

THE BAPTIST HERALD

October 15,
1938



Stalwart German
Baptist Ministers
of the Gospel
in Hungary
Assembled in Front
of the Chapel in
Bonyhad, Hungary
with Dr. Wm. Kuhn
and the Rev.
Carl Fuellbrandt



What's Happening

✧ The Rev. Benjamin Schlipf of Bismarck, N. Dak., has responded favorably to the call extended to him by the German Baptist Church of Canton, Ohio. He will begin his service on the new field within the next few weeks.

✧ The Rev. William G. Jaster of Lemmon, So. Dak., pastor of the Grace Baptist Church with several mission stations nearby, has accepted the call of the Berlin Church at Fredonia, No. Dak., to become its pastor. Mr. Jaster hopes to begin his service on the new field by Nov. 1st.

✧ On Tuesday, Sept. 6, the B. Y. P. U. of the German Baptist Church of Goodrich, No. Dak., was reorganized and the following officers were elected: Richard Felchle, president; Bud Augustadt, vice-president; Alice Engel, secretary-treasurer; Lula Gerlitz, pianist. The Rev. Adolph Reeh is the pastor of the church.

✧ The Rev. Otto Nallinger, pastor of the Salt Creek Baptist Church near Dallas, Oregon, baptized a young couple on Sunday, Sept. 4, on the confession of their faith. The reporter wrote that "this young couple moved into this community several months ago and were received into the fellowship of the church."

✧ The annual Donation Day festival of the Home for the Aged in Philadelphia, Pa., will be held on Saturday, Oct. 22, at the Home located at 7023 Rising Sun Avenue, Philadelphia, Pa. The service in the afternoon will be addressed in German by the Rev. R. E. Reschke of Bethlehem, Pa., and in English by the Rev. Oliver W. Hurst of the Wyoming Baptist Church of Philadelphia. Dinner will be served in the late afternoon and evening by the Home. All kinds of donations are welcome on that day. They may be sent to the superintendent, Mr. Reuben Windisch.

✧ Mr. Karl Korella, a student of our seminary in Rochester, N. Y., during the past year and the summer pastor of our mission field at Edenwold, Saskatchewan, Canada, was compelled to enter a sanatorium at Fort San, Saskatchewan, because of failing health. The doctor has diagnosed his illness as a slight attack of tuberculosis and has recommended a complete rest for one year in the sanatorium. Letters addressed to him at Fort San, Saskatchewan, Canada, will reach him. May God with his healing power give him a complete recovery!

✧ The Rev. A. R. Bernadt, pastor of the Oak Street Church of Burlington, Iowa, preached the baccalaureate sermon for the Burlington Protestant Hospital on Sunday morning, Sept. 25. Twelve graduating nurses besides many friends

of the hospital were in attendance at the service that was held in the Oak Street Church. The Sunday School of the church held its Rally Day on Sunday, Oct. 2, with Mr. M. L. Leuschner, editor of "The Baptist Herald," as guest speaker. He addressed the morning and evening congregations and showed pictures of the Danubian Mission field at the young people's meeting.

✧ Mr. Bernhardt Tiede, a member of the Andrews Street Church of Rochester, N. Y., recently rendered a number of musical recitals in the German Baptist Churches of Ontario, Canada. On Sunday evening, Sept. 11, he sang in the Lyndock Church and on the following evening in Killaloe. On Wednesday evening, Sept. 14, he gave a recital in the Arnprior Church and on Thursday evening in the Palmer Rapids Evangelical Church. Miss Adelaide Klatt accompanied him at these recitals. Mr. Tiede is a graduate of the Eastman School of Music of Rochester and at present a fellowship student at the Juilliard Graduate School of Music in New York City.

✧ The Rev. George Lang, the new pastor of the Ebenezer Baptist Church of Detroit, Mich., arrived in Detroit with his family on Oct. 13 and began his ministry in the church on Sunday, Oct. 16. Mr. Lang was formerly pastor of the First German Baptist Church of Tacoma, Wash., where his ministry was eminently successful. His service in the Detroit field will be attended by the best wishes and earnest prayers of a great host of his friends. On Sunday, Nov. 20, the Ebenezer Church will celebrate its 40th anniversary with the Rev. Wm. Kuhn, D.D., as guest speaker. These festivities will be brought to a close with special meetings on Tuesday, Nov. 22, and Thanksgiving Day, Nov. 24.

✧ The Girls' Home of New York, N. Y., has recently called Miss Eva Yung of Philadelphia, Pa., as the new managing director to succeed Mrs. E. M. Mehl, who passed away most unexpectedly a few weeks ago. Miss Yung began her duties on Oct. 3 with a great deal of promise for a successful ministry. The Home, which can accommodate 80 young women, is practically filled all the time. Miss Yung, who is a member of the Second Church of Philadelphia, is a graduate of the Philadelphia Baptist Training School, an accomplished organist and an active young people's worker in the Atlantic Conference. Both the Girls' Home and Miss Yung are to be congratulated on this mutually happy decision!

✧ On Sunday evening, Sept. 11, the new officers of the B. Y. P. U. of the Immanuel Church of Kankakee, Ill., were

installed at an impressive candlelight worship service following a fellowship supper. The new officers are as follows: Lois Blatt, president; Harry Schilling, secretary treasurer; Mildred Nance, assistant secretary; Helen Stewig, 1st vice-president; Mrs. Albert Gernenz, 2nd vice-president; Albert Gernenz, 3rd vice-president; Mrs. Burton Hertz, 4th vice-president; Lillian Hennings, pianist. The Misses Helen Pfam and Martha Stewig compose the membership committee, and on the social committee are Kenneth Edwards and Art Salzman. The pastor of the church, the Rev. George Hensel, offered the consecration prayer.

✧ The Rev. O. R. Schroeder, formerly pastor of the Bethel Church of Anaheim, Cal., until his recent retirement, has been serving as guest preacher in churches of his former pastorates. On Sunday, Aug. 2, he preached in the Grace Church of Racine, Wis., which he served from 1903 to 1909. He was the guest preacher in the church of Lorraine, Kansas, which is his "home" church. On Tuesday evening, Sept. 20, he spoke in the church at Stafford, Kansas, of which he was the minister from 1916 to 1920. On successive Sundays, Oct. 2 and 9, he spoke in the services of the First Church of Chicago, Ill., which he served as minister from 1909 to 1911. Later in the year he will be the guest speaker in the White Avenue Church of Cleveland, Ohio, where he was the pastor from 1920 to 1925.

✧ On Sunday, Sept. 18, the Rev. Alfred Weisser observed his 5th anniversary as pastor of the German Baptist Church of Stafford, Kansas, by preaching on the same theme, "Builders of the Kingdom," which he had used for his first sermon in the church. The church celebrated the anniversary with a sur-

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The BAPTIST HERALD

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EDITORIAL

EVERY student of the inspired Word of God has his favorite passages. In an hour of crisis some verse of Scripture speaks with peculiar significance and satisfying power to that person. A sacred experience is often associated

with some message of the Bible because of the way in which its truth dawns upon one or with sudden illuminating brightness was interpreted for one. Such Bible verses shine like the stars by which the mariner steers his course across the vast sea and by which the Christian directs his pilgrimage through life.

A Christian life ought to be built upon a Bible text. Our lives need the stirring challenge of some great truth expressed in a Scripture verse as a motto. Like a guiding principle it ought to be in the foreground of one's conscious attention. Its message ought to form an arch across one's entire life like the words of a memorable inscription across the facade of a building. Christian lives which are built upon such Scripture truths grow strong and beautiful in the likeness of their Lord.

The great men and women of Christian history have had their Bible texts. They lifted them into prominence in their lives so that they could preach their sermons to them with renewed rapture. Their biographies can be written only by taking into account the secret of their strength in some favorite verse of Scripture.

The Rev. Frank W. Boreham has written a number of books, such as "A Faggot of Torches," "A Bunch of Everlastings," and "A Handful of Stars," in which he has interpreted the Bible texts of the most illustrious men and women of the Church's history. Dr. Boreham goes on to say that "by means of some sublime word of God—startling, piercing, convincing, alluring—a new man is made, and the new man ushers in a new age. Were it not for those words—words of pity

and grace and life everlasting—the world would still be without form and void and darkness would be upon the face of the deep. But because of those words—those 'Texts that made History'—there is sunlight on every shore!"

The corner-stone of salvation that "the just shall live by faith" became the text of Martin Luther's life until God could use him to usher in the mighty Reformation. Henry Drummond's book, "The Greatest Thing in the World," was the story of his own Bible text of 1 Corinthians 13:13. William Penn as a young man of twenty-two years of age heard a sermon on the text, "This is the victory that overcometh the world, even our faith," which burned its way into his soul and became the guiding truth of his fruitful life in England and America. Catherine Booth, the wife of the founder of the Salvation Army, lived and died in the light of her favorite Scripture passage, "My grace is sufficient for thee." It was not only a wall-text in her home but also a garden text in her heart, the fragrance of which was diffused throughout her entire life.

Certainly, many of the readers of the BAPTIST HERALD have such favorite Scripture passages which are associated with interesting and inspiring experiences. Miss Laura Reddig, our most recent Cameroon missionary, has such a Bible text which the article about her in the next issue of the BAPTIST HERALD reveals. Every reader of this editorial is invited to contribute his or her Bible text with an additional statement of not more than one hundred words, describing the experience by which that verse became a favorite passage and telling why that word was chosen. The contributions received will be published from time to time in the BAPTIST HERALD in 1939.

Build your life upon a Bible text! Live by its truth with victorious strength! Let it become the dominating and reigning power in your life!

The Harvest Fields of Hungary

Hungary, a country of color and contrasts, is the first of several Danubian lands to be portrayed by the editor in this article, following his European trip with Dr. Kuhn. Politically Hungary is on the front page of our newspapers at the present time, but religiously it is in the headlines of our Danubian Gospel Mission Field, and therefore uniquely significant to us.

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

It is a thrilling sight to see the golden grain fields of the European countries along the majestic Danube River. Like an army of helmeted soldiers, the tall grain stalks move rhythmically together at the command of the wind. They lift their heavy spearheads of luscious kernels proudly into the sun until the entire landscape gleams with dazzling brightness. This is the bread-basket of Europe, the reservoir of food for the continent, for the control of which nations will fight and valiant soldiers will lay down their lives.

Golden Wheat Fields in the Sun

Ours was the exciting privilege of traveling through Hungary at the height of the harvest

many of the peasants as possible. The ripe grain is first reaped by men with scythes, who are proud of the speed with which they can work. Women and girls, dressed in the brightest colors of the spectrum, follow with sickles, picking up the grain and shocking it. One team of harvesters follows another through the grain field, singing merrily as they work.

But the thoughts of our missionary party, composed of Dr. Kuhn, Mr. Fuellbrandt and myself, traveling through Hungary, were centered on harvest fields of another kind. As we drove in an American-built Buick car from Budapest to Bonyhad on a round trip tour of more than 350 miles, we asked many questions of our Hungarian



A lovely view of Budapest, the Capital of Hungary, with the Blue Danube River majestically dividing the City of "Buda" on the left from "Pest" on the right

season. Even the spectacular grandeur of Budapest with its magnificent bridges and romantic Margaret Island in the center of the blue Danube River seemed to grow dim as we watched the peasants at work, harvesting the record-breaking wheat crop of the summer. The hills of Hungary, covered with the inviting fruit of grape-vines, and the picturesque Lake Balaton, like a blue sapphire in a platinum setting, have a charm which the visitor never forgets. But the wheat fields, brandishing their golden fruit in the gleaming sunshine, as if in thanksgiving to God, are a sight of ravishing beauty.

In Hungary the vast wheat fields are cut entirely by hand. No machines are permitted by governmental law to reap the grain, in order to give employment in the summer months to as

companions. Are the seven churches in Hungary, which we are supporting, making progress in the Kingdom of God? Do Baptists have freedom to preach the gospel in their communities? What peculiar difficulties are facing our ministers in their service as God's ambassadors?

New Adventures in Hungary

The answers to these questions were sandwiched between the "Oh's!" and "Ah's!" of exclamation as new adventures became vivid reality. Our heavy Buick car with its terrifying honking sent flocks of geese scattering for safety to the side of the dusty road. At the city limits of Sokesfehervar, the old coronation town of Hungary under the Arpad dynasty, our car was stopped by police and we paid the toll tax of one pengo (about 20 cents) to travel through the town.

Large wicker baskets with ten or twelve loaves of bread in them are carried by women upon their heads without any assistance from their hands. That sight never lost its interest for the editor! The old-fashioned well in the center of each village can be compared to an African water-hole where cattle and fowl of all kinds gather for rest and water.

But what about the human fields? Are they "white already to harvest"? Have our Baptist mission fields unusual victories to report? At Bonyhad we were greeted by the Baptist ministers from the Hungarian churches. In front of the old but substantial Baptist chapel, a picture of the group was taken, which is reproduced on the front cover of this issue of "The Baptist Herald." Then those missionaries of Christ began to relate experiences from their fields of service, and the spiritual harvests were dramatically depicted to us. It was a memorable experience as we lifted up our eyes and looked on these fields of Hungary!

A Barrage of Eggs and Tomatoes

Fifteen years ago several Baptists tried to hold a street meeting in the village of Tofu. Even before they started to testify of the saving grace of God in Christ, they were pelted with rotten eggs and the service was rudely broken up by a boisterous mob. No attempt to preach the gospel in that town was made again by Baptists until Sunday, July 3, of this year, when a group of seventy singing young people from another Baptist Church made its appearance. They came in five hay wagons and on ten bicycles and one motorcycle, attracting many strangers by their vivacious ways and enthusiastic songs. In an acacia grove on a hill at the end of the village, these young people held a service that afternoon, which was not disturbed and which was attended by many of the town's inhabitants. In the short span of fifteen years such dramatic changes can occur in the reception accorded the gospel message!

Another minister told us about a similar experience of his in another town. He and a small band of his young people attempted to hold a street meeting there. Their only audience for a while was a handful of children, whose curiosity had brought them to the spot. But after considerable playing and singing a small crowd began to gather. Even the priest was there and heard an evangelical sermon for the first time in his life. But as soon as the service was closed, a barrage of rotten eggs and soft tomatoes struck them and, amid jeering by the crowd, the Baptists escaped. Today there is a Baptist chapel in that town with a seating capacity for 60 persons. But that is much too small for the hundred people who attend and several hundred pengos have already been collected for a new and larger chapel.

Baptist Young People at Work

In Bonyhad, where Brother Fuellbrandt on a memorable Saturday night some years ago had been led through the streets by two gendarmes with rifles and drawn swords and brought to court because of his participation in a Baptist service, we, on the other hand, found open doors to preach and to testify. In spite of the busy harvest season the church was filled that evening and a glorious program of two and a half hours

was rendered. The "Gideonite" boys sang lustily "Frisch und froehlich," followed by the stringed orchestra, whose picture accompanies this report, in addition to a group of "Sunshine Girls," a choir, and a chorus of older girls which gave inspiring numbers. With such devoted, happy young people under the leadership of their pastor, the Rev. Emil Lant, that field must prosper!

The young people of these Baptist chapels in Hungary are the crowning joy of our mission work in this part of the Danubian field. On August 20 and 21 a young people's conference was held at Somogyszil, Hungary, the first of its kind in many years. The young people, two hundred strong, came from every direction by bicycle, on



The Young People's Orchestra of the Bonyhad Baptist Church With Guitars, Mandolins and Banjos

foot, and in cars and buggies. Twenty-seven different villages were represented. The meetings were held in a large, old-fashioned shed, the rafters of which literally rang with the singing and shouting of these young people. The conference theme, "Serve the Lord With Gladness," was carried out in the program and the large offering dedicated to the building of a chapel in the town. It was a time of abundant blessings, as reported by our missionary, the Rev. Paul Galambos, in which God's guidance was evident.

Lift Up Your Eyes!

Hungary has its vast "pusztas," where cattle graze on the wind-swept plains, and extensive grain fields, where peasants eke out their livelihood with hard, monotonous work. But all of Hungary does not know Jesus Christ, as the One who alone can forgive sin and impart God's grace to the believer. Hungary has its "Liberty Square" which denounces the Versailles Treaty and fans the fires of hatred against the entire world in the heart of the Hungarian. But how that same Hungarian needs to know the Christ, who alone can make men free in the light of his truth!

Lift up your eyes upon the harvest fields of Hungary, and by your prayers and gifts help to gather in the sheaves! Our Danubian Mission Field needs such faithful friends, whose consecration will match the devotion of these Baptist brethren across the sea!

Happy Landing in the Cameroons!

After months of eager waiting, the readers of "The Baptist Herald" will be thrilled to read the following account of the arrival of our missionaries, Louise and George Dunger, in Kakaland and of the unique reception accorded them by the black natives.

By the REV. GEORGE DUNGER, Our Missionary in Africa

Shall we describe for you our trans-Atlantic crossing, our short stay in Germany, the voyage southward and the places whose names bring memories of strange people, countries, flowers, trees—Antwerp, Tenerife, Las Palmas, Freetown, Monrovia, Takoradi, Lagos—or shall we tell you about the place of our love and calling, Africa and the Cameroons? Interesting as a narration of the voyage may be, we are certain that you prefer to know about Africa.

Besides meeting friends—the Gebauers, Miss Koppin and others—three experiences stand out. These we wish to relate to you.

Leaving Fernan do Po in the afternoon of April 14, we saw Mt. Cameroon looming northerly. Threatening clouds,

of the Church. How many times Satan schemed to overthrow the plan of salvation, and how often he contrived to wipe out the redeemed! He always failed. God takes care of his own. Are we not safe in the care of the one who left eternal glory and gave his life for us? Did he not say, "I am the good shepherd"? Our African landing seemed dark, but with confidence in his Word and with the assurance of his presence, we put our feet on the soil of the Dark Continent.

On the trek to Mbem we came one day to a village named Bangola. It was our first stop in English territory since we had left Soppo. In the afternoon we visited the chief, a very old man whose skin had been rubbed with palm oil and scented with powdered rose-

heard singing carried to our ears by the winds sweeping towards us. Soon we saw a throng of native Christians awaiting us, singing at the top of their lungs. They had brought with them a comfortable chair fastened to strong bamboo. Louise was to be carried into Mbem!

Descending, the carriers continued to sing. One had brought along a cow-horn and blew it lustily. The choruses contained two words that we understood clearly—"Yesu" and "Hallelujah." These two words seemed to explain and illumine our experiences, past and present. Certainly, Jesus had sent us to Cameroons. He had sent us to take glad tidings to fear-bound people, glad tidings that would bring joy and the spirit of praise into their lives.

After about one hour we reached the floor of the valley. Presently, runners came, panting and perspiring. They carried with them the banner of the Cross, waving it over our heads and shouting the salute. They departed into the "bush." A few moments later another came, and another until we had come close to the station, yet hidden by a hill. Rounding the last bend, the schoolhouse, the church and the missionaries' houses appeared.

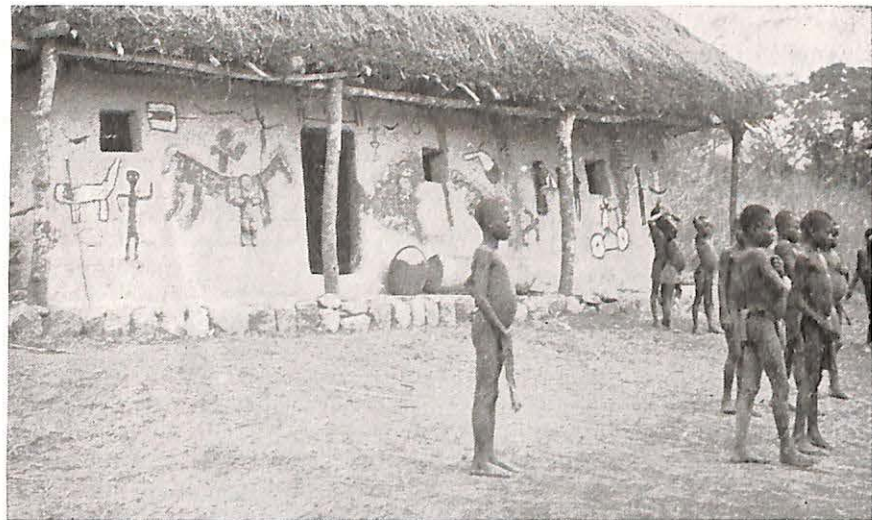
People had gathered. They, like the carriers and the rest of the throng, shouted and sang. Joy and happiness were written on their faces. Standing in front of the mission, singing and shouting seemed not sufficient to express their feeling. Soon they began clapping their hands, moving heads, shoulders, hips, legs and feet. It was a picture that strangely contrasted that when we left American shores. . . .

Looking into the dark faces of the natives, the responsibility of serving them weighed upon us heavily. How can human beings fulfill the task of conveying eternal treasures to people living in a world so vastly different? Can it be possible? Humanly speaking, it is not, and every missionary without living faith is doomed to failure.

We found the table spread in hospitable manner. It was attractively decorated and supplied with refreshments. In its center, laid out in large red letters, we read "WELCOME." Loving hearts and kind hands made us feel at home. Through it shone the love and charity of fellow-workers of the home churches, and its rays warmed our souls. That is God-given love, sending its beams across the seas and reaching over deserts into a wild and strange land!

wood. The visit ended, he presented us with eggs, a gift not to be underestimated. Later, the deacon came, bringing with him a large bottle of wild honey. The evening had not come as yet, and members of the native church brought us pineapples and more eggs. We were deeply touched and our joy was great. The reason? Upon entering British Cameroons we had been met by believers and experienced their kindness. Was it not the love of God that came to us through them? Surely, "the Lord is my shepherd; I shall not want."

It was only a short distance to Mbem, the main mission station in Kakaland. Crossing the crest of a mountain that towered far above fleecy clouds, we



Negro Children of Kakaland, Africa, Awaiting the Arrival of the White Missionary

(Note the Crude but Expressive Art Drawings on the Front Wall of the House.)

heavy with rain and thunder, enveloped the peak of that volcanic giant, rising steeply out of the sea. Westward and to the east the swamps and marshes of countless rivers extend as far as the eye could reach. Approaching Victoria, the English port situated at the foot of Mt. Cameroon, we beheld a spectacle of nature that is hard to describe. Within a few minutes the atmosphere surrounding Mt. Cameroon had become a turbulent mass of clouds that was driven by fierce winds. The shifting clouds, dark and black, rain-squalls and chaos in the air appeared to give us an unfavorable welcome.

Beholding that view, we were reminded of God's supremacy in the universe, in human life and in the growth

B. Y. P. U. Topics and Programs

Edited by the REV. LEWIS B. BERNDT of Sheboygan, Wisconsin

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Sunday, November 20, 1938

GRACIOUS LIVING

Scripture lesson: James 3:13-18

Leader: Carefully study from the dictionary the meaning of these words: grace, mercy, gracious. Be sure to study the Scripture lesson also. Each person who participates in the presentation of this topic should also do this preparatory studying. Find illustrations of your own for each point.

1. Introduction.

We are living at a time when many people are saying that they do not have the things they need and the things they want. Labor and capital have been involved in much trouble because labor has said it did not receive its rights and capital has said that it could not bear the burdens imposed upon it.

The problem in Europe is one of securing the things that people want and need. The German people are demanding what they believe is their right. The other nations are refusing these demands on the basis of what they claim is their right.

In the Thanksgiving season it might be well to consider what we earn, receive and deserve. There may still be reason for giving thanks.

2. We Receive Much That We Do Not Earn.

Farming is considered the most basic industry of man. Every other industry presupposes that there are people who are caring for the needs of food and clothing. Everything that man uses comes from the earth or is produced by the land and, at most, man can only be considered a helper of the power that is more than human. How can we earn the coal that we burn when it is already produced and all man has to do is to dig it from the ground? Even the money that we say we earn is metal from the earth. Man's work gained it for his use. Many people go berry picking in the summer. Is picking wild berries earning them?

(Discussion question: What other things do we receive that we do not earn?)

3. God Is Gracious in His Dealings.

Man is considered a creator because through him many of the wonderful things of civilization have been produced. How complicated a radio is to most people! Yet everything in the radio has been produced in its raw form by the Creator of the universe. Even the principles under which the radio works have first been designed by a gracious God. Man discovers. Man devises new combinations to pro-

duce different effects. We rightly praise the genius of our day because he has excelled us in some respect. The genius works with the things God has given him. How can you illustrate the gracious character of God in other ways?

(Discussion question: Do we ever earn things from God which we do not receive? Why do you think so?)

4. Gracious Living Is Based On Wisdom From Above.

Carefully study James 3:17. If the wisdom which is from above is translated into living, would not the result be *gracious living*? Gracious living is full of mercy. It has an even tone and is not spasmodic. Make other comparisons with verse 17 to see how much the wisdom from above can be related to gracious living.

(Discussion question: How can gracious living be fruitful?)

5. We Can Give Thanks for God's Gracious Dealings by Living Graciously.

Read James 3:13b. Do you think that Judas, who betrayed Jesus, was thankful for the things which Jesus had done for him? How can you be sure of your conclusion without Judas having made some statement of his feeling? It has been used so much that we are almost ashamed to use the saying any more; "Actions speak louder than words." If you believe this how must you thank God?

(Discussion question: Can a person be truly thankful and express it with lips only?)

6: Gracious Living Creates Abundant Life.

If we will study a situation where a person complains of an empty life we will find that the cause is either within the person who complains or in the unfair domination of those who have authority over him. There are many evils which need to be corrected. It is also true that people are not living up to the best that they are able. Life is often empty because people do not try to do anything. Gracious living would fill life with quality and purpose. If we express our thanks in living, we will find much more reason for giving thanks.

(Discussion question: What is most needed to make life more abundant; material things or spiritual things? How important are material things?)

For the conclusion of the whole topic the following question may be discussed: How can you best thank God on this Thanksgiving Day? Make your answers in terms of definite things that you can do.

Sunday, November 27, 1938

USING SUNDAY FOR CHRISTIAN CULTURE

Scripture references: Isa. 58:13, 14; Acts 20:7.

1. Introduction.

Great stress has always been laid upon the proper observance of the Sabbath by ancient Jews as well as by the true Christians of today. The Sabbath of Isaiah's day had been misused by the people as a day of carnal pleasure instead of spiritual delight. The prophet warned the people against thus misusing the Sabbath for personal gains or pleasure. Men were not to travel on that day for mere enjoyment. They were forbidden to journey on it farther than the tabernacle or temple. (Acts 1:12) They were not to use the Sabbath for any other purpose than for the purpose for which it was given. Isaiah taught that the chief end of the Sabbath was not for pleasure, but for a greater and better fitness for fine living. It was to be used as a day of rest for the highest development of man. To use it for any other purpose was to profane it, to dishonor and defeat the plan of God.

2. Purpose of Sunday.

The Sabbath was ordained by God for specific purposes. It was instituted not merely for the suspension of manual labor. It was that and more. It was set apart for holy exercises. The Lord blessed and sanctified the Sabbath. A peculiar distinction was thus put upon it above the other six days, thus showing that it was intended for sacred purposes.

Man is not simply a physical being or mere animal with a body to be taken care of. He is more than that. He is a spiritual being with a soul that needs the "true bread from heaven." He is so constituted that he sustains a double relationship. He is related to the earth as a toiler, as made of the dust of the earth, and to heaven as a worshipper of God who breathed into his nostrils the breath of life. It is, therefore, not enough to say that the conditions of our being require us to work and to rest alternately. These conditions require us to rest sometimes in order that we may have time for spiritual growth and moral improvement. To grow and to develop spiritually is no less indispensable to the highest ideal of human life than to work. To starve our finer faculties is no more permissible than to starve our bodies.

Sunday must be used very effectually as a day for moral training and instruction. It is of great value as a means of improving the mind. To cultivate the mind (to feed it) is a duty.

Workshop for Church Leaders

The Beginner's Vocabulary

By ELIZABETH McE. SHIELDS

The study of the highest themes, the social discussion of them in the Sunday School, the instruction in the pulpit, the expression of religious truth in the prayer meetings, give an ordinary person more mental training in the course of his life than he is able to realize. The body and secular toils engross the greater part of the week; therefore, Sunday should be fully devoted to mental, spiritual and moral services. Among these we include, profitable reading, and the Bible should head the list of all reading material, private meditation, public worship, and works of benevolence. Here we leave plenty of margin for other things to be introduced if they are only lovely and of good report.

3. Inroads Upon Sunday.

Secular life has made some very serious and harmful inroads upon our Sunday and its opportunity for cultural growth. The Bible, in many respects and in many homes, remains a closed book, while the Sunday papers receive the precedence. While the Sunday paper contains nothing that would be morally objectionable for the week-day, its perusal is objectionable on Sunday because it interferes with the mental rest of its readers by keeping the mind perpetually in the same political and commercial ruts of thought and anxiety. These secular papers offer no opportunity for spiritual growth and the deepening of spiritual life. The merchant loses the benefit of his Sunday by getting his mind all torn up with stock reports, when he might much better have read on Monday the information which he could not lose until that day, and read it also with a rested mind. The pulpit's teachings too often fall on preoccupied ears when the hours immediately preceding the church services have been devoted to politics and secular sensations. The public is not benefited by even a morally unobjectionable but secular Sunday paper. If a day of sacred rest is worth observing, there should be no secularising influence upon it.

4. Our Life Is Molded by What We Read.

The materialistic tendencies are appalling. If we do not stop thinking about something else besides stocks, finances and the duties that press upon us, we will never be able to rise above the base level of materialism. We will never be able to reach a nobler contemplation of these invisible realities which, through faith, lift us to higher life. Nor will we be able to attain those nobler ideas of the Infinite without which the boundaries of all thought are narrow, limited, and indeed low. Nor shall we be able, above all to worship in the inner recesses of the soul that infinite Creator, in whom we live, move and have our being. Sunday is the great educator, which God in his wisdom has ordained, not only to save Christianity for man, but to insure for man noble and complete manhood, living and working on earth.

Thoughts may be conveyed from one individual to another in various interesting ways. The lighting of the eyes, the firm compression of the lips, the waving of the hand in salute or farewell, and other gestures, are ways of speaking that are easily understood.

In fact some one has said that the human race is, in its use of gestures, a thousand years ahead of its spoken language.

Be that as it may, we are not absolutely dependent on words to convey thoughts. And perhaps this is especially true of little children. For example, the facial expression and gestures of a baby say to his mother, "Take me up" long before the little child can speak in words.

It is not, however, within the province of this discussion to speak of the rich shades of meaning that may be conveyed by descriptive words, aptly chosen. We are concerned herewith the way in which a little child builds his own vocabulary; with the scope (including the limitations) of the vocabulary of a child of four or five years of age; with the responsibility of the leaders in a Beginner department for understanding the possibilities and limitations on the part of their children in the use of words; with the importance of enriching these vocabularies to include more and more the expression of religious ideas that little children can experience.

It is interesting to note that, in the early vocabularies of little children, words of action are very important, and these words continue to be most important even when they are joined to nouns or pronouns. Soon adjectives and adverbs take their rightful places, and by the time a child is four years of age he has attained a vocabulary that to some of us seems truly remarkable.

Words are fascinating to this little child, and he appears to absorb them out of the atmosphere he breathes. In fact if we interpret "atmosphere" as intellectual and spiritual as well as physical, we are sure that he is constantly appropriating the words of his environment.

This little child who has had only a few years of experience in the school of life, is a great imitator, and so, sometimes one who is not associated intimately with him may attribute to his "vocal" response more understanding on his part than the facts in the case warrant. For, while his vocabulary is truly remarkable, we must not expect the impossible, and must realize the limitations of a little child's experience.

It will help us, as Sunday school

leaders, to keep a number of things in mind as we weigh the words that we use in stories and songs and Bible verses and the conversation that is a part of practically every activity. For Sunday school leaders have a real responsibility for guiding little children in their use of words. For lack of space, it will not be possible to elaborate the suggestions we are making, here. However, even a terse suggestion may touch the imaginations of thoughtful leaders.

1. We should remember that there are certain ideas that are beyond the experience of a child of four or five years of age, and that simplicity of language will not bridge the gap between his present experience and the maturity of the idea.

For example, let us examine the beautiful assurance which Jesus gave to his followers in John 15:5, "I am the vine, ye are the branches." With the possible exception of the word "ye," there is not a word in this statement that could not be a part of the vocabulary of a four year old child. But the idea of the verse is one to which little children will need to grow.

2. The illustration just used leads us to say that little children do not understand symbolic language. They cannot readily visualize themselves as "jewels" or even as lambs (in the symbolic use of this word.)

3. In speaking to little children, the sentences used should not be long.

4. It is not wise for a teacher to judge the vocabularies of all the children in her group by the words used by one pupil. It is better to err on the side of simplicity than to expect too much of little listeners.

5. A definite responsibility of a Sunday school teacher is that of enriching the vocabularies of her children along religious lines. Words and phrases to express religious ideas should be weighed carefully and chosen wisely. For example, weigh the difference in concept between "Father in heaven" and "Heavenly Father." The first seems to place God at a much greater distance than is desirable. Or the prayer, "Make me kind to my playmates" and "Help me to be kind to my playmates."

6. Let us then live with our children, keeping not too far ahead of them in the words to which we introduced them, and yet, far enough to enrich their experiences and help them in the ability to express the new ideas which are a part of their new experiences. Thus we may be co-workers with him who came that they might have abundant life.—"The Beginner Teacher" of the Southern Baptist Convention Series.

Daily Meditations

By PROFESSOR LEWIS KAISER of Rochester, N. Y.

Tuesday, October 18

A Call to the Church

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city." Isaiah 52:1.

Read Isaiah 52:1-6

May we not hear in the voice of the ancient prophet a challenge to the Church of Christ, to rise up out of its spiritual lethargy and to manifest its dormant powers? We would see its divisions healed, its members bound together in a new unity of love and brotherhood, working together in zealous co-operation for all holy ends.

Prayer: Hasten the day, Lord Jesus, we beseech thee, when the war of creeds shall cease and the strife of opposing doctrines vex the church no more.

Wednesday, October 19

Heirs of God

"And if children, then heirs; heirs of God, and joint-heirs with Christ." Romans 8:17.

Read Romans 8:15-21

Do you realize, what it means to be a child of God, not in name merely, but in truth? Heirs of God, we are born of his Spirit and partaking of his life. Joint-heirs with Christ we are, sharing in the riches and treasures of his grace and glory.

Prayer: Keep vivid, our Redeemer, the vision of our heritage in Christ Jesus.

Thursday, October 20

Rock Flowers

"Thou hast shown thy people hard things." Psalm 60:3.

Read Psalm 60

"Some beautiful pink flowers were given me this summer," says Margaret Bottome. "What are they," said I. "They are rock flowers that grow and bloom only on rocks, where you can see no soil." And so some of God's children, too, are rock flowers; they grow in hard places. God gets his best soldiers out of the highlands of affliction.

Prayer: Great God, help me to understand in the hard things of my life, that life's tests are to make, not to break us.

Friday, October 21

Accepting God's Way

"Not what I will, but what thou wilt." Mark 14:36.

Read Mark 14:32-42

The noble art of surrendering to God is at once the secret of peace and the source of power. Our restless will, if it finds no master, is the fomenter of disquiet and weakness in our soul. But

if it yields itself to Christ—the Master Will—there comes into the soul the peace of God that passeth understanding and conquering strength.

Prayer: May we, merciful Father, submit our wills to thine own, and ever learn to say, "They will be done."

Saturday, October 22

In God's Testing Room

"There he proved them." Exodus 15:25.

Read Exodus 15:22-27

God wants us to be, not hothouse plants, but stormbeaten oaks; not sand dunes, driven with every gust of wind, but granite rocks withstanding the fiercest storms. To make us such he must needs bring us into his testing room of suffering and trial. He must cast us into crucibles to try our gold.

Prayer: All wise God, make me to be what thou wouldst have me be, even though it be through hardship and suffering.

Sunday, October 23

The Permanence of the Unseen

"For the things which are seen are temporal; but the things which are not seen are eternal." 2 Corinthians 4:18.

Read 2 Corinthians 4:13-18

It requires an effort to convince ourselves that the things which are of greatest moment are those which we cannot see: goodness, purity, constancy, faith and love. How much more true this is of the eternal world of God's presence! But in this world we should learn to be at home, even here and now.

Prayer: Father, we are tempted to put trust in the things we see. Open our inner eyes more and more to the realities of the spiritual world.

Monday, October 24

Show Me Thy Glory

"And Moses said, I beseech thee, show me thy glory." Exodus 33:18.

Read Exodus 33:17-23

Dr. Joseph Parker, the great English preacher, once said: "If we do not get back to visions, peeps into heaven, consciousness of the higher glory and of the larger life, we shall lose our religion; our altar will become a bare stone, unblest by visitant from heaven." Here is the world's need today—men who have seen the Lord.

Prayer: Gracious Father, in the light of thy countenance we would walk as we go the way of our earthly pilgrimage.

Tuesday, October 25

Through Death to Life

"Except a corn of wheat fall into the

ground and die, it abideth alone; but if it die, it bringeth forth much fruit." John 12:24.

Read John 12:23-26

It is the seed that is buried in the soil that springeth into life and abundant fruit. Jesus, in surrendering his life, became a source of life to many. And we, too, get only as we give. Our Christian life will remain barren of fruit, unless we bury ourselves for Christ and for our fellowmen. "He that loseth his life shall find it."

Prayer: Divine Master, help us to go with thee into crucifixion, that we may live with thee abundantly.

Wednesday, October 26

The Supreme Climb

"Take now thy son, and offer him for a burnt offering upon one of the mountains which I will tell thee of." Genesis 22:2.

Read Genesis 22:1-8

The great point in Abraham's faith was that he was prepared to do anything for God. He was true to God, even though lacking full understanding of God's will. But God purified his faith and brought him to a clearer knowledge of his purpose. Are we willing to surrender to God our best without reserve and cheerfully?

Prayer: May we, dear Lord, trust to thy guidance, even when thou dost lead us mysterious ways.

Thursday, October 27

The Patience of Faith

"Because thou hast kept the word of my patience." Rev. 3:10.

Read Revelation 3:7-13

Faith is not a pathetic sentiment, but robust, vigorous confidence built on the fact that God is holy love. You cannot see him just now. You cannot understand what he is doing, but you know him. "This is life eternal, that they might know thee." "Though he slay me, yet will I wait for him."

Prayer: Thou hast ventured all in Jesus Christ to save us, and now help us to venture our all in abandoned confidence in thee.

Friday, October 28

But Not the High Places

"But the high places were not taken away out of Israel; nevertheless the heart of Asa was perfect all his days." 2 Chronicles 15:17.

Read 2 Chronicles 15:12-17

Asa was incomplete in his external obedience. He did not remove the high places—remnants of heathen worship.

(Continued on Page 392)



By Mrs. Grace Livingston Hill

SYNOPSIS

Jason Whitney, a bank clerk, was implicated in a bank robbery because of circumstantial evidence. He left town hurriedly and went to New York, determined to make good. Rowan, his friend, inspired by his love for Joyce, Jason's sister, decided to find the prodigal and traced him to a ship bound for South Africa. After harrowing experiences on the ship both of the young men, in a mysterious way during a severe storm, were set adrift by the captain in a life-boat, where they found themselves guided by an unseen Hand!

CONCLUDING CHAPTER

There was great excitement in the village. Corey Watkins had been taken to the police headquarters between two policemen and nobody could quite believe it, though the rumor had been well authenticated.

Nothing had been given out officially yet, but it was said that James Goodright and some other officials of the bank not named had caught Corey at work on the books in the night!

Later it came out that the Watkins home had been searched and they had found a false partition in Corey's den, behind which was a capacious safe in which they had found the rest of the papers that had been missing since the robbery, papers that were more valuable than anything else that had been lost, papers that established without a doubt, the fact that Jason Whitney had nothing to do with the robbery. They were the papers that Jason had handled the last thing before he left, having been sent to put them into the safe. And when they could not be found suspicion was at once fixed upon him.

But there were none of his fingerprints on the papers, and now that they were found, of course he could not have stolen them. Now that they had caught Corey a good many things in the past were explained.

But though suspicion was removed from Jason in the matter of the valuable papers, and though Sam Paisley had at last recovered and exonerated him from any part in the night raiding of the bank, the fact remained that Jason and Rowan were still missing, and the town could not bear that. They wanted to get the facts in orderly array and clean up the whole matter.

So a committee waited upon Hannah and offered to get up a posse of trained police and detectives to go out west and

search for the two young men. It was supposed the men who escaped from the law when the Rowleys were taken, had fled there. To that end, they begged her to tell all that she knew of Rowan's departure.

Hannah thanked them with her habitual calm. She even found tears in her eyes that these hardheaded, quick-to-believe-and-suspect, self-righteous neighbors of her had come with this belated offer. But she declined their helps. She told them all that she knew of Rowan's going was that he had felt that Jason had gone out discouraged and rather desperate perhaps, because things seemed against him, and that Rowan had hurried after him to bring him back. Where he had gone she did not know, but he had promised to return, and told her she could trust him. She was confident that something was detaining him beyond his power or she would have heard from him. She was sure that he had not gone with the Rowleys and she had never felt that they had had time to kidnap the boys and take them along. They wouldn't have any reason to do so. She was trusting in God to bring them back in His own good time. She thanked them for their kind intentions and sent them away rubbing their hands in self-satisfaction that they had made such a noble gesture.

Then the town settled into its routine calm to await the next excitement, meanwhile whetting its tongue on occasional exclamations about poor Mrs. Watkins. Saying, "Just to think that such a nice young man as Corey, so well fixed and all, could have been such an awful hypocrite!" Though some said they had always thought he had sly eyes.

The little boat drifted for two long days, and the two boys had given up hope of rescue. Their food and water was almost gone, and they were trying to face starvation bravely.

There were the same waves tossing them about, waves that made any idea of navigation impossible, although they tried from time to time, only to have the oars slapped back at them as if the sea would have no trifling thing like that to interfere with its motion. It seemed that they were hemmed in on every side by dark green water. The wonder was that their frail bark stood the strain of the constant battering.

Occasionally one wave higher than the rest curled over them and drenched them, and they had to bail out.

"I wonder why we keep on doing this?" said Jason wearily as he bent to the task again after an especially large avalanche of water. "I wonder why we don't just let it go ahead and sink? Sooner or later the end will come and why not let it be sooner?"

"Now, brother, you know better than that!" said Rowan with a weary smile. "We're bound to do all we can for that witness we've got to give at home, in case God wants that."

"Yes, I know," said Jason, "but somehow it seems so useless!"

Then the next morning they woke to find the sun shining and the sea as calm as a summer morning! Like a miracle a new world had dawned, or else during the night they had drifted into a different clime. And there on the edge of a pearly-colored dawn they saw a phantom ship.

It was only a sailing vessel bearing a load of rubber, but it hung on the water like a dream of home and mother.

Frantically the two picked up their oars and fell to rowing with all their might, not quite sure it was not a mirage, but determined, if there was any chance that it was real, to reach it before it vanished into other seas.

Anxiously they watched, and their hearts bounded with joy when they saw that they were actually making some progress toward it.

A little later a small boat detached itself from the larger one and started toward them, and then they set up a shout of joy, and bent to their oars in earnest.

It was almost like getting to the outer vestibule of Heaven to be taken on board that clean boat. It wasn't much as a boat, but it was clean, and there were friendly faces on board and smiles, even if they were rough men. And there was food and warm clothing given freely, with good will.

Oh, they presently found out, when they were rested and refreshed, that it was a very slow sailing boat indeed, and it might still be weeks before it landed in the native land, but they were on their way! And there was nothing mysterious about this ship. Everything was hearty and above board.

It was little they could tell about how they came to be adrift. Their knowledge was all suspicion. **But the men who rescued them were simple incurious people, and took them frankly at their own representation, that they had been on a wreck and were set adrift in a life boat from another ship that evidently had come up to offer help while they were sleeping from exhaustion.**

They did not know even the name of their own boat. They did not know their location and they had drifted perhaps a long way from the wreck. What use to say more?

So they worked and helped to pay their passage, and in due time they did arrive at a port in their native land.

Rowan and Jason had little money left of the small sums they had taken with them, and they were dressed in ill-fitting garments that the friendly crew of the rescue ship had given them to replace the rags they had been wearing, but they felt happier than they had ever been in their lives as they set foot on their native land.

They worked a day on the wharf helping to unload the ship and earned enough for railroad fare to the city not far from their home. They could walk it from there if some friendly car didn't pick them up. So they started on their way.

But when they reached that city so near home they grew suddenly shy. The long months that stretched between their going and their coming might have wrought changes!

"And we mustn't frighten Mother!" said Rowan.

So they used their last dime to telephone.

Hannah was sitting in her dining room reading her Bible when she heard the ring. By common consent it had been the Parsons' number and not the Whitney one they had called up. Hannah's hand trembled as it always did these days when she took down the receiver. Would this be some word about Myra? Or—?

"Yes?" she said alertly, anxiously. "Mother!" said Rowan. "Oh! Mother!"

"Rowan! Oh, my dear boy! At last I hear your voice!" Hannah wanted to shout. She wanted to cry and to laugh.

"Yes, Mother. I'm on my way. We'll be there in about two hours. Tell Joyce I'm bringing Jason. It's been longer than I thought but we're almost there now!"

"I'll tell her!" lilted Hannah. "Come straight here. I'll tell Joyce to come over. Her father is sick, and it's better for you to come here first!"

"Yes, that's what we'd planned to do. But, sick! I'm sorry! Oh, Mother, are you and Father all right?"

Hannah hesitated and there were tears in her voice as she answered. "Yes, dear, both—all right—Father's gone Home!"

"Gone Home?" said Rowan. "You mean—?" his voice trailed off and stopped.

"Yes, Rowan. He's gone Home! God called him. But it's all right. He left a message for you. He believed in you! He said he would see you in the Morning!"

The boys tramped on through the bright home country that was just beginning to show signs of spring, and it was all so good to weary sea-fed eyes. But they did not laugh and joke now.

For the father of one was sick and the father of the other had gone Home.

Back in the farmhouse Hannah hung up the receiver and stood looking up.

"Oh, God," she said, "Thank you! Thank you!"

Then she took down the receiver and tried to make her voice steady as she called the Whitney number.

"Is that you, Joyce? Well, can you come over a little while? Can you be spared?"

"Now?" said Joyce. "Yes, I can come. Has—anything—happened?"

"Nothing bad, dear," said Hannah. "I'll tell you when you come."

So Joyce was there when finally they came walking in. She hid in the parlor until Hannah had taken her son in her arms.

And then from that long embrace Rowan stood back and his eager eyes searched the room.

"Joyce! Isn't she here?"

Joyce came rosily out from her hiding, and then to her utter and sweet confusion she was folded close in Rowan's arms, and his lips were upon hers.

"I've brought him back, dear!" said Rowan lifting his head and looking down into her face, thrilling with the dearness of her. "I've brought your brother back. It took longer than I thought, but we're here."

Then Jason gave his sister a bear hug and a resounding kiss, and Hannah had her boy again, his arms about her this time, his sorrow for his father's absence in his gaze.

They sat down around a little supper that Hannah had prepared and Hannah told them about the last words of Charles, and the glory that was to come in the Morning.

She told it simply, shyly, not sure it would meet with response, but she was almost overpowered with the light that came in the faces of both the wanderers.

"Oh, but Mother, that's wonderful!" said Rowan. "And you don't know our best news yet. We've both come to know the Lord, yours and Father's Lord! We had to be sent to the other side of the world to learn because we wouldn't learn from our own Christian folks at home."

Hannah's eyes were suddenly alight with a more than earthly radiance.

"Oh, my boy!" she said. Then turning to Jason she said, with a smile, "My boys!"

She got up and came around and kissed them both, and then folding her arms about Rowan again she said:

"It's just as Father said it would be. He said God had taken you somewhere to draw you nearer to Him. He said it was going to be all right!"

A few minutes later Joyce and Jason went across the meadows to their home, walking hand in hand, Joyce telling of her father's illness, having more sweetly converse with Jason than she had had in many a year. Not since they were children had they been so close.

As they approached the house Jason said:

"Joyce, do you know anything about Rose Allison? Is she—" he hesitated for words and Joyce broke in joyously.

"Yes, I know about Rose! She's my dearest friend! She's sweet. We've been together a lot all winter. She's sweet, Jason, and she'll be so glad about you. She's been praying for you every day. She came and told me, when she heard all the things people were saying, how you had telephoned her."

Jason's hand tightened on his sister's arm as he helped her up the steps.

"What do you mean, all the things people were saying?"

"Oh, you don't know, do you? But it doesn't matter any more. There was a bank robbery the night you went away. The Rowleys were at the head of it, and they tried to connect you and Rowan, too, with it for awhile, but it's a long story, and we haven't time for it now. Only it was that that brought Rose to tell me, and it was sweet of her. I should have gone crazy thinking maybe they had kidnaped you or something, only she told me you had gone away because you couldn't get a square deal here, and she set my mind at rest about—you both!" she ended shyly.

Jason stooped down and kissed his sister almost reverently.

"Rowan told me about you and him," he said gently. "One night when we thought we were going to die pretty soon. But that's a long story, too, that will wait. He told me, and I'm glad! He's great. It will be wonderful!"

Joyce was startled, covered with wonder!

"Rowan told you about us!" she said. "But there wasn't anything to tell—not that he knew—nor that I know!" she laughed. "That is—he only kissed me good-bye!"

"I know," said Jason gently, "he told me. He wanted me to tell you in case I got home and he didn't; he wanted me to tell you he loved you!"

"Oh!" said Joyce softly.

Presently they went up the stairs together, arms about each other, reunited as they had never been united before Jason went away.

Joyce slipped into the room first while Jason waited outside the door.

"Father dear," said Joyce going up to the bed quietly, "Jason has come home! Would you like to see him?"

She watched his face eagerly. Would he understand?

But she was not prepared for the great light that came into his eyes. And suddenly the lips that had been dumb all those months, dumb and twisted, untwisted themselves and spoke.

"Jason!" he said. "Jason!"

Oh, it was not his old forceful speech. It was a halting, lisping attempt, but Jason understood it, and came close at once.

"Father! Dear Father!" he said bending down and kissing his father. He had not done that since he was a little child. And the poor twisted face suddenly assumed a look of radiant

peace, the hands that had been so rigid and gnarled, relaxed in Jason's strong ones, and the demon that had held the man's body in its tense grasp so many months, began to let go its hold. The nurse and Joyce stood looking on in wonder, and then the nurse hastened away to telephone the doctor. The doctor said his patient must have immediate rest and quiet and he would come at once. So Jason kissed his father again, bringing a faint shadow of a smile to the stiff features, and he and Joyce went out. "See you in the morning, Dad," waved Jason in his old dear way. And then the sick man closed his eyes, and there came a look of peace upon that tempestuous face. It was as if the sunlight had suddenly touched a mountain-side where storms and tempest had long been raging.

"I'm going to Rose," said Jason with a light in his eyes. "Do you think I could?"

"Yes, go," said Joyce, her face all joy.

So Jason went down the hill to the village and down the street till he came to the church.

But there he saw the church was lighted, and the little parsonage next door was dark. He remembered it was Wednesday night. The door was open and many people were inside. Rose would be there! It was another meeting, and he would keep his promise to her now and go to meeting.

So he slipped into the open door and took a back seat. Presently he spied her.

She was sitting near the front with her mother, and the dress she wore was blue, the color of her eyes. He feasted his glance upon her sweet face. They were singing a hymn and he watched her lips as they sang. Sweet lips! Would he ever dare to lay his upon them as he had reverently dreamed away off there on the sea?

The meeting went on and they were calling for testimonies. There was a silence. Nobody spoke. Then suddenly Jason rose to his feet.

"Friends, I want to testify what the Lord has done for me!" The congregation stirred and turned and stared in astonishment. Jason Whitney! He had come back, and he was testifying in a meeting! A miracle was happening in their midst! They listened and thrilled to his words. Rose sat beside her mother, trembling with joy, and trying not to look as if she had ever heard of him before. Jason! Her Jason! He had kept his promise and come! Her prayers were answered. And she mustn't show people she cared!

But nobody was looking at Rose, not even her father, who knew. They were all looking at a new Jason with a clear ringing voice.

"I went away from this town out of sorts and bitter at the world. I was angry at God and I didn't care where I went. I went aboard the first ship I could find sailing from New York and found it an awful place of dirt and filth and vermin and sin. But there was a

man aboard that knew God, and he taught me about my sin and my Saviour. I had to go to the ends of the earth and endure hardships and peril and come near to death. Our ship was wrecked and we were in a little open boat for three days and nights alone in a tempestuous sea. Rowan Parsons was with me, my friend. He came after me, and got there too late to save himself from that awful voyage. But God was with us every minute of the time and He was precious. I'm glad I had to suffer now, because there probably wouldn't have been any other way for me to get to know Jesus Christ. He saved me and let me come home to testify what a difference He has made in my life. I'm glad for this chance to tell you right at the start. I'm trusting in His power and grace to keep me, for there is nothing in myself to do it. I hope you'll pray for me."

The minister could just control his voice to start a song: "Praise God from whom all blessings flow," and the congregation were so stirred they sang as they never had sung before.

They gathered around Jason at the close and greeted him with so much true Christian fervor that he was embarrassed. He had not known his fellow-townsmen could be like this. He grew shy and as soon as he could he hunted up Rose and they slipped away.

"Rose," he said when they were alone on the street, "Rose, I love you. Perhaps it's too soon to tell you so. But you don't know what you did for me, telling me you would believe me. Telling me you cared. I've kept you with me all the way of that awful journey, and sometimes if it hadn't been for you I'd have died. Until I knew the Lord you were the only thing that there was in the world to care for, you and my sister Joyce. Are you angry with me, Rose, for talking like this? I know I ought to wait and be more decorous about it. But it's so good to see you. You won't be angry with me for telling you this? I've been wrong, but I had to let you I'll wait as long as you want me to, if you know what you are to me!"

He looked down at her anxiously, and she looked up, her face luminous with joy.

"No, I'll not be angry, Jason," she said with a lilt in her voice, "because you see I care. And now that you belong to my Lord Jesus, there's no reason why you shouldn't tell me."

They were walking along the street near the parsonage. Maple trees were just coming into full leaf, and the moonlight was sifting in lacy patterns on the pavement. Suddenly Jason drew her to him and holding her close kissed her again and again!

And the people were coming away from the church!

"My! I was embarrassed!" said sweet little old Miss Pettibone guardedly, as she told her sister about it when she got home. "But my dear, it was sweet! Those two dear children!"

The sister sat grimly listening,

melted in spite of herself, and finally said:

"Well, I think they might have waited until they got into the house!"

"Then I wouldn't have seen it," chirped Priscilla, "and it was so sweet!"

Back at the Parsons' farmhouse the fire glowed bright on the hearth that night. Rowan and his mother and Joyce had been having a beautiful hour of converse together, and Hannah had been telling them all about Charles' last words, and the glory that was to be in the morning. Then they knelt together in the firelight, hand in hand, the three of them, Hannah on one side of Rowan and Joyce on the other, while Rowan prayed.

"Lord, we thank Thee for the hope that Thou hast given us 'of that glory in the great morning. Ours to look forward to, our sunrise! The glory of the Lord."

THE END

DAILY MEDITATIONS

(Continued from Page 389)

He was right in the main, but not entirely right. You say, "I am right with God," but still the high places remain. There is still some evil thing which you have not yet put away. God wants you to be entirely his, without any ifs or buts.

Prayer: O Lord and Master, help me to a wholehearted and all inclusive consecration, putting away the high places as well.

Saturday, October 29

The Price of Coronation

"They overcame him ("the accuser of our brethren") by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto death." Rev. 12:11.

Read Revelation 12:7-12

The greatest things are always hedged about by the hardest things. Hardship is the price of coronation. Triumphal arches are not woven out of rose blossoms and silken cords, but of hard blows and bloody scars. If you would win the crown, you must suffer hardship as a good soldier of Jesus Christ.

Prayer: May I cheerfully pay the price, dear Master, in willing self-denial, to gain the victory over self and the world.

Sunday, October 30

Looking Toward the East

"My soul waiteth for the Lord more than they that watch for the morning." Psalm 130:6.

Read Psalm 130

All prayers that are availing look toward the rising sun, toward the new day. They expect to be answered. If our prayers are complaining, or disappointed, or of uncertain purpose, their fruit will be scant. Our God is not a God of a day that is dead, but of the

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Children's Page

By MRS. ERICA LOEWEN of Chicago, Illinois

How the Goblins Became Saints!

Owls were hooting on the branches. The wind was sobbing through the dying leaves. The moon was riding clear and high, playing hide-and-seek with the sleepy clouds. In the shadow of the big oak tree there hid what seemed to be a group of fairies, and witches and hobgoblins, swaying back and forth. It was Hallowe'en, and the children of Pleasantville meant to make the most of the night. That was why they were here in their weird costumes, planning, with muffled whispers, what would be the most fun.

"Hey, I know what would be the best thing! Let's all creep through tall grass, and not let anybody see us. Then we'll sneak up to a house, and sing our hob-goblin song! That'd beat ringing door-bells all to pieces!"

"O-o-oh, that's a good idea. Jackie, can I stand right in front of everybody? I'm the creepiest looking."

"Aw, it takes a girl! Come on, fellows, let's go."

Suddenly, Jackie stopped dead in his tracks. "Hey, we didn't decide where to go first. What d'ya think?" A moment of silence. Then from the rear came an eager whisper, "I know! Let's go to old Mrs. Peter's house. She hasn't been here long enough to know any of us by name, even if she does guess what spooks are visiting her."

"O.k. I'll lead the way."

Each child's heart was thumping; the voices of the night sent delicious chills down their spines; each shadow seemed a goblin about to join them. How would Mrs. Peter act? Would she be frightened? With excited thoughts they hurried on.

Unexpectedly they came to the edge of the grass, and faced a little garden. Mrs. Peter's cottage was small, with windows near enough the ground to make a frame for their ghostly little faces as they crowded near. There was a light inside, but no Mrs. Peter. No doubt she was in the front room, and would come when she heard their frightful, queer little song.

"Now listen, kids! Sing all together, and make it spooky . . . you know . . . 'O-o-oh' . . . like the wind a'wailin' o. k. Let's go."

With their eyes glued to the window and their thumping hearts hardly letting their voices through their throats, they sang. So intent were they on the inside of the little house, and Mrs. Peter's frightened look when she should come into the room, that they didn't hear a light step on the lawn behind them. Suddenly, the slight person spoke, "So you've come to visit me on All Saints' Day. . . . How lovely! You don't know I'm a saint, too do you?"

But oh, what a scramble, what a chorus of terrified squeals as the little hobgoblin chorus dashed everywhere trying to escape! With dismay, the little old lady called, "Oh, I didn't mean to frighten you, little fairies! Do come back! I've a lovely party inside for you, with fairy cookies, and dew-drop tea. Oh, come back, please!"

The silvery voice gave the little people courage to come slowly back, until all stood huddled behind Jackie.

"You're nice. Are you Mrs. Peter? We thought you'd be different," he said with a warm voice.

"Thank you. Won't you all come in? Then we can get acquainted and I'll tell you how you can fit into this All Saints Day, besides being such charming little goblins." She flung the door wide, and the children trooped in, delighted at the pretty room. Flames danced gayly in the fireplace, with candles helping to make funny shadows on the walls. "Sit down in front of the fire, little folks; we'll roast apples and marshmallows first. Now may I tell you what Hallowe'en meant a long time ago?"

"Yes," cried all the little ghosts and goblins, "tell us!"

"It's not a long story. You see, many years ago, people who loved the Lord Jesus wanted to honor the hundreds of thousands of other people who have loved him. So they decided to set apart November 1st, and call it "All Saints Day." The evening before, Hallowe'en, which means "Holy Eve," was set apart to prepare for this occasion."

There was thoughtful silence for a moment. Then said a boy's voice, "But why call it 'All Saints Day'?"

"You remember, son, I said I was a saint, too. You see, if you love the Lord Jesus, the Bible says you are a saint. So this day is in honor of me, too. Is it in honor of you?"

"Well, I go to Sunday School; but I don't think that makes me a saint, does it, Mrs. Peter?"

"No, son," she said gently. "There's a good bit more to it than that. You know how Jesus, who was not a sinner, took sin on him, and died on the Cross to pay for it? Well, you are no saint; but because he took your place, he says you can take his place and be clean before his Father, just as he is pure and clean. See, it's just an exchange of places. Do you know whether you are a saint now?" Silence. Then:

"Well, I wasn't sure before, but I'm making sure right now, Mrs. Peter. I'm so glad I came!"

"I'm sure, too, Mrs. Peter!" "and I!" "and me too!" said one after the other softly, as the firelight flickered over them. The evening wore on, and soon all the little goblins, now saints, crept home!

Reports from the Field

Atlantic Conference

Young People's Mass Meeting During the Atlantic Conference

The Atlantic Young People's and Sunday School Workers' Union held its mass meeting on Sunday, Sept. 18. A rousing song service was led by Mr. Herman Zachay of the Second Church of Philadelphia. The Rev. Stanley B. Hazzard of the Baptist Missionary Society for Brooklyn and New York brought the message which was built around the words, "Man does not live by bread alone but by work, play, love and worship." The Rev. Julius Kaaz of New Haven, Conn., brought the charge to the officers for 1938-1939. The meeting was brought to a climax with a commission service for Miss Laura Reddig, led by Dr. Wm. Kuhn. About 470 attended the service including members of the Atlantic Conference.

We are happy to report that we have realized our missionary goal and to date have forwarded to our mission treasurer the sum of \$1000 toward the Missionary Center among the Bulgarian Gypsies.

On Oct. 15 the executive committee, consisting of the newly elected officers and a delegate from each church, met to make further plans for the coming year.

Southern Conference

Inspirational Fall Rally of the Southern Conference at Mother Neff Park

The annual rally of the Southern Conference, which was held on Sunday, Sept. 4, in Mother Neff Park near Waco, Texas, was well attended and many were the blessings received.

Mr. W. B. Marsteller and the Rev. C. C. Gossen, our dean, served as song leaders, and such singing will surely be long remembered. The Sunday School was divided into three departments. The Adult and Seniors were addressed by Messrs. John Kittlitz and Vernon Ekert with words of great truths. The Intermediates met under the shade of one of God's large trees in Texas and there discussed their Sunday School lesson with their leaders, Miss Elsie Graf and Eleanore Bremer. The Juniors proved with their echoes of choruses that they had a blessed time with Miss Edna Jaeckle, Lydia Loewer and Emma Koch as leaders. The Mass Choir sang the beautiful song, "Living for Jesus," which everyone greatly enjoyed.

The Rev. H. G. Ekert brought the morning message on the text, Joshua 24:15. His sermon on the topic, "Our Christian Youth at the Crossroads of Today," showed us that Communism is

Miss Reddig's Revised Sailing Schedule

The terrifying "war scare" in Europe at the close of September necessitated a number of last minute changes in the trip of Miss Reddig as our sixth and most recent missionary to the Cameroons in Africa. She has definitely sailed on the S.S. "Deutschland" of the Hamburg-American Line on Tuesday, Oct. 4, arriving in Hamburg on Oct. 14. She will sail for Africa on the Lacsiz Line steamer "Pioneer" on Oct. 19, hoping to arrive in Duala, Africa on Nov. 3. At that time she will be met by Paul Gebauer and African natives and escorted by them into the interior to Kakaland!

slowly but surely creeping into our land and that it is time Christians wake up to this fact.

Mr. Benny Spross, our president, led the afternoon meeting. We tried a new method which proved very successful. Instead of having a guest speaker, each church rendered several special numbers. We were surprised at the talents that were found among our churches.

We are looking forward to our next meeting at our Fall Assembly in Mowata, La., from Nov. 22 to 27. May our Fall Assembly, as our Rally, be a great assembly in God's sight!

VIOLA HANSEN, Secretary.

Northwestern Conference

Summer Meetings and Evangelistic Services in Muscatine

During the summer months, when many congregations omit their Sunday evening meetings, the Walnut Street Church of Muscatine, Iowa continued with its services regardless of weather conditions. The Lord honored the efforts of his people and the preaching of his Word. We had two baptismal services during the month of August. On Aug. 7 an elderly couple stepped into the baptismal waters, and on Aug. 21 the wife of a young man of our church followed the Lord in baptism. On Sept. 4 these three united in fellowship with the church.

From Sept. 6 to 14 the Messrs. Rudolph Milbrandt and Walter Stein, students of our seminary at Rochester, N. Y., were in our midst for evangelistic meetings. The Lord blessed us wonderfully in these meetings. One young man accepted Christ as his Savior and wishes to be baptized. Interest and attendance increased as the meetings continued. The brethren certainly made a good record for themselves in Muscatine. We trust that our semin-

ary will continue to send such men of faith and preaching ability into the evangelistic work during the summer months.

A. R. SANDOW, pastor.

Summer Activities and Fall Plans of the Steamboat Rock Church

By the grace of our Lord we, as the Baptist Church of Steamboat Rock, Iowa, look back upon a very busy and blessed summer. From the very start we were constantly at work, with church repairing, renovating, special speakers. The Young People's Association met in our church and rendered a splendid service to the local church in that it brought abundant blessings and renewed visions of the tasks to be done.

Later we were privileged to have a splendid Vacation Bible School with an enrollment of 103 and an average attendance of about 90. Two students of the Northwestern Missionary Training School were in charge of it, and a splendid program was outlined. For two weeks the Word of God was taught and inculcated with the result that it proved to be the power of God in the hearts of many of the boys and girls attending. Many were led to Christ and it was our joy to baptize a number of them a few weeks ago. We pray that the Lord may lead them on to growth in grace and knowledge of our Lord Jesus Christ.

Within a few weeks we hope to have evangelistic services during which we hope to win others for Christ. Our church renovating work has been finished and we now have our services in surroundings that are conducive to true worship and praise. We thank the many brethren who have given so freely of their time and money to make the project of beautifying our church a reality. We give thanks unto the Lord for past blessings, and look confidently forward to still greater manifestations of his grace.

H. PALFENIER, pastor.

Sessions of the Northwestern Conference at Baileyville

Delegates and friends of the Northwestern Conference had the privilege of meeting this year with our church at Baileyville, Ill., from Aug. 24 to 28. The Rev. J. F. Meyer, pastor of the church and his kind and hospitable members spared no effort in making us feel welcome and comfortable, both in their newly decorated church building, as well as in their equally fine homes.

The entire program centered around the theme, "The Soul-winning Church." It was a most fruitful subject and the speakers brought us an abundance of food for thought, leading us to new visions of our tasks and challenging us to greater evangelistic efforts.

The Rev. H. Palfenier spoke on "The Mission of the Church of Jesus Christ." His vivid picture of the unchurched masses in our own country and his challenging presentation of the main task of the Church prepared our hearts and minds for the symposium that followed. It consisted of five 15 minute papers, each presenting a characteristic of a "Soul-winning Church." The speakers and their subjects were as follows: G. Wetter, "The Spirit-filled Church"; J. R. Matz, "The Church that Knows the Word"; P. Zoschke, "A Believing Church"; H. Hiller, "A Prayerful Church"; W. H. Schobert, "A Witnessing Church." An interesting discussion of these very fine papers of the symposium was followed by two more addresses, the first by the Rev. J. Wobig on "The Best Method of Evangelism" and the second by the Rev. C. Swyter on "The Stewardship of the Church." The Rev. C. F. Lehr then brought these studies to a close, speaking on the very fitting subject, "Loyalty and Its Reward."

Stirring and searching messages were brought during the evening services. The first of these was by the Rev. O. W. Brenner, who spoke on "God's Message for Special Occasions." The Rev. P. Peter's subject for Thursday evening was "How the Holy Spirit Leads God's Servants," and the Rev. L. B. Berndt, speaking on Friday evening, chose as his thought, "The Crucified Christ." The brethren E. Wolff, F. Schilling and H. P. Bothner led the morning devotional services.

The conference was most happy to have Mr. M. L. Leuschner, who had just returned from his trip to Europe, in its midst. He spoke to us on three different occasions and on Saturday evening he showed us a number of pictures of Germany and of the Danubian countries.

The Reverends E. J. Baumgartner, M. L. Leuschner, and A. Bernadt brought the messages on Sunday. Mr. Baumgartner preached the mission sermon and spoke on "The Heart of Mission." Mr. Leuschner spoke at the Young People's Service, which was held in the afternoon, on the subject, "The Crossroads of Europe." Mr. Bernadt preached the closing sermon, summing up the thoughts of the conference. Referring to our conference theme, he repeated the question which had been raised several times during the preceding days, "What Are We Going to Do About It?"

The officers are: moderator, Rev. H. Hirsch; secretary, Rev. A. G. Schlesinger; assistant secretary, Rev. L. Berndt; treasurer, Mr. B. J. Baumgartner. The new members to the Mission Committee are Rev. C. F. Lehr and Rev. E. J. Baumgartner. Rev. J. Wobig was elected mission secretary. Officers for the Young People's and Sunday School Workers' Union are: president, Mr. Richard Mulder; vice-president, Rev. E. Wolff; secretary, Miss Louise Johnson; treasurer, Miss Elsie Janke.

E. WOLFF, Reporter.

Eastern Conference

The Rev. H. Koester Closes His Ministry in Rochester

On June 1, 1938, our pastor, the Rev. Harvey Koester, tendered his resignation as pastor of the Andrews St. Baptist Church of Rochester, N. Y. Mr. Koester was graduated from our German Baptist Seminary in 1937 and was ordained in the same year. His resignation took effect on Sunday, Sept. 25, at which time Mr. Koester delivered his farewell sermon before a large audience. At the close of the service Prof. Lewis Kaiser expressed the deep regret of the members of the church and also their warm appreciation for the many achievements of the past year. After gifts were presented to our pastor by the church and Sunday School, the congregation rose to their feet to express their gratitude. Mr. Koester expressed his appreciation for the splendid co-operation and loyalty of our members, and for the splendid fellowship which, as he stated, would long be remembered.

Besides the privilege of welcoming a goodly number of converts into our fellowship, Mr. Koester was instrumental in encouraging other results, which are worthy of mention, among them being the renovation of the church, the furnishing of a lounge room, the purchase of dishes, etc. The Eastern Conference was also recently entertained under the able leadership of our pastor. On Sept. 16, Mr. Koester welcomed the new students of the German Baptist Seminary to the church at a reception held in their honor.

Mr. Koester was called to serve as interim pastor in June, 1937 with the understanding that he would pursue part-time studies at the university. In October, 1937 he consented to remain another year with the understanding that he would resume full-time studies at the University of Rochester the following year. In view of the fact that he desires to complete his studies toward a B. A. degree as soon as possible, he felt that it would not be feasible to continue to carry the responsibility of a church whose membership, he feels, calls for a full-time pastor. Although we deeply regret his decision we wish him "God speed!"

The Rev. David Hamel, former pastor of the church, will serve as interim pastor until Jan. 1. We pray that God will send us a man who will continue to lead us to even greater heights of abundant living.

IDA THEIS, Reporter.

Seminary Notes on the Opening of the School Year

BE IT KNOWN:

That the seminary in Rochester opened formally on Sept. 16 with an address by Professor A. A. Schade on "Recommend Us a Minister," in which he set forth the kind of man the churches generally want over against the kind they really need.

That the students filled out three hours in relating the wonderful summer experiences as missionaries, preachers, evangelists, singers and laborers at common toil.

That the total number of converts in whose decisions the students had a share stands at 98, many of whom have been baptized and have united with the several churches. The larger number of these converts fall to the efforts of our student-evangelists, Rudolph Milbrandt and Walter Stein.

That the quartet covered 16,000 miles serving 97 churches, finding its greatest joy in singing to the shut-ins, one of whom said, "You have brought a bit of heaven to me."

That the number of students received is eight out of 25, who were anxious to come but could not because they lacked the necessary funds or had not taken sufficient preparatory work. At the end of five years there would hardly be 25 churches vacant, nor would we have the funds as a denomination to send them to a foreign field. Is there something wrong with a denomination that cannot educate and send out all its young people who feel called to this special Kingdom work?

That six out of these eight students come from Canada and two from west of the Red River. We should get acquainted with the names of these future ministers. Their names are: Johan Benke, Edward Keller, Joseph Kornalewski, August Kuhn, Melvin Pekrul, Cornelius Rempel, Gideon Zimmermann and George Zinz.

That each of these eight men paid voluntarily \$50 above the required \$150 for the first year. That is the spirit! Most of our students are poor; some very poor. Any church that has a very promising son who feels called to the work of the gospel ministry ought to deem it a privilege to share in his training.

That it is useless for any one who has no working knowledge of the German language to think of entering our seminary. This is a bi-lingual school. To attempt the study of theology in German without the knowledge of German is futile.

That Professor Dymmel's absence is keenly felt by his colleagues and the student body as well as by the Andrews Street Church. Professor Woyke, being relieved of some of the English courses which will be taken on scholarships at the university, will assume much of Professor Dymmel's work. German will be taught by two seniors who have special ability in that field. We are trying to do the best we can, where we are, with what we have.

That the faculty is always ready to receive constructive suggestions regarding the improvement of the seminary work and is grateful to all who carry upon their hearts the welfare of the seminary and the entire denomination.

O. E. KRUEGER, Reporter.

Northern Conference

New German Baptist Church at Lashburn, Sask., Canada

I am happy to report that the Lord has blessed the faithful work of his servants at Lashburn, Sask., in the far north of Canada. On Aug. 14 six families had the unusual privilege of announcing the organization of a German Baptist Church in that community.

This victory for our denomination is great because its path led through many hardships and discouragements. If a successful minister or missionary is worthy of praise, should we not look with so much more praise upon a humble farmer who, besides doing his daily tasks, has contributed a great deal to the organization of a church? I am thinking of Mr. Fred Klinger and his wife in Lashburn. Mr. Klinger came from Glidden, Sask., to Lashburn in 1933. It had been his custom to worship regularly with Baptist brethren. Here in Lashburn, however, he soon found that he could not have any such fellowship.

For a while Mr. Klinger attended the meetings of the "Church of God."

This spring the small group decided to call a student, declaring themselves willing to bring together \$75 if the General Mission Society would pay the rest. The society agreed and the undersigned received the call.

I went to work with great enthusiasm. However, too soon I met with great difficulties and discouragements. I did not lose all of my courage thanks to some true-hearted souls. Street meetings, mid-week meetings and the regular Sunday services, all of which I conducted mainly in the English language, were not fruitless. On Aug. 8 I conducted a fine reconciliation service and by Aug. 14 I was able to invite the brethren Daum and Wahl to serve at the service of recognition.

The officers are: Fred Klinger, deacon (seated on the picture to the left); Andrew Rust, secretary; Martin Schaeffer, treasurer, and Sam Martin, Sunday School superintendent.

Let us pray that God may strengthen this new organization and give each individual a special blessing so that much might be accomplished.

PAUL T. HUNSICKER, Reporter.



The Membership of the Newly Organized German Baptist Church at Lashburn, Saskatchewan, Canada

Later, he worked hand in hand with a group of Mennonites, the larger number of whom had come from Baptist churches. He was soon recognized as a willing worker, and many meetings were held in his beautiful home. At this time the Rev. Gottlieb Ittermann visited the field and in the fall of 1936 Mr. Schilke, one of our students, spent two weeks with the group.

Mr. Schilke soon won the hearts of all, and through the efforts of Mr. Klinger he received a call to serve for the entire summer of 1937. The work seemed to be fruitful. However, before he left the field that fall misunderstandings had arisen among our Baptist group and the Mennonites, which brought about a complete break between the two groups.

In the meantime several families came from Glidden to live in Lashburn, and a short time later two more families came from Rosenfeld. Immediately Mr. Klinger went to work conducting meetings and Sunday School with the help of those families. God blessed their undertakings.

Appreciated Service of a Seminary Student, Mr. K. Korella at Edenwold

We of the German Baptist Church in Edenwold, Saskatchewan, Canada, have enjoyed many blessings for which to be thankful. With hearts of thanksgiving we bow to the Maker and Master of all things, thanking him for what he has done in the past.

Our church work was on the upward trend during the summer services of Mr. K. Korella, a student from our seminary in Rochester, N. Y. He worked with the young people and Sunday School and assisted in Bible school teachings, as well as attending to the regular Sunday services in his three various churches.

With the Sunday School children he held a Vacation Bible School of two weeks. He directed the fine play, "The Prince of Peace," which was successfully dramatized in the home church of Davin and in the McLean Community Hall. It was indeed, a joy to see the interest shown by our youth.

But it was sad news to us all when Mr. Korella's health failed him and the doctor ordered a physical rest for him at the sanatorium. Our prayers to God are for a speedy recovery. The brethren, Hugo Zepik and Adam Huber, brought the message of God during the illness of Mr. Korella.

During the summer months we were also visited by the Rev. W. S. Argow, the quartet of our seminary in Rochester, and Mr. Hildebrand, principal of the Briar Crest Bible School. We hope that we can have many more such friendly visits from those who are willing to sacrifice for God.

MRS. FRANK BRUCKER, Reporter.

Farewell Reception for Mr. and Mrs. Arthur Weisser in Bethel, Alberta

On Sunday evening, Aug. 28, the Bethel Baptist Church of Alberta, Canada, held a farewell reception for its student pastor and his wife, Mr. and Mrs. Arthur Weisser, who were about to leave for Rochester, N. Y., where Mr. Weisser continues his studies after having spent the summer months working among us.

The opening service was featured by several selections by the orchestra of the church. During the evening appropriate numbers were rendered by the church choir and the ladies' choir.

Mr. Weisser brought the message on the topic, "Spare Not; Strengthen Your Stakes." Mr. J. J. Neher, deacon of the church, who presided at the service, expressed the appreciation of the entire church for the services of Mr. and Mrs. Weisser. Mr. M. Kary spoke to us, who, after having spent some time in the sanatorium in Calgary due to illness, is again returning to Rochester to continue his studies. Mr. Neher presented Mr. Weisser with an envelope containing a gift from the church.

Mr. and Mrs. Weisser responded, deeply touched by the many expressions of love and friendship. Mrs. Weisser concluded her remarks with a violin solo which was enjoyed by everyone.

Both Mr. and Mrs. Weisser made many friends here and will be greatly missed in our church work. Our prayers and good wishes go with them, and may God's blessings be upon their work in the future!

Sunday School Picnic of the Hand-Hills Church

During the past summer the Hand-Hills German Baptist Church sponsored a Sunday School picnic. An invitation was forwarded to the Bethel Church and a considerable number attended the picnic. Mr. Arthur Weisser was the actual promoter of the picnic, who did his work admirably. During the past summer months he served the three German Baptist Churches of Hand-Hills, Bethel and Calgary. His charming wife accompanied and assisted him in this work.

SAMUEL HEIN, JR., Reporter.

Dakota Conference

Mission Enthusiasm in the Turtle Lake Church

During the 1937 North Dakota Sunday School Convention a missionary committee of three members was elected to make recommendations to the various Sunday Schools of the state relative to foreign missions. Each Sunday School was requested to have its own missionary committee whose duty was to plan for missionary programs to be given during the Sunday School hour to create and further missionary interests.

It was our good fortune at Turtle Lake, No. Dak., to secure for the month of June Mrs. C. J. Bender, who gave a very interesting report of her experiences of many years as a missionary to the Cameroons. Following the program a collection of approximately \$12 was taken for the benefit of our missionary cause.

On Sept. 18 the local committee presented another varied missionary program which was greatly appreciated by all who attended. Our pastor, the Rev. Karl Gieser, gave us a brief but a very inspiring missionary address concerning China. The Rev. Bruno Luebeck, a former classmate and intimate friend of our pastor, is a Baptist missionary in China. Again, following our missionary program, a collection was taken which amounted to \$11.58.

Let us help our missionary cause along in spite of our present economic conditions. Some of you, as "Herald" readers, know various missionaries personally. A letter from you will give them new zeal so essential to all workers. We ought always to encourage one another realizing that our time is limited and our hope is sure.

GEO. J. SCHLAFMANN, Reporter.

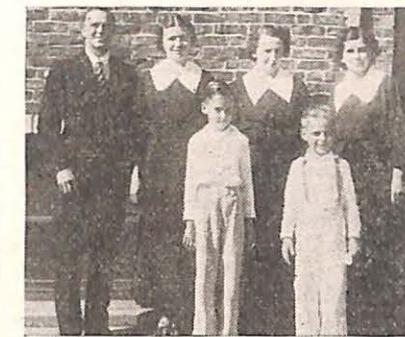
Pacific Conference

First Anniversary of the Laurelhurst Church in Portland

On Sunday, Sept. 11, the Laurelhurst Baptist Church of Portland, Oregon, celebrated its first birthday, and the members and friends of the church celebrated this happy occasion in a unique way. The church was beautifully adorned with many floral baskets and bouquets by our floral committee under the leadership of Mrs. Martha Proppe.

Our large, well attended Sunday School celebrated the occasion with all departments meeting in the main auditorium. The superintendent, Wm. Glaske, aided by Adolf Kochanek, vice-superintendent, arranged a special program. Four short congratulatory addresses were delivered, and a vocal solo was rendered by R. Redman. The good reports of all departments of our Sunday School, given by our superintendent, were most gratifying and encouraging.

Dr. F. Starring, executive secretary of the Oregon Baptist Convention, delivered the anniversary sermon at the morning church service to a large con-



The Rev. F. W. Mueller, Pastor of the Laurelhurst Church of Portland, Ore., and Several Recent Baptismal Candidates

gregation. In the afternoon a baptismal service was held. Three adult young women and two Sunday School boys followed their Lord in baptism. In the evening service, following an arousing song service, our pastor, the Rev. Fred W. Mueller, preached most enthusiastically on "Our Greatest Asset" to a filled church.

As the youngest church in the Pacific Conference, we desire to praise our Lord for his gracious leading and bountiful blessings. Our pastor, the Rev. Fred W. Mueller, is serving us faithfully, and good harmony prevails in all departments of the church. During our first year much progress has been made. We purchased our present church building and lot very reasonably. The entire church was renovated with the expenditure of over \$1200. Various church furnishings such as pulpit, pulpit chairs, a large pulpit Bible, communion set, communion linen and table, collection plates, vacuum cleaner, piano, complete kitchen equipment and various other articles and labor were donated to the church to the amount of \$661.

The financial report of the church is most encouraging. All cash gifts received from Sept. 12, 1937 to Sept. 4, 1938, inclusive, for missions, loose collections, church envelopes, pledges for church repairs and building, and church fixtures amounted to \$8,629.39. We have had four baptismal services with a total of 36 baptized. The total membership is 254 making a net gain of 78 members during the year.

It is our wish and prayer that this church may always be a soul saving haven!

ANNA WARDIN, Reporter.

Central Conference

B. Y. P. U. Activities in the Beaver Church

The B. Y. P. U. of the Baptist Church of Beaver, Mich., is certainly an active body of our church. As young people we have completed a course on "The Life of Christ," which was very beneficial and instructive for us. We thank our pastor, the Rev. H. P. Kayser, for his leadership in this course.

A fine source of inspiration and strength for our young people is that of taking charge of two Sunday eve-

ning services in every month. We trust that our programs will be set up in such a way that they may touch the hearts of souls and bring them to the Lord Jesus. We also received a blessing and joy by having the daughter of the Rev. and Mrs. H. P. Kayser, Alma, a student of Wheaton College, with us this summer. With her fine ability she was a great help to us and we certainly miss her since she has gone back to school.

We have closed our seventh and successful year by holding an anniversary program. "The Striking of America's Hour," a very impressive pageant, was given under the splendid and able leadership of our pastor's wife, Mrs. Kayser. The cast consisted of 19 people. The wearing of costumes made it very illustrative. The congregation was so greatly blessed through its presentation that we decided to give it in another church. So on Sunday evening, Sept. 5, this fine pageant was given again in the German Baptist Church of Gladwin. Our president, Mr. Edwin Majeske, was in charge of the program, and Mrs. Kayser in charge of the pageant.

We are looking forward to the new year with great hopes and expectations. With the help of God and our prayers we hope to be better and finer disciples of our Lord, sharing thereby, in a greater way, in the rebuilding of the Kingdom of God.

ELLA RINAS, Reporter.

Silver Wedding Anniversary of Dr. and Mrs. J. E. Knechtel in Chicago

On Saturday evening, Sept. 10, the members and friends of the Second Church of Chicago, Ill., assembled to surprise their pastor, Dr. J. E. Knechtel, and his wife with a celebration on the occasion of their silver wedding anniversary. While the guests were standing about the beautifully decorated tables in the church parlor, the bridal couple was escorted into the room accompanied by the strains of "Lohengrin" played by Mr. Harold Lange. Mr. Henry Meier, church clerk, presided at the service and the ladies of the Missionary Society served a delicious meal.

A fine program followed the dinner. The visiting guests were given the first opportunity to express their best wishes in brief addresses. Among these visiting friends were the Rev. and Mrs. John Mueller and daughter, Mrs. Emma Kampfer and Mrs. Lydia Kaaz, Miss Anna Brinkman, and the Rev. Geo. Hensel and sisters, Marie and Clara, from Kankakee. The following church officials and leaders of organizations extended their congratulations: deacon, Otto Steinke; trustees, H. Simonds; Sunday School, Irwin Obergefeld; Ladies' Missionary Society, Mrs. M. Wangelin; choir, Mrs. Harold Lange; Young Men's Bible Class, Dr. Harold Lange. The following members rendered musical numbers to enrich the program. A male quartet, composed of Bill Knechtel, J. Stengel, Ernst and

Helmuth Steinke rendered several selections. Two vocal duets were beautifully sung by Misses Vallie Christoff and Virginia Porter. Helmuth Steinke sang "Oh, Promise Me." It was a special joy to have present the church musical director, Louis Gregsamer, who is recuperating from a severe illness.

After the program the guests of honor were remembered with gifts. Their son, William, in presenting his felicitations said: "I must say, my parents were the best I ever had." The church presented Dr. and Mrs. Knechtel with a beautiful bouquet to which was attached an envelope with generous content. There were also a number of private gifts from friends. The guests of honor expressed their deep appreciation of these tokens of love and kindness. With hymn and prayer this beautiful celebration came to a close.

GEORGE HENSEL, Reporter.

Golden Wedding Anniversary of Mr. and Mrs. R. Jansen of Kankakee

The golden wedding anniversary of Mr. and Mrs. Robert Jansen of Kankakee, Ill., was celebrated by members of the family and of the Immanuel Baptist Church in a four day festival from Sept. 11 to 14. Reminiscent of old-fashioned weddings, it was a succession of gala occasions which honored these two prominent members of the church.

On Sunday, Sept. 11, the members of the family and a few friends enjoyed the anniversary dinner at the Oberlin Hostess House near Kankakee. The five daughters and three sons of the family had come from almost every corner of the United States to be present. Mrs. Emma Leuschner, a sister of Mrs. Jansen, had made the trip from Anaheim, Cal., for the festivities. The entire family occupied a front pew in the morning service of the Immanuel Church.

Tuesday, Sept. 13, was "Open House" for all friends of the couple. Many brought their felicitations in the afternoon and evening. The mail carriers of Kankakee and their wives came in a body to express congratulations. Mr. Jansen served as a mail carrier in the city for many years.

The Immanuel Church celebrated the occasion with a surprise service on Wednesday, Sept. 14. The Rev. George Hensel, pastor of the church, was in charge and presented Mr. and Mrs. Jansen with lovely gifts of an easy chair, hassock and end table in the name of the church. The others who took part in the service with appropriate remarks were the Rev. F. P. Kruse, Mr. John Gernentz representing the deacons, Mrs. W. T. Edwards for the Ladies' Missionary Society, Mr. Albert Salzman, Sr., for the executive board, and Mr. M. L. Leuschner, a nephew of the couple. The festivities came to a happy climax with a social in the basement of the church, which was ably supervised by Mrs. Emil Seedorf.

Mr. Jansen still holds such important offices in church as those of church moderator, trustee, deacon, and teacher of the Men's Bible Class. Both Mr. and Mrs. Jansen have been members of the church for considerably more than 50 years. Their ministry in the church and community is highly appreciated by all who have come to know them.

M. L. LEUSCHNER, Reporter.

Important Resolutions Passed by the Central Conference Missionary Emphasis

Shall the fact that in 1937 there were 130 of our 270 churches which did not report a single baptism indicate that we have lost our missionary zeal? We recommend that not only every pastor but every deacon, trustee, youth and Sunday School worker ought to be a zealous evangelist. We should prayerfully confess our apathy and want of evangelistic zeal, and go forth with renewed efforts to win souls to the Master and into the Kingdom.

God gave us missionary advantages in Africa, Europe and at home. Therein lies reason sufficient to support our missionary purposes and, united with others to promote it with due zeal.

Be it resolved, that we consolidate our work at a time like this and, if necessary, consolidate localities to conserve funds for such areas where the outlook is most promising.

We feel the success of the denominational day of prayer should be made

public through "Der Sendbote" and "The Baptist Herald."

A separate item should be made for the contributions of our churches for the American Baptist Missionary Society in the report of our churches.

We believe an evangelist should be appointed at the earliest opportunity. In the meantime, the missionary effort need not lag. Pastors should volunteer for such service for a week or two, and the churches should cooperate by giving their pastors leave to do it. The local conference committee can act as a clearing house for such evangelistic service in the areas to which pastors and churches may report an appeal.

Our Seminary at Rochester

We deplore the fact that on account of a financial limitation one of our professors resigned at Rochester. This curtails the course of training. Other members of the faculty are compelled to carry a heavier burden. So that the faulty instruction may be corrected and the full course be restored, we recommend that General Council appropriate a larger percentage of the budget for the seminary.

Apparent lack of interest and support on the part of some of our churches results in a deplorable situation. One result is this, that some who would prepare for the gospel ministry find the door closed. They return to other schools that are not in a position to prepare them for our needs as they are not in feeling therewith. Our school has contributed much to the unanimity of our work and we should combine our prayers and increase our contributions for a heartier support of the school.

We are grateful for the evangelistic work some of our students did this summer. We thank God and are inspired to encourage our churches to utilize this kind of work and give it better support.

MAPS

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printed in six colors on linen cloth. The names of places are in very large letters. The colors are very attractive; just the thing for class use, covering the following divisions of Bible geography. Size 18x27:

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No. 4. Bible Lands of Old Testament.
No. 5. Egypt and the Exodus.
No. 6. Ancient Jerusalem.
Map 8, Kingdom of Judah and Israel



German Baptist Publication Society

DAILY MEDITATIONS

(Continued from Page 392)

living Today and of the Tomorrow, whose birth-tokens are the gleams of light in the east.

Prayer: Our Father, we praise thee for the blessing of thy love, that comes as the clear shining of the sun, to make bright all the dim places of life.

Monday, October 31

The Productive Life

Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples." John 15:8.

Read John 15:1-8

As Jesus was about to depart from his disciples to go to his Father, he gave them a vision of the larger future before them. After he had gone in his visible presence, they were to reflect his life, reproduce his character and continue his service. They were to be fruitful branches upon the vine, honoring the Father and proving their discipleship.

Prayer: Gracious Lord, may we give evidence of thy life within us through the kind and the measure of fruit we bear.

Tuesday, November 1

What God Wants

"He hath shown thee, O man, what is good and what the Lord doth require of thee, but to do justly and to love mercy and to walk humbly with thy God." Micah 6:8.

Read Micah 6:3-8

The essentials of true religion were pointed out already by the prophetic voices of old; not cult or creed, but heart and character. It is to be just in attitude, tenderly merciful in temper and to walk humbly before God—to be a true brother to men and a loving child of God. How do we conform to this ideal?

Prayer: Dear Master, may we through the dispensations of thy grace be brought more and more into harmony with thy standards of holy living and righteous conduct.

Wednesday, November 2

The First Christian Martyr

"And they stoned Stephen, calling upon God and saying, Lord Jesus, receive my spirit." Acts 7:59.

Read Acts 7:55-60

"The blood of the martyrs is the seed of the Church." The heroic death of Stephen did not extinguish, but fanned the gospel flame to greater intensity. At the place of stoning, Saul of Tarsus felt the prick of the goad against which he kicked in vain. The seed-corn of truth fell into the blood-drenched ground and sprang up into a bountiful harvest.

Prayer: May the spirit of the martyrs be our inspiration, to be faithful to thee, O Christ, even unto death.

AN APOLOGY
The publishers have to express their regret at their inability to supply the two September issues of THE HERALD to the travelogue subscribers who applied too late to be served. The orders exceeded our fond expectations and although several hundred more copies were run on the press the supply finally became exhausted. The remaining six articles by the Editor, yet to appear, on his European tour, will be fully worth the small twenty-five cent fee.
Cleveland, O. The Publishers.

Thursday, November 3
The Illumination of Stillness
"Be still and know that I am God." Psalm 46:9.

Read Psalm 46
Ah, the power of stillness! How thrilling is the touch that cometh before the bursting of the tempest! There is in the deepest center of the soul a chamber of peace, where God dwells and where, if we will only enter in and hush every other sound, we can hear his still, small voice. If we would know God, we must become still.

Prayer: Amid the worry and the noise of the world about us, heavenly Father, speak to our bleeding souls more sweetly than any winds across Aeolian harps.

WHAT'S HAPPENING

(Continued from Page 382)

prise dinner for Mr. and Mrs. Weisser, that was enjoyed in the city park and at which the senior deacon, Mr. George Thole, expressed the church's appreciation for the services rendered. During the past five years Mr. Weisser has baptized 25 persons and received these and 11 other members by letter into the church. A program of extensive remodeling and beautifying the church building and parsonage has been carried out. Last year's attendance at the morning services ran approximately 300 over the year before and has been consistently higher this year.

The Rev. Emil Becker of Washburn, No. Dak., has responded favorably to the call extended to him by the German Baptist Church of Herreid, So. Dak., one of the largest churches in the Dakota Conference. He will begin his ministry on the new field on Nov. 1st. During the summer months the Herreid Church was ably served by Mr. Oscar Bonikowsky, one of our seminary students and a member of this year's graduating class. Mr. Bonikowsky is now studying for his A.B. degree at Sioux Falls College in South Dakota.

Now Available!

This announcement is of particular interest to our Young People's Societies but it will have interest for our churches in general.

I Will Not Leave You Orphans

This is what we are referring to. It is the dramatization of our GERMAN AMERICAN BAPTIST MISSIONARY HISTORY IN CAMEROON.

It was originally written for a union missionary rally of German Baptist young people in Milwaukee where it was presented with great splendor producing a profound impression.

It was conceived and written by the Rev. E. J. Baumgartner, pastor of the North Street Church, Milwaukee, and through his courtesy it has been made available to a larger circle. The distribution of it has been entrusted to the Publication Society at Cleveland and so it is now offered to our people.

The author has this word to say about the practical phases of the presentation of the pageant:

The play, as now written, can be presented in two forms, either with or without Negro characters. It is also flexible enough to permit adaption to local situations. After much thought I did not make many changes from the original script since we had the experience of presenting it twice and know what the re-action among the people is. If it should be too long for some of our churches, the director can abbreviate it. In directing a play it is always better to have too much material rather than not enough in the event changes need to be made on account of local situations. When advertising it will you kindly state that the play is prepared in a form best suited for use by members of the cast. At least twenty copies are required for the presentation of the play. We used thirty copies here but twenty will be sufficient.

The play is in manuscript form beautifully type written and multigraphed, making nineteen pages 8 1/2 x 11 inches. It is priced very low considering the large amount of labor involved in its preparation, to say nothing of the genius that inspired its composition.

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Our Circuit Riders in Kakaland



Clara and Paul Gebauer on a Circuit Trip to Mission Stations in Africa

The circuit riders in the early history of America were heroic messengers of the gospel of Christ. These consecrated men of God, riding on horseback and carrying a worn Bible with them, covered vast areas as they ministered to small groups of people everywhere who were eager to hear the Word of God. The spirit of these circuit riders still lives on, even though those pioneer days have disappeared from our continent.

But in Africa the Christian circuit rider is still on the job! Our missionaries, Clara and Paul Gebauer, are such traveling ambassadors as they make regular visits to the Christian converts in the eight out-stations of their mission field in Kakaland. Several tiring weeks pass by on these circuit missionary trips!

George and Louise Dunger have also become such circuit riders in Africa. A recent letter described their unique experiences on the mission field. "Louise and I have just returned from our first trek through Kaka. We were on the road nine days and enjoyed visiting the stations very much. Besides swollen streams that were dangerous to cross, we encountered no difficulties worth mentioning. The trek was hard but full of blessings, and we trust that we were used by God for the upbuilding of his children and the redemption of the lost.

"All discomforts, inconveniences and dangers in connection with African life disappear when compared with the glorious privilege that is ours—actual contact with people who hunger for Christ and the more abundant

life in him. These people—plain villagers, farmers, traders, laborers and pupils as well as catechists—seem to be eager to receive more knowledge about the Bible and salvation."

Every reader of *The BAPTIST HERALD* is invited to join our missionaries on their treks and circuit trips. Their reports, written in colorfully vivid style, will appear in forthcoming issues of our paper. The November first issue will give you a free ticket for a streamline excursion trip to many of our mission fields in America and in foreign lands. Two full pages of thrilling pictures about our Gipsy mission field in Bulgaria will be only one of many features in the Nov. 15th issue. The story of our bicycle circuit riders, Sisters Lydia Doellefeld and Emma Hermann, among the Gipsy villages will be given generous space in that number.

It is hoped that the careful reading of these articles and the experience of traveling with these circuit riders of our denomination will prepare every one of our members for the joyous observance of the "Denominational Thanksgiving and Sacrifice Week." This year's observance will be held from Sunday, Nov. 20 to Sunday, Nov. 27. You can mark these important dates on your calendar. Remember this cause in your prayers. Prepare to make a generous thanksgiving offering for our mission work. An invitation is yours to board "the Mission Streamliner" for an "Acquaintance Tour" of our interesting mission fields!

Denominational Thanksgiving and Sacrifice Week
Sunday, November 20, to Sunday, November 27