

THE BAPTIST HERALD

September 1,
1938



A Fascinating Picture
of Old Germany as
Seen in Sindelfingen,
Southern Germany,
Looking Towards the
Fountain of the
Gossiping Wives
from the Cafe at the
Sign of the Horse



What's Happening

❖ On Tuesday evening, July 19, the young people of the Baptist Church of Beatrice, Neb., enjoyed a social, given again this year by Mr. William Sturmer. After a delightful program of games in the park, refreshments were served by Miss Mary Sturmer, assisted by Mr. J. H. Ahl. The Rev. A. G. Rietdorf is the pastor of the church.

❖ Vacation Bible Schools were conducted by the Rev. G. W. Rutsch in the churches of Gackle and Alfred, North Dakota, which he serves as pastor. The school in Gackle was held for 2 weeks with an enrollment of 75 children and in Alfred for one week with 55 children present. Exercises were held at both churches on a Sunday evening following the close of the schools.

❖ The Rev. J. J. Renz, pastor of the German Baptist Church in Plevna, Mont., baptized 6 persons on Sunday, July 31, in the Sandstone Creek. On the same day the pastor received these and another person into the fellowship of the church at the communion service. The ingathering was the result of a series of evangelistic meetings held last winter by the former pastor, the Rev. A. Stelter.

❖ The Fleischmann Memorial Church of Philadelphia, Pa., held a Vacation Bible School from July 5 to 22, with an average attendance of 45 children. On the closing day a splendid program was given by the various departments of the school. Those who assisted the pastor, the Rev. Milton R. Schroeder, were Jeanette Steinbronn, Doris Fester, Anita Moeshlin, Anita Zimmerman, Marian Ackermann and Dorothy Gruen.

❖ On Sunday afternoon, Aug. 7, the First Baptist Church of Elgin, Iowa, dedicated a new Organon with an impressive service, led by the pastor, the Rev. Paul Zoschke. Miss Dayse Mae Belding, an accomplished organist of Des Moines, played the dedicatory concert. At the communion service, held in the morning, the hand of fellowship was extended to two young women who had previously been baptized by the pastor.

❖ On Sunday, July 31, the Rev. Lewis B. Berndt of Sheboygan, Wis., baptized 8 persons on the confession of their faith. These were the fruits of evangelistic services held shortly before Easter, in which the Rev. A. G. Schlesinger of Kenosha assisted the pastor, and the result of personal work of Sunday School teachers. At the communion service on Sunday, Aug. 7, these converts and 6 others were received into the fellowship of the church.

❖ The Rev. R. A. Klein, pastor of the Emmanuel Church near Loyal, Okla., baptized 8 persons on Sunday, July 17, who had accepted Christ as Savior during evangelistic services led by the Rev. Theo. H. Epp of Enid, Okla. The Juniors and Intermediates of the Sunday School have recently studied the book, "The Junior and His Church," by Geana A. Roop, of whom 10 will receive certificates for their work. Mrs. Sam Geis served as teacher of the class. The B. Y. P. U. is using the topics considered in "The Baptist Herald" for its services.

THE FRONT COVER

Sindelfingen, Germany, near the large city of Stuttgart in the renowned "Schwabenland," is the birthplace of Dr. Kuhn's mother, who was born there in 1840. The scene of the open square and fountain, as shown on the front cover of "The Baptist Herald," is located in the old part of the city which has undergone few changes during the last century.

Dr. Kuhn and the editor visited the city on their recent European trip and took pictures of some of the unusual places. It was a pilgrimage to a sacred spot as we walked down the narrow, crooked street, chasing chickens out of our way and believing ourselves to be transported into the last century, until we stood in front of the old, quaint house in which Dr. Kuhn's mother was born and from which she went to America as a girl of 16 years.

❖ On Tuesday, Aug. 2, Miss Gladys Brenner of Junction City, Kansas, and Mr. Roy Seibel, pastor of the Strassburg Baptist Church near Marion, Kansas, were married in the Strassburg Church with the Rev. Thomas Lutz, pastor of the Geary County Baptist Church officiating. Mrs. Seibel is the only daughter of Mr. and Mrs. Alvin Brenner of Junction City and is well known in the Southwestern Conference, having served as the secretary of its Y. P. and S. S. W. Union for several years. After a brief honeymoon, Mr. and Mrs. Seibel will make their home in Hillsboro, Kansas, where both are enrolled in college.

❖ From June 28 to July 27 a successful Vacation Church School was conducted by the Ridgewood Baptist Church of Brooklyn, N. Y., under the leadership of the pastor, the Rev. A. E. Kannwischer. "Not only was the enrollment larger than in the past two

years, but also the teaching was more effective, as was evident from the splendid program which the children presented at the closing exercises," according to the reporter. The following members of the church helped to make this enterprise a success: Mrs. Austin, Mrs. Koch, Mrs. Neithardt, Mrs. Ross; the Misses von Ahnen, Brandt, Butcher, Warrack; and Mr. Burkhardt.

❖ Miss Laura Reddig, the appointee as our missionary to the Cameroons of Africa, has had a very busy summer visiting conferences and young people's assemblies. In a recent letter to the missionary office, she wrote: "I have been treated most royally wherever I went, and I have found the people most friendly and attentive. On Sunday, Sept. 18, at the Ridgewood Church of Brooklyn, N. Y., she will be the honored guest of the Atlantic Conference at a large missionary rally, in which she will be given a farewell. She expects to sail for Africa sometime in October.

❖ Mr. John Walkup of Chicago, Ill., has responded favorably to a call extended to him by the congregation of the Baptist Church at Victor, Iowa, to become its full-time pastor. Mr. Walkup is a graduate of the Moody Bible Institute of Chicago, and will be ordained as a minister of the gospel in the near future. Mr. and Mrs. Walkup plan to take up their permanent residence in Victor a few months hence. At a recent business session of the senior B. Y. P. U. of the church the following officers were elected for the coming year: president, Miss Virginia Shine; vice-president, Miss Doris Blome; secretary, Miss Maxine Muller; and treasurer, Emmett Bohstedt.

The Baptist Herald

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Martin L. Leuschner, Editor

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Number Seventeen

EDITORIAL

ONE of the most exciting sights for the transatlantic traveler is a majestic ocean liner ploughing its way at full speed through the deep blue water of the vast sea. On our recent crossing from Cherbourg, France, to New York City, it was our thrilling privilege to watch the S. S. "Europa" with smoke belching from its smoke stacks and with whistles proudly hailing its sister ship, the S. S. "Bremen," as it passed within a few hundred yards of us. Such a magnificent ship of immense proportions and with Herculean strength, when traveling "full steam ahead," seems to cut its way through the water like a wind rushing through a thick grove of trees.

That should be a picture of every church in action and of every religious organization at this season of the year. Rally Day lies in the immediate offing. The Fall activities are about to begin. It is time for the pastor and leader of every group within the church to give the signal, "Full Steam Ahead!", from his vantage point on the bridge. It's a glorious, exhilarating time in the Fall to watch these churches, many of which have been tied to the docks in the quiet harbor of a summer vacation, as they put out to sea like eager ships toward distant goals. We trust that it will be true of our denomination this Fall that not a single church will be left behind in its determination to get under way at full speed ahead in its service to God's Kingdom.

We have every reason to announce that expectation with serious intent. The past summer months have witnessed the beneficent touch of God's blessing upon almost every corner of our denominational life. Letters have poured into the missionary office with enthusiastic comments about the Denominational Day of Prayer and Fasting held on May 26. The ministry of the denominational leaders as guest speakers at conferences and young people's assemblies during

the summer has been more than a concerted promotional effort. Individuals and churches have been spurred on through prayerful consecration to greater service for Christ. Miss Laura E. Reddig, the most recent appointee for the Cameroon mission field, has traveled several thousand miles to the Pacific Coast in the interest of our missionary enterprise. Dr. Kuhn and the editor have returned from a triumphal tour of Germany and the Danubian countries of Europe, where the bonds of Christian fellowship with our missionary workers have been more closely drawn. The story of that notable visitation trip will be recounted in the denominational circles and in the pages of this paper during the months to follow.

There are also great, challenging tasks ahead! Our Cameroon missionary, Paul Gebauer, has written several epistles of more than twenty pages this summer to our missionary secretary describing obstacles to be overcome in bringing the gospel message to the natives of Mambila. Miss Laura E. Reddig will, undoubtedly, sail for Africa as our sixth missionary on the Cameroon field during October. An estimate of the cost of the equipment and outfit for her missionary service is given in this issue of "The Baptist Herald." Our missionary churches in the Danubian countries are facing the sword of persecution more critically than ever before. They need our ardent prayers before the throne of God. The tragic crop failures in many parts of the Dakotas and Canada have aggravated the problem of physical existence for our brethren in those states. Our pastorless churches need the tactful, spiritual leadership of such who have been called of God to serve as "shepherds of the flock."

The open sea lies before us. The tasks of God's Kingdom beckon to us. Only that church, which like an ocean liner with flags flying high and at full speed ahead, puts out to sea will heed Christ's words, "Launch out into the deep!"

Momentous Days in Germany's Calendar

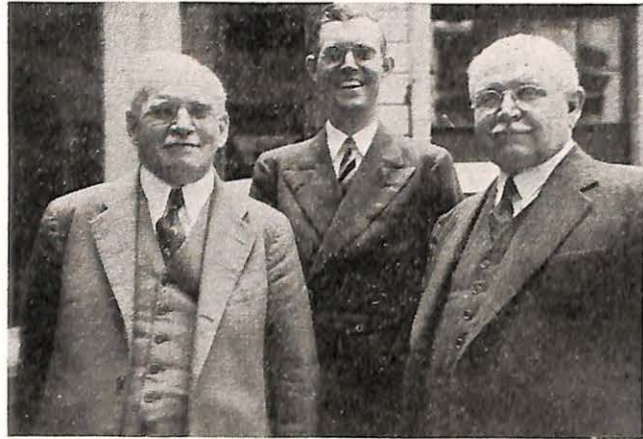
This is the first of a series of articles to be published this Fall about the summer's missionary trip of Dr. Wm. Kuhn and the editor to Germany and the Danubian countries of southeastern Europe.

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

THE Germany of today, probably more than any other country in the modern world, is weaving the golden threads of history with intense and glowing ardor. Every day on its calendar is bordered with red. One cannot tread upon its shores and not feel immediately the throbbing conviction of the people that momentous days are at hand. One cannot travel through the countries of Europe and not be convinced that Germany is the center of the continental picture. The Germany of former years, groveling in the dust of defeat and despair, has become the history-making "Third Reich," lifting its head high and with supreme self-confidence viewing the rest of the world.

Stirring Times in Germany

Every address by a Nazi leader underscores



The Three European Travelers in Kassel, Germany

Left to Right: Dr. William Kuhn, Martin L. Leuschner, Rev. Carl Fuellbrandt.

the current conviction that Adolf Hitler came into power because of divine destiny and providential sanction. An overwhelming consciousness of national destiny has filled the German mind, so that the unity of the people under the caption, "One People—One Will—One Yes!", is truly descriptive of the German soul. A young Storm Trooper in Eilenburg showed me his registration book and proudly pointed to a sentence, which he said was the secret of the Nazi philosophy. "Therefore you are to evaluate the most lowly street-cleaner higher than the king of a foreign nation!" Propaganda in Germany is carried out on a scale of immense magnitude and with colorful, scintillating effect. Such a vast program would be impossible except

for the exalted sense of its social and historical importance.

These momentous days in Germany's political calendar are paralleled by similar significant religious developments in the Baptist churches of Germany. It was not surprising to hear the moderator of the German Conference, the Rev. F. Rockschie, say at an informal gathering in the deaconess home in Berlin: "We are living in stirring times and in a marvelous age. It is a time of intense concentration, of unusual energy, of concerned action. We are no longer living in a day when everyone can cook his own soup and cultivate his own garden, but in an age when all must serve the other and each must recognize the needs of all." This same Baptist leader greeted us in Bremen with the announcement that "our Baptists are determined to be fully cognizant of the curves in their country's social developments in order to take their place in the vanguard of Germany's spiritual movements."

Freedom of Public Preaching

The Baptists of Germany are convinced of the fact that God has prepared them "for such a time as this" in the country's history. Without compromising on any single religious principle, they have adapted themselves miraculously to the swiftly changing social and political demands of their times until they are known and respected by Nazi leaders for the fidelity to the government's program. In return, the Baptists of Germany have received freedom of public preaching and open doors for an evangelistic ministry, such as they have never enjoyed before in their entire history of more than a century.

The Baptist leadership in Germany is remarkably keen in recognizing the spiritual strategy for this day. They say that we need more than martyrs who are ready to die upon the slightest provocation. We need Christians "as wise as serpents and as harmless as doves" who, by way of expediency, will adapt themselves to the changing times in order to enter every open door for the preaching of the gospel. Baptists in Germany are not in complete harmony with every phase of the Nazi political program, but they recognize their helplessness in face of the on-sweeping tides of the day and are therefore silent on such political issues. They believe with zealous conviction that they are divinely commissioned to preach the gospel of Christ to the

individual as "the power of salvation to everyone that believeth."

It has been a providential turn of events that the Rev. Paul Schmidt has come to the helm of the Baptist enterprise in this critical day. He is a fiery speaker, who can equal the political leaders for fervency of speech; an able administrator; a tactful diplomat with some invaluable political experience in the days of the German Republic; and a warm, friendly, Christian personality. Every contact of ours with him in Bremen, Hamburg and Berlin was a mountain-top experience of cleared vision and joyous inspiration.

Signs of Another Evangelical Reformation

Mr. Schmidt startled the editor, soon after our arrival in Germany, by announcing to an enthusiastic audience in a large tent meeting in Hamburg that "the Baptists in Germany are living in a critical hour in which the final and most important developments of the Reformation are manifesting themselves." In later conversation with him he repeated this utterance with added emphasis that German Baptists form the leadership in a great evangelical Reformation in their country, the first signs of which are unmistakably clear.

A virile spiritual life and a throbbing home missionary zeal have united them into one compact body of 75,000, in contrast to the state churches with their scattered forces and lukewarm spirit. Recently a group of five thousand independent evangelical Christians with similar practices of baptism and polity have joined the



On a Sightseeing Tour of the Olympic Stadium in Berlin

Left to Right: Dr. Wm Kuhn; Stadium Guide; Rev. Paul Schmidt, Secretary of German Baptist Conference; Rev. Carl Fuellbrandt; Rev. F. Rockschie, Moderator of Conference

Baptists of Germany, bringing a warm personal glow of faith with their numbers. There is the possibility that another similar group of thirty thousand Christians may likewise be united with the Baptists.

Evangelistic Tents and Missionary Wagons

Since the fifteenth of May and continuing through the beginning of September an aggressive program of evangelism has been carried on with united ardor by the Baptists in three large tents, seating from 300 to 1200 persons, and in seven missionary wagons, equipped for a preaching ministry in an open market-place or square.

Permission for this program has been granted to the Baptists by the German Reich Minister for Ecclesiastical affairs, Herr Kerrl, and by the Nazi secret police.

We attended the meetings in such a tent in Hamburg on Pentecost Sunday, June 5, and found the tent, seating more than a thousand persons, too small for those who wanted to be pres-



Singing Outside the Large "Volksmission" Tent in Hamburg to Attract the Strangers to the Service

ent. Every speaker on the program, of whom there were many including the American guests, had complete freedom to preach the gospel message. Almost every province of Germany has been touched by this widespread evangelistic ministry. Hundreds have been converted by the gospel preaching. Almost ten thousand Reichmarks have been contributed by the Baptists with great enthusiasm for this tent ministry. Their denominational papers and their church meetings are filled with the marvelous story of "the wondrous deeds of God in their midst."

Large Forest Meetings

We were also privileged to attend and to participate in a large evangelistic service held in a forest (Grunewald) in Dahlem-Berlin. Every Sunday afternoon the pastor, Rev. J. Arndt, and young people of the Steglitz Church of Berlin have charge of this service in the forest with police permission. We found hundreds gathering for this meeting, some of whom were attracted by the spirited singing and the band music. The praching of such a service is similar to that of an evangelistic meeting in any German Baptist church in America.

The State churches are still laboring under the delusion that they are carriers of culture in their country. They refuse to give up certain cultural rights and privileges which they used to have in the heyday of their power. Baptists have never interpreted their ministry in such cultural terms. They agree that the state has a right to mould the social and cultural patterns of the land. Contrary to popular belief in America, the leaders of the State churches are undergoing persecution, not because of spiritual prin-

principles of conscience, but because of certain cultural rights and outward privileges which have been taken from them by the government. In the meantime, the Baptists of Germany have stepped into the leadership of the country's evangelical movement and are pushing forward with aggressiveness and fervor to evangelize the people for Christ.

Our Trip Through Germany

Ours was a happy party of three that went literally up and down the country of Germany. Dr. William Kuhn, our general missionary secretary, and the editor of "The Baptist Herald" were met in Bremerhaven by the Rev. Carl Fuellbrandt, the director of our Danubian mission field. His friendly smile and efficient leadership in attending to all the details of travel added much to the joys of the trip. From Bremen we went to Hamburg for the observance of the Pentecost holidays. Our trip through Germany went



Dr. Wm. Kuhn and the Deaconesses of the Tabea Deaconess Home in Hamburg in a Lovely Garden Setting

southward by way of Kassel and Stuttgart. Engagements in the Baptist churches of Nuremberg, Dresden, Eilenburg, Leipzig, Halle and Berlin followed in rapid succession. Our visit with the Gebauers in Bolkenhain in Silesia, about which more will be written later, preceded our trip to Munich, again in the southern part of Germany, and in Salzburg and Vienna in former Austria.

Enjoying the Hospitality of Deaconess Homes

It was an illuminating and remarkable revelation to the editor to receive a first-hand acquaintance with the deaconess homes in Germany. We spent a number of days in the Tabea Deaconess Home of Hamburg, enjoying its gracious hospitality. That Home consists of more than 200 women, who are in training or in actual Christian service. We found the Home pervaded by a winsome spirit of joyous friendliness as well as a worshipful spirit of prayer and consecration.

The discipline is strict but not severe. Every young woman who takes the vow of the deaconess, consecrates herself peculiarly to the full-time service of God's kingdom. She may serve at one

of the several hospitals conducted by the Home. Or she may render service in one of the Homes for the Aged or Girls' Homes established by the deaconess organization, of which the Rev. Paul Pohl is the director. Or she may become a church-worker or possibly go to some distant field as a missionary. It was a memorable event for the editor to receive the birthday greetings of the Tabea deaconesses, and an even more exciting adventure for the three of us to go on a sight-seeing tour of Hamburg with the Frau Oberin, Sister Elizabeth Kapitzki. Our brief visit to the Siloah Deaconess Home in Hamburg under the guidance of its director, the Rev. Hans Fehr, was equally interesting.

While in Berlin we were the recipients of the hospitality of the Bethel Deaconess Home, in which we made the acquaintance, among others, of Frau Oberin, Sister Franziska Verch, and its director, the Rev. J. Meister. The earliest impressions of the deaconess work in Hamburg were deepened by our pleasant experiences here. About 280 women are in training or in service as deaconesses of the Home. We found the trail of countless blessings, left by the service of these deaconesses, wherever we went in Germany.

Baptist Young People Forging Ahead

A few years ago the prediction was made that the Nazi program for the country's youth spelled the doom of young people's work in Baptist churches. That prediction has acted like a boomerang. The Nazi edict, forbidding young people's unions in Baptist churches, has actually helped the cause along by emphasizing the Church as the center of thought and activity. Young people's work in church meetings, socials, conferences and assemblies is blooming more brightly today than ever before. The Baptist young people are not organized, but they are a living, throbbing part of the church life, through which they express themselves and render their service.

The Publication Society of the German Baptists has a remarkably fine plant with the most modern equipment to meet the demands of this expanding program. The able business manager, Mr. Eberhard Schroeder, was our splendid host for several days of delightful sight-seeing in and near Kassel. The publications of the society are dispatched to more than 40 countries of the world and to more than 7000 subscribers beyond the boundaries of Germany. About 25,000 papers have to be sent to foreign lands annually.

Yes, momentous hours have struck for the Baptists of Germany! With tactful administration, that has merited them religious freedom, and with uncompromising zeal for Christ, they have undertaken a missionary and evangelistic program for all of Germany which may, under God's guiding hand, become another spiritual Reformation in their country's history!

Helping to Buy a Missionary's Equipment

A Task at Hand for Every Missionary-Minded Church Organization

"There is no grocery store nor drug store around the corner in an African village," Paul Gebauer, our missionary, has frequently said with flashing eyes of humor. Missionaries have to take their store goods with them when they go into the interior of Africa. The merchandise and food supplies, household and personal articles, which compose their equipment, have to be ample enough to provide for every emergency during a period of a few years on the missionary field.

It was, therefore, not surprising to Dr. Kuhn, our general missionary secretary, to receive a letter recently from Paul Gebauer with full instructions for the missionary equipment of Miss Laura E. Reddig, who will sail for Africa sometime in October. More than ten pages of his letter were devoted to a list of articles and merchandise which she is to bring with her on her trip to Africa. Those pages offer some very interesting reading material.

This missionary equipment for Miss Reddig will cost approximately six hundred dollars. Dr. Kuhn thought it would be a most commendable undertaking for young people's societies, Sunday Schools, Sunday School classes, women's missionary societies and other church organizations, if they would receive a special offering for this purpose and send such offerings immediately to the missionary headquarters. Such a stream of special gifts would cheer the heart of Miss Reddig, as she goes out to Africa, and would bless the members of these organizations with God's benediction. With the receipt for every substantial gift sent to the missionary headquarters, a very attractive picture of Miss Reddig will be sent without any charge to the respective organization. This new picture of hers is large enough to frame and to hang up in the class room or B. Y. P. U. room of the church. These offerings should be sent as soon as possible to Dr. Kuhn!

A recent letter from the Rev. George A. Dunger in Africa contains the information that he will need additional equipment for his work on the mission field. These articles, most of which are carpenter's tools, will cost approximately \$100. If possible, they will be sent with Miss Reddig's baggage on her African trip.

Your gift for the purchase of missionary equipment for Miss Reddig will help her to buy such things as the following: a camp bed and mattress, explorer's table, mosquito nets, a combination wash and bath stand, chairs, horsehair pillow, and a traveling valise.

She has been asked to bring the fol-



Miss Laura E. Reddig

lowing tableware with her to Africa: a complete set of dishes for 6 persons, 12 drinking glasses, knives, forks, teaspoons, and serving spoons, salt and pepper shakers, teapot and a coffee pot, milk pitchers and two serving bowls. Our missionaries must always have enough dishes and tableware on hand to entertain British officials and other traveling missionaries. In notions she will have to provide herself with thread of various sizes and colors, 12 packets of needles, darning cotton, pins, thimbles, scissors, various sizes of cotton tape and of wrapping twine and string.

A long list of kitchenware includes a number of interesting items. They vary all the way from a gallon size milk pail to a lemon squeezer and from a coffee percolator to 12 boxes of toothpicks. The list also calls for bread, pie and cake pans, a food chopper, a potato ricer, paring knives, an egg beater, a butter churn, a muffin pan, measuring cups, frying pans, a potato masher, a steam pressure cooker, a double boiler, thermos bottles and cookie cutters. She was even asked not to forget one good, strong rolling pin!

It was especially interesting to read about a police whistle that Miss Reddig is to include in her equipment. We wonder what that will be for. Added to this, she is to purchase 6 good padlocks (there must be thieves in Africa as well), a stout pocket knife and an ever reliable Big Ben alarm clock! She is not to forget a substantial umbrella for the tropical rains. The list of writing articles is long, ranging from pens, pencils and erasers to notebooks, record cards and account books. Such little things as hair pins, clothes pins, shoe laces, oil cans and safety pins are

not to be forgotten. How missionaries appreciate attractive calendars, as can be seen by the order to bring two pretty calendars with her! And the order for two dozen bars of Life Buoy soap stands at the head of the list!

The list of medical supplies covers an entire page. That includes almost everything essential for a small dispensary. Missionary Gebauer writes that Miss Reddig is to bring all the instruments necessary for a minor operation. Such things as scalpels, a sterilizing outfit, ear syringes, eye droppers, test tubes, a microscope, nursing bottles and nipples, adhesive tape and thermometers are mentioned. Any missionary society or Sunday School class, sending bandages before the 15th of September, will have the joy of knowing that they will go along with Miss Reddig's baggage to Africa.

Her personal equipment will need special attention. An extra pair of glasses will have to be taken along. Optometrists are not to be found in Africa. A cork and rubber helmet belongs to every tropical outfit. A riding outfit is necessary for the trip to other mission stations. The order for six pairs of walking shoes is evidence of the long trekking trips in store for her. Missionary Gebauer writes that "the soles and heels are to hobnailed. If one doesn't have the hobnails, one will slide all over the country." An item of 12 cotton dresses has the interesting comment alongside it: "Get them colorful and pretty, as you will enjoy pretty dresses out here." We surmise that the natives enjoy the bright colors of the missionary's clothes as well. A pair of mosquito boots is a reminder of the constant warfare with those pesky, little insects in Africa!

Provisions include cases of Campbell's soups and tomato juice, six pounds of tea and twelve pounds of coffee, a year's supply of vegetables figuring several tins a week, a good supply of cereals, large tins of crackers and cookies, dried fruits and raisins, and a large supply of Kraft's cheese.

Such is a small glimpse into the assortment of things for a missionary's equipment. Careful planning must precede a missionary's trip into the interior of Africa. Prayerful giving toward the purchase of that equipment is even more essential, and in this every church organization can have a definite part. It is to be clearly understood that no merchandise of any kind is to be sent to the office. Only gifts of money for the purchase of this equipment will be acceptable.

What's in Your Hand?

This instructive message by the pastor of the Second German Baptist Church of Detroit, Mich., is a challenge to all young people to use the material at hand for the furtherance of God's Kingdom.

By the REV. E. G. KLIESE of Detroit, Michigan

When God helps us he always helps us to help ourselves. He never bestows his blessings upon us ready-made, but takes what we have and develops that. He asks, "What hast thou?" and we must give him something to start with; we must give him the seed and he will make it grow.

Many illustrations of this principle are found in the Bible. When a certain woman cried unto Elisha in her distress for help, he inquired of her, "What hast thou in thy house?" She answered that she had "not anything in the house, save a pot of oil," evidently thinking the pot of oil was scarcely worth mentioning. Yet the prophet told her how to use the oil she had and then it grew into abundance that filled many vessels. Moses thought he could do nothing in Egypt to deliver his people, but Jehovah said unto him, "What is that in thine hand?" And he said, as though it were of no account, "A rod." Then Jehovah showed him how to use it so that it became a sign of the power of God. The miracles of Jesus frequently illustrate this principle. In helping men he nearly always found some means in their own possession which he multiplied into larger blessings. The wine at the wedding was not created outright, but water in the jars was touched outright by his power until it turned into wine. The bread that fed the multitude on the green grass was not created out of air, but Jesus called for the boy with the few loaves and fishes and multiplied these into abundance for the vast throng. When Peter healed the lame beggar at the gate of the temple, he said unto him, "Rise up and walk," and it was only as the lame man used the strength he had that he was able to walk.

GOD'S PRINCIPLE

It is on this principle that God deals with men along all lines. He takes such gifts and means and opportunities as they have and inspires them to use them so that they will grow into larger results. Americus Vesputius had a natural love for adventure and appetite for the sea, and this drove him in search of new lands that resulted in the discovery of the South American coast and stamped his name upon a new world. Shakespeare had a gift of imagination, and God breathed upon it until this divine spark in him blazed forth into fire that has filled the world with its light. Cyrus Mc-

Cormick had a gift of invention, and God stirred this into action through circumstances and education on which he rode to wealth and fame and heaped the dinnerplates of thirty-six nations.

It may be said that these were exceptional men and that the same principle does not apply to us. But great men only show us what we are on a smaller scale, as mountains are only the strata of the plains heaved up into the sky. Most men are common men and nearly all the work in the world is done by common people. God is dealing with us just as he does with men of extraordinary genius and power. He will multiply our blessings only as we use what he has already given us; and he has given some a pot of oil, or piece of rod, or jar of water, or a loaf of bread. The farmer has his soil and seed, the youth has his school, the business man has his trade, the workman has his skill, the mother has her home; every one has some power of brain or muscle or some means and opportunity for service. In vain do we stand around idle, calling for help or bemoaning our poor means. What hast thou? is the challenge that calls us to action. We must seize what we have, however poor and unpromising it may seem, and put it to its best use, exert ourselves to our utmost endeavor, and then the oil will increase, the rod will blossom, the bread will multiply, and we shall have abundance and our plenty will overflow into other lives.

THE SECRET OF GROWTH

This is the principle and secret of growth in the Christian life. Every one has some personal gift which admits of cultivation and is full of sap in Christian character and service. He has some faith or patience or charity or spirit of unselfish sacrifice, and such gifts can be deepened and enriched until they become fine arts and rare personal accomplishments. Some of the most beautiful souls are people who have exercised and developed their common gifts until they shine like jewels. The common means and opportunities of service are always seeds that can be made to grow and blossom into the finest fruits. We do not need to go far on some great mission or stand on some conspicuous place or attract the applause of the multitude in order to serve God acceptably; we may serve him not less faithfully and fruitfully in the humblest place and at the lowest task. By ministering to oth-

ers we can feed many hungry lives with kindly help and good cheer, and no other bread is needed in the world. It is not the great storm that goes roaring across the landscape, uprooting trees, that keeps the world green and makes the grass and corn grow, so much as the gentle rain that falls quietly and refreshes the root and blade of every single stalk. God has not left any one of us without the power and opportunity of serving many lives in quiet gentle ministry.

SELF-HELP IS THE SOLUTION OF OUR PROBLEMS

We hear much of dying churches and decadent communities, especially in the country. Each such community and church must be regenerated from within. No board or bureau in some far city can do the work. There are dormant forces in every community that need to be aroused, and then it can work its own salvation. In a decadent farming community its own soil spirit. Its antiquated methods of farming and of doing business must be modernized; and this work, though it may be stimulated from without, must be largely developed from within, so that its own men and means will be raised to a higher degree of power. The same principle applies emphatically to the country church. It necessarily partakes of the sluggishness and antiquated spirit of the community, but it has dormant internal resources that are a "pot of oil" and "rod" and "loaf of bread" that can be and must be used so that they will multiply into new life and large results.

We are disposed to look upon others and think how much better off they are than we are ourselves. Their gifts and means seem to be more abundant than ours, and that is why we can do so little. But this is the wrong point of view from which to look on life. The main question with us should be, not what others have, what we have and how we can develop our resources into the largest growth and fruitfulness. If we will only look at what we have and how we can develop our resources into the largest growth and fruitfulness! If we will only look at what we have in our own hand we shall find some rod or loaf, gift or opportunity, which God has given to us and with which we can do such work as will multiply our blessings and overflow into many lives.

Daily Meditations

By PROFESSOR LEWIS KAISER of Rochester, N. Y.

Sunday, September 4

The Day of Rest

"Keep the Sabbath day to sanctify it, as the Lord, thy God, hath commanded thee." Deuteronomy 5:12.

Read Deuteronomy 5:12-15.

How much man needs in the busy whirl of every-day life seasons of rest—not merely of abstinence from labor, but also of inner calm and quietness! Hence, the Lord's day is one of God's most gracious gifts to mankind. It should be treasured with love and safeguarded, not by laws and traditions alone, but by respect and reverent observance.

Prayer: We thank thee, O God, for this day that brings us inner quiet and the joy of fellowship with thy people.

Monday, September 5

The Dignity of Labor

"And the Lord took the man, and put him into the garden of Eden to dress and to keep it." Genesis 2:15.

Read Genesis 2:8-15.

That man should labor, already lay in the creative purpose of God. Without labor the garden that was designed to nourish man and to minister to his joy would have run wild in weeds. Sin, however, turned man's labor into bitter toil. "Cursed is the ground for thy sake;" for "in the sweat of thy face shalt thou eat bread."

Prayer: Take from us, merciful God, the curse of sin, that we may render with satisfying joy the labor of our hands, and not with bitterness.

Tuesday, September 6

A Contented Spirit

"Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food suitable for me." Proverbs 30:8.

Read Proverbs 30:5-9.

Many need to be delivered from the sorry delusion that it is in abundance of goods and in unchecked desires that contentment is found. It is a great day for the soul when it casts off that deception and learns that contentment and peace dwell with self-control and moderation. Personal indulgence wears and makes us fretful; moderation and restraint bring buoyancy of spirit.

Prayer: Father of mercies, we praise thee for the providence which ministers to all our needs. May we accept thy favors with gratitude.

Wednesday, September 7

A New Beginning

"Lord, what wilt thou have me to do?" Acts 9:6.

Read Acts 9:1-6.

Saul of Tarsus stands at the threshold of a new life. The divine call is challenging him to a new beginning. He has surrendered to him, whom he had blindly persecuted and now awaits his direction.—"Lord what now?" Note how personal the aim of his inquiry—"me;" how practical its subject—"to do;" and how impartial in its desire—"Lord, what?"

Prayer:

"Were the whole realm of nature mine That were a present far too small: Love, so amazing, so divine, Demands my soul, my life, my all."

Thursday, September 8

A Cheering Promise

"My presence shall go with thee, and I will give thee rest." Exodus 33:14.

Read Exodus 33:13-23.

This precious promise belongs to the Christian as well as to Moses. Let me believe it with a faith unfeigned. It guarantees me rest in my perplexities, my apprehensions, my anxieties, my sorrows. Let me bind it about my neck and write it upon the table of my heart. The God of Moses is my God, too. He will be my guide even unto death.

Prayer: Thou heavenly guide, may I never lose confidence in thy protecting presence.

Friday, September 9

In the School of Christ

"Go ye therefore and make disciples of all nations, . . . teaching them to observe all things whatsoever I have commanded you." Matthew 28:19, 20.

Read Matthew 28:16-20.

The Christian is a disciple, that is a pupil of Christ. He has enrolled in the school of Christ. He is a learner with Christ as his teacher. And he is a learner all his life; he never graduates. True, he advances. He passes from class to class. He gains in knowledge of spiritual things. His conception of Christian truth and character become clearer, but he never gets through learning.

Prayer: O Master and Lord, to bear thy yoke and to learn of thee is my deepest joy and brings rest to my soul.

Saturday, September 10

Do Not Linger

"After the death of Moses, the Lord spake unto Joshua, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou and all this people." Joshua 1:1, 2.

Read Joshua 1:1-8.

Sorrow came to you yesterday and emptied your home. Your first impulse

now is to give up and sit down in despair amid the wrecks of your hopes. But you dare not do it! You must not linger even to indulge your grief. To falter a moment would be to imperil some holy interest. Therefore, arise!

Prayer: My Master and my Lord, keep me loyal to my task, even if misfortune or sorrow tempt me to give up.

Sunday, September 11

Enduring to the End

"He that endureth unto the end shall be saved." Matthew 24:13.

Read Matthew 24:9-14.

In a sense, man's salvation must be thought of in three tenses—past, present and future. With respect to the past the Christian is saved, that is, quickened, made spiritually alive. With respect to the present, he is "being saved," for salvation is the development of the life which the Christian has. With respect to the future, he is yet to be saved in the glorious consummation that awaits him.

Prayer: Gracious Lord, wilt thou bring to its glorious end the work of grace begun within us.

Monday, September 12

Look Up!

"I will lift up mine eyes unto the hills, from whence cometh my help." Psalm 121:1.

Read Psalm 121.

Prayer is a reality, not a theory. If Jesus needed to go apart to pray, how much more do we! Prayer has a transforming power. Prayer is the wire that connects us with the dynamo of God, bringing light and warmth and radiant energy to every needy soul. Look up to the hills!

Prayer: Dear Father, teach us to pray aright, to enter into that communion with thee that shall give us the spiritual power, necessary for the duties of each hour.

Tuesday, September 13

Spiritual Hunger

"And Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger." John 6:35.

Read John 6:28-35.

Physically it is a great thing to have a fine appetite, to enjoy the meal beforehand by anticipation. Lack of appetite is a sure sign that all it not well, and it becomes at once a matter of concern. Are we wont to give this law the recognition in our spiritual lives that we should?

Prayer: Divine Lord and Master let (Continued on Page 340)



Sunrise

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 which was about to leave for South Africa. He jumped on the freighter just as it got under way at night, hoping to find Jason on board. The next morning they met to Jason's great surprise. Solemnly he disclosed to Rowan his fears and suspicions about the freighter and its crew, which he had joined without knowing much about them.

CHAPTER NINETEEN

"Oh, Kid, it probably isn't so bad as it seems. Cheer up, we'll find a way out. There'll be a port somewhere and we'll get off. Where is this boat bound for?"

"That's just it! They told me that it das going to South America and I like a fool took it for granted and got on board. But I can't find out where we are going. No one will tell me. That is, no one who can speak English; the rest are Portuguese or something queer. There's something phoney about this boat, Rowan, and I'm not kidding. I saw and heard a lot of things last night, but I don't care to tell them now. Someone might overhear, and the mischief would be to pay."

"Well, that's bad, but we're both here, so that helps. We can think a way out somehow, I'm sure."

"I wish we could, but—I'm afraid. I saw enough last night to make me plenty sorry I came. There's a guy on board who came for his health. He's poor and has the t.b. and some fool doctor sent him for a sea voyage—and he got stung here, too. He didn't have money but he heard they wanted a man to help and he took the job. Don't look fit to stand up, but he's got all kinds of courage. He put me onto a few things, all he dared. It was plenty."

"All right!" said Rowan with a firm set to his lips that made him look like his mother. "Then tell me, what do we do now? Where do I fit into the picture so I won't do harm to you and the other fellow?"

"Well, I guess you'd better just sail in and tell 'em you are the other man they were waiting for. Nobody hired you but you are. So am I. They'll tell

you your duties. Maybe we'll get different hours and can share the same bunk turn about. They're lousy dirty and that's the truth, but I guess between us we could keep one fairly decent. It's going to be rather unbearable you know. This isn't a regular boat. It's queer. It's weird. But—you'll find out soon enough."

"Don't you know what the first port of call is?"

"Isn't any as far as I can find out. Looks like they were playing hide and seek with some pretty powerful party, and they won't tell what they're doing."

"Well, then, brother, we'll just sit tight and wait for developments, and don't get blue. Perhaps we'd better not be seen too much together till we get things straightened out. How about it?"

"Good idea!" said Jason. "When you get a chance go aft and look for the sick guy. You can't miss him. He looks as if a breath would blow him away. He'll give you a lot of dope, and then perhaps there'll be another chance for us to talk. There comes the second mate. You'd better go see him. The first mate jabbars Portuguese. I've got to get on with the job they gave me. So long!"

Rowan walked to meet the second mate, trying to put on an assured air. The second mate sighted him as if he had been a reptile and pausing before him said with an ugly challenge in his eye:

"Who in hell are you?"

"Is this hell?" said Rowan. "I was just wondering."

The second mate looked at him narrowly a minute and then laughed a hard bitter laugh.

"Smart, ain't ya? Well, who are ya?"

"Why I'm just a new man. You wanted men on your crew, didn't you? Well, I'm one of those."

"You the one we waited for so long? Didn't come?"

"Well, I'm here now!" laughed Rowan good naturedly. "I'm reporting for service, sir. Do I report to you?"

"You report to the captain when he wakes up. He's pretty well stewed just now, but he'll be around before night. He better be."

"Well, what shall I do till I can see him?"

"Mind your own business. That's the first lesson they have to learn on this tub. Mind your own business!"

"Yes, well, is that all? You see I don't have much of it with me at the

present time. Is there anything else I can do?"

"Well, ya might swab this deck if yer spillin' fer work—that's what they used ta do with greenies when I was young—but don't go no further than the hatch there!"

"Yes, sir. Where do I get the tools?"

"Find 'em in the locker if there is any. If there ain't you'll havta use yer necktie," he said leering at Rowan's neat attire.

"Oh, that's all right by me," said Rowan yanking off his tie. "You see I didn't have time to stop for my working clothes, but these will soon season down to the surroundings, I imagine."

"Smart guy!" said the second mate. "But you'll soon get down all right, I expect. Get along there to work, an' ef ya need anything, go find Softy. He's below. You'll mostly find him layin' down, but he's all right, what there is of him!"

So Rowan sauntered nonchalantly about as if he owned the boat, feeling that a certain amount of assurance would carry him a longer way than an attitude of uncertainty.

He found a dilapidated mop and a bucket of water, but there remained much to be desired in the way of working paraphernalia, and Rowan finally found the person designated as Softy. He found him on the after deck mending a sail.

He was slim as a splinter with a face that looked ethereal and a body that was active like a live wire in spite of his frailty. He had eyes that burned deep with a spirit fire that was almost luminous. He looked up alert as Rowan came near. There were spots of color on his lean white face that might have been fever. He looked at Rowan keenly, almost startled to find one like him on the boat. He thought he knew the whole population.

"I'm Rowan Parsons, and I was told to find you and ask you what it's all about," Rowan introduced himself. The other cast a quick wary look about.

"Not so loud, my friend, when you say things like that," he warned quietly. "I'm Carl Kinder. Glad to see you. What do you mean, 'it's all about?' Who told you to come?"

"My friend, Jason Whitney."

"Oh, he didn't tell me he had a friend on board." Kinder looked him over cautiously.

"He didn't know it till a few minutes ago. You see, his people felt pretty badly at his going and I came after him to stop him and bring him home.

I didn't get here quite in time. I just made it. The water got too wide for us to walk back, and I haven't been able to make other arrangements yet," Rowan grinned.

"I see," said the other with an answering gleam in his eyes. "Well, I'm afraid you'll have some trouble in doing so for the present. If you should discover a way I'd be glad to go with you. So far I've only been able to discover two ways out of this boat, the way down, and the way up!"

Rowan looked startled, but tried to grin.

"Yes? Well, that's a pleasant outlook. Just how do you figure this outfit?"

"I haven't figured it yet. I've only been on board a couple of hours more than you have. I signed up in good faith because I hoped it was a possible way for me to get a bit of my health back, but things got shadier and shadier and I was about to make a break for shore again when I found we were under way. I think they must have started as soon as some of their important men got back. They were mighty worried about something, I'm sure of that. There's something crooked here of course, and there's nobody to ask. For some reason they wanted more men and when they got them they slipped away in the dark. You must have been the last of the number."

"It looks that way," said Rowan. "They certainly lost no time in moving when I came in sight. In fact they almost went without me. If I hadn't seen Whitney on deck somewhere holding a rope I wouldn't have been here myself. But then they hauled in the gangplank and I jumped. Someone grabbed me by the collar or I would have taken the way down right then. But meantime, here I am and what in your opinion ought I to do?"

"Get busy doing something. My brief experience has taught me that if you appear to be busy at something, no matter what, nobody will bother you. I've figured it out that except for a neat little gang who run this thing, they are all strangers to each other and most of them talk queer lingo. Perhaps most of them don't know any more than we do. I'm not sure of that, but I think so. Everybody seems to be suspicious of everybody else. You and your friend Whitney are the only decent men I've seen so far. The captain hasn't been on view yet. They say he is drunk, but I have my suspicions from a few words I overheard that he's been in a fight and he's pretty well banged up. If you ask me I think he's pretty badly hurt. There was a sound of shots a few minutes before we sailed, and then there was a hubbub; they were carrying someone aboard. That Portuguese first mate seems to be all there. He kept me busy on the far side from shore until we started. Perhaps they thought you were in pursuit when you jumped.

Though I should think, if so, they would have flung you in the water."

"Perhaps they thought I'd swim out and give information," said Rowan thoughtfully. "Well, I guess I'd better walk pretty circumspectly if there's a possibility that I'm under surveillance."

"I guess we're all that. Have you talked with anyone yet?"

"Yes, one sailor besides Whitney. I slept on a pile of unpleasant bags all night, too much all in to protest. The man who picked me up from the deck and flung me there advised me to keep still till morning and then he put out all the light there was and left me. This morning the second mate said I could swap decks, but he didn't seem to care much what I did except that I was not to go beyond the hatch."

"Yes. That's it! There's something queer beyond that hatch. Well, this isn't exactly the garden of Eden, but it seems to have something that corresponds to the tree of the knowledge of good and evil in that hatch, so I guess we might as well keep the rules. There comes somebody. I hear footsteps. Better get busy and not appear to know me. But I'm glad you're here. It's great to know there are two decent fellows on board, anyway."

He put out a hand and grasped Rowan's quickly and released it, but in that quick brief clasp Rowan was suddenly aware that the man he had been talking to was a sick man. The hand he had touched was burning with fever, and looking at him more closely he saw the white ethereal look in his face. Poor fellow! He ought to be home in bed with his mother or someone dear nursing him! And he was here in all this filth and terrible uncertainty! Well if he could take it with fortitude, it ill-befitted anyone else to make a fuss.

So Rowan went back to his futile scrubbing, for it seemed a hopeless task, at least with the few implements at his command, ever to hope to bring cleanliness out of the filth of years.

Eventually Rowan had an interview with the captain. His arm was in a sling and his face was badly bruised, but he had little piercing eyes that looked through Rowan. He asked a number of sharp quick questions, and Rowan felt like a mere butterfly who was being fixed with a pin by a collector.

The captain was a man who used oaths as crutches to get him from one word to another and he let Rowan have a good exhibition of what he could do oratorically. When he had finished with him Rowan had no desire to go beyond bounds yet, nor to call attention to himself by asking any more unnecessary questions. He had not been able to find out where he was bound, nor how long he would be gone, and he had a notion he never would find out till he got there, perhaps not even then. He came away from the interview convinced that the only help must

come from Heaven, as human strategy would be in vain.

He had been assigned few duties. He gathered that the time that his services would be needed was not yet come, and that when he did it would be useless to refuse to obey. Obedience would be at the point of the gun. For the rest, his duties were merely nominal. The captain asked him if he had ever been at sea before, and when he said no, he waved him away with a kind of contempt that made him stiffen insensibly and shut his lips in that strong line that reminded of his mother, and resolve to show the captain that he was not afraid to work, and had as much courage as any one. So he set himself the task of getting the deck clean, as far as he was allowed to go. It did little good, however, for no one of the whole boat excepting Jason and Kinder attempted to keep it so, and the grime was not easily removed.

As the days went by and the scene continued to be a grimy boat on an endless tossing leaden sea, with leaden skies overhead, and a fearful cold beginning to grow about them, the future looked dark indeed, for the three young men who had by common consent drawn together and formed a close partnership.

But they had little opportunity for taking the comfort of each other's company, for it seemed to be a part of the plan of their captain that they should be kept apart as much as possible. Perhaps he suspected that allowed to herd together they would become a formidable foe at some time when he needed them under his power. So though they tried to arrange to occupy the same quarters, with the hope that they could at least have a clean place to sleep, it was refused them, and so it was seldom that the three could talk together undisturbed.

It was on one of the first of these occasions that they hovered together behind a sheltering pile of canvas at dusk. They had been discussing their desperate situation and Kinder suddenly said:

"Are you fellows Christians? Are you saved?"

Rowan looked startled.

"I'm a church member," he said thoughtfully.

"Yes, but that won't save you. Are you saved?"

"I used to think I was," said Rowan. "But that was before I went to college."

"Well, college and all they teach there won't help you now. You're here on this boat with all the ocean between us and any 'p but God. Are you saved, friend?"

"Well, what they taught me at college didn't really bother me much as far as belief is concerned. I had too wonderful a father and mother at home to doubt their God. But college made me forget a lot. I'm just beginning to remember it now, these long nights ly-

ing alone in that dirty bunk, without even any stars overhead to help. I've been wondering if I was ever really saved."

"I guess it's too late for me," said Jason speaking up wistfully. "I've had plenty of chance to be good, but I was just a fool. I see it now. I don't suppose I could be any better if I ever got off this blasted ship and get home again. I've tried sometimes to be really good, but—I can't!"

"That's where God comes in," said Kinder, flashing him a yearning look. "There isn't a soul on earth who can be good enough for God, Whitney. That isn't what I mean by being saved. God planned the way for salvation just for sinners like you and me, who want to be good and can't, of ourselves. He sent his Son, Jesus Christ, to live a perfect life here, so that he wouldn't have to die for any sin of his own, and then God took your sin and mine, and the sin of the whole world, and put it on his Son and put him to death for it! Then God raised him from the dead to show that he was satisfied. So you and I never need bear the punishment for sin. Do you see? And it's believing that he did that for you that saves you. It's accepting Jesus Christ as your Savior."

They stood thoughtfully looking out into the dark billows for a moment and then Kinder said earnestly: "Won't you take him that way, now?" Without an instant's hesitation Rowan said, "I will!" and turned and knelt beside the canvas.

Jason looked his new friend hungrily in the face, and said humbly, like a little child: "Why, of course! I didn't know he did that for me!"

There in the stern of the filthy boat with only a weird lantern swinging low amidship, they knelt and prayed.

Kinder prayed first. Such a prayer! It took Rowan back to his father's hearthside, and the old days of family worship, and suddenly he felt that God could be here on this ship in the darkness, was here, as much as he had been at home.

Then they had to scatter suddenly, for the first mate was roaring toward them with orders. There was sound of thunder, and lightning shivered across the wide heavens. Sails must be tended and orders must be carried out. But they went out, those three, with a feeling that now they were in God's hands in a different way from ever before, and come what may, they were safe.

The days went by, each one seemingly worse than the other, because of the awful monotony, and now terrible cold had settled down. It searched the cranies of the old ship, and hurtled through their inadequate clothing. Jason and Rowan felt it more than the others for they had absolutely no extra things with them, and were obliged to take the filthy blankets from their bunks and wrap them up for garments or they would have perished.

Kinder shared his sparse wardrobe with them as far as they would let him, woolen underwear and socks. They did a washing every day to the vast amusement of the rest of the crew who treated them almost with contempt because of their cleanliness.

Whenever possible Rowan and Jason snatched a few minutes with Kinder, while he read to them from his little Bible, and talked of the Lord Jesus, and then they all prayed together.

Rowan had prayed before, often in his younger days, had in fact led young people's meetings at home when he was in high school. But his prayers had been worked out with words, heretofore. Now they came from the heart and breathed a spirit that was genuine.

Jason had not done much praying since the days when his mother, and later, his sister Joyce had made him kneel at night and say his prayers. But now he took his turn with the rest, praying like a child, simply, earnestly, as a soul prays who is in great need and very humble.

As the days went by it became evident that Kinder was growing weaker all the time. When his friends touched him they drew back frightened at the hot hands, the burning head. He did not eat enough, either. The coarse food was revolting to him, though he resolutely swallowed some whenever it was time. Rowan and Jason tried to save the best morsels for him if anything of the uncoth fare that was dealt out on that ship could be called best. They had grown to love him like a brother, and their every thought outside the actual duties of this ship was turned toward helping Kinder. They insisted on doing most of his work, they were continually sending him to rest.

And now the rest of the crew began to notice that the young man who had come among them so strangely out of another world as it were was not long to stay with them. They ceased to call him "Softy" and gave him Kinder instead, speaking it almost gently sometimes, giving it its true meaning, as if he were a little child and they were calling him so. It was incredible that most of these rough men should suddenly soften. Even the captain came in to see him one day, after he had lain for hours in his bunk, coughing and racked with pain and fever.

And finally he gave the order that Kinder might be moved to a place with his two friends, for in spite of their precautions the ship had come to accept the friendship between the three and set them apart from themselves, as they would have set another race.

Tenderly the two boys carried their friend to the bunk and prepared to nurse him, hoping against hope that he might get well. Tenderly they worked over him night and day as he lay there weak and sick, but brave and smiling.

The captain finally turned him over unreservedly to the two who were his own kind, and all hands were relieved.

Perhaps the captain thought it would keep them out of the way, for he held many grave councils of war these days, and he wanted those three otherwise occupied so that they would not be likely to suspect what was going on or to overhear words or see anxious looks on the faces of the officers, nor yet to notice signals from an accomplice craft.

So, as Kinder grew worse, the two did not leave him at all except when they had to, and they tried to make that little bunk room where he lay as neat as they could.

It had been a great shock to Rowan to discover day by day in spite of his earnest efforts to do his share of the work on the ship, that he was not as popular as he had always been in every other group of men among whom he had been thrown. His shipmates generally resented his gentlemanly ways, and his ability to understand quicker than they did what was expected of him and to do it intelligently. They had nicknamed him "Smarty," and he was more chagrined than he cared to admit. Sometimes he had difficulty in concealing his contempt and disgust at the whole crew.

In the same way they had called Jason "Sonny," though not with quite so much animosity as they seemed to have toward Rowan.

Sometimes as Rowan sat on watch with their sick friend he would get to thinking of Joyce. Would he ever see her again? Would he be able to take her in his arms and feel the soft lips against his? Would all this living horror ever be gone and he be back with home and friends and able to tell Joyce of his great love for her?

He thrilled to think how glad she would be if he might only let her know that he had found the Lord. She was a wonderful Christian. He had always known that. She seemed almost like an angelic being.

Then suddenly as he was thinking such thoughts, while he sat beside his friend, he saw the vermin walking about on the pillow.

He sprang up angrily and went for the evil little creatures. He had thought that at least from this small spot where his friend lay he had exterminated them. He had hoped that his vigilance would prevent their coming again. But now here they were, bold as an invading host, marching across the poor pillow for which Rowan had bungled a pillow case made from the flour sack begged from the cook.

"This place is unbearable!" he exploded. "It is filthy everywhere. If there is one thing I never could stand used to it! It's an awful come down, I tell you!"

His lip curled and he held his head high as he remembered his immaculate home.

Kinder looked at him with a gentle pity.

(Continued on Page 339)

B. Y. P. U. Topics and Programs

Edited by the REV. ADOLPH E. REEH, of Goodrich, North Dakota

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Sunday, October 2, 1938

MY FATHER WORKETH

Scripture References: John 5:17; 9:4; 14:10.

1. God, the Creator

The Jewish Sabbath was based on the assumption that God had created the heavens the the earth and all that is therein within six days, and had made it complete and perfect, leaving no room for deeds of love and kindness. However, Jesus challenges and corrects this assumption. (John 5:8. 17.) By this remarkable attitude Jesus implies, 1., that God is the Father in a true and real sense of the word; 2., that his Father stands apart in a personal respect from himself; 3., that his Father, although resting from creation, has been working in that rest until now; 4., that he, the son, is working in the same way, and to the same end, even on a human sabbath; and 5., that his Father's work is, therefore, the model and justification of his own work. So Jesus takes for granted that the seventh day, or God's rest (Gen. 2: 2. 3), is that period which succeeded the creation of the heavens and the earth, which are not yet complete.

2. God's Work in This World

The time into which Jesus was born, and in which he grew up, was rather stagnant and self-complacent. Nevertheless, Jesus recognizes the fact that God is not inactive, but ever creates and calls into existence new and glorious objects. (Ps. 33:9.) Jesus must have seen this truth at home in his father's workshop in Nazareth. There his earthly father mended the broken fragments, and at the same time utilized his skill in creating new household furniture. From this experience Jesus must have taken the implication that, in like manner, God, his heavenly Father, works in the vast universe—his workshop; mending the broken hearts of men and women through his fatherly love; calling home his wayward sons and daughters to live a new and beautiful life in Christ Jesus. (Luke 15:20.)

3. Christ's Ministry of Service

A girl with tired eyes sat in church on a Sunday morning, looking up at the great sunlit window. Through the shadows its luminous colors glowed and pulsed as if they were living, and filled the air with fragrance and music. But in the center of the garden of colors, seated on a throne was a crowned Figure, remote, impassive. She resented that Figure. "Why do people make you always like that?"

she rebelled. "I think you must hate it. You never would wear a jeweled crown when men are starving. You never would sit and rest when people everywhere are cast down and burdened with life's perplexities. No, you would not stay away off and look calmly down on people, for you said you will be in the midst of them as one who served—and would be always!"

And then another scene opened up before her puzzled mind. A great throng pushing up a long steep hill, heavy laden, discouraged; and in the very midst of them One who carries on his shoulders a heavier burden than all the rest. As the flowers turn toward the sun, so every face turns to catch a glimpse of his. So much understanding is there, for he knows how heavy burdens can be; so much patience, because the way is long and hearts are weary; so much rugged strength, yet so much joy and courage and steadiness and indomitable faith that men, seeing, catch from his own gallant spirit the will to carry on. He is the strong Christ of the working world!

Sunday, October 9, 1938

CHURCH WORK—GOD'S WORK

Scripture References: Isaiah 2:2. 3; Ephesians 5:25-27.

1. A Tribute to My Church

Dr. W. H. Boddy pays a beautiful tribute to his church in the following words: "Before I was born my Church gave to my parents ideals of life and love that made my home a place of strength and beauty. My Church enriched my soul with the romance and religion and the lessons of life that have been woven into the texture of my soul. When my heart was seamed with sorrow, and I thought the sun could never shine again, my Church drew me to the friend of all the weary and whispered to me the hope of another morning, eternal and tearless. When my steps have slipped and I have known the bitterness of sin, my Church has believed in me and wooingly she has called me back to live within the heights of myself. My Church calls me to her heart. She asks my service and my loyalty. I will help her to do for others what she has done for me. In this place in which I live, I will help her keep aflame and aloft the torch of a living faith."

2. A Task Sublime

Isaiah, the young priest, worshipping in the temple, saw God. No longer did he seem to be standing in the familiar

room but in a spot transformed by the presence of God. What is our church to us? Is it a place where God can fire our imagination for the work he wants us to do? To Isaiah the temple and God's presence made him conscious of his unworthiness: "Woe is me! . . . because I am a man of unclean lips." Then there followed the glorious discovery that God was ready to transform that little life of his into one of service and beauty. Do we dare stand alone in the presence of God and let him reveal the measure of our service for him and then waken to our big responsibility that we are co-laborers with Christ Jesus. Often we do not see the possibilities of service in our own church, but God sees things whole in spite of blemishes. He sees the hope of a beautiful life in that of the dull-est, most irritating person you know.

3. An Ancient Challenge

Have we seen, like Moses, the burning bush and what its present-day message is to us? Have we heard God crying out to us: "My people are in bondage, my people who are your people, too?" The world is filled with beauty, but many do not know. They have no time. They are enslaved by work, by drudgery, by poverty, by oppression, by greed, by selfishness. Go forth and set my people in your community free. Lead them out and go with them that they may find abundant life in a world that shall be friendly and Christ-like.

How can God forever work and not grow weary? If, perchance, we do not like the people with whom we work, or if we cannot see the immediate results of our labor, discouragement and weariness gather in our spirits. Not so with our Creator. He works, because he wholeheartedly loves every one of us in whom and with whom he works.

4. Workers and Seers

Rudyard Kipling once expressed the thought that gardens are not made by singing, "Oh, how beautiful!", and sitting in the shade. If those who come after us are to have abundant life, bridges must be built, bodies must be fed, books must be written and songs be sung, the sick must be cured and the well trained. The doing of these things, we call "work." What sort of work did the Master like best? What type of work do you like best? Is there some work within the church that you do to gain recognition and admiration, or have you caught the spirit of the great Master Workman? "The Father abiding in me doeth his works" (John 14:10).

Sunday, October 16, 1938
**WORKERS TOGETHER WITH
 GOD**

Scripture References: Josh. 1:5-9;
 Ps. 90:16. 17; 1. Cor. 3:9.

2. In Time of Conquest

Sortly before the death of Moses, Joshua was solemnly invested with the office of being the leader in Israel. As a man he was literally obedient and true, both to God and his call. Being a trained military leader, he was just the man needed to direct the Israelites in their conquest of Canaan. High courage, persistency, and limitless faith in God were some of his outstanding qualities which he possessed. There was a craven company of men to be inspired. There was the Jordan to be crossed. There were walled cities to be captured and giant enemies to be subdued. The burden would have been overwhelming had he not looked up to God for help. In that faith he undertook his task, and, before he died, Canaan had been largely conquered.

2. In Days of Toil

"The World Call" asked a number of ministers how they would use sixty hours of time that twelve men were willing to donate in one week, each giving five hours. The suggestions returned to C. R. Stauffer of Atlanta, Georgia, were very practical. "1. Help conserve the present membership of the church through visitation and conferences. Through this help promote regular attendance at church services and urge systematic giving and participation. 2. Assist in pastoral work, such as visiting the sick, the discouraged and sorrowing. 3. Interview people concerning their giving to the support of the church and Kingdom enterprises. Assist the financial secretary in the collection of pledges, especially of those who for some reason may find it impossible to attend church regularly. 4. Teach a church school class, especially of boys, and carry on a recreational and social program that will interest and develop the boys. 5. Assist in making repairs about the church. 6. Conduct a survey of the church activities and the field of the church to determine what the future program should be. 7. Help with the office work of the church, such as running the mimeograph, addressing machine, etc. 8. Help in the social program of the church."

3. In Building His Kingdom

That God is love was central to Jesus. But do we really think of the Father's heart hovering in love over each man, woman and child in the Cameroons as it does over the children of our own community? The mind of a world Christian has a fundamental missionary desire to bring to all the races the infinite love of the Father. We must get enthusiastic over the pos-

(Continued on Page 338)

Workshop for Church Leaders

The Qualifications of the Sunday School Teacher

By MR. HERMAN J. WEIHE of Milwaukee, Wisconsin

It has been said that the most vital and important factor in the equipment of the Sunday School teacher is Christian personality. Perhaps, all will agree with this statement which quite naturally gives rise to the question: "Just what is meant by personality?"

It is not entirely easy to answer this interesting question in a satisfactory manner. Dr. James H. Snowden recognizes this difficulty when he says: "What then is this personality that has such magic powers? Like many other great and vital things, it cannot be caught in a verbal cage and shut up within the boundaries of a definition. It is atmospheric and elusive; it cannot be accurately analyzed and enumerated and weighed in all its elements."

While it must be admitted that personality is to a large extent a matter of heredity, this fact should by no means discourage any prospective Sunday School teacher, or any one who is already in the service. Human experience has long since demonstrated that personality can be enriched and that native endowments of every kind can be developed and trained in a remarkable degree.

This is certainly true of the qualifications which are especially needed by the Sunday School teacher. All of us, are no doubt, agreed that the following personal qualities are essential: sincerity, knowledge, faith, love, sympathy, kindness, perseverance and hope. Let us also add to this list, patience, cheerfulness, self-control, common sense and another very important characteristic which some leaders have called "the will to learn."

Right here, it might be asked whether all of the mentioned qualifications are of equal importance. If you do not think so, you might select those which you consider most important, giving reason for your choice. Other instructive questions are the following: How can each one of the qualifications mentioned be trained and developed in the best manner? How can the teacher training courses that were described in "The Baptist Herald" some time ago help us in this important matter? How can the valuable resources of the Braese Loan Library be more fully realized? Such questions as these not only concern our prospective teachers, but may also suggest valuable means of further growth to those who are no longer novices in the work. It has been said that the teacher's first and most important pupil is the teacher himself, and it is equally true that the biggest room in the world is the room for self-improvement.

Every church school teacher will find the most important aims and goals of religious nurture and training exceedingly valuable. For this purpose "the Objectives of Religious Education" which have been prepared under the direction of the International Council of Religious Education are especially helpful. These objectives can also be used as questions which may be asked in evaluating the results of religious instruction and training in the lives of the pupils. Used by a teacher with reference to the members of her class, these objectives would have the following form:

1. Does my work as a teacher lead the pupils into a personal relationship with God?

2. Does it give them an understanding and appreciation of the life and teachings of Jesus, lead them to accept Christ as Savior, Friend, Companion and Lord, and lead them into loyalty to Christ and his cause?

3. Does it lead to a progressive and continuous development of Christian character?

4. Does it lead into enthusiastic and intelligent participation in the building of a Christian community and world?

5. Does it develop the ability and desire to participate in the life and work of the church?

6. Does it give a Christian interpretation of life and of the universe?

7. Does it give a knowledge, understanding and love of the Bible and an intelligent appreciation of other records of Christian experience?

These objectives, in their complete form, are fully explained in various publications, and are intended to be helpful in other ways besides the one which has been indicated. So, for instance, they may serve to promote a better cooperation between the home, the Sunday School and the church, by providing a unifying principle.

The following statement by Goodrich C. White may well summarize some of the things that have been mentioned. "Growth in religious experience; growth in knowledge; growth in understanding of the lives we seek to guide; growth in teaching skill; growth of personality; to this end with all the limitations of time and opportunity that have to be overcome, will the teacher work?"

Last but not least, we who are striving to do our best as teachers in the Sunday School may have the assurance that we are co-workers with God in the building of a better world. Even in a time of uncertainty and confusion like ours, it remains true that the youth of today is the hope of tomorrow.

Reports from the Field

**Atlantic Conference
 Mass Meeting of the Young
 People's and Sunday School
 Workers' Union**

on Sunday, Sept. 18, at 2:30 P. M.
 at the Ridgewood Baptist Church,
 Catalpa and McPherson Ave.,
 Glendale, L. I.

PROGRAM

1. Song Service—Mr. Herman Zachay, Leader.
2. Scripture Reading—Miss Clara Berger, Mission Secretary.
3. Prayer—Rev. John Schmidt, Union City, N. J.
4. Selection by the choir of the Ridgewood Church.
5. Announcements.
6. Offering for our mission project.
7. Installation of 1938-1939 officers. Charge to be given by the Rev. Julius Kaaz, New Haven, Conn.
8. Song by congregation.
9. Address—Rev. Stanley B. Hazzard, Associate Secretary, New York City Baptist Mission Society.
10. Song by congregation.
11. Remarks by the National President, Mr. Edwin Marklein, and introduction to
12. Dr. Wm. Kuhn and Miss Laura Reddig.
 "Commission Service for Miss Laura Reddig."
13. Closing song and benediction.

**Successful Vacation Bible School
 at the Evangel Church
 of Newark, N. J.**

The fourteenth annual Daily Vacation Bible School of the Evangel Baptist Church of Newark, N. J., was held this year from July 5 to 22. The average attendance for the fourteen days was 118. Fifty-four of the pupils did not miss one day. On the evening of July 22, the entire school with visitors gathered for the closing exercises. At this time, after the pupils had shown what they had done during these three weeks, the pictures of the work carried on in Africa were shown. Last year the missionary money was used to purchase 200 feet of film and sent to the Rev. Paul Gebauer, and they were the pictures taken with this film that were shown. Again this year films will be bought and sent to our mission field in Kakaland.

The Lord has blessed us abundantly in our work of the Vacation Bible School. A number of the boys and girls have been saved during these vacation days. These are some of the visible results. Only eternity shall reveal the influence of our school upon the lives

ATLANTIC CONFERENCE

The Atlantic Conference will be held at the Ridgewood Baptist Church from Wednesday, Sept. 14, to Sunday, Sept. 18. The conference sermon will be preached on the opening evening by the Rev. Julius Kaaz. Dr. William Kuhn will be the guest speaker of the conference on Friday afternoon and evening. Prof. O. E. Krueger of Rochester, N. Y., will represent the seminary. The missionary sermon will be brought by the Rev. Milton R. Schroeder of Philadelphia on Thursday, Sept. 15.

of those who came, in the upbuilding of Christian character as well as in the salvation of precious souls.

We believe it is important that young people "hide God's Word in their hearts" and put much stress upon the memorizing of Scripture. As a result of this effort four girls were sent to a Christian camp for one week. These four girls are Ida Kostrikin (121 verses); Ruth Brueschwylar (105 verses); Barema Steiner (85 verses); and Florence Krzwicki (72 verses).

GRACE KETTENBURG, Reporter.

**Enthusiastic Young People's
 Assembly at Camp Unami**

Rain, rain and more rain accompanied the Atlantic Conference young people and Sunday School workers as they wended their way to Camp Unami on Saturday afternoon, July 23. From Connecticut, New York, New Jersey and Pennsylvania they came to attend the Summer Assembly for a week of fellowship, study and sports. The camp, located in the beautiful Perkiomen Valley, is ideally situated away from the hustle and bustle of city life. The wet weather did not dampen the spirits of the group which assembled around the fireplace of the "Wigwam" for the first vesper service, which was led by the dean, the Rev. Milton R. Schroeder, pastor of the Fleischmann Memorial Church of Philadelphia.

Sunday morning, the beginning of the new day, was heralded by the notes of a bugle. The Rev. William L. Schoeffel conducted the Sunday School lesson, and Prof. Frank Woyke brought the message at the morning worship service. At noon the sun began to shine, and so the afternoon was spent in quiet recreation and visiting with friends and acquaintances.

The vesper service was held in the "Vesper Grove" in the beautiful out-

of-doors, with the heaven above, surrounded by towering trees, a spot of rare rustic beauty from which all the distractions of the world are shut out. Here we spent a quiet half hour with God, listening to his message to our hearts and speaking and communing with him. This service in the grove at dusk was a benediction to every day. On Friday, due to inclement weather, this service was held in the "Wigwam" and closed with a consecration service at which a good number participated. The faculty gave the message at these services and on two occasions we had guest speakers, the Rev. A. Husmann of the Second Church in Philadelphia and Mr. Peter Pfeiffer, a student at the seminary at Rochester. Morning devotional service, led by various members of the assembly group, also contributed an inspiration for all.

On Monday morning, with about 35 in attendance, we met for classes. Prof. Frank Woyke gave a course in "Comparative Religion." This course was a very instructive and informative one. Pagan religions and the Christian religion were studied as well as their relative contribution to the world. The Rev. William L. Schoffel taught a course on "Developing a Christian Personality." He showed what Christian can do with his or her life to make it grow and be useful in the Kingdom of God.

The Forum discussion which took place under the leadership of the faculty proved interesting and beneficial. The topics discussed were, "Youth and the Temperance Question," "Shall We Always Tell the Truth?," "Choosing a Life-partner," "Christian Stewardship" and "Relationship Between Church and State." Many interesting viewpoints were expressed in these discussions.

A well rounded recreational program was planned and carried out under the direction of Vincent Nold of Meriden, Connecticut, recreational director. Swimming, baseball, volleyball and other games made up our afternoon program. The evenings were given over to Initiation Night, Amateur Night, Bible Quiz, Stunt Night and seeing Prof. Woyke's pictures of the Portland Conference.

Saturday came all too soon, and again it was time to part and go our separate ways. In summing up what this week meant for those who were privileged to attend our assembly, the testimonies at the consecration service can best tell the story. The thoughts expressed were that we had learned to know ourselves better, to know others better and to get closer to God.

Northern Conference B. Y. P. U. and Sunday School Activities in Camrose

We, of the B. Y. P. U. of the German Baptist Church of Camrose, Alberta, Canada, are thankful to our Lord and Master for the many blessings we have experienced during the past 16 years as an organized young people's group. At the present time we have a total membership of 37. Our programs are held every three weeks and are always well attended, having an average of 29 present. Our programs are based on our motto, "Christ Our Aim."

On a Sunday in February our society presented a play entitled, "The Lost Church," and various musical numbers at the English Baptist Church of Camrose. During the month of July the same program was presented at three other German Baptist churches.

During the summer months we were fortunate in having Mr. H. Waltereit as student pastor from Rochester, New



Members of the Executive Committee of the Camrose Sunday School

York, working with us. We pray that God may continue to bless his work.

In our Sunday School we have an enrollment of 95 children and adults in 6 classes, Beginners, Sunbeams, Juniors, Young People, English and German Bible classes. Our attendance is very good and everyone seems to make it a point to be present and to take part in the worthwhile work.

A picture of the Sunday School executive committee appears on this page of "The Baptist Herald." In the picture are the following: Irma Roth, pianist; Mrs. G. Traster, teacher of Beginners' Class; Hazel Traster, second pianist; Mrs. E. Weisser, teacher of Sunbeam Class; Mrs. P. Weisser, secretary of Teachers' Group; Mrs. P. Link, teacher of Junior Class; Reuben Stark, secretary-treasurer; Rudolph Link and Mary Schmidtke, teachers of the Young People's Class; Mr. Ben Link, superintendent; Mr. Robert Neske, teacher of the German Bible Class; and Mr. Chas. Roth, teacher of the English Bible Class.

LILY LAMBRECHT and
REUBEN STARK, Reporters.

The Alberta Tri-Union Convention at Olds

The Alberta Tri-Union Convention was held at Olds from June 30 to July 3, when 138 delegates attended to represent the three branches of our Tri-Union, the Sunday School, young people's societies and the church choirs.

At the opening service on Thursday evening, the many delegates and visitors were heartily received with warm words of welcome by the Rev. G. Beutler of Olds. The Rev. E. P. Wahl inspired us with his message on "The Work of the Holy Ghost."

We were honored by having two distinguished visitors with us, the Rev. W. S. Argow, our promotional secretary for the summer, and Miss Laura Reddig, a missionary bound for Cameroons this fall. A talk, challenging our Christian youth was given by Mr. Argow, concerning the financial problems of our denomination and stressing the importance of tithing. "Why I Believe in Christ" was the topic for the evangelistic sermon on Saturday

Alberta Convention in the spring of 1939. It is hoped and desired that in the near future, we, the German Baptists of Alberta, shall have an annual systematic Bible School course which will promote with greater zeal and effort the young people's work.

The following officers were elected at the business meetings: president, F. W. Benke; vice-president, C. B. Thole; secretary, Miss Frances Kary; treasurer, Mr. Arthur Smith; pianists, Lily Hartfeil and Mrs. Ruth Ohlhauser; directors of music, Rev. A. Schatz and Mr. A. Unger; director of Sunday School, Rev. E. Gutsche; director of young people, Rev. O. Fiesel.

Sunday, July 3, brought the Tri-Union to a close. At the Sunday School session, led by the Olds' superintendent, Mr. F. Unger, Miss Reddig gave a talk on "A Choice of Loyalty." The Rev. E. Gutsche brought the mission sermon on "The Great Commission." The Mass Choir, conducted by the Rev. A. Schatz, sang three selections. The Rochester Quartet again favored us with songs. Mr. W. Marchand, student of our Rochester seminary, played a fine violin solo. Mr. Argow's closing address was "The Lord Requires His Own."

ROSE YONKERS, Reporter.

Tri-Union Meetings at Hilda, Alberta

Gatherings at which people from various churches attend are always a special treat for us in Canada. All were eager to attend the Alberta-Saskatchewan Central Tri-Union meetings held at Hilda, Alta., from July 14 to 17.

The opening service on Thursday, July 14, satisfied the curiosity of many. We had heard that the Rev. W. S. Argow was to be one of the conference speakers and, not knowing him, each tried to imagine how he looks and how he preaches. Our imagination turned into pleasant realities when we saw his tall figure and heard his earnest preaching. He spoke six times, placing a special emphasis on the work of our denomination in each address.

We were also privileged to have the Rev. Phil. Daum with us. He is no stranger in our midst, but he certainly is one of our most welcome guests. His messages awakened a desire for personal devotion to Christ. This was especially true of his sermon on "Separation."

Other speakers on the program were the two student-pastors, Daniel Fuchs and Rudolph Woyke. The former pointed out the value of music in our services, and the latter spoke on "The Aim of the Sunday School." John Reimer, evangelist, gave a short talk on "The Conflict of Good and Evil."

The young people rendered a worthwhile program on Saturday evening, July 16. The numbers consisted of recitations, dialogues and music.

RUDOLPH WOYKE, Reporter.

Dakota Conference

The Young People's Assembly of the Central Dakota Association at Jamestown

Christian fellowship and instruction were enjoyed by the young people of the Central Dakota Association, which convened from June 28 to July 3, for the second consecutive year, at the Jamestown College, Jamestown, North Dakota. By the large attendance it was shown that youth today is still interested in the furtherance of God's Kingdom.

Registration was held on Tuesday afternoon in Sanford dormitory, and in the evening an inspirational address, "Youth in God's Kingdom," was given by Dr. Bruno Luebeck, our missionary from China. After the service, a social hour was spent in playing get-acquainted games.

Devotional services were conducted each morning before classes by the various B. Y. P. U.'s. At 9 A. M. "Bible Doctrine" and "Christian Outlook in Foreign Lands" were taught by Professor Albert Bretschneider and Dr. Bruno Luebeck, respectively. At 10 o'clock "Teacher Training" was taught by the Rev. H. R. Schroeder and "Development of Christian Personalities" by Professor Bretschneider.

On Wednesday and Thursday afternoons a class on "Worship" was conducted by the Rev. H. R. Schroeder and the topic of "Christian Outlook in Foreign Lands" was continued by Dr. Luebeck. The speaker at the Wednesday evening service was our instructor, Mr. Schroeder of Madison, So. Dak.

Our annual business meeting was conducted on Thursday afternoon. The following officers were elected: dean, Rev. A. Ittermann, Cathay; president, Albert Kranzler, Lehr; vice-president, Ephraim Schrenk, Ventura; secretary, Ruth Trautner, Eureka; and treasurer, Adella Schmidt, Gackle. In the evening the Rev. N. E. McCoy spoke, after which a marshmallow roast was enjoyed by all.

The dining room was beautifully decorated for the banquet which was held Friday evening with Mr. Schroeder serving as toastmaster. After the banquet a group of young people from the society at Gackle presented a play, "The Opened Windows of Heaven."

Through the courtesy of the Jamestown Baptist Church, of which the Rev. W. A. Weyhrauch is pastor, the assembly was granted their hour for broadcasting our morning service. The morning address was brought by Prof. A. Bretschneider. The Jamestown Baptist Church Choir under the leadership of Dr. Landgren rendered several selections. The short consecration service conducted by Mr. Schroeder brought to a close our assembly for this year.

RUTH A. TRAUTNER, Secretary.



Students and Faculty at the Young People's Assembly of the Central Dakota Association Held at Jamestown, No. Dak.

Central Conference Lake Geneva Assembly Held by the Young People of Chicago and Vicinity

On July 4 we bade farewell to College Camp, Lake Geneva, Wisconsin, the scene of the second annual assembly of the German Baptist young people of Chicago and vicinity. The consecration service on Sunday evening was a fitting climax to a week spent in spiritual and physical growth in the service of our Lord. Dr. C. W. Koller, president of the Northern Baptist Theological Seminary of Chicago, brought the closing address.

The three classes which were conducted by the Rev. C. B. Nordland of the Moody Bible Institute of Chicago; Professor F. H. Woyke of the Rochester Seminary; and the Rev. E. Baumgartner of Milwaukee, proved to be highly instructive and in accord with one of the clauses of the Constitution adopted for the organization during this assembly, stating that one of the purposes of the organization is "to seek the edification of the members in the knowledge of the Scriptures."

On Saturday evening the regular banquet was held. Dr. C. B. Nordland delivered the address which was in the form of a definite challenge to the young people to live as Christ had ordained. The election of officers was held. Those elected to a two-year term are: Victor Loewen, president; John Baumgartner, first vice-president; Harold Yingling, second vice-president; Irma Grieger, secretary; William Knechtel, treasurer.

The Sunday morning worship service was conducted for the entire camp and vacationers on the lake. Several hundred people heard the stirring message presented by Dr. Koller in the topic, "I Don't Want to be Tied Down."

Monday morning a "Say-So Meeting" was held at which time it was

voted to hold the assembly again next year, the tentative date being for a period in August. The rest of the day was free for recreation, packing, Good-bye's, etc., as the noon meal brought the group together for the last time.

ETHEL BOYER, Reporter.

Southern Conference Inspirational Southern Conference is Held at Kyle, Texas

Again the days of the Southern Conference are history. Surely, the many blessings received during these days will make us willing to do more for our Master in the coming year.

On Tuesday evening, July 26, the Rev. H. G. Ekrut gave a wonderful opening message on Luke 19:42. On Wednesday evening the Rev. W. E. Schweitzer spoke on "Exceeding Righteousness." On Thursday evening the Rev. W. H. Buening spoke on, "Putting the Wrong Drives Behind the Wheel."

Each morning the sessions were opened with a devotional led by the following: the Rev. P. Hintze, Mr. Walter Stein of Rochester, N. Y.; the Rev. L. Hoeffner and the Rev. C. C. Gossen. Mr. H. P. Donner of Cleveland, Ohio, spoke on the various phases of the "Origin and Development of Our Denominational Work." The Rev. H. Steiger, superintendent of our Children's Home in St. Joseph, Mich., led the "Quiet Hour Services" before noon.

On Thursday morning the Rev. W. H. Buening gave an interesting lecture on "Missionary Opportunities in Our Conference." On Friday morning the Rev. H. G. Ekrut gave a very timely lecture on "Evangelization." Wednesday afternoon lectures were given by the Rev. C. C. Gossen on "Harmony With God," the Rev. A. Becker on "Harmony With Our General Work," and the Rev. J. J. Lippert on "Harmony Among Church Members."

Thursday was Ladies' Aid day. In the afternoon the women had their annual business meeting separately while the conference was in regular session. In the afternoon a special program was given with a message by the Rev. Hans Steiger.

On Friday afternoon the annual business meeting of the Y. P. and S. S. W. Union was held. Election of officers resulted as follows: president, Benny Spross; vice-president, Rev. C. C. Gossen; secretary, Miss Viola Hansen; treasurer, Julius Hill; council member, Walter Schaible. It is indeed a joy to see the interest shown by our young people, not only in their own

year to have more outside conference guests and speakers in our midst than usual. Mr. Donner and the Rev. H. Steiger added much to the interest of the conference, and often brought us to the feet of our Master with their various messages. We are also glad to welcome Mr. Geis, the colporter, and the evangelistic team from the seminary in Rochester.

A very special "Thank You" is felt toward the Rev. and Mrs. C. H. Edinger and the entertaining church for the wonderful hospitality shown at the church and in the homes.

ELEANORE BREMER, Reporter.



Pupils and Faculty of the Vancouver Vacation Bible School

young people's sessions but in the whole conference. The Southern Conference has been stirred with an evangelistic spirit in which the youth of our churches is taking its part and in some churches taking the lead, showing much zeal and earnestness.

A wonderful play, "Thy Will Be Done," was given by the Kyle B. Y. P. U. on Friday evening, July 29. This play was a definite challenge to the youth of our churches. The Rev. Wm. Barsch spoke on "The Youth of Today."

On Saturday afternoon the conference guests were entertained with a picnic in Rio Vista Park and a tour was made through the "Wonder Cave" at San Marcos. In the evening the vesper service for the young people was in the nature of a testimonial meeting. The Messrs. Walter Stein and Rudolf Millbrandt led the testimonial meeting. Many were the hands that rose to reconsecrate their lives to God while "Have Thine Own Way" was sung.

Mr. Donner and the Rev. H. Steiger spoke to the Sunday School on Sunday morning, and the Rev. A. Becker gave the morning message on "The Last Promise of God." In the afternoon a program was given by the various B. Y. P. U.'s. Mr. Donner led the service for the installation of the new officers and spoke on "Facing North." In the evening Mr. Steiger spoke on John 1:14 followed by Mr. Donner with a message on "God's Claims on Us."

It was a special treat for us this

Pacific Conference Vacation Bible School and Band Concert in Vancouver

For two weeks in July a Daily Vacation Bible School and German School was conducted in the German Baptist Church of Vancouver, British Columbia, by our pastor, the Rev. E. S. Fenske. There were 72 students enrolled. The school was divided into four groups as follows: Primary class taught by Mrs. Kannwischer, Intermediate class by Mrs. Fenske, and two Senior classes by our pastor. On the closing day the school gathered at Memorial Park for an out-of-door picnic.

The closing exercises were held on a Sunday evening. The little ones sang the songs, "We Are Little Builders" and "Away Over Jordan," and recited Bible verses. The Intermediates had learned choruses, Scripture passages and German recitations. The two Senior classes recited the ten commandments, Psalm 23 and the Lord's prayer and sang several songs. Diplomas and buttons were given to the students for their wonderful work.

On Sunday, July 31, our band, under the direction of Mr. Edward Schelling, rendered a musical concert, assisted by the male and mixed choirs of the church. Mrs. Sauer rendered a piano number, and Miss E. Sauer sang a vocal solo. Our pastor also brought an appropriate address.

W. MILLER, Reporter.

OBITUARY

Mrs. AUGUSTA FREUDENBERG

Mrs. Augusta Freudenberg was born on Sept. 6, 1862. She came to this country in 1880 and, after residing at several places, came to Los Angeles in 1886 at the time our church here was organized. One would not think her to have been one of the old members as her disposition remained young until her last day.

On July 7, 1938, the Lord called her home to glory at the attained age of 75 years, 10 months and 1 day. We greatly miss her in our services, because we could always count on her presence even in our prayer meetings, although she had to travel 22 miles each way in order to attend and spent more than an hour going to church. Such people, no doubt, are missed.

A fine memorial will be the fact that through her and her husband's sacrifice, it was possible for the church to own a fine pipe organ. While others dodged the issue, the Freudenbergs were among those who put their shoulder to the wheel and made the enterprise possible. At the service, the Rev. M. Leuschner and the Rev. J. Ehrenstein spoke briefly. The undersigned comforted the mourners with John 14:12: "The Joy of Going Home." B. W. Krentz, Pastor.

Los Angeles, Calif.
First German Baptist Church.

B. Y. P. U. Topics and Programs

(Continued from Page 334)

sibilities in all mankind. Often we see what distant nations lack and not what they may become if given the chance to taste and to experience God's great riches. When once we begin to work with peoples of all races as God would have us work, then our eyes are made alert to see attainments to which we have been blind. Against the background of God's will, the humblest people hold no limit in their growth in knowledge, in power, in character, and in sharing the Holy Spirit. Only as we fulfill the last command of Christ: "Go ye . . ." (Matt. 28:19), can we truly pray, "Thy kingdom come."

4. In Fellowship

What does it mean to be united in fellowship with your church? No one can dodge the answer to that question by producing a letter of church membership. Belonging to the church is something very different from merely enjoying the fellowship of the church. Do you belong as you belong to your family—always at hand, ready, willing, every hour of the day and night? Not only to lead the B. Y. P. U. once a year, or to help with the Christmas pageant, but to comfort a frightened child and to listen interestedly to the endless tales of an invalid. It is quite possible to share in the fellowship of the church without ever making a decision to follow Christ openly, and unite with the church, but it is not generous and it is difficult to be genuine. Christ may have known for a long time how gladly the door of my heart swings to his touch, but unless I let the world know that I am steadily and surely trying to live his way I am missing an opportunity to add to his joy.

DAILY MEDITATIONS

(Continued from Page 329)

us not forget the fount of living water and turn to the broken cisterns of the world that hold not water.

Wednesday, September 14

The Prosperous Life

"Whatsoever he doeth shall prosper." Psalm 1:3.

Read Psalm 1.

We all want to be prosperous in the truest and highest sense. But, then, we must "not walk in the counsel of the ungodly," nor "stand in the way of sinners," nor "sit in the seat of the scornful." And three things we must do: seek acquaintance with God's law, delight in it, meditate upon it. And three things will result—stability, fruitfulness and an abiding life.

Prayer: May our hearts be fixed, O Lord, and may our lives be abundantly fruitful in every good work.

Thursday, September 15

Why Worry?

"In nothing be anxious . . . but in everything let your requests be made known unto God." Phil. 4:6.

Read Philippians 4:4-9.

How prone many of us are to be anxious about countless things—often about unimportant things! Some few of us may have wonderfully strong will power, which overcomes anxiety. Others, realizing the futility of worry, have developed an ability to throw it off. But the majority of us must look for help from a higher source. Why not take God into our confidence?

Prayer: Our Father, forgive us our lack of trust in thee. Make us deeply conscious of thy sustaining grace in all our perplexities!

Friday, September 16

Comforting Others

"Comfort ye, comfort ye my people." Isaiah 40:1.

Read Isaiah 40:1-5.

"God does not comfort us to make us comfortable, but to make us comforters," said Dr. Jowett. But for that lofty ministry you must be trained—trained in the school of affliction. Do you wonder why you are passing through some great sorrow? That you might minister to and comfort others, afflicted as you were.

Prayer: Father in heaven, my I learn to comfort others by sharing their sorrows with them!

Saturday, September 17

More Than Conquerors

"In all these things we are more than conquerors through him that loved us." Romans 8:37.

Read Romans 8:31-39.

How can we be more than conquerors? By getting out of the spiritual

conflict a discipline that will greatly strengthen our faith and establish our spiritual character. Temptation is necessary to settle and confirm us in the spiritual life. It is like the winds that cause the cedars of the mountain to strike more deeply into the soil.

Prayer: "Now thanks be to thee, O God, who dost always lead us forth to triumph in Christ and makest manifest the savour of his knowledge by us in every place" (2. Cor. 2:14).

Sunday, September 18

Shoes of Iron

"Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." Deuteronomy 33:25.

Read Deuteronomy 33:24-29.

"Each of us may be sure that if God sends us on stony paths, he will provide us with strong shoes and he will not send us on any journey for which he does not equip us well" (Maclaren).

Prayer: Thou art the guide of my life. Thou dost shepherd me with thy love.

SUNRISE

(Continued from Page 332)

"It's no more of a come down than it was for the Lord Jesus Christ to step into this world from heaven," he said. "It must have been hard for him to stand sin all about him for thirty-three years, and then to take it all on him."

Rowan stared in amazement. Then he looked out at the sea for a long time. Kinder, as he watched him, could almost read his thoughts. He saw the pride begin to melt away from his face; wonder took its place. Then shame came and sat in his eyes until sorrow brought a look of almost tears.

At last Rowan turned back to his companion. His voice was low and broken.

"I never thought of that before!" he said earnestly. "And I suppose I look like this to him!" He waved his hand toward his vile surroundings. Then he sat down on the edge of the bunk and his head sank into his hands. "I always thought I was pretty good," he murmured sadly.

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"We are all as an unclean thing," repeated Kinder quietly, "and all our righteousnesses are as filthy rags' in his sight, friend. It's pride in all of us, and an evil heart of unbelief that looks vile to him."

"I suppose that is true," mused Rowan. "I thought I was fit to be an example to that young kid Jason, and I had visions of leading him out of a life of failure to nobility. But I suppose I'm not a bit better than he is, if as good. He didn't have half a chance in his home. I have a wonderful father and mother!"

Rowan choked back the wave of homesickness that swept over him at thought of them.

"Well, the whole trouble is that most people count goodness as a state of not doing obviously wrong things," said Kinder. "With God nothing counts except our personal relationship to Jesus Christ." Kinder's voice was very earnest now. "When once a man takes Jesus Christ as his Savior the personal relationship must be kept close and vital at all costs or that man is going to show a mighty inconsistent Christian life to the world, besides grieving his heavenly Father."

Rowan looked thoughtfully again at the lighted face of his friend.

"Yes, I can see that," he said, "and that's what makes you so different from any man I ever met except my father. You are like Jesus Christ. Everyone on this ship sees it! You let them see *him* all the time. That's where I've failed miserably," he added humbly. "I think I really took Christ as my Savior when I was a little kid, but I just took it for granted that once I did that, my part was to live the best I could. I didn't see *him* this way. I didn't see that he has to do it all, and I'm just here for him. Oh, if I'd shown Jesus Christ to Jason as you do, we wouldn't have been here. But God had to send me out *here* to find all this out!"

"I'm mighty glad he sent you, friend, —sent you *both*," he added as Jason entered the place. "What would I have done without you?"

Kinder reached out a feeble hand and laid it on Rowan's. "I've wondered sometimes why he let me come out here to *die*, for I've known almost from the first it was going to be death, not life for me—not this life. I've wondered why it had to be, but now I'm glad!"

Then he closed his eyes, too weary to talk more, and was racked with a sudden fit of coughing.

That night Kinder died.

Rowan and Jason were with him to the last, hearing his last word, watching his radiant face.

"We'll meet—over There!" he said, looking upward and trying to lift his weak hand to point

"Dear friend," said Rowan, "we may be there before long ourselves. There's no telling what will happen on this

A Look Ahead

As promised to our readers, the first article by our energetic editor on his observations abroad appears in this issue of the HERALD. If this tour had remuneration for him it surely will enrich the lives of those who follow this series through to the end.

We have been broadcasting this literary treat for some time and are, therefore, now gratified in launching the first chapter which is only the beginning and which will be followed by others that will captivate us by the freshness and originality of the portrayal of first hand experiences.

This introduction in the series of eight is a revelation of German conditions and is delightfully informing. It will surprise many of our readers.

By announcing the topics that are to follow in unbroken succession you will be prepared to anticipate the feast of good things now in the making and will without doubt eagerly await the appearance of each number of the HERALD until the close of the year.

Here they are:

Germany, the Beautiful!
A Pilgrimage to a Missionary Household
The Harvest Fields of Hungary
Jugoslavia, the Gateway Into the Balkans
Bulgaria, the Land of Contrasts
An Avalanche of Adventures Among Our Gypsies
The Sword of Persecution Over Rumania

The eight numbers running for the four months of September to December can still be subscribed for at the get acquainted price of

25c

Orders reaching us after this will become effective with the number containing the first article so long as it will be available. To meet the demand an extra large edition has been printed. Many orders have been booked and we are expecting many more.

The Publishers.

suspicious ship." Kinder smiled a rare sweet smile, but shook his head.

"I think God's going to leave you behind for awhile—to witness—" he said faintly. "I think that's why he's saved you! You must go home—to—live—for him! Good-bye! See you in the Morning!" and he was gone!

The night came and many of the ship's crew gathered with hard blanched faces for the burial. Dark water, dark sky overhead without a single star, dark faces in the light of the swaying lantern that would be put out as soon as this was over!

They wrapped their friend's body in a piece of clean sailcloth that Rowan himself had washed, and they gathered to give him the last respect and consign him to the sea. But the captain had no service to read and told Rowan he might do or say what he liked. So Rowan read some of Kinder's favorite passages of scripture from Kinder's Bible, and he and Jason sang a hymn the three used often to sing together, though their voices broke and they could scarcely finish it.

Rowan was about to pray when Jason put up his hand.

"Men!" he said and his voice rang clear and young, "I want to say a word for the man who is gone. I know he would like you to know he prayed for every one of you by name every night, and he wanted you to know God as he knew him. He wanted you to take Jesus Christ as your own Savior. He died for your sins and mine you know—and I had plenty; Kinder told us he'd meet us in heaven, and I know he'd be glad if you were all there, too. It's just since I've known Kinder that I've taken Jesus for my Savior, and now I'm beginning to get acquainted with him. Oh, he's wonderful! I wish you all knew him, too! That's all!" And Jason stepped back.

They lowered the body into the sea, and Rowan was thinking of the verse that Kinder had read them about the time when the sea should give up its dead.

When it was over they all turned away and hurried off, leaving Rowan and Jason together alone, looking out on the dark waste of water. Would Kinder's words come true? Would they be allowed to live and go home to testify?

That night a wild, fierce storm swooped down from the northeast and tossed the dirty old boat about as if it had been a toy. The boat that had weathered so many storms, and gone so many evil errands for wicked men, was beaten and wrenched and flung on an unchartered rock, its sails torn like bits of paper, its great masts twisted and snapped like pipestems.

Rowan and Jason looked about on the wild waste and thought of their friend who had gone Home. Would they go too, pretty soon?

(To Be Continued)