definitely for a certain group in the church. Junior and Intermediate societies should take care of the children who are too young to appreciate all the advantages and responsibilities of B. Y. P. U. membership. In general the entrance age limit should be between 14 and 16 years of age, if provision is made for the younger people of the church.

The upper age limit will vary greatly. One of our B. Y. P. U.'s has set 30 years as its age limit. This seems to the editor to be rather young. It would be a great deal better if that age limit were placed at 35 to 40 years.

It should always be understood that adults are welcome to attend all meetings as guests of the young people's society. They should be encouraged to

attend and should be accorded a friendly reception. But the young people can best be trained in a society which is definitely their own organization and in meetings which are almost entirely in their leadership.

There ought to be adult advisors, including the pastor or a deacon of the church, to assist the young people in their programs. That arrangement is usually welcomed by the B. Y. P. U. members.

Great care should be exercised in the planning of the programs to use those young people who are somewhat timid in appearing before the group and whose talents are still "hidden under a bushel." There are some young people's societies which are always putting on very successful church programs in which the same few talented young people appear over and over again. Such a B. Y. P. U. is tragically neglecting its solemn duty to the other members. I would rather have a small B. Y. P. U. in which the members feel free to express themselves and to take part in the program than big meetings attended by the entire church in which the young people are outnumbered and silenced by the adults about them.

Membership in such a society should not be limited to church members only. Often the B. Y. P. U. is the vestibule by which some strange young person becomes interested in the church and is later won to Christ. As far as possible the B. Y. P. U. officers, especially the president, should be disciples of Christ and members of the church. Their example in leadership counts for a great deal among the other members of the society.

Possibly, the editor has put himself out on the precarious end of a limb where the readers can take "pop shots" at him. Your reactions to the above suggestion will be welcomed and further questions will gladly receive our personal consideration. If enough letters are received, a second article will appear on this subject, presenting the composite picture of the readers' suggestions.

Several booklets which contain helpful material in answer to some of the above questions, can be cited. These can be borrowed from the editor or bought through the publications society in Cleveland. "The Cabinet Manual" (30 cents of the Commission Plan has several pages devoted to the subject of B. Y. P. U. membership (Pages 47-50). A very fine booklet is "The Young People's Meeting" (35 cents).

Daily Meditations

By PROFESSOR LEWIS KAISER of Rochester, N. Y.

Saturday, March 19

Flee Youthful Lusts

2 Timothy 2:22—"Flee also youthful lusts."

(Read 2 Timothy 2:20-26)

In youth the fires of passion burn hot. It is the glory of youth to be fervent, when noble passions urge to high endeavor. But low passions must never be given a chance. When sin entices, it is safest to flee, without giving a reason. To give attention is to open the door to desire.

Prayer: O Lord, take away our eyes from beholding vanity. Help us to attend to the things that are true, honorable and pure.

Sunday, March 20

One Day of Rest

Exodus 20:8—"Remember the Sabbath day, to keep it holy."

(Read Psalm 84)

The fourth commandment was not given to make men miserable but to make them happy. It was not intended to bind them to slavish observance, but to free them for one day in seven from earthly concerns, that their bodies might rest and their souls commune with the Most High. "The Sabbath was made for man and not man for the Sabbath." The coat should be cut to fit the man and not the man to fit the coat.

Prayer: Speak to us, O Lord, in the stillness of the Sabbath rest.

Monday, March 21

Two Kinds of Sorrow

2 Corinthians 7:10—"For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death."

(Read 2 Corinthians 7:5-10)

The sorrow of the world is like the remorse of the criminal, who is sorry, because he has been captured and disgraced. Godly sorrow mourns over the grief which it has caused the heart of God. "Against thee, thee only, have I sinned." (Psalm 51:4). Godly sorrow leadeth to life and peace; the sorrow of the world worketh death.

Prayer: Give us, gracious Lord, that purity of heart that abhors sin and that suffers, when conscious of having wronged thee.

Tuesday, March 22

The Valiant Three Hundred

Judges 7:7—"And the Lord said unto Gideon; By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand."

(Read Judges 7:5-8)

The Lord preferred to win by few, rather than by many, lest the Israelites

should boast. He was educating them in the sense of dependence upon and of cooperation with him for the vaster moral campaigns before them. "Not by might or power but by my Spirit" was to be their watchword. Not through great numbers, but through the few tested and tried men God's purpose was accomplished.

Prayer: Make us realize, O God, that the great issues of thy Kingdom are fought out, not by mere numbers, but by quality and character.

Wednesday, March 23

Discipline Yourself!

1 Corinthians 9:27—"But I keep under my body, and bring it into subjection; lest by any means, when I have preached to others, I myself should be a castaway."

(Read 1 Corinthians 9:24-27)

E. Stanley Jones says: "The word 'discipline' and the word 'disciple' have a close kinship; they are one in fact—no discipline, no disciple." Simply to let ourselves go, is not liberty, but license. We must take heed unto ourselves.

Prayer: Help me, O Christ, to find thy yoke and to take it upon me, for thy discipline is my need and my desire.

Thursday, March 24

Godly Motherhood

Proverbs 31:28—"Her children arise up, and call her blessed."

(Read Proverbs 31:23-31)

A godly mother is, indeed, a benediction, not only for her children, but also for wider circles. A godly mother is above all a praying mother like Hannah of old and the mother of Timothy. Many distinguished persons have looked back upon their mother's influence as the greatest factor in their career.

Prayer: "We thank thee, gracious Lord, for our sainted mothers, the heritage of whose lives has been our choicest blessing."

Friday, March 25

Judge Yourself and Not Others

Romans 2:1—"For wherein thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things."

(Read Romans 2:1-11)

How easy it is to condemn others in favor of oneself! "God, I thank thee that I am not as other men are," said the Pharisee. We judge others and, in doing so, feel the comfortable warmth of self-approbation. And, yet, without rigid self-criticism, no healthy moral or intellectual growth is possible.

Prayer: From self-flattery and self-complacency, dear Lord, deliver us.

Saturday, March 26

Wrestling with God

Genesis 32:24—"And Jacob was left alone; and there wrestled a man with him until the breaking of the day."

(Read Genesis 32:22-28)

In that lonely night a man (the angel of God) wrestled with Jacob to break his stubborn will. At last, overpowered, his thigh disjuncted, Jacob clung in his weakness to his opponent and secured the coveted blessing. Jacob, the supplanter, became Israel, a prince of God. Our selfish will must be broken, if God is to bless us.

Prayer: Holy God, bend our proud and selfish wills, that in humble submission to thy will, thou canst bless us.

Sunday, March 27

The Ever-Present Christ

Matthew 28:20—"Lo, I am with you always, even unto the end of the world."

(Read Matthew 28:16-20)

We sometimes speak of the "absent" Lord, as if Christ had left the world. True he departed from his disciples in his visible presence, but before doing so, he assured them of his continued and unending spiritual presence. Thus, we know that he is still with us in all of our present experiences. He is our ever-present Lord.

Prayer: We bless thee, dear Lord, that thou art really in our midst this day with the fulness of thy promise.

Monday, March 28

The Man with a Handicap

2 Kings 5:1—"Now Naaman . . . was a great man with his master . . . he was also a mighty man in valor, but he was a leper."

(Read 2 Kings 5:1-8)

We think of Naaman's leprosy as his handicap, but, in spite of it, he was a mighty man in valor, great in Syria. Taken in this sense, how much of the world's work is done by men and women heavily handicapped! Think of Paul and of "the thorn in his flesh," of the blind poet, Milton, of Fanny Crosby, who though blind since babyhood, wrote hundreds of hymns.

Prayer: Loving Master, thou canst use us, notwithstanding our burdens and handicaps, if we but trust thee.

Tuesday, March 29

The Child in the Midst

Mark 9:36—"And he took a little child, and set him in the midst of them; and when he had taken him in his arms, he said unto them."

(Read Mark 9:33-37)

"Safe in the arms of Jesus." Yes, there is the place of safety for our lit-

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Sunrise

By Mrs. Grace Lionigston Hill

SYNOPSIS

Jason Whitney arrived at the bank one morning and learned that he had been "fired." The books at the bank had been tampered with and suspicion had been cast on him. He left the town hurriedly without having said a word to his father and stepmother and to his sister, Joyce, who had always helped him generously. About the same time, Rowan, the only son of Mr. and Mrs. Charles Parsons and a close friend of Jason, left home unexpectedly, telling his mother not to worry about his return. Early the next morning a neighbor brought the terrible news that robbers had broken into the bank during the night and almost killed the watchman. Rowan's married sister, Myra, reading about the robbery and about her brother being involved, rushed home to her mother and bitterly condemned her brother and parents for the seeming tragedy.

CHAPTER EIGHT

It was a tempestuous day, Myra half the time in hysterics, half the time saying bitter things about her brother.

But at last late in the afternoon, after much explanation, and alternate soothing and sternness, she took her leave, reluctant at the last.

"She is almost sick," said Hannah, looking up pitifully, as Charles came back from taking Myra to the train. Hannah's eyes were red with weeping the tears she had not shed over Rowan's disappearance.

"She is sick!" said Charles sternly. "If it hadn't been for her little girl I would have insisted on her staying over night at least, even though Mark raised the roof about it afterwards. She needs to be home and be taken care of! She is utterly run down under that man's persecutions. She doesn't dare call her soul her own! Our little girl! Oh, Hannah, I feel that I was very much to blame that I didn't look into his character and background more before we ever let her marry him. Oh, I wonder that any man dares to let his daughters marry! I was very much to blame."

"Now, Charles, don't blame yourself. You know we tried to make her see that she didn't know him very well."

"Yes, but we didn't try hard enough. We were too afraid that we would say something we would have to live down. We didn't want to be unfair to him, and we were unfair to our own child!"

"Well, Father, we thought we were doing the best we could, and it is too late to do anything now. We must just try to see what we can do for her."

"Yes, poor child!"

Then the two old saints went to their knees again, while the waters of sorrow deepened about them. They arose with the other-world light in their faces once more, to go on trusting.

Three days later, in the dead of night, Rowley's Road House burned to the ground, and poor old Nance, all alone and dead drunk on the dregs of the liquor the Rowleys left behind them burned to death in her miserable bed in the leanto.

* * * * *

Nance, left alone, had gone on from hour to hour not knowing what to expect. She had sold gasoline to all who came until the gasoline gave out, and then because no more had been ordered she had to stop. The men had never allowed her to order gasoline.

She had sold drink until people stopped coming. Only travelers stopped at Rowley's after the night of the burglary. Strangely the townspeople came no more. Nance didn't understand it till a passing boy answered her questions and told her the rumors about Rowley's that were going about.

Vaguely she thought it over in her sodden mind as she went on mechanically with the things she had been hired to do. Having known sin and crime all her life familiarly, she was not surprised. She was dully resentful at being left here in a place of suspicion and peril, yet she was without initiation to do anything about it. At first she went on getting meals for no one because she had been told with oaths that she was always to have a meal ready to serve to them. But by and by when she had eaten up all the meals and there was very little left to make meals with, as the Rowleys had left no great amount of supplies when they decamped, she cunningly realized that there was still liquor, and no one to prevent her helping herself.

So she drew from the small stock on hand and drank till she was beyond fear, and then she prepared herself more drink, and lighting a candle, because she had been forbidden to leave the electric light burning all night in her dreary leanto room, she set it on the floor near her bed and lay down with her bottle to drink and sleep. The boy had told her that the Road House was under suspicion. He had said the police were likely going to raid it tomorrow and take her to court to tell all she knew. Nance knew that she must not tell anything except what the men had told her to. She knew that

they were somewhere, and that wherever they were they had ways of getting out vengeance to her if she failed to obey their commands. It made no difference even if they had gone to far wilds, they would somehow reach out long arms of gangdom and get her. She did not want to be questioned. She did not mean to be questioned.

So she drank heavily and slept.

The night was very dark around Rowley's. Even the ragged moon was behind a cloud, and only the night creatures made dreary sounds.

The weird little flickering spent candle reached up licking tongues of yellow flame now and then as its tallow dripped lower and lower, and Nance upon her bed drank, and muttered, and slept heavily flinging a scrawny arm out till the cover of her couch slipped down, down, and the candle could at least lick out its hungry tongue and reach it. Then it leaped up in triumph and blazed along the bedding, enveloping the unconscious woman, flaring high along the wall, devouring as it leapt, gaining fury, as it swept higher, till it roared and swung upward, bursting into a rosy cloud that lit the heavens for miles about.

Then, too late, the watchman in the village saw the light and sent in the alarm. Bells began to ring, and firemen rushed from their homes. A belated engine got under way and went wildly to the fray, startled citizens pulled on quick garments and went flying in noisy cars to the scene. But Nance would not be there for questioning when the police came in the morning. Through fire she had passed to a higher tribunal.

The rickety old buildings made a beautiful blaze and were quickly consumed. The place was a furnace when the fire company arrived, and beyond all hope of being saved.

Vaguely aware of a woman who had been one of the dwellers at Rowley's, the townspeople tried their best to enter and rescue her if she was still there. The boy who had talked with her the day before insisted she must be there. But entrance was impossible. They called aloud to know if anyone was inside, but no answer came. Nance was lying very still, her spirit gone.

The roof was crashing in now, the rickety walls tottering. Iron beds appeared like weird skeletons, toppling on crazy floors that stood at strange angles. Tables and chairs and bottles were revealed, starkly reminding of revelry long past, hinting rudely of the life that had been lived behind those

commonplace walls. The assembled townspeople looked and shuddered.

As soon as possible they soaked the place with water, drenching steaming floors till one could walk within on heavy shoes and not be burned. The leanto had been largely buried beneath falling debris and it was not until late in the afternoon that they found the pitiful group of charred bones that was all that poor old Nance had left behind her in a world that had perhaps sinned against her as much as she had sinned.

They buried her sorrowfully down in the meadow behind the site of the house where she had labored, and they put a rude cross to mark the place.

It was the next morning that they discovered the hiding place beneath the old floor of the leanto, directly under Nance's bed. And it was quite by accident that they came upon it.

Because of the robbery and the consequent suspicion that hung over the Road House, the police kept vigilant watch since the fire, and had carefully searched for a safe where at least some of the booty might be hidden.

They had indeed found a safe, a small inexpensive affair that was hardly worth using as a safe, for two men could easily have carried it off, root and branch. But they found in it only a few unimportant papers, and a small pile of change, the money that Nance had taken in from the sale of gas and beer. Nothing that had the least possible bearing upon the robbery.

Disappointed, after poking around among the ashes, the police had withdrawn. There remained only two or three firemen to guard the smoking remains and keep the village children from getting on fire.

The great blistered gas pumps stood starkly in front of the ruins, their charred hose like writhing serpents, disconnected and scattered over the ground. Electric light wires sprawled in slimy network of mud and water and ashes. Broken bulbs of red and blue and yellow that had garlanded Rowley's Road House in its better days appeared like dirty berries here and there in the grass. Small boys were discovering them and bulging their pockets full of mementoes of the dramatic event, the most dramatic event that had come into their young knowledge! Not only fire, but robbery, perhaps murder—for Sam Paisley was not yet out of danger—and a woman had burned to death! No dime novel or movie house could equal that for thrill.

It was while walking there among the debris, penetrating toward the leanto, throwing burnt ends of beams out of the way, and poking among the ashes, that Jack Connelly the fire chief came upon a great iron cover! It had a heavy ring in the middle, sunk even with its surface so that it would not protrude above its smoothness. Perhaps he would not even have noticed it, covered as it was with ashes, if his foot as it kicked aside the rubble had not given back a hollow sound, like an echo.

He looked down startled and stepped again, then stamped. It was unmistakable. There was an empty space below it. What did that mean?

He took a shovel and cleared the place about it for several feet, and there it was. An iron cover with a cement rim about it!

He stooped and lifted the ring from its socket and pulled the heavy lid up but his strength was not enough to swing it free alone and he had to call another man to help him lift it and swing it away from the opening. Then he turned his flashlight down and saw a hollowed place like a small room, and over in the far corner of the darkness a large safe sunk in the wall!

He shut off the light and turned to his companion.

"Bob, this here is something else! It may be something and then again it may not be! Send the kid down to tell them perlice to come back. I ain't agonta be responsible fer lookin' into this alone."

A moment more and a motorcycle shot down the road toward the village, and presently with blare of horn and siren a red car came rushing back filled with policemen, nearly all the little village boasted.

The combination of the safe baffled them for hours, and in the end they had to use dynamite to get it open. But when the contents were finally brought to the light of day they found all the booty that had been stolen from the bank except a few hundred dollars in small bills and change that the robbers had evidently taken with them.

Hastily the bank representatives were sent for the treasure brought back to the bank again, and then the work of checking it up began in earnest.

Meantime the search went on for the criminals, for now they definitely knew whom to look for—at least, they knew three of them, they said in covert whispers, with downward glances, and significant tones.

Charles Parsons, seeing some of these glances, and hearing now and then a whisper, felt his heart sink for he knew what they were thinking. Even men who were his friends and who respected him too much to speak out their thoughts were thinking that somehow Jason Whitney and Rowan Parsons were mixed up in the whole thing, if not as the actual perpetrators of the deed, at least as accomplices. If not, why didn't they come home? They must know what had happened, wherever they might be. The story of the robbery and the probable slaying of a good citizen must have penetrated anywhere they might have hidden. Was it not broadcast on the radio? Was it not blazoned in headlines in the city papers? They could not fail to see it or hear it, and if they were innocent surely they would have sense enough to come home and say so! Both of them were too well educated and too intelligent not to know that to stay away was the worst thing they could do.

So Charles came home at night and tried to smile bravely.

"We've got most of the money back in the bank, Hannah," he said with a sigh of relief, which yet had in it a tinge of sadness, "but they still think our boys were to blame for it."

He had come to calling them "our boys" now. He seemed to have forgotten his grudge against Jason.

"Well," said Hannah with her brave smile, "what does it matter? They can't arrest them while they're away, and when they come back they can surely prove they are not guilty. God has them hidden somewhere for his own good purpose."

"Yes, I was thinking that," said Charles. "God has let us know that there isn't a shadow of doubt about them as far as any criminal connection with that robbery is concerned, and that's a great thing. He has been tender to us. And for some reason He wants us to bear this obliquely, at least for awhile."

Hannah looked up thoughtfully. "Yes, I'm thankful. But you know, Charles, we aren't sure ourselves about Jason. We're sure that Rowan went out to find and save Jason, but how do we know but Jason was in on this thing? How do you know but our Rowan suspected that, and went out to persuade him out of it, and perhaps they both got caught in the net and couldn't get away alive? Jason was in the bank, you know, and you said somebody had been tampering with the books."

"I know, but I've been looking into the matter pretty thoroughly and I'm convinced that Jason had nothing to do with it. I've inquired into details most definitely. I am pretty sure I have settled it that the last tampering which included quite a large sum, several hundred dollars, more than had been attempted at any one time before, was taken that very morning that Jason was dismissed, and after he left the bank. The weight of the testimony is that Jason had had no possible opportunity at the books that morning. Though it's true one man does think he saw him looking over one of the books very early when he first came in, and says he looked confused when he looked at him. But Mr. Goodright is very sure that was not possible. He says he was watching the boy from the time he came in, knowing what he must presently say to him."

"Who was the one man Charles?"

"Well, it was Corey Watkins, if you must know," smiled Charles half sheepishly. "Of course that won't count with you, but it certainly does with everyone else connected with the bank. Corey Watkins, they say, is the most conscientious and the most exact, and the most observing man working for them."

"H'm!" said Hannah thoughtfully, and said no more.

There was a long silence and at last Charles said:

"Well, of course you might be right, Hannah!"

Hannah looked up in surprise.

"Why, I didn't say anything!"

"No, but you looked it," smiled her husband. "But anyway, Hannah, I don't think any more that Jason was in this bank business. I believe he went away to find another job or to hide his heart. Goodright has been telling me what he said to him, and how cut up and angry the boy was. He says he almost felt he might have done him an injustice. He even offered to let Jason have another trial, it seems, but Jason declined it and left with his head high. He said if Mr. Goodright thought he was capable of doing some of those things that he had charged him with that he didn't want to work for him another hour, and he got up and went out without even denying what was charged. Of course that looks bad for him. And yet Mr. Goodright is inclined to believe in him, I am sure. I think even yet he would give him another chance if he would come back in spite of his proud rejection of his help."

"But it was just like Jason," said Hannah. "I know how he held his dark head, and how narrow and angry his fiery eyes got. He was like that when he was a child. And he comes truly by it. He's his father all over again."

"Yes" sighed Charles. "And Nathan is feeling this. He looks twenty years older than he did a week ago. The poor man hasn't any Savior to lean on. I don't suppose he'd even own that he's feeling it, either, except in anger at the boy. Well, poor man! Hannah, we've a great deal to be thankful for that we have such a wonderful God, and that His word is so full of dependable promises."

Hannah gave her husband a bright smile and went on with her work.

But the rumors continued and grew as they went the rounds of the town, and more and more of them drifted back to the parsonage, and to the ears of Rose Allison.

"Gee!" said her young brother Bob at the lunch table, talking with his mouth full of bread and jelly. "Gee! They're sayin' now that Jase Whitney was the one that showed the Rowleys the combination of the safe, and gave 'em the high sign when Sam Paisley was at the other side of the block. They say they're almost sure he was the one that hit Sam on the head with a piece a' lead pipe. I don't b'lieve it. Jase is a good egg. He wouldn't do a thing like that!"

Rose looked up startled and opened her mouth to speak, then closed it again. Finally she decided to speak.

"No, I don't believe it either!" she said firmly. But she did not give her reason for thinking so.

Late that afternoon Bob was lying in the old-fashioned hammock on the front porch close under the windows of his father's study, conning his history for the next day's lesson. His father had told him very firmly that if he didn't have that long string of dates

perfectly before supper he couldn't go out that night to a Boy Scout entertainment he was eager to attend, so he had taken time off from a ball game and was studying hard rolled up in the fringes of the hammock, his eyes shut, saying over and over the dates. "Columbus discovered America in fourteen-ninety-two—"

Rose had been up in her room standing at the window staring out at a far-away hill, without seeing it, struggling with a natural reticence. But at last she made a decision and hurried down to her father's study. She knew he had come in a few minutes before from parsonage calls, and it never bothered him as much to be interrupted in the afternoon as it did in the morning when he was usually studying or writing a new sermon.

Rose tapped at the door and stepped in.

"Father, are you too busy to talk to me a minute? There's something I think maybe I ought to tell you."

Bob pricked up his ears. She wasn't going to tell Dad about that window he broke with his baseball at school, was she? Aw, Gee, wha'd she wanta do that for? He was goin' to pay for it with his own money. He'd already told the superintendent so. Gee! That wasn't like Rose to go squealing. She was a good sport. She didn't tell tales.

He remained motionless in the hammock and listened. If she looked out of the window she wouldn't know there was a soul in the hammock, it was so still and looked so flat.

But Rose was not looking out of the window. She came over and stood with her back to it and her hands behind her on the window sill.

"Father, I don't know whether this is important or not, but it seemed to me I'd better tell you. It isn't anything much, and might not have anything to do with the case, but I can't seem to get away from worrying about it."

"All right. Say on, little girl!"

"Well, Father, you know I was trying to get my quota of people to come to meeting the other night, and I had them all but one, I just couldn't seem to think of another one to ask that somebody else hadn't asked."

The father wasn't paying much attention to her. He had his eyes on the evening paper which he had just brought in, but he nodded rather absent-mindedly, and she went on.

"That was the day before the night of the robbery," she said.

At the word robbery her father looked up sharply. He didn't want his sweet young daughter connected in any way with this crime, even in any trifling incident, and he gave instant attention. And out in the hammock Bob listened breathlessly.

"Well, Father, I was on my way down to the post office and I saw Jason Whitney coming along on his way to the bank. The thought came to me that maybe I might ask him. I didn't suppose it would do any good, but I

didn't see how it could do any harm either, and I didn't know another soul to ask, so when he stopped and said good morning I thought maybe I should ask him."

"Does he usually stop to say good morning to you?" Mr. Allison was watching his lovely daughter intently, and noticing with a sudden qualm how fast she was growing into young womanhood. There was a soft flush on her cheek as she talked.

"No, he never did before. I don't know why he did. I don't think he meant to. He acted as if he was going right on and then all of a sudden he stopped. You know we used to sit across the aisle in high school, though he never knew each other very well. He didn't pay much attention to just girls then. So when he stopped I thought maybe that showed I should ask him. So I did."

"He turned you down, I suppose?"

"No," said Rose, "not exactly. I said, 'Oh, Jason, I wish you'd do something for me!' And he said, 'Sure, I will. Kid, what is it?' And then I told him about the meetings and how we had each pledged to ask so many, and I had them all but one. And he said, 'Great Caesar's ghost, Rose. Church? I never go to church. It isn't in my line!' So then I told him about the speaker and he stood still a minute and looked at me sort o' thoughtfully, and finally he said: 'Sure, Kid, I'll do it,' and then he lifted his hat again and went on."

"But he didn't come, did he?" asked the father amusedly. He was much relieved that Rose's worry had been merely a matter of inviting an old school-mate to meeting, nothing really to do with the robbery. Poor fellow! How different things might have been if he had come instead of—well, where was he anyway? Did he believe that Jason Whitney had taken part in a robbery or not? He wasn't sure. But he watched his daughter's face as she went on.

"No, Father, but he called me up."

"He called you up? On the telephone?" The father's swivel chair came smartly down to the level and he sat up straight and looked at Rose. "He took the liberty of calling you up! When?"

"Why, I guess it was just a little while after he had been fired from the bank. The dining room clock was striking twelve when he began to talk. I remember because I had to ask him over again. I couldn't hear. But you know the dining room clock is almost always a little slow. You ought to fix it. It was half an hour slow all last week."

"Well, get on. What did he say? I don't suppose he intended to come any of the time."

"Yes, he did. I really think he did. He said he'd meant to keep his promise to me but he couldn't because something had happened at the bank that morning and he was leaving town."

"He said that to you?" The father looked startled and thoughtful.

(To Be Continued)

Children's Page

Edited by MRS. JOSEPHINE M. RAUSCHER of Newark, New Jersey

A Lesson Well Learned

Janet, George, and Marion were grouching again.

"How ever can I go to the party in this old dress?" snapped Janet, holding up her blue taffeta. "Why can't I have a new one like all the other girls?"

"I don't see what you're grumbling about," wailed Marion. "I can't even go to the party. Mother says she can't afford to send us both. You're older—so you go! I don't think it's fair! Just because I'm a year younger than you, I have to stay home."

"Oh," stop your silly chatter," growled George. "What difference does it make whether you get to your old party or not? If you had my troubles, you'd have something to grumble about. Here I've got a dandy chance to win the skating race tomorrow, and what happens? My skates break down! And Mother says she hasn't the money to have them fixed. I that isn't the limit, I'd like to know what is?"

"I don't see why we always have to go without things!" complained Janet, "we never have any fun."

"I wish I was Susan Brown," said Marion. "She gets anything she wants. Her new watch is a beauty. She has two of them now. I don't suppose I'll ever have one."

"Yes, and there's John Andros," said George. "He says his father is going to take him on a skiing trip next week. Some people have all the luck."

"Don't talk so loud," warned Janet. "She is outside in the kitchen. If she hears us, she'll give us another sermon about 'appreciating what we have,' as if we had anything to appreciate."

"It's easy for her to talk. She's almost grown up, and she never seems to want anything new at all. I'm tired of seeing her so cheerful about nothing," added Marion.

"Sh—here she comes now.—Good gracious! She's crying! Ann's crying!" said George in great surprise.

Sure enough. "Merry Ann," as Sis was usually called, came slowly into the room and dropped down on the couch, weeping bitterly. Instantly the three grumblers ran to her side.

"Oh, Ann, whatever is the matter?" "Has something happened to Father or Mother?"

"Please don't cry so hard, Ann, please don't."

Slowly, between sobs, Ann managed to gasp: "Dad's—lost—his—position!"

"Lost his position! Is that all?" said the three in great relief. "That's not so bad. We thought something terrible had happened."



Joseph With His Brightly Colored Coat is Sent By His Father to the Flocks of His Brothers

"But you don't understand" continued Ann. "Don't you see? We won't be able to live here any more. We'll have to give up our home."

"Not live here any more! Move away! But we can't do that. This is home!"

"We'll have to, unless—" began Ann. "Unless what?" asked the children.

"Well," replied Ann, "there's one way we can save our home."

"What is it, Ann? Whatever it is, we'll do it."

"It won't be very easy," said Ann. "Mother received a letter this morning from Aunt Hattie. She says, if one of us will agree to go to live with her and never come home except for visits, she'll give Mother and Dad a present of five thousand dollars."

"What," cried Janet, "go away and leave home and Mother and Dad and all of you! Well, I for one won't do it. That's settled!"

"Nor I," said George.

"Nor I," agreed Marion.

In dismay the four young people gazed silently at each other.

Finally, Ann said resolutely, "Someone's got to do it. I'm—the oldest; it's my duty. I guess. I'll go."

"No, no no," cried Marion. "Whatever would we do without you? We'd

have no one to make us laugh, or to help us with our work, or to tell us stories. You can't go. But I'm the youngest one. I can't do anything much. You don't need me. I'll go."

"You will not," said George promptly. "You're the baby of the family. We can't let you go. Mother would miss you too much. I'm—I'm a boy. Guess I can stand being away from Mother and Dad better than you can. I'll go."

"But you're our only brother," wailed Janet. "What will we do without one boy around? No, you've got to stay. I'm the one to go. You won't miss me."

"How can you say that, Janet?" said Ann. "You're the best worker around here. You must stay here."

"Oh, oh, what shall we do?" they all cried.

"To think that just a little while ago I was grumbling because I couldn't enter a skating race," muttered George.

"And I was worried about a new dress," said Janet scornfully.

"I wouldn't care if I never went to a party again, if only we could all stay here with Mother and Dad," sobbed Marion.

Just then the unhappy children heard the front door open. Someone laughed cheerfully as the door closed with a bang.

"Oh," said Janet, "it's Mother and Dad. How can they be so happy when one of us must go away?"

"Children, children!" cried Mother in a joyful voice as she entered the room. "Everything's all right. We won't need to worry any more!"

"Oh, Mother, what is it? What's happened? Won't we have to leave here?"

"No," laughed Mother. "Dad has just secured a new position; even better than the last one. Everything's all right."

"Then no one will have to go to Aunt Hattie's to live!" shouted George. "Hurrah for Dad, hurrah for Mother, hurrah for everybody!"

Such rejoicing you never saw! They threw their arms about each other, and danced with happiness.

Suddenly Janet spoke up and said, "Listen everybody. I've learned a lesson today, and I'll never forget it. From now on I'm going to try to be cheerful all the time. I'll not grumble nor fret when things go wrong, but I'll try to 'appreciate what I have.' I know that I certainly have a lot to appreciate."

"So have I," said George.

"And I," said Marion.

"And I," said Ann.

Reports from the Field

Atlantic Conference

Fine Young People's Retreat at Jamesburg, New Jersey

"There's a little church in the vale" in Jamesburg, N. J., and the Y. P. and S. S. Workers of the Atlantic Conference met there for a retreat on February 11 and 12. About 75 young people gathered at the church on Friday night, being welcomed by the members of the church with the famous Jamesburg hospitality.

An old-fashioned hay-ride was scheduled, and we had a glorious time in the wide open spaces. On Saturday morning about 100 people gathered at the opening session when the Rev. C. Peters of Jamesburg led us in our devotional service. A discussion period followed, led by the Rev. Martin L. Leuschner. We were very happy to welcome him and considered it a privilege to have Mr. Leuschner with us. He spoke on "What of the Future." Many helpful and stimulating thoughts were left with us and we were deeply challenged.



Young People at the Retreat of the Atlantic Conference Union Held at Jamesburg, New Jersey

A little time was later spent in the presentation of our program as a whole and pictures were shown on the Portland convention and our denominational work. The retreat closed with an inspiring address by the Rev. John Grygo of the Immanuel Church in New York. The executive committee met at the Second Church of Brooklyn, to further discuss the plans of the Union on Saturday, Feb. 26.

MARGARET MACOSKEY, President.

The Rev. C. A. Schenk is Made Honorary Pastor of the Walnut St. Church of Newark, N. J.

February 6th marked the 75th birthday of the Rev. Carl A. Schenk of 538 Linden Avenue, Elizabeth, New Jersey. In celebration of the occasion a party was arranged for him by his daughter,

Mrs. J. F. Robinson, with whom he lives. Among those present were eighteen from the Walnut Street Baptist Church of Newark, N. J.

The Rev. C. Schenk was pastor of the church when it was built at the former location on Niagara Street. Later, that building was sold and the proceeds went toward the present church. His ministry was marked by faithful activity and Christian service. So it was a joy for many of his friends to honor him on the occasion of his birthday, to sing a number of German hymns and to pay tribute in other ways.

The feature of the evening was to make Brother Schenk the *Honorary Pastor* of the Walnut Street Baptist Church, an honor of which he is worthy and which gave pleasure to him who received it and to those who rendered it. The following day, Mr. Schenk and several members of his family were present at the evening service of the church, and a grandson, Mr. Oldy, rendered vocal solos to honor him.

JOHN P. KUEHL, Pastor.

Visitation Program in the Walnut Street Church of Newark

On Friday evening, Feb. 18, a special meeting was held at the Walnut Street Baptist Church of Newark, N. J., at which the Rev. M. L. Leuschner of Chicago, Ill., was the guest speaker. He spoke to us on "The Dimensions on God's Outlook."

At the same meeting we were privileged to have with us Mr. Edwin Marklein, president of the Y. P. and S. S. W. Union, and Miss Macoskey, president of the Y. P. and S. S. W. Union of the Atlantic Conference. Mr. Marklein spoke to us briefly on the work of our National Union and Miss Macoskey presented to us the program of the Atlantic Conference for this year. Mr. Alfred Orthner, a member of the executive committee of the Atlantic Conference, introduced all of the speak-

ers. He also reported on the progress that is being made toward the carrying out of our program and the reaching of the budget which includes for this year an expenditure of \$1000 to be used toward the completion of a chapel for our mission workers among the Gypsies in Bulgaria.

JACOB SCHMIDT, Reporter.

Dakota Conference

Welcome and Birthday Receptions for the Rev. and Mrs. A. Reeh at Goodrich

On July 1, 1937, the Rev. H. P. Kayser and family left our church in Goodrich, No. Dak., for Beaver, Michigan, where he began his ministry on the new field. For almost six months we were without a minister. But in answer to the many earnest prayers the Rev. Adolf Reeh of Yorkton, Saskatchewan, Canada, accepted our call, and on Dec. 15 Mr. and Mrs. Reeh and their son, Roger, arrived here safely.

On Sunday morning, Dec. 19, the Rev. A. Reeh delivered his opening sermon on the text, Luke 1:79. On that same Sunday evening a hearty reception was held for them by the members and friends of the church. One of our deacons, Mr. John Felchle, Sr., was in charge of the program. The Rev. R. G. Kaiser of McClusky read the Scripture passage and offered prayer, besides bringing a very interesting message.

Afterwards, welcoming addresses were given by the representatives of various organizations in behalf of the church as follows: Mr. John Felchle, Sr., deacon; Mr. A. H. Felchle, Sunday School superintendent; Mrs. A. H. Felchle, secretary of the Ladies' Aid; and Mr. R. E. Martin, choir leader. At the close of the service Mr. and Mrs. Reeh responded with brief talks which gave us the assurance that the great hand of God again is leading us closer to him through his servants. The choir and a male quartet added much to the joy of the occasion.

On Friday evening, Feb. 4, the church choir gave Mr. and Mrs. Reeh a birthday surprise, since our minister's birthday is on Feb. 4 and that of his wife on the next day. After the rehearsal at the church the members of the choir surprised Mr. and Mrs. Reeh at their home. Games were played and the choir leader, Mr. R. E. Martin, brought a brief message. A birthday gift was presented to which an appropriate response was made.

We wish Mr. and Mrs. Reeh many more happy birthdays and God's richest blessings. JACOB PERNAN, Reporter.

Northern Conference

Enthusiastic Bible School in Leduc

The young people of Northern Alberta, Canada, eagerly awaited the 10th of January as it marked the opening day of the Bible School which was held at Leduc for 3 weeks from January 10 to 28.

There were 50 students in attendance, eager to learn more about God's Word and so to become better Christians. These students represented 11 churches of Alberta, one church of Saskatchewan and one of Manitoba. It was our privilege to have as our principal teacher the Rev. E. P. Wahl. He was a good teacher, friend and advisor to the young people.

The course of studies consisted of "Phases of the Life of Christ" and "Personal Soul Winning" taught by the Rev. E. P. Wahl, "Biblical Geography" by the Rev. E. Gutsche of the First Church of Leduc "Introduction to the New Testament" by the Rev. A. Kraemer of Edmonton, "Mission Work in Africa" by the Rev. F. W. Benke of Wetaskiwin and Wiesental. Mr. Benke also directed the orchestra. The Rev. G. Schatz, dean of the school, taught music and directed the choirs.

The daily devotions led by the students were a blessing to everyone and gave us courage to continue the work for the Master. During the second week revival meetings were held. The messages were brought by the Reverends E. P. Wahl and A. Kraemer. We can thank God for one person who accepted Jesus as his Lord and Master.

On Thursday evening, January 27, our Bible School came to a close with a program consisting of songs by the ladies', men's and the mixed choirs, orchestra selections, a talk by Edith Jelinik in behalf of the girls' group, and a talk by Harvey Jespersen in behalf of the young men. It was our privilege to have Dr. Wm. Kuhn in our midst who brought the closing message. On behalf of the students Frieda Kujath presented the Rev. E. P. Wahl with a gift. A picture of the students and faculty of the Bible School accompanies this report.

We as young people of Northern Alberta are looking forward to the time when we will be able to attend a German Bible School for several months during the winter since we feel the need of becoming better acquainted with God's work and God's ways.

LILLY KUHN, Reporter.

Sessions of the Alberta Association at Edmonton

The Alberta Association in Canada met from Jan. 28 to 30 with the Edmonton Church. After the Rev. A. Kraemer had given us a cordial welcome on Friday evening, Dr. Wm. Kuhn broke the bread of life to us. The glory



Students and Faculty of the Alberta Bible School Held from Jan. 10 to 28 at Leduc

of God was greatly magnified by the honored speaker.

In the Saturday morning devotion period the writer stressed Christian joy as one secret to efficiency. The Rev. E. P. Wahl brought a message on the text: "Teaching them to observe all things whatsoever I have commanded you," and the Rev. J. Luebeck on the same text emphasized the words "all things." Both addresses forcibly brought to our attention the Christian responsibility of teaching in the home and in the church. The theme, "What Shall Be Our Reward?" was graciously explained and illustrated by Dr. Kuhn. On Saturday evening the Rev. A. Rosner gave an inspiring message on the text: "Christ is all, and in all."

Sunday School was opened by Edmonton's capable superintendent, and the reciting of Bible verses was enjoyed by all. The Rev. G. Beutler addressed the Sunday School and pointed out to us that faith must be followed up by our actions. In the morning service Dr. Kuhn impressed upon our minds that Christ still stands at the offering box, as of old, observing what is given him, in money, of our time and of life itself.

Sunday afternoon we were challenged to meet the high ideal of sanctification by the Rev. E. Gutsche, and Dr. Smally, secretary of the English Canadian Baptists, assured the young people that Christ is able to meet all their needs. In the closing message the Rev. P. Daum's request was that utmost faith in Christ should be exercised.

All of the meetings were well attended in spite of the cold weather that had set in. Most of the church reports showed progress. The Rev. C. B. Thole expressed our gratification to God, the giver of all blessings, to all who made the Vereinigung a success, and to the Edmonton Church and its pastor.

OTTO FIESEL, Reporter.

Central Conference

Revival Meetings in the Burns Ave. Church of Detroit

Sunday, January 23, marked the close of a three weeks' evangelistic campaign in the Burns Avenue Church of Detroit, Mich. We praise thee Lord for all the blessings which he bestowed upon us during that time.

The first week of meetings was conducted in the German language by our pastor, the Rev. G. Neumann. We certainly rejoice over the three persons who were saved during this week. These three were adults, one of whom is already in his seventies.

The two following weeks were also under the leadership of our pastor. The messages were brought in the English language. Thirteen persons accepted the Lord as their personal Savior during this time. Among these were some children, the youngest convert being ten years of age. Our pastor brought a message every evening in such a clear, bold and convincing way, that everyone who attended and went away, without accepting the Christ, will never be able to offer the excuse that he had not heard the gospel of Jesus Christ. Our choir leader was in charge of all musical numbers and he and the choir supplied us with fitting musical treats every evening.

The last Sunday in February was set aside for a baptismal service at which several made their public confession of being dead to the things of this world and of now living for Christ.

It was with great joy that the pastor was able to extend the hand of fellowship to 8 new members at the communion service on Sunday, February 6. Those entered the church by letter and upon their confession of faith. It has been our privilege to welcome others into our fellowship in like manner during the past 5 months.

LYDIA E. BEKOWIES, Reporter.

Pacific Conference

First Anniversary of the Stafford B. Y. P. U.

The B. Y. P. U. of the Stafford Baptist Church in Oregon celebrated its first anniversary on Sunday, February 13, by taking charge of the Sunday evening service. Dr. Wright, field worker for Linfield College, was our guest speaker and gave a very interesting talk, as well as showed pictures of his work among the Crow Indians. We were also honored with three numbers by the Linfield College quartet.

In January our B. Y. P. U. started a Bible Study Class, taught by our pastor, the Rev. C. H. Secamp. This will provide an opportunity for our young people to become better acquainted with the Word of God and better equipped for Christian service. We plan during the coming year to take a more active part in the services of the church so that we might grow in grace and "walk worthy of the Lord unto all pleasing, and increasing in the knowledge of God." **REPORTER.**

Baptismal Service in the Vancouver Church

"Take up thy cross and follow me" are the words that the Master has spoken to us in the German Baptist Church of Vancouver, British Columbia, Canada. This truth was fulfilled on Sunday, Jan. 30, when 16 young persons stepped into the baptismal waters with the Rev. E. Wuerch to be baptized on confession of their faith.



The Rev. E. Wuerch, Interim Pastor at Vancouver, Canada, and Converts Whom He Recently Baptized

Among these was our pianist, Mrs. W. Sauer, who has served us with her talents since the church was organized in 1927. These converts were largely the fruitful outcome of the evangelistic services conducted in our church for 2 weeks by the Rev. J. Leyboldt.

On Sunday, Feb. 6, these new converts and 6 others were received into the fellowship of the church. May these young souls grow in knowledge and wisdom, strengthening their faith and building Christian characters.

WILLIAM MILLER, Reporter.

DONATION DAY AT THE CHICAGO HOME FOR THE AGED

The annual "Donation Day" for the benefit of the German Old People's Home in Chicago, Ill., will be held on Easter Monday, April 18, at 2 P. M. in the Home. The exercises will be under the auspices of the Women's Union of the German Baptist Churches of Chicago and vicinity, to which everybody is most cordially invited. All donations will be thankfully accepted and may be sent or brought to the German Baptist Home for the Aged, 1851 No. Spaulding Ave., Chicago, Ill.

Come and cheer the old folks! It will make them happy, and bring joy to you as well.

MRS. JULIA DEUTSCHMANN,
Secretary.

Reception by the First Church in Portland for the Rev. J. Leyboldt and Family

The First German Baptist Church of Portland, Oregon, had the pleasure of welcoming its new minister, the Rev. John Leyboldt, and his family, at a large reception held in their behalf on Wednesday evening Jan. 19. While the congregation stood and sang "Blest be the Tie that Binds," the honored family was escorted into the church auditorium and onto the platform.

duet by Misses Arlene Boehi and Elsa Krebs.

The various departments of the church pledged their loyalty through the following representatives: the deacons by Mr. H. W. Neubert, the Sunday School by Mr. Walter Schmidtke the Women's Missionary Society by Mrs. J. Kratt, the B. Y. P. U. by its president, Mr. Ed. May, the trustees by Mr. Harry Quade, and the choir by its president, Miss Gertrude Beltz.

Visiting ministers were then given an opportunity to greet the new pastor with their words of welcome. Dr. F. Starring represented the English Baptist churches in Oregon; Rev. Otto Roth brought the greetings of the Immanuel Church of Portland; Rev. J. C. Schweitzer extended the good wishes of the Bethany Church; Dr. J. F. Olthoff congratulated the new union in behalf of the Salem Church; Rev. Carsten Secamp bore the sentiment of the Stafford Church; and Dr. C. D. Sawtelle welcomed the pastor and his family in behalf of our Old People's Home located in Portland.

Mr. Leyboldt held his opening service on Sunday morning, Jan. 16, speaking on "Pressing On," and was welcomed by a capacity audience. Prior to the service he inducted the 1938 Sunday School officers and addressed the officers and members, asking that they set a goal of 300 for the average attendance. More than that number were present when the report was made.

MELVIN BECKER, Reporter.

Southwestern Conference

B. Y. P. U. at Beatrice, Nebr., Conducts a Study Course

The B. Y. P. U. of Beatrice, Nebr., has recently completed a study course, which began on January 27 and ended on February 10. The sessions were held in the evenings twice a week.

Our average attendance was 17. The course was conducted by our minister, the Rev. A. G. Rietdorf, who recently began his service with us. This course has brought out a store of valuable information to those who took part in it.

Our B. Y. P. U. has also adopted the new six point record system, which is proving to arouse interest and to be a great help to us.

The following young people were elected to office: Mrs. Ottis, president; Mrs. Brandt vice-president; Miss Fern Coates, secretary; Esther Miller, corresponding secretary; Mr. Elmer Ahl, treasurer; Mrs. Brandt, chorister; Miss Lydia Ahl, pianist; Mr. Herbert Kipf, Bible Readers' Leader; Norma Larimore, Harvey Ahl, and Kathleen Terwilliger, group captains.

The society has a total of 23 members at present, and since "The Baptist Herald" is being put into every home this year, we are looking to God to make it a more blessed one.

ESTHER MILLER, Secretary.

OBITUARY

MASTER FRED HEIDBRINK

Fred Heidbrink, Junior, son of Fred and Anna Heidbrink, was born on April 4, 1936, and died on Feb. 3, 1938, at the age of one year and ten months from influenza and pneumonia. His parents and many relatives and friends are mourning his departure. We have found comfort and admonishment in Heb. 4:14-16; John 14 and James 4.

Mt. Sterling, Mo.

John Kemnitz, Pastor.

MRS. FRITZ LEIMKUEHLER

Mrs. Fritz Leimkuehler, nee Ann Giedinghagen, born on Aug. 28, 1854, at Third Creek, Gasconade County, Mo., died on February 10 from influenza and pneumonia. She leaves her sister, Mary Brinkman, near Owensville; her brother, Prof. Walter Giedinghagen, Kansas City, Mo.; her daughters, Ida Ridder at Owensville, Mo., Hulda Topel at Lamine, Mo., Caroline Hollandsworth, Rieka Leimkuehler, Lydia Lipskoch near Mt. Sterling, Mo.; thirty-two grandchildren and two great-grandchildren. Mrs. Leimkuehler was a faithful and helpful wife to her husband, who preceded her in death, and a sympathetic mother to her children. She, as well as her husband, were a great help to our church. She loved her Bible and other good literature. Her last words gave expression to her faith in God and in the blood of Jesus Christ. She is at rest with her Lord. In three well attended services we found comforting thoughts in Psalm 23, 1 Thess. 4:13-18 and Rev. 21:1-7.

Mt. Sterling, Mo.

John Kemnitz, Pastor.

MRS. CAROLINE SCHAEFER

Mrs. Caroline Schaefer of Rochester, N. Y., known to all present and past seminary students, ministers and friends as "Tante" Schaefer, passed away peacefully on January 22, at the age of 87, after a relapse resulting from a brief illness.

About 60 years ago Mrs. Schaefer came to this country from Germany. She became the wife of Mr. Christian Schaefer. After his death she was taken into the Rauschenbusch home at 4 Portsmouth Terrace, where she served as maid for over 44 years. Although she was a servant in the home, she was looked upon as a sister in Christ.

Her fine Christian spirit and her constant devotion to her Lord and Master were a challenge to all who knew her to walk in the steps of the Master. For years she was a member of the Second German Baptist Church of Rochester, N. Y. When this church disbanded, she became a member of the Andrews Street Church where she devoted many years of her life as a faithful servant of her Master.

Mrs. Schaefer is survived by two stepsons, William and George Schaefer, one niece and one nephew, the Rauschenbusch family and many friends.

The funeral was held at the Gerard funeral home of Mr. E. R. Suter on Tuesday, January 25. Many of the friends of this noble saint crowded the funeral home to pay their tribute.

The Rev. David Hamel conducted the service. The Rev. Harvey Koester, Prof. Henry Robins, Prof. Lewis Kaiser, Prof. F. W. C. Meyer and Prof. Albert J. Ramaker participated in the service. The seminary quartet sang.

Rochester, New York.
Rev. Harvey Koester, Pastor.

CARL MILTON SCHENK

Carl Milton Schenk, 28 year old son of the Rev. Carl Schenk, a former pastor in the German Baptist denomination and now retired, passed away on Jan. 3. Death was due to an operation and peritonitis.

He was born in Bridgeport, Conn., and lived most of his life in Elizabeth, N. J. He received his B. S. degree from the Westchester State Teachers' College in Pennsylvania, and his M. A. degree from Columbia University Teachers' College. About one year previous to his death, Mr. Schenk received permanent appointment as teacher of arithmetic in the sixth grade, School 8, in Linden, N. J., following substitutional

work in various schools. Among other activities he was a member of the National Educational Association, of the New Jersey State Teachers' Association, of the program committee of the Linden Teachers' Association and treasurer of the Parent-Teacher Association. He belonged to the Central Baptist Church of Elizabeth and had a fine reputation as a singer.

Survivors include his father, Rev. Carl Schenk; three sisters, Mrs. Robinson, with whom he made his home in Elizabeth, N. J.; Mrs. Dow, and Mrs. Woods; besides nieces, nephews, and other relatives. His mother was the late Mrs. Katharine Schenk. His dear ones and friends mourn the passing of one so young with the promise of a brilliant career ahead, but we dare not question the ways of God. The funeral service was conducted by the Rev. E. F. Spencer of the Central Baptist Church in Elizabeth, assisted by the undersigned.

Walnut Street, Church,
Newark, New Jersey.

John P. Kuehl, Pastor.

MRS. HELMUTH WOBIG

Mrs. H. Wobig, our sister in Christ, was the daughter of Mr. and Mrs. John Weber. She was born in Buffalo, N. Y., on Dec. 8, 1878, and died on February 5, 1938, at the age of 59 years, 1 month and 27 days. She was born again and baptized into the fellowship of the Spruce Street Baptist Church on February 26, 1893, under the faithful ministry of the late Rev. Conrad Bodenbender.

When the Bethel Baptist Church was organized on November 6, 1895, she became a charter member. On November 18, 1903, she was united in marriage to our beloved brother, Helmuth Wobig. The Lord blessed this happy union of more than 34 years with three sons and two daughters. Mrs. Wobig was one of those sincere, upright and soulful personalities of whom the world has all too few. She was a most devoted wife, a loving and self-sacrificing mother, and, above all, a consecrated Christian woman who loved her Savior and Lord most fervently and consistently.

She leaves to mourn her demise her beloved husband, three sons: Gordon H., Donald P., Orrin A.; two grandchildren: Mrs. Irving Kroecker and Jane A.; two daughters-in-law; two grandchildren; two sisters: Miss Amella Weber and Mrs. Marie Krehl, a host of relatives and friends as well as her church. May the Lord comfort all the sorrowing with his tender mercy, and bless all of us gathered here today unto life eternal through Christ Jesus, our Redeemer.

Buffalo, N. Y., Bethel Church.

P. Geissler, Pastor.

MRS. MARGARET JULIA KRAEMER

We, of the German Baptist Church at Edmonton, Alta., Canada, have witnessed the various stages of pain, sympathy, hope, sorrow, bitter anguish, and final surrender and victory through Jesus Christ that took place with the passing of the beloved wife of our pastor, the Rev. Aug. Kraemer, on Thursday, Feb. 3, 1938.

Mrs. Kramer, the former Miss Margaret Julia Brupbacher, was born Sept. 1, 1886, and was reared and educated in Philadelphia. On May 7, 1912, she became the wife of our pastor, being married by the Rev. Herman Kaaz of that city. She promptly took her place alongside of her husband in "service for her master" at Lemberg, Sask. Here in 1913 their only daughter, Marie Pauline, was born. Later, the family felt guided to return to the United States, and in 1926 to move North to take up the work in our church at Edmonton, Alta.

It was during these 11½ years of service that we learned to love and cherish her as a friend and loyal "worker for Jesus." Therefore, when she took ill on January 12, it was with sympathetic and anxious hearts that we awaited her speedy recovery, realizing, also, that her assistance would be required during the convening of the association of the German Baptist Churches of Alberta, which was held at Edmonton from Jan. 28 to 30.

However, despite the best of care and medical attention, our Creator deemed it well that our sister remain in the hos-

pital, patiently bearing her load of pain during the entire convention. Many were the friends from near and far that offered their sympathy and prayers during this period of illness, which was an indication of the esteem with which she was regarded in her community. It was, therefore a report of sorrow and bitter anguish that was received on Thursday, Feb. 3, that "all was over."

Much to the surprise of many, our pastor was in his usual place on Sunday morning. During that Sunday morning service, which will long remain in the minds of all who were present, we saw revealed anew the promise of our Master, "I will never leave thee nor forsake thee."

The funeral service was held on Monday afternoon, Feb. 7, at the German Baptist Church. The Rev. H. Schatz of Leduc conducted the service, and the Rev. E. Gutsch, also of Leduc, spoke in the German language. The Rev. C. G. Stone of Edmonton spoke in the English language, his text being taken from 1 Cor. 15:57.

Mrs. Kraemer leaves to mourn her loss, her loving husband; one daughter and one grandson, Mrs. Emil Klingspoon and Ronald Paul; five sisters: Mrs. Kathryn Miller, Mrs. Esther Paul, Mrs. Marion Levitt, Miss Alice Brupbacher, all of Philadelphia, and Mrs. Agnes Schnabel of Broken Bow, Nebraska.

It is our sincere wish that the Lord may continue to be glorified through the life of our pastor and that his work in our church at Edmonton may continue to bear fruit.

Edmonton, Alberta, Canada.

L. F. Borchert.

WHAT'S HAPPENING

(Continued from Page 102)

whom 10 took the examinations and passed them with distinction. Mr. Olthoff wrote that "our young people are quite enthusiastic over these study courses and are ready for another course." During the past year the church of 164 members has given for current expenses and missions the total sum of \$4,233, of which \$1,128 were for missions. This represents the splendid average of \$26.08 for each member.

On Sunday evening, Feb. 6, a most unusual and interesting program was held in the Bethel Church of Detroit, Mich., featuring the presentation, "Who Is My Neighbor?" Following an introduction by Donald and Audrey Zannoth and a selection by a double quartet, a group of young people from the Italian Baptist Church of the city sang several hymns in the Italian language. The Intermediate B. Y. P. U. of Friendship House in Hamtrac in a community that is largely Polish also rendered several songs. A resume of the activities of the Salvation Army was given by a Salvation Army lass. Another group from the Czechoslovakian Church dressed in native costume sang songs in their native tongue. Twin sisters from the Swedish Church also took part. The outstanding number was that by the Juniors of the Baptist Christian Center, as 17 of these colored young people sang Negro spirituals. The inspiring program was brought to a close with the Junior girls from the Bethel Church singing the German song, "Ich werd' ihn immer lieben." The Rev. Paul Wengel is the pastor of the church.

DAILY MEDITATIONS

(Continued from Page 109)

the ones. Our most sacred trust is in the family, in the school, in the church is the child. Let us not forget that the child of today is the man of tomorrow, nor the old saying that "the hand that rocks the cradle, rules the world."

Prayer: O Master, we would share with thee the love of the children.

Wednesday, March 30

The Hidden Sins

Psalm 90:8—"Thou hast set our iniquities before thee, our secret sins in the light of thy countenance."

(Read Psalm 90:7-12)

The sins hardest to banish are those hidden away in the dark places of our thought and practice. The secret sins of pride, temper, sensuality and uncharitableness work disaster, because, being so easily concealed, they make themselves at home with us. But they are not hidden from God. They cannot escape his judgment.

Prayer: O God of our life grant us deliverance from the sins that we love in secret and that hold us in bondage.

Thursday, March 31

"One Thing Thou Lackest"

Mark 10:21—"Then Jesus beholding him loved him, and said unto him; One thing thou lackest."

(Read Mark 10:17-22)

The young ruler had much to his credit: youth, wealth, character, and standing. Jesus loved him. But as he looked through his riches and moralities into the central spirit of his life, he saw that it had a selfish core. To

shift his self-centered life to its true center, Jesus said: "Come, follow me." That was the decisive test, but the young man failed.

Prayer: Help me, O Christ, to put away whatever stands between me and thee.

Friday, April 1

Under the Juniper Tree

1 Kings 19:4—"But Elijah came and sat down under a juniper tree; and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life;

(Read 1 Kings 19:1-8)

What an anti-climax—the hero of Carmel under the juniper tree! He is disillusioned, oppressed by a sense of failure, almost completely down and out. So even the noblest souls may be plunged into a night of doubt and despair. But God's Spirit leads the despondent prophet away from the juniper tree to Horeb's rugged heights. Here his soul revives, as God speaks to him.

Prayer: Merciful Father, thou wilt reveal thy strength in our weakness and revive our drooping spirits.

Saturday, April 2

We Reap What We Sow

Galatians 6:7—"For whatsoever a man soweth, that shall he also reap."

(Read Galatians 6:7-10)

"Plant lilies, and lilies will bloom. Plant roses and roses will grow. Plant love, and love to you will bring The fruit of the deed you sow."

Prayer: We pray, in Jesus name, that our sowing may be guided, so that we may sow to the Spirit and reap life everlasting.

LETTER-BOX

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

More Roses!

Editor, "The Baptist Herald":

We like "The Baptist Herald" very much and eagerly look forward to its coming. The reports from other churches are very interesting. They stimulate our interest in our denomination. May God bless you in your work!

MRS. WALTER HUETHER.

Wessington, South Dakota.

A Warm Handclasp!

Editor, "The Baptist Herald":

I want to shake hands with the editor of our "Baptist Herald" for the straight-from-the-shoulder editorials that appear in each issue, particularly the "Moratorium on Criticism." It brings to mind a letter written by a gentleman from Los Angeles roundly denouncing our good editor, and smacking mightily of petty politics. I am doubtful of Christ's love in the heart of any one who would write a letter of that kind to a brother Christian. No truer words were ever written than those contained in the Thanksgiving editorial in question, in "The Baptist Herald" of Nov. 15 1937. It would do every Christian great good to read it over—often.

Too many of our churches are not able to do a great work for our Savior because of small-time criticism of other church members, or of the minister, or, maybe, his wife. It's high time for all those who name the name of Jesus to get together and to work, as one unit, to bring lost sinners to the Master. Put Christ and his Kingdom ahead of everything else, and there won't be much time left for fault-finding.

W. H. P.

Fessenden, North Dakota.

A Moratorium on Criticism is Not a Conspiracy of Silence!

Editor, "The Baptist Herald":

Regarding your editorial on "A Moratorium on Criticism" in the Feb. 15th issue of "The Baptist Herald," I am in approval of your admonition, and with the following addition: that such a moratorium do not become a conspiracy of silence. There are men who ought to speak, and ought to be encouraged to speak, when they differ with others or with denominational policy. And a man's station in a small or large church should not make a difference. It is better to let off steam occasionally than to create high pressure in a conspiracy of silence, until there is an explosion beyond control.

THORWALD W. BENDER.

Erin Avenue Church,
Cleveland, Ohio.

A Chat About Books

The story of the American Baptist Publication Society reads like a glorious adventure for God. It is even closely linked with the Baptists of Germany and our denominational enterprise. In 1833 Captain Tubbs of Philadelphia placed some of the tracts of the society, then called "the Baptist Tract Society," in the hands of Mr. J. G. Oncken of Hamberg, Germany which led to his becoming a Baptist and to the Baptist work in five European countries.

For more than a hundred years the American Baptist Publication Society has been carrying on its business for God with all net profits turned over to the cause of "North America for Christ." Today the society is publishing about 124 different periodicals with a total circulation of more than seven million a year.

YOUTH MARCHES

One of the outstanding church events of a year ago, although it wasn't proclaimed with blaring trumpets, was the embarking of Dr. Daniel A. Poling, the great Christian leader of youth, as the Baptist minister of the Baptist Temple of Philadelphia, Pa. Dr. Poling has written many books, including several novels, and for years he has been editor of "The Christian Herald." His literary prowess and his preaching power go hand in hand.

But Dr. Poling is at his best and in his most characteristically colorful style in the invaluable book, "Youth Marches" (Judson Press—196 pages—\$1.00) the first book published by him since the beginning of his ministry in Philadelphia. Armies of young people march incessantly across the pages of this book—the Hitler youth, Russian Komsomols, Arabs and Jews, dark-eyed Indian youths, students of China, eager Filipinos—"all to defend something dearer than life itself." But above the noise and din of these tramping youth armies, there is heard in the book the bugle call, challenging Christian young people to Christ's program, which, "above all other programs, presents to young men and young women the opportunity to invest life sacrificially and triumphantly."

This is a captivating book, the pages of which you will want to underline, the messages of which you will want to reread, the truths of which you will want to quote. The author's convictions on peace are given a stirring presentation. A brief meditation on the theme of "War" is the most soul-searing and heart-stirring address on this subject of which I know. Youth in its relationship to the Christian Church, in its religious struggles at college, in its fellowship with other races, and in its partnership with

Jesus Christ finds a staunch friend and champion in Dr. Poling.

You can't miss the rich rewards gained from a reading of this book. Your heart will delight to find a warm friend in its author as you watch the stirring youth movements of the world and feel your own soul "burning within you" for Christ and his Kingdom!

MAKING MARRIAGE CHRISTIAN

The subject of marriage and the Christian home has been receiving increasing attention by the church. The Judson Press in its publication of Dr. Beaven's "Fireside Talks" and Dr. Dahlberg's "Youth and the Homes of Tomorrow" has kept step with this larger movement. In the recent publication of the splendid book, "Making Marriage Christian" by Dr. Strother A. Campbell, (Judson Press—128 pages—\$1.00), it has made a further memorable contribution to the subject.

The chapters in this book are friendly, informal talks on the subjects of romance and courtship, marriage and the home, children and family problems by the young minister of the Baptist Temple of Charleston, West Virginia, whose gifts as a preacher and interpreter of the Christian life are being widely acclaimed. His picturesque phrases such as the reference to a home in which everything is shared as "Bungalow and Company" and his enlivening and pleasant humor set off this book as unique in its field. The closing chapters on "Christ Needs the Home" and "Christ in the Life of the Home" are a fitting climax to the book. A marriage certificate is provided in the book for ministers who may desire to use it as a marriage gift book.

YOUR MONEY AND YOUR LIFE

Books on the subject of church finance and money are very scarce. A most timely and helpful publication is Dr. Whitney S. R. Yeaple's book, "Your Money and Your Life," (Judson Press 150 pages—\$1.00), consisting largely of stewardship sermons delivered by its author to the Lake Avenue Baptist Church of Rochester, N. Y., of which he is the pastor.

Three unusual and suggestive chapters on the stewardship of money and possessions are placed at the beginning of the book. The quotation from Hugo's "Les Miserables" that "life is to give, not to take" sums up the spiritual thought of these messages. An additional chapter on financial methods and plans as carried out in the Lake Avenue Church is richly suggestive for ministers of smaller as well as larger churches.

Five general sermons are also included in the book, followed by three sermons for Rally Day, Armistice Sun-

day and Thanksgiving Sunday in which the author is constantly making practical adaptations to life's problems and issues. Dr. Yeaple, with spiritual insight stressing "a vital, inner experience," and with spiritual eagerness crying, "O my soul! how I marvel at Christ's inexhaustible power of prayer," is a minister of Christ unashamed of the gospel whom God can use mightily in this day.

MORE STORIES RETOLD

One of the finest books for church leaders and ministers to have been published recently is "More Stories Retold" by Dr. William James Sly (Judson Press—291 pages—\$2.00). It contains two hundred stories of all types and for all ages to be told to children in the home or school. There are fairy-tales and fables; Bible, missionary and historical stories; stories for special days; and stories of peace. A number of effective dramatizations form the last chapter of the book. A complete subject index and alphabetical index of stories adds to the practical usefulness of the book.

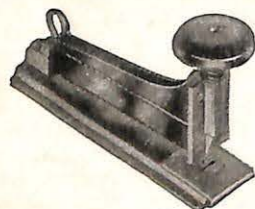
BIOGRAPHY OF CAMPBELL

The opening sentence in Professor Eugene G. Bewkes book, "Legacy of a Christian Mind," (Judson Press—305 pages—\$2.00), reads as follows: "John M'Leod Campbell is one of the greatest spiritual minds of the Nineteenth Century who has not been sufficiently remembered in the Twentieth." The editor must admit that this sentence indirectly applied to him since he had never heard of Dr. Campbell. But after reading this book with its opening biographical chapters and its later philosophical section on the atonement, the cross, salvation and the authority of the spirit, he has received a clear picture of the imposing stature of this man of God among the theologians of all time. For students of theology and ministers who want some "hard nuts to crack" in their reading program, here is a classic which will give material for thought.

PAMPHLETS

"Teaching Primary Children" by Mary Grace Martin is a brochure of 104 pages, that sells for 30 cents, which is a simple, practical, helpful guide for all Primary Sunday School teachers. Almost everything that might be said in a suggestive way to such teachers for use in their work is included in this booklet.

"The Superintendent Wants to Know" by Dr. Oscar P. Campbell is a handbook for a layman serving as Sunday School superintendent. The work of a superintendent will be made a great deal easier and more effective by a careful reading of this brochure of 81 pages, costing 30 cents.



Every Pastor Needs A Stapler

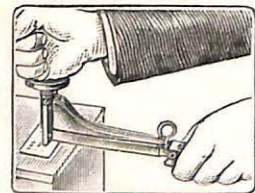
If you wonder why we sell Staplers our answer is that we are thinking of the pastors and of the officers of the Sunday School.

This little article is convenience and it can be bought for little money.

We have become distributors for the

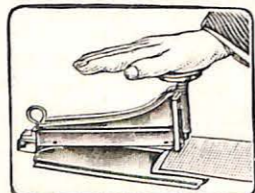
MARKWELL STAPLER

This is illustrated in this announcement. You will observe that this little tool staples, it serves as a substitute for pinning papers together and acts as a tacker. It is surely a handy article to have on the desk or study table.



The Price Post Paid Is Only

\$1.75



Each stapler comes to you charged with a hundred staples but anyone taking advantage of this initial offer can have a box containing a thousand staples for ten cents additional.

Here is the offer, a fully guaranteed Markwell Stapler and one thousand staples for the modest price of \$1.85. Otherwise staples are sold at 25 cts. per thousand.

GERMAN BAPTIST PUBLICATION SOCIETY

The Recession Has Hit Us!

WHEN a catastrophe strikes a family circle, it is necessary for all the adult members of the family to discuss ways and means of helping in the need. We, as German Baptists of North America, have come to such an hour of crisis. For several years we, in common with other denominations, have been wrestling with the problem of a constantly decreasing income. But God with his almighty hand has been gracious to us, and we have been able to persevere through this difficult time. However, large areas in our denominational territory have not been able to recover from the consequences of crop failures and unemployment. As a result, even the missionary contributions from such churches have alarmingly fallen off.

During many months of the immediate past the total sum of missionary gifts and contributions has been far from sufficient to meet the regular monthly obligations of the several societies of the denomination. All this has brought hours of anxiety to everyone of the denominational organizations participating in the budget.

Our entire missionary income for the month of February, 1933, scarcely reached the low total of \$5,250. This sum will be divided among the several departments of the denomination in accord-



The Fetish which is a God for the Camerooner is Ugly, Broken, Helpless and Dead, But Our Help is from the Lord, Who Made Heaven and Earth.

ance with the budget percentage set by the General Conference. The Mission Society, however, needs at least \$8,000 to \$9,000 every month in order to meet its minimum obligations. This ought to open the eyes of every German Baptist, who has insight into our needs, that not a single branch of the denomination will be able to meet all its expenses in February.

How Can We Help?

First, if our beloved members everywhere, those with little means and especially those with abundant means, will take this time of need to heart and then will come to the assistance of the denom-

ination with a corresponding generous gift according to their financial ability! Then the hour of need will be changed into an hour of joy and exultation. We trust that individual members of our churches as well as the various organizations will share in this special offering. "God loveth a cheerful giver." Yes, a generous Easter offering will produce amazing results in averting this time of crisis.

This hour of need, in which we now find ourselves, is another clear call to prayer. For such a time as this we need to consider the word of the Psalmist: "Call upon me in the day of trouble, and I will deliver thee and thou shalt glorify me." As children of God and as churches we have often tested the proof of this promise. We are assured that many of our members are bringing the financial needs of our denomination daily to God in their prayers. The earnest petitions of God's children are never ignored by him. He alone can help! He can bring forth from the desert a copious spring of water, out of which we can supply all our needs. In this critical hour all of us can become prayer-helpers. Almost all of us can put our Easter offering into the treasury of God. The Lord Jesus Christ stands over against it and observes us.

What Will the Lord Jesus Christ Say About Your Easter Offering?
Palm Sunday, April 10, to Easter Sunday, April 17.